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# Outreach

Հրատարակութիւն Ամերիկահայոց Արեւելեան Թեմի Ազգային Առաջնորդարանի  
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The following is an editorial which appeared in the April 1980 issue of the "Etchmiadzin" magazine, an official organ of the Holy See of Etchmiadzin in Armenia.

## THE ARMENIAN PEOPLE AND HER MOTHER CHURCH

The Armenian Apostolic Church, the mother educator of the entire Armenian Christian people, in the whole course of its historic mission, has stood firm and faithful to the Gospel of Christ, to the holy traditions and to the teachings of the first three ecumenical councils which have finally laid the solid foundations of the orthodox doctrine.

In its life-long historic mission, the Armenian Church has equally stayed unswervingly faithful to its people, its spiritual aspirations, its quests of cognition, its moral and cultural genius, its struggles for the sake of justice and freedom, revealing itself, too often as the torch-bearer and defender for the realization of these ideals.

In the entire course of its historic mission, the Armenian Church has always stood and acted within the boundaries of the Armenian community life, considering the Armenian people only as its flock, never attempting to intrude into the sheep-hold of sister churches. The Armenian Church has never engaged itself in proselytism. The Armenian Apostolic Church has been a national church of the entire Armenian people from the very beginning and has remained so ever since. Nation and church have merged into one body and soul, into one mission and destiny.

It is thus that the Armenian Church has been and has remained until today also the defender of the Fatherland. It is thus that the Armenian Church with its people on 1915 has gone down to its grave and after three years with the heroic battle of Sardarapat has resurrected with its people, a heroic battle inspired by Holy Etchmiadzin, by her Patriarch and the valorous members of the Brotherhood. And a quarter of a century later, the same Mother Church with the blessing of Holy Etchmiadzin, with the same inspirations and with the "Sasuntzi David" tanks' column (the donation of the Armenian Church), has fully supported our people in the cause of victory in the great Patriotic War.

At the same time, the Armenian Church has regarded itself as an indivisible part of the Universal Church, always striving to maintain fraternal relations with sister churches and keeping itself away from intolerance, staying always mentally sound and broadminded and never fanatical, being led by principles, as

"Unity — in essentials,  
Freedom in what's disputable,  
Love in everything".

Our Mother Church has never strived to impose its own truth upon others, because by virtue of the light of its soul it was able to understand that in the realm of spiritual life there can exist as many truths as authentic experiences.

How happy would mankind have been, had it been freed of the worshippers of one truth.

So, the Mother Church, for a long time now, has handled relations between all the historically developed sister churches in the modern ecumenical spirit.

The Armenian Church had to resort to self-defence only when other churches, incited by ambitious aspirations for power, or political considerations, with the pretension of being the sole proprietor of the heavenly kingdom, had attempted to disunite our people and church and divide them into separate parts, to stir up hatred and trouble between brothers and sow seeds of enmity among our kind-hearted christian folk. And as it is, our stormy national history had become many times the calamities and tragedies, as a result of which our folks had to leave the national church of the Armenian people to join the Western churches, at times even by violent means, by force of arms, as was the case for the Armenians in Poland and Transylvania in the early 18th century. However, the Armenian Church has succeeded in resorting to self-

defence, so that the broad masses of the Armenian people, thanks to their national healthy instinct, oriented themselves in the right way and stood, up to this day, faithful to their national church by more than ninety per cent.

Nevertheless, the Armenian Church thanks to its broad-mindedness had somehow to reconcile itself to this situation inherited from the sad past, and at present it does not look with ill-will upon its strayed brethren and sisters and even makes no attempt whatsoever to have them returned to its bosom, which could be regarded as natural and desirable from the point of view of consolidating our national unity. However, such a trend has never arisen, not at least in our century.

In recent times, in particular over the last few decades, during the patriarchate of His Holiness Vasken I, Catholicos of All Armenians, the Holy See of Etchmiadzin has been steadily proceeding with fraternal love, without discriminating against Apostolic, Catholic and Protestant Armenians. His Holiness, during His many travels abroad, has called on their churches and offered the blessings of the Holy See of Etchmiadzin to our Catholic and Protestant brethren and sisters. His Holiness has paid visits with paternal love and esteem to the Mkhitarist congregations in St. Lazar and Vienna, and, in his turn, on the occasion of the fiftieth anniversary of the Genocide, He had invited officially His Beatitude the Armenian Catholic Patriarch and the Very Reverend leaders of the Armenian Protestant churches as His respected guests.

In the official periodicals published by the Holy See of Etchmiadzin and by the other three hierarchical Sees of our church, one cannot find any articles or studies which might offend the feelings of our strayed brethren. Our churches and clergy have not published any articles or research work which might endanger the friendly relations between the Mother Church and the brethren of the Armenian Catholic and Protestant churches.

We are particularly happy to point out this fact which we think is the expression of the true evangelical spirit, the true national consciousness and the correct ecumenical attitude of the Mother Church.

However, we must sadly confirm that we cannot speak of a similar attitude concerning the activities of a number of Armenian Catholic clergymen holding responsible posts.

Thus, in recent years there came to light in succession: a voluminous book entitled *The Armenian Church* by Bishop Sahak Koguian, the books about Voskan Yerevantsi and the Armenian Church by Bishop Karapet Amatuni in Armenian and French, and the article on the Armenian Catholic Church in the German language by the Dean of the Levonian College Father Nerses Setian.

In all these publications one cannot fail to see the spirit of animosity, passing through them like a black thread, against the Armenian Church, with all of them aiming at discrediting the Armenian Church and in particular the Mother See of Holy Etchmiadzin. Through their one-sided and wickedly distorted testimonies they are especially trying to deny the origin of our Apostolic Mother Church, the historic fact of its autocephalic and independent existence and the authenticity of the patriarchal Mother See of holy Etchmiadzin.

Apart from that, the above mentioned book by Father Sahak Koguian is a malignant slander against the sacred memory of Archbishop Malachia Ormanian, the Armenian Patriarch of Constantinople, to which, at the time, the official periodicals "Etchmiadzin", "Hask" and "Sion" responded.

Why this heartless campaign against the Mother Church of the Armenian people and not only in Armenian, but in foreign languages, too?

At this historic period, when the Armenian people, barely saved from the claws of death, have been building their new homeland on a part of their historic territory having crushed down the thousand years-old chains of captivity in the battle of Sardarapat, when the Armenian Diaspora wages a heroic struggle of life and death in the cause of safeguarding its spiritual and cultural identity,

## BACK—TO—SCHOOL

The end of summer is marked by the annual ringing of back-to-school bells throughout the land sending the nation's youth back indoors to their books. Armenian schools also participate in this yearly ritual.

More than 2,000 Armenian-American students enrolled in the A.N.E.C. school system of 30 schools have joined the march back to the classroom to resume their Armenian studies. The familiar sounds of Armenian children learning to speak, read and write the language of our ancient people, is heard in every region of the United States and Canada. These sweet sounds echo in large Armenian centers where Armenian day schools are found, and resound as well throughout the Saturday schools of small towns in the farthest reaches from densely populated Armenian centers.

A.N.E.C.'s plans for the 1980-81 academic year include a number of educational innovations for its network of schools. Among these will be standardized textbook requirements, and the development of tests and measurements based on minimum achievement standards in reading, comprehension, spelling/grammar, composition, conversation and history/culture. A series of teacher training work-shops are planned for various regions of the Eastern U.S.

A.N.E.C. firmly holds the conviction that the best possible Armenian education is the birthright of every Armenian child. Moreover, public school studies have shown that second language study is to the student's distinct academic advantage. Children who learn another language, or speak a maternal language other than English, generally demonstrate higher academic achievement than students who speak only one language. Besides these significant advantages, our students will also develop many lifelong Armenian friendships.

If an Armenian day school is within reach, it is the ideal choice for Armenian families. However if this type of institution is not convenient, then parents are urged to seek a near-by Saturday school by contacting their parish church where their children will derive all the benefits of exposure to their ancestral language and culture.

Hourig Papazian-Sahagian  
Executive-Coordinator  
Armenian National Educational Committee

### The following Armenian Day Schools within the Eastern Prelacy have reopened for the 1980-81 school year:

The A.R.S. Day School, 19300 Ford Rd., Dearborn, MI. Tel. (313) 336-8090.

St. Illuminator's Armenian Day School, 69-23 4th Avenue, Woodside, N.Y. Tel. (212) 478-4073.

Sourp Hagop Armenian Day School, 34-01 Olivar-Asse-lin, Montreal, P.Q., Canada, Tel. (514) 332-1373.

Armenian School of New Jersey, 817 River Road, New Milford, N. J. Tel. (201) 967-5940.

H.O.M. Babayan Kindergarten and Vahan Koloian Elementary Day School, 45 Hallcrown Place, City of North York, Willowdale, Canada, Tel. (416) 491-2675.

Help OUTREACH Grow  
Don't Forget  
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ԳՐԱՄԻՆ ՄԻՒՍ ԵՐԵՍԸ

Պօղոս Առաքեալի Հոռոմայեցիներուն ուղղուած նամակին Ը. գլուխին 1-11 համարներուն մէջ Առաքեալը առաւելաբար կը կեդրոնանայ մէկ գաղափարի վրայ, ատիկա Ս. Հոգիով նոր կեանքն է, հոգիի կեանքը Քրիստոսի միջոցաւ մեզի տրուած: Ու հոգիի այս կեանքին դէմ յանդիման կը բերէ, յաճախ բաղդատական ոճով, մարմնական կամ ֆիզիքական կեանքը:

Գրեթէ բոլոր կրօնքներու մէջ իմացական կամ հոգեկան արժէքներու եւ կեանքին ունեցած կարեւորութիւնը երբ կը շեշտուի, անոր որպէս հակոտնեայ ընթացք անմիջապէս մարմնական կամ նիւթական մտահոգութիւնները մեզ կը գտնեն: Կարելի չէ մտածել մարդ անհատին մասին, մի միայն առնելով անոնցմէ մէկը կամ միւսը, այսինքն մարմինը առանձին եւ կամ հոգին առանձին: Քրիստոսեայ ճշմարիտ անհատը այն է, որ իր մարմինը կը դարձնէ անօթը, ընդունարանը հոգիին, որ Աստուծոյ ներկայութիւնն է մարդուն մէջ: Ու մարմինն եւ հոգին կը կազմեն մէկ ամբողջութիւն, մարդը, ես ու դուն, որուն ամբողջ սնուցումը իւրաքանչիւր քրիստոնեայի պարտականութիւնն է: Ժիշդ է որ ի վերջոյ պիտի գայ ժամանակը, երբ պիտի մտածենք զնայունին եւ մնայունին մասին, մարմինն ապականութեան, ոչնչացումին եւ հոգիին անապականութեան, յակերտութեան մասին, բայց այնքան ատեն որ կ'ապրինք այս աշխարհի վրայ, երկուքին ալ ամբողջ պահպանումը կը մնայ մեր պարտաւորութիւնը:

Վստահաբար, սիրելի ընթերցողներ, հարց պիտի տաք անմիջապէս թէ ի՞նչն է ճշմարիտ կեանքը. կամ քրիստոնեայի մը կեանքին նպատակը ի՞նչն է, որ կը դիմանայ ժամանակին, եւ մանաւանդ Աստուծոյ դատաստանի արդարութեան: Անկասկած որ մտովին պիտի պատասխանէք «Հոգին», այն ինչ որ այս աշխարհէն չէ, այս աշխարհին պէս չէ, թէեւ այս աշխարհին մէջ կ'ապրի, այս աշխարհով կը փորձուի եւ սակայն այս աշխարհը կ'անդրանցնի: Նոյն այս հոգին այն շունչն է, որ Աստուածաշունչի առաջին էջերուն մէջ կը նկարագրուի որպէս Աստուծոյ շունչը, փշուած մարդու երեսին, եւ կամ այն շունչը, որ իր պայծառութիւնը կը վերագտնէ Քրիստոսի անունով մկրտութեան աւազանէն: Ազամով ապականած մեր բնութիւնը վերստին ծննդեամբ ինքզինք, իր իրաւ պատկերը կը գտնէ Ս. Հոգիին ընկալումովը: Ու այս է կեանքը, մեր կեանքը, որ կը սկսի այս աշխարհէն, նիւթի աշխարհէն, երթալու համար յակերտութիւնն եւ մնայու ու պատկանելու Աստուծոյ, պայմանաւ որ մեր աշխարհի կեանքին օրերը եւ ձգտումները միմիայն փայլեցնեն այդ պատկերը, Աստուծոյ պատկերը: Մարմինը այն ատեն միայն իմաստ կ'ունենայ, հոգ չէ թէ կարճ ժամանակամիջոցի մը համար, սակայն կը դառնայ ընդունարան Ս. Հոգիի, եւ միջոց Աստուծոյ պատկերի պահպանումին:

Օր մը, հրեայ պատասխանատուներ ուզեցին Քրիստոսը այս աշխարհի գործերուն մէջ յանցանքի վրայ բռնել: Անոնք մտնեալով Յիսուսի ըսին, — «Ժիշդ է, արդա՞ր է որ մենք կայսեր տուրք տան»: Յիսուս հասկցաւ անոնց ներքին տրամադրութիւնը եւ ըսաւ. «Ինչո՞ւ կը փորձէք զիս, տուէք ինծի դահեկան մը»: Անոնք ալ հնչին զբամ մը տուին Յիսուսի: Ապա Յիսուս հարցուց անոնց. «Որո՞նք պատկերը կայ հոս»: Անոնք պատասխանեցին «Կայսեր»: Յիսուս ըսաւ անոնց. «Գացէք, կայսեր բաժինը տուէք կայսեր, իսկ Աստուծոյ բաժինը՝ Աստուծոյ»:

Եթէ կ'ապրինք մենք, մեր կեանքն ալ իր բաժինը ունի տալու այս աշխարհին: Մեր մարմինը հնչուն դրամին մէկ երեսն է. կայսեր պատկերն է, աշխարհին բաժինը: Բայց ոեւէ ատեն թու կեանքիդ մէջ, դարձուցա՞ծ ես դրամին միւս երեսը: Դարձուր եւ պիտի տեսնես թէ հոն կայ գծուած Աստուծոյ պատկերը. բան մը որ մէջդ է, դուն ես շատ յաճախ, բայց շատ հազաւդէպ պարագաներու մէջ կ'անդրադառնաս անոր գոյութեան, եւ եթէ գտնես, նաեւ անոր գորութեան եւ ներգործութեան: Քրիստոնեայ

OUTREACH

His Grace Bishop Mesrob Ashjian, Prelate  
Editor.....Hasmig Mergian  
Armenian Editor.....Very Rev. Barouyr Ekmekjian

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PRELACY ANNOUNCEMENTS

The Prelacy extends much gratitude to Mr. Nazareth Emlikian for his donation of a Monroe Calculating Machine to the Prelacy.

Plans are underway for a Prelacy fund-raising raffle to be held during "Paregentan" [Mardi Gras] weekend, February 27-28, 1981. Prizes will begin at \$10,000 and raffle donations are \$100.

Watch for further details on how and where to get tickets to buy and sell. The seller of the 1st Prize raffle will receive two tickets for a two week trip to Armenia during the summer of 1981.

Prelacy Ladies' Guild Calendar of Activities

- 1980  
Sept. 12: Reception honoring Minas Minassian at the Prelacy, 8:00 p.m.  
Oct. 10-12: Cultural Month Book Fair to be held at Sts. Vartanantz Church, Ridgefield.  
Nov. 21: Christmas Boutique at the Prelacy, 8:00 p.m.  
Nov. 21: Christmas Boutique at the Prelacy, 8:00 p.m.  
Nov. 21: Exhibition: Zohrab Keshishian at the Prelacy, 5-8 p.m.  
1981  
Jan. 4: Prelate's Christmas Party, 5:00 p.m. at the Prelacy.  
Feb. 7: Feast of Light Dinner-Dance.  
Mar. 6: Art Auction.  
Mar. 4: Lenten Lecture Series at the Prelacy, 8:00 p.m.  
Mar. 18: Lenten Lecture Series.  
Mar. 22: Armenian Church Lenten Music  
Apr. 1: Lenten Lecture Series.  
Apr. 18: Students' Reception at the Prelacy, 8:00 p.m.  
May 7: Mothers' Day Luncheon at the Hotel Plaza, Terrace Room.  
May 22: Cultural-Musical Night  
June 6: High School Graduates' Night.

պիտի չըլլայինք եթէ դրամին այս կամ այն երեսը ունենային միայն, սակայն ճշմարիտ քրիստոնեայ պիտի ըլլայինք եթէ դրամին երկու կողմերն ալ տեսնէինք եւ զանոնք պահէինք այնպէս, որ աշխարհի կեանքի աւարտին տուած ըլլայինք աշխարհի բաժինը աշխարհին եւ մանաւանդ Աստուծոյ բաժինը Աստուծոյ:

Կեանքը ներդաշնակութիւնն է մեր մէջ գրտնուող ոյժերուն, ապրումներուն, տեսչերուն եւ ձգտումներուն: Բնաւ չկարծենք թէ հոգեւոր կեանք կամ հոգիի կեանք աննիւթ կեանքն է: Հոգեւոր կամ հոգիի կեանքը այս աշխարհի վրայ այն ներդաշնակութիւնն է, որ մենք կըրնանք տեսնել հոգիի թոբիքին մէջէն՝ մարմնի կեանքին խողովակով: Քրիստոս ինք ալ չըմարմնացա՞ւ: Մարմին չեղա՞ւ: Այո. Առաքեալը ինք կ'ըսէ, թէ մարմնացումը իրեն նպատակ ունեցաւ մարմինը գործածել որպէս միջոց եւ գործիք այս աշխարհինը տալու այս աշխարհին: Մարմին ստանալով Քրիստոս մեղքը սպաննելու գաղտնիքը ցոյց տուաւ մեզի: Մենք ալ ունինք նոյն մարմինը, մարդկայինը, որպէսզի մեր Տիրոջ օրինակով գտնենք ճամբան եւ ձեւերը մեղքը մեր մէջ սպաննելու եւ անկէ ետք հոգիի կեանքին երջանկութիւնը գտնելու: Մարմինը կարեւոր երեսն է մեզ ազատելու համար մեղքի եւ մահուան շղթաներէն: Եթէ այսպէս է, կը մնայ մեզի գտնել շեշտը կեանքին մէջ կամ մարմնին կամ հոգիին կարեւորութեան: Եթէ մի միայն կը ձգտինք մարմնականին, Պօղոս Առաքեալ կ'ըսէ, թէ անոր վախճանը մահ է, իսկ եթէ կը խորհինք հոգիին փրկութեան եւ փառաւորումին մասին, գործածելով մարմինը որպէս միջոց եւ Քրիստոսի կեանքն ու Աւետարանը որպէս գէնք, այն ատեն կը գտնենք կեանքը եւ խաղաղութիւնը: Կ'ըլլանք ճշմարիտ կեանքին եւ հոգիի յակերտական խաղաղութիւն՝ Քրիստոսի հետ: Այն ատեն մեր հոգին յարութիւն կ'առնէ մեր մէջ եւ կը միանայ անոր, որմէ շունչ առինք եւ որուն յակերտեան կը պատկանինք: Մեր այս կեանքը կ'ըլլայ յակերտեանկանութեան մէջ շատ կարճ ժամանակաշրջանը, — սակայն միանգամայն իւրաքանչիւր անհատի համար կարեւորագոյն շրջանը, ուր մէկ բան ճակատագրական պիտի ըլլայ: Պիտի կրնա՞նք դրամին միւս կողմն ալ դարձել, ու Անոր պատկերովը ապրիլ:

Օշական Վարդ. Զօլոյեան

Exhaltation of the Holy Cross Khatchveratz

By Rev. Dr. Mesrob Tashjian

The Exhaltation of the Holy Cross is not only the greatest of the four celebrations of the Holy Cross, but also one of the five major feasts (Daghavar) of the Armenian Church. Its observance falls on the Sunday nearest September 14th. During the celebration of this Daghavar, the ceremony of Antasdan takes place (blessing of the four corners of the world) and basils are distributed to the faithful.

According to historical facts, in 614 A.D. the Persians, after devastating the city of Jerusalem took the Holy Cross of our Lord into captivity. It was in 623 A.D. that the Emperor Heraclius of Byzantium organized a crusade against the Persians and liberated the Cross. Upon his victorious return the Emperor exhalted the Cross before the Christians with solemn celebrations. Armenian history tells us that an Armenian army, under the command of Mujej Knooni, participated in freeing the Holy Cross from captivity.

To be crucified on the cross was the severest means of punishment. Its origin can be traced to the Phoenicians from whom it passed to many other nations including both Greeks and Romans. Among the Romans, crucifixion was exclusively the punishment of slaves and foreign criminals. Criminals of Roman citizenship were excluded. That is why St. Paul, being the son of a Roman citizen father, was beheaded while Peter and other Apostles were put to death on the cross.

But the death of our Lord on the cross sanctified the instrument and it became an instrument of reconciliation, self-sacrifice and a mystical union with Christ Himself. It was carried and raised by Jesus. He threw upon it a light which revealed it as something great, something immense covering the whole world. Before the light of this cross was cast upon the world, men were in revolt among themselves, and man was in revolt with himself. The created world had become narrow and mean, losing all the divine expansion which had made it the beautiful creation of the Creator.

The Cross restored that contact between the hatred of men and God's love. Christ took the Cross on his shoulders; the Cross took Christ in its arms. From this marriage came a new light, a new love, a new life, a new vision for the Cross, for the world.

The exhaltation of the Cross was the exhaltation of everything as the scriptures note. "The whole world was again set upright" (Ecc. 7:30). "A breath from the spirit of God passed again and anew over it" (Gen. 1:2). "The Cross is luminous. It was not the light, but it bore in its arms Him who is the Light of the World" (Jn. 8:12). "And to those who looked at it, it gave them light and they became Children of Light" (Jn. 23:36), "for it was the Light of Life" (Jn. 8:12). It gave life to those who turned toward it, and who in turning to it, turned away from darkness. Their souls became mirrors, and the light reproduced itself therein. They gave themselves not merely that they might behold that light, but that they might welcome it; that they might become transformed into that light. Christ offers this Cross to His followers. Like the disciples, it is with our own free will that we have to take our crosses and follow Him as a daily permanent obligation (Lk. 9:23).

In Pauline theology the Cross is considered to be the greatest instrument of reconciliation. It is by the blood of His cross that Christ has established a conciliation between God and men (Col. 1:20 ff). And again for St. Paul, the cross is the mystical union with Christ Himself. St. Paul goes deeper to see that men could live only upon the crucifixion of Christ, that the cross was the final and only means of redemption.

Ava Janus to Give Three-In-One Concert Debut

Ava Janus, an American Armenian artist, will give a three-in-one concert performing on the violin, piano, and organ, at Carnegie Hall on Monday evening September 22, 1980 at 8 p.m.

Born and raised in Pontiac, Michigan, Ms. Janus began her musical studies at the age of six on the piano and later took up the violin at the age of ten and the organ while in high school. During her school years, she received many scholarships to attend music seminars at the National Music Camp and the University of Michigan.

In April of 1975, Ms. Janus gave her violin debut in Carnegie Recital Hall. The forthcoming concert of September 22nd will also mark her debut on organ and piano. The program consisting of works by Bach, Beethoven, Hayden, Mozart, and others promises to be highly entertaining. Tickets can be obtained at the Carnegie Hall box office at 57th Street and 7th Avenue, New York City.

A.R.S. 60th International Convention  
Roosevelt Hotel, New York City  
October 9-13, 1980

# ԴԱԻԻԹ ԱՆՅԱԳԻ

(Մեծնդեան 1500-ամեակին Առթիւ)

Գրեց՝ Սեմ Արևուշատեան

Փիլիսոփայական գիտութիւնների դոկտոր  
Հայկական Հանրապետութեան պետական  
մրցանակի դափնեկիր

Հայ մշակույթի մեծ երախտաւորների համաստեղութեան մէջ փայլում է հինգերորդ-վեցերորդ դարերի խոշորագոյն մտածող եւ գիտնական Դաւիթ Անյաղթի անունը:

Վաղնջական փիլիսոփայութեան աւանդութների պաշտպանութիւնը, մտածողութեան աշխարհիկ բնոյթը, գիտութեան ոյժի հանդէպ ունեցած խոր հաւատը եւ փիլիսոփայութեան զարգացման գործում խաղացած բացառիկ դերը Դաւիթ Անյաղթին իրաւամբ բերել էին մեծ համբաւ եւ հեղինակութիւն ոչ միայն իր հայրենիքում, այլեւ նրա սահմաններից դուրս՝ միջնադարի նշանաւոր գիտական կենդրոններում: Նա ըստ արժանւոյն իր տեղն է գրաւել հին եւ միջնադարեան Հայաստանի առաջաւոր գիտնականների շարքում: Դաւիթ Անյաղթի ստեղծագործութիւնը վճռական դեր խաղաց Հայ փիլիսոփայական գիտութեան, որպէս հոգեւոր մշակույթի ուրոյն մի բնագաւառի ձեւաւորման գործում եւ միաժամանակ շօշափելի հետք թողեց Հարեան ժողովուրդների փիլիսոփայական մտքի պատմութեան մէջ:

Դաւիթ Անյաղթի հայրենի գաւառը Տարսն է, որը շատ լուսաւոր դէմքեր է տուել հայոց պատմութեանը եւ մշակույթին: Նա՝ ծնուել է 470ական թուականներին՝ Ներգին գիւղում, այդ պատճառով էլ յաճախ յիշատակում է նաեւ որպէս Դաւիթ Ներգինացի: Ուսման նպատակով դիմել է յունաց կողմերը, երկար տարիներ սովորել Ադեքսանդրիա քաղաքում, հոգեւոր փիլիսոփայ Օլիմպիոսի մօտ, այնուհետեւ այստեղ ծաւալել է եռանդուն գիտական գործունէութիւն, յաղթանակներ տարել հրապարակային փիլիսոփայական բանավէճերում եւ յոյն իմաստասէրների կողմից արժանացել Անյաղթ եւ Եռամեծ փիլիսոփայի պատուաւոր կոչմանը: Հայրենասէր գիտնականը այնուհետեւ վերադարձել է Հայաստան եւ իր գործունէ մասնակցութիւնը բերել հայրենի գիտութեան, յատկապէս փիլիսոփայութեան զարգացմանը: Դաւիթ Անյաղթը հանդիսացաւ իմացաբանութեան, տրամաբանութեան, բարոյագիտութեան բուն հիմնադիրը Հայ իրականութեան մէջ: Իր ստեղծագործութեամբ նա լայնացրեց իր հայրենակիցների գաղափարական տեսադաշտը եւ նպաստեց փիլիսոփայութեան անկախացմանը աստուածաբանութիւնից:

Դաւիթի գրչին են պատկանում չորս արժէքաւոր փիլիսոփայական աշխատութիւն: Դրանք են՝ «Սահմանք իմաստասիրութեան» (կամ «Փիրք սահմանաց»), «Վերլուծութիւն ներածութեանն Պորփիրի», «Մեկնութիւն ստորագրութեանն Արիստոտէլի» եւ «Մեկնութիւն ի վերլուծականն Արիստոտէլի»: Պէտք է ասել, որ սուսեալ երկերում ընդգրկուած են այն դարաշրջանի փիլիսոփայութեան գրեթէ բոլոր բնագաւառները, բացի վերը յիշատակուած իմացաբանութիւնից, տրամաբանութիւնից եւ բարոյագիտութիւնից, նաեւ գոյաբանութիւնը (ուսմունք, գոյի կամ նիւթի մասին), հոգեբանութիւնը (ուսմունք հոգու մասին), գեղագիտութիւնը (ուսմունք արուեստի մասին), զրուած եւ լուծուած է գիտութիւնների դասակարգման խնդիրը եւայլն: Ճիշդ է, փիլիսոփայութեան բոլոր այն խնդիրներն ու բնագաւառները այս կամ այն չափով շօշափուած են Դաւիթի նախորդների կողմից, Երդ դարի հայ մտածողներ Մաշտոցի, Եզնիկ Կողբացու, Եղիշէի, Մովսէս Սորենացու աշխատութիւններում, սակայն Դաւիթը փիլիսոփայութեան բոլոր մասերում գերազանցեց իր նախորդներին ինչպէս խնդիրների մասնագիտական զրուածքի մակարդակով, այնպէս եւ նրանց ընդգրկումով:

Դաւիթ Անյաղթի չորս աշխատութիւնների մէջ ամենակարեւորը «Սահմանք իմաստասիրութեան» («Փիլիսոփայութեան սահմանումներ») երկն է: Այդ աշխատութեան մէջ կենդրոնական հարցը փիլիսոփայութեան առարկայի եւ նպատակների սահմանումն է եւ աշխարհի ճանաչելիութեան հաստատումը: Իր ըմբռնումները Դաւիթը շարադրում է քննադատելով եւ հերքելով ենթակայական գաղափարապաշտական պատկերացումները եւ յոյն փիլիսոփայ Պիտագորի ազնուստիցիզմը, որը ժխտում էր աշխարհի ճանաչման հնարաւորութիւնը:

Դաւիթ Անյաղթը խոր հետք է թողել Հայ փիլիսոփայական մտքի անցած երկար ճանապարհի վրայ: Նրա երկերը մտան միջնադարեան համալսարանների պարտադիր դրականութեան ցանկերի մէջ, իսկ հետագայ դարերի ակաւաւոր փիլիսոփաներ Վահրամ Բաբունին, Գրիգոր Տաթեւացին, Առաքել Սիւնեցին եւ ուրիշներ յատուկ աշխատութիւններ նուիրեցին նրա երկերի մեկնաբանութեանը: Նրա ազդե-

The following article is an excerpt from a lecture entitled "Philosophy in the Golden Age of Armenia", given in October, 1975 by Puzant Yeghiayan. Being that 1980 has been declared a year of commemorations of Davith Anghagt, this concise evaluation of his works is of timely interest.

## DAVITH ANHAGHT PHILOSOPHER

Davith Anghagt, a noted author and teacher of philosophy during the sixth century, was an outstanding figure during the Golden Age of Armenia. He was called *David the Invincible* in recognition of his indisputable logic. Like Eznik Coghatsi, Movses Khorenatsi, and other disciples of the Sahac Mesrob school, he went to Athens, Constantinople and Alexandria to further his pursuit of knowledge and then returned to Armenia to teach rhetoric.

Until recent times, it was generally thought among scholars, that Davith Anghagt had left only two works: *Sahmank Imastasirouthean* (Frontiers of Philosophy) a general introduction to the study of philosophy; and *Meknoutiun Porphyri* (Commentary on Porphyrius, a

neo-Platonist). However, recent findings have brought to light two more works: *Vasn Tharmanouthean* (Peri Hermeneus, sometimes mispronounced Peri Armenius) a dissertation on the art of interpretation; and *Storokoutiunk Aristoteli* (The Categories of Aristotle) an analytical study of Aristotelean dialectics including the major sections of *The Organon* and *The Cosmology of Aristotle* (Vasn Ashkhari).

Aside from these, Davith Anghagt has also left essays, discourses, and the work, *Eulogy To The Cross* which some six centuries later inspired the poetical work of St. Nerses Shnorhali on the same subject.

Following Davith, many Armenian scholars of the Middle Ages wrote similar essays and discourses of their own and also commentaries on his works. Arakel Siunetsi, of the 15th century taught and wrote a book entitled *Hamarot Loudzmounk Sahmanatz Grosn Davith Anghaght* (A Concise Analysis of the Definitions of the Writings of Davith Anghagt). Barsegh Vardapet, the renowned teacher in the monastic university of Amirtol in Bitlis during the 17th century, also taught and wrote a commentary on the difficult writings of Davith, that is those classified as *external studies* (Artakin Ousmounk) since they fell outside the scope of biblical and theological studies.

(Contd. on page 4, col. 1)



During a recent visit to Lebanon, Congressman E. Derwinski met with His Holiness Khoren I and His Holiness Karekin II to exchange views on the general situation in the Middle East. Their discussions focused on Lebanon and the role of the Armenian community therein.

Pictured above at the site of the Armenian Martyrs' monument in Bikfaya are from left to right: Bishop Aram Keshishian; Chief Administrator of the American Embassy Mr. Robert Barrett; His Holiness Khoren I; Congressman E. Derwinski; His Holiness Karekin II; and Very Reverend Oshagan Cholyan.

Congressman Derwinski, a renowned and highly respected figure amongst Armenians in America, assured the Catholicoi of his continuing support of Armenians and their national cause.

ցութիւնն են կրել նաեւ մի շարք արարական եւ բիւզանդական իմաստասէրներ (Յովնան Դամասկացի, Նիկիֆոր Վլեմիդաս, Ալ-Քինդի եւայլն):

Հայրենիքը արժանին է հատուցում իր մեծ

զաւակի յիշատակին: Ամսահ է Դաւիթ Անյաղթի գիտական սիրանքը, որովհետեւ նրա աճեցրած իմացութեան ծառը յաւէտ կանաչում է ու պտղաբերում նոր սերունդների կեանքում:

(Հատուածներ)

The teachings of Davith Anhaght focused on four major subjects: the distinct nature and task of philosophy; a logical analysis of the construction of the Armenian language; an empirical psychology based on observations of human nature and behavior; and a concept of God as the Absolute and Perfect, calling all men to His likeness.

In defining the task of the philosopher, Davith Anhaght takes an empirical attitude: "I call a philosopher not someone who seems capable of accumulating multiple knowledge about things, but he who, as a result of pure and direct experience, has acquired within himself the ability to draw intelligible inferences about the problems of life and nature."

Here then is the early notion that first-hand personal experience and experiment are a sure basis for knowledge. It was the awakening of the scientific research mentality, a revival of Aristotle's inductive method, which had been undermined and quite forgotten with the rise of the Christian neo-Platonic philosophy. Thus, after Davith Anhaght, many philosophers in Armenia such as Anania Shiracatsi of the 7th century and Hovhannes Sarcavak, called Philosophos of the late 11th and early 12th century, followed this same empirical method; while, in Europe, after the failure of Western monastic scholasticism, Renaissance philosophers such as Roger Bacon, Francis Bacon, John Locke, and others professed and practiced the experimental study of nature and human life. Likewise, Grigor Tathevatsi, of the late 14th and early 15th century in Armenia taught and wrote in that same spirit of scientific approach.

Yet, for Davith Anhaght philosophy was not a particular knowledge such as physics or mathematics but a universal outlook, the capacity of the mind to view things as a whole; as such, philosophy may be attained by all men of thought. "Because," Davith argues, "if philosophy were a particular knowledge, it would have been worse than a handicraft, art, or science in its dependence on materials from other sources. . . ." "Therefore," he concludes, "if philosophy is not limited to particulars and deals with the evaluation of things considering their inter-relationship and if it is a universal knowledge it cannot be confined to particular times or persons such as Socrates or Plato. . . ."

Davith goes on to state firmly that even those who deny the validity of philosophy, testify to the reality of philosophy by their very act of denial. He maintains, "Although they say there is no philosophy, as do the Pyrrhoneans, they too have needs for proof and if they need proof and evidence in any given case, that makes it obvious that they too are philosophizing equally as those who profess the reality of philosophy since the mother of all proof is philosophy."

Philosophy is neither detached or aloof from life, nor confined to a privileged class of intellectuals. It is in the nature of human thought. Davith Anhaght was not merely a teacher of philosophy; he was a philosopher who dealt with all the major problems of nature and human life. He wrote essays on logic and often criticized the Greek philosophers proposing his own views.

The second major contribution of Davith Anhaght was in the field of philology or linguistics. In a comparative study of Armenian grammar with Greek based on a translation of the Grammar of Dionysius of Thrace, which is thought to be the first book translated from classical Greek to Armenian, Davith indicated the clear similarities in grammar and syntax.

Consider the Lord's Prayer as it appears in the Gospels. The declension of nouns and pronouns, the conjugation of verbs, word sequence and sentence construction are all parallel in Greek and Armenian: "Pater ymown ho en tois ouranois" — "Father our who in the heavens" is the same words and sequence as the Armenian, "Hair mer vor herkins". In both cases the auxiliary verb art is omitted.

Undoubtedly, this affinity between the Greek and Armenian languages justifies the often expressed opinion that the Armenian Bible is the queen of translations as the scholar LaCroze has said, since it imparts a literal translation of the original Greek text without losing an eloquence of words.

To meet the constant demand for new terminology in philosophy and science, Davith Anhaght generalized the use of adverbial prepositions by forming compound words in Armenia; thus, coining new words.

Instead of transliterating words from Greek or Latin into Armenian as is done in English, French and other Western languages, (words such as theology, psychology, geography) Davith developed the Sahac-Mesrob School method of translating the component roots of the words in order to form new compound words.

For example, with the word philosophy he took the meanings of the two parts of the word; phileo meaning I love and Sophia meaning wisdom, and composed the translated word in Armenia, Imast-a-siroutian. In this way, Davith and his contemporaries produced a method of philosophical and scientific terminology which allowed the concise expression of abstract thought using the Armenian language at the same time enriching the Armenian language and sustaining a standard of flexibility so that the increasing need for new words, especially in the fields of science and philosophy, would be still used to form new terminology as evidence in such words as telephon/heratsain and microscope/manraditac.

Finally, Davith Anhaght's fearless defense of Aristotelean philosophy at a time when Aristotle was silenced in the Western Christian world was a major service to the history of philosophy. Although he criticized Aristotle, as discussed earlier, his approach and method of analysis and logic was Aristotelean.

Davith's defense of Aristotle clarifies one dark point in the history of philosophy. It is generally said that the Arab world upheld Aristotle while the Byzantine world

held Plato in high esteem since the Platonic idealogy was more in harmony with Christian outlook and spiritualism.

But when did the Arab world become acquainted with Aristotle? Certainly it could not have been before the Arab invasion of the Mediterranean world during the 7th century, A.D. It was much later, during the times of Bagdad Khalifate in the 9th and 10th centuries, that the Arab philosophers (I would rather say philosophers under Arab domination) like Al-Kindi, Al-Farabi the metaphysician and Ibn Sina the physician, better known as Avicenna, first came into contact with Greek philosophy.

As for has been determined, no works of Aristotle have been translated into Arabic directly from the original Greek. All translations have been made by using texts in Syriac, Armenian, and later in Hebrew which the Arabs had obtained. Given the fact that the Armenians had already translated and taught Aristotle during the 5th and 6th centuries and that many Armenian notables served in the Arab world, it follows that Aristotle's philosophy survived the Dark Ages of the Western Christian world through the Armenian school of philosophy as noted in the case of Davith Anhaght. Thus, Aristotelean heritage was passed on to the Arabs and through them, later, to the scholastic world.

Davith Anhaght was the foremost philosopher during the Golden Age in Armenia and also the founder of Armenian philosophical literature. Yet, his significance and that of other Armenian philosophers is not merely that they produced works of high merit but rather that they laid the foundation of independent scientific and philosophic literature thus providing the possibility of preserving and promoting the independence and identity of the Armenian nation as a cultural unit for centuries to come.

Puzant Yeghiayan

Note: Quotations taken from The Works of Davith Anhaght in Armenian, translated by Puzant Yeghiayn.



In commemoration of the 900th anniversary of the Cilician Kingdom founded in 1080 A.D., the Prelacy has issued its 1980 Christmas Seals and 1981 Diary both bearing the picture of King Leo I who became King of Armenia in 1196 A.D. Catholicos Abirad crowned and anointed the new monarch who received his crown through the grace of the Roman Emperor Henry VI.

King Leo I was noted for the great conciliatory efforts he made to maintain good ties with the Roman Pontiff during the Crusades without rendering Armenian religious rites or traditions. Throughout his reign the Cilician Kingdom prospered greatly receiving the due recognition and respect not only of neighboring Latin princes but also the Byzantine Court.

Diaries and Seals will soon be in the mail so you can start your Christmas mailing early.



when our people in some of the countries in the Diaspora have to withstand enormous calamities, when the Armenian people more than ever before have to face up to the imperative task of maintaining and consolidating to a greater degree their internal unity and indivisibility, when all the Christian churches and their leaders, beginning with His Holiness the Pope himself, inspired by the ideal of ecclesiastical ecumenism, are being led by feelings of mutual tolerance and fraternal love and cooperation between various churches, and, finally, when the feelings of love and respect of the Armenian Church and in particular of the Mother See of Holy Etchmiadzin towards the Roman Catholic Church and its Pontiffs have been ever growing and developing, it is to be deeply regretted that at such times a number of Armenian Catholic priests would have the heart and appetite of working for years with the only aim of discrediting our sacred Mother Church and offending the entire Armenian faithful people.

At this critical time in the destiny of the Armenian people one cannot help being shocked in finding such Armenian clergymen who are so void of evangelical love, of the true sentiments and expectations of the present-day Armenian people and of the true ecumenic spirit, so as to labor for dozens of years and try to revive fossilized "Byzantine disputes" which offer nothing to the man of our time, let alone to the present-day Armenian, and are incapable of proving anything, however clever and truelike their mental exercises might seem.

Such arguments and pretensions have long been thrown into the dust-bin of history, and our sound-minded people have pilloried the Nicol Torosovichian apostasy.

Then, let us remember the exhortation addressed by Apostle Paul, sounding too relevant for this case:

"But avoid stupid controversies, genealogies, dissensions, and quarrel over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned" (Titus, II, 9-11).

So, what we now expect and call on our Catholic brethren and, especially, the diligent Mkhtarist Fathers, is to see them keeping themselves away from the evil Torosovichian path and being led by the Alishanian just and patriotic spirit.

What we still expect and call on our Catholic brethren is to see them not striving to trouble those God-pleasing ecumenical relations born and steadily developing between the great Roman Catholic Church and the Armenian Church.

It is already high time that our churches do away with the outdated arguments and pretensions, and strive not to weaken one another, but to strengthen and help each other with the unconditional love of Jesus Christ, thus at the same time strengthening the Christian international fraternity.

The Armenian Church has been and continues to be the symbol of the spirituality, of the spirit of independence, the dignity and pride of the Armenian people.

"The Armenian Church is the high fortress of the faith of our ancestors. . . ."

The following is a list of publications referred to in the above editorial:

- Father Sahak Koguiian — "The Armenian Church", Beirut, 1961.
Father Karapet Amatuni — "Voskan Vardapet Yerevantsi and His Times", Venice, 1975.
Father Karapet Amatuni — "L'Eglise Armenienne et l'Catholicite", Venice, 1978.
Father Nerses Setian — "Eine Rechtfertigung der Armenisch-Unierten Armenischen Kirche aus der Geschichte", In the volume "Die Kirchen Armeniens", Stuttgart, 1978.

ARMENIAN CULTURAL MONTH BOOKFAIR
DATE: Friday, October 10, 1980 8:00 p.m. - 11:00 p.m.
Saturday, October 11, 1980 10:00 a.m. - 10:00 p.m.
Cultural Program at 8:00 p.m.
Guest Speaker: Mr. Norig Bahlavouni
Sunday, October 12, 1980 12:00 noon - 4:00 p.m.
LOCATION: Sts. Vartanantz Armenian Apostolic Church, 461 Bergen Blvd. Ridgefield, N.J. Tel: (201) 943-2950
SPONSORED BY: Sts. Vartanantz Armenian Apostolic Church, Ridgefield, N.J. Armenian Cultural Association, New Jersey Chapter Prelacy Ladies Guild Prelacy Bookstore
October being Armenian Cultural Month, the Prelacy Bookstore is organizing a special Bookfair for the Armenian community.
A diverse selection of books about history, culture, literature, religion, music, art, language and cooking, both in Armenian and English will be available. A wide selection of Armenian records and cassettes will also be at hand to the delight of all music lovers.
A special corner will display children's story books and educational material.
Everyone is invited and all will surely find something to please. Make this a day, for family and friends to find and share this treasure chest of books.
Public Transportation from Port of Authority in New York City, to the Sts. Vartanantz Armenian Apostolic Church is available on Friday evening at 7:20 p.m.; 7:50 p.m.; 8:20 p.m.; 8:50 p.m.; 9:40 p.m. BUS # 4 leaving from Platform # 64.
On Saturday and Sunday: hourly, forty minutes past each hour, from 7:40 a.m. to 10:40 p.m.