



Հրատարակութիւն Ամերիկահայոց Արեւելեան Թեմի Ազգային Առաջնորդարանի
A Publication of the Prelacy of the Armenian Apostolic Church of America

Volume 1 - Number 6
October, 1978

Ն.Ս.Օ.Տ.Տ. Խորէն Ա. Կաթողիկոսի Հովուապետական Այցելութիւնը Յետաձգուած

ՀԱՂՈՐԴԱԳՐՈՒԹԻՒՆ

Ն.Ս.Օ.Տ.Տ. Գարեգին Բ. Աթոռակից Կաթողիկոս, 7 Հոկտեմբեր, 1978 թուակիր եւ Հալէպէն - Սուրիա - ուղարկուած հեռագրով մը կը յայտնէ թէ Լիբանանի մէջ տիրող կացութեան պատճառաւ, Ն.Ս.Օ.Տ.Տ. Խորէն Ա. Կաթողիկոս յետաձգած է իր հայրապետական ուղեւորութիւնը դէպի Հիւսիսային Ամերիկա:

Անմիջապէս որ յաւելեալ լուրեր ստանանք, տեղեակ պիտի պահենք մեր ժողովուրդը:

Մինչ այդ, մեր ազգայիններէն կը խնդրենք որ կապ հաստատեն իրենց եկեղեցիներուն հետ, իրազեկ դառնալու համար Վեհափառ Հայրապետի 40-ամեակի կապակցաբար կազմակերպուած ձեռնարկներու փոփոխութեանց:

ԴԻԻԱՆ ԱԶԳ. ԱՌԱՋՆՈՐԴԱՐԱՆԻ
9 Հոկտեմբեր, 1978
Նիւ-Եօրք

PONTIFICAL VISIT BY HIS HOLINESS KHOREN I POSTPONED

The Prelacy of the Armenian Apostolic Church of America has been advised that the Pontifical visit of His Holiness Catholicos Khoren I of the Great House of Cilicia has been postponed, due to the renewed outbreak of fighting in Lebanon.

At this time information reaching us is sketchy and inconclusive, since communication to the Christian sections of Beirut is nearly impossible.

We do know that there are at least 5,000 Armenian refugees who have fled to Antelias. The extent of property damage and loss of human life is not known at this time.

We have also learned that both His Holiness Khoren I and His Holiness Karekin II have gone to Bourj Hamoud, one of the most vulnerable sections in this latest series of hostilities, in order to be with their people, offering prayer, consolation, assistance, and encouragement.

As additional information becomes available we will advise the Armenian community.

Ազգային Առաջնորդարանի Դիւանին կողմէ հրատարակուած հաղորդագրութիւն մը կը յայտնէ թէ Ն.Ս.Օ.Տ.Տ. Խորէն Ա. Կաթողիկոս յետաձգած է իր ուղեւորութիւնը դէպի Հիւսիսային Ամերիկա:

Վեհափառ Հայրապետին այցելութիւնը, որ տեղի պիտի ունենար իր քահանայական ձեռնադրութեան քառասնամեայ յորելեանին կապակցաբար, խանդավառութեան նոր մթնոլորտ մը յառաջ բերած էր Ամերիկայի մէջ: Մոնթրէպէն մինչեւ Սան Ֆրանսիսքօ, Ամերիկահայ զոյգ թեմերու զաւակները կը պատրաստուէին սրտառու ընդունելութիւններով, եկեղեցական հոգեպարար արարողութիւններով նշել Ն. Ս. Օծութեան ծառայութեան քառասուն տարիները եւ անգամ մը եւս արտայայտել իրենց սէրն ու յարգանքը հանդէպ անոր՝ որ աւելի քան քսան տարիներու մտերմութիւն մը ունի մեր զաղութիւն հետ:

Տրամութեան ալիք մը սակայն եկաւ ու ծածկեց հոգիները բոլոր անոնց, որոնք այս առթիւ պիտի արտայայտէին նաեւ, եւ Վեհափառ Հայրապետի անձին ընդմէջէն, իրենց սէրն ու փարումը հանդէպ իրենց հարազատ մօր, Հայաստանայց եկեղեցիին:

Տրամութիւն յատկապէս այն պատճառաւ, որ Վեհափառ Հայրապետը կը ստիպուի իր այցելութիւնը յետաձգել Մայրիներու երկրին, խաղաղութեան եւ կանաչ դարունի հայրենիքին, Լիբանանի մէջ տիրող կացութեան պատճառաւ:

Լիբանանի քաղաքացիական պատերազմը, որ 1975-ի Ապրիլէն ի վեր խռովքի մէջ պահած էր Լիբանահայութիւնը, իր վերջին փուլին մէջ, աքցանի մէջ առաւ Պուրճ-Համուտի, Ճտէյտէի եւ Մին-էլ-Ֆիլի մէջ ամփոփուած հայութիւնը: Մամուլէն եւ հեռատեսիլի կայաններէն որոշ չափով ծանօթ ենք անցուղարձներուն: Բայց դեռ եւս հաղորդակցութիւնները կտրուած են Լիբանանի հետ եւ յստակ տեղեկութիւն չունինք թէ ինչքան ցնցուեցաւ մեր զաղութը այնտեղ, որքան մարդկային կորուստներ տուինք, որքան մեծ է մեր ժողովուրդի նիւթական կորուստներուն վիճակը: Չենք գիտեր, ու կը վախնանք: Կը վախնանք, որովհետեւ մեզի հասած հատուկ տոր լուրերը կը վկայեն ահաբեկութեանը մասին այս աղէտին, որ անգամ մը եւս պայթեցաւ մեր ժողովուրդին վրայ: Այս պայմաններուն ներքեւ, շատ բնական է որ մեր ժողովուրդասէր եւ ժողովրդանուէր Վեհափառ պիտի չըբէր Անթիլիասի վանքին մէջ ապաստան դատած գաղթականները եւ իր ժողովուրդի

տառապանքը անտեսելով Ամերիկա պիտի չգար:

Այս առաւօտ, Հոկտեմբեր 10-ին, հեռաձայնային խօսակցութենէ մը իմացանք, որ Վեհափառ Խորէն Հայրապետ ընկերակցութեամբ Գարեգին Բ. Աթոռակից Կաթողիկոսի, այցելած է Պուրճ Համուտի հայահոծ շրջանը, որ ամենէն աւելի ենթարկուած է քաղաքացիական կռիւներուն քանդումին եւ տուած մարդկային զոհեր: Վեհափառ Հայրապետները մնացած են իրենց հոգեւոր զաւակներուն հետ եւ մխիթարանք ու հոգեկան կորով ներշնչած անոնց:

Այսու, Ազգային Առաջնորդարանս, Սրբազան Հայրը, Ազգային Վարչութիւնը, Վեհափառ ընդունելութեան Գործադիր Յանձնախումբը, շնորհակալութիւն կը յայտնեն թեմիս քահանայ հայրերուն, Պատուարժան Հոգաբարձութեանց, ընդունելութեան տեղական Յանձնախումբերուն եւ բոլոր այն կազմակերպութիւններուն եւ անհատ ազգայիններուն, որոնք զոհողութեան եւ նուիրումի գեղեցիկ ոգիի մը ցուցաբերումով, օգնեցին մեզի, հայրապետական այցելութիւնը յաջողութեամբ պսակելու համար: Թող ողորմածն Աստուած խաղաղութիւն բերէ Լիբանանին եւ աստուածաշնչական մեղրի ու կաթի այդ երկիրը դուրս բերէ արցունքի եւ մահուան հովիտէն: Թող որ մեր քոյրերն ու եղբայրները եւ շուտով կարենան նայիլ կապոյտ երկնքին եւ խաղաղ ու շինարար կեանքի մը իրաւունքը վերստին ստանան:

CONCERT WILL TAKE PLACE AS SCHEDULED

The Commemorative Concert in honor of His Holiness Catholicos Khoren I will take place as scheduled Friday evening, October 27, 8 p.m., at St. Bartholomew's Episcopal Church, Park Avenue at 51st Street, New York City. A rich musical program will be presented by a string orchestra under the direction of Maestro Rouben Gregorian, and guest artist Ara Berberian. For reservations and further information call the Prelacy, (212) 689-7810. Full details will also appear in the English and Armenian language newspapers.

CONSECRATION OF MONTREAL CHURCH TO TAKE PLACE AS SCHEDULED

The Consecration of the Sp. Hagop Armenian Apostolic Church in Montreal will take place as scheduled on Sunday, October 15. The Consecration was to have been Khoren Vehapar's first official duty upon his arrival in North America. Officiating at the ceremonies will be His Grace, Bishop Mesrob Ashjian, Prelate of the Eastern Diocese. He will be assisted by His Grace, Archbishop Ardavast Terterian, The Very Rev. Yeprem Tabakian, Prelate of the Western Diocese, the Very Rev. Oshagan Cholyan, the Very Rev. Aram Keshishian, and the pastor of the Church, Rev. Armen Ishkhanian.

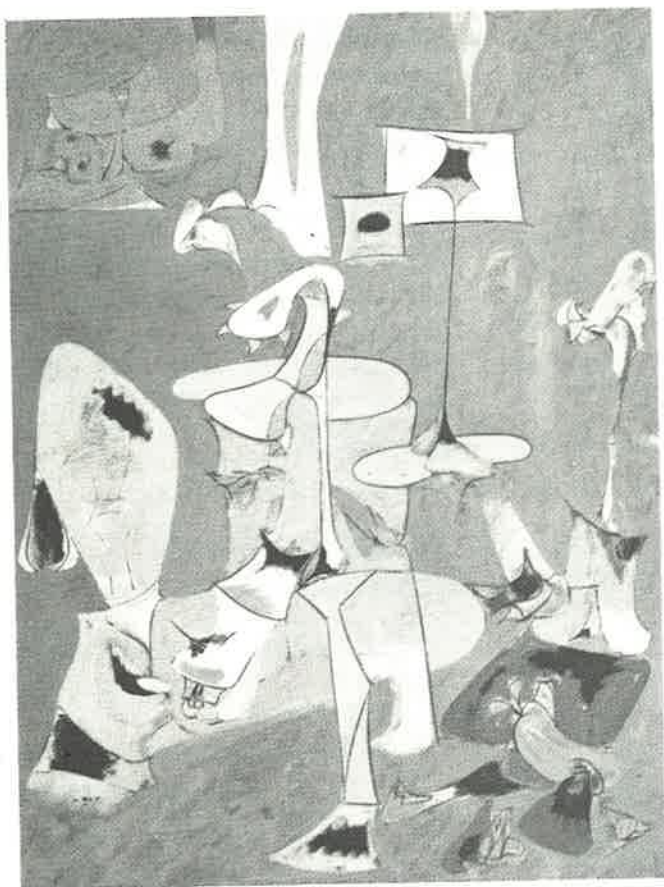
Arshile Gorky: Man and Artist



Composition 1936, The Minneapolis Institute of Arts



Portrait of Vartoosh, Smithsonian Institution, Washington, D.C.



The Betrothal, Whitney Museum of American Art, New York

The dark luminescence of his eyes are an open invitation to a world nestled in the warmth of reality, yet directly challenging the unknown. As a painter, Gorky was a daring innovator of his time. He learned and followed the footworks of the masters, yet, would instinctively always go a step beyond to a path which was distinctively his own.

Born in 1905, Vosdanig Manoog Adoian grew up in the small village of Khorkom Vari Hayotz Dzore along the skirts of Lake Van. The herding of sheep and riding horseback in the Iranian mountains facing Mt. Ararat were fond memories and traditional Eastern images impressed deeply in Gorky's spirit.

Early in his childhood, Gorky became familiar with the dark uncertainty of life. His father, Sedrag Adoian, refusing an order to join the Turkish military service, abandoned his wife, Shushanig, and four children and fled the countryside. Gorky's mother could not survive the task of raising the children on her own. No sooner had the family moved to Tiflis than she became very ill and died in 1918.

Though his life was filled with tragic circumstances beyond his control, Gorky soon realized that to survive and mold his future destiny he must let go of the past and go on. In 1920, he set sail for America with his younger sister. Initially, he stayed with his father who had settled in Providence and then moved to Watertown where his two older sisters had arrived several years earlier.

All along, life had taught Gorky to have a determined spirit. Even though schooling was not readily available, he was resolved to become a painter. His habitual state of poverty would have easily been considered a handicap; yet, Gorky, meeting the challenge with a creative self-discipline, overcame the physical realities becoming one of the most practiced masters of his time.

Struggling to achieve recognition among the art world of New York, Vosdanig Adoian decided it was time to let go of the final link with his past. He took the name of Arshile Gorky. Not noting the obvious connection with the Russian writer, Maxim Gorki, he rather, felt a poignant kinship with the name's meaning, "the bitter one."

Gorky achieved recognition during his lifetime. He was a central figure in the New York School of Artists, and at the same time had a distinct influence on the development of the new art form of Abstract Expressionism.

Commissioned by the WPA Fine Arts Projects to do a series of mural paintings for the Newark Airport of New Jersey in 1936-37, he transformed the normal activities and parts of airplanes into abstract shapes and figures. This series, presumed lost for more than 30 years, was found in 1973 hidden under 15 layers of wall paint in the Newark Airport Administration Building. This fall, Newark Museum is having the first public exhibition of the work entitled, "Murals Without Walls."

In the world's eye, Arshile Gorky, the artist, had found his true destiny. Yet, in his own eyes, Arshile Gorky, the man, had lost a vital breath of life along the way. In 1948 at the age of 43, he dared to find all he had lost in the unknown realm of death by taking his own life. Possibly, as he had mastered and controlled the paintbrush, he had yearned to master and control life not realizing that as the initial strokes on an empty canvas, the initial steps in life are based on faith in what will come.

THE MYSTERY OF THE MISSING MURALS

During the years 1936-37, Gorky worked on a series of panels titled, *Evolution of Forms Under Aerodynamic Limitations*, for the Newark Airport Administration Building under the WPA Federal Art Project. In 1941, for reasons unknown, the army air corp chose to discard the Gorky murals. Just what methods were used to "discard" the murals were never known. Since 1946 various federal agencies have tried to find out what really happened to them. As Gorky's reputation began to escalate higher and higher the search became more and more frantic. In 1972, art historian Ruth Bowman joined the search. She asked for and received the cooperation of the Port Authority, and support from several art enthusiasts, including Saul Wenegrat, head of the authority's Committee on Art. It was Wenegrat who assigned a member of his staff, Stephen Stempler, to head the search. Stempler, with his Harvard Law School training, and a bit of Sherlock Holmes-ian intuition, started on the hunt, which eventually led him to, he says, "a little hole in a wall." A thread, which he thought could be canvas, was visible. He scratched away some of the paint covering the wall and began to uncover an area of color. He then took art restorer Lawrence Majewski to the spot. Majewski confirmed that the colors were, indeed, oil paint. Further investigation found that two of the murals painted by Gorky, instead of being destroyed, had been painted over with fifteen (yes, fifteen!) coats of wall enamel. Both canvases were taken down, shipped to Boston where restorers Carroll Wales and Constantine Tsaousis, spent more than a year taking off the white enamel (all fifteen) and bringing Gorky's painting back to something resembling the original, although art experts claim that there has been a "saddening loss of surface." These two murals are part of the Gorky Exhibition which will open at the Newark Museum. Following the Newark showing, the exhibition will tour the country.

Exhibit Information: Murals Without Walls; Works on Paper by Arshile Gorky, 1931-41. Begins November 16, 1978 through March, 1979. NEWARK MUSEUM, P.O. Box 540, 49 Washington Street, Newark, N.J. 07101, Tel. (201) 733-6600.

ԲՈՂՈՐԴ ԱԼ ՀԱՅԵՐԷՆ ԿԸ ԽՕՍԻՓ

Տարիներ առաջ, երբ Ֆրանսայի Հանգուցեալ Հանրապետութեան նախագահ գործարար Կոլ Իսթանպուլ եկաւ եւ երիտասարդ Ֆրանսացիներու խօսք ուղղեց Կալաթասարայ Լիսէին մէջ, խօսքի սկսելէ առաջ միտքէն իսկ չանցուց ներկայ երիտասարդներուն հարցնել. դուք բոլորդ ալ Ֆրանսերէն կը խօսի՞ք:

Ոչ ամեիկացի, ոչ իտալացի, ոչ ալ գերման բարձրաստիճան մը այդպիսի հարցում մը կը հարցնէ իր երկիրէն դուրս, իրեններուն հետ խօսիլ սկսելէ առաջ:

Բայց երբ Հայոց Կաթողիկոսը ժընեւ եկաւ եւ մտերիմ զրոյց մը ունանալ հրահրուեցաւ Ջուրիգերիա հայ երիտասարդներու հետ, առաջին հարցումը որ ելաւ իր վարանոտ շրջանէն, եղաւ հետեւեալը.

— Դուք բոլորդ ալ հայերէն կը խօսի՞ք:

Մեր կարծիքով, հայ ժողովուրդին, այսօրուան հայ ժողովուրդին ամբողջ ողբերգութիւնը խտացած է այդ ցաւոտ հարցումին մէջ:

Աշխարհի անծայրածիր տարածութիւններուն վրայ, ամէն քայլափոխի վրայ դուք կրնաք հայու մը հանդիպիլ, հայու մը ձեռքը սեղմել: Բայց ձեռք սեղմելէ առաջ, այրող հարցումը որ դուրս կու գայ ձեր սիրտէն, կամ մինչեւ իսկ չի կրնար դուրս գալ, խեղդուած ըլլալով քաղաքավարական մտահոգութիւններու մէջ, այդ է ահա. հայերէն կը հասկնա՞ք, հայերէն կը խօսի՞ք:

Բարեբախտութիւն մըն էր, անշուշտ որ վեհափառին վերի հարցումին ենթարկուող վաթսուն երիտասարդներ, ժընեւ քաղաքին մէջ, կրցան պատասխանել. այո, վեհափառ Տէր, հայերէն կը խօսինք:

Բարեբախտութիւն մըն էր, տակաւին, որ վեհափառը այդ խրախուսիչ պատասխանը ստանալէ վերջ, հայերէն լեզուով կրցաւ խօսիլ իր այնքան պերճիմաստ խրատականը:

Բայց մենք, ցաւը մեր սրտին, կը շարունակենք մտածել. ի՞նչ պիտի ըլլար արդիւնքը, եթէ վեհափառը իր այդ խրատականը խօսելու տեղ, դուրս կերպով ներկայացնէր այդ խանդավառ երիտասարդներուն: Փոխանակ ուրեմն անոնց հարցնելու թէ հայերէն կը խօսի՞ն, հարցնէր. «Դուք բոլորդ ալ հայերէն կը կարդա՞ք»:

Ձեռք գիտեր թէ այս անգամ այդ վաթսուն երիտասարդները պիտի կարենային «այո» պատասխանել: Թերեւս պիտի կարենային: Բայց անուրանալի ճշմարտութիւն է, որ մեր երիտասարդները, որքան ալ համբուրելի զգացումներով օժտուած ըլլան Սփիւռքի տարածութեան վրայ, որքան ալ Մեծաքանչը կարողանան պահել իրենց շրջաններուն վրայ, կը դժուարանան Մեսրոպեան տառերուն հետ հաղորդուելու: Այսինքն կը խօսին, կը հասկնան, բայց չեն կրնար կարդալ:

Մինչդեռ, բոլորս ալ գիտենք թէ, խօսքը քիչ բան կ'արժէ եթէ չամբապնդուի գիրին հետ: Մշակոյթ մը մահկանացու է եթէ խօսքէն գիրի չի վերածուիր, սպիտակ թուղթի վրայ սեւ մելան չի դառնար:

Ահա թէ ինչու անգամ մը եւս կ'ըսենք. ուր որ ալ ըլլանք, բոլորս ալ բանով մը օգտակար ըլլալու ենք, որպէսզի մեր երիտասարդները, յիսունով, վաթսունով, հարիւրներով «այո» մը կարենան պատասխանել, եթէ իրենց հարցուի.

— Միրելիներ, դուք բոլորդ ալ հայերէն կը կարդա՞ք:

ՄԱՐՄԱՐԱ

10th ANNIVERSARY OF ST. GREGORY'S ARMENIAN CHURCH

On Sunday, September 17, 1978, the feast of the Exaltation of the Holy Cross, the Springfield-Indian Orchard Armenian community celebrated the 10th anniversary of the rebuilding and consecration of their church. The day also marked the first visit to the area by His Grace, Bishop Mesrob Ashjian. Sunday's festivities began with the celebration of the Divine Liturgy by the Bishop, assisted by Rev. A. Baljian and Deacon Carnig Piligian. After the Mass, the Exaltation of the Holy Cross was marked by a procession around the church of a cross adorned with the traditional *rahan* or sweet basil. At the end of this ceremony, one of the young men of the community was granted the right to wear the *ourar* or stole, the traditional vestment of Deacons. In the afternoon, community members and out-of-town guests gathered at the Willow Glen House Restaurant in East Longmeadow for the banquet, presided over by Bishop Ashjian. The program was highlighted by musical selections sung by Assadour Santourian and accompanied by Vartges Zerounian. Guest speaker was Mr. Vahakn Hovnanian of New Jersey. A fund-raising at the banquet accumulated \$14,800 which will be used towards the church's mortgage.

Outreach

is a monthly publication of the Prelacy of the Armenian Apostolic Church of America, 138 East 39th Street, New York, New York 10016. Address all correspondence to the above address. Printed in U.S.A. Second class postage paid at New York, New York 10001.

Editor Hasmig Mergian

Civil Courage and the Role of the Armenian Church

by Sarkis Teshoian

This is the second time I find myself in the Holiday Inn in Providence attending an event of particular significance to the Sts. Vartanantz parish. The first occasion occurred in 1969, when I was seated with you in honor of the pontifical visit of His Holiness Khoren I. Today, I am substantially more uncomfortable since my role is far different and burdensome.

For this occasion and on several others, I asked myself questions which I suppose all of you have on occasion asked yourselves. What is the role of the Armenian Church, and what is the reason for my continued involvement with the church?

To begin with, I think it would be appropriate to review and to present a perspective of some facts which may be obvious to many but which nonetheless have an impact on the church as it exists and is structured today.

The Armenian Church in America exists today because of events which involuntarily displaced and relocated our people, and caused the mass migration of Armenians. The unstructured beginning in a foreign land emphasized the need for the spiritual voice of our forefathers as well as the need to identify with known and accepted institutions. The church, therefore, started not only to fulfill the obvious spiritual needs of its communicants but also played and continues to play the most significant sociological role in maintaining cultural and ethnic ties to standards, values and mores which the Armenian cherished and, we pray, continues to cherish.

The migration of Armenians into the Diaspora created enclaves of Armenians throughout the world which in the last half century have brought new demands and established new challenges for our church. The continued interrelationship between and among sister Dioceses is natural and desirable. The Dioceses function with an avowed and defined theological basis but each has a divergent political climate.

Environmental, political, cultural and national characteristics obviously bring a new element into the life of the church.

The obvious differences were highlighted not within the structure of the Armenian Church but in a thought provoking and evocative commencement address by Alexander Solzhenitsyn at Harvard University entitled "A World Split Apart." Solzhenitsyn sees civil courage as being lost in the Western world. "Technical and social progress has permitted the realization of such aspiration, i.e., man to be free and to pursue happiness. Every citizen has been granted the desired freedom and natural goods in such quantity and of such quality as to guarantee in theory the achievement of happiness in the morally inferior sense. In the process, one psychological detail has been overlooked: the constant desire to have still more things and still a better life and the struggle to obtain them imprints many Western faces with worry and even depression. . . Active and tense competition permeates all human thoughts without opening a way to free spiritual development. . ."

Solzhenitsyn asks the question: "After achieving all, who is prepared to renounce all achieved and/or risk one's life in defense of common values and/or I might ask inconvenience himself for things other than the aforementioned personal defined needs?"

Solzhenitsyn then takes to task the legal profession, the applied laws, the political process, the non-accountable, non-elected free press and finally asks the question whether he would recommend the Western world to be a model to his country and he answers negatively.

He continues, "Through intense suffering, our country has now achieved a spiritual development of such intensity that the Western system in its present state of spiritual exhaustion does not look attractive." What an irony.

He proceeds to illustrate the lack of civil courage as enunciated by the situation in Vietnam and by the American decision enunciated therein. His observation as to the issues in Cambodia have recently been fortified by the expression of the most outspoken liberal Senators who opposed involvement and who recently took to the floor of the Senate to suggest American intervention in Cambodia.

Solzhenitsyn then proceeded to observe and inquire. First, and I quote, "We cannot avoid revising the fundamental definitions of human life and human society. Is it true that man is above everything? Is there no superior spirit above him? Is it right that man's life and society's activities have to be determined by material expansion in the first place? Is it permissible to promote such expansion to the detriment of our spiritual integrity?"

"If the world has not come to its end, it has approached a major turn in history; equal in importance to the turn from the Middle Ages to the Renaissance. It will extract from us a spiritual upsurge; we shall have to rise to a new height of vision, to a new level of life where our physical nature will not be cursed as in the Middle Ages, but even more importantly, our spiritual being will not be trampled upon as in the modern era. Significantly, it should be kept in mind that these rewards emanate from an exiled individual from the avowed atheist society. The issue that seems to be emphasized is that the spokesman is emphasizing the stronger spiritual development in the Communist society in spite of its atheist philosophy as compared to the newer, non-defined, materially expanding society which has its roots in seeking religious freedom."

The observations reviewed have particular significance to an ethnic minority such as ours. The need to sacrifice is ever present and the choice is ours as to whether we prove Solzhenitsyn's observations to be accurate or inapplicable to the Armenian Community of Sts. Vartanantz.

Are you prepared to make the
(Continued on page 4)

Mr. Teshoian delivered this message at a fund-raising banquet at Sts. Vartanantz Church, Providence, Rhode Island, on September 17, 1978.

Prelacy Announcements

OUTREACH gives special thanks to Mr. and Mrs. Zaven Andrikian who financially made possible the printing of our sixth issue.

The approaching holiday season has traditionally been a time for church bazaars. Take advantage of letting your community know in advance of what's to come by announcing dates and events in OUTREACH. Send all Details to OUTREACH, The Armenian Prelacy, 138 East 39th St., New York, N.Y. 10016.

Diaries of the Prelacy of the Armenian Church for the upcoming new year are now available at the Prelacy. The booklet contains pertinent information of the Eastern Prelacy and also a daily calendar. For the Christmas season, beautifully designed Christmas cards and seals with traditional Armenian artwork are available by contacting the Prelacy. Order early and send warm greetings to your friends and relatives during the Holiday season.

Correction: We apologize that in the last issue we failed to note the joint sponsorship by Kevork Nercessian and the Guzelian Brothers, co-owners of the Plaza Men's Shop Inc., which made possible the printing of our September issue.

Our community is so widespread that a regular publication is vital to bring us together, so to speak. A mere three dollar donation from each family now receiving OUTREACH would enable us to continue to publish monthly for the next twelve months. Your donation is tax deductible.

Civil Courage and the Role of the Armenian Church

(Continued from page 3)

necessary sacrifices to preserve the identity and distinctive characteristics of the Armenian Church? The Armenian Church is today entering into a new era. The values set forth by Solzhenitsyn are more in demand for a fragmented community. Our church stands as the true center of the Armenian institution which fills the traditional spiritual and Armenian role. The time has come when the Diocese is addressing itself to divergent demands made upon it administratively and spiritually. The continued promulgation of written material, the implementation of OUTREACH, the soon to be launched Bookstore, the continued development of the Nerses Shnorali reference library, the recently launched clergy recruitment and development program, the continued development of the education program under the auspices of the Prelacy, the efforts of the Economic Council, the various and unique events to create visibility and gain financial security, the efforts of the Ladies' Guild, the dialogue in recent years with the Etchmiadzin Diocese, and most importantly, the election and arrival of Bishop Mesrob Ashjian and the availability of such dedicated clergy as Bishop Datev Sarkissian. All have had a literal and changing impact on our Diocese, people, and Church.

You are assembled here as you were in 1969. Yet, in 1969, you were asked to contribute for purposes where your efforts were visible outside of your community. Today, you are convened to help yourself. The Providence community legitimately enjoys a reputation of a vibrant, viable community, yet I ask you to consider the following verses from the book of Genesis chapter 28 lines 20-22: "So and Jacob vowed a vow, saying, 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace, then shall the Lord be my God; And this stone which I have set for a pillar shall be God's house; and of all that Thou shall give me I will surely give the tenth unto Thee.'" Remembering these words, what you, as a community, have achieved in the past is to be applauded, but what remains to be done and how you do it is for you to answer today and now.

FORUM

In the Forum section of the August, 1978, OUTREACH, Mr. Jirair Attarian had penned a vehement attack, in Armenian, against those who are willing to claim that it is possible to be Armenian in the Diaspora without speaking, reading and writing Armenian. Since I think his passionately voiced beliefs also represent a substantial body of opinion beside his own, they deserve a reply, from someone like myself, who, like Mr. Attarian, speaks, reads, and writes in Armenian; that way, no accusation of "sour grapes" can be levelled, as might be the case if someone who did not know Armenian were writing this column.

To begin with, let me say that there is an area of agreement between myself and Mr. Attarian. To be FULLY Armenian, he says, you must know and use the Armenian language. I, too, think so. There is nothing chauvinistic, narrow-minded or exclusionist about such a belief. To see the truth of it, step back and take an objective look at a comparable example. We have all seen, in America, men and women from Armenia, or Italy, who have lived in this country for sixty years without ever learning English. They have been good citizens, paid their taxes, done their duty—but have they been Americans, fully? No, only minimally. It is not really possible to belong to any nation fully unless you can enter into its cultural life. By cultural life I don't necessarily mean high culture; most Americans don't read Arthur Miller or listen to Charles Ives. But they hum *Whisky River* on the guitar, they mouth the words of the Beatles on their way to work, they remember Clark Gable telling Vivian Leigh, "Frankly, my dear, I don't give a damn." This is American culture, all of it, and to be deprived of the English language is to be impoverished, to miss everything from Shakespeare to Eleanor Rigby, to all of which Anglo-American civilization can lay claim.

Similarly, there is a vast and rich Armenian culture which, despite translations here and there, remains completely inaccessible, or only partly accessible, to those who do not know Armenian fluently. To add to the problem, you really have to know classical and middle Armenian, and not just modern eastern/western Armenian dialects, if you want access to the treasury of proverbs and prayers, poems and puzzles, and much, much more. If you don't know at least one of the two major forms of modern Armenian, well, I'd have to agree with Mr. Attarian, you can't be fully Armenian. As he says, over and beyond being a tool for communication, language is spirit, and anyone who has had the same discussion with two different people in Armenian and English can tell you that this is so; even when you're saying the "same" thing, it *feels* different.

Where, then, does the disagreement between myself and Mr. Attarian come in? In his assumption that the business of every Armenian in the Diaspora is to be *fully* Armenian. Ideally, that should be so, but the ideals we strive for and the realities we must learn to work with are not the same. The nature of a Diaspora is always such as to produce a kind of hybrid person: an Armenian-American, a German Jew. Look at the enormous gap between a Sephardic Jew of Morocco and an Austrian Jew. I'm not offering the example as something to emulate, surely, but as something which can happen to us, and WILL, unless we learn that we can't fight this process by screaming idealistic slogans against it. We must understand that most Armenians in the Diaspora are going to be hybrids, yes, even the ones in Mr. Attarian's beloved Lebanon, who are well on the way to being Lebanese or Arab-Armenians. If we understand and accept this, then we can begin to spend most of our energies, time, and money on those aspects of Diaspora life which will work most effectively to prevent the gaps between different kinds of hybrid Armenians from becoming insurmountable.

Mr. Attarian might agree and then say: "If we spent all our energies on teaching kids Armenian, then they could all talk to each other, no matter where they were from, and all have access to their culture." Yes, if we could teach all Diaspora Armenians that kind of Armenian, if that were indeed feasible, it would be an ideal solution. I don't think it is feasible where a majority is concerned, especially here but also elsewhere. I was born in Syria, where every young man and woman who graduated from high school spoke and wrote fluent Armenian, twenty years ago. No longer. In one generation, a complex set of changes has made that impossible, even in the Middle East.

There are, of course, certain groups who must be elites in the matter of language, who must continue to know it well. The single most unifying force in Armenian life, the Church, must also be the guardian of the classical texts and language. Priests must be an elite, filling many roles, functioning as teachers and social workers, not merely as performers of the Holy Rites. The centers of Armenian studies in this and other countries—in the Vienna and Venice Mekhitarist monasteries, and in American Universities—must be supported. I will go so far as to say that one more kindergarten is less important than one better-equipped center of this sort, because the centers MUST survive, to serve those whose interests develop. And typically, such interests do develop in a certain number of young people, either in good high schools or in colleges. These will master the language.

What of the rest? For them, I would suggest, it is a history of the Armenian culture and the people that is essential. The major problem of the Diaspora is that we have not prepared intelligent texts, graded by level, to teach that culture to kids everywhere. That must be our next priority.

Khachig Tololyan

Թերթիս ընթերցողները ջերմօրէն կը հրաւիրուին գրելու իրենց նախասիրած հարցերուն մասին, հայերէնով կամ անգլերէնով: Յօդուածները 750 բառէ աւելի պէտք չէ ըլլան: Հաճեցէք Ձեր գրութիւնները ուղարկել Առաքրիչի խմբագրութեան, Առաջնորդարանի հասցէին:

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.



WE'RE SEARCHING FOR YOUR RESPONSE. . .

If you haven't sent in the questionnaire in the Sept. issue yet, do it now.

It is a very great thing to be able to think as you like; but, after all, an important question remains: *what* you think.

— Matthew Arnold

What do you think?