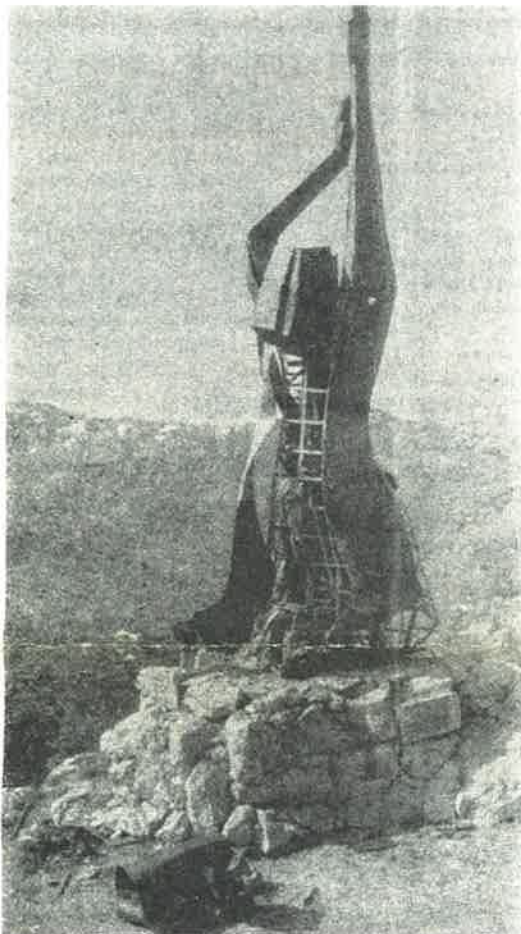


Հրատարակութիւն Ամերիկահայոց Արեւելեան Թեմի Ազգային Առաջնորդարանի  
A Publication of the Prelacy of the Armenian Apostolic Church of America

Volume I - No. 7  
November, 1978

### WORLD-WIDE APPEAL BY CILICIAN SEE; BIKFAYAH MARTYRS' MONUMENT DESTROYED



The towering Martyrs' Monument, a stylized, bronze-colored human figure with hands outstretched toward heaven, located high on a hillside in Bikhfayah, Lebanon, at the summer residence of the Catholicosate of Cilicia, was irreparably damaged by the explosion of a 10-kilogram bomb. Large parts of the metallic shell from the back, front, and base of the statue were blown off, exposing the skeletal framework underneath.

Catholicos Khoren I, and Catholicos-Coadjutor Karekin II have sent a world-wide appeal from Antelias, headquarters of the Catholicosate of Cilicia. The appeal, which details the conditions of the Armenians in Eastern Beirut, is addressed to Armenians everywhere, and especially to Vazken I, the Catholicos of All Armenians at Holy Etchmiadzin, the Armenian Catholic and Armenian Evangelical Churches and to all Armenian political parties and philanthropic organizations.

"As a result of the destruction and insecure conditions," the appeal says, "thousands of Armenians are unemployed, and will remain so for some time, a condition which will create serious financial difficulties for our people."

The appeal points out that authorities of the Armenian Apostolic, Catholic and Evangelical Churches are sparing no effort to care for the homeless Armenians. Also the Armenian Relief Cross, Armenian General Benevolent Union, National Council, Karaguezian Foundation, Jinislian Fund, Directors of the Armenian Home for the Aged and Blind, and other philanthropic organizations are doing their utmost to meet immediate needs. The local centers of the Armenian political organizations are meeting the urgent needs of their people, valiantly keeping watch day and night for the safety of Armenian life and property.

The appeal poignantly shows the need for world-wide support for the Lebanese community.

On October 27 a meeting of a special Central Body formed to aid the recovery of Lebanon, took place at Antelias. The committee has representatives from: Armenian Apostolic community, Armenian Catholic Patriarch, Armenian Evangelical Union, Armenian deputies to Lebanese Parliament, Hunchagian Party, Dashnagzagan Party, Ramgavar Party, the Armenian General Benevo-

(Continued on page 2)

### ՕԾՈՒՄ ՄՈՆԹՐԷԱԼԻ Ս. ՅԱԿՈՐ ԵԿԵՂԵՑՒՈՅ

Մոնթրէալի հայուքները ամիսներէ ի վեր տենդազին պատրաստութեան մէջ էր արժանաւճայել շուքով ընդունելու համար Կիլիկեան դարաւոր Աթոռի շնորհազարդ Հայրապետ՝ Ն.Ս.Օ.Տ.Տ. Խորէն Ա. Վեհափառ Կաթողիկոսը: Նորին Սրբութիւնը պիտի նախագահէր իր քահանայական 40-ամեայ յոբելեանին, յարակից հանդիսութեանց, Հայոց դպրոցի սեփական շէնքին եւ մարզարանի հողօրհնէքին եւ մանաւանդ կատարէր Ս. Յակոբ եկեղեցւոյ այնքան սպասուած օծումը:

Խորհուրդ մարդկան, կամք Աստուծոյ: Հիբանանի վերջին դէպքերը պատճառ դարձան, որ Վեհափառ Հայրապետը անգամ մը եւս յետաձգէ իր ուղեւորութիւնը, որու հետեւանքով ալ, Մոնթրէալի Ս. Յակոբ եկեղեցւոյ հոգաբարձութիւնը եւ ընդունելութեան յատուկ Յանձնախումբը որոշեցին յետաձգել յոբելեանական բոլոր հանդիսութիւնները եւ կատարել միայն եկեղեցւոյ օծումն ու հողօրհնէքը:

Հոկտեմբերի 14-15-ի շաբաթավերջը սակայն, մնաց կարելուր եւ անմոռանալի թուական մը, որովհետեւ Մոնթրէալի հայուքները հաւատքով եւ տոկուն կամքի ցուցաբերումով, փաստեց անգամ մը եւս, որ աշխոյժ, առոյգ, կենսալից գաղութ մըն է, եւ որ հակառակ տխուր իրադարձութեանց, կրնայ յոյսով նայիլ ապագային, հաւատքով գործել եւ իր անառքի Տան օծումը եւ իր ինքնապաշտանութեան բերդին՝ հայոց 'Իպրոցին' հիմնարկէքը կատարել խանդավառ մթնոլորտի մէջ:

#### Օրհնութիւն Եկեղեցւոյ

Շաբաթ, 14 Հոկտեմբերի երեկոյան ժամը 6:00-ին, տեղի ունեցաւ Ս. Յակոբ եկեղեցւոյ օրհնութեան կարգը: Ամերիկահայ Արեւելեան Թեմի եւ Գանատայի Առաջնորդ Գերշ. Տ. Մեսրոպ Ս. Եպիսկոպոս կը նախագահէր արարողութեանց, իր կողքին ունենալով Կիլիկիոյ Ս. Աթոռի երէց միաբաններէն Գերշ. Տ. Արտաւազդ Ս. Արքեպս. Թրթռեանը, Հոգշ. Օշական Վարդապետ Զօրոյեանը, Արամ Վարդապետ Քէշիշեանը, Մոնթրէալի հոգեւոր հովիւ Տ. Արմէն քհն. Իշխանեանը, եւ Տ. Սահակ Ա. քհն. Պալեանը եւ Ղեւոնդ քհն. Փափազեանը:

Եկեղեցւոյ փակ դրան առջեւ կանգնած Սրբազան Հայրերը պաղատազին հայեցին «բաց մեզ Տէր, զոռուս ողորմութեան» եւ երիցս թակեցին դուռը: Երրորդ գարկին դուռը բացուեցաւ եւ ներկաները մուտք գործեցին եկեղեցիէն ներս, «Չողորմութեան քո զոռուս բաց մեզ» շարականի ուրախ կշռոյթներուն ընկերակցութեամբ: Խորանը մերկ էր «առանց ինչ զարդուց»: Ամէն ալէլուեա. Օրհնութիւն եկեղեցւոյ սեղանին, շինութեան, որպէսզի հայ հոգիներուն մէջ միշտ վառ ու պայծառ մնայ «լուծումն լուսոյ եւ բուրումն անուշահոտ խնկոց»:

Եկեղեցւոյ բացման եւ օրհնութեան կարգը աւարտեցաւ Յովհաննու աւետարանի ընթերցումով եւ պահպանիչով: Ապա տեղի ունեցաւ կիրակմուտքի ժամերգութիւնը, հորմէ ալ յետոյ եկեղեցւոյ կնքահայրերը, հոգեւորականներու օժանդակութեամբ եւ «Այսօր Անճառ»ի երգեցողութեամբ շուրով եւ գինիով լուացին Եկեղեցւոյ 16 խաչերը եւ տեղադրեցին զանոնք պատշաճ բարձրութեան վրայ:



On Sunday, October 15, the Soorp Hagop Church was consecrated with an overflow attendance. The Church was to have been Consecrated by His Holiness Khoren I, but due to the situation in Lebanon, His Holiness' trip was postponed. In attendance were many Canadian officials. The ceremony received wide coverage in Canadian newspapers and over radio and television. Bishop Mesrob Ashjian presided at the ceremony, assisted by His Grace Archbishop Ardavast Terterian; Very Rev. Yeprem Tabakian; Very Rev. Oshagan Choloyan; Very Rev. Aram Keshishian; Rev. Armen Ishkhanian and other priests.



Editorial . . .

The Grand Illusion

We, the Armenians, as a people, are ultra-sensitive to criticism. Generally, we fail to look beyond the negative connotations of words to find constructive insight.

Tension and friction are the base of mobility and progress. To sit, rest assured that all is well by keeping all that is not well under the rug propagates stagnation.

If we do not counter-balance our exaggeration of the positive with an honest view of reality, not blinding ourselves to it by the seemingly negative issues, the air of our community will rapidly grow stale and dusty.

Our community has the potential and qualifications to meet the challenges of today. To meet those challenges, we must openly confront both positive and negative aspects of the issues.

Just as we are proud of our achievements, we must accept and know our faults. Only a whole view of who and what we are will strengthen our faith and identity.

COMMUNIQUE

With bitter grief and deep repulsion we announce to our beloved people that on Thursday, October 26, at 10:20 p.m., an explosion seriously damaged the Martyrs Monument, located on a hillside in Bikfaya, at the summer residence of the Catholicosate.

The monument was erected on the 50th anniversary of the Genocide, in memory of the million and a half Armenians who perished. The bronze structure symbolized the resurrection of the Armenian people and was dedicated to Lebanon, whose hospitality through the years has been extended to many peoples.

We deplore this sad event, perpetrated by unscrupulous individuals, whose action is a product of recent anti-Armenian provocations.

Catholicos Khoren I and Coadjutor-Catholicos Karekin II, together with Mr. Khachig Babigian, Esq., a deputy in the Lebanese Parliament, visited Bikfaya Friday morning and personally viewed the damage. Immediately thereafter they requested an audience with His Excellency Elias Sarkis, President of Lebanon.

Today, at 9:30 a.m., the Holy Fathers, accompanied by His Grace Bishop Vartan Demirjian; Very Rev. Barour Ekmekjian; and the Armenian deputies to the Parliament, Dr. Melkon Eblikhatian, Mr. Khachig Babigian, Esq., Mr. Souren Khanamirian, and Dr. Antranig Manoogian, called upon His Excellency, President Sarkis, at which time they expressed their grief and indignation.

his utmost to bring an end to such events.

The Armenian deputies are also vigilantly pursuing all channels in order to bring an early end to such unfortunate actions and feelings.

The Holy Fathers implore their people to remain calm, act with intelligence, and to follow the same steady and firm national loyalty they have always maintained toward Lebanon.

Secretariat Cilician Catholicosate

October 30, 1978 Antelias, Lebanon

ՀԱՂՈՐԴԱԳՐՈՒԹԻՒՆ

Դառն ցաւով եւ խոր ընդվզումով կը յայտնենք մեր սիրեցեալ ժողովրդեան թէ՛ 26 Հոկտեմբերին, Հինգշաբթի գիշեր ժամը 10:20-ին ահաւոր պայթումի մը ենթարկուեցաւ եւ ծանրօրէն վնասուեցաւ Պիֆայայի մուտքին Կաթողիկոսարանի Ամառանոցի շէնքին մտակի բարձրահայեց ժայռի մը վրայ կանգնած գեղակերտ պրոնզեայ արձանը՝ կառուցուած Ապրիլեան Եղեռնի Յիսմամեակին առիթով, ի յիշատակ մէկուկէս միլիոն հայ նահատակներուն եւ որպէս խորհրդանիշ հայ ժողովուրդի վերականգնումին եւ ի պարծանս ասպնջական Լիբանանին:

Խստօրէն կը դատապարտենք անխիղճ անձերու կողմէ կատարուած այս վատ արարքը, որ յայտնապէս խախտարարութեան եւ հայութեան դէմ գրգռիչ վերաբերումի մը արդիւնքն է:

Ն.Ս.Օ.Տ.Տ. Խորէն Ա. Կաթողիկոս եւ Տ. Տ. Գարեգին Բ. Աթոռակից Կաթողիկոս ընկերակցութեամբ հայ պետական երեսփոխան Մեքր Սաչիկ Պապիկեանի Ուրբաթ առաւօտ այցելեցին Պիֆայա եւ անձամբ տեսան ահաւոր քանակուած յուշարձանին: Անմիջապէս փափաք յայտնեցին տեսակցութիւն մը ունենալու Լիբանանի վսեմաշուք նախագահին՝ Պրն. Էլիաս Սարգիսին հետ:

Այսօր, առաւօտեան ժամը 9:30-ին Վեհափառ Հայրապետները ընկերակցութեամբ՝ Գերշ. Տ. Վարդան Նպս. Տէմիթեանի, Գաւազանակիր՝ Հոգշ. Պարոյր Վրդ. Էմմէմեանի եւ Հայ Պետական երեսփոխաններու կազմին՝ Տօքթ. Մելքոն Էպիֆանիանի, Մեքր Սաչիկ Պապիկեանի, Պրն. Սուրէն Խանամիրեանի եւ Տօքթ. Անդրանիկ Մանուկեանի, այցելեցին Նորին Վսեմութիւն Պրն. Անխագահին Պապայտայի նախագահական ապարանքին մէջ եւ իրենց ընդվզումն ու բողոքը արտայայտեցին նորին Վսեմութեան: Պրն. Էլիաս Սարգիս ինք ալ յայտնապէս ազդուած էր կատարուած դէպքին: Խոստացաւ իր գերագոյն կարելի ի գործ դնել վերջ տալու համար հակահայ արարքներուն որոնք վերջին ատեններ սկսած արեւի լայն արտայայտութիւն գտնել:

Հայ պետական երեսփոխանները աչալուրջ եւ հետեւողական միգրեր կը թափեն առաջին անգամ համար աղապիսի արարքներու եւ արտայայտութիւններու:

Ս. Աթոռոյս Վեհափառ Հայրապետները կոչ կ'ուղղեն մեր ժողովուրդի գաւակներուն հանդարտութեամբ, գիտակից պարտաճանաչութեամբ եւ քաղաքական բարձր գիտակցութեամբ եւ անխախտ հաւատարմութեամբ շարունակելու իրենց նուիրումը Լիբանանեան Հայրենիքին առանց ազդուելու նման արարքներէ եւ արտայայտութիւններէ:

ԴԻԻԱՆ ԿԱԹՈՂԻԿՈՍՈՒԹԵԱՆ ՄԵՄԻ ՏԱՆՆ ԿԻԼԻԿԻՈՅ

30 Հոկտեմբեր 1978 Անթիլիաս

World Appeal

(Continued from page 1)

lent Union and the Armenian Relief Cross.

Elected to serve on the executive committee are: Mr. Khachig Babigian, Esq., Chairman; Dr. Antranig Manoogian, Vice Chairman; Mr. Jacques Toukhadarian, Esq., Secretary; and Mr. Setrag Kassarian, Treasurer.

On behalf of the Central Body, His Holiness Khoren I has sent a telegram to His Holiness Vazken I, Catholicos of All Armenians, to help organize a pan-Armenian fund-raising campaign. At the invitation of His Holiness Vazken I, a delegation left Beirut for Soviet Armenia on Nov. 8.

The appeal sent by the Holy Fathers concludes with: "Bound by faith, illuminated by hope, surrounded by love, we will walk together, hand in hand, side by side, as one nation, sharing one name and one ancestry, with a single destination, towards a common future. May the grace of our Lord Jesus Christ be with you all. Amen."

Օծում 1-էն

Կիրակի, 15 Հոկտեմբերի առաւօտեան տեղի ունեցաւ Ս. Յակոբ եկեղեցւոյ օծման հանդիսաւոր կարգը:

Ժամը 9:50-ին, եկեղեցւոյ աւագ դռնէն սկսաւ յառաջանալ թափօրը բաղկացած պատշաճօրէն զգեստաւորուած եկեղեցականներէն, առաջնորդութեամբ պատարագիչ Սրբազան Հօր եւ ընկերակցութեամբ դպրաց դասին, 16 կնքահայրերու, մոմակալներու եւ միւսանակիրի:

Բողոքով իր զարդերէն մերկացած խորանին առջեւ «Զի ողորմած» ին սկսաւ օծման կարգը, պատարագիչ Առաջնորդ Հօր եւ Արտաւագ Արքեպիսկոպոսի ձեռամբ:

Նախ օծեցին խորանին զագաթը, ճակատը, աջ, ձախ մասերը, ապա խորանին երկու կողմերը՝ աջ խորհրդարան եւ ահեակ խորհրդարան ու յետոյ մկրտարանն ու սարկաւազատան մուտքերուն զետեղուած խաչերը եւ շարունակելով օծեցին եկեղեցւոյ պատերուն զետեղուած 16 խաչերը, որոնք կը ներկայացնեն առաքելները, աւետարանիչներ, Ս. Սիմոն քանանացի եւ Ս. Գրիգոր Լուսաւորիչ:

Օծման այս տպաւորիչ արարողութենէն ետք, երբ պատարագիչ Սրբազանը խորան բարձրացաւ, վարագոյրը ծածկեց ամէն ինչ եւ երբ կրկին բացուեցաւ, խորանը զարդարուած էր ու ստացած իր շքեղ տեսքը: «Լուսաւորեալ» շարականի երգեցողութեամբ վառուեցան բոլոր լոյսերը ու շարունակուեցաւ Ս. պատարագը:

16 ազգայիններ ստանձնած էին կնքահայրութեան ազնիւ պարտականութիւնը եւ նուիրած հազարական տոյր: Այս ազգայիններն են Ամիթեան Յակոբ, Բաստըրմաճեան Հրանդ, Գարբիէլեան Լեւոն, Թորոսեան Դանիէլ, Լիպարեան Յարութիւն, Հաճէթեան Լեւոն, Մարգարեան Գրիգոր, Մարգարեան Հայկ, Մելքոնեան Լեւոն, Մինասեան Շաւարշ, Մուրատեան Կարապետ, Պասմաճեան Երուանդ, Պոյաճեան Սերգօ, Սիմոնեան Սարգիս, Տիգրանեան Յարութիւն եւ Փալանճեան Յովհաննէս:

«Հայր Սեր»էն առաջ պատարագիչ Սրբազան Հայրը շնորհաւորեց Ս. Յակոբ եկեղեցւոյ Հոգաբարձութիւնը, ազգային երեսփոխանները, եւ ամբողջ համայնքը եկեղեցւոյ օծման ուրախ

առթիւ եւ յայտնեց «այն սկիզբ որով պատարագ մատուցուեցաւ, շինուած է 1722 ին Զէյթունի մէջ եւ ունի իր ողբականը»:

«Սկիզբ նուէր տրուած է Զէյթունի վիճակի առաջնորդ Կարապետ Եպիսկոպոսի կողմէ, 1722 ին, Զէյթունի Ս. Հրեշտակապետ եկեղեցւոյ: Զարդերու ընթացքին Գանատացի բողոքական վերապատուելի E. C. WOODLY գնած է թրքական պազարէ մը եւ հետը բերած Մոնթրէալ: Նոյն վերապատուելին մօտ քսան տարի առաջ սկիզբ ներկայացուցած է պրն. Երուանդ Բաստըրմաճեանին, ապա խոստացած՝ որ օր մը, եթէ հայեր եկեղեցի մը շինեն, հաճոյքով զայն պիտի նուիրէ իր բուն տէրերուն: Պատուելին մահէն ետք, իր զաւակները, յարգելով իրենց հօր խոստումն ու յիշատակը, սկիզբ կը յանձնեն պրն. Ե. Բաստըրմաճեանին իբր նուէր Ս. Յակոբ եկեղեցւոյ»: Այս պատուելին անունը յիշուած է «Մուսա Տաղի 40 Օրերը» վէպին մէջ:

Ապա հարւիրեց Գերշ. Արտաւագ Արքեպոս. Թրթրեանը քարոզելու: Արտաւագը Սրբազան իր քարոզին բնաբան ընտրած էր «Տէր, սիրեցի զվայելչութիւն տան քո, եւ զտեղի յարկի փառաց քոց» (Սղմ. ԻԶ:) Յիշեց այս խօսքը Սողոմոն իմաստունի կառուցած տաճարի կապակցութեամբ, որ մինչեւ 69 թուին իր աւերումը եղած է ազգային զօրութեան եւ գոյատեւման խորհրդանիշ: Մաղթեց, որ Ս. Յակոբ Հայաստանեայց եկեղեցին եւս խորհրդանիշ դառնայ մեր ազգային զօրութեան եւ գոյատեւման:

Բացատրեց օծման նշանակութիւնը, որ կապուած է 12 առաքելներու թուին հետ: Մեր եկեղեցիները առաքելներու հաւատքին եւ հայ ժողովուրդի հաւատքին ու զոհողութեան վրայ կառուցուած են, հետեւաբար զօրաւոր ու անխորտակելի են: Անոնք աղօթքի տաճար, աղօթքի տուն եւ սուրբերու բնակավայրեր են շեշտեց Սրբազան Հայրը:

Օրուան այս հանդիսաւոր արարողութիւնը եւ Ս. պատարագէն մաս մը մէկ ժամ պատկերասփոռուեցաւ թիւ 2 կայանէն: Պատկերասփոռումի ընթացքին, պրն. Վարուժան Պոյաճեան, օծման հանդիսութեան հետ կապուած եկեղեցական ծիսակատարութեան մասին անհրաժեշտ բոլոր տեղեկութիւնները ստաւ Ֆրանսերէն լեզուով օտար ունկնդիրներուն համար, որոնց թիւը եղած է բաւականին շատ:

Պատկերասփոռի ընկերութեան հետ կարգադրուած էր, որ մէկ ժամուան պատկերասփոռումէն ետք, Ահարոնեան սրահին եւ վրանին տակ հաւաքուած ժողովուրդը կարենայ հետեւիլ արարողութեանց CLOSED CIRCUIT-ի միջոցաւ:

(հայոց դպրոցի եւ մարզարանի հոգօրէնէֆի նկարագրականը յաջորդիւ):

OUTREACH

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

Editor.....Hasmig Mergian





# CROSSROADS



## Here & There. . .

Mgrdich Mgrdichian of Springfield, Massachusetts is the first candidate accepted by the Seminary in Antelias for the newly-initiated Seminar Program. Twenty-year-old Mr. Mgrdichian has actively participated in church and as an altar server for many years. Mr. Mgrdichian's expenses—transportation, tuition, and board—are being paid for through the sponsorship of a devoted Armenian couple from upstate New York. . . **On Sunday, Sept. 24, Archdeacon Krikor Bekerian of Cyprus was ordained into priesthood by His Grace Bishop Ashjian. The traditional Armenian rites of ordination took place in Sts. Vartanantz Church in Ridgefield, N.J. The new priest was renamed Der Vasken Bekerian. Following the services the Sts. Vartanantz Board of Trustees and the Ladies Guild offered a dinner in honor of Der Vasken. The Godfather of the occasion was Arthur Nalbandian of New Jersey. . .** The weekend of August 19, the Prelate paid his first visit to the Waukegan community. During the celebration of the Divine Liturgy on Sunday, Bishop Ashjian ordained Mr. Hagop Ohanessian as an acolyte and an *ouraragir*. Following the mass there was a picnic at which time Rev. Sempad Der Mksian, pastor of St. Hagop's Church of Racine made his first public appearance after having undergone open-heart surgery. We wish him the best of health. . . **On Sept. 10 Serpazan celebrated Mass for the Niagara Falls community for the first time as Prelate. Prior to the sermon, the Bishop reminisced over the times he would come and serve the community while he was a student in the United States. Following services a banquet, attended by 120 people, took place. On behalf of the Prelacy, a certificate was awarded to Mr. Haroutune Ishkanian for all the services he has rendered to both church and community. . .** This past summer, various American-Armenian communities became acquainted with visiting clergy from overseas. Arriving in July, Bishop Datev Sarkissian, Dean of the Armenian Theological Seminary of Antelias, toured the States. During his stay he celebrating divine liturgy in several communities, participated in the first annual Choir Growth Seminar, and lectured in several cities. . . The very Rev. Gomidas Ohanian, a member of the Religious Brotherhood of Cilicia and pastor of the Armenian Church in Thessalonki, was here on a short visit with his family in Canada. Accepting the Prelacy's invitation, he celebrated the liturgy at Sts. Vartanantz of N.J., and also at St. Illuminator's Cathedral of N.Y. . . Archbishop Ardavatz Terterian spent part of the summer with his family in Toronto. He visited and celebrated Mass in the communities of Niagara Falls, N.Y., Waukegan, Ill., Hamilton, Galt, Ontario, Philadelphia, Montreal, New York and New Jersey.

## Prelate Participates In SALT Conference

On October 18, 1978, Bishop Mesrob Ashjian was invited to participate in a one-day conference on SALT—the Strategic Arms Limitation Talks. The conference, held at the State Department in Washington, D.C., brought together leaders and representatives of American religious organizations. Speakers and participants stressed the need of more time and money for the improvement of basic human life. Pointing out that no effort should be spared to achieve a safer world for all men, the immediate urgency of a successful outcome of SALT II negotiations was recognized by all.

Following the meeting, Mr. Paul Warnke, Chief SALT negotiator, left directly for Moscow to resume American-Soviet negotiations.

Through knowledge of her own needs and problems, the Armenian Church is able to make significant contributions, and insights in dealing with major human problems and issues. The Church's involvement in the SALT talks demonstrates the necessity and benefits of our community's direct participation in world affairs.



## Joy of Thanksgiving

by Tom Vartabedian

I've always considered Thanksgiving as a surge to God...sharing...the quiet time.

The huge, bare trees, silhouetting the coldness of the blue sky, watch the yellow and crimson leaves fluttering through the air and down into gulleys.

A tall, husky man, bundled in a snugly-fitted woolen jacket and cap, glances over the rough, withered acres of his land.

Was it only a month ago that the golden sheaves of wheat had stood there...proud and victorious?

Row after row...stretching before his eyes...the orchards and vineyards had hung low...laden with rich, juicy fruits.

Now, sparrows and blackbirds fight over the remaining few dried pieces of pumpkin. The scarecrow, foolishly flapping his weather-beaten arms, keeps a vigil over the contoured fields.

Looking down at his rough, calloused hands, the grateful farmer murmurs a short prayer of Thanksgiving. There is no grief in his heart as he recalls the plentiful harvest of the past summer.

"Take your rest now, Mother Nature, for soon you will be awoken to a new glory...that which we call Spring."

And there's nostalgia. When I dwell upon this Thanksgiving, I think of my kitchen table years ago...when "menz mama" set us up on the ledge beside her as she cooked.

The kettles were steaming over with the savory aroma of "gat-na-boor," and even the air was chock full with "burag" and other Armenian delicacies.

I can recall making miniature shapes of funny-faced people with the batter she mixed for "chorag" and into the oven they went with hers.

And afterwards, the treat of treats...the bowls with "lickins-left-in" for her little "moogs" as she called us, to finger-wipe clean.

Her code of life was simple: One did what was right, and the right thing to do was to live by the Golden Rule. Isn't that what Thanksgiving is all about?

Remember. Eat, drink and be merry on this Thanksgiving...for tomorrow ye shall diet.

## Book Store Has Varied Collection

In a short time, the Prelacy bookstore, which officially opened on September 28, 1978, has proven to be a major asset for our community. Many visitors have noted and appreciated the varied selection of books, many of which they could not easily obtain before. The collection of books, records, and other material will expand and improve as new demands and interests arise.

An extensive catalogue has been prepared to facilitate ordering and classification of all material. The voluntary commitment and painstaking efforts of Dr. and Mrs. Gregory Kazandjian in planning the basic workings of the bookstore are greatly appreciated. The bookstore is open Monday through Friday, 9 a.m. - 5 p.m. For additional information call or write the Prelacy.

## Prelacy Announcements

OUTREACH gives special thanks to the Friends of Armenian Literature, 220 E. 197th St., Bronx, N.Y. 10458, (212) 584-1316, who financially made possible the printing of our seventh issue.

The approaching holiday season has traditionally been a time for church bazaars. Let your community know about upcoming events through OUTREACH. Send all details to OUTREACH, The Armenian Prelacy, 138 East 39th St., New York, N.Y. 10016.

The 1979 pocket diaries published by the Prelacy are now available. The helpful diary contains pertinent information about the Eastern Prelacy as well as general information about the Armenians...

For the Christmas season, beautifully designed Christmas cards and seals with traditional Armenian artwork are available at the Prelacy. Order early and send warm greetings to your friends and relatives during the Holiday season.

## A.N.E.C. Hosts Seminar

A seminar for one-day/Saturday Armenian school teachers, initiated and organized by the Armenian National Education Committee, was held on the week-end of October 7 and 8, 1978, at the Prelacy in New York City. All the one-day schools in the mid-Atlantic region were invited to participate: St. Illuminator's and St. Sarkis schools of New York, Nareg and Ararat schools of New Jersey, Hamasdegh school of Washington and Haigazian school of Philadelphia.

As scheduled, the seminar began at 9:00 P.M. on Saturday evening, October 7. In his opening remarks, Mr. Hagop Barsoumian, the Executive Coordinator of the A.N.E.C., spoke about the committee's past and present activities as well as future projects. Mrs. Hourig Jacobs, a teacher at Detroit's ARS Day school whose specialty is the teaching of Armenian as a second language, lectured on "How to prepare a unit." Mrs. Hourig Sahagian, principal of the Armenian School of New Jersey and an experienced teacher, spoke about the ways of teaching the Armenian language to Armenian-speaking youngsters in the United States. After each lecture, during the question and answer period, participants had the opportunity to ask questions and exchange views and impressions.

The seminar resumed on Sunday morning 10:00 a.m. First, Dr. Ara Caprielian, a specialist in Armenian history, who has had teaching experience at Saturday schools, lectured on the ways of teaching Armenian history. Prof. Khachig Tololyan, in a thought-provoking lecture, spoke on the approaches to teaching Armenian culture and what formed its major features. Mrs. Seta Kaligian, involved in Armenian education for many years, explained the uses and benefits of the "Haratch" kit, created several years ago by Armenian and non-Armenian specialists with A.R.S. funds.

After the lunch break, Mrs. Meline Karakashian lectured on "The scholastic problems of the Armenian student: self-concept, motivation and attention," and Mr. Mossik Hacobian introduced the materials of the A.R.S. "Ethnic Heritage" series, presenting the content and uses of each booklet, and then showed the slides of "They came from Ararat" presentation.

The seminar was made possible through the generous contributions of Mr. Hatchig Nedurian of New Jersey and Mr. Albert Begian of Philadelphia. They evidenced their belief in and support for the mission of Armenian education by their concrete act. Without their financial assistance this vital undertaking would not have been realized.



# SAINTHOOD IN THE CHURCH

by Rev. Dr. Mesrob Tashjian

In order to erase the assumption that a saint is a faultless and sinless person, it is important to give the etymology of the word saint. The English word saint is derived from the Latin *sanctus*, which represents the Hebrew *gadosh* and the Greek *hagios* meaning holy, set apart, separate (Ps. 16:3; Matt. 27:52; Acts 9:13). These words were applied to God, people and things. When applied to people and things they meant hallowed, consecrated, set apart for a sacred purpose or office, made 'holy to God.' For example, the Pope is not the only Christian bishop referred to as 'His Holiness' in virtue of his office. The Catholicos of the Armenian Church or the head of the Coptic Apostolic Church is also called "His Holiness" due to his office, as well as other Orthodox heads. Jerusalem is considered as the "holy city" as well as Etchmiadzin. Any house of worship is called a holy place.

Therefore, holiness as a state of dedication to God's service, was represented by the early Christians with the word saint. St. Paul, for instance, considered all the members of the church, all the people of God, as saints. He felt that to "become saints" (Eph. 5:3) individuals were to live in the service of God, constantly doing good and avoiding evil, thus sanctifying their states. It is interesting to note that St. Paul refers to the saints only in plural form. The term came to be applied especially to martyrs and confessors.

The word saint in its singular form, began to be used as an official title for a bishop. Finally, the word became an honorary title bestowed upon individuals distinguished from their fellow Christians for the degree of their services and devotedness to Christ and consequently to His body, the Church. In virtue of their martyrdom in the name of the Lord, and in reverence of their sufferings, the first martyrs were called saints. It was customary for the faithful to assemble at the graveside of the martyrdom on the occasion of his anniversary of martyrdom, celebrate the Eucharist and make the day a *feast-day*, and not a day of mourning. The first such annual commemoration is that of St. Polycarp who died at Smyrna in February 23, 155 A.D.

In early times Christians asked for the intercession of the saints through their prayers. This custom was also extended to Armenia. Like others, Armenians revered and treasured the relics of their saints, adopted their names at baptism, and dedicated churches in their honor. There was another category of saints who did not encounter trials and death, but instead became *confessors*. By confessing, these people, usually monks and ascetics living in the wilderness, bore witness to Christ as effectively as the martyrs do by their death, becoming living champions and witnesses of Christ. St. John Chrysostom has said that a Christian life when lived consistently in a spirit of loving, self-offering to God, can itself be a kind of martyrdom.

The Church also has the authority to canonize a person worthy of public veneration. The Virgin Mary, the apostles, and the evangelists were recognized as saints by general consent. The early church martyrs were spontaneously recognized as such by the faithful who had witnessed their sufferings; and so was the case with the early confessors. Later on, individual bishops canonized devotees, and established feasts in their honor. This local recognition was gradually extended to Armenia and sometimes to the church at large. Many of the greatest saints were canonized in this or a similar way, by a process of what may be called *informal* canonization. St. Gregory the Enlightener is equally accepted by the Roman Catholic Church as a saint, just as we have accepted St. Sylvester of Rome, St. Cyril of Alexandria, and St. John Chrysostom as saints of the Church.

# FORUM

## You Believe Doctors, Why Not Priests?

For years, I have listened to people talk about their aches and illnesses, and what doctors have said and prescribed. I am amused to think that people place such emphasis on what a doctor says as the ultimate answer, blocking any thoughts of doubt. Yet, we go to church, some of us regularly, listen to our priest recite the liturgy, extol the power of God in his sermons, and no sooner have we left the church that most of us have forgotten everything the priest has said—or why we even went to church! Is it because we are of a mentality that doctors are more professional at their vocation than priests? Or, is it because we, as humans, are more selfishly inclined about our physical preservation, rather than our spiritual, because what affects us physically necessitates immediate attention—and the spiritual can wait 'til later? Is it too difficult to see, aside from the medical attention, that a doctor works for his own personal aggrandizement, where a priest only concerns himself with our spiritual needs—and his "real" compensation is God's love. It takes eight years of education for a person to become a doctor, or a priest. Doctors can make millions of dollars, whereas priests earn the sustenance of living a common life. A doctor gives you astronomical bills for possibly saving your "physical" life; yet, a priest not only gives you God's blessings, but also gives you His answers to the life of Eternity. A doctor can only repair you for temporary life; when it comes time to "go," not only a doctor but, no one can save you—only God. How many times have you heard the expression, "I would give anything in the world," in reference to saving a loved one's life. Little do we realize it costs nothing to go to Heaven, just belief, faith, and baptism. So, I say to you, "You believe doctors, why not priests? Only God performs miracles.

Sooren S. Apkarian  
Melvindale, Michigan

Թերթիս ընթերցողները ջերմորէն կը հրաւիրուին գրելու իրենց նախասիրած հարցերուն մասին, հայերէնով կամ անգլերէնով: Թողուանները 750 բառէ աւելի պէտք չէ ըլլան: Հաճեցէք Ձեր գրութիւնները ուղարկել Աուրբիչի 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.

From the tenth century on, canonization in the West fell into the hands of the Pope of Rome. The fixed process in the Roman Catholic Church, involving a detailed inquiry into the candidate's life, has been employed since 1634. However, the Armenian Apostolic and Orthodox Church does not maintain this procedure; thus, since the 17th century the practice of canonization has gradually faded away. Canonization in the Armenian Church was mainly based upon the consent of the people and the official approval of the presiding Catholicos.

Beside the canonized saints of a nation, there are countless uncanonized saints, known only to their communities or to God alone. People from every class, be they kings or peasants, queens or maidens, businessmen or common workers, are capable of earning the title of sainthood, as long as they live totally in Christ. Status, education, abilities are not necessary for a man or a woman to become a saint. The saints are those who accept the grace of Christ and cooperate with that grace more heartedly and more selflessly than others, thus becoming Christ-like. St. Paul phrases it so: "I live: yet not I, but Christ liveth in me." Beyond a shadow of doubt, to become a saint means to fulfill heroism. A man or a woman who gives himself to God commits a heroic action. And this giving, this loving, self-offering to God who is Holiness Himself, we consider a saintly function. Our church calendar registers the names of many saints, whether they are kings or catholicos, queens or nuns, or army commander or a common confessor, who because of their self-offering to Christ have earned the honorary title.

Now, are you willing to become a saint? The way is wide open. No doubt about your capabilities. All we need is to bring about a change in our hearts; to accept the grace which is freely offered by the Lord and accordingly adopt a new way of life, a true Christian life in order to become a Christ-like person, a saint.

It is never too late to earn this honor. Sinners, pagans and unfaithful people have become saints because of a sudden change in their lives and hearts for Christ. It is true that neither public opinion nor the church will canonize you now. Neither will your name be recorded in church calendars. However, you may rest assured that because of your loving self-offering to Christ you will be considered a saint in the eyes of the Lord and in the Kingdom of God.



## Do You Know Where to Find?

- The Lord's Prayer (Matthew 6. Luke 11)
- Ten Commandments (Exodus 20)
- Love Chapter (I Cor. 13)
- Traveller's Psalm (Psalm 121)
- Golden Rule (Matthew 7:12)
- Resurrection Chapter (I Cor. 15)
- Paul's Conversion (Acts 9)
- The Beatitudes (Matthew 5)

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION		
U.S. POSTAL SERVICE (Required by 39 U.S.C. 3685)		
1. TITLE OF PUBLICATION <b>OUTREACH</b>	2. PUBLICATION NO. <b>4 12 16 19 10</b>	3. DATE OF FILING <b>8/23/78</b>
4. FREQUENCY OF ISSUE <b>MONTHLY</b>	5. NUMBER OF ISSUES PUBLISHED ANNUALLY <b>12</b>	6. ANNUAL SUBSCRIPTION PRICE (U.S.) <b>NONE</b>
7. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not printer) <b>138 EAST 39th ST. NEW YORK N.Y. 10016</b>		
8. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not printer) <b>138 EAST 39th ST. NEW YORK N.Y. 10016</b>		
9. NAMES AND COMPLETE ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR		
PUBLISHER (Name and Address) <b>PRELACY OF THE ARMENIAN APOSTOLIC CHURCH 138 E. 39th ST. N.Y. N.Y.</b>		
EDITOR (Name and Address) <b>HASMIK MEGLIAN 65-11 EXETER ST. FOREST HILLS N.Y. 11375</b>		
MANAGING EDITOR (Name and Address) <b>NONE</b>		
10. 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, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)		
NAME ADDRESS		
<b>NONE</b>		
11. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state)		
NAME ADDRESS		
<b>NONE</b>		
12. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 1103, 1104, 1105) The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes (Check one)		
<input checked="" type="checkbox"/> HAVE NOT CHANGED DURING PRECEDING 12 MONTHS <input type="checkbox"/> HAVE CHANGED DURING PRECEDING 12 MONTHS (If changed, publisher must submit explanation of change with this statement.)		
13. EXTENT AND NATURE OF CIRCULATION		
A. TOTAL NO. COPIES PRINTED (Net Press Run)	9,300	8,750
B. PAID CIRCULATION		
1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	<b>NONE</b>	<b>NONE</b>
2. MAIL SUBSCRIPTIONS	<b>NONE</b>	<b>NONE</b>
C. TOTAL PAID CIRCULATION (Sum of B1 and B2)	<b>NONE</b>	<b>NONE</b>
D. FREE DISTRIBUTION BY MAIL, CARRIERS OR OTHER MEANS SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	<b>8,700</b>	<b>8,000</b>
E. TOTAL DISTRIBUTION (Sum of C and D)	<b>8,700</b>	<b>8,000</b>
F. COPIES NOT DISTRIBUTED		
1. OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED	<b>600</b>	<b>750</b>
2. RETURNS FROM NEWS AGENTS	<b>NONE</b>	<b>NONE</b>
G. TOTAL (Sum of E, F1 and F2—should equal net press run shown in A)	<b>9,300</b>	<b>8,750</b>
14. I certify that the statements made by me above are correct and complete.		
SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER		
<b>Hasmik Meglian - Editor</b>		