



Հրատարակութիւն Ամերիկահայոց Արեւելեան Թեմի Ազգային Առաջնորդարանի  
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# His Holiness Karekin II in United States

Editorial:

## Welcome to the Open Road

It is, perhaps, fitting that His Holiness Karekin II's trip to the United States comes in July. In America, July is the month of Independence, a month when every American stops to take a new look at the idealistic goals of the founding fathers, who shaped this country more than two hundred years ago.

Many say that the American dream has died or has donned a black cloth of materialistic hunger. Yet, as immigrants, even today, continue to flee to American shores from lands of political oppression and national unrest, their action attests to an abiding faith in a dream. Not the blinding, distracting dream of gold-paved pathways, but rather the more fundamental dream of achieving a fruitful and peaceful life.

America offers the probability of any unknown becoming reality. The vastness, diversity, and wealth of this country affords everyone the right of choice and progress. America paves an open road, the ultimate challenge to the infinite possibilities of man's achievements.

America still believes in that undying spirit of man. Such that, she dares to challenge that spirit with an open road. The late great American historian, Bruce Catton, perhaps said it most succinctly when he observed that America acknowledged that "man does not have to be a loser...that the human race can do just about anything it really wants to..."

Few understood this American spirit as well as Karekin II. Two years ago after his election, and one day prior to his Consecration, he was interviewed by CBS correspondent Doug Tounelle in Antelias. During the entire interview, His Holiness' thoughts were with the community in the United States. It is fitting at this time to reprint just a few of his thoughts during that interview, which was subsequently aired on CBS network television on July 24, 1977:

*"I have a very special attachment to our people in the United States of America... The major problem in America, in my understanding, is that our Christian faith, as transmitted to us by Christ through the Gospel and handed down to us by our fathers, has to be communicated to the younger generation in a meaningful and relevant manner... We have a new generation born in the United States of America. They don't speak Armenian as fluently as we do here in the middle east, but they are very conscious of their Christian and national heritage, and therefore, these people — these young men and women — have to be given the full knowledge of what is embodied in this centuries old Christian tradition. But, not in an archaic sense, that is, not looking back at history, but rather it should be a kind of relationship of that faith relating to the life of the people living today in their particular condition of life in the United States. Unless we bring that faith into the context of today, the modern age of our young generation, I think we will miss the train, that is to say, they will follow the church nominally, if they do at all. The primary task of the Church is to be not only a place of worship, but also a kind of school, a spiritual school in which souls are built..."*

*"I was so happy to know and work with this generation in the United States: Confident in themselves and their abilities, proud of their Armenian heritage and equally proud of their American heritage and American values...and so full of hope. All of this great potential has to be geared into the life of the community. My one great message to our younger generation in the United States is to never lose hope, for as one Armenian poet has said, 'How can you make the impossible possible? That is the art of life.'"*

Your Holiness, it is traditional to honor a guest with the keys to a city. Yet, such an honor would not suffice the character and strength of your individual spirit. Rather, now, as you esteem us with a visit to America—your first since becoming Catholicos-Coadjutor—in the spirit of this country, as American-Armenians, we warmly and graciously welcome you to the land of hope, and present you with the keys to the open road.

The "World Conference on Faith, Science and the Future" sponsored by the World Council of Churches which takes place this month at the Massachusetts Institute of Technology, grew out of a ten year study conducted by the WCC's Department of Church and Society. About 450 scientists and theologians from a range of religious backgrounds and from all parts of the world will convene to explore the relationship of science and religious beliefs during the two week session. The event is one of the most significant ecumenical meetings of the decade, and is the first major ecumenical conference at which scientists and technologists will be in the majority. The Conference has four major themes: 1. The relationship of faith and science in the modern context. 2. Ethical issues arising from developments in particular scientific and technological fields. 3. The economic, social, and political context in which scientific and technological know-how can be more equitably used and shared. 4. A formulation of Christian Social ethics for the new age of science and technology.

Michael Haratunian, a past chairman of the Prelacy's executive committee, will take part in the proceedings.



His Holiness Karekin II

## Schedule of Events

### FRIDAY, JULY 6, 1979

His Holiness will arrive at Boston's Logan International Airport on TWA Flight No. 753 at 3:40 p.m., at which time he will be welcomed and the procession will proceed to St. Stephen's Armenian Apostolic Church for a "Hrashapar" ceremony at 5:00 p.m.

### SUNDAY, JULY 8, 1979

His Holiness will celebrate the Pontifical Mass at the St. Stephen's Armenian Apostolic Church. That afternoon a Banquet will be held at the Sheraton Inn in Boxboro Mass.

### WEDNESDAY, JULY 11

His Holiness will visit the Providence Sts. Vartanantz Armenian Apostolic Church community.

### SATURDAY, JULY 14, 1979

His Holiness will arrive at 2:13 p.m. (Eastern Airlines flight No. 383) at Newark International Airport, where he will be received by religious and lay dignitaries and members of the Armenian community.

His Holiness will arrive at Sts. Vartanantz Armenian Apostolic Church, 461 Bergen Blvd., at approximately 3:00 p.m., at which time a "Hrashapar" ceremony will take place.

From 3:30 to 6:00 p.m., His Holiness will meet with the community at the Church hall.

### SUNDAY, JULY 15

A Pontifical Mass will be celebrated at St. Illuminator's Armenian Apostolic Cathedral, 221 E. 27th Street, New York City. The celebrant will be His Holiness Karekin II. The altar will be served by: His Grace, Bishop Mesrob Ashjian, Prelate, Eastern Prelacy and His Grace, Bishop Souren Kataroyan, Prelate, Diocese of Aleppo. Guest clergymen and the pastors of the Metropolitan area will take part in the religious ceremonies. The Divine Liturgy will be sung by the combined choirs of the St. Illuminator's Armenian Apostolic Cathedral, Sts. Vartanantz Armenian Apostolic Church and St. Sarkis Armenian Apostolic Church. The schedule for the services is: Matins, 10 a.m.; Divine Liturgy, 10:30 a.m.; Sermon, 11:30 a.m.

From 12:30 to 2:00 p.m. His Holiness will greet the community. At 2 p.m. a banquet honoring His Holiness will take place at the Waldorf-Astoria.

The Armenian community is cordially invited to participate in the various welcoming and religious ceremonies. For further details please contact the Prelacy, (212) 689-7810.

## To Attend World Council Meetings

His Holiness Karekin II, Catholicos-Coadjutor of the Great House of Cilicia will arrive in the United States on Friday, July 6. His flight is scheduled to arrive at Boston's Logan International Airport at 3:40 in the afternoon. He is scheduled to be in the New York metropolitan area from July 14 to 21. (See schedule elsewhere on this page).

His Holiness is journeying to the United States — his first visit since his election as Catholicos-Coadjutor in 1977 — for the opening of the World Conference on "Faith, Science, and the Future," sponsored by the World Council of Churches. The conference convenes at the Massachusetts Institute of Technology from July 12-24. However, the primary purpose of His Holiness' trip is to attend the officers meeting of the World Council of Churches which will take place in Massachusetts from July 9 to 11. His Holiness is Vice-Moderator of the executive committee of the WCC, and as such, will meet with Dr. Phillip Potter, General Secretary of the WCC, and Archbishop William Scott, Primate of the Anglican Church of Canada and Moderator of the WCC.

In conjunction with his meetings with the World Council of Churches, His Holiness accepted the invitation to extend his stay in order to visit some of the communities in the United States. His Holiness often expressed regret that he did not have the opportunity to bid a proper farewell to the community he served for nearly four years. At the time of his election as Catholicos-Coadjutor, the then Archbishop Karekin Sarkissian was prelate of the eastern prelacy of the Armenian Apostolic Church of America.

Born in 1932 in Kessab, an Armenian village in northern Syria, young Nishan Sarkissian received his primary education in the village school and in 1946 was admitted to the Antelias Seminary in Lebanon, where he was ordained deacon in 1946. After continuing his theological and Armenian studies for another three years, he was ordained Monk and renamed Rev. Karekin in 1952.

While serving in the staff of the Seminary, where he remained after graduation, he completed his Armenian Church Doctorate. In 1957 he attended Oxford University in England, where he received his B.Litt. in 1959. His thesis, "The Council of Chalcedon and the Armenian Church," was published in England that same year, and reissued in an American edition in 1974.

In the following years, until 1967, he served as Director of the Antelias Seminary and editor of its periodical. He was ordained Bishop by Catholicos Khoren I on January 19, 1964, and in 1969 was nominated Chancellor of the Antelias Catholicosate. He held that post for two years when he was elected Prelate of the Julfa-Isfahan Diocese, a post he held until his election as Prelate of the Eastern Diocese of the Armenian Apostolic Church of America.

Fluent in both English and French, as well as Armenian, Karekin II has written many books and numerous articles and has lectured in virtually every part of the world.

During his many years of service to the Armenian Church, His Holiness has displayed an active interest not only in Armenian Church and national affairs but in the ecumenical movement as well, an interest which first began in 1955 when he first participated in the Middle Eastern Christian Youth Conference in Beirut, and culminated in 1975, when at the 5th Assembly of the World Council of Churches in Nairobi he was elected to a seven year term as vice-moderator of the Council's central committee.

His election as Catholicos-Coadjutor became especially meaningful to the Armenian community in Lebanon, which had suffered tremendous hardships during the civil war in Lebanon. His presence and vigorous activities during the most recent outbreak of hostilities last fall were a major factor in the sustenance of the Lebanese community.



**Յոբելիական Հանդիսություն**

Հիսուսային Ամերիկայի Կիլիկիան Արեւելեան Թեմի հովանաւորութեամբ եւ Շիքակոյի Ամենայն Սրբոց Եկեղեցւոյ Պատժ. Հոգաբարձութեան ու Եկեղեցւանէր Տիկ. Միութեան կազմակերպութեամբ, Յունիս 10-ի Կիրակին տեղի ունեցաւ Յոբելիական Հանդիսություն մը, նախագահութեամբ՝ Թեմիս բարեխնամ առաջնորդ Գերշ. Տէր Մեարոյ Ա. Եպիսկոպոս Աշճեանի: Հանդիսությունը նուիրուած էր, համանուն եկեղեցւոյ հոգեւոր հովիւ Արժ. Տէր Սարգիս Աւագ Քահանայ Անդրեասեանին, իր քահանայական օծութեան 25-ամեակին եւ Շիքակոյի համայնքին մէջ ծառայութեան 10-ամեակին առթիւ:

Սրբազանը ժամանեց Յունիսի 9-ին եւ երեկոյեան՝ հոգաբարձական, երեսփոխանական կազմերու ու անոնց ընտանիքներուն հետ միասնաբար ճաշի հիւրը եղաւ տեղւոյ Հոգեւոր Հովիւին:

Կիրակի օր, Առաջնորդ Սրբազանը պատարագեց Ամենայն Սրբոց եկեղեցւոյ մէջ եւ քարոզեց «Անճիմբ նոյրեալք սիրոյն Քրիստոսի» բնաբանով, ծանրացաւ հայ ժողովուրդի նուիրումի եւ զոհաբերութեան ոգիին վրայ, կենդանի օրինակը բերելով Ա. Հոփսիսեանց Կոյսերու, որոնց յիշատակութեան օրն էր Յունիսի 11-ը: Սրբազանը յիշեց նաեւ, որ յիշեալ Կոյսերու նշխարները յայտնաբերուած են Ա. Հոփսիսիմէ Տաճարին կից կատարուած պեղումներէն:

Յաւարտ Ա. Պատարագի, Յոբելիական Հանդիսությունը տեղի ունեցաւ յատուկ սրահի մը մէջ, ներկայութեամբ համայնքիս հաւատացեալներուն:

Բոլոր ելոյթ ունեցողներն ալ անդրադարձան Տէր Հօր հոգեւոր, ազգային, մշակութային եւ կրթական օգտաշատ կենսին ու գործունէութեան:

Համայնքիս երեսփոխաններէն՝ Պր. Ներսէս Չիթեան կարողաց թեմի քահանաներէն եւ հոգաբարձական կազմերէն եկած նամակներն ու հեռագիրները, որոնց կողքին ոչխարու էր նորին Ա. Օծողին Տ.Տ. Գարեգին Բ. Կիլիկիոյ Աթոռակից-Կաթողիկոսի շնորհաբաշխ հեռագիրը:

Եկեղեցւոյ հոգաբարձութեան անունով գեղեցիկ յուշատպիստակ մը նուիրեց վաստակատու հոգաբարձու՝ Պր. Նորիկ Մարտիչեան:

Ապա թեմ հրախորտեց նախագահ Սրբազանը՝ Գերշ. Մեարոյ Ա. Եպիսկոպոս Աշճեան, որ կարողաց Նորին Ա. Օծողին Տ.Տ. Խորէն Ա. Կաթողիկոսի ջերմ ու սրտագեղ կոնակալը՝ յրթելու Արժ. Տէր Սարգիս Աւագ Քահանայ Անդրեասեանի կենսին ու գործը բնութագրող: Սրբազան Հայրը իր հերթին գեղեցկօրէն ներկայացուց ազգին ու եկեղեցիին հանդէպ մեր պարտաւորութիւնները եւ քարձորէն գնահատեց Տէր Հօր՝ իբրեւ կրթական մշակ եւ հոգեւորական ազգանուէր ծառայությունը:

Յայտագրի վերջաւորութեան, յրեկեար Տէր Հայրը, մեծապէս ազդուած՝ Առաջնորդ Սրբազան Հօր անուշ խօսքերէն, զոյգ հայրապետներու օրհնութեան գիրերէն, կազմակերպութեանց ներկայացուցիչներու սրտի խօսքերէն եւ ներկաներու խանդավառութեան փոխանցումը յուզումներէն, հազի կարողացաւ իր շնորհակալութեան խօսքը սարսուղ, ստատօրէն հոսելու պատրաստ իր արցունքները կոպերուն տակ պահելով:

Հանդիսութեան սարսուղ, Առաջնորդ Սրբազան Հայրը, Տէր Հօր, հոգաբարձութեան եւ Շիքութեան Յանձնախումբի ներկայացուցիչներու ընկերակցութեամբ եղաւ Եկեղեցւոյ եւ Հայ Կեդրոնի շինութեան վայրը, որ արդէն իր աւելորդ մասերէն մաքրուած, կազմ ու պատրաստ է շուտով սկսուելիք ՀԱՅ ՏԱՆ շէնքը իր վրայ կրելու:

Յոբելիական այս առիթը՝ Սրբազան Հօր ներկայութեամբ, Ար կենսը ու սիշ բերաւ համայնքին:

ԹՂԹԱԿԻՅ

**Paintings by GIRAIR**

From June 1 thru 11th, an exhibition of oil paintings by Girair Palamoudian was held in the Prelacy of the Armenian Apostolic Church in New York. Although he was born and raised in Egypt, Mr. Palamoudian has studied and lived many years in France. The rich French countryside was thus a recurring theme in his exhibited works.

One could easily see that he has mastered the technique of impressionist art; yet, to quickly liken his works to Van Gogh's or other impressionistic painters is to overlook the artist's personal perspective. To allow for a just criticism of Girair's works, one should not compare, but see them for their own worth.

His colors, mood, and scenic landscapes emit a vibrant lightness and joy of spirit. Viewing his "Autumn in Buttes Chaumont" or "The Island of Hydra," one is instilled with a desire to be there.

With the very successful and enthusiastic reception of his works in New York, Mr. Palamoudian has future plans to exhibit in both Montreal and Los Angeles some time in the fall. Surely these communities will greatly enjoy and appreciate the worth of paintings by GIRAIR as did New York.

This was the second exhibition during the month of June. The first was by Katchaz, who donated a substantial percentage of sales to the Lebanese Fund and to the Beirut Armenian daily newspapers.

**OUTREACH**

Editor ..... Hasmig Mergian  
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**A VISIT TO ANI. . .**

*"The city of a thousand and one churches. . ."*

by Frederick A. Leist



Ani Cathedral, south facade.

On November 12, 1977, I crossed into Turkey at Kelis (meaning "church"). Although I had been in Turkey before, I felt very lonely. I had just spent over a month as the guest of Armenians in Lebanon and Syria and was to travel on by myself. At the border, one could hear the drums of a nearby military post playing, very martial sounding in the stillness.

From Kelis, which is not much more than a village, I took a *dolmush* to Gaziantep (Aintab). A *dolmush* is a taxi stuffed with all the passengers it can carry, and comes, most appropriately, from the same root as *dolmah*. As I was waiting for the bus from Aintab to Erzerum, I heard drums again, but of a different sort, and went out to find men dancing with linked arms as a group of women in brightly colored clothes ululated. The dance and the ululation were the same as I had seen Arabs and Armenians doing in Aleppo, and was to see in many villages along the way through Turkish Kurdistan and Iranian Azerbaijan.

The bus left shortly after 11 p.m., so, unfortunately, I saw little of the countryside on the way to Malatya or even Elazig. There were no female passengers. When we were stopped just outside Aintab, everyone on the bus was frisked for arms. There are still problems with Kurdish separatism in eastern Anatolia, although I have been told that officially there are no Kurds in Turkey, only "mountain Turks who have forgotten their native language," just as Greeks, Armenians, and Assyrians remaining in the country are called "Turkish Christians." Political slogans of one sort or another were painted on virtually every road sign along the way. Beyond Elazig there was a very attractive gorge, warm in the sun but bitterly cold in the shade. The scenery must be spectacular in the spring. There was snow in places as we came up to the divide; we then came down through another gorge and out onto the main Tehran-Istanbul road some 150 kilometres short of Erzerum.

**The Road to Ani**

From Erzerum, I took the first bus to Kars. Although night fell soon after we got underway, it was obvious that we passed through a heavily wooded area; there was even evidence of lumbering. It was warm in the inn that night, which was a blessing. Early the next morning, I went out for a walk and discovered a large Armenian church below the citadel, with the characteristic many-sided pyramid atop a low round tower which marks the Armenian steeple and the equally characteristic carving in low relief on the outer walls. Over the entrance was a Turkish sign identifying it as a museum, but it was not open at the time. I later found out that this was the Church of the Holy Apostles, built during the tenth-century reign of King Abas Bagratouni, the same king whose hunting lodge stands next to St. Stephen's by the Araxes. It is a fine, impressive church of well-crafted gray stone, still in excellent condition, at least on the outside.

I hired a car to go out to Ani. Off we went across the snow-covered steppe, with only an occasional patch of black soil or rock showing through. It was very cold. The land was flat and almost barren. A morning mist rose from the snow. The driver put on a tape which suited the landscape, wild and exhilarating. I pictured the musicians with their long-necked, stringed instruments held high, plucked almost at chin-level, wearing fur hats, kneeboots, baggy trousers and long sashed tunics, playing quickly and in unison. The walls of Ani came into view. Here was Ani, capital in the tenth and eleventh centuries of the last independent Armenian kingdom in the old homeland of the Armenians, the city of a thousand and one churches; home, it is said, to a population of a hundred thousand people. Ani fell to the Byzantine Empire in 1045, then to the Seljuq Turks in 1064. After the Seljuqs, Kurdish rulers alternated with Georgian until the Mongol conquest. There was a

last period of autonomy and renewed prosperity under the Zakarian princes of the thirteenth and fourteenth centuries.

Near the walls of the old city was a Turkish border post. A guard politely, but firmly, refused permission to visit Ani and said I would have to return to Erzerum for the necessary letters. Unperturbed, my driver took me to a larger post in a village a few kilometers away. What he said to the commandant I don't know, as he had assumed that since I lived in Isfahan I was Iranian, but on our return to Ani an officer came out, saluted and detached two soldiers to serve as an escort.

The massive walls facing the post were in good condition. I had the impression of entering a fortress as I walked under an Armenian inscription through a gateway flanked by stone lions. The motif of the cross was everywhere in the designs on the brickwork of the walls. Inside, the ruins covered an enormous area. Most of the buildings were nothing but tumbled down heaps of stone. It was a bit of a shock, as the outer walls were so well preserved it had almost seemed that I was entering a living city. Noticeably less of some buildings remained standing than had been depicted in some turn of the century engravings. The soldiers said that this was because of frequent earthquakes.

We headed first for a small church halfway down the steep bank of the Akhourian river, a tributary of the Araxes forming the boundary between Turkey and Soviet Armenia. Grass still grew on the sheltered bank where we came across shepherds grazing their flocks among the ruins. A brief but noisy quarrel ensued between the sheepdogs and my escort's alsatians. I looked across the narrow river at Soviet Armenia, but saw no trace of habitation, or even, at this time of year, of cultivation. When I asked my guides what country lay across the river they said "Rous," Russia. They agreed that Georgia was near by, and so was Azerbaijan, but they would not accept Armenia.

The church on the riverbank was St. Gregory of Tigran Honents, built under the Zakarians in 1215 by the merchant Tigran Honents. Half of the dome and the porch have collapsed, but what remains is completely covered with very attractive frescoes in a style which suggested mutual influence between Ani and Western Europe, perhaps via Cilician Armenia and the Crusader states of Outremer. From St. Gregory of Tigran Honents we went on to the Cathedral, a very large church whose dome has entirely collapsed. The Cathedral was built between 989 and 1001 by the architect Trdat, who also went to Constantinople to supervise the restoration of Hagia Sophia after damage caused by an earthquake. I wondered, who now will do Trdat the same courtesy that he rendered to the architect of Hagia Sophia?

The Cathedral, built of layers of black stone, was given patterns in places by contrasting orange-red blocks. I was reminded of the white and black stones of the older parts of Sourb T'adei. Both the black stone and the red appeared to be volcanic tufa, and the blocks were shaped and planed with the pleasing regularity one expects of the old Armenian masons. There were inscriptions around the outside as well as the characteristic

*(Continued on page 4)*

*This is the fourth in a series of five articles written by Frederick Leist. Mr. Leist, now a resident of Baltimore, lived in Isfahan, Iran, where he taught at the University from June 1974 to January 1978. This article is based on his trip to Ani in 1977. Ani, the capital of medieval Armenia, stands on the cliffs over the Arpa Çay river which now marks the ruins of Soviet frontier. One writer recently wrote, "... the ruins of Ani are still indisputably works of manifest beauty and variety which, despite the ravages of man and seven centuries of silent cold winds, still reflect the glory of their builders' short-lived golden age."*



**Parish Roots:**

**Granite City's St. Gregory's Armenian Apostolic Church**

Thirty years ago, thoughts of an Armenian church in Granite City, Illinois, were nonexistent. However, three far-sighted men, Messrs. Malek Hagopian, Sooren Hagopian, and Samson Safarian, all now deceased, were instrumental in generating community interest in the establishment of our church.

Community meetings, fund raising campaigns and money raised by the YEPRAD acting group was enough for a down-payment on a Bulgarian Orthodox Church — the oldest Bulgarian Church in America. Young and old banded together to transform the structure into an Armenian Church.

December 4, 1954, St. Gregory the Illuminator Armenian Apostolic Church was consecrated by Rev. Kourken Koudoulian of Philadelphia and Rev. Ghevont Khosrovian of Chicago. Messrs. Garabed Markarian and Arsen Halajian became the Godfathers of the Church, the former in naming the church and the latter in ribbon cutting ceremonies.

The Pastors who have served the community are: Rev. Eghishe Gasparian, 1956-1959; Rev. Gorun Shrikian, 1959-1965; Rev. Zareh Maronian, 1965-1967; Rev. Movses Shrikian, 1967-1969; and Rev. Khoren Habeshian, 1969 to the present.

The church-affiliated organizations consisting of the Choir, Sunday School, Ladies' Guild, Mr. and Mrs. Club, and the Mesrobian Armenian School are very active and contribute to all Church programs in their respective capacity.

St. Gregory's Church may be one of the smaller churches in our Diocese, but it has maintained a permanent pastor for more than twenty years. This is a feat for which Granite City is proud. The church will celebrate its 25th anniversary on December 2, 1979.

It is fitting to remember all those departed who significantly served our Church: Mr. Malek Hagopian, trustee; Mr. Sooren Hagopian, yerespoghan; Mr. Samson Safarian, benefactor; Mr. Garabed Markarian, godfather; Mr. Arsen Halajian, godfather; Mr. Asador Bedian, deacon; Mr. Garabed Sisoian, deacon; Mr. Mesok Megrđichian, trustee; Mr. Garabed Grjigian, trustee; Mr. George Maksudian, trustee; Mr. Khosrov Sarkisian, trustee.

Our Church purchased five acres of land in 1974. Various committees have been formed to implement construction plans. The initial phase includes a hall large enough for a sit-down dinner for 500, meeting and class rooms, kitchen facilities. The second phase is for the construction of a church and last, a parsonage. Trees, shrubs, picnic area and parking lots will be added to augment the buildings as they are constructed. With the grace of God, the help of our energetic people, and some financial assistance from our religious brothers and sisters the above will become a reality.

**Worcester Community Salutes Graduates**

On Tuesday, June 12, the Adults Club of the Armenian Apostolic Holy Trinity Church, Worcester, Massachusetts, hosted its first annual salute to the graduates with a dinner honoring those in the parish graduating from high school or college. Sharing the graduate table was His Grace, Archbishop Hrant Khatchadourian, who recently received his Ph.D. degree in history from Providence College. His Grace was invited to be the guest speaker and address fellow classmates of the 1979 graduating class.

Rev. Vazgen Bekirian, pastor, congratulated the graduates on behalf of himself and his Board of Trustees. Der Hayr then introduced His Grace, Archbishop Hrant, to address the gathering. Srpazan shared some of his experiences as a student and gave some very important advice. He stressed the importance of education in a person's life, without which there is no future. The most unique factor he stressed was that each and every graduate present there that evening, with the level of attainment reached, could contribute tremendously to the Armenian Church and community life. He appealed to them to use the education they have gained to help further the Armenian heritage, to continue, with even better tools than their forefathers, the responsibilities passed down to them from their parents and grandparents. "Our future," the Archbishop said, "is in the hands of the graduates of today and tomorrow, and only through education can we continue our Armenian heritage and tradition." Using himself as an example, Srpazan Hayr stressed the importance of studying at any age and the compelling urge to strive for such attainment—to pursue an education at any level of one's life.

The graduates honored were: Barbara L. Baljian, M.Ed. in Counselor Education, Worcester State College; John Kustigian, M.A. in Counseling Psychology from Anna Maria College; Peter Eknoian, B.A. in Economics from Assumption College; Charles Frankian, B.A. in Political Science from Assumption College; Renee Kallanian, B.S. in Medical Technology from Anna Maria College; Harry Kustigian, B.S. in Engineering Technology from Central New England College; Paul Mardirosian, B.B.A. in Management from University of Massachusetts; Ani Kazazian St. John, B.S. in Early Childhood and Elementary Education, Worcester State College; Angela Assoian, A.A. in Retailing and Fashions, Becker Jr. College; Herman Eknaian, North High School and Mark Manuelian, Wachusett Regional High School.

**Charles Aznavour to Give Special Benefit Concert**

The distinguished international entertainer, Charles Aznavour, will give a special benefit performance, sponsored by the Prelacy of the Armenian Apostolic Church, on Monday evening July 30, 1979, at Town Hall, 113 West 43rd Street, New York City. Proceeds will go to the Prelacy's educational and humanitarian fund.

Since 1963 with his first appearance in the United States—a triumphant one man show at Carnegie Hall in New York—Charles Aznavour has accumulated a large and loyal following among American music lovers of all ages. For the American-Armenian community he has also been an added source of pride and recognition.

Aznavour was born in France on May 22, 1924. His family—survivors of the 1915 massacre—centered their lives around the priceless commodities of life: tenderness, love, affection, and much music. This may explain how Aznavour has continued to create songs that are deeply impressed in the hearts of audiences everywhere. Songs that although acknowledge the bitter past, nevertheless abound with hope for a clear future. He once commented, "I reach for the human souls and portray them. I don't create people or problems for my songs."

Aznavour has composed over 1000 songs, he has recorded more than 200 record albums, he has performed in the movies and on television. Throughout his years in the public eye, he has been loyal to his Armenian heritage and community. On the occasion of the 60th anniversary of Armenian Martyrs' Day, he wrote a song entitled "They Fell," dedicated to those who died in the genocide of 1915. It was, and still is, heard and received enthusiastically throughout the world, and he frequently includes it in his concert performances.

The program notes from his Carnegie Hall performance last year said, "Charles Aznavour reaches out to the humanity and hope in all of us, and we respond in recognition of his insight and his artistry."

He is truly one of the outstanding entertainers of our age and one of Armenia's worthiest sons.

For ticket information call: The Prelacy, (212) 689-7810; Mrs. Sonia Bizdigian (212) 478-1252; Mrs. Vicki Tateosian (212) 786-4042 (after 6 p.m.); Mrs. Mary Boyajian (914) 693-1160; Mrs. Rosemary Alashaian (201) 947-7148, Mrs. Maryanne Barsamian (201) 947-6917; Hrair Music Center (201) 945-9150.



During the summer of 1977, Charles Aznavour visited the Cilician See at Antelias, where he was warmly greeted and presented with a special award by H.H. Karekin II and H.H. Khoren I. Aznavour who had come to Lebanon for a concert, was one of the first, if not the first, internationally-known entertainer to return to Lebanon following the 1975 civil war. At that time he voiced the hope that others would quickly follow, in order to help restore that country to its pre-war status.

**ԳԻՇԵՐ ՄԸ**

**ՇԱՐԼ ԱԶՆԱՎՈՒՐԻ ՀԵՏ**

Ելոյթ կ'ունենան նաև

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Հիրընկալ՝

**ՄԱՅՔԸԼ ԲՐՄՈՅԵԱՆ**

**Երկուշաբթի, 30 Յուլիս, 1979, ժամը 8-ին,**

**Թաուն Հոլի մէջ, 123 Ուեստ 43րդ փողոց, Նիւ Եորք:**

*Ձեռնարկին հասոյթը պիտի յատկացուի Ամերիկահայոց Կիլիկեան Առաջնորդարանի մարդասիրական եւ կրթական ծրագիրներուն:*

**Տոմսերու Համար Գիմել՝**

- Առաջնորդարան 212 689-7810
- Տիկ. Սոնիա Պաղտիկեան 212 478-1252
- Տիկ. Վիքի Թադէոսեան 212 786-4042
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- Տիկ. Մէրիէն Պարսամեան 201 947-6917
- ՀՐԱՅՐ Միւզիք Սէնթրը 201 945-9150

**ՏՈՄՏԵՐՈՒ ԳԻՆԵՐ**

Լոժ (12 աթոռ) 500 Տոլար,  
Առանձին աթոռ՝ 50 Տոլար,  
25, 15, 10



# Transfiguration of Jesus Christ or Vartavar

by Rev. Gorun Shrikian

The Feast of Vartavar and the Transfiguration of Jesus Christ are a combined feast day in the Armenian Church. To become acquainted with these two ceremonies, let us look at them separately and point out the reasons for their joint celebration.

Vartavar is one of our five feasts (Daghavars) and is third in liturgical sequence, preceded by Christmas and Easter. This is a variable feast and is always fourteen weeks or ninety-eight days after Easter. Therefore, it may be celebrated any time from June 28 through August 1. In this manner, the date may vary 35 days, as Easter does. As all major feast days, it has its festival and weekly fast with the observance of Memorial Day the following day. The Feast of Transfiguration is always celebrated on August 6 by the Greek Orthodox and the Roman Catholic Churches. This date coincides with the pagan Vartavar date. This year the Armenian Church celebrates Vartavar on July 22.

Christ's Transfiguration is related in the first three synoptic gospels: Matthew 17:1-8, Mark 9:2-8; and Luke 9:28-36. Jesus, with His Apostles, Peter, James, and John ascended on the top of a mountain to pray. The Bible does not reveal the name of the mountain. Traditionally, all of the churches accept Mount Tabor as the site of the Transfiguration. It was during this prayer session that Christ transfigured before His disciples: "And his face shone like the sun and his garments became white as light," (Matthew 17:2) and then they saw the prophets Moses and Elijah standing beside Jesus when a bright cloud overshadowed them and a voice from the cloud said, "This is my beloved son, with whom I am well pleased. Listen to him." The Apostles, horrified, fell to their knees, but Christ approached and touched them saying, "Arise and have no fear, and when they lifted their eyes, they saw no one except Jesus." (Matthew 17:5-8).

Let us now turn to the Feast of Vartavar, which has no Christian foundation, and was tolerated in the church only because of its popularity. Then, St. Gregory the Illuminator thought it would be wise to sustain the name Vartavar and some of its external formalities, but replace the feast with the Transfiguration of Christ. Vartavar, in the old Armenian pagan ritual was the Feast of the Goddess Asdghig, Goddess of Love and Beauty. During the Navassartian Feasts (the commemoration of the Armenian New Year, which began August 1), Armenians from all corners of the country formed a pilgrimage to Ashdeeshad, Daron, where the temples of the greatest gods of Armenia such as the temple of Vahagn, Anahid, Asdghig existed. The people would remain there for a week and celebrate by horse racing, wrestling, running and performing various olympic endeavors. They would also make sacrifices to the gods in accordance with their personal wishes. On the sixth day, August 6, the pilgrims would make wreaths of roses and adorn the Goddess Asdghig. This created an image in our peoples mind which is explained in a compound word Vart-and-Var, which means rose and bright. Vartavar was also associated with an Armenian mythological story of the flood. The custom of sprinkling water on each other on this occasion is the result of that story. Thus, the Feast of Vartavar became the Transfiguration of our nation, in its inner meaning, that is, Armenia's conversion from paganism to Christianity. This feast symbolizes itself with an OLD name, Vartavar, and with a NEW meaning, Transformation or Transfiguration.

## ՈՐԴԻ ԽԱՂԱՂՈՒԹԵԱՆ -- ՈՐԴԻ ԱՍՏՈՒԾՈՅ

Ամերիկա՝ այս հսկայական երկիրը արդեն մուտք գործած է իր գոյության երրորդ հարիւրամեակին ներս: Յուլիս 4-ին ան դարձաւ 203 տարեկան: Ամերիկայի ծնունդին կապուած է ընկերային եւ տնտեսական անկայունութեան, քաղաքացիական պատերազմի եւ գերիներու դաժանային պատմութեան վկայութիւնը: Երկու հարիւր տարիներ առաջ տիրող խռով վիճակը ծանրաբեռնուած է հակամարտութիւններով եւ գաղութային կոնկրետով: Նիւ-Ինկլընտի շրջանը հանդիսակալելով դարձած է արիւնտ երաշխաստան կոնկրետ: Պիտի գար սակայն այս բոլորին լուծումը, երբ լուսամիտ ղեկավարներ պիտի անդրադառնան Քրիստոսի Լեւոն քարոզէն բխող պատգամի հօգոյ թելադրականութեան: «Երանի խաղաղարարներուն, որովհետեւ անոնք Աստուծոյ որդիներ պիտի կոչուին» (Մատթէոս, Ե. 9):

Խաղաղ գոյակցութեան մը խորունկ փափաքը պատճառ դարձաւ որ Քանկրեսի մէջ Յուլիս 4, 1776-ին Ամերիկայի Միացեալ Նահանգներու անկախութիւնը հռչակուի: Աստուածաշունչի առաջին էջէն մինչեւ վերջին էջը զանազան ձեւերով արտայայտուած սիրոյ եւ խաղաղութեան կանչին խորունկ գիտակցութիւնը կարելի է տեսնել Անկախութեան հռչակման արարքին մէջ: Այդ արարքին ետին կանգնող մարդիկը անպայման որ ունէին խորունկ գիտակցութիւնը աստուծային անահման սիրոյն եւ այդ սերուն գապանակող խաղաղ եւ ստեղծագործ կեանքին: Հացի եւ ջուրի նման Էական էր խաղաղութիւնը, այս երկիրը իր զարգացման եւ ստեղծագործ շինարարութեան հունին մէջ դնելու համար:

Մեծ է նշանակութիւնը Անկախութեան, որովհետեւ անոր անումին մէջ կայ հունը՝ Իր ստեղծած արարած-ները հաւասար տեսնելու Աստուծոյ կամքին: Եթէ Անկախութիւնը անհրաժեշտ է տիեզերական սէր, խաղաղութիւն, եղբայրութիւն, ստեղծագործ համագործակցութիւն շատ քերելու համար, անվարան կերպով ան կը դատնայ շարունակութիւնը Աստուծոյ ստեղծագործութեան եւ բարի կամքին: Ծառ անգամ կը մտնանք որ Ամերիկայի Անկախութեան հռչակումը եւ Սահմանադրութիւնը կաղապարուած են համաձայն Սուրբ Գրային իմաստութեան, եւ՝ բարոյական ու հոգեւոր աստուածատուր չափանիշերու լոյսին տակ:

Անկախութեան հռչակումը անգամ մը եւս կը հաստատէ թէ մարդիկ ստեղծուած են հաւասար: Հոն կը շեշտուի թէ ստեղծիչը մարդուն տուած է կեանքի, ազատութեան եւ երջանիկ օրերու հետապնդման իրաւունքներ: Քաղաքացիական կամ համաշխարհային պատերազմներու ո՛չ մէկ յիշատակութիւն: Ոչ իսկ մէկ բառ կրնանք գտնել, որ վերաբերի հիւլէական կամ այլ քանդիչ զէնքերու: Անկախութեան հռչակման համաձայն այս երկիրը պէտք է ունենայ առաջնորդող երկու ուժ. — ԽՈՂՎՈՐԹԻՒՆ եւ ԻՄԱՍՏՈՒԹԻՒՆ: Խոհեմութիւն՝ ապահովելու համար մարդոց հաւասարութիւնը, երկրին անկախութիւնը, ժողովուրդին եւ զանազան փոքրամասնութիւններու ազատ ու խաղաղ համակեցութիւնը:

Պարագան հոյնն է Ամերիկայի Սահմանադրութեան: Ան ուրիշ բան չէ, եթէ ոչ ընդարձակումը Սինա լեւոն տասը պատուիրաններուն եւ աստուածաշնչային այլ առաքինութիւններուն: Ամերիկայի Սահմանադրութիւնը մեր ուսերուն կը դնէ պարտաւորութիւնը, «կազմելու անելի կատարեալ համադաշնակցութիւն (union), հաստատելու արդարութիւն, սատարելու ներքին հանդարտութեան, հայթայթելու հասարակաց պաշտպանութիւն, զարգացնելու ընդհանուր բարեկեցութիւն (general welfare) եւ ապահովելու ազատութեան բարիքները»: Կարող է ետք Անկախութեան հռչակումն ու Սահմանադրութիւնը, մարդ կը հիանայ տեսնելով անոնց տողերուն մէջ եղող հոգեկանութեան եւ արդարամտութեան սքանչելի դրսեւորումը: Արդէն հոս պէտք է փնտռել երկրի մը յարաճուն զարգացման եւ մշտական իրագործումներ արձանագորդ թափին մեծագոյն գաղտնիքը: Չենք կրնար սակայն ուրանալ այն իրողութիւնը, որ շատ անգամ այդ առաքինութիւնները ունակութեամբ են եւ ամէն օր մեր աչքերուն առջեւ դէտ կ'տեսնակիսուին: Մինչեւ այն ստեն որ այս երկիրը չէ կորսնցուցած ոգին, միշտ ալ ունեցած է շրջաններ, որոնք կը յատկանշուին ցնծութեամբ, սիրով, խաղաղութեամբ, հաւատքով եւ ազնուականութեամբ: Ծառ անգամ այդ սերուն ու ազնուականութիւնը իր հովանին տարածած է նաեւ այն երկիրներուն եւ ժողովուրդներուն վրայ, որոնք խաղաղ կեանքի մը ծարաւը ունեցած են:

Այս օրերու մեր բարօր եւ խաղաղ կեանքը կը պարտիմք Անկախութեան հռչակման եւ Սահմանադրութեան մէջ գտնուող արդարամիտ կեցումներին ու բարի տրամադրութիւններուն: Ազատութեան արձանը շակոյ լիպրոթի կղզիէն մինչեւ հեռաւոր անկիւնները այս երկրին, կարելի չէ պահ մը կանգ չտանել մեր աչքերուն առջեւ պատկերելով անցեալը եւ երախտապարտ չըլլալ: Ամերիկայի նախապահներէն Վուտթո Վուրթըն էր որ փորձեց պաշտպան կանգնի իրաւագրուած Հայ ժողովուրդի իրաւունքներուն, պարտադրելով որ յարգուին Հայ ժողովուրդի ազատութեան եւ անկախութեան բոլոր իրաւունքները: Այնուհետեւ ուղիով, օժանդակելով որ վերջնական «տուն, քաղցր տուն» երբ անտուն կը թափառէինք աշխարհի մայրերուն վրայ: Տուա հաց եւ ջուր, երբ անօթի էինք ու ծարաւ: Դարձաւ խաղաղ ապաստան երբ եղեմէն ճողոպրած մեր հոգիները խռոված էին:

Մարդկային Իրաւանց արշաւներ կազմակերպող այսօրուան ղեկավարները չեն կրնար արդարանալ պատմութեան դատաստանին առջեւ, եթէ երբեք չընթանան Վուրթընէն ուղիով, օժանդակելով որ վերջնական լուծումի յանգի Հայ ժողովուրդի ազատ եւ անկախ ապրելու ազգային գերագոյն ուղիով:

Առանց մոռնալու հաւատարիմ մնալ մեր ազգային դրօշակին, մեզմէ հազարաւորներ հաւատարմութիւն յայտնեցին նաեւ այս երկրի դրօշակին: Դրօշակ մը, որուն երեք գոյները կը խորհրդանշեն ՔԱՋՈՒԹԻՒՆ, ԾԵՄԱՐՏՈՒԹԻՒՆ, ԱՐԴԱՐՈՒԹԻՒՆ:

Ելեկոտական պթոններու վրայ կեանք պաղատող երիտասարդներու մահուան վերջին ճիչն մինչեւ Վիեննայի պատմական դահլիճներուն մէջ ստորագրող ՍՈՒԹ-ի դաշնագրերը, այս հօգոյ երկիրը իր ղեկավար դասով ու ժողովուրդով պէտք ունի վերանորոգելու Անկախութեան եւ Սահմանադրութեան մէջ եղող վսեմագոյն առաքինութիւններուն հանդէպ ունեցած իր ուխտը: Մտածում, խօսք ու արարք պէտք է բխին քաջութեան, ճշմարտութեան եւ արդարութեան երբեք ակունքներէն:

Մեր դարը խռովալոյզ է եւ ծարախ՝ խաղաղութեան որդիներու:

Աստուծային որդեգրումին արժանանալու համար, նախ պէտք է հանդիսանալ բանի եւ գործով որդի խաղաղութեան:

ՊԱՐՈՅՐ ՎԱՐԴԱՊԵՏ

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## A VISIT TO ANI. . . (Continued from page 2)

bands of elaborately carved bas relief. The Turks with me all admired the skill of the masons, though professing not to have the slightest notion who they may have been. I pointed to an incised Armenian inscription. They agreed that the letters were not Arabic, Greek, or Latin, but said they didn't know what they were. Inside, the Cathedral had a feeling of soaring loftiness, vast space and weightlessness. It was easy to see why the building has been described as "one of the most characteristic protogothic constructions." However, there is a simplicity and angularity of line which is not found in the flamboyance and curves of the gothic style. The graffiti, much of it Armenian, covering all the lower surfaces, strikes a jarring note.

Not far from the Cathedral was the Pahlavouni Church of the Redeemer, or rather half of it. It had been a dome surmounting a circle, but looks now as if some unsteady hand had sliced it in two. Seen from the right angle, the Church of the Redeemer still looks intact. In cross-section as it is, it must give architects a very good idea of just how it was built. Lastly, I was taken to a mosque on the edges of the riverbank, in the best condition of any building I'd seen at Ani. It was built of the same red and black stone as the churches, but the repeating geometric patterns in the two contrasting colors and the intricately carved stalactites would have been at home in Damascus or Granada. Visible below ground level in excavations within the mosque were white columns with inscriptions in Greek capitals. From the top of the minaret, we had a very good view of the desolation which had once been Ani and the winter bleakness of the surrounding countryside.

There were several more churches in good condition and a few other half-shattered buildings which looked intriguing, but my escort was getting restive. Tramping about in the snow with rifles and dogs to humor a passing warfarer had evidently ceased to be amusing, so, regretfully, I left.

My driver and I stopped for breakfast at his uncle's

house in a village only a few hundred yards from old Ani, having to shoo away geese, chickens, and turkeys and soothe an enormous watchdog before we could park. I was given the seat of honor on cushions atop a platform at the far end of the room, facing the door. The walls of the room were painted white, with a blue strip around the bottom to the height of the width of one of the patterned cloths which nomads put round their tents. The roof was supported by a couple of striped black and pale blue poles. There were bedrolls around the walls, wall hangings of "ghelim" (flatweave) work and a stove in the center of the room. The overall effect was quite tent-like. The driver's uncle and some of the male neighbors came in and greeted me very formally and we tried to hold a conversation. From the little I could understand, the dialect was, not surprisingly, much more like the dialect of Iranian Azerbaijan than of Istanbul. They chiefly wanted to know whether I was married and how many sheep I owned, so I tried to explain that I lived in a city. Women brought in strands of cheese like that of Lebanon and Syria as well as the "barbari" (inch-thick almost corrugated) bread with honey and cream which forms the typical Azerbaijani breakfast, and endless glasses of good tea.

The women wore layers of clothing in a style similar to Kurdish or Turkish nomads in Iran, and a band covering the mouth and chin as Armenian women used to. They were neither as shy as town-dwellers nor as overtly curious as nomads. The men in the house blamed the local garrison, rather than earthquakes, for the continuing destruction at Ani. My hosts did not seem to consider themselves Turks, but I never could discover what they did consider themselves to be.

My driver and I then returned to Kars across the steppe, where only an occasional cluster of huts revealed human habitation. The sun was bright on the snow, and we again heard the haunting melody of local music, more similar to that of Azerbaijan than to Pont or western Anatolia. At a bank, I discovered that numbers

in Kurdish are virtually the same as those in Persia, though I couldn't understand a single Kurdish sentence. The Kurds in the bank, thinking I was Iranian, called me their brother. Later I caught a *dolmush* to Ighdir.

From Kars we followed the river which marks the border for some distance, passing through real Armenian landscapes. We passed black mountains with outcroppings of the same red rock which relieves the black walls of the churches at Ani. Most of the area was thinly populated; some villages and larger buildings were deserted. The population, judging by the dress of the women, was Kurdish or Turkish. Smoke was rising from holes in the roofs of buildings half sunk below ground level. We saw ox carts, many streams and small rivers. At last we left the river and headed south, straight for Mount Ararat, tipped with fire by an early sunset (4:30), and entirely covered with snow. We skirted all but the lowest slopes of Ararat and I stopped in Ighdir just long enough to catch another *dolmush* to Doghubayazit. On the way, a pedestrian stepped into the road, almost directly in front of the taxi. "Esh!" the driver shouted, "Shoun!" ("donkey"), and "dog"), but he didn't seem to know any other Armenian. The incident brought to mind a story told by two friends of mine who were once in a field near Mt. Ararat in the summer. A farmer came up to them and asked them if they were Christians. When they said they were, he said that he was too, but wasn't allowed to speak his own language or practice Christianity publicly.

In Doghubayazit the electricity was out, but the inn was warm, and the next morning I crossed the nearby Iranian border and headed back to Isfahan. As I passed through Azerbaijan, the leaves were just beginning to turn, some still silvery green, and everywhere drums were playing and whole villages were out dancing. However, my mind was on a snowy northern steppe, and I was content. I had seen Ani.