

Please return.



Հրատարակութիւն Ամերիկահայոց Արեւելեան Թեմի Ազգային Առաջնորդարանի
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ԱՍՏԸԾՈՅ ՆՄԱՆ ԽԱՂԱՂ ՊԱՀԻՐ ՔԵԶ

Ասործոյ նման խաղաղ պահիր քեզ,
Ասործոյ նման եղիր բարեսիրտ,
Նրա պէս եղիր հաւասարատես
Եւ ծաղկեցըրու նշխարը լոյսիդ:

Ասործոյ նման եղիր զթառատ,
Շուրջը բարութիւն ու սէր սերմանիր,
Ձեռքդ տար զգոյշ, եւ հոգիներից
Չարի, պղծութեան արմատը հանիր:

Հանիր, քանի դեռ ուշ չէ յաւիտեան,
Քանի դեռ ցաւ կայ հոգում բզկտուած,
Եւ հաւատա, որ քեզ էլ հաւատան,
Եւ հաւատա, որ խեղճ են ու լքուած:

. . . Քո լեռան վրայ չի ծաղկում ոչինչ,
Քո լեռն՝ ամայի, եւ յուզումը՝ մերկ,
Լուսնի տակ շփոթ մի կանգնիր այդպէս,
Մի սարսուեցրու կարօտներդ մեղկ:

Եւ թէ քեզ ուտեն, դու մի վշտանայ,
Մի տրտմիր ցաւով, այլ լոկ իմացիր,
Որ զեռունները մարմինդ կերան՝
Նրանք, որ միայն ապրում են հայրիւ:

Եւ թէ եւ սուտ է,
Թէ եւ չի լինի,
սակայն հաւատա կրկին ու կրկին,
Որ քո մասունքը նրանց մէջ մի օր
Աշխարհ կը բերի Հրաշք-Մանուկին:

Եւ հաւատալով բաշխիր քեզ, օրհնեալ,
Մատուցուիր՝ ինչպէս սէրն է մատուցուում . . .
Ոգեղէն խօսքը եւ լոյսն աստղերի
Ահա գալիս են, քո մէջ ազուցուում:

ՌԱԶՄԻԿ ԴԱԻՈՅԵԱՆ

Prelate, Bishop Ashjian
extends his heartfelt wishes
for a Happy New Year
and a Merry Christmas
filled with joy and peace
throughout to the
Executive Council, Clergy,
Boards of Trustees,
Church Pastors and their
Secretaries and all members
of the Armenian
Community

Tired of winter already?
Plan an exciting weekend—

PAREGENTAN

Details inside →



"The Nativity Gospel" as depicted in the Armenian miniature painting by Melkisedek, in the year 1338.

Անցեալ Հոկտեմբերին Բարիզի մէջ վախճանեցաւ Վենետիկի Միտիթարեան երախտարժան Հայրերէն Զ. Սերովքէ Վրդ. Ազգրիան: Իր սոյն յօդուածը կը հրատարակենք ի յիշատակ իրեն: Ա. անգամ հրատարակուած է Բարիզի «Յառաջ» օրաթերթին մէջ, 22-23 Դեկտեմբեր 1979ին: Մ. Խմբ.

ԾՆՈՒՆԴԸ
ՇԱՐԱԿԱՆՆԵՐՈՒ
ԼՈՅՍԻՆ ՏԱԿ

Մարդուն կեանքը ունի երկու երես՝ մին ծիծաղ միւսը՝ լաց:
Ունի երկու բեւեռ՝ մէկ կողմը սպիտակ-լոյս, միւսը՝ կարմիր-արիւն:

ՄՍՈՒՐ ԵՒ ԳՈՂԳՈԹԱ

Եթէ Մսուրը ուրախութեան խոստումն գողգոթան է գայն շահողը . . . ցաւն է ուրախութեան խողովակը:
Յարութիւն, Նոր կեանք, Անմահութիւն՝ Աւագ Ուրբաթի ծածկուած երեսին մէջն է:

Բանաւոր մարդը, որ՝ միայն թէ նախապաշարուաներ չունենայ, աստուածամարդուն ծննդեան եւ յայտնութեան մերձաւոր տօներուն առթիւ՝ պէտք է լրջօրէն խորհրդածէ այն ճշմարտութիւններուն վրայ՝ որոնք Մարդացեալ Աստուծոյ սոսկալի խորհուրդին մէջ պարունակուած են, անոնցմով մեր երկրաւոր կեանքը պայմանաւորուած է, եւ օր մը՝ երբ երկրաւոր կեանքի թելը հատնի — ուզելով չուզելով — պիտի ընկղմի մարդ անոնց ծոցին մէջ. . . Ինչպէս արեւմուտքին՝ արեւին սկաւառակը կ'ընկղմի հորիզոնի անսահմանութեան մէջ:

Մարդեղութեան — աստուածայայտնութեան խորհուրդը, Քրիստոսի կուսական, եզական ծնունդը՝ յայտնուեցաւ հոգեղէններու աւետարեք երգերով, ընծայաբեր հովիւներու երկրպագութեամբ, Բեթղեհէմի կիներուն եւ աղջիկներու ցնծութեան աղաղակներով:

Ծնունդ՝ որուն մէջն էր ամենամեծ նուաստացումի եւ գրկանքի խորհուրդը: Հոն է ամենագոր, ամենագէտ խոնարհած Աստուած. . . մահկանացուներու մէջ իբր մահկանացու: Հոն է Անստեղծ լոյսը՝ աշխարհի խաւարին մէջ իջած. . . Կոյս մօրմէն նորածին՝ ախոռի մը անկիւնը, նիւթապէս եւ հողեպէս աղքատներու թշուառութեան հետ նոյնացած, անոնց ստոր, տակը բնութիւնը հագած՝ որպէսզի երկրաբար մարդը բժշկէ, նորոգէ եւ աստուածացնէ:

(Շարունակութիւն էջ 4)

Reflections . . .

Summer Cultural Study Program

by Charla Bizios

Culture, heritage, nationality. . . The words are overused and abstract. People can easily throw them into cocktail party conversations illiciting admiring glances and favorable responses from mildly interested bystanders. Armenian-Americans today have reduced the importance of their Armenian origin to just that — a curiosity which focuses a few moments of attention on them in the midst of a social gathering of people who have been allowed, or rather led, to believe that Armenians are merely another ethnic group in the wide spectrum of those who have come to America as a refuge from unsatisfactory conditions elsewhere. It is difficult to say whose fault it is that Armenians are lumped together with Arabs, Greeks, and other Mediterranean peoples as a group of line dancing, shish-kebab eating American citizens who get together one Saturday night a month to quaintly preserve their culture.

My trip to Lebanon has made me aware of how quickly and easily Armenian-Americans have managed to assimilate. It makes me wonder if it might have happened one night when we were all sleeping. Someone must have gotten caught off-guard. I have discovered that our fellow Armenians in the Middle East are just as much members of the diaspora as we in America are. Despite their closer proximity to the traditional Armenian homeland, they are still faced with the same danger of being engulfed by the non-Armenian influence around them. The peril is compounded for them since they are also involved in a day to day struggle for their very lives. Perhaps the fact that we are not forced to live in a suspended state of doubt, fear, and sporadic rifle fire has allowed us to relax our dependency on our fellow Armenians. To an Armenian living in Lebanon another Armenian is the only person to trust, to help, and to go to in a time of need. To an Armenian living in America another Armenian is one of many people to turn to, sell raffle tickets to, to invite to dances, and to reminisce with about past triumphs and tragedies. Armenian-Americans are spending too much time dwelling on that past while Lebanese-Armenians are looking ahead constantly to the future. Surely it is a glorious past as well as a tortured past as our courses during the Summer Cultural Program emphasized, and no Armenian should ever be allowed to forget it. They have

(Continued on page 4)

Prelate's Appeal for Italian Earthquake Relief
The Spirit of Christmas

It began on a Sunday, at about that time of day when everyone was preparing to have supper.

A single convulsion, followed by smaller tremors, shook southern Italy from the Mezzogiorno to the Alps. When it was over, more than one hundred communities and villages had been completely destroyed, and many more severely damaged. Thousands upon thousands of human beings were buried under tons of rubble. The final death toll is still uncertain; perhaps it will never be known.

This message, however, is about life, not death. For even as we talk of the thousands who died, there are today tens of thousands who survived, who are now homeless, sick, and in need of immediate assistance.

Because we, the Armenian people, know too well the magnitude of human suffering, we should always be among the first to extend a hand to our fellow man.

Accordingly, we have asked the churches within the jurisdiction of the Armenian Apostolic Church of America to designate their Christmas Service on Dec. 25th, or the Sunday Service on December 28th, as a special day of prayer for the victims and survivors of the Italian earthquake. On this day we are asking our churches to have a special plate offering collection, which will be sent to Italy through ITALIAN EARTHQUAKE RELIEF FUND (C/O Banco Di Napoli, 277 Park Ave. N.Y., N.Y. 10017) to help shelter and feed the many Italians who are homeless.

As we approach the Christmas season, let us be especially thankful for the bountiful blessings we enjoy in this country. As we prepare our holiday tables, laden with food, let us remember those who are hungry.

Let us pray that the true spirit of Christmas — its joy, its beauty, its hope, its love, and above all its abiding faith — will truly live within us, making us capable of sharing the abundance that the Lord has granted us.

Prayerfully,

Bishop Mesrob Ashjian
Prelate

ARMENIAN APOSTOLIC CHURCH OF AMERICA — Italian Relief, 138 E. 39th, N.Y. N.Y. 10016



Members of the Prelacy Executive Council are as follows: (standing L. to R.) Onnig Marashian, Harry Dombalagian, Rev. Antranig Baljian; (seated L. to R.) Rev. Mesrob Tashjian, Mr. Robert Derian; Rev. Moushegh Der Kaloustian, His Grace Bishop Mesrob Ashjian, Prelate, Mr. Sarkis Teshoian, Chairman, Mr. Carnig Piligian, and Mr. Nazareth Emlikian. Absent were Mr. Michael Najarian and Mr. Onnig Hachigian.

Good News At Midnight

by Aghavni Shnorig Arslanian

Have you read any good news in the newspaper recently? It is strange isn't it that we usually hear and read about earthquakes, fires, murders, etc. . . .

Two thousand years ago, during a cold winter's night while shepherds were keeping watch over their flocks near the town of Bethlehem, an Angel of the Lord appeared to them bearing *good news of great joy for all people*. At first the shepherds were very frightened. What did good news of great joy for all people mean?

"Fear not, for today, in the City of David, a Savior is born to you, who is Christ the Lord," the Angel continued adding that they would soon receive a sign and find a Babe wrapped in swaddling clothes in a manger.

Viewing a final awesome sight of a multitude of the heavenly host singing and praising God in the clear blue sky, the shepherds stood in wonderment. But their decision was quick and they arose and headed towards the sign, a shining star over Bethlehem.

It was quite a while before they found the Babe lying in the manger wrapped in swaddling clothes as they were told. On seeing the new born Savior, the shepherds became newsmen, recounting all they saw and heard at midnight and spreading the good news far and wide and returned glorifying and praising the Lord.

The good news spread by word of mouth throughout the entire region and since then has continued to pass from generation to generation. People responded to it differently. The Armenians, as a nation were the first to

announce that they had heard the good news, believed it and accepted.

But what is this *good news of great joy*? It is Christ Himself. Man created by God in His own image, sinned and fell short of the glory of God. This sin created a large gap between God and man. Seeing the miserable state of man, God Himself volunteered to save him. This was the only way, as the prophets foretold about His name and his mission: "And you shall call His name *Jesus*, for He will save His people from their sins." (Mat. 1:21)

Christ as man did not look upon equality with God as something to be attained, but rather emptied Himself taking the form of a servant. Being born in the likeness of men, He humbled Himself and became obedient unto even death on the cross (Phil. 2:6-8).

But God raised Him up conquering sin and death and thus He lives and gives eternal life to all those who believe in Him. *This is the good news of a great joy for all people*; the promised Saviour is born. We who were doomed to eternal death can have eternal life through believing, confessing our sins and accepting this good news, Jesus Christ. Having no more feelings of guilt and fear of death, the gap is bridged and the last glory is once more gained.

Good news of a great joy for all people, *for you*. Rejoice with it and don't let the daily newspaper continue adding frustration, fear and insecurity to your daily life.

This good news wants to reach out to you this year. "Krisdos dznay yev haydnetzav, tzezi, mezi, nedz Avedis."



The Many Worlds of ARSHILE GORKY



by **Karlen Mooradian**

OUTREACH

His Grace Bishop Mesrob Ashjian, Prelate

Editor..... Hasmig Mergian

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His Holiness Visits Western States

During his recent pontifical visit, His Holiness Karekin II visited Armenian communities in western United States. His Holiness while making a stop in Meunster, Indiana met with Armenian and American community leaders. Pictured in the photo at the right are: (L. to R.) Jack Balian, His Holiness Karekin II, Congressman Benjamin, Congressman Derwinski, Dr. H. Kekligian and Dr. Raffi Hovanessian.



Also during his recent tour, His Holiness was presented by the Eastern Prelacy with the solid gold and jewel laden double-headed eagle pictured below. The two heads of the eagle symbolize the two Armenians.



PAREGENTAN WEEKEND
(ԲԱՌԵԿԵՆՆԱՆ)

FEBRUARY 27, 28 & MARCH 1, 1981
SHERATON
MANSFIELD, MASS.

WEEKEND CONSISTS OF -
3 DAYS & 2 NIGHTS LODGING
2 DINNERS
2 BREAKFASTS
ENTERTAINMENT

FRI NITE PROVIDENCE CHORAL GROUP DIRECTED BY ROUBEN GREGORIAN	SAT MATINEE BOSTON CULTURAL ASSOC. THEATRICAL PROGRAM
SAT NITE	
GALA DANCE FEATURING RICH BERBERIAN BAND	DRAWING FOR LOTTERY 10:00 P.M.

DOUBLE OCCUPANCY ONLY, at \$225.00 PER COUPLE
(NO SINGLES, PLEASE)

LOTTERY TICKET HOLDERS ADMITTED FREE TO THE DANCE
DANCE TICKETS \$10.00

FOR RESERVATIONS WRITE TO:-
HARRY DOMBALAGIAN
1 COLONIAL ROAD
HAVERTOWN, PA. 19083
or NAZ EMLIKIAN
3849 BLAKE ROAD
HUNTINGDON VALLEY, PA.
19006

PLEASE SEND \$25.00 DEPOSIT PER PERSON

Sponsored by
Prelacy Ways & Means Committee, Armenian Apostolic Church

The following piece is an excerpt taken from "The Voyages and Travels of Jan Struys" printed in London in 1684. Here, he recounts his impressions on the celebration of Christmas in Ishfahan.

Armenian Christmas In Ishfahan

On the 16th of February, the Armenian and Georgian Christians celebrated the Epiphany. As soon as I heard what was about, I rose pretty early in the morning with the intent to see the solemnities of the day. Among the first I met was the Jesulcor, or Great Marshal, with all his subordinate officers whose duty it was to prevent tumults and not to suffer horses and camels carrying any burden to pass over the bridges and the streets that lead to Tzulfa and Tzarbag. This was done not only for the sake of the Christians but upon account of one of the King's, Shah Sulaiman's, legitimate wives whom he entirely loved. She, being a Georgian by birth and educated in the Christian religion, had the desire to go and see the solemnities performed which the King would not deny her eventhough she was great with child. About 8 o'clock in the morning, all the Christian Ladies were in the Balconies which had been adorned with tapestries, while those for the greatest rank had canopies overhead. Thoser of meaner degree sat on each side of the River Serodut and had a Guard of soldiers under the command of an officer, to secure their not being abused by the Mohametans, and to suffer no men to crowd in upon them.

About 9 o'clock all those under spiritual orders and the Clergy belonging to the ten churches of Tzulpha and the two Churches of Ishfahan assembled. They were all attired in white stoles and capps of cloth of God upon their heads, with long lapels hanging down to their middle. But more gorgeous was the attire of the Patriarch being richly embroidered with gold and adorned with costly gems over its entirety.

Every Priest carried a Silver Cross hung with little silver bells and basons. The crosses carried by those of higher rank were each supported by three men. The lower Clergy followed with lighted tapours in their hands accompanied by the most eminent of laity. The superior Monks of Ispahan adjoined themselves to the Patriarch, five of them bearing up his Pontifical robes, two on each side and one behind.



This modern Armenian miniature by Abraham Gourgenian depicts the celebration of Epiphany/Christmas held by the Armenians each year on January 6th on the banks of the River Zanderood in Iran. Although a Moslem, Shah Abbas (the figure in the upper left-hand corner) was often times the guest of honor at this and other important festivals of the Armenian cathedral in Julfa.

In years to come, the Shah's successors, Shah Safi, Shah Abbas II, and the Shah Suleiman, also attended these church festivals.

About one o'clock, the King came mounted on a stately Arabian horse, without any considerable retinue save only the Chancellor and Grand Marshal, the Guards and the rest of the Court having been ordered to keep behind the procession. The Begum, or Queen before mentioned, was carried at the front as a private gentleman in a Sedan to a great merchant's house. She was accompanied with only one gentleman, the Master of the Eunuchs and four of his company for the King ever reposes great confidence in the Christians and esteems them as the most loyal of all his subjects, as appears by his adventuring his person among them without any Guards.

Before the Procession was ended it began to snow very hard, which did not only cause the King to leave them but also to put a stop to the further Celebration of this great festival, which by the preparations seemed to be intended to be solemnized with very great pomp.

Beside the contributions of all the Christians, as I have noted elsewhere, being very rich, the King also sends the Patriarch a considerable sum of money some time before, in order to carry on and maintain this annual custom. The Patriarch and superior Clergy seeing there was no hopes of the weather growing better, departed without performing the ritual ceremonies but the laity continued dancing and singing all night long.

ԵՐԳ ԾՆՆԴՅԱՆ



A Christmas Gift From Armenia

The above popular Christmas carol appears in a book of Armenian songs recently published in Soviet Armenia. The book, compiled and edited by Alina Paghlevanian, includes many long lived Armenian patriotic and folk songs.

5th Annual Raffle

For the benefit of the Continuing Christian and Armenian Education Programs of the Prelacy of the Armenian Apostolic Church of America.

PRIZES: 1st, \$10,000; 2nd, \$5,000; 3rd, \$2,000; 4th, \$1,000; 5th, \$1,000.

To the seller of the 1st prize ticket: trip to Armenia for two (two weeks) in 1981. Drawing to be held at the "Paregentan" (Mardi Gras) weekend, February 27-28, 1981 at the Sheraton Mansfield, Mansfield, Mass. DONATION: \$100.

Tickets available from Board of Trustees and Delegates or NEW ENGLAND: Sarkis Garibian (413) 596-9434.

METROPOLITAN N. Y.: Masis Yeterian (201) 255-6280, Roubik Kachikian (201) 664-7856, George Petrossian (516) 869-8260, Prelacy Office (212) 689-7810.

MID-ATLANTIC: Nazaret Emlikian (215) 947-2470, Harry Dombalagian (215) 449-3084, Onnig Bedrosian (703) 528-8352.

MID-WEST: Detroit, Onnig Hachigian (313) 464-8212, Chicago, Nercis Chitjian (312) 545-5132.

"You have immense potential, to love, to care, to create, to grow, to sacrifice — if you believe in yourself. It doesn't matter your age, color, or whether your parents loved you, or not — Maybe they wanted to, but couldn't. Let that go! It belongs to the past. You belong to the now."

—Clyde Reid

Valuable Armenian Manuscripts Identified

Certain ancient Armenian manuscripts, previously unknown to Western scholars, have been identified in the collections of the Mekhitarists of Venice and Vienna, and in great number in the repositories at the Matenadaran in Yerevan, Soviet Armenia. These manuscripts contain writings by the Greek physician Galen whose medical treatises were used in European and American medical schools as late as the beginning of the last century.

Initial research of Prof. John A. C. Greppin of Cleveland State University implies that Classical Armenian translations of Galen, dating from the tenth or eleventh century, contain material that has been entirely lost in the original Classical Greek, or in the Arabic translations of the ninth century. Among the pieces of particular interest is Galen's *Treatise on the Eye* which had been referred to by other ancient authors, but has never before been located and thus considered lost.

It is not unusual to find Classical Greek material, as well as material by early Church fathers originally written in Greek or Syriac, preserved only in Armenian translation. The best known examples of this are Old Testament studies by Philo, originally written in Greek but now principally known from Armenian translations since almost all of the original Greek version has vanished. Similarly, the work of the foremost ancient Greek grammarian, Dionysius Thrax, owes its present existence to the Armenian scribes who carefully copied it, preserving his thoughts in a form which survived after the Classical Greek versions were lost.

These valuable Armenian translations of Galen are part of the abundant Middle Armenian *Bzhshkaran* literature, medieval medical scholarship that has been closely examined by modern scholars in Yerevan. However, little mention is made of Galen in these modern Armenian studies since the contemporary Armenian scholars are necessarily more interested in their own indigenous medical literature from the Middle Armenian period. Further, scholars in Yerevan seem to have been completely unaware of the value of this material to specialists in the West. Western scholars who do research in Classical Greek, or on the History of Medicine, therefore had no idea of the existence of these valuable Classical Armenian translations. It is another instance where East and West fail to communicate, and where Westerners are entirely unaware of the availability

(Continued on page 4)

A Christmas Card

by Tom Vartabedian

This is a Christmas card for the blessed and the meek. . . for the sick and the dying. . . the miserable and the poor. . . for those suffering.

This is a Christmas card for the burdened and the fearful, for the weary and the hopeless, for the coughing and the cancered throughout the world. . . for all of you with toilets that hardly work. . . with empty refrigerators and empty hearts.

Somehow, I know you will fan the last spark in you until it glows enough to warm those around you.

This is a Christmas card to the candy store owner of your town, who has to get up at 5 a.m. on Sunday mornings with his teenage daughter to earn the pennies that are his reward for selling coffee to the shabbily-dressed men waiting at the bus stop, going to God-knows-what kind of degradation they call jobs.

I saw his once, this candy store owner, and I will always remember him. . . a man about 60, with whitened hair and the echo of the beaten in the dark tunnels of his eyes.

Where have all his fantasies gone. . . the dreams of his boyhood. . . worn away like shoe leather on the sidewalk?

What is there left for him but the vicious battle to keep the respect of his daughter. . . so pretty and earnest and anxious to please. . . just as her father once was?

It's expensive to be poor. You have to pay more for everything. You write a check and rush to cover it with another. You're too late. The first check bounces, and it costs you another \$4 to pay the service charge.

This is a Christmas card for the wiry, dark-skinned gent I once saw, pushing a rack hunk with dimestore looking dresses through the stalled, exhaust-pipe traffic on Main St., maneuvering with all the flash and style of a pizza maker tossing a circle of dough into the air.

I will always remember him too, sallow and serious, the skin stretched tight over the high cheekbones of his skeleton face, cursing at the truck drivers who tried to deprive his way. How much does he take home a week, \$99.50?

What is his Christmas going to be like? He's got maybe three kids and a tiny tree, decorated with multi-colored chains pasted together from school construction paper.

There's hardly any room for it in his two-bedroom slum.

For his wife, he's ripped off one of those dimestore dresses, if only he remembered her right size. For his daughter, he got sucked into buying one of those \$14.98 dolls, because she kept seeing the commercials on television.

It's expensive to be poor — \$14.98 — with most of the price going to pay for the time the manufacturer had to buy to huckster the doll over TV.

The cost is \$14.98 and the guy's teeth are rotting in his mouth because he can't afford a dentist.

They ache at night, but what is that kind of pain compared to the torture he goes through knowing that his children's teeth are rotting, too?

What is that kind of pain compared to the helplessness that robs a man of his masculinity? He daydreams about winning some big money in a lottery. Do you blame him?

This is a Christmas card for the debt-ridden Armenian. His only happiness is his children. This is a Christmas card for the nursing home Armenian. She's shut-in now, wondering if her family is dead or alive.

Do you know what it's like to be desperate and lost. . . lonely? If you do, this is my Christmas card to you. I give you the warmth of knowing you are not alone.

It's little warmth to give, and yet, what is there to a Christmas card but paper, some bright colors and sentiment?

Tomorrow, huddle together. Then go out and fight 'til you drop. The fight is to breathe. . . to remain Armenian and keep your family Armenian.

The fight is to maintain your dignity as a proud Armenian. This is a Christmas card for all my friends. They are the people who won't give up the struggle to live. . . to maintain their precious ideals.

Մարիամի որդին Յիսուս, «մարդու որդին», անբընեկի խորհրդուն է մարդուն որ Աստուած է: Աստուածական բարձրութիւն՝ յետին խոնարհութեան մէջ ծածկուած. . . :

Խորին խորհուրդ, որուն առջեւ մարդուն միտքը կ'ապշի, կը մոլորի խաւարած. . . եթէ հաւատքի լոյսը օգնութեան չհասնի:

Հաւատացեալին համար ցնծութեան խորհուրդ՝ որ յոյսի, սիրոյ, խաղաղութեան, անմահութեան աղբիւր է:

«Վասնզի Աստուած այնպէս սիրեց աշխարհը որ մինչեւ անգամ իր Միածին Որդին տուաւ, որպէսզի ով որ հաւատայ Անոր չկորսուի, այլ ընդունի յաւիտենական կեանքը»:

17 դարերէ ի վեր, Միւսուղի եւ Աստուածայայտնութեան տօներուն՝ հայ հաւատացեալը իր Ս. Հայրերուն յորինած գրական ամենաշքեղ ձեւերու եւ աստուածաբանական խոր մտքերու մէջ պարունակուած հաւատքով կ'աղօթէ, կ'երգէ եւ կը փառասուրէ Փրկիչը:

Այդ փառաբանական երգերը՝ մեր շարականներն են, հոգեկան եւ գրական իսկական գոհարներու ցոլբեր, որոնք կը մեկնաբանեն Մարդեղութեան եւ Փրկագործութեան խորհուրդները:

Ստորեւ կուտանք, աշխարհաբարով՝ այդ շարականներէն կտորներ:

«Անյայտ, ծածուկ անճառելի խորհուրդ որ՝ յայտնուեցաւ աշխարհին հրեշտակապետին Մարիամ կոյսին այցելութեամբ:

«Անժամանակն Աստուած մարմնացաւ, իջաւ երկիր: Ուրախացիր Սրբունի Գաբրիէլին բերած աւետիսով, ան երկնքի թագաւորին գալստեան լուրը բերաւ. . . :

«Ողջոյն քեզ Մարիամ, Ս. Հոգին պիտի իջնէ վրայդ եւ Բարձրեալին զօրութիւնը պիտի ծածկէ զքեզ:

«Ուրախացիր եւ ցնծա ամենասուրբ Կոյս, որ պիտի ծագես աշխարհի արդարութեան արեւը, մարդկային ցեղին Յոյսը եւ Փրկիչը:

«Ուրախացիր Աստուածածին, դուն խորան եղար Ս. Հոգւոյն, յղացար եւ մարմնով ծնար՝ հօր, անմահ Բանն Աստուած, եւ մեր նախամօր Եւային անէծքին դատակնիքը ջնջեցիր՝ անխտաբար ծնանելով:

«Երկինքը եւ երկիրը ստեղծողը՝ մարդասիրապէս Կոյսին արգանդին մէջ ամփոփուեցաւ, ծառայական խոնարհ կերպարանք առաւ:

«Խորհուրդ մեծ եւ սքանչելի, յայտնուեցաւ այսօր, հովիւները հրեշտակներուն հետ՝ աշխարհի աւետիս կուտան. . . Նոր թագաւոր ծնաւ Բեթղէմէ մ քաղաքին մէջ:

«Աղամի որդիներ, օրհնեցէք, երգեցէք «Փառք ի բարձունս Աստուծոյ». . . որովհետեւ մեզի համար մարմնացաւ:

«Փառք քեզ արեգակը արդարութեան, մարմնացար Կոյսէն՝ անսկիզբ էակից Հօր Բանը Աստուած. եկար արարածներու փրկութեան համար, մնալով միշտ անբաժան Հօրմէջ՝ ծնար Կոյսէն, երեւցար մեզի, լուսաւորեցիր տիեզերքը եւ ապականած Աղամը վերստին նորոգեցիր:

«Դուն Աստուած, երկրի վրայ երեւցար եւ մարդոց հետ շրջեցար եւ զմեզ փրկեցիր նախօր Աղամի անէծքէն:

«Հնգով եւ հրով մաքրեցիր մեր աղտեղութիւնը, ջախջախեցիր Յորդանանի ջուրերուն մէջ վիշապին գլուխը, եւ փրկեցիր տիեզերքը ամենազօր իշխանութեամբ». . . :

*

Ահա մեր հայրերուն հաւատքի հնոցէն պայծառ բոցերու նմոյշներ՝ որոնց մէջ մարդացեալ Աստուծոյ հանդէպ յոյսի եւ սիրոյ ջերմութեան սաստկութիւնը այնքան զօրաւոր է որ՝ դարերը հալեցուցած եւ մեզի հասած է նոյնքան ջերմ, եւ դեռ սերունդէ սերունդ սրտերը պիտի բոցավառէ, մտքերը պիտի լուսաւորէ, հոգիները պիտի զօրացնէ, եւ ատօրեայ դառնութիւնները՝ արիւնքեամբ տանելի պիտի դարձնէ:

Հ. ՍԵՐՈՎԲԷ ԱԳԸԼԵԱՆ

(Continued from page 3)

Armenian Manuscripts

of valuable Armenian material that dates from the early Middle Ages, and continues to the present.

The world's foremost expert on Galen, Dr. Vivian Nutton of The Wellcome Institute for the History of Medicine, in London, recently stated that some very brief reference to Armenian Galen material was made in French medical journals earlier in this century, but that the references were largely void of scholarly value. But the thought that there is a large, newly identified collection of Galen material is most welcome to Western scholars who specialize in the History of Medicine. It should add immeasurably to our store of knowledge.

Prof. Greppin hopes to be able to finish his cataloguing of this Armenian Galen material, and make it available to specialists in the History of Medicine who are unable to read Classical Armenian. Its publication is not only of immense value to Western scholars, but also serves to emphasize the great importance of the Armenian manuscript tradition to the Western world.

(Continued from page 1)

Reflections. . . .

certainly not forgotten it in Lebanon. The past is the past-the question is — what are we going to do next? Armenia's history cannot end with all of her people separating for various points in the diaspora and melting into the local society never to be identified as a united people again.

The Armenian people of Lebanon have not allowed such a melting process to take place. In villages like Ain-jar they have put up lead barriers to keep out the heat and there they have maintained the status quo. To many of these people the first and surest criteria for one to be accepted as an Armenian is a working knowledge of the language. Those who cannot speak Armenian must prove themselves in other ways; in loyalty, in spirit, in love. Having Armenian blood does not make one an Armenian; one must also have an Armenian soul.

Being members of the diaspora, most Armenian-Americans feel that they are only a small, less important part of the present struggle of the Armenian nation than their Lebanese brothers are. This type of serious misconception can only be remedied with some radical awakening process such as the one I underwent in Lebanon. The fact that we are so far removed from historical Armenia and don't have the same working relationship with other Armenians that they have amongst themselves (i.e., in Lebanon, Syria, Cypress, Iran, etc.,) makes our importance wane in comparison both in their eyes and our own. Consider the fact that we have more money, more time, and more support. Also consider that we are living in a stable, secure environment which lends itself to the type of work that must be done. It is time we all started doing it. They are waiting and counting on us and, we are waiting and counting on them. With all this waiting and watching going on precious time is being lost.

The message that I have received and brought back with me is that, first and foremost, all Armenians in the diaspora are of one blood and, hopefully, one mind and soul. It is important that we now take up the same action and unite to work for our common goal. Second, our spiritual focal point is located in Lebanon at Antelias at the Catholicosate of Cilicia. It has much to offer in the way of knowledgable, educated clergy who are able to provide new insights to and outlooks on the past and present situation of the Armenians. Many have written books which are readily available and extremely helpful in carrying out the important task which is our destiny. It is imperative that we educate ourselves and our children in their Armenian language, history, and religion. If this is not done, there is no reason for us to contribute to the struggle for a free, independent Armenia because we will have become products of America. The Church can be a focal point for spiritual and educational needs as well as a unifying factor. Armenian Revolutionary Federation, Armenian Relief Society, Armenian Youth Federation groups can also act as unifying and educating forces in addition to carrying out their own vital tasks. But the re-Armenianizing of Armenian-Americans must begin with the family. Only at the individual level can a person's life be restructured to center around commitment and dedication to being Armenian.

The loss of every single member of the Armenian nation is like the loss of a vital organ or member of the body — and we have lost far too much already.

Charla Bizios of Haverhill, Massachusetts, is one of the six students who went to Lebanon for the Summer Cultural Program.

The Ladies Guild of the Prelacy of the Armenian Apostolic Church of America requests the pleasure of your company at the Sixth Annual "Feast of Light" on Saturday, the seventh of February Nineteen hundred and eighty-one Grand Hyatt Empire State Ballroom Park Avenue at Grand Central New York City

Black Tie optional Donation Seventy-five Dollars per person Cocktails and hors d'oeuvres Eight o'clock Dinner at Nine o'clock

For information call: 212-689-7810 201-947-7148 212-544-1727 201-947-6917

1981 Calendar of Events

- Sunday, January 4: Prelate's Christmas Party.
Tuesday, January 6: Armenian Christmas.
Friday, January 9: The Program Committee meets in Providence, R.I.
Saturday, January 10: Seminar: "Role and Function of the Board of Trustees."
Saturday, January 24 and Saturday January 31: Choir Growth Seminar for New England area churches.
Saturday, February 7: "Feast of Light" Dinner-Dance, Grand Hyatt, New York.
Sunday, February 22: Children's Day.
Monday and Tuesday, February 23-24: Clergy retreat and celebration of Sts. Ghevontiantz, New Britain, Conn.
Thursday, February 26: Vartanantz Day.
Friday, February 27: Cultural weekend, Hotel Sheraton, Mansfield, Mass.
Saturday, February 28: Raffle drawing, Mansfield, Mass.
Sunday, March 1: Sts. Vartanantz Day celebration, Providence, R.I.
Wednesday, March 4: Lenten lecture 1.
Friday, March 6: Art Auction.
Saturday, March 7 and Saturday, March 14: Choir Growth Seminar for mid-atlantic area churches at St. Sarkis Armenian Church, Bayside, N.Y.
Wednesday, March 18: Lenten lecture 2.
Friday March 20: Theological Committee meets in Chicago.
Saturday, March 21: Seminar: "Role and function of the Board of Trustees," in Chicago.
Choir Growth Seminar: 9 a.m. to 6 p.m.
Sunday, March 22: Armenian Church Lenten Music, Carnegie Recital Hall, 3 p.m.
Wednesday, April 1: Lenten lecture 3.
Saturday, April 18: Students' Night, 8 p.m. at Prelacy.
Friday, April 24: Martyrs' Day.
Thursday, May 7: Mother's Day luncheon.
Monday and Tuesday, May 11-12: Religious conference, Holy Trinity Armenian Church, Worcester, Mass.
Wednesday and Thursday, May 13-15: National Representative Assembly.
Friday, May 22: Cultural-Musical night at Carnegie Recital Hall, New York City.
Saturday, June 7: High School graduates' night at the Prelacy.
Wednesday- Sunday, June 24-28: World Assembly, Catholicosate of Cilicia, Antelias, Lebanon.

COME, TAKE PART LEARN ABOUT AND LIVE OUT YOUR CULTURAL IDENTITY