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

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ՀԱՅ ՕԳՆՈՒԹԵԱՆ ՄԻՈՒԹԻՒՆԸ ԻՐ ԵՐԿՐՈՐԴ ԵՕԹԱՆԱՍՈՒՆԱՄԵԱԿԻ ՍԵՄԻՆ. . .

Հայ Օգնութեան Միութեան առաջին եօթնասուն տարիներու գործունէութիւնը՝ իր զանազան հանգրուաններով, լաւագոյն փաստը կը հանդիսանայ այս կազմակերպութեան անհրաժեշտութեան: Գործունէութիւն մը, որ մինչեւ այսօր եղած է բեղուն եւ խովին արդարացուցած Հ.Օ.Մ.ի գոյութիւնն ու իր վրայ դրուած յայտերը:

Մտնող առած 1910ին, սկզբնական շրջանին գաղթականներով զբաղող այս կանացի կազմակերպութիւնը այսօր՝ Հայ ժողովուրդը ընկերային եւ առողջապահական բարօր վիճակի մէջ պահելու, եւ հայապահպման ծանր բեռը վերցուցած է իր ուսերուն վրայ:

1979ը Հայ Օգնութեան Միութեան համար եղաւ առաւելաբար կազմակերպական կառոյցի վերանայման, եւ գործունէութեան դաշտերու ընդարձակման ու վերահաստատումի տարի մը. եղաւ առիթ մը անգամ մը եւս շեշտելու Հայ Օգնութեան Միութեան հաւատքը՝ հայութեան գոյատեման, ուռնացումին եւ յարատեման, իր եօթնասունամեակի նախօրեակին: Եւ ահա այսօր, ամէն մէկ ՀՕՄական վերանորոգած իր մնայուն ուժերը՝ ծանր յանձնառութեանց տակ մտնելու պատրաստակամութեամբ կը ներկայանայ Հայ ժողովուրդին:

Եօթնասունամեակի այս տարուան Հայ Օգնութեան Միութիւնը կը նայի դէպի լուսաւոր ապագան՝ վստահելով այն նոյն հայուհիներուն որոնք եօթնասուն տարիներ շարունակ չխնայեցին ճիգ ու եռանդ, որոնք ցուցաբերեցին ուժեղ նկարագիր, որոշումներու ետին կենսալու պատրաստակամութիւն, եւ մանրուցներէ չազդուելու կորովի կեցուածք:

Եւ ի՞նչն է արդեօք Հ.Օ.Մ.ի յարատեւութեան եւ բացառիկ յաջողութեան գաղտնիքը. իր վեհ իտելաներն են անշուշտ: Իտէլաներ որոնք ո՛չ միայն Հայապահպման, Օժանդակութեան եւ Մարդասիրական նպատակներով կը բնորոշուին, այլ նաեւ կը մարմնաւորեն Հայ կնոջ ազնուագոյն յատկանիշներն ու շնորհները: Այսպիսի գաղափարական կրակով դարբնուած կազմակերպութիւն մը ունի ուժականութիւնը յարատեւելու եօթնասուն տարիներ եւս, նուաճումներու նոր շղթայ մը եւս հիւսելու հաւաստիքով ամբողջական Հայաստանի մէջ:

Այսօր, անվարան կը հաստատենք թէ Հայ Օգնութեան Միութիւնը, իր հազարաւոր անդամներով հաւատարիմ կը մնայ իր հիմնադիր Ակնունիի հզօրագոյն իտէլանին:

«Ո՞վ գիտէ, պանդուխտի տանջալից կեանքի ցաւոտ օրերին, եւ կամ Ամերիկեան վայելքի մէջ, մի օր դուք կը մտնամք ինձ էլ, իմ անունն էլ: Թող մոռցուի ամօր: Բայց մի մոռացէ՛ք, խնդրում եմ, ձեր խոստումը: Եւ միշտ ու ամէն տեղ, գործարանների մէջ թէ ժողովարաններում, վշտի րօպէներին թէ երազանքի մէջ, հնչեցրէ՛ք նոյն տաղը, Հայ Աշխարհի մեծագոյն երգը՝

Դէպի Երկիր:

Միշտ դէպի Երկիր:»

Է. Ակնունի
1911

Cultural Fellowships Awarded

The Prelacy is pleased to announce that six outstanding American-born Armenian college students have been awarded fellowships to participate in the Summer Cultural Program in Lebanon. The Fellowships have been generously sponsored by Mr. and Mrs. Kevork Hovnanian of Rumson, N.J.

Those chosen are: Miss Georgi-Ann Bargamian of Providence, R.I., Emerson College; Miss Charla Bizios of Haverhill, Mass., Merrimack College; Miss Christine Engustian of East Providence, R.I., Holy Cross College; Mr. Van Zorab Krikorian of Framingham, Mass., George Washington University; Mr. Edward Aram Moloian of Southfield, Mich., University of Michigan; Mr. Ara L. Tramblian of Arlington, Va., George Mason University.

A selection committee composed of His Grace Bishop Mesrob Ashjian, Father Vahrich Shirinian, Mrs. Tamara Dermksian, Dr. Ashot Merjianian, Mr. Kenneth Sarajian, and Shant J. Harootunian, Esq., rendered the final decision after careful and thorough evaluation of the applications submitted.

The Summer Cultural Program, extending from July 1 through August 11, 1980, will include courses in Armenian language, church history, classical and contemporary literature, music, art, architecture and history. In addition to the students' stay in Bikfaya, there will be field trips to Aleppo, Damascus, Der Zor, Kessab and Ajnjar.

Two New Priests Ordained in Antelias



Two graduates of the Armenian Theological Seminary of the Catholicosate of Cilicia were ordained priests by Bishop Datev Sarkissian, Dean of the Seminary, on February 17, in the Cathedral in Antelias. In an elaborate and impressive ceremony the deacons, Vahe Aznikian and Kevork Panossian walked on their knees up to the Altar where Bishop Sarkissian called them to priesthood, anointing their foreheads and hands and renaming them Father Muron and Father Shahe. In his sermon, Bishop Sarkissian noted the responsibilities laid by God upon individuals who willingly, courageously and obediently take up the cross of Christ and follow his footsteps. Under present difficult circumstances to see young people enter the sacrificial way of life is most encouraging, especially for us, the teachers and students in the Seminary," he said. The ceremony was presided over by H.H. Khoren I Catholicos and H. H. Karekin II, Catholicos Coadjutor.

ՀԱՅ ՄՕՐ ԿՈՉՈՒՄԸ

Գարնան բացուող եղանակին հետ քաղաքակիրթ աշխարհը գարնանային ծաղիկներ կ'ընծայաբերէ մայրերուն որպէս սիրոյ, երաստագիտութեան եւ յարգանքի նշանակ: Արդարեւ, պաշտամունքի հասնող մայր էակի սէրը մեր քաղաքակիրթութեան ամենէն տոկուն եւ տեւող, հարստացուցիչ եւ գեղեցկացնող երեւոյթներէն մին կը կազմէ: Աշխարհի բարի եւ մեծ իրագործումներուն ետին կանգնած է մայրը, իբրեւ աղբիւր ներշնչումի եւ ոյժ մղիչ:

Պատմական շատ մը արշաւանքներու եւ աներկումներու կասեցումին ետին կայ երբեմն մօր մը արցունքը: Դէպի երկինք սլացող տանարներու, գանգակատուններու եւ այլ կոթողներու կառուցումին շաղխուած է մօր պարզունակ աղօթքը: Տառապանքն ու ցաւը մեղմող այս աշխարհի երգերու ծննդոցին կապուած է մօր մը անոյշ երգը: Չարը վանող ու բարին վերահաստատող ոյժին մէջ միշտ ալ կը փայլի մօր հրաշագործ ժպիտը: Այս բոլորով կերտուած է առաքիւնի մօր յաւիտենական տիպարը:

Մօր յաւերժական առաքիւնութեան կը հաւատային հեթանոս հայերը երբ բազմերանգ ծաղիկներ կը բերէին Անահիտի արձանին: Մայր Անահիտ. . . Հայաստանի մայրը՝ բոլոր առաքիւնութիւններուն եւ զգաստութեանց: Տիրամօր պատկերին առջեւ մոմ վառող եւ խունկ ծխող Գրիստոնեայ հայերը նազովրեցի վարդապետի մօր աչքերուն մէջ տեսան Հայ մայրերուն տառապանքը, Անոր պաշտամունքին հետ պաշտամունքի հասցուցին իրենց մայրերուն նկատմամբ սնուցած սէրն ու յարգանքը: Հայ ժողովուրդը ի զուր չէ որ իր ամենէն նուիրական սրբութիւններուն եւ յաւերժական կառոյցներուն միացուցած է

Women In The Bible

by Iris Papazian

From A (Abi) to Z (Zipporah) the presence of women in the Bible is prevalent, if not dominant. There are, for instance, just as many unnamed women in the Bible as named ones. Women who have no other identity other than descriptive phrases, such as, harlot of Gaza, wise-hearted women, nurse who let child fall, ten wise and foolish virgins, and on and on.

For the most part, women in the Bible are identified as daughters, wives, mothers, and widows. The word daughter-in-law appears, to my knowledge, only in reference to Ruth, who is known as the "faithful daughter-in-law."

A mother's position in the Bible is the most honored one amongst women. It is interesting to note how many times the phrase "and his mother was" appears in the second book of Kings and the second book of Chronicles. When evaluating the reign of a king the phrase "and his mother was" was always used, thus showing how important the mother was regarded. In all, the word mother appears in the Bible more than 300 times.

There are so many interesting women characters in the Bible, but I have selected only four to focus upon at this time.

Deborah

Book of Judges
Chapter 4 and 5

Deborah lived nearly thirteen centuries before Christ. She is probably the only woman in biblical history who reached the zenith of political power with the peoples approval. Some theologians call her the "Joan of Arc" of the Bible.

Briefly stated, Deborah became increasingly aware that the men of Israel had defaulted in their responsibilities as leaders. She became politically active, greatly influencing some of the men in the forefront, and together with Barak, the most capable military man of the time, worked out a plan to defeat the enemies of Israel. For more than twenty years Jabin, who was King of Canaan, had terrorized the children of Israel with his "900 chariots of iron."

In spite of tremendous odds, the Israelites won a tremendous victory and, as the Bible states, "the land had rest for forty years." Through her active leadership Deborah has come to be known as the "free spirit" of the people.

Lydia

Acts
Chapter 16

Lydia is regarded as the first Christian convert in Europe. She and all of her household were baptized by Paul, probably between 50 and 60 A.D., and her home was used for Christian meetings.

She is an unusual biblical woman, because she was a businesswoman. The Bible describes her as a "seller of purple." The purple probably refers to either the purple dye itself or purple-dyed textiles.

Being a respected member of the community her conversion influenced the direction that Christianity took in her part of the world.

After her Baptism, she said to Paul, "If ye have judged me to be faithful to the Lord, come into my house, and abide there." From that period on her home was used often by Paul and other disciples for meetings and as a resting place. In fact, after being released from prison, Paul and Silas went immediately to Lydia's house. Her home became a haven for many persecuted Chris-

tians. Lydia, although just one of many who eventually spread the word of Christianity through Europe, was the first.

Martha and Mary

Stories about Martha and Mary can be found in the Gospel according to Luke, John and Mark.

Martha and Mary were sisters who lived in Bethany, which is a town about two miles from Jerusalem. It was to Martha that Jesus first uttered the words, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die, believest thou this?"

Martha's sister, Mary, was the person who anointed Jesus before His crucifixion. There are many incidents in the Bible in which Martha and Mary play a part. One of the most famous is the raising of Lazarus, who was their brother.

Another well-recorded incident took place in Bethany, six days before Passover. Jesus had come to be with his friends. During this time Mary took a pound of very costly ointment and poured it on His feet, wiping them with her hair. Many who were present criticized her because of her extravagance, saying that the money used for the ointment could best be used to help the poor. It is here that Jesus speaks the famous words, "Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always."

Mary Magdalene

Stories of Mary Magdalene are recorded in the Gospel according to Matthew, Luke, Mark, and John.

Mary Magdalene was the person to first enter Christ's empty tomb. Following the resurrection, Christ first appeared to her, and instructed her to relate His Resurrection to the disciples.

I have always felt that Mary Magdalene has been one of the most misunderstood persons in the Bible and in need of a good public relations campaign. She has gone through history with the reputation of being a reformed prostitute, yet there is no solid proof of this. Even modern dic-

tionaries give descriptions as, "repentant prostitute."

Poor Mary's image stems from the fact that in Luke, Chapter 7, there is mention of a "sinful woman" who remains unnamed. Unfortunately the first mention of Mary Magdalene follows closely in Chapter 8, and through the years we have assumed that she is also the unnamed woman of chapter 7. Actually there is no substantial proof of this, especially since, as I mentioned earlier, the Bible is full of unnamed women.

The affliction which Mary was cured of by Jesus, and referred to in the Bible as "Seven devils" was probably a type of nervous disorder.

Besides being the first to whom Christ appeared after the Resurrection, Mary Magdalene can be regarded as the first missionary as she set forth to follow Christ's command, "Go to my brothers and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

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Gives Children to God
I Samuel 27, 28

Some Armenian Women in History



Sossy Vartanian

Sossy Vartanian was a simple girl from the town of Ahlat and the village of Soghort. At the age of thirteen she married Khechentz Serop the future renowned revolutionary, Aghpur Serop. It was a rule that revolutionaries should not marry. However, if they did, they were obliged to stay apart from their families. Even so, Sossy was inseparable from her husband, sharing his dangerous and nomadic life. In 1889 Serop hid in the town of Kealizoan. An Armenian spy not only pointed him out to the authorities, but at the same time put poison in his tobacco. When the enemy surrounded the town, Serop was so weak that he could not even get on his feet. Getting under his arm, Sossy tried to flee from the village into the mountains. With her help, Serop fought continuously for eight hours. When the enemy gunfire ended her husband's life, Sossy immediately took up his gun and continued firing. Hagop, her eldest son, was also killed. Although the grief pressed against her heart like lead pellets, Sossy swallowed her tears and fought on. Among the ranks of our heroes, the Armenian heroine holds a significant place. Sossy Sasson, like the proud hawk, was a great defender of our nation's just demands. Many folk songs and poetry have been devoted to her memory.



Shenytzi Shake

During the first revolution of Sassoun, Krkon from Shenytzi and his wife Shake were real leaders of their people. When arms and ammunition had run out, the Sassouns continued their fierce battle for six days using rocks and swords. Finally, being impossible to continue the fighting, Krikon left the protection of Andoky to the women while he, with the remaining soldiers, went to find food and ammunition. Shake, at this point, got up upon a rock and said to her fellow sisters, "Women of Sassoun, it is up to you whether it is preferable to

become slaves to the Kurds, to accept the foul rite of Mohammed, to dishonor your holiness insulting your nation, or . . . to follow me." She then gave her long hair to the wind and with the smile of a martyr dying for a noble cause, she pressed her child to her bosom and threw herself from the mountainside into the abyss. Preferring an honorable death to slavery at the hands of the barbaric enemy, all the women followed the example of this great Armenian woman.

Berjouhi

Bardezbanian-Parseghian

Berjouhi Bardezbanian-Parseghian was born in 1886 in the town of Adirni. She received her primary and secondary education in Filibbe, having Vosdoun and Mrs. Yeghsapet or Liza Tchorian as teachers. At 16 years of age, she met her future husband, Sarkis Parseghian, when he was also preparing to go to Armenia. After finishing school, Berjourhi taught in Van and Girasony while she continued to court Sarkis. From the day they married in 1909, man and wife walked hand in hand to serve their people. On April 24, 1915, Sarkis Parseghian was arrested and brutally destroyed along with hundreds of other intellectuals and political activists. Berjouhi then moved on to Bulgaria with her child. From there, she went to Tiflis where she taught in the Hovnanian and Kayaian Schools. During the era of the Armenian Republic, she moved to Yerevan where she was elected a member of the Parliament. While working for the American Welfare Committee, Berjouhi earned their high regard and continually justified their great faith in her and her work.



QUEEN SATENIK, daughter of the King of the Allens, and wife of Ardashes II, was noted for the troubador songs sung during her wedding. They have survived through the ages through the works of Moses of Khoren.



QUEEN ASHKEN, daughter of Ashatar, King of the Allens, was the wife of Trdat the Great. With her husband, she worked towards the conversion to Christianity of their nation. Ashken was the first Christian Armenian Queen.

This issue of OUTREACH marks the beginning of the third year of publication. As we begin Volume III, No. 1, we want to thank you for the support you have shown during the past two years. We also wish to remind you that just a few dollars a year from each recipient will ensure the continued extensive distribution of OUTREACH.