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Outreach

Հրատարակութիւն Ամերիկահայոց Արեւելեան Թեմի Ազգային Առաջնորդարանի
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CULTURE MEANS GROWTH

by Pierre Papazian

"Culture" is one of those words that has several connotations according to its usage and context. It is used in sociology and anthropology to refer to the pattern of learned behavior characteristic of the way of life of a given society. It is used more commonly, and less scientifically, to refer to the creative, intellectual achievements of a society. Etymologically, the word "culture" like "cultivate" derives from the root meaning to grow, to promote growth, to nurture. This idea of growth is important since it is the essential criterion in our measure or evaluation of what we commonly call "culture" (the second meaning above), i.e., the creative, intellectual products of our society.

The subject of a society's culture raises the issue of the identity crisis of the past two decades (see "No Man Is An Island" in Outreach, January, 1980). The highly publicized identity crisis was, in the final analysis, a dilemma of cultural choice. The growth of ethnic awareness, regardless of the reasons, caused many people to examine the two cultures they shared: the majority "American" culture, and their minority ethnic culture. In many ethnic communities in the United States, there was a resurgence of ancestral cultural values and practices. During the past decade, there was a plethora of ethnic festivals, parades, exhibitions, concerts, book fairs, poetry readings, etc. Americans looked to their ethnic origins and began to adopt the culture objects and traits of their forebears, such as costumes and dances. The teaching of the ancestral language, in the past a part-time and even haphazard activity, became a formal, organized program with the creation of day schools in which the language of the ethnic group had greatest emphasis.

For any group attempting to preserve and perpetuate a national culture, the emphasis on the language is understandable. Language, after all, is the basic and primary cultural pattern found in every human society. It is the obvious starting point for any group dedicated to preserving an ethnic culture and transmitting it to the younger generation. It is also the most difficult single cultural trait to preserve and utilize in an environment where a different language is the predominant medium of communication.

It is much easier to teach and transmit less complex traits or patterns, such as songs, dances, recitation, costumes, foods, etc. All of these cultural characteristics are fairly simple to reproduce in an alien environment. Their production or performance may be learned by rote and involve only repetitive activity. They are all part of the culture in its basic, sociological sense, which may also be called "folk" culture. The preservation of folk culture is an imitative activity, with practically no intellectual content, and certainly no creative effort. Indeed, to be creative would mean to change a particular cultural item, making it different from the original, rendering it unauthentic, and breaking its link with the ancestral tradition.

This constraint on any significant change in cultural activity results in the preservation of a culture that is static. It is passed down from generation to generation without change, without improvement, without

(Continued on page 4)



Դպրեվանքի Օր
Փետրուար 14, 1982

Seminary Day
February 14, 1982

See Details on Pages 3 and 4

Seminary Fund Receives Wide Support

With the official opening of the 50th anniversary celebrations of the Antelias Theological Seminary last November 22, a great deal of support and activity have been forthcoming.

Donations, large and small, have come into the Prelacy, even before the apparatus for donating has been formally announced.

"A great impetus was felt with the early donation of \$100,000 by Dr. and Mrs. Ara Doumanian," said Bishop Mesrob Ashjian, "and what is particularly heartening now are the large number of small donations coming in. This is what we want to emphasize—the participation of every member of the community. In my estimation even the final total is not as important as the wide participation that we are hoping for. And, I can report at this early date, that the community-wide participation is there."

Jubilee Committee

The Committee planning the Jubilee activities has been meeting since last summer, and plans for the various events are now complete. The celebrations began Nov. 22 with a Thanksgiving Mass celebrated by Bishop Ashjian at St. Illuminator's Cathedral. Dr. John Sutton, President of the Near East Foundation, was the special guest speaker on that day.

February 14 has been designated as Seminary Day and each church within the Prelacy's jurisdiction is planning local activities, with Prelacy coordination. (See page 3 for complete details about Seminary Day).

Benefit Performance

On Sunday, February 28, a benefit performance of VARTANANK — a play by Dr. Herand Markarian, presented by the Hamazkain Armenian Cultural Association Drama Group, will take place at the Fashion Institute of Technology, 227 W. 27th St., New York. The play will begin at 2:30 p.m. and all proceeds will benefit the Seminary. (See page 6 for details about obtaining tickets).

It is particularly fitting that this play will take place in February which is the month that the battle of Vartanantz is celebrated. It is also fitting that this performance will benefit the Seminary, for the Vartanantz battle was a battle for religious freedom.

Written by the talented Dr. Markarian, VARTANANK will be presented in Arme-

(Continued on page 4)

Prelacy Churches Celebrate Armenian Christmas



According to an informal survey conducted by the Prelacy, churches within the jurisdiction of the Prelacy were filled with worshippers on Armenian Christmas, January 6. For some years now, our churches have been encouraged to celebrate Christmas on the exact day, and each year the attendance has been increasing and each year more children are being kept home from school that day in order to attend church services. Many of the churches polled stated that the churches were filled to capacity and in some instances were over-flowing. Shown in this photo is Bishop Mesrob Ashjian, Prelate, during the Blessing of Water ceremonies at St. Illuminator's Cathedral. Also in the photo, left to right are the Very Rev. Khajag Hagopian, Archpriest Moushegh Der Kaloustian, Stepan Andoian, godfather of the ceremony; and Garo Ardzivian, candle holder.

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"Liberty Has Passed You By Like A Fleeting Shadow"

"After the failure of the Polish uprising and the refusal of King Louis Phillipe of France to come to the aid of his people, Felicite de Lammenais, a French religious philosopher, on September 17, 1831, wrote in his publication, L'Avenir:

"Warsaw has capitulated. The heroic Polish nation, abandoned by France and cast aside this way, has succumbed in her struggle, in which she so gloriously resisted the Tartar hordes and their Prussian allies for eight long months. The yoke of Moscow will once again weigh heavily upon the shoulders of the people of Jagellons and Sobieski. . . ."

"Therefore, good people, our brother in faith and our brother in arms, while you were struggling for your freedom, we could not help you except to extend you our good wishes. . . .and now that you have fallen, we are only offering you our tears. If only those tears could console you in your great pain: liberty has passed you by like a fleeting shadow. That shadow had caused dread in your centuries-old oppressors. . . .who had caught a glimpse of true justice. O, heroic people, O, beloved people, rest in peace in the tomb which was dug by the crimes of some and the cowardice of others. But do not ever forget that this tomb is never empty of hope; there is a cross upon it, a prophetic cross which says, 'YOU WILL LIVE AGAIN!'"

Those words were reprinted in the January 10 issue of the respected French publication, "Le Monde." Although written more than 150 years ago, they could have been written last week, proving once again that the more things change the more they stay the same.

Our intention here is not to get into a political debate, but to bring to the attention of our readers that although the U.S. government has stopped food shipments to Poland, there are many private agencies collecting funds in order to help sustain the Polish people through a cold winter. Each day the lines for food and fuel are becoming longer. Every dollar contributed will be used for food and medicine and all contributions are tax-deductible.

Throughout its long history of struggle, Poland has never given up hope. Their sacred shine of the Black Madonna of Czestochowa has always been a beacon of hope. Indeed, Pope John Paul II, on his trip to Poland in June 1979 called it "this shrine of great hope." Can we do less than share that hope?

The agencies collecting funds are: Catholic Relief Services Polish Relief 1011 First Ave., New York, N.Y. 10022

Church World Service Polish Relief 475 Riverside Drive New York, New York 10115

Food for Poland P.O. Box 7280 University Station Provo, Utah 84602

Polish American Congress Charitable Foundation, Inc. 1200 Ashland Ave. Chicago, Illinois 60622

A Note of Thanks. . . .

Hasmig Mergian, who has been editor of OUTREACH since the premiere issue, has relinquished her post in order to pursue other projects. We wish to thank Miss Mergian for her years of service. Her quiet diligence will be missed.

Mrs. Iris Papazian, who was a consultant to OUTREACH during its formative period and who has continued to assist whenever needed, has agreed to edit the publication until the appointment of a new editor. The Prelate and Executive Council wish to thank Mrs. Papazian for her gracious willingness to help during this period of transition.

OUTREACH

Bishop Mesrob Ashjian, Prelate

Acting Editor Iris Papazian
Armenian Editor Very Rev. K. Hagopian

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ԱՐԺՆՊ. ՀՈՎԻՒՆԵՐՈՒՆ**

1981 թուականի վերջին ամիսները յատկանշուեցան զանազան գաղութներու կողմէ, իրենց տեղական եկեղեցիներու հիմնադրութեան տարեդարձերու սոնակատարութեամբ ընդհանրապէս եւ Ուոթըրթունը-Պոսթըն-Պէյաւտի-Նիւ Եորք-Սայր եկեղեցւոյ-Նիւ Եորք-Ու Ռէյսիսի-Ուիսքոնսին-Նիւ Եորք-Նիւ Եորք շաքար մասնաւորաբար, երկար տարիներու իրենց Արժանապատիւ Հոգեւոր Հովիւներուն Քաջանայական ձեռնարկութեանց համաժողովորական ու վայելուչ սոնակատարութիւններովը:

Շաքար, 19 Սեպտեմբերի կայացաւ Ուոթըրթունը Մ. Ստեփանոս եկեղեցւոյ երկարամեայ Հոգեւոր Հովիւ Արժն. Տ. Թորգոմ Ա. Քհնյ. Յակոբեանի քաջանայական ձեռնարկութեան 25-ամեակի սոնակատարութիւնը, տեղւոյն Հայ Կեդրոնի սրահին մէջ: Գաղութի Հայրութիւնը խուսափում էր իր յարգանքը եւ սէրը յայտնելու իր վաստակը յայտնելու շնորհիւ: Ներկաներու կարգին էին յատկապէս Հայ Առաքելական եւ օտար քոյր եկեղեցիներու Հոգեւոր Հայրեր, Արեւելեան-Հիւսիսային Ամերիկայի եւ Քանադայի Առաջնորդ Գերշ. Տ. Մեսրոպ Եպս. Աջնեան, եւ այլ հաստատութեանց ներկայացուցիչներ:

Երեկոյթի ընթացքին գործադրուեցաւ գեղարուեստական վայելուչ յայտագիր մը եւ եղան բազմաթիւ պաշտօնական արտայայտութիւններ՝ յանուն Հոգաբարձութեան, Ազգ. Վարչութեան, տեղական զանազան մարմիններուն եւ եկեղեցական եղբայրներուն:

Գերշ. Սրբազան Հայրը, իր կարգին խօսք առնելով, ներկայացուց եկեղեցականին պատասխանատուութիւնները, աստուածային առաքելութեան ծանրութիւնը եւ Արժն. Տէր Հոր տարած երկարամեայ եւ գնահատելի աշխատանքը:

Երեկոյթի ընթացքին կարգացուցանուեցան Ն.Ս.Օ.Տ.Տ. Խորէն Ա. եւ Գարեգին Բ. Վեհափառ Հայրապետներուն օրհնութեան եւ Մեաշ. Նահանգի Մերակոյտին շնորհակարարական գիրերը:

Հանդիսութեան աւարտին Արժն. Հոգեւոր Հայրը իր շնորհակարարական ջերմ արտայայտութեանց հետ, այս ուրախ առթիւ Տ. եւ Տիւն. Խորեաններուն կողմէ իրեն նուիրուած ոսկեղօծ Սկիզբ, իր կարգին նուիրեց Ուոթըրթունը Մ. Ստեփանոս եկեղեցիին, իսկ Պատմ. Հոգաբարձութեան նուիրեց՝ Հայ Կեդրոնին:

Յարգանքի երկրորդ հանդիսութիւնը կազմակերպուած էր Պէյաւտի Ս. Աարգիս եկեղեցւոյ Հոգաբարձութեան կողմէ ի պատիւ իրենց Հոգեւոր Հովիւին՝ Արժն. Տ. Ասողիկ Ա. Քհնյ. Գլընձեանին, եկեղեցւոյ սրահին մէջ:

Բազմահարիւր ներկաներու կարգին էին Հոգեկից Քաջանայ եղբայրներ եւ քոյր համայնքներու ներկայացուցիչներ:

Հանդիսութիւնը համեմունք էր պատշաճ գեղարուեստական յայտագրով մը, որուն ընթացքին՝ մէջ ընդ մէջ, խօսք առին զանազան աշխարհական եւ կրօնական անձնաւորութիւններ, որոնք բոլորն ալ իրենց գնահատանքի խօսքը ըսին Արժն. Տէր Հոր ցարդ տարած աշխատանքին առընչութեամբ:

Գնահատանքի յատուկ գրով, անջատաբար, իրենց օրհնութիւնն ու բարեմաղթութիւնները յայտնած էին Ն.Ս.Օ.Տ.Տ. Գարեգին Բ. Հայրապետը եւ թեմիս Առաջնորդ Սրբազան Հայրը՝ Գերշ. Տ. Մեսրոպ Եպս. Աջնեանը:

Հանդիսութեան աւարտին խօսք առաւ նաեւ պատուակալ Արժն. Հոգեւոր Հովիւը եւ իր սրտագին երախտագիտութեան զգացումները յայտնեց իրեն ուղղուած երեկոյթին եւ արտայայտուած զգացումներուն համար:

Երեկոյթը վերջ գտաւ համայնքի անդամներուն կողմէ, Արժն. Տէր Հոր շեղ-բախտ մալիպու ինքնաշարժի մը անակղելի նուիրատուութեամբը:

Նոյեմբեր 1-ին Նիւ Եորքի Երազնու լակուարտիս պանդոկին մէջ Ս. Լուսաւորիչ Մայր եկեղեցւոյ համայնքը պատկերի Հոգեւոր Հովիւը՝ Արժն. Տ. Մուշեղ Ա. Քհնյ. Տէր Գալուստեանը:

Ներկաներուն մէջ էին քոյր եկեղեցիներու Հոգեւոր ներկայացուցիչները, Հոգշ. եւ Արժն. Հոգեւոր եղբայրներ եւ

թեմիս Առաջնորդ Գերշ. Սրբազան Հայրը: Քոբէլէյի յաջորդող ճաշկերոյթին ընթացքին գործադրութեան դրուեցաւ վայելուչ յայտագիր մը ընդլուզուած գեղարուեստական ելուցներով եւ սրտաբուխ արտայայտութիւններով: Այս հակիրճ տողերուն մէջ անկարելի պիտի լլլայ տալ իսկական եւ ամբողջական պատկեր երեկոյթին, ուր, հաճելի մըթ-նոլորտի մը մէջ ներկայացուցան Արժն. Տէր Հոր մարդկային եւ ընկերային դիմագիծը՝ դիտուած երկար տարիներու յարաբերական կեանքի մը եւ գործունէութեան մը պրիսմակէն:

Ներկաները ունկնդրեցին Ն.Ս.Օ.Տ.Տ. Գարեգին Բ. Հայրապետի օրհնութեան գիրը եւ հետեւեցան թեմիս Առաջնորդ Սրբազան Հոր հայրական խօսքերուն: Հանդիսութեան վախճանին յոբելեար Արժն. Հայրը իր ջերմ շնորհակալութիւնները յայտնեց իրեն ուղղուած այս պատիւին եւ համայնքի գնազան մարմիններուն կողմէ կատարուած թանկարժէք ընծաներուն համար:

Meet the Armenian National Education Committee (ANEC)

by Hourig Papazian-Sahagian ANEC Executive-Coordinator

The Armenian National Education Committee (ANEC) was created 20 years ago to meet the educational needs of Armenian-American students and to strengthen the affiliated educational system nationally. Prior to that time, the Armenian Relief Society was the leader in the field of Armenian education. Wherever an A.R.S. chapter existed, an Armenian one-day school also existed.

With the belief that all affiliated Armenian schools would benefit from a strong, centralized organization, the educational funds and resources of the A.R.S. were merged with those of the Prelacy of the Armenian Apostolic Church to form the Armenian National Education Committee—and a new phase in Diaspora Armenian education was launched.

As church buildings were made available to house the expanded schools and as classrooms were built, ANEC devoted itself to providing schools with guidelines and programs. All programs aimed for maximum use of Armenian as the teaching language. The stated goals then, as now, were to "instill a fervent Armenian spirit in the student, based on knowledge of his culture and language, using current teaching methods and materials." The first goal of ANEC, however, was the development of basic educational programs. Through the period of the 1960's ANEC became a stronger structure, with qualified individuals guiding its planning stages.

Planned programs came to life in the 70's. The development of the "Ethnic Heritage Studies" kit by the A.R.S., through a grant from the federal government, supplied materials suitable for secondary schools. It was now accepted that Armenian history and culture could be taught successfully in the language best understood by the student. With the steady proliferation of teaching materials, one of ANEC's major tasks became the coordinating, evaluating and recommending of the available texts and teaching materials according to the needs of the individual schools.

ANEC acquired an added responsibility with the emerging day school movement. By the 80's, four day schools had come under the ANEC banner, alongside the 35 Saturday schools. College programs, summer studies projects and the recently established Siamanto Cultural Academy of ANEC in New York, rounded out the network of Armenian studies programs from nursery to university.

The flourishing interest in Armenian education required increased activity by ANEC. To meet the needs of its diverse institutions and the disparate needs of its changing school population, ANEC maintains offices in the Prelacy building, 138 E. 39th St., in New York City. Mrs. Hourig Papazian-Sahagian is the Executive Coordinator.

The Armenian National Committee plans to reach and serve all age groups of each and every school under its jurisdiction, in

(Continued on page 6)



Members of ANEC are shown here at a regular monthly meeting. Left to right: Mr. Michael Mirakian, Miss Hasmik Sarhadian, Professor Oskya Cascone, Dr. Steve Checkoski, Hourig Papazian-Sahagian (Executive-Coordinator), Bishop Mesrob Ashjian, Dr. Khachig Tololyan, Mr. Garbis Kazanjian, Dr. Ashot Merijanian, Mrs. Berjoui Zobian, Mr. Albert Bagian, Mrs. Kayane Karabashian.

ԸՆԴՀԱՆՈՒՐ ՅԱՅՏԱԳԻՐ

ԳՈՀԱԲԱՆԱԿԱՆ ՊԱՏԱՐԱԳ

Հոգեհանգստեան Պաշտօն հանգուցեալ հոգիներուն համար հիմնադիրներուն, ուսուցիչներուն, բարերարներուն եւ սաներուն Դպրեվանքիս:

Ժողովրդային Զեռնարկ Եկեղեցոյ քահանի մէջ յետ Սուրբ եւ Անմահ Պատարագի

Գեղարունեստական յայտագիր
«Դպրեվանքի 50 տարիները» -սահիկներու ցուցադրութիւն մը ընկերակցութեամբ Տոբօ. Հրանդ Մարգարեանի պատմողութեան:
Բանախօսութիւն
Ճաշկերոյթ կամ հիւրասիրութիւն

Սուրբ եւ կը ներկայացնենք ցանկը Եկեղեցիներուն, համապատասխան Յոբելիական յայտագիրներով եւ հիւր բանախօսներով:

Յատկեալ տեղեկութեանց համար կը խնդրուի կապ պահել շրջանի եկեղեցիին հետ:

*General Program throughout the churches of the
Prelacy of the
Armenian Apostolic Church of America.*

THANKSGIVING LITURGY

Requiem Service for the repose of the souls of the founders, deceased teachers, benefactors and students of the Seminary.
Plate collection of the day will be donated to the Seminary.

PUBLIC GATHERING in the Church Hall following the Divine Liturgy.

- Cultural program
- "The 50 Years of the Seminary"—a slide presentation with narration by Dr. Herand Markarian.
- Lectures
- Banquets or Receptions

The following information about Seminary Day activities is complete up to our press deadline. For more information please contact your local churches.

Sourp Hagop Armenian Apostolic Church, Montreal, Canada

His Grace, Bishop Mesrob Ashjian, Prelate
Rev. Armen Ishkhanian, Pastor
Sarkis Teshoian, Esq., Chairman, Executive Council
Mrs. Shake Minassian
Banquet: 2 p.m.
Program: by Hamazkaine Cultural Association

St. Illuminator's Cathedral, New York City

Rev. Archpriest Moushegh Der Kaloustian, Pastor
Dr. Varant Hagopian
Mr. Haroutiun Missirlian
Reception and Program: 1 p.m.

St. Sarkis Armenian Apostolic Church, Bayside, N.Y.

Rev. Archpriest Asoghik Kelejian, Pastor
Very Rev. Khajag Hagopian
Mr. Michael Haratunian
Banquet and Program: 1 p.m.

Sts. Vartanantz Armenian Apostolic Church, Ridgefield, N.J.

Rev. Archpriest Vahrach Shirinian, Pastor
Mrs. Iris Papazian
Mr. Markar Sharabkhanian
Reception and Program: 1 p.m.

St. Gregory the Illuminator, Philadelphia, Pa.

Rev. Archpriest Arsen Hagopian, Pastor
Dr. Garo Chalian
Archdeacon Aram Stepanian
Banquet and Program: 1 p.m.

Sourp Khatch Armenian Apostolic Church, Chevy Chase, Md.

Rev. Sahag Vertanessian, Pastor
Mrs. Susan Kelekian
Dr. Vigen Guroyan
Mr. Garo Armenian
Banquet and Program: 1 p.m.

St. Stephen's Armenian Apostolic Church, Watertown, Mass.

Rev. Archpriest Torkom Hagopian, Pastor
Dr. Kevork Donabedian
Robert A. Kaloustian, Esq.
Reception and Program: 1 p.m.

Sts. Vartanantz Armenian Apostolic Church, Providence, R.I.

Rev. Archpriest Mesrob Tashjian, Pastor
Mr. Michael Najarian
Mr. Levon Keshishian
Mr. Boghos Gulesserian
Banquet and program: 1 p.m.

Holy Trinity Armenian Apostolic Church, Worcester, Mass.

Rev. Vazken Bekiarian, Pastor
Dr. Ara Caprielian
Banquet and Program: 1 p.m.

St. Asdvadzadzin Armenian Apostolic Church, Whitinsville, Mass.

Rev. Gomidas Der Torossian, Pastor
Mr. Ohan Balian
Reception and Program: 1 p.m.

St. Gregory Armenian Apostolic Church, Indian Orchard, Mass.

Rev. Antranig Baljian, Pastor
Mr. Michael Najarian
Reception and Program: February 28, 1982, 1 p.m.

St. Gregory Armenian Apostolic Church, North Andover, Mass.

Rev. Arshag Daghljan, Pastor
Miss Aghavni Arslanian
Reception and Program: 1 p.m.

St. Stephen's Armenian Apostolic Church, New Britain, Conn.

Rev. Sahak Andekian, Pastor
Mr. H. Garabentz
Banquet and Program: 1 p.m.

All Saints Armenian Apostolic Church, Chicago, Ill.

Rev. Archpriest Sarkis Antreassian, Pastor
Dr. Sahag Baghdasarian
Mrs. Hourig Sahagian
Banquet: Saturday, February 13, 1982
Program: Sunday, February 14, 1982, 1 p.m.

St. Hagop Armenian Apostolic Church, Racine Wisc.

Rev. Archpriest Sempad Der Mksian, Pastor
Mr. Percy Sarkisian
Banquet and Program: 1 p.m.

St. Gregory Armenian Apostolic Church, Granite City, Ill.

Rev. Khoren Habeshian, Pastor
Mr. Zohrab K. Tazian
Reception and Program: 1 p.m.

Holy Cross Armenian Apostolic Church, Troy, N.Y.

February 7, 1982
Very Rev. Khajag Hagopian
Program: 1 p.m.

St. Sarkis Armenian Apostolic Church, Dearborn, Mich.

Rev. Archpriest Gorun Shrikian, Pastor
Program to be announced

Sourp Hagop Armenian Apostolic Church, Niagara Falls, N.Y.

February 28, 1982
Very Rev. Khajag Hagopian
Mr. Samuel Yacoubian
Reception and Program: 1 p.m.

St. Paul Armenian Apostolic Church, Waukegan, Ill.

February 21, 1982
Rev. Archpriest Sempad Der Mksian, Pastor
Mr. Nercess Chitjian
Reception and Program: 1 p.m.

"Armenian Americans Should Not Forget They Were Partners in the Establishment of the Seminary Fifty Years Ago," Says Karekin II

Special to *OUTREACH*

by Our Middle East Correspondent

On January 2, 1982, His Holiness Karekin II granted this interview specially for *Outreach*. It took place in His Holiness' Catholicate office, immediately after he had returned from an audience he had granted to 35 American church leaders who are on a fact-finding tour of the Middle East. His Holiness was particularly happy that his first interview of 1982 was for his many friends in America. "How are my friends in America," he asked even before the interview began, "they are in my heart and my thoughts at all times and particularly during this holiday season."

Correspondent: Your Holiness, there is a great deal of activity in America for the 50th anniversary of the Antelias Theological Seminary. In your estimation, what is the main purpose of these celebrations?

His Holiness: The 50th Anniversary, I believe, is a moment of self-awareness and recognition of the nature and the task of the Seminary. For any organization, a moment of recapitulation is healthy and necessary. I consider the Socratic saying, "Know thyself," a source of self-understanding which is the key to any achievement that claims to be valid and creative. And, it is an opportunity to pay tribute to those who have been the architects and builders of 50 years of spiritual, intellectual, cultural, and national service. I believe the 50th anniversary will stimulate a worldwide alert to look ahead to new achievements, new projects and new insights. After all, the Seminary is a living institution and not a historical monument. It is a center where one learns the art of service and looks forward in obedience to God and to our national task of self-preservation and progress.

Correspondent: How do you appraise the on-going work of the Seminary today?

His Holiness: I should say that I feel gratified and deeply indebted to God that despite the difficult, sometimes unbearably hard moments of our community's life in Lebanon during the last four years, the Seminary never stopped functioning. That has been one of the most encouraging aspects of our Catholicosate's life during the last five years. The Seminary, as you know, is now in Bikfaya, where professors and students have conditions more conducive to a contemplative life and intense intellectual life. Antelias, once a quiet suburb of Beirut, has become a part of greater Beirut and therefore crowded and full of activity. The number of students has been steadily rising and during the last four years the student body has consistently been between 50-55 students. The faculty is comprised mostly of clergymen, all members of the Religious Brotherhood, and partly by laymen, some of them being visiting teachers. It is my personal joy and privilege to be associated with the faculty. I teach at the Seminary four hours per week, and this gives me the opportunity to be directly involved with the students, express my personal interest and give direct encouragement to both the student body and the faculty. Archbishop Detev Sarkissian, the Dean of the Seminary, and his assistant spend all their time in Bikfaya, taking care of the needs of the Seminary constantly.

Correspondent: Your Holiness, what do you consider to be the basic needs of the Seminary?

His Holiness: First and foremost, the expansion and improvement of our facilities. The present building was built in 1952 with a very limited purpose in mind—a summer residence for the Catholicos. The Catholicos, and a small number of the Brotherhood and priests used to spend the three months of their summer in Bikfaya. Although at the time we converted this summer residence into a regular Seminary building, we were aware of its limitations, I find the dedication of both faculty and students truly remarkable. They have been carrying on their Seminary life under extremely tight conditions. We lack an auditorium, we lack a library, we lack a students' lounge, and a proper teachers' room. The living quarters are so small that sometimes students are squeezed together in one room. This is not a healthy atmosphere and a change must be imminent. Therefore, you will agree with me that the addition of an annex to the present building, is an urgent need. This will not only contribute

towards the creation of better living conditions, but will also enable us to accommodate a greater number of students. A second and very important need is to provide the Seminary with a solid and permanent source of income—the establishment of an Endowment Fund so that the larger part of our energies and time will be devoted to creative intellectual and spiritual work. Trying to find ways and means for day-to-day survival should not be a primary concern of the Catholicosate. This has been the situation faced by all catholicoses who have preceded us. This is why His Holiness Khoren I and myself, issued an encyclical in January 1980, appealing to our people to bring their valuable assistance toward the fruition of these two projects, namely the annex and the endowment fund.

At this point, Archbishop Detev Sarkissian, Dean of the Seminary, entered the office and joined in the interview.

Correspondent: Your Grace, I have been discussing the Seminary with His Holiness. I wonder if you could expand upon this topic and tell us about the financial status of the Seminary.

Archbishop Sarkissian: Well, I am sure that you have already heard much from His Holiness. However, what I wish to add is that we can no longer delay the implementation of these two projects because the existing conditions directly affect the normal functions and growth of the Seminary. The rapidly rising cost of living will bring the tuition, board and lodging expenses of each student to \$2,500 this year. . .

Correspondent: Your Grace, forgive me for interrupting, but \$2,500 per year seems to be such a small amount compared to American standards.

Archbishop Sarkissian: Yes, however, you must consider the fact that we have teaching priests—vardapets—members of our Cilician Religious Brotherhood, who are not paid on the basis of lay professors. They do their teaching work almost free of charge, as part of their vocation and commitment to the Armenian Church.

His Holiness: What we suffer above all, is the limitation of space. We do not have an auditorium for cultural activities or for general student gatherings. For public functions we always go to the chapel which during the winter is cold. A library as a study place is essential, which again, is not available. Despite all these, the morale of our students is quite commendable. Every Sunday they come to Antelias and join in the singing of the Liturgy. During the Lenten season, they visit the parish churches in Lebanon. This has almost become a tradition now. Recently a group of Seminarians went to Cyprus.

Correspondent: Your Holiness, what is your main expectation from this 50th anniversary celebration?

His Holiness: Before speaking about my expectations, I would like to convey through you, to your leaders, the growing demand that is constantly expressed from the many dioceses under our jurisdiction. It is the demand for prepared community leaders, priests, lay teachers, choir masters or other public community servants. At the present, we cannot meet all these demands. As much as we try to focus our attention on trying to reach out and help our people in their many spiritual and cultural areas of need, our means do not allow us to go forward. Therefore, my primary expectation is to see our people from all over the world participate in this effort for the formation of community leadership. I strongly believe that people's participation is a basic prerequisite for the success of a task of such a magnitude. For, you well know in what difficult times we live in the world at large, viewed in the context of the young people's relationship with the church. Today more than any other time, we see our youth drifting from their church organizations. They are not ready to come forward and enter the ministry or choose a vocation in various aspects of church life. Most of our students are children of families who cannot afford the tuition elsewhere, and therefore, enter the Seminary. I would like to see a stronger motivation in our youth to come to the church and serve. It is not easy to go through a training which requires so much of spiritual and intellectual concentration, particularly in these current times when

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Wide Support For Seminary

(Continued from page 1)

nian, with English narration.

Jubilee Banquet

The celebrations will be culminated with a grand jubilee banquet on April 18, at the Starlight Room of the Waldorf Astoria Hotel. At this banquet Mr. Cleveland E. Dodge, Board member of the Near East Relief, and a founding benefactor of the Seminary will be honored. Near East Relief is the organization which organized and financed the massive relief effort following the Genocide of 1915. Orphanages were set up throughout the middle east for the thousands of children who had been left parentless and homeless. Indeed, Antelias, the site of the Seminary and the Catholicate of Cilicia, was one of the Near East Relief orphanages. Realizing that the Armenian nation had virtually become leaderless and a nation of children, the Near East Relief agreed to the suggestion made by the elderly Catholicos Sahag II, to transform the orphanage at Antelias—no longer needed—into the See of Cilicia, with the first priority being the establishment of a Seminary.

Three Booklets Published

Three booklets, two in English and one in Armenian, are now ready for distribution. Thirty thousand copies of each booklet have been printed.

The Armenian booklet and one of the English booklets, "The Cilician See at Antelias: Fifty Years of Leadership," will be sent out together. The third, "Antelias: Orphanage to Seminary," will be mailed in March.

Catholic Charities to Match Donations

In another encouraging development, Catholic Relief Services, the agency of the Catholic Church specializing in relief, grant-in-aid and development program, will match dollar-for-dollar up to a total of \$35,000, donations made by Armenians in the United States.

The announcement of the Matching Grant Program was made last month by Bishop Mesrob Ashjian, and the Rev. Thomas C. Donlan, O.O., Officer for Public Education of the Catholic Relief Services in New York.

Rev. Donlan noted, "In the past, Catholic Relief Services have helped various projects and endeavors of the Armenian Church and we wish to assist in this current worthy cause."

One of the most interesting group of donations comes from Oklahoma. Several thousand dollars has been raised through the efforts of an Armenian in Oklahoma. Speaking about the Seminary and its needs to many of his non-Armenian friends and clients, prompted many of them to donate; consequently nearly \$8,000 was raised.

Here is a partial, representative list of donations:

Dr. & Mrs. Ara Doumanian . . .	\$100,000.00
Miss Leila Karageuzian	15,000.00
Miss Rosemary J. Reynolds	5,000.00
Mr. & Mrs. Hovsep Hagopian	4,000.00
Dr. & Mrs. Nikit Ordjanian	4,000.00
Mr. & Mrs. Edwards and	
Dr. Alex Sahagian-Edwards	4,000.00
Pastermadjian Brothers	3,000.00
Miss Patsy Brown	1,000.00
Mr. & Mrs. Arys Missakian	500.00
Mr. & Mrs. B.G. Preston	500.00
Joan E. & Marjorie E. Rooney	500.00
Mr. Vahan Kazandjian	500.00
Miss Katherine A. Sinclair	500.00
Dr. & Mrs. George Dermksian	100.00
Miss Anna Abajian	100.00
H & H Dikranian	100.00
Mrs. F. Mardirosian	50.00
Dr. Vartan Vartanian	50.00
Mrs. Joan Gieder	50.00
Mrs. Dorothy A. Urmston	50.00
Mr. & Mrs. A. Jamgotchian	50.00
Mr. Hagop Dakessian	30.00
Mr. V. Giirrigurian	30.00
Mrs. Siran Mouradian	25.00
Miss Arsalus Tahan	20.00
Mrs. Loussik Boyajian	10.00

TRIFLES ?

A little neglect
May breed mischief:
For want of a nail,
The shoe was lost;
For want of a shoe,
The horse was lost;
And for want of a horse,
The rider was lost.

—Benjamin Franklin

Culture Means Growth

(Continued from page 1)

creative challenge. There is, thus, no growth with the passage of time. Even the most fundamental and important cultural item, the language, is treated as a static subject, an end in itself, rather than a means to an end.

Language has the potential for the development of a higher order of human civilization. Such development is made possible through the ability to exchange ideas, transmit knowledge, and to share experiences. As a medium through which people can accumulate knowledge, language provides the opportunity to advance beyond the stage of folk culture to a stage of higher culture. Yet in most ethnic groups, the ancestral language is not used as a developmental tool, but rather as a subject, however important, to be studied and memorized. There seems to be no concept of language as the means through which the arts and sciences are developed, the medium by which creative, intellectual activity grows. The most immediate creative use of the language should be the production of literature, yet in practically all cases, none of the ethnic groups bent on preserving their own culture have produced literature. The most public use of the language seems to be the recitation of poetry, usually by children for the most part unaware of the meaning of their utterances.

In attempting to preserve the culture of their ancestors, the members of an ethnic group often do no more than put the culture in a figurative deep-freeze. They are satisfied with the repetition or reproduction of traditional forms, so that what will be practiced as their ancestral culture 100 years from now will be no different from that practiced 100 years ago. In such a static equilibrium, the culture grows old as time passes it by. As both world society and the embedding environment of the ethnic group changes, the folk culture that is being preserved becomes less and less relevant even to the group itself. The preserved culture becomes a museum piece that even members of the group soon look at from the outside.

In addition to the static, if not stagnant, aspect of such a situation, there is the further problem of ethnocentrism, which in the short term is helpful to the ethnic group, since it maintains a modicum of uniformity within the group, and keeps the culture from changing too much by the elimination of criticism and the discouragement of objective thinking. Ethnocentrism, in fact, is often encouraged because it hinders intercultural relations, and thus retards assimilation. But the price for the short-term gain is a long-term decline in the potential creative and intellectual forces within the ethnic group that could have grown and been nurtured to produce a higher-level culture.

The purpose of an ethnic group's fostering of its ancestral culture must now be called into question. Does the group want growth and creativity? Or is it satisfied with playing the same old cultural record over and over again? After all, the endless repetition of an alphabet and its poetic panegyrics is really nothing more than an admission of the failure to use the language to create literature. The schools produce graduates who speak, read and possibly write the language, but they are not the source of new novels, short stories, plays. Those who create literary works, artistic works, musical works are not those who are put through the formal ethnic cultural mill, but rather individuals who have pursued their own interests.

The pursuit of ethnic culture should have as its purpose not mindless mimicry of the past, but the encouragement of creativity and growth in the culture. The production of new culture embodying a dynamic intellectual development could well afford the group a potential reward far greater than its immediate output. In the New York Times Book Review section (December 21, 1980), Susan Jacoby reviewed a book by Alvin Rosenfeld entitled "A Double Dying; Reflections of Holocaust Literature." In her review, Ms. Jacoby wrote, "Unlike earlier mass disasters, the holocaust was visited upon a largely literate population—a distinction at once so simple and so profound that it is frequently overlooked." That distinction should not be overlooked by any ethnic group, including and especially the Armenians. One of those earlier mass disasters was of course the Great Massacre of the Armenians in Turkey, about which we could truthfully say, "It was a holocaust visited upon a largely illiterate population." It is no wonder that the Jews have written such an immense body of literature about the Holocaust, and the Armenians have written so little about the Massacre.

To produce a body of literature, or of art, or of music requires not only creativity and

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ԳԵՐԵՐՁԱՆԻԿ Տ. ՀՄԱՅԵԱԿ-ՊԵՏՐՈՍ
ՔԷ ԿԱԹՈՂԻԿՈՍ-ՊԱՏՐԻԱՐԻՆ
ՏԱՆԸ ԿԻՆԻԿՈՅ ՀԱՏ ԿԱԹՈՂԻԿԷ
ՀԱՄԱՅՆՔԻ



ECUMENICAL EVENING: On December 29th a special welcoming ceremony by the Armenian Apostolic Church took place at St. Illuminator's Cathedral in New York City, honoring His Beatitude Hemaiahg Peter XVII Ghedighian, Patriarch-Catholicos of the House of Cilicia of the Armenian Catholic Church and Monsignor Nerses Setian who was recently elevated to the rank of Bishop in special consecration ceremonies in Philadelphia. Bishop Setian bears the title "Titular Bishop of Ancira" and is now the Apostolic Exarch for Armenian Catholics of the United States and Canada. Dr. Vartan Gregorian, President and Chief Executive Officer of the New York Public Library, is shown addressing the gathering. Shown in the photo, left to right, are Bishop Mesrob Ashjian, Prelate; His Beatitude; Bishop Setian; Dr. Gregorian, and Mr. Avedis Alashaian, chairman of the Board of Trustees of St. Illuminator's Cathedral.

Դեկտեմբեր 29, 1981ի երեկոն, բոլոր անոնց համար, որոնք կարելիութիւնը ունեցան ներկայ գտնուելու Նիւ Եորքի Ս. Լուսաւորիչ Մայր Եկեղեցւոյ մէջ, ի պատիւ Հայ Կաթողիկէ համայնքի Գերբրջանիկ Հոգեւոր Տէր Հմայեակ-Պետրոս ժէ Տանն Կիլիկիոյ Կաթողիկոս-Պատրիարքին կազմակերպուած հիւրընկալութեան, պիտի մնայ անմոռանալի օր մը, որպէս եղբայրական սիրոյ արտայայտութեան, եւ երկու Հայ համայնքներու միջեւ կապերու ամրապնդման եւ լայն գործակցութեան մը հետեւ կարները պարզող օր:

Գերբրջանիկ Հոգեւոր Տէր Հմայեակ-Պետրոս Կաթողիկոս Պատրիարքը Ամերիկա ժամանած էր հովուապետական անդրանիկ այցելութեամբ մը օրհնելու Հայ Կաթողիկէ համայնքը եւ Մերձաւոր Արեւելքի տաճարներուն հետեւանքով Ամերիկայի օր ըստ օրէ աճող, Հայ Կաթողիկէ համայնքը օժտելու պատշաճ վարչական կազմակերպութեամբ մը եւ ի մասնաւորի, հոգեւոր եւ վարչական պատասխանատուութիւնները գլխաւորող, խոհուն եւ ձեռնբերեց Առաջնորդով մը՝ յանձին Գերայայտաւ Տ. Ներսէս Եպս. Սէթեանին:

Անցեալ Դեկտեմբեր 5ին Արեւելեան-Հիւսիսային Ամերիկայի եւ Գանատայի Առաջնորդ՝ Գերջ. Տ. Մեսրոպ Եպս. Աշճեան՝ Հայ Առաքելական համայնքը եւ Կեդրոնական Վարչութիւնը ներկայացնող պատշաճ շքախոսութեամբ մը, Ֆիլատելֆիոյ մէջ, ներկայ գտնուած էր նորընտիր Առաջնորդին եպիսկոպոսական օժանդակ արտոնութեան, եւ նոյն առթիւ, հրաւիրած էր Գերբրջանիկ Հոգեւոր Տէրն ու Գերապետը նորած Առաջնորդը այցելուելու Նիւ Եորքի Մայր Եկեղեցին եւ իրենց օրհնաբաշխ ներկայութեամբ պատուելու Հայ Առաքելական համայնքը:

Գերբրջանիկ Հոգեւոր Տէրը, որուն կ'ընկերանային բացի նորընտիր Առաջնորդ Սրբազանէն, նաեւ Փեթրսընի Հայ Կաթողիկէ համայնքի ժողովրդապետ Պոտաթանի վարդապետ եւ Նիւ Եորքի ժողովրդապետ Տ. Գրիգոր Վրդ. Կերկէրեան, ինչպէս եւ Նիւ Եորքի, Նիւ Ճըրզի եւ Ֆիլատելֆիոյի Հայ Կաթողիկէ համայնքներէն բազմաթիւ ներկայացուցիչներ, Ս. Լուսաւորիչ Մայր Եկեղեցի ժամանեց երեկոյեան ճիշդ ժամը 7:30ին, եւ գիմաւորութեամբ հիւրընկալ Սրբազան Առաջնորդին, անոր ընկերացող կղերական դասուն եւ ներկայ հաւատացեալներուն կողմէ:

Գերբրջանիկ Հոգեւոր Տէրը նախ առաջնորդութեամբ եկեղեցի դպրաց դասին կողմէ «Հրաշափառ» շարականի երգեցողութեամբ. պատշաճ եւ հակիրճ գոհարանական աղօթքէ մը ետք խօսք առաւ հիւրընկալ Առաջնորդ Սրբազանը եւ բարի գալստեան խօսքերով ներկայացուց Գերբրջանիկ Հոգեւոր Տիրոջ կեանքն ու գործը, պատմեց անոր գաղթական տղու տառապանքներէն վերելքը մինչեւ բարեբաստիկ ընտրութիւնը Կաթողիկէ համայնքի Տանն Կիլիկիոյ Կաթողիկոս-

Պատրիարքութեան, եւ ըսաւ թէ անոր խոհուն հովուապետութեան ներքեւ Հայ Կաթողիկէ համայնքը, հակառակ դանաղան շրջաններու մէջ դիմակալած քաղաքական տաճարներուն, ազգային արժեքներն եւ հոգեւոր վերազարթօնքի օրեր կ'ապրի:

Ապա Գերբրջանիկ Հոգեւոր Տէրը փոխադարձ ողջոյնի խօսքով մը, վեր առաւ սիրոյ եւ գործակցութեան այն ոգին, որ Գերջ. Տ. Մեսրոպ Եպս. Աշճեանի անձին ու գործին միջոցով կ'արտայայտուէր: Ան ըսաւ թէ երկու քոյր համայնքներուն միջեւ այս զգացումը փոխադարձ էր եւ հրամայական, կարեւոր ազդովին դիմակալելու համար Սփիւռքեան պայմաններու ներքեւ մեզ շրջապատող եւ կլանելու ճգնաժամը տաճարներն ու սպառնալիքները:

«Հայր Մեր»ի խմբական երգեցողութենէն վերջ, Գերբրջանիկ Հոգեւոր Տէրը տուաւ իր օրհնութիւնը եւ կատարեց իր շնորհաւորական մաղթանքները:

Ապա բոլոր ներկաները, դպրաց դասի «Ուրախ լեր»ին երգեցողութեամբ առաջնորդութեան Եկեղեցւոյ Սրահը՝ ուր իրենց ի պատիւ Եկեղեցւոյ խնամակալութիւնը եւ Օժանդակ Տիկնանց միութիւնը պատրաստած էին հիւրասիրութեան կոկիկ սեղան մը:

Սրահէն ներս խօսք առին Եկեղեցւոյ Հոգեւոր Հովիւ՝ Արժնպ. Տ. Մուշեղ Ա. Քհնյ. Տէր Գալուստեան, Հոգաբարձութեան ատենապետ՝ Պրն. Ա. Աւաշայեան, Նիւ Եորքի Հանրային գրադարանի վարիչ Պրն. Աւարդան Գրիգորեան եւ Հիւսիսային Ամերիկայի Հայ Կաթողիկէ համայնքի նորընտիր Առաջնորդ Գերջ. Տ. Ներսէս Եպս. Սէթեան, որոնք այս գեղեցիկ եւ եղբայրական սէրն ու գործակցութիւնը արտայայտող պատեհութեան առընչութեամբ յայտնեցին իրենց անխառն հրճուանքը: Ներկաներու աջահամբոյրէն եւ հաճելի երեկոյէ մը ետք, որուն ընթացքին հիւրընկալ Սրբազան Հօր նուիրուեցաւ Ներսէս Երանայի 800ամեակի յիշատակի մետալը եւ խմբովին երգութեամբ նաեւ «Կիլիկիա» ազգային մաղթերգը, ներկաները բաժնուեցաւ հոգեւոր լիացած եւ քաղցր յիշատակներով:

**STOP
LOOK
READ**

The Bible contains the answer to every need of the human heart.

- Calendar of Events**
- Saturday, February 6**
Feast of Light, Waldorf-Astoria.
- Sunday, February 14**
Seminary Day.
- Monday-Tuesday, February 15-16**
Sts. Ghevontians, Springfield, Mass.
- February 19-21**
Cultural Weekend, Mansfield, Mass.
- Wednesday, February 24**
A. Terzian lecture, "Armenian Numismatics" - at Prelacy.
- Sunday, February 28**
Benefit Performance of VARTANANK.
- Saturday, March 6**
Seminar, Watertown, Mass.
- Wednesday, March 10**
Lenten Lecture: Rev. Gregory Keoseyan, at Prelacy.
- Sunday, March 14**
Musical Armenia - Ara & Tsoline Gevorkian, Carnegie Recital Hall.
- Saturday, March 20**
"What Women Can Do in the Church," Seminar at Prelacy.
- Friday, March 26**
Art Auction, Sts. Vartanantz Church, N.J.
- Saturday, April 10**
College Student Night at Prelacy.
- Sunday, April 18**
Seminary Jubilee Banquet, Waldorf-Astoria, N.Y.C.
- Saturday, April 24**
Armenian Martyrs' Day.
- Wednesday, May 5**
Mothers' Day Luncheon, N.Y.C.
- Tues-Fri., May 11-14**
NRA-82, Watertown, Mass.



ՄՈՒՇԵԶ ԳԱԼՇՈՅԵԱՆ

Մուշեղ Գալշոյեանի մահուն առաջին տարիելիցին առթիւ, Կիրակի, 25 Հոկտեմբերին, Կաթնաղբիւր գիւղի գերեզմանատան մէջ տեղի ունեցաւ յատուկ հոգեհանգիստ: Այդ առթիւ օրհնուեցաւ նաեւ հանգուցեալին դամբարանը, գործ՝ քանդակագործ Եւրա Պետրոսեանի:

Յուշարձան-դամբարանը հիմնականին մէջ սեւ տարածութիւն մը ունի, վրան՝ տապանաբար մը՝ Մուշեղ Գալշոյեան երկաթաղբի արձանագրութեամբ: Յուշարձանի մէջ անկիւնին կը բարձրանայ քառակուսի սիւն մը՝ որուն երկու երեսներուն վրայ քանդակուած են Ֆետայի մը եւ մտաւորական մը:

Պարզ, բայց ուժեղ անհատականութեամբ օժուն Յուշարձան մը, պատշաճ յարգանքի տուրք՝ լեռնային Սասունի հոգեգաւակ Մուշեղին:

Moushegh Kalshoyan Memorial Evening

A group of artists, actors, directors and literature lovers came together on the evening of November 20th at the Prelacy, to remember Moushegh Kalshoyan, the Soviet Armenian writer who died accidentally in the summer of 1980. The evening brought to life the memory of this great writer, as Arevig Caprielian, Harout Tirakian, Norig Hovsepian and Aris Sevag introduced one of the works of Kalshoyan in a dramatic reading.

ՅՈՎՍԷՓ ՅԱԿՈՒԲԵԱՆ

Կորսնցուցիչը մեր բարեկամը:

Կիրակի, 27 Դեկտեմբերին, առաւօտեան ժամերուն, սրտի տագնապի զոհ զնաց Պէյսայտի Ս. Սարգիս Եկեղեցւոյ Հոգաբարձութեան անդամներէն եւ Առաջնորդարանի նուիրեալ բարեկամ Յովսէփ Յակոբեանը:

Հանգուցեալը ծնած էր Տիգրանակերտ, թուականէս 72 տարի առաջ: Ապրած էր որրութեան եւ քաղաքի տառապանքը, մինչեւ հասած էր Բարիզ, եւ, վերջապէս Նիւ Եորք, ուր, իր սիկնոյ՝ Ծուշիկի հետ ստեղծած էր բարեկեցիկ կեանք: Տասը տարիէ ի վեր հանգստեան կոչուած էր, բայց կեանքը ամբողջութեամբ նուիրած էր իր ազգին ու Եկեղեցիին: Անանուն բազմաթիւ բարերարութեանց կարգին, Յովսէփ իր սիկնոյ՝ Ծուշիկի հետ, հաստատած էր Առաջնորդարանին Ս. Ներսէս Երանայի Գրադարանը, մեկենաս եղած էր բազմաթիւ հրատարակութեանց: Իր մահէն շաբաթ մը առաջ՝ հոգով-սրտով կազմակերպած էր իր եկեղեցւոյն Հայ շաբաթօրեայ վարժարանի ճաշկերոյթը՝ հիւրասիրելով եւ պատուելով ծնողք եւ աշակերտութիւնը:

Ինչպէս պատնէշի վրայ, բարի, համեստ, անաղմուկ, քաղցր ու բարի յիշատակ մը թողլով զինք սիրողներուն սրտին տաք անկիւնը:

Յուշարձանութեան կարգը կատարուեցաւ Չորեքշաբթի, 30 Դեկտ. 1981ին, Պէյսայտի Ս. Սարգիս Եկեղեցւոյ մէջ, նախագահութեամբ թեմիս Առաջնորդ Սրբազան Հօր՝ Տ. Մեսրոպ Եպս. Աշճեանին, որ խօսեցաւ նաեւ դամբանակար՝ վեր առնելով հանգուցեալին անձը եւ նկարագրին ցայտուն գիծերը:

Խմբագրութիւնս, յանուն Առաջնորդ Սրբազան Հօր, Ազգային Իշխանութեանց եւ Առաջնորդարանի Տիկնանց Միութեան իր խորազգաց ցաւակցութեանն էր յայտնէ հանգուցեալի այրիին՝ Տիկն Ծուշիկի Յակոբեանին եւ Ս. Սարգիս Եկեղեցւոյ համայնքին:

Լոյս մշտնջենի իր յիշատակին:

Cultural Weekend
"Parentan II"

To Raise Funds for
Prelacy Educational Program

February 19, 20, and 21
Sheraton Mansfield Inn
Mansfield, Mass.

Parentan II Weekend package includes: three days, two nights, two dinners, two breakfasts. Also, a reception on Friday evening, an Armenian play, Armenian pool party and SATURDAY night dance, art exhibit by artists Sumbat Kiureghian and Garabed Saljian, Video Projection of Armenian films and bookfair.

Saturday/Sunday plan includes: Armenian play, Armenian pool party, one dinner, Saturday night dance, art exhibit, video projection of Armenian films and bookfair.

Reserve early. \$225 for the weekend package for two persons; add \$135 for triple occupancy. Saturday/Sunday for two persons, \$150. Add \$75 for triple occupancy. Saturday night dance only \$10.00 donation.

Send \$25.00 deposit per person, payable to Armenian Apostolic Church of America and mail to: Sts. Vartanantz Armenian Apostolic Church, 402 Broadway, Providence, Rhode Island 02909.

Prelacy's annual raffle drawing will take place during this weekend. Raffle tickets are available from the Prelacy. Call (212) 689-7810.

Sponsored by the
Prelacy's Ways and Means Committee

Armenia
Past and Present
by Elisabeth Bauer
Published by the Prelacy
A beautiful hard-cover book,
with full color photos, maps,
and rich text.
Available at the Prelacy.

Meet ANEC

(Continued from page 2)

very concrete terms. For example, it was noted that Armenian school graduates were unable to continue their studies. To meet the needs of these secondary school students, ANEC founded the Siamanto Cultural Academy of N.Y., in September of 1981, under the direction of Dr. Stephen Checkosky who heads a staff of well-known scholars in every area of Armenian studies. Another example of ANEC's commitment to serving diverse student needs, is the creation of "satellite schools" in regions where centrally located schools are beyond the reach of many families who wish to send their children to Armenian school. In addition, to satisfy the recognized need for group identity among students, ANEC initiated and implemented the system-wide Student Festival concept, in which hundreds of Armenian school students gather in gigantic celebrations.

It is through personal dialogue that the short and long range goals of ANEC will be met: to prepare relevant curricula for the needs of a diverse school population; to implement these programs with current teaching aids (audio-visual aids, graded curricula, activity projects, etc.), and to gradually increase accountability of all schools in the system to the Committee, by creating uniform programs and by centralizing functions, system-wide. A vigorous teacher training program at the local and regional levels was instituted during the 1981-82 academic year. Under a special endowment from ANEC's parent organizations (Prelacy and A.R.S.) the Teacher Skills Improvement program was developed and implemented by Mr. Michael Mirakian and the Executive Coordinator.

Perhaps the primary reason for the success of the Armenian National Education Committee is the membership of the Committee itself. Composed of young, energetic, bilingual professionals, this Committee pursues pragmatic solutions to educational problems.

The members of the Armenian National Education Committee are:

The Prelate, His Grace Bishop Mesrob Ashjian, President, whose vast background and experience in Armenian intellectual, spiritual and educational life brings valuable insights into community educational needs. Deeply committed to the imperatives of Armenian education, His Grace places his well-known scholarly and administrative resources, and his boundless energies at the disposal of the Committee.

Dr. Khachig Tololyan, Chairman, is a professor of English Literature and of Comparative Literature at Wesleyan University in Connecticut. Dr. Tololyan's writings have frequently appeared in both Armenian and English language publications in the U.S. and abroad. Public speaking and lecture engagements also crowd his schedule. Dr. Tololyan is currently on leave from ANEC chairmanship, but remains active in such areas as production of publications (a project in-progress is the compilation of a historical atlas in English) and in lecturing on the history of Armenian literature at the ANEC Siamanto Academy in N.Y.

Dr. Ashot Merjianian, vice-chairman and acting chairman, is a professor of Chemistry at William Paterson College in New Jersey. Dr. Merjianian has often served on a number of Prelacy educational projects and committees; he presently heads ANEC Armenian history sub-committee, besides meeting his many duties and responsibilities as ANEC chairman.

Mr. Garbis Kazanjian, the secretary of the ANEC executive, is presently engaged in the active New York business scene. Formerly, he served as editor of the "Nor Gyank" Armenian-language newspaper of Beirut. As half of the ANEC public relations team, Mr. Kazanjian draws on his journalistic experience to enable ANEC to reach the community at large.

Mrs. Berjouhi Zobia can claim many years of devoted service to the Armenian Relief Society, both in the U.S. and in her native Beirut. Mrs. Zobia is a former language teacher and is now a health services administrator, presently employed as an internal finance auditor, by Flower hospital in New York City. Mrs. Zobia brings her background of expertise and experience to bear on her position as the newly-elected treasurer of ANEC. She also serves as chairwoman of the Budget and Finance sub-committee and as a Board member of the Siamanto Academy.

Miss Hasmik Sarhadian, the former ANEC treasurer, is a professional pharmacist, currently employed in New York City. Miss Sarhadian is a graduate of the Palandjian Jemaran of Beirut and plans to

utilize her background in Armenian literature in organizing and editing the ANEC student publication, *Haigag*.

Professor Oskey Cascone is the liaison member serving the Armenian Relief Society Regional Executive and ANEC. Mrs. Cascone is Assistant Professor and Director of the Learning Resource Laboratory for Nursing at Rhode Island College. Her experience with the production of audio-visual teaching aids will be placed at the disposal of that ANEC sub-committee, which Prof. Cascone heads.

Mr. Albert Bagian is a well-known U.S.-born Armenian businessman and philanthropist. Mr. Bagian has served the Armenian community, first in his native Philadelphia and then in the national Armenian community, through the Church, the Armenian Relief Society and other Armenian institutions. Over the decades of service to those institutions, Mr. Bagian has assumed the role of quiet leadership in Armenian community and cultural life.

Dr. Steve Checkosky is a specialist in clinical psychology with many years of teaching experience to his credit. Dr. Checkosky's current position is that of District Manager for Employment Research, at the Metropolitan area headquarters of the American Telephone and Telegraph Corporation. Dr. Checkosky has served on various ANEC sub-committees in the past and at present is the Director of the ANEC Siamanto Academy, as well as its lecturer in Armenian history.

Mrs. Kayane (Betty Ann) Karabashian is a public relations specialist in her native Philadelphia, who helps to guide the ANEC publicity-promotional team. A number of innovative promotional and community outreach programs have been initiated by ANEC during Mrs. Karabashian's tenure.

Mr. Michael Mirakian is the Acting Assistant Principal of William Howard Taft High School in New York City. Mr. Mirakian possesses a background of many years' experience in various facets of education, including college preparation programs and the use of television as a teaching tool. Born and raised in New York City, Mr. Mirakian has served the Armenian Church as choirster, deacon, Sunday School director and at present is the director of ANEC's Teaching Skills Improvement Project, a system-wide training program.

Acknowledging the place and importance of theory in its functions, ANEC has chosen to base its work on action programs. In the decade of the 80's ANEC seeks new pathways of reaching every Armenian child and of motivating him towards a desire to learn the language and life of his ancestors. The membership of ANEC unanimously states, "We rededicate ourselves to a new direction, to new educational concepts and the psychological approach to teaching the Armenian language and culture." The Armenian National Education Committee wants to make a difference!

Culture Means Growth

(Continued from page 4)

intellect, but the idea of the process of growth as fundamental in culture. It is not enough to concentrate on the objects of a culture from the past. Such activity is stultifying. Even those culture objects and traits being transmitted to the new generation has to be created in their time. Only a dynamic cultural process can properly serve a society. To preserve the old forms to the detriment of producing new ones can only stunt the growth of an ethnic group. This, however, does not mean the elimination of tradition, which, after all, is the common heritage of any group, but it does mean the active encouragement of innovation among the rising generations. A national culture can grow and develop only if each generation adds its own unique contribution to it, so that at the death of that generation, the culture will not be the same as at its birth, but will be greater and better.

Folk culture is the common behavioral complex that identifies and unifies an ethnic or national group, but it does not provide growth or the promise of survival. The development of a higher-level culture not only provides a society with growth but almost always holds out the promise of cultural survival, if not physical. Lecomte du Nouy in his book, "Human Destiny," referring to certain ancient civilizations, wrote the following: "Some of them [civilizations] are still remembered by treasures of art and beauty which time will not always respect, but their most precious contribution was an immaterial, and therefore, we may hope, immortal heritage: our esthetic, abstract, moral, and spiritual ideas."

To try to provide the environment and means to create a higher ethnic culture in the United States may seem like an impossible task, and indeed, it may be. That could be the very reason we stick to the folk culture, and do not attempt to instill the sense of growth and creativity and change necessary to the production of a higher-level culture. If it is truly impossible to go beyond anything but folk culture in the United States, then all ethnic groups here are doomed to eventual disappearance. If, however, there is any possibility at all to develop a creative and intellectual ethnic culture, embodying literature and the arts, then our future is in our own hands.

Interview with Karekin II

(Continued from page 4)

worldly interests and attractions have become so powerful through various means and mass media. In the past 50 years, it is remarkable to realize that the Seminary has given our nation three Catholicos, 24 bishops and archbishops, 58 vartabeds, 96 married priests and 216 lay teachers and choir masters. Just look around in the United States of America. How many graduates of this Seminary have been working in the last four decades within our Armenian community in both the U.S. and Canada, and in both jurisdictions of Etchmiadzin and Cilicia. You will then realize to what extent this Seminary has been helpful to our beloved Armenian Community all over the world. Therefore, I will conclude by simply stating my few expectations from my people in the United States and Canada:

1. To see a greater degree of dedication towards this common cause of contributing towards the development of Church and community leadership. The Armenian American community has brought its great share in the organization of this institution fifty years ago. Therefore, after reaping the fruits of 50 years of hard work and service, at this point of self-evaluation, I appeal to you to *rededicate* yourselves by contributing towards a brighter future.
2. I appeal to you, to do your utmost, each in his or her own way and capacity, to come forward and to contribute to this noble task, which I believe, is inherently related to our own growth in our Christian consciousness and national sense of belonging. Let no one consider him or herself an outsider. By contributing to the fulfillment of these two projects, means to put one's own signature in the common book of our current history. You cannot imagine how deeply impressed I was to hear from your prelate, Bishop Mesrob Ashjian, himself a graduate of this Seminary, about the lively interest that has been created in the U.S. towards the 50th anniversary of our Seminary. Armenian Americans should never forget that they were direct partners in the establishment of the Seminary 50 years ago, as the history of the Seminary tells us. They joined hands with the Near East Relief Foundation to turn an orphanage into a seminary, and through the seminary into a church center like the Catholicosate of Cilicia, reorganized and revitalized in Antelias in 1930. How can we move forward and help the Seminary become *The Center* which our people deep in their hearts want it to be? It is now *your turn* to answer my question.

FEAST OF LIGHT

Saturday, Feb. 6, 1982
Waldorf Astoria Hotel

Presented by the Prelacy Ladies' Guild

Call Prelacy for Tickets

BENEFIT PERFORMANCE

of

VARTANANK

a historical play written and directed by
DR. HERAND MARKARIAN

Presented by the THEATRICAL GROUP OF

HAMAZKAINÉ ARMENIAN CULTURAL ASSOCIATION

February 28, 1982

2:30 p.m. at
Fashion Institute of Technology
227 W. 27th St., New York City

For tickets contact:

Jessica Monookian, (212) 539-7888 (after 7 p.m.)
Adelina Galo, (212) 261-5638
Suzanne Hagopian, (212) 544-1727
Sophie El Sayed, (201) 461-6429
Norig Checkosky, (201) 842-9026
Mary Anne Barsamian, (201) 947-6917.

- ԳՐԱՏԱՆ ԱՆԿԻՒՆԸ**
- Առաջնորդարանիս գրատունը վերջերս ստացած է հետևեալ հրատարակութիւնները:--
- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------|--------------|
| | <i>Տոլար</i> |
| 1. Հայկ. Համայնագիտարան, Երբ հատոր | 25.00 |
| 2. «Հասկ» Հայագիտական տարեգիրք, նոր շրջան, Ա. Տարի, լրիվ տ. Թղթակազմ | 18.00 |
| 3. Ռազմիկ Դաւոյեան, «Պոէմներ» | 6.50 |
| 4. Ռազմիկ Դաւոյեան «... մինչեւ Որ հասնես նախապապերիդ» | 1.00 |
| 5. Ճոն Կիրակոսեան, «Բուրժուական Դիւանագիտութիւնը եւ Հայաստան | 7.50 |
| 6. David M. Lang, The Armenians: People in Exile | 28.00 |
| 7. Prof. B. Munschen, "Are the Turks Europeans"? | 3.00 |
| 8. Ս. Վարժապետեան 'Հայերը Լիբանանի մէջ Բ. եւ Գ. հատորներ' Լաթակազմ 50.00 Թղթակազմ 30.00 | |
| 9. "The Armenian Genocide: The First Holocaust of the 20th Century," The Armenian Commemorative Committee of San Francisco, Calif. | \$22.50 |

- ՅԱՏՈՒԿ ՎԱՃԱՌՔ**
- Հետեւեալ գրքերէն ապսպրանք կատարող իրրեւ նուէր պիտի ստանայ Ա. Չոլաքեանի «Նոր Չայն Նոր Արձագանգ» գեղատիպ հատորը:
- | | |
|--------------------------------------------------|-------------|
| 1. Մանուէլ Մարութեան, «Փակուած Վարագոյրին առջեւ» | 15.00 |
| 2. Մինաս Մինասեան, «Ա. ու Բ» Հանգեցէք մինչեւ | 10.00 տոլար |
- ապսպրանքներու համար աւելցնել 1.00 տոլար առաքման ծախս, իսկ 10.00 տոլարէն վեր ապսպրանքներու համար 2.50 տոլար: