

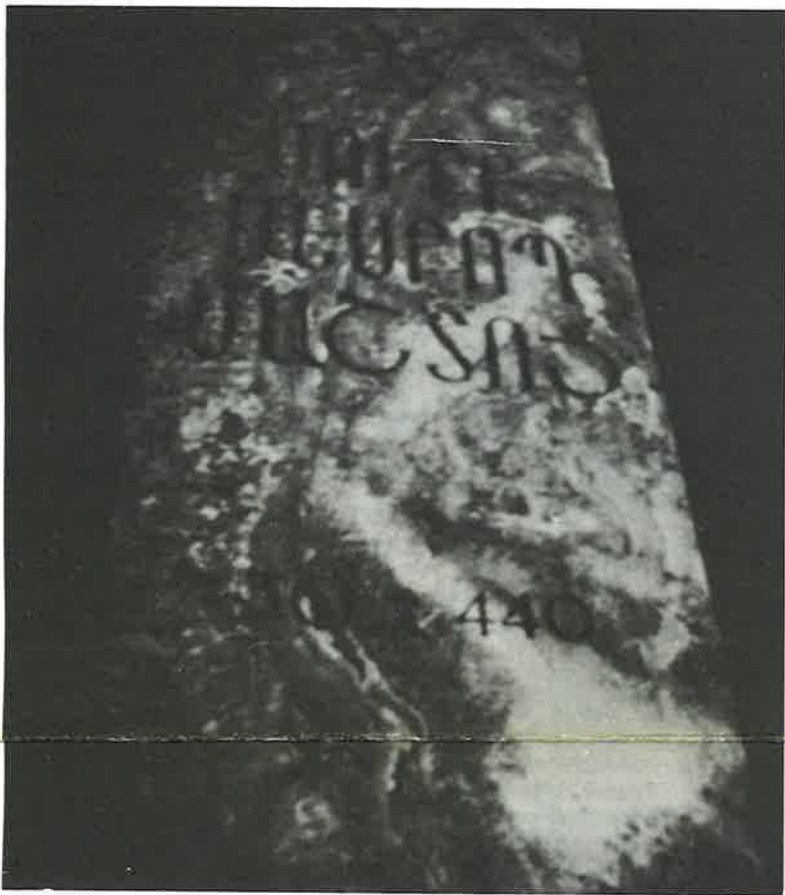
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Հրատարակութիւն Ամերիկահայոց Արեւելեան Թեմի Ազգային Առաջնորդարանի  
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Ս. Մեսրոպ Մաշտոցի Գերեզմանը



Գերշ. Տ. Մեսրոպ Սրբազան  
Օշականի Ս. Մեսրոպ Եկեղեցւոյ մէջ



International Year of the Child 1979

## International Year of the Child Activities

**Saturday, November 24, 1979**

United Nations Day. Visit to the U.N. by children of the Armenian Day/Saturday/Sunday Schools. Schedule: 10 a.m. - 11:30 a.m. gather in St. Illuminator's Cathedral, 221 East 27th St., N.Y.C., for breakfast. 12 Noon, assemble in the Library Auditorium of the U.N. where children will present their Halloween *trick or treat* monies to the Secretary General of UNICEF. 1:00 p.m., guides will take the children on a 45 minute tour of the U.N. Any adult wishing to take the tour may do so by paying the \$2.00 fee.

**December, 1979**

A film related to the Year of the Child will be shown in all parish churches. Representatives of each parish will soon receive a list of available films from the IYC Committee.

**January 5, 1980**

Children's Christmas Party at Sts. Vartanantz Church of Ridgefield, N.J.

**February 10, 1980**

Children's Day in the Parishes.



International Year of the Child 1979

### Յանուարի Զօր եւ Որդւոյ եւ Հոգւոյն Սրբոյ, ամէն:

«Նմանեալ Մովսէսի Տէր Վարդապետ, բերելով զգիր օրինաց ի Հայաստան աշխարհ, որով լուսաւորեցաւ ազգ Որդւոց Թորգոմայ»:  
Շարական Թարգմանչաց

Այս բառերով է որ Սրբազան շարականագիրը իր հիացումն ու խոր գնահատանքը կ'արտայայտէ Սուրբ Մեսրոպի կոթողային եւ անկիւնադարձային այն մեծ իրագործումին հանդէպ, որով Հայոց աշխարհը լուսաւորուեցաւ եւ Աստուծոյ խօսքին պատգամաբերները՝ մարգարէներն ու առաքելները «հայաբարբառ ու հայերենախօս» եղան:

Եւ ինչքան խորհրդալից է շարականագրին բաղդատականը, Մովսէս մարգարէի եւ Մեսրոպ Մաշտոցի միջեւ գծուած: Մովսէս Սինայ լեռան բարձունքներուն վրայ ստացաւ Օրինաց Գիրքը, Տասնաբանեայ Պատուիրանները, - իր ժողովուրդին, Յակոբի որդիներուն կեանքի, ուղղութեան եւ խղճի ճամբան: Իսկ Ս. Մեսրոպ Թորգոմի որդիներուն բերաւ աստուածաստեղծ այբուբենը, որով մեր ժողովուրդին համար գծուեցաւ լինելութեան նոր ուղի եւ սեփական ոճ:

Եւ ահա այսօր, կանգնած այս սուրբ տաճարին մէջ, կ'ոգեկոչենք յիշատակը մեր եռամեծ վարդապետներուն, թարգմանչաց անգուգական հոյլին, - Ս. Սահակ Պարթեւ, Ս. Մեսրոպ Մաշտոց, Ոսկեղնիկ Եղիշէ, Մովսէս Գերթողասյուր, Դաւիթ Անյաղթ փիլիսոփայ, Գրիգոր Նարեկացի եւ Ներսէս Շնորհալի, որոնք հայ լեզուին կապեցին Հայ գիրը եւ ոսկեղարու կերտումով մեզի ժառանգ թողուցին անկողոպտելի գանձը Հայ մշակոյթին: Մինչ այդ, չուրջ հարիւր տարիներու կեանք մը ունէր Հայոց քրիստոնէութիւնը: Լուսաւորչի սկսած գործը կ'արմատաւորուէր հայ հողին վրայ: Աւետարանի լոյսը «անգիտութեան խաւարը» կը փորձէր փարատել, թէեւ, որոշ շրջաններու մէջ կը բաղխէր խուժեղութեւն եւ արգելքներու: Լուսաւորչի եւ Լուսաւորչեան տոհմի գործը իր բարի-բարի արդիւնքներով զգալի կը դառնար հայ կեանքի տարբեր երեսներուն վրայ:

Բայց տառապագին բան մը կար այս բոլորին մէջ: Մուրացածոյ գիրերով կ'ապրէինք մենք: Հսկայ պատուար մը կար Աստուծոյ կենդանի խօսքին եւ Աստուծոյ ժողովուրդին միջեւ - հայոց գրերը չկային, եւ հոգեւորականներ (երբեմն յոյն ու ասորի), պէտք էր օտար լեզուներով կարդային Աստուածաշունչ մատենը եւ ապա բերանացի վերծանէին զայն: Անընդունելի եւ վնասակար իրականութիւն:

Միւս կողմէ, անխուսափելի անկման կը դիմէր Հայոց քաղաքական ոյժը: Հայաստան 385 թուականէն ի վեր բաժնուած էր Հռովմէական եւ Սասանեան կայսրութեանց միջեւ: Թէեւ Պարսկաբաժին Հայաստանի վրայ Արշակունի թագաւորներ ունէինք, բայց ամէն մարդ գիտէր, որ խարխուլու վրայ էր Հայոց գահը:

Եւ ահա, աստուածային նախախնամութեամբ յառաջ եկաւ ճակատագրի մարդը: Տարօնի Հացեկաց գիւղի կարճագատ Վարդանի որդին, Մաշտոց անուն, որ ներքին կոչումով եւ առաքելական բարձր գիտակցութեամբ, թողուց արքունի պաշտօնին բոլոր առաւելութիւնները եւ ինք, որ մանկութենէն սնած էր հելլենական դպրութեամբ եւ Արշակունի թագաւորներու պալատականի դիրքին էր հասած, հետեւեցաւ Կամենակեցոյց

շաբ. էջ 2

Ինչպէս ծանօթ է մեր ընթերցողներուն, Թեմիս Առաջնորդ Գերշ. Տ. Մեսրոպ Եպիսկ. Աշեման վերջերս Ս. Էջմիածին մեկնած էր, Ամենայն Հայոց եւ Մեծի Տանն Կիլիկիոյ Կաթողիկոսական Աթոռներու միջեւ գոյութիւն ունեցող տարակարծութիւնները վերացնելու նպատակով գումարուած ժողովին իր մասնակցութիւնը բերելու համար:

Սրբազան Հայրը, իր Հայաստան կեցութեան շրջանին, Սրբոց Թարգմանչաց տօնին առթիւ Ս. պատարագ մատուցած է Օշականի Եկեղեցւոյ մէջ, որ կրկնապէս նուիրական է, որովհետեւ կը պարունակէ Ս. Մեսրոպի գերեզմանը:

Ստորեւ հատուածներ՝ Սրբազան Զօր քարոզէն:

Խմբ.



Ես շատ հաճախ «Ես իմ անուշ Հայաստանի»  
Երկու Զարեհի «Ես իմ անուշ Հայաստանի»  
բանաստեղծութիւնը, եւ երբ ես գնացի հայաստան  
այդ բաները իմաստ աւելի լաւ հասկացայ  
զգացի որ հայաստան բառը իսկապէս  
արեւահամ է:  
Ապշեցի եւ հիացայ տեսնելով հայ:  
նի գեղեցկութիւնը, ամէն կողմ արուած  
գործեր (Սասունցի Դաւիթ, Վարդան Ժամ  
Սարգարապարտ, Եղեռնի յուշարձանը, ւ  
կողմ ձիւն վանքեր, խոր վիրապի վանք,  
Ձուարթոյց, Գառնի, Գեղարք: Այցելելի  
Յովիթի երեք անգամ, որովհետեւ չէի կը  
Յովիթի գեղեցկութիւնը, հանդիպելիս  
նոր որ իմաստ աստիքաւսանելի  
հայկական և Երզնցի Վիկտորի փա:  
երբ: Վեհափառ հայրը էջմիածնից  
հողը օրհնեց և ինչ կամ Եւսիկոյ որ  
պահում էր կործին վրայ:  
Ես այցելելի խոր վիրապի վանքը,  
տեսայ Աւոր Գրիգոր Ղուսաստանի փ:  
Լիւսիկոյ շատ պարզ ու յօրինակ սու:  
Լիւսիկոյ, այդքան գեղեցիկ էր այդ  
որ արծիւ որ հայերը դարձրով  
Լիւսիկոյ համար:  
Ես գնացի շատ բանգարաններ,  
Երեւանի փողոցներով որ շատ-շատ  
էին:  
Ես Յուշի Հայաստանից

Ես հաճախ «Ես իմ անուշ Հայաստանի»  
Երկու Զարեհի «Ես իմ անուշ Հայաստանի»  
բանաստեղծութիւնը, եւ երբ ես գնացի հայաստան  
այդ բաները իմաստ աւելի լաւ հասկացայ  
զգացի որ հայաստան բառը իսկապէս  
արեւահամ է:  
Ապշեցի եւ հիացայ տեսնելով հայ:  
նի գեղեցկութիւնը, ամէն կողմ արուած  
գործեր (Սասունցի Դաւիթ, Վարդան Ժամ  
Սարգարապարտ, Եղեռնի յուշարձանը, ւ  
կողմ ձիւն վանքեր, խոր վիրապի վանք,  
Ձուարթոյց, Գառնի, Գեղարք: Այցելելի  
Յովիթի երեք անգամ, որովհետեւ չէի կը  
Յովիթի գեղեցկութիւնը, հանդիպելիս  
նոր որ իմաստ աստիքաւսանելի  
հայկական և Երզնցի Վիկտորի փա:  
երբ: Վեհափառ հայրը էջմիածնից  
հողը օրհնեց և ինչ կամ Եւսիկոյ որ  
պահում էր կործին վրայ:  
Ես այցելելի խոր վիրապի վանքը,  
տեսայ Աւոր Գրիգոր Ղուսաստանի փ:  
Լիւսիկոյ շատ պարզ ու յօրինակ սու:  
Լիւսիկոյ, այդքան գեղեցիկ էր այդ  
որ արծիւ որ հայերը դարձրով  
Լիւսիկոյ համար:  
Ես գնացի շատ բանգարաններ,  
Երեւանի փողոցներով որ շատ-շատ  
էին:  
Ես Յուշի Հայաստանից

From Camp Haiastan to Mayr Haiastan  
When I first learned that I had a chance  
to go to Haiastan, I wasn't happy because  
I thought it would conflict with my going  
to Camp Haiastan in Massachusetts. I was  
relieved to hear later, that if I was chosen  
to go to Haiastan, it would be at a different  
time. And don't you know — I turned out  
to be one of the lucky ones!  
Although I would have loved to stay at Camp  
Haiastan all summer, if it were possible, it  
was exciting to think that from Camp Haiastan,  
I was going directly to the real Haiastan!  
My memories of the trip are filled with all  
kinds of impressions — from the poor way the  
Russians treated us in Moscow — to the great  
reception we received when we arrived at  
Camp Artek — in Girovagan, Armenia!  
Some things on the negative side were the  
food, and the bathrooms. Otherwise, the accom-  
modations were excellent. We got the best the  
camp had to offer. All of us from abroad were  
put in a large building containing 6 modern  
dormitories.  
On the positive side there was the satisfaction  
of being able to speak our mother tongue  
with the people — and see the amazement  
light up on their faces when they learned  
we were American Armenians yet spoke  
Armenian. The historical sites and famous  
monuments were beautiful. And wasn't it  
exciting meeting and speaking to the  
Vehapar at Etchmiadzin.  
At the camp, there were over 200 people,  
including the "haiastansis" and the  
"spyoorkahai's." The Armenians from  
abroad came from: England, France, Holland,  
Canada, Austria, Israel, Greece, Cyprus, Iraq,  
Syria and 15 campers from America.  
We obviously had to communicate with  
each other in Armenian because it was the  
only language we had in common.  
In conclusion, I would like to say that this  
was one of the greatest experiences of my life  
and that every Armenian should seize the  
opportunity to visit Mayr Haiastan!

Իմ Ճամբորդութիւնն Պեպի Հայաստան

Յուշի Հայաստանից

Ես շատ հաճախ եմ արտասանել Երկու  
Զարեհի «Ես իմ անուշ Հայաստանի» բանաստեղծութիւնը, եւ երբ ես գնացի Հայաստան այդ բաները իմաստ աւելի լաւ հասկացայ, զգացի որ Հայաստան բառը իսկապէս որ արեւահամ է:  
Ապշեցի եւ հիացայ տեսնելով Հայաստանի գեղեցկութիւնը, ամէն կողմ արուած գործեր, Սասունցի Դաւիթը, Վարդան Մամիկոնեանը, Սարգարապարտը, Եղեռնի յուշարձանը, ամէն կողմ հին վանքեր, խոր Վիրապի վանքը, Ձուարթոյցը, Գառնի, Գեղարք: Այցելելի Յովիթի երեք անգամ, որովհետեւ չէի կը Յովիթի գեղեցկութիւնը, հանդիպելիս նոր որ իմաստ աստիքաւսանելի հայկական և Երզնցի Վիկտորի փա: Երբ: Վեհափառ հայրը էջմիածնից հողը օրհնեց և ինչ կամ Եւսիկոյ որ պահում էր կործին վրայ:  
Ես այցելելի խոր Վիրապի վանքը, տեսայ Աւոր Գրիգոր Ղուսաստանի փ: Լիւսիկոյ շատ պարզ ու յօրինակ սու: Լիւսիկոյ, այդքան գեղեցիկ էր այդ որ արծիւ որ հայերը դարձրով Լիւսիկոյ համար:  
Ես գնացի շատ բանգարաններ, Երեւանի փողոցներով որ շատ-շատ էին:  
Ես Յուշի Հայաստանից

Շատ հաճախ եմ արտասանել Երկու  
Զարեհի «Ես իմ անուշ Հայաստանի» բանաստեղծութիւնը, եւ երբ ես գնացի Հայաստան այդ բաները իմաստ աւելի լաւ հասկացայ, զգացի որ Հայաստան բառը իսկապէս որ արեւահամ է:  
Ապշեցի եւ հիացայ տեսնելով Հայաստանի գեղեցկութիւնը, ամէն կողմ արուած գործեր, Սասունցի Դաւիթը, Վարդան Մամիկոնեանը, Սարգարապարտը, Եղեռնի յուշարձանը, ամէն կողմ հին վանքեր, խոր Վիրապի վանքը, Ձուարթոյցը, Գառնի, Գեղարք: Այցելելի Յովիթի երեք անգամ, որովհետեւ չէի կը Յովիթի գեղեցկութիւնը, հանդիպելիս նոր որ իմաստ աստիքաւսանելի հայկական և Երզնցի Վիկտորի փա: Երբ: Վեհափառ հայրը էջմիածնից հողը օրհնեց և ինչ կամ Եւսիկոյ որ պահում էր կործին վրայ:  
Ես այցելելի խոր Վիրապի վանքը, տեսայ Աւոր Գրիգոր Ղուսաստանի փ: Լիւսիկոյ շատ պարզ ու յօրինակ սու: Լիւսիկոյ, այդքան գեղեցիկ էր այդ որ արծիւ որ հայերը դարձրով Լիւսիկոյ համար:  
Ես գնացի շատ բանգարաններ, Երեւանի փողոցներով որ շատ-շատ էին:  
Ես Յուշի Հայաստանից

When I first learned that I had a chance to go to Haiastan, I wasn't happy because I thought it would conflict with my going to Camp Haiastan in Massachusetts. I was relieved to hear later, that if I was chosen to go to Haiastan, it would be at a different time. And don't you know — I turned out to be one of the lucky ones!  
Although I would have loved to stay at Camp Haiastan all summer, if it were possible, it was exciting to think that from Camp Haiastan, I was going directly to the real Haiastan!  
My memories of the trip are filled with all kinds of impressions — from the poor way the Russians treated us in Moscow — to the great reception we received when we arrived at Camp Artek in Girovagan, Armenia.  
Some things on the negative side were the food, and the bathrooms. Otherwise, the accommodations were excellent. We got the best the camp had to offer. All of us from abroad were put in a large building containing 6 modern dormitories.  
On the positive side there was the satisfaction of being able to speak our mother tongue with the people — and see the amazement light up on their faces when they learned we were American Armenians yet spoke Armenian. The historical sites and famous monuments were beautiful. And wasn't it exciting meeting and speaking to the Vehapar at Etchmiadzin.  
At the camp, there were over 200 people, including the "haiastansis" and the "spyoorkahai's." The Armenians from abroad came from: England, France, Holland, Canada, Austria, Israel, Greece, Cyprus, Iraq, Syria and 15 campers from America.  
We obviously had to communicate with each other in Armenian because it was the only language we had in common.  
In conclusion, I would like to say that this was one of the greatest experiences of my life and that every Armenian should seize the opportunity to visit Mayr Haiastan!



Nora and Nareg at Etchmiadzin.

A Parade of Campers.

Meeting the Vehapar.

Lucine at Soorp Asdvadzadzin Church.

## BOOK FAIR IN ANTELIAS

A large number of people visited Antelias on Saturday and Sunday, October 13 and 14, to see an impressive exhibition of hundreds of books published in Lebanon during the last ten years.

This was the second Book Fair organized by the Book Distribution Center of the Armenian Catholicosate of Cilicia in Antelias. The first took place in 1977. It has become traditional to have one Book Fair every year on the occasion of the great feast of the Holy Translators of the Bible (5th century saints, St. Sahag, St. Mesrob Mashdots and their disciples). Last year, because of the tragic events of October, the Fair could not be organized.

In a special message, His Holiness Karekin II expressed his joy, saying that it was heartwarming to see people coming together to pay homage to the Armenian cultural heritage.

He stressed the role of the Armenian Church in the cultivation and preservation of Armenian culture in general and literature in particular. He said: "The catholicos and bishops of the Armenian church were great sponsors of literary productions. Monasteries were centers of learning. Vartapeds were preachers. Monks were scribes.

"The production of Armenian books was given tremendous impetus with the invention of movable type by Johann Gutenberg. Venice, Amsterdam, Vienna, Rome, Marseilles, Constantinople, New Julfa, Isfahan (Iran), Madras and Calcutta (India), Van and Vagharshabad, Jerusalem, Etchmiadzin, Tiflis, and Izmir, have been printing centers in the past centuries. Currently, Antelias, Tehran, Boston, New York, Los Angeles, Buenos Aires and many other areas of the Armenian diaspora have become active centers of book production.

"Today, Armenia, our motherland, is the most dynamic center of literary production. Literature is currently experiencing a "golden age" in Yerevan, where book shops are called BOOK PALACES. What great wisdom! Tens of thousands of books are printed and yet, very often, it is difficult to find a copy. They are devoured as enthusiastically as fresh, hot baked bread from the bakery. Lebanon, more particularly Beirut, is the second largest production center of Armenian books. We must maintain that dynamic output of creativity."

His Holiness went on to say that the love, respect, and care that we show towards authors of books can be a great source of strength for the continuation of the literary heritage of Armenian culture.

"It is not enough to write and publish books; we have to read them and pour into our intellectual and spiritual life the transforming power of the written word. Books belong in homes, where members of the family can communicate with their contents. Books are the best companions, and the most efficient assistants in promoting our intellectual and spiritual life.

"I am sure," he concluded, "that you will leave the Catholicosate today, taking with you books that will add to the richness of your homes and bring genuine joy to your lives."

Zepur Hovanesian



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## Rediscovering Christianity Where it Began

by Dr. Norman Horner

The title "Rediscovering Christianity Where it Began" may seem rather prosaic to an audience of Armenians — you who belong to one of the world's oldest churches and whose ancestry is in the oldest Christian nation on earth. Perhaps I need to begin by exegeting the first two words of the title:

To "rediscover" is to find again something that has been more or less ignored or hidden from sight. Most American Protestants are not yet very familiar with the life and worship of the Eastern churches in general. Even our clergy are for the most part relatively uninformed in this regard. We have all read the *early* history of Eastern Christianity up to about 1254 A.D. But I'm afraid that our seminary courses tend to leave us with the unfortunate impression that everything important in church history for the last 900 years happened somewhere between Rome, Italy and Berkeley, California! To learn about you is, for us at least, a rediscovery.

By "Christianity" I mean more than theological propositions and denominational structures. I mean a fellowship in the Body of Christ which gives life to those propositions and transcends those structures. My deep awareness that as beloved brothers and sisters in Christ you all belong to my church too is precisely what makes me grateful for the invitation to share this Lenten series with you.

Orthodox and Protestant Christians share a history of one hundred and sixty years in the Middle East, and it is not an altogether happy story. A Protestant mission to that region began in 1819, when the American Board of Commissioners for Foreign Missions, the first mission agency in America, sent Pliny Fisk and Levi Parsons to Asia Minor and Syria. Even in that day the western world recognized that the Middle East was essentially different from any other "mission field." Hence, the early missionaries were instructed to work *within* the ancient Eastern Churches and not to establish separate Protestant churches. For many reasons that mandate was not carried out. Probably there were faults and misunderstandings on both sides, but the major impediment, as I see it, was that the Protestant missionaries had never been invited by the host churches. Presumably if one is seeking to help another church he should at least await some clear indication that his assistance is desired and welcome. In any case, those missionaries found it impossible to work harmoniously in accordance with the terms of their original mandate. Within a few years, Protestant communities as such were established. They have prospered to some extent, and continue to this day amidst the much larger Eastern churches.

Perhaps the major tragedy is the wide gulf of separation that still persists. In a progressively divided Christianity, each church came to know less and less about the real life of the others. Surely we need efforts to become better acquainted with one another and that is why the United Presbyterian Commission on Ecumenical Mission and Relations appointed me in 1968 to a wide-ranging assignment with residence in Beirut. Bridge building is not an easy task, especially for one who is a stranger in the land and not altogether familiar with the terrain. From the onset, I found it much easier to determine what I was *not* than what I was. I was *not* "the great reconciler." No foreigner could ever be that. Moreover I was *not* representing any indigenous Protestant group vis-a-vis the ancient churches of the Middle East. Local Protestants will naturally choose from their own constituents if and when they desire such representation. I was merely a "consultant in ecumenical relationships"—often consulting with those who didn't particularly want to be consulted—and rendering quite unspectacular services of various kinds and in all directions.

In the beginning, it was a rather lonely business. My Protestant colleagues received me courteously, but without notable enthusiasm. (Many of them, I am sure, still do not understand my objectives.) Nobody ever really asked me "whose side are you on, anyway?" but that question lurked close to the surface, only half concealed in many a conversation. The worst of it was that I had no clear job description, no blueprints of the bridges I was supposed to build. At times, I was reminded of that tongue-in-cheek description of Christopher Columbus: "When he started out, he didn't know where he was going. When he got there, he didn't know where he was. And he did it all on somebody else's money." How my eight years in the Middle East developed into a much more satisfying experience for me is too long a story to pursue here. Suffice it to say that whatever else I may have accomplished for the ecumenical cause out there, I personally acquired a very deep appreciation of Eastern Christianity.

I find your manner of worship very meaningful. It is ecumenically significant to be able to share in worship because a sense of true Christian fellowship begins with the experience of standing together before God in Christ. In the Protestant tradition there is an emphasis — sometimes an over-emphasis — on the intellectual approach to worship. That is not altogether bad, for we Christians are bidden to love the Lord our God "with all our mind." Yet, you have rightly insisted that worship is not merely an intellectual exercise, and never primarily

intellectual. Rather, it is a humble readiness to see the wonder of God and rejoice in it. You are right to use all five senses in worship — sight, sound, touch, taste, and smell — full, rich praise such as the Psalmist must have had in mind when he sang, "Bless the Lord, O my soul, and *all* that is within me bless His holy name." You have taught me to appreciate the warmth and beauty of candles, the soft sound of bells on censer and flabellum, the pungent aroma of incense, and the taste of bread in that love feast to which the entire congregation is invited after the Eucharist.

During the Lenten season especially, I remember my friends of the Armenian, Syrian, Coptic, and Greek Orthodox churches in the Middle East with a very warm appreciation. The closer we come to Holy Week, the more my thoughts will be with them, because it was in that week above all others that I discovered the real depth of their Christian faith. I pray in particular for those in Lebanon and Iran who face the uncertainties of life in very troubled lands.

I turn now to the second part of my assignment, which is to speak as objectively and frankly as possible about the Christian situation as a whole in the Middle East. That is not as easy to do but it is, after all, the business of an ecumenical consultant.

Even though Christians are a minority of the total population everywhere except Cyprus, the variety of churches in the Middle East is tremendous. Virtually the entire spectrum of world-wide Christianity is represented. There are both Eastern and Oriental Orthodox, Catholics of Latin and Eastern rites, the Assyrian Church of the East, Anglicans, various Protestant denominations, and a large number of sectarian groups. Some of them have been there in one form or another since the days of the Apostles. Others emerged in the course of theological and political disputes in early centuries. Some are the result of proselytizing zeal at various periods including the nineteenth and twentieth centuries. How do these churches relate to one another? What is it that hinders more creative relationships?

Historical disputes combined with political circumstances contrive to make inter-church relationship more difficult and fragile than in most other parts of the world. I can readily identify at least six of those problems.

First of all, **each church in the Middle East is a minority within its own national environment and feels that minority status acutely.** Should not this very fact promote rather than hinder unity, pulling the many Christian communities together into some kind of united front vis-a-vis the Muslim majority? Even to ask that question is to betray unfamiliarity with the minority psychology. Each group typically becomes far more concerned with its own reason for being than with wider associations. People regard themselves as primarily Armenians, or Assyrians, or Copts, or Arab Christians; only secondarily as members of the more amorphous conglomerate we might designate "Christians of the Middle East." In the battle for the survival of ethnic interests there is little inclination to much thought about solidarity with all others in a Christian community that would transcend all national and ecclesiastical boundaries. To say that this should not be is merely to state the obvious. To assume that it will no longer be is to disregard certain hard facts of life in the Middle East.

A minority psychology can indeed be crippling, and this is something we all need to take into account in a world where few if any churches are keeping up with total population growth. We Christians all together now constitute less than one-third of the world's population. It is estimated that at the present rate we shall be no more than 16% by the year 2000. The day of ecclesiastical triumphalism is over. Western Christians can now learn from the long experience of our friends in the Middle East, and I hope that together we can find ways to deal with this particular problem more creatively.

Second, **the psychologocical vestiges of what was once the "millet system" is still evident.** Throughout the 400 years of the Ottoman Empire, and in some parts of the region for a long time before Ottoman rule, each major Christian community was a separate "millet" or legally recognized subnation. Each had semi-autonomy under its own ecclesiastical head, subject always, to the central authority of the empire. As Eastern-rite Catholic churches and ultimately Protestant churches emerged in separation from the older Orthodox bodies, each of them settled for that kind of legal recognition. It became a matter of sheer survival to withdraw from associations with others, and hence to become ingrown and self-sufficient. To a large extent that self-image persisted after the Ottoman collapse — and remember that that was less than two generations ago — and it conditions the mentality of Christians in the Middle East today. In some places it may still be a necessity for survival. Unfortunately, however, it continues even where it has become a social and political liability, as in Lebanon, and it is everywhere an encouragement to more or less isolated independence.

One who attempts, as I did, to work within the ecumenical structures in the region may be driven almost to the conclusion that no church in the Middle East is very concerned about the welfare of any other church in the same area. Of course, that is not true, on the interpersonal level, because personal friendships are not affected by ecclesiastical differences. But on the level of official representation, the churches show a persistent temptation of the ecclesiastical equivalent of a "tribal" mentality. To some extent the same thing is true among Christians almost everywhere in the world, but socio-

(Continued on page 6)

Dr. Norman Horner, Associate Director of Oversea Ministries Study Center of Ventnor, New Jersey, is a noted expert on the ecumenical movement in the Middle East. This article is taken from a lecture he gave at the Prelacy during the 1979 Lenten Season.

COMMUNIQUE OF THE JOINT CONFERENCE OF THE HOLY SEE OF ETCHMIADZIN AND THE HOLY SEE OF CILICIA

St. Stephen the Proto-Martyr

by Rev. G. Shirikian

And in those days, when the number of disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. (Acts 6:1-2)

The meeting between representatives of the Mother See and the See of Cilicia was held at the Patriarchal residence from October 4 to October 10, 1979. The purpose of the meeting was to conduct negotiations to eliminate those misunderstandings which have developed between the two hierarchical seats of the Armenian Church since 1956, in order to reestablish the overall unity of the Armenian Church.

Representing the Holy See of Etchmiadzin were: His Grace, Archbishop Seroupe Manoukian, Archbishop Gomidas Der Stepanian, Archbishop Torkom Manoogian, Archbishop Shahe Ajemian and Archbishop Vatche Hovsepian.

Representing the See of Cilicia were: His Grace, Archbishop Ardavazt Terterian, His Grace Bishop Datev Sarkisian, His Grace Bishop Mesrob Ashjian, Mr. Vahe Setian and Mr. Vartkes Der-Garabedian.

The sessions of the Conference were chaired alternately by His Grace Archbishop Seroupe Manoukian and His Grace, Archbishop Ardavazt Terterian. The minutes were recorded by Archbishop Torkom Manoogian and Mr. Vartkes Der-Garabedian.

The meeting consisted of five sessions during which there was discussion about five points submitted by the Mother See:

- 1. The general attributes of the Catholicosate of All the Armenians.
2. The juridical status of the dioceses within the Catholicosate of Cilicia.
3. The deletion of Articles 32 and 33 from By-Laws of the See of Cilicia.
4. Representation of the World Council of Churches and other similar organizations by one common delegation.
5. Recognition of punitive and disciplinary measures of clergymen in all dioceses of the church.

In the spirit of brotherhood and with the strong intent to establish the unity of the Armenian Church, the delegates drafted resolutions covering all the issues, where agreement was reached:

- 1. The delegates sought solutions and means which would eliminate misunderstandings that have existed regarding the authority and jurisdiction of each Catholicos, declaring that the Catholicos of all Armenians (in Etchmiadzin) enjoys the status of Chief Shepherd with the Armenian Church.
2. The delegates approved the deletion of Articles 32 and 33 from the By-Laws of the See of Cilicia, thus making it easier to work towards the unity of all dioceses.
3. In reference to above dioceses, the Conference accepted the principle of return to the pre-1957 status, leaving it up to the Catholicosates to take the necessary measures towards its implementation.
4. The Conference was unable to reach agreement on the issue of participation with a single delegate to meetings of the World Council of Churches; therefore, it was agreed that discussion of this matter be continued at a future meeting.
5. The Conference unanimously agreed on the principle of recognizing all punitive measures and defrocking of clergymen by all religious authorities.

With the firm reestablishment of the internal unity of the Armenian Church, the conferees found it desirable to carry out church reformation with the participation of all the hierarchical sees of the Armenian Church.

The delegates decided to submit the results of the Conference to the Catholicos of All Armenians and to the Catholicos of the See of Cilicia for appropriate action.

Representatives of the Mother See accepted the proposal that the next meeting be held at the invitation of the See of Cilicia. The date of the next meeting was tentatively set for March, 1980.

The participating members recognized their efforts as a positive first step towards unity and expressed hope that in future meetings and with continued communication a complete agreement will be reached for the unity of the Armenian Church and the Armenian people as a whole.

October 12, 1979 Etchmiadzin Tivan of Joint Committees Archbishop Gomidas Der-Stepanian Archbishop Seroupe Manoukian Archbishop Vartkes Der-Garabedian Archbishop Ardavazt Terterian

միութեան եւ Հայ ժողովուրդի միասնականութեան:

12 Հոկտեմբեր 1979թ.
Դ. Էլմիադին
ԳԻԻԱՆ ՅԱՆՁՆԱԿՈՒՄԲԵՐՈՒ ԺՈՂՈՎԻՆ
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Արտաւազդ Արք. Թրթռեան
Վարդգէս Տէր-Կարապետեան

ՀԱՂՈՐԴԱԳՐՈՒԹԻՒՆ Ամենայն Հայոց Կաթողիկոսութեան եւ Մեծի Տանն Կիլիկիոյ Կաթողիկոսութեան ներկայացուցիչներու Միջեւ Կայացած Ժողովին

Հոկտեմբերի 4-էն 10-ը ժողով կայացաւ Ամենայն Հայոց եւ Մեծի Տանն Կիլիկիոյ Կաթողիկոսութեան ներկայացուցիչներուն միջեւ Մայր Աթոռ Սուրբ Էջմիածնի Վեհարանի մէջ: Ժողովին նպատակը եղաւ բանակցութիւններ վարել վերացնելու համար նուիրապետական երկու Աթոռներու միջեւ 1956-էն սաղին ստեղծուած տարակարծութիւնները եւ վերահաստատելու Հայց. Առաքելական Եկեղեցւոյ ամբողջական միութիւնը: Մայր Աթոռը ներկայացուցին՝

- Գերշ. Տ. Սերովբէ Արք. Մանուկեան
Գերշ. Տ. Կոմիտաս Արք. Տէր-Ստեփանեան
Գերշ. Տ. Թորգոմ Արք. Մանուկեան
Գերշ. Տ. Շահէ Արք. Աճէմեան
Գերշ. Տ. Վաչէ Արք. Յովսէփեան

Մեծի Տանն Կիլիկիոյ Կաթողիկոսութիւնը ներկայացուցին՝

- Գերշ. Տ. Արտաւազդ Արք. Թրթռեան
Գերշ. Տ. Տաթև Եպս. Սարգիսեան
Գերշ. Տ. Սեբրոպ Եպս. Աչճեան
Տիար Վահէ Այթեան
Տիար Վարդգէս Տէր-Կարապետեան

Ժողովի նիստերը փոփոխփոխ վարեցին երկու ատենապետներ՝ Գերշ. Տ. Սերովբէ Արք. Մանուկեան եւ Տ. Արտաւազդ Արք. Թրթռեան: Ատենադպրութիւնը կատարեցին՝ Գերշ. Տ. Թորգոմ Արք. Մանուկեան եւ պրն. Վարդգէս Տէր-Կարապետեան:

Ժողովը ունեցաւ 5 նիստեր, որոնց ընթացքին քննարկուեցան Մայր Աթոռի կողմէ առաջարկուած Հինգ կէտերը:

- 1. Ամենայն Հայոց Կաթողիկոսութեան ընդհանրական հանգամանքը.
2. Կիլիկիոյ Կաթողիկոսութեան կցուած թեմերու իրական վիճակը.
3. Կիլիկիոյ Կաթողիկոսութեան կանոնադրէն թիւ 32 եւ 33 յօդուածներու վերացումը.
4. Եկեղեցիներու համաշխարհային խորհուրդին եւ նման կազմակերպութիւններու միակ պատուիրակութեամբ մը ներկայանալու հարցը.
5. Եկեղեցականներու նկատմամբ առնուած պատժական միջոցառումներու ճանաչումը բոլոր թեմերէն ներս:
Եղբայրական ջերմ մթնոլորտի մէջ եւ Հայց. Եկեղեցւոյ միութիւնը իրապէս վերահաստատելու փափաքէն առաջնորդուած ժողովս խմբագրեց բանաձեւեր այն հարցերու մասին, որոնց շուրջ դրական արդիւնքներ արձանագրուեցան:

1. Ժողովականները ճամբաներ եւ լուծումներ փնտրեցին, որոնք կրնան վերացնել թիւը հասկացողութիւնները իւրաքանչիւր Կաթողիկոսի հանգամանքի եւ իշխանութիւններուն վերաբերեալ, յայտարարելով Ամենայն Հայոց Կաթողիկոսի ընդհանրական Հովուապետի հանգամանքը Հայոց Առաքելական Եկեղեցւոյ:

2. Ժողովը նոյն ոգիով իր գունակութիւնը յայտնեց թիւ 32րդ եւ 33րդ յօդուածներու վերացումի մասին Կիլիկիոյ Կաթողիկոսութեան կանոնադրութիւնէն, հաւատարմով որ այդ վերացումը ճամբայ կը յարդարէ թեմերու հարցի լուծումին:

3. Վերոյիշեալ թեմերու առնչութեամբ ժողովս կ'ընդունի վերադարձի սկզբունքը 1957 թուականէն առաջ գոյութիւն ունեցող իրավիճակին, Վեհափառ Հայրապետներուն թողովով այդ ուղղութեամբ առնուելիք քայլերը:

4. Ժողովը շարժողեցաւ համաձայնիլ Եկեղեցիներու Համաշխարհային Խորհուրդին միակ պատգամաւորութեան ներկայանալու հարցին շուրջ եւ այս հարցի վերաբերեալ քննարկումը թողուց յառաջիկայ ժողովին:

5. Ժողովը միաձայնութեամբ ընդունեց եկեղեցականներու նկատմամբ առնուած պատժական եւ կարգադրական որոշումներու փոխադարձ յարգումին սկզբունքը Եկեղեցւոյ բոլոր իշխանութիւններուն կողմէ:

Հայց. Եկեղեցւոյ ներքին միութիւնը վերջնականապէս հաստատելով, ժողովս ցանկալի կը գտնէ որ Հայց. Եկեղեցւոյ բարեկարգութիւնները կատարուին բոլոր նուիրապետական Աթոռներու մասնակցութեամբ:

Ժողովս որոշեց իր աշխատանքներուն արդիւնքը ներկայացնել Ամենայն Հայոց եւ Մեծի Տանն Կիլիկիոյ Կաթողիկոսներուն, տնօրինելու համար պարտն ու պատշաճը:

Ամենայն Հայոց Կաթողիկոսութեան ներկայացուցիչները ընդունեցին առաջարկը յաջորդ ժողովը գումարելու Մեծի Տանն Կիլիկիոյ Կաթողիկոսութեան հրահրով: Յաջորդ ժողովին թուական կը նախատեսուի 1980-ի Մարտ ամիսը:

Ժողովականները իրենց կատարած աշխատանքը նկատեցին դրական կարեւոր նախաքայլ մը եւ յոյս յայտնեցին որ ապագային կայանալիք ժողովներով եւ փոխանակուելիք նամակներով համաձայնութիւն գոյանայ բոլոր հարցերու շուրջ, յիրադրուում մեր Եկեղեցւոյ



Նստած, ձախէն աջ, Տ. Շահէ Արք. Աճէմեան, Տ. Արտաւազդ Արք. Թրթռեան, Տ. Սերովբէ Արք. Մանուկեան, Ն.Ս.Օ.Տ.Տ. Վարդգէս Ա. Կաթողիկոս, Տ. Կոմիտաս Արք. Տէր Ստեփանեան, Տ. Դորգոմ Արք. Մանուկեան, Տ. Վաչէ Արք. Յովսէփեան: Ուղի քանգնած, ձախէն աջ, Պրն. Վահէ Այթեան, Տ. Տաթև Եպսկ. Սարգիսեան, Տ. Արսէն Եպս. Պէրպէրեան, Տ. Սեբրոպ Եպս. Աչճեան եւ Պրն. Վարդգէս Տէր-Կարապետեան:

According to the Liturgical Calendar of the Armenian Apostolic Church, St. Stephen's commemoration date varies since it is attached to the celebration of Armenian Christmas, January 6. The reckoning is done in the following manner: There are four festive days dedicated to different saints, namely, Prophet David, St. Stephen, Apostles Sts. Peter and Paul and Apostles Sts. James and John, prior to Christmas. We do not celebrate saints days during fast days such as Wednesdays and Fridays and also Sundays because it is the Lord's Day. Therefore, during the preceding week of the fast of Christmas which is a seven day fast, the above mentioned saints are celebrated.

Let us give an example to simplify the reckoning. Let us take into consideration the year 1970-71. January 6, 1971, was Armenian Christmas. One week prior to that date, Thursday, December 31, 1970, Christmas Fast began. One week prior to that date, Thursday, December 24, 1970, the first saint day was celebrated. The following day, a Friday, was designated a fast day, and therefore we were unable to celebrate a saints day. St. Stephen's day was celebrated on Saturday, December 26, 1970. You will notice that the day may vary, because January 6 does not always fall on a Wednesday. The only way to calculate all these festive days is in the above manner.

When we continue to read this chapter in the Book of Acts, it reveals that immediately after the Pentecost, the Apostles of Jesus Christ began to preach Christianity so earnestly that they forgot to provide the material needs of their congregation. Despite this, the congregation increased day by day. Since the Apostles were occupied with their own preaching and could not take care of their congregation, they advised the congregation to elect seven Deacons to serve in their place. One of the seven designated Deacons was Stephen, "A man full of faith and the Holy Ghost." (Acts. 6:5)

In a relatively short period of time outside the realm of Deaconhood, we see Stephen in a very important preaching position. He was entrusted with a position previously held only by the Apostles of Christ. In his preachings, Stephen, with his natural wisdom, eloquence of speech, and background of the Bible, silenced his religious opponents with the appreciation and consent of his audience.

The Jews, hopeless in hindering this wave of Christian preaching, began to plot and persecute him. The Jews immediately began to hire witnesses to swear that Stephen was preaching against Moses and God. The people, believing these witnesses, captured Stephen and brought his case before the Religious Court for trial. The hired witnesses presented false evidence saying that Christ would destroy the Temple and change the Laws and Customs of Moses.

When asked whether these accusations were true, Stephen did not reply directly. Instead he presented the history of the Jews, establishing the fact that they and their forefathers killed the true prophets of God and cited the latest event, the crucifixion of Christ. Stephen also added, "that all these killings and persecutions could not silence the truth because at this precise moment I see Christ sitting on the right hand of God." When they heard Stephen's last testimony, they closed their ears so that they could no longer hear this "cursing." This entire premeditated sham trial was primarily staged to agitate the fanatical feelings of the people. The court rendered the verdict that his very own testimony was sufficient to convict him, therefore his crime was punishable by death.

The people, outraged and furious, fell upon Stephen, dragged him through the streets of the city and unmercifully stoned him. But Stephen, injured and forlorn, did not waver in his faith and with his dying breath said in a loud voice, "Lord, lay not this sin to their charge," and he fell asleep. (Acts 7:60)

Thus, Stephen, a Greek speaking Jew, became the Proto-Martyr, or the first Martyr of the Christian Church. His boldness in witnessing Christ became a primary example of Christ's devotees not only in his time but for times to come. The Armenian church and Armenian Christianity, as our history shows, closely follows St. Stephen's example of martyrdom and sacrifice in the name of their faith and religion. As the children and the forebears of that tradition, how much sacrifice do we perform toward Christianity today? Compared to what our forefathers did, all our efforts and devotion are negligent. Can we try a little more as we grow under the shadow of our church and religion? As we grow in our understanding, as we penetrate into the threshold of maturity and achieve successes in life, we can do the same in our spiritual life if only our spirit is willing to follow the commandments of God. Let the story of St. Stephen inspire you in attaining that spiritual light so that it might guide your thoughts and activities all during your life without stumbling and scattering on the rocky and difficult roads of this world.

Կը Փնտրուի

Գեղամ Նաչիկի Սարգսեան ծն. Մարտունի: 1939-ին աւարտած է Մոսկուայի բնական Գիտութեանց Ֆաբրիլիքէն: Լուր ունեցողներէն կը խնդրուի տեղեկացնել իր հարազատներուն, Երևան, Նաչատրեան փողոց, թիւ 29, բնակարան թիւ 47:

## Rediscovering Christianity

(Continued from page 4)

political circumstances in the Middle East seem to foster it to a greater degree than elsewhere.

Third, the old historic differences will separate one community from another, even among Christians. The Middle East is populated by those who at one time or another in their history have fled persecution at the hands of other Christians as well as non-Christians. Peoples have long, corporate memories. Those persecutions were both politically and religiously inspired. Theological disputes, beginning in the fourth century, especially the political exploitation of those disputes became the justification for divisions among Christians. It doesn't matter whether or not those issues have any real modern significance. The forefathers of each community, fought, bled, and died for them, and the ecclesiastical fortresses remain intact. The widest separation, undoubtedly, occurred between East and West, ultimately breaking the universe of discourse so completely that the churches in each hemisphere became isolated from those in the other. That partially explains why Catholics and Protestants in America and Western Europe know so little about the Eastern churches.

But the churches of the East also came to have very little association with each other in the same region. Persecutions and theological disputes are not the only explanations. Mutual isolation has often resulted from the accidents of geography, language, political contingencies, etc. But whatever the reason, even Christians of the same theological "families" have lived in virtual separation from one another for a very long time. For example, the four Oriental Orthodox churches — Armenian, Coptic, Ethiopian, and Syrian — all hold the same basic theological position. But when their Patriarchs finally met in Addis Ababa, Ethiopia in January 1965 at the invitation of the late Emperor Haile Selassie I, it was the first time the heads of those sister churches had all come together for a common purpose in the long centuries of their history.

The inability of Christians to act together seems particularly regrettable in a region so disrupted by social and political turmoil. One wishes, for example, that they could speak out in a united and prophetic way in Lebanon for the welfare of that ravaged country. The simple fact is that they have been impotent to do so, and an explanation of that impotence lies in their long history of mutual isolation.

A fourth hindrance to more creative inter-church relationships in the Middle East is a reservoir of ill-will resulting from centuries of proselytism. Historically both Catholics and Protestants have drawn their membership very largely from the Orthodox Churches. Very few Muslims have ever been won to Christian faith, therefore the ancestors of most people in the region who are now either Catholics or Protestants came out of the Orthodox churches.

As I have already stated, it was not in the original mandate of Protestant missionaries back in 1819 to organize separate Protestant churches. The fact that it did happen undoubtedly has a variety of explanations. One of them may be an insensitivity on the part of Americans and Europeans to the actual situation in which the Orthodox churches were living at that time. The conviction of the early missionaries was that only the Eastern churches could evangelize the Muslim majorities, but not unless they were awakened and equipped to do so. The fact is, of course, that in those days the Eastern churches were utterly incapacitated by reasons of their status under the Turkish millet system. They could not under any circumstances have engaged in overt evangelization among the Muslim peoples who dominated them politically.

As a matter of fact, neither the Catholics nor the main-line Protestant churches in the Middle East have attracted many people from the Orthodox churches in recent years — with the result that they, like the Orthodox, now grow only by natural increase. But proselytism continues quite overtly in a variety of small, sectarian groups who continue to see all other churches as fields for their particular harvest. It continues as a subterranean problem in relationships with all Catholics and Protestants, chiefly as a culturally alienating influence on Eastern Christians which prompts many of them to emigrate abroad. On all sides there is clear need for a better understanding of the difference between proper evangelism and unworthy proselytism.

Fifth, there are great differences among the churches in political and cultural orientation. A great part of the Middle East is Arabic in language and culture. The forces of Arab nationalism, and of the Palestinian issue in particular, involve Christians as well as Muslims. The civil war that has raged in Lebanon since March 1975 illustrates, on a small scale perhaps, but with particular intensity, the kinds of ecumenical problems that arise in consequence.

Most Christians in Lebanon deplore Zionism with as much vigor as do the Muslims, in some cases even to the point of deleting the word "Israel" from their use of biblical vocabulary and hymnology. On the Israeli issue as such, there seems to be virtual agreement among the Churches. On the other hand, their attitudes toward dealing with its consequences on Lebanese soil and elsewhere are quite varied. It is easy to get joint pronouncements of solidarity with the Palestinian cause, signed by the heads of all major churches — Orthodox, Catholic, and Protestant. But the activity of militant commando groups raises quite another problem. In that matter, the attitudes of the churches are conditioned by the extent of their involvement in Arab nationalism on the one hand, and their affiliation with the West on the other hand. Churches most sympathetic to the militancy of the Palestinians are those most clearly identified with

Arab nationalism as distinguished from either Lebanese uniqueness or non-Arab ethnic interests. This is why the Maronites, an eastern-rite Catholic community closely related to Rome and historically protected by Catholic France, have long fought for Lebanese independence. The Greek Orthodox of the Antioch Patriarchate, on the other hand, are part and parcel of the present struggle in the Arab world for political and cultural identity as Arabs.

On the Protestant and Anglican side, there are quite varied political attitudes. The greatest involvement in the Palestinian issue is quite naturally among those of Palestinian origin. Most Protestants, however, tend to take a rather moderate position and are not comfortable with the activities of militant organizations which they regard as a threat to Lebanese security and national development.

Finally, the cause of Christian unity is made difficult because most modern ecumenical initiatives have come largely from the churches that have particular associations with the West, that is to say Catholic and Protestant rather than Orthodox. For this reason, the existing ecumenical organizations tend to be structured and to conduct their procedures according to Western rather than Eastern patterns. Moreover, the funds to support these organizations come almost entirely from the West, thus encouraging financial dependency and limiting the sense of local initiative. There are exceptions to those generalizations, of course. But in a list of some 30 ecumenical associations known to me throughout the region, I found less than half a dozen of purely indigenous origin, and none of those is broadly ecumenical in character.

Two world-wide organizations, the World Council of Churches and the Vatican's Secretariat for Christian Unity, have given the major impetus to such ecumenical activity as now takes place in the Middle East. The unfortunate fact is that the expansive spirit expressed at those distant centers has not really "caught fire" locally. They do not coordinate their efforts very effectively, and they do not reach deeply into the ordinary life of the churches. Those two weaknesses are not essentially different, I suppose, from the experience in most other parts of the world, but they are compounded in the Middle East for all the reasons mentioned. This "Westernism" of ecumenical structures and procedures is especially regrettable in view of the fact that the vast majority of Christians in the region are neither Protestants nor Catholics, and their lifestyle is fundamentally "Eastern."

The six difficulties I have briefly sketched, are not without redeeming features. I would go so far as to say that seeds of potentially creative inter-church relationships are to be found in each of them: A minority psychology at least escapes the temptation to ecclesiastical triumphalism which has frustrated Christian unity in many other parts of the world. The self-containment of each Christian community reflects, on the positive side, the need of every church to secure its own identity before it can enter meaningfully into relationships with others. The tenacity of each church to its own specific heritage could be an enrichment of the Christian mosaic, witnessing to the fact that unity is not uniformity. Even proselytism may sometimes have been a provocation to renewal and fresh vitality. Differences in cultural and political orientation can be a way of affirming our freedom in Christ; surely that also is preferable to any monolithic and artificial uniformity. And the "Westernism" of present ecumenical structures is not an unmixed curse if it does not forever remain unassimilated and unadapted. Thus I am able to conclude that the ecumenical cause in the Middle East may ultimately be enriched because of, and not in spite of, what now seems to be contradicting it.

## FEELINGS. . .

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## PRELACY LADIES GUILD CALENDAR OF ACTIVITIES

- November 23, 1979: Christmas Boutique at the Prelacy.
- January 4, 1980: Prelate's Christmas Party at the Prelacy.
- January 5, 1979: Prelate's Children's Party, celebrating the International Year of the Child, at Sts. Vartanantz Church, Ridgefield, N.J.
- January 25, 1980: Cultural evening at the Prelacy, dedicated to the life and work of Barouyr Sevag.
- February 2, 1980: Feast of Light celebration. Dinner at The Plaza, Baroque Room, New York City.
- February 17, 1980: Jullian Byzantine Guitar Recital at Carnegie Recital Hall, 8:30 p.m.
- February 20, 1980: Lenten Lecture at the Prelacy.
- March 5, 1980: String Quartet, Armenian Church Music, at the Prelacy.
- March 14, 1980: Art Auction, Women's Club of Teaneck, Beverly Rd., Teaneck, N.J., 8:00 p.m.
- March 19, 1980: Lenten lecture at the Prelacy.
- April 5, 1980: College Student Night at the Princeton Club.
- April 19, 1980: Ladies' Auxiliary Seminar. All day activity at the Prelacy, with the participation of all the Ladies' Auxiliary of our Churches.
- May 1, 1980: Mothers' Day Luncheon, Hotel Plaza, New York City.