

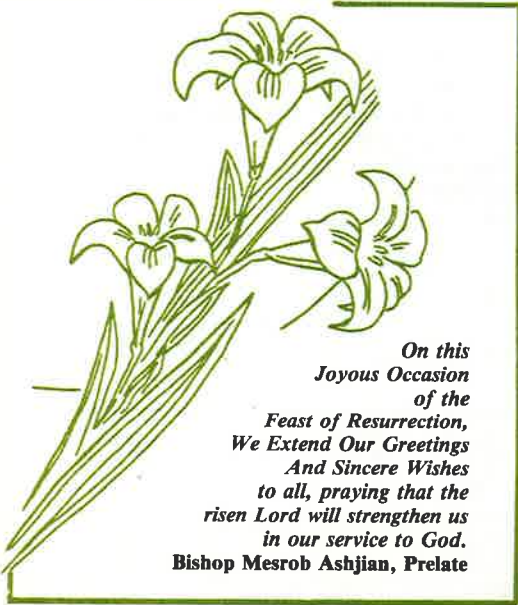
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Outreach

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

Volume IV, Numbers 11-12
March-April 1982



On this Joyous Occasion of the Feast of Resurrection, We Extend Our Greetings And Sincere Wishes to all, praying that the risen Lord will strengthen us in our service to God.
Bishop Mesrob Ashjian, Prelate

Seminary Day Observed by Prelacy Parishes

Seminary Day was observed in all parishes under the jurisdiction of the Prelacy of the Armenian Apostolic Church of America, on Sunday, February 14. The observance was part of the celebrations planned to commemorate the 50th anniversary of the Armenian Theological Seminary in Lebanon.

Divine Liturgy was celebrated in all parish churches and the sermon of the day was dedicated to the work and achievements of the Seminary. Following Mass, a special Requiem Service was offered during which time prayers were said for the deceased Catholicoi, benefactors, teachers and students of the Seminary. Names of deceased clergy who have served in our Prelacy were mentioned separately.

Following church services, special Seminary Day programs took place, focusing on the Seminary as an institution of service and center of education. A slide presentation prepared by the Jubilee Committee under the directorship of Dr. Herand Markarian, was shown.

Guest speakers assigned to each community, introduced the life and work of the Seminary, urging community members to once again involve themselves in a cause which needs attention and concern.

Bishop Mesrob Ashjian, Prelate, visited the Montreal community where he celebrated Mass and presided over the Seminary Day celebrations.

14 ՓԵՏՐՈՒԱՐ

«Դպրեվանքի Օր»ուան փառաշուք նշումը

Հիւսիսային Ամերիկայի Արեւելեան շրջանի եւ Գանատայի Կիլիկիան Թեմի Ազգ. Առաջնորդարանը ամիսներ առաջ, ընդառաջելով Կիլիկիոյ Կաթողիկոսութեան զոյգ Վեհափառներու Սրբատու Կոնդակին, ընթացիկ տարւոյս Փետրուար 14-ը հռչակած էր «Դպրեվանքի Օր»:

Եւ իսկապէս, Փետրուար 14-ին, Ամերիկահայութեան Արեւելեան Թեմը, հիւսիսէն-հարաւ, համատարած կերպով ապրեցաւ «Դպրեվանքի Օր» մը:

Կանխածրագրուած յայտագրի համաձայն, նոյն օրը՝ Կիրակի 14 Փետրուարին, Ամերիկահայ 16 կեդրոններու մէջ, առաւօտեան մատուցուեցաւ Սուրբ Եւ Անմահ Պատարագ: Թեմիս Առաջնորդ

Jubilee Banquet for Seminary Set for April 18; C. E. Dodge to be Honored

Cleveland E. Dodge: A Lifetime of Service



Cleveland E. Dodge

Cleveland E. Dodge, son of Cleveland H. and Grace Parish Dodge, was born in New York City in 1888. He and his twin brother, Bayard, were educated at the Browning School in New York, and graduated from Princeton University in 1909. Bayard later served as President of the American University of Beirut for 25 years.

After travelling around the world for some time, Cleveland Dodge, spent five years learning the copper mining business, mostly at Phelps Dodge properties in Arizona and partly at the New York office.

He spent six months on the Texas border with Squadron A, New York Militia, during the Mexican conflict, and two years with the 304th Artillery Regiment during the First World War. After the War he spent several years in the Reserves, but resigned in 1927 with the rank of Major.

Returning to New York he joined Phelps Dodge Corporation, and after a year at the Arizona head office, moved to be permanently in the New York office.

Mr. Dodge became interested in a number of organizations including the YMCA of Greater New York and acted as President from 1925 to 1935.

Mr. Dodge's father was a founding member of Near East Relief, the organization which during the turmoil of World War I raised more than \$116 million dollars for relief work in the Near East. It was through the efforts of the Near East Relief that thousands of Armenian orphans were gathered and cared for after the massacres of the Armenian people in Turkey. The Dodge family has continued to be active in the Near East Foundation, the successor of the Near East Relief. Mr. Dodge himself has served as President, Chairman of the Board, and is now Honorary Chairman.

Other philanthropic organizations which Mr. Dodge has served include: Teachers College, Columbia University, Protestant Council (now the Council of Churches), International House, American Museum of Natural History, Bronx Planning Board, Riverdale Neighborhood Association, Riverdale Presbyterian Church, Princeton University, Laura Spellman Rockefeller Foundation, and the William T. Grand Foundation.

Married to Pauline Morgan Dodge in 1919, the Dodges have three children, eleven grandchildren and nineteen great-grandchildren.

"No private enterprise ever undertaken by Americans and in the name of America has accomplished more to arouse, in the minds and hearts of all the peoples of the countries in which this organization has carried on its operations, a sincere regard and even affection for America. They have seen in this service a demonstration of a practical consciousness of brotherhood and good will toward all peoples. Those who dwell in the Near East have been impressed, through the work of this Committee, with what they regard as the true spirit of our people. They have not been able to detect in its years of service any ulterior motive, taint of politics, territorial ambitions, bid for spheres of influence, or sectarian propaganda. They can see embodied in the fifteen years of disinterested operations, the sincere desire and purpose to render help to peoples in extreme need, and to give it without expectation or even the possibility of return in anything except the expressions of gratitude from those helped and the consciousness of having responded to a call to duty."

President Calvin Coolidge
Speaking about Near East Relief

ՀԻՄՆԱԿԱՆ ՍԿՋՐՈՒՆՔ ԱԶԳԱՅԻՆ ՏՈՒՐՔ

«Ազգային Սահմանադրութիւն Հայոց»ը մշակողները, սակէ դար մը առաջ, Հայ Ազգային եկեղեցւոյ պատկանող ժողովուրդին համար պատրաստած են օրէնքներու գրքոյկ մը, այդ օրէնքով վարելու համար համայնքին յատուկ գործերը: Այդ սահմանադրութեան մէջ պարզ եւ յստակ սահմանուած են ժողովներու իրաւունքներն ու պարտաւորութիւնները Ազգին հանդէպ: Այդ սահմանադրութիւնը, դար մը ետք, որքան ալ շատ բան կորսնցուցած ըլլայ իր ձեւէն եւ բովանդակութենէն եւ շատ բան ժամանակավրէպ համարուի այսօր, սակայն հիմնական նշանակութիւն ունեցող իր սկզբբունքներուն եւ ոգիին մէջ տակաւին կը մնայ առողջ, ինչ որ կը բաւարարէ մեր այսօրուան պահանջները:

«Սահմանադրութեան» մէջ մասնաւոր նշանակութիւն ունին «Հիմնական Սկզբբունք»ները, ուր յստակ կերպով ճշդուած են Ազգին եւ Ազգի զաւակներուն փոխադարձ իրաւունքներն ու պարտաւորութիւնները: Ներկայ յօդուածը նկատուի «Հիմնական Սկզբբունք»ներուն միայն առաջին երեք յօդուածները:

«Հիմնական Սկզբբունք»ներուն Ա. յօդուածը կ'ըսէ. — «Ազգին ամէն մէկ անհատը առ ազգն պարտաւորութիւններ ունի: Ազգն ալ իր կողմէն առ ազգային ամէն մէկ անհատ պարտաւորութիւններ ունի: Դարձապէս ամէն մէկ անհատ իրաւունքներ ունի ազգէն եւ Ազգն՝ անհատներէն»:

«Ուստի Ազգն ու ազգային փոխադարձ պարտոք կապուած են իրարու հետ, անանկ որ մէկից պարտաւորութիւնը միւսին իրաւունքն է»:

Ասկէ, պարզ հայերէն մը իմացողին համար դժուար չէ հասկնալ թէ Ազգը եւ ազ-

The year-long celebrations marking the 50th anniversary of the Armenian Theological Seminary in Antelias, Lebanon, will be culminated with a Golden Jubilee banquet on Sunday, April 18, at the Waldorf Astoria Hotel, at 1:30 p.m.

In addition to celebrating the fiftieth anniversary of the Cilician See's Seminary, the Jubilee Banquet will honor Mr. Cleveland E. Dodge, who has been President, Chairman of the Board of Directors, and currently Honorary Chairman of Near East Relief and its successor organization, Near East Foundation. Both organizations were instrumental in the establishment of the Seminary.

Rev. John Sutton, current President of Near East Foundation, will offer the invocation. Dr. Richard G. Hovannisian, Professor of History at the University of California (Los Angeles) and Associate Director of the G.E. von Grunbaum Center for Near Eastern Studies, will address the gathering about the Near East Foundation and its relationship to the Antelias Seminary.

Dr. Vartan Gregorian, President and Chief Executive Officer of the New York Public Library, will speak about Mr. Dodge, highlighting his contributions to the Armenian people through his and his family's long association with the Near East Foundation.

Bishop Mesrob Ashjian said, "Besides the joyful celebration of fifty years of service by the Seminary, the primary purpose of this Jubilee Banquet is to honor Cleveland E. Dodge, whose family through their ties with the Near East Relief and Foundation have supported the work of the Seminary since its infant years."

Bishop Ashjian emphasized that this banquet is not a fund-raising function. "Throughout our Jubilee activities," said Bishop Ashjian, "it has been our purpose to enlighten the public about the work and activities of the Seminary. The three booklets which the Jubilee Committee published are intended to inform the public about the history and current work of the Seminary."

Two of the booklets have postage-paid envelopes bound into the center portion. Anyone wishing to donate funds for the Seminary may do so with those envelopes, or by mailing donations to the Cilician Foundation/Armenian Apostolic Church of America, 138 East 39th St., New York, N.Y. 10016.

Dr. Herand Markarian, chairman of the Jubilee Committee, stated, "A large number of officials, dignitaries, and friends of the Dodge family and the Near East Foundation will be in attendance in order to honor Mr. Dodge and to participate in the celebration of the Seminary's 50th anniversary. Near East Relief," continued Dr. Markarian, "has played such an important role in the establishment and the formative years of the Seminary that the history of the two for a period of time are intertwined. We hope that a large number of Armenians from the metropolitan New York area and beyond will be present to honor this 94-year-old gentleman."

The Jubilee Committee, under the auspices of Bishop Mesrob Ashjian, Prelate of the Armenian Apostolic Church of America, began planning the Jubilee celebrations last year. This gala banquet will end the year-long activities.

Tickets for the banquet, priced at \$50. per person, may be obtained by contacting the Prelacy, (212) 689-7810.

Postal Service? or Business?

It seems to us that ever since the politicians in Washington decided that the U.S. Postal Service should be a *business* rather than a *service*, the quality of service has been slowly declining while costs to consumers have been rapidly increasing.

The latest increase, which was decided last Christmas Eve by the U.S. Postal Service Board of Governors, is a serious threat to us and to every non-profit organization. Without prior warning, and without any opportunity for recourse, the postal rate for non-profit class was more than doubled.

Since the earliest times, Man has needed the services of some kind of a system for the transmitting of information. Early courier systems for governments were organized in the Persian Empire under Cyrus, as well as in the Roman Empire and medieval Europe.

The United States system was derived from a service which had been established in the colonies by England, but the postal system concept as we know it today was begun by Benjamin Franklin in Philadelphia. For more than 200 years its sole purpose of existence has been to provide a service to the public, dedicated to keeping the people informed — an important function in a democracy.

As the years went by, the postal system added services, always because of a *need* felt by the public. For instance, the concept of postal money orders began in 1864 in response to a need for sending money to soldiers during the Civil War. The bottom line was always *service*, not profit.

Now, we and other non-profit organizations are seriously threatened by this latest increase. Many organizations are going to have to cut-back on the amount of literature mailed; some may have to discontinue publications permanently.

For us, the Armenian Church, the mails our vital. Our people are so widely scattered that it is the only link available to us.

We ask all of our readers to immediately write to their representatives and senators in Congress expressing opposition to this unprecedented increase in non-profit postal rates. If everyone in the country speaks out, the message will be heard.



EASTER THOUGHTS

Come See, Go Tell:

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you."

Matthew 28:6-7

Burdens Roll Away:

"And they found the stone rolled away from the sepulchre."

Luke 24:2

Faith Not In Vain:

"And if Christ be not risen, then is our preaching vain, and your faith is also in vain."

I Corinthians 15:14

Seek Things Above:

"If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Colossians 3:1

OUTREACH

Bishop Mesrob Ashjian, Prelate

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

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LETTERS TO THE EDITOR

To the Editor:

In his article, "Culture Means Growth," [See OUTREACH, February 1982], Pierre Papazian identifies an important problem confronting Armenian-Americans. Though it is a problem that has a theoretical dimension, it is by no means just an abstract problem, and I'd like to add my own emphasis to his.

As Mr. Papazian points out, "folk culture" is that part of culture which is easiest to retain. It may be difficult to cook a good *topig* or dance a graceful *shourchbar* (in fact, I'm so clumsy as to be able to do neither), but it is a difficulty that can be overcome by *individual* effort, and the rewards are very clear, immediate and personal. The advantage of folk culture is the directness of its benefit. Practicing it, one eats better, lives a warmer social life alongside those who celebrate the same folk-cultural events, and one also gets the benefit of being marked as different, as not bland, as not . . . well, homogenized. Most of the immediate psychological rewards of being ethnic in today's America come as "payoffs" to folk cultural behavior, which connotes differences but not freakishness, warmth of fellowship, etc.

Like Mr. Papazian, I would celebrate the resurgence of a commitment to folk culture in the past two decades among Armenian-Americans, but like him I want to say that it is simply not enough. The danger in being satisfied with folk-culture as a way of being ethnic in America is that we will become, in our own eyes and in those of Americans, a curiosity, something like the Apache or the Navajo Indians: quaintly interesting, marked by differences in cuisine or customs or rites of celebration, but in the end *static*, left-behind. I would hate to see Armenian-Americans living actively, as contemporary men and women, in the American world, and then stepping into a museum-show, to play-act at being Armenian. Perhaps all this sounds harsh, but I believe that an exclusive emphasis on folk-culture leads just to that. And because I believe that, I think Mr. Papazian's title, "Culture Means Growth," is very much on target.

I am writing you not just to add my voice, in vigorous agreement, to his voice, but to emphasize and underscore a part of what Mr. Papazian mentions. Like him, I think that "a higher ethnic culture" with "intellectual content" is essential. I know that the world "intellectual" is almost repugnant to many Armenian-Americans. It suggests vaguely that some professor teaching in a university (as I do) is getting on his high horse and urging all his compatriots to write books on arcane matters. My intention is far from it. My own concern is that Armenian-Americans realize the difference between high culture as a personal possession and high culture as something practiced *collectively* and *institutionally*.

The growth of a higher ethnic culture means a development in intellectual, artistic and political practice, and it means that this development must take into account the inherited intellectual and artistic resources of our culture, and must create new ones. Sometimes the new cultural practice will be "purely" Armenian, but not often, and at any rate the measure of purity is an odd and inefficient standard for fertile cultural growth. Take one example, the development of Armenian songs, in both Soviet Armenia and the Diaspora. These songs clearly bear the marks of modern western band music — rock or cabaret. Many Armenian nationalists reject this music as un-Armenian and impure. I am second to none in my love of Sayat Nova, for example, and knowing as I do that Sayat Nova's music is a successful synthesis of Armenian and Persian elements, my only protest against the new songs that proliferate on tapes and in Armenian celebrations is that this music is too often too *slavish* to foreign music. I do not think that in the Diaspora, Armenian culture can develop along "purely" Armenian lines. (Has anyone listened carefully to the symphonic music composed in Soviet Armenia lately? If you do not hear Tchaikovsky here and Liszt there, listen again!). The point is not to develop purely, but to develop without slavish imitation, to develop a successful synthesis in which the Armenian element is neither parrot nor monkey nor mine, but rather an equal and indeed superior partner. We must adapt the foreign to the Armenian, not the other way round. There is a world of difference between the two; and in order to do that, our cultural creation must function collectively.

That is to say, we need the cooperation of creator and audience, of supporter and critic, as well as the cooperation of various

artistic talents. Often, when I have opened yet another new book by yet another mildly talented Armenian poet, or when I have heard the umpteenth imitation of Armenian cabaret music, I have asked myself: Is there no way to create an Armenian Gilbert and Sullivan, or Rodgers and Hammerstein, or even Armenian Beatles?—that is, is there no way of bringing together a mildly talented Armenian poet capable of capturing the emotion in simple and flexible verse with a song-writer whose sense of Armenian lyrics encompasses more than Manuel? Is it really impossible to do better? In Greece and France, groups of two or three Armenians *have* done better, but their work has been either the adaptation of traditional material, or is unknown in this country. An American-born Armenian singer, Virginia Patti, has done some of the best work in this area, but she is unknown in this country because she has studied and worked in France. If we want our national culture to grow in the guise of ethnic culture, it will have to do so along collective, cooperative and institutional paths. We have people supporting the recording of traditional Armenian music; note, for example, the fruitful cooperation of the Manoogian Fund and of Shahan Arzrouni. But why stop with the traditional? Notice also that the growth of Armenian studies in the United States (and that is one of the great cultural successes of our community in the past two decades) has happened along lines of collective and institutional effort. Our cultural future lies in such effort.

Khachig Tölölyan

Associate Professor of English
Wesleyan University
Middletown, Connecticut

To the Editor:

Thank you for your excellent editorial which appeared in the February issue of OUTREACH.

Poland will survive. . .with our prayers, our hope, and our help.

May I make an addition to your list of agencies collecting funds:

Poland Fund
Polish American Congress
2636 East Allegheny Avenue
Philadelphia, PA 19134

Rosely N. Stronski
Chalfont, Pennsylvania

To the Editor:

There is fascination with being involved in our Armenian schools. Teaching our children the Armenian language and history has an irresistible attraction for the teacher. It is a uniquely beautiful and joyful experience. The young have their dreams of the future. The rest of us have our responsibilities.

It is sad to contemplate a timid spirit who is afraid to let himself go. Responsibilities frighten him. The person who holds back is incapable of appreciating goodness and devotion in others. It is imperative to find causes and ideas greater than one's self. It is even more important that a person become witness for the highest he knows. Especially when he is a member of the Armenian community.

Recently, It has been my privilege to attend the organizational meetings of the Armenian National Education Committee's Festival No. 2. A Steering Committee was formed; individual and collective tasks were defined and assigned, and being in the company of such competent and committed teachers and administrators has been both contagious and magnetic. Most of us take on the color of our environment. Radiant goodness and love of the committee members will have a lasting impression on our growing children.

John S. Agulian
Chairman, Steering Committee
2nd Annual A.N.E.C. Festival of Schools

Why Are You Standing Here?

William Saroyan used to tell a delightful story about a poor, little orphan boy standing amidst a long line of men and women in front of a movie house. A friend passed and asked: "Why are you standing here? You haven't got the fifty cents admission charge."

"I'm not going to the movies," the boy replied.

"Then why are you standing in line?" asked the friend.

"I'm standing in line," answered the boy, "because I'm lonely, and I like people."

Bible Study Group Continues Study of Letters of Paul

"Young men and women, I advise you to deepen your knowledge of the Holy Bible. Place your faith in it firmly; as that will be your enduring reward."

Benjamin Franklin

With this in mind, the Armenian Religious Education Council (AREC) initiated Bible Study sessions for our youth, under the leadership of Aghavni-Shnor Arslanian, the Prelacy's Director of Christian Education. Ten young Armenians participated in the first session, an 8-week study of the Epistle of Paul to the Philippians.

Those who attended benefitted in a unique way as they discussed the inspirational truths behind Paul's Epistle.

Continuing in the Pauline Epistles, the second 8-week term of the Prelacy Bible Study, led by John Bashian, is devoted to the discussion of the Letter of Paul to the Colossians. This letter focuses on the pre-eminence of Christ—Christ as God as opposed to the philosophical and heretical teachings that were growing in the Colossian Church.

The purpose of these Bible Studies is to help our youth gain a knowledge and understanding of the foundations of our Christian faith in a way which will give new meaning and direction to their lives.

The Bible Study group will be meeting every Monday night until Easter, from 7-8 p.m., at the Prelacy. For more information contact Miss Arslanian at (212) 689-4481.

Betty Ann Kayane Karabashian

Betty Ann Kayane Karabashian, 38, a member of the Armenian National Education Committee, died suddenly, February 20, 1982, while visiting friends near her home in Lansdowne, Pennsylvania.

The Armenian community of Philadelphia, as well as that of the ANEC Armenian School community received the news with shock and sorrow. She is survived by her husband, Peter; her son, Paul; and her brother and sister-in-law, Mr. and Mrs. Ara Artinian.

Betty Ann was a representative of first generation Armenian-Americans who successfully integrated the highest values, ethics and talents of both cultures. From the earliest days of her youth, Betty Ann graced the Armenian-American stages with her dramatic recitations and entertainments. Later, as a career-woman in the field of public relations, she was able to utilize her youthful experiences in forging a successful vocation in a highly competitive arena.

Betty Ann's love for Armenian life moved her to join the Armenian National Education Committee (ANEC), serving as a capable public relations consultant. She was responsible for ANEC's heightened awareness of public relations imperatives and benefits. Through a variety of media, she used her expertise to make the Armenian schools more visible to the community. Her work will remain as a living testament to a life lived gracefully, creatively and ethically. Her ANEC colleagues will miss her infinitely. So will any one whose life she touched.



During the Seminary Day program in Boston, Mass., Mr. Puzant Yeghiayan was presented a plaque in remembrance of his years of service to the Seminary in Antelias. Archpriest Torkom Hagopian, pastor of St. Stephens Church in Watertown, is shown with Mr. Yeghiayan. The inscription in both English and Armenian read: "Presented to Puzant Yeghiayan with profound respect and deep gratitude and appreciation for a life-time of service to the Armenian Theological Seminary, as teacher, dean, historian and dedicated friend."



SEMINAR FOR CLERGY: Eighteen priests serving in Prelacy parishes attended a Seminar Feb. 15-16, at St. Gregory Armenian Apostolic Church, Springfield, Mass. Bishop Mesrob Ashjian presided over the Seminar which was held in observance of Ghevontians, the Feast of Priesthood. This annual Seminar is designed to explore issues for better understanding of the priesthood and to encourage parish priests to ponder anew the vows taken and the depth of their service to God and their community.

«Դարեվանքի Օր»

(Շարունակութիւն էջ 1էն)

Սրբազան Հայրը՝ Գերշ. Տ. Մեսրոպ Եպս. Աջճեան, որ այս առթիւ յատկապէս ուղեւորուած էր Մոնրէալ, առաւօտուն նախագահեց օրուան Ս. Պատարագին եւ աւուր պատշաճի տուաւ իր պատգամը, իսկ յետ միջօրէին Հանդիսապետեց տեղւոյն Դարեվանքի Յիսնամեակի Յորբիւնական Հանդիսութեանց:

Օրուան քարոզները ընդհանրապէս կեդրոնացան զոգհարութեան, նուիրումի, Սփիւռքահայ ապագայի եւ Ազգային-հրօնական պատասխանատուութիւններու գաղափարներուն շուրջ:

Յաւարտ Սուրբ եւ Անմահ Պատարագի բոլոր եկեղեցիներուն մէջ կատարուեցաւ Հանդիսաւոր չոգեհանգստեան պաշտօն չոգիներուն համար բոլոր այն անձերուն, որոնք իրենց կեանքը, գործը եւ կամ ինչքը ընծայաբերեցին Հայ Ժողովուրդի եւ Հայց. Եկեղեցւոյ գոյութեան վերջին 50-ամեակին մէջ անփոխարինելի ներդրում կատարած այս հաստատութեան՝ Դարեվանքին հիմնադրութեան եւ բարեւոյ ընթացքին: Յատկապէս յիշատակուեցան հիմնադիր եւ հովանաւորող երջանկալիշատակ Հայրապետները, անցեալի տեսուչները, ուսուցչական կազմի անդամները եւ բարերարները:

Այս յիշատակումը զուգարկած ըլլալով Արեւելեան թեմիս Կրօնական Ժողովի որոշմամբ կատարուող Ամերիկահայ եկեղեցականաց դասու չոգեհանգստեան, յիշատակուեցան նաեւ այն բոլոր վախճանեալ եկեղեցականները, որոնք իրենց ծառայութիւնները բերած էին Ամերիկահայ այս թեմին:

Եկեղեցական արարողութեանց աւարտին, բոլոր չոգարարութեանց կողմէ ծրագրուած էր հիւրընկալութեան բաժին մը: Իւրաքանչիւր չոգարարութիւն, ըստ յարմարութեանց եւ կարելիութեանց, մեծարեց բոլոր անոնք, որոնք ուզեցին մասնակից դառնալ Քրիստոնէական եկեղեցւոյ սկզբնական օրերը յիշեցնող այս սիրոյ ճաշի մէկտեղումին:

Ապա 16 կեդրոններու մէջ, Առաջնորդարանիս եւ տեղական մարմիններու հետեւողական ճիզով եւ բախնալի խընամբով ծրագրուած ու պատրաստուած Դարեվանքի Յիսնամեայ Յորբիւնական Հանդիսութիւնները գործադրութեան զրուեցան:

Հանդիսութեանց իրենց մասնակցութիւնն ու գեղարուեստական վայելչութիւնը բերին, իրենց շնորհալի ճիւղերով՝ երգեցողութիւն, ասմունք, երաժշտական ընկերակցութիւն, տեղական կամ յատկապէս հրապարակած արուեստագետներ եւ դպրոցական աշակերտներ:

Առաջնորդ Սրբազան Հօր եւ Ազգային Կեդրոնական Վարչութեան հովանաւորութիւնը վայելող դասախօսական այս վայելուչ փառասփոխին, որպէս բանախօս իրենց մասնակցութիւնը բերին, բացի չոգեւոր հովիւներէն, հետեւեալները. -

1. Մոնրէալի Ս. Յակոբ եկեղեցի Տիկին Շաքէ Մինասեան Տիար Սարգիս Քշոյեան
2. Ն. Ե. Ի Ս. Լուսաւորիչ Մայր Եկղ. Տոբթ. Վարանդ Յակոբեան Տիար Յարութիւն Մըսիւրեան
3. Պէյսայտի Ս. Սարգիս եկեղեցի Հոգւ. Տ. Նաթակ Վրդ. Յակոբեան Տիար Մայքըլ Յարութիւնեան
4. Ռիճֆիլտի Սրբոց Վարդանանց եկղ. Տիկին Այրիս Փափազեան Տիար Սարգար Շարապխանեան
5. Ֆիլատելֆիոյ Ս. Գրիգոր Լուս. Եկղ. Տոբթ. Կարո Զալեան Բարշ. Արամ Սրկ. Ստեփանեան
6. Զէվի-Զէյսի Ս. Նազ Եկեղեցի Տիկին Սիւզան Քէլէկեան Տոբթ. Վիգէն Կիրոյեան Տիար Կարո Արմենեան
7. Ուոթըրթաունի Ս. Ստեփանոս Եկղ. Տիար Ռապրոզ Գարուստեան Տոբթ. Գէորգ Տոնապետեան
8. Փրովիտենսի Սրբոց Վարդանանց Եկ. Տիար Մայքըլ Նաճարեան Տիար Լեւոն Քէլչեան Պողոս Կրկեսեան
9. Ուստըրի Ս. Երրորդութիւն Եկղ. Տոբթ. Արա Գարրիէլեան
10. Ուայթհիւսթիլի Ս. Աստուածածին Եկ. Տիար Օհան Պալեան
11. Նորթ Անտոլըրի Ս. Գրիգոր եկեղեցի Օր. Աղաւնի Արսլանեան

12. Նիւ Պրիթընի Ս. Ստեփանոս Եկղ. Տիար Յակոբ Կարապետեան
13. Շիբոկոյի Ամենայն Սրբոց Եկղ. Տիկին Հուրիկ Սահակեան Տոբթ. Սահակ Պաղտասարեան
14. Ռէյսիսի Ս. Յակոբ եկեղեցի Տիար Բաբգէն Սարգիսեան
15. Կրանիթ Սիթիի Ս. Գրիգոր Եկղ. Տիար Անհրապ Քաղեան Արժ. Տ. Խորէն Քճնյ. Հապէշեան
16. Տիւրպորնի Ս. Սարգիս եկեղեցի Արժ. Տ. Կորիւն Ա. Քճնյ. Շրիքեան

Տեղին է յիշել թէ այն համայնքները, որոնք այլ եւ այլ պատճառներով չէին կարողացած նոյն թուականին ծրագրել Յորբիւնական Տոնակատարութեան իրենց Հանդիսութիւնը, զայն նշեցին նոյն շուրջով մերձաւոր այլ թուականի մը:

1. Թրոյի Ս. Նազ Եկղ. - 7 Փետրուարին Հոգւ. Տ. Նաթակ Վրդ. Յակոբեան
2. Ուոթըրթաունի Ս. Պողոս Եկղ. - 21 Փետ. Տիար Ներսէս Զիթճեան
3. Ինտիլն Օրշըրտի Ս. Գրիգոր եկեղեցի 21 Փետրուարին Տիար Մայքըլ Նաճարեան
4. Նայակարա Ֆոլդի Ս. Յակոբ եկեղեցի 28 Փետրուարին Հոգւ. Տ. Նաթակ Վրդ. Յակոբեան

Բանախօսները ուրուագծեցին Դարեվանքի անցած ուղին, գաղթի եւ սարսափի տարիներուն յաջորդող Սփիւռքահայ կեանքի վերականգնումի եւ հիմնադրութեան օրէն մինչեւ մերօրեայ ժամանակները. նշեցին անոր մատուցած ծառայութիւնները Հայ կեանքի զանազան ասպարէզներուն մէջ, եւ յատկապէս ընդգծեցին անոր առաքելութեան կարեւորութիւնն ու անհրաժեշտութիւնը Սփիւռքահայ կեանքի պայմաններուն մէջ:

Բանախօսները շեշտեցին թէ իւրաքանչիւր գիտակից Հայ, որ Սփիւռքահայ մեր կացութեամբն ու ապագայովը մտահոգ է, պէտք է գործադրէ կանգնի Դարեվանքի եւ նպաստէ անոր զօրացումին:

Ձանազան կեդրոններու մէջ, Հանդիսութեանց ընթացքին յատուկ յարգանքի արժանացան Նիւ-Իսթ-Ռիփի եւ Դարեվանքի երախտաշատ նախկին ծառայողները, իսկ ոմանք մասնաւոր պատուազրի արժանացան:

Այս առնչութեամբ, մասնաւորապէս յիշատակելի էր Ուոթըրթաունի մեր համայնքին եւ կազմակերպիչ Յանձնախումբին գեղեցիկ նախաձեռնութիւնը, որոնք շնորհաւորելի մտածումը ունեցած էին մասնաշատուկ պատուի եւ յարգանքի արժանացնել Դարեվանքի երկարամեայ եւ վաստակաւոր Ուսուցչապետը Տիար Բ. Ստեփանեան, անոր նուիրելով նաեւ Յուշատարակի մը հետեւեալ հայերէն մակագրութեամբ. -

Դարեվանքի
Բազմամեայ Երախտարժան Ուսուսչապետին
Վաստակաւոր Դաստիարակին
Հմուտ Պատմաբանին եւ Գրչի Մշակին
ԲԻԻՁԱՆԴ ԵՂԻԱՅԵԱՆԻՆ
Դարեվանքի Յիսնամեայ Յորբիւնական
Տոնակատարութեանց առթիւ

14 Փետրուար 1982
Պոսթըն, Մաս.

Հովիւ եւ Հոգաբարձութիւն
Ս. Ստեփանոս Հայց. Առք. Եկեղեցւոյ

Յայտագրի դասախօսական բաժնին յաջորդեց սահիկներու ցուցադրութիւն մը, պատրաստուած յատկապէս այս նըպատակով: Սահիկներուն բովանդակութիւնը եւ անոնց փոխանցած խորհուրդը Հանդիսականներուն փոխանցուեցաւ ձայներիզներու միջոցով, զորս խոր հաւատքով եւ յուզականութեամբ գրի առած ու արձանագրած էր ծանօթ մտաւորական եւ արուեստագէտ Տոբթ. Հրանդ Մարգարեան: Արիւսիսին նիւթերու պատրաստութիւնը կատարած էր Հոգւ. Նաթակ Վրդ. Յակոբեան:

Ներկաները բաժնուեցան Հանդիսաւորահաներէն համայնքներու Արժանապատիւ Հոգեւոր Հովիւներու եզրափակիչ թելադրութիւններով եւ օրհնութեան խօսքերով, իրենց հետ տեսնելով Դարեվանքի ծառայութիւններուն Հանդէպ երախտագիտութեան զգացում մը, եւ անոր առաքելութեան Հանդէպ պատասխանատուութեան գիտակցութիւն մը:

Դիւան 3 Փետրուար 1982
Ազգային Առաջնորդարանի

FASTING and GREAT LENT

by Aghavni-Shnor Arslanian

The dictionary defines fasting as: 1. To abstain from food beyond the usual time; to go without food; to eat very little or nothing. 2. To abstain from food or from certain kinds of food voluntarily, as in observance of a holy day or as a token of grief, sorrow, repentance.

The Biblical record is full of names of people who fasted with this meaning of fasting in their minds and hearts. Prayer always accompanied their fast. For example: Moses fasted for forty days before he received the Ten Commandments. (Exodus 34:28); David and his followers fasted for King Saul and his son, Jonathan, when they died, as a sign of mourning. (II Samuel 1:11-12); King Ahab fasted as a sign of repentance when the Lord spoke to him about his sin. (I Kings 21:27); Jesus fasted for forty days before He started His ministry. (Matthew 4:2); Paul, the Apostle fasted for three days after he met the Lord on his way to Damascus. (Acts 9:9).

In the third century, when King Tiridates declared Christianity as the state religion of Armenia, St. Gregory, the Illuminator, had to baptize all Armenians for the first time. Before baptizing them, he called everyone to fasting and prayer; thus, establishing the first fast in the Armenian Apostolic Church (*Arachavoratz Bahk*) for five days. Since then, our Church fathers have given great importance to fasting. They have included several days of fasting during the year, in the Church calendar. Some examples are:

1. Every Wednesday and Friday (with a few exceptions) became fast days during the year. Early Christians chose these two days in order to be different from the Jews who used to fast on Mondays and Thursdays. Wednesday fasting because of Jesus' betrayal, and Friday in honor of His Passion.

2. There are five important feast days (*Daghavar*) in the Armenian Church: Christmas, Easter, Transfiguration of our Lord Jesus Christ (*Vartavar*), Assumption of the Holy Mother-of-God, Feast of the Exaltation of the Holy Cross. The week preceding each *Daghavar* is devoted to fasting in preparation for receiving Holy Communion.

Great Lent is considered to be the most sacred observance in the Church calendar and is marked by forty days of fasting and prayer. It always starts on the Monday following Pounparentan and ends on the Friday before Palm Sunday. The faithful are called to repentance, prayer, self-control, and self-evaluation at this time. The whole church enters into this mood with the faithful. The black altar curtain is closed, the lights are covered with black ribbons, wedding ceremonies are not permitted, special religious services are conducted (Sunrise service, Arevakal, and evening prayers, Husgoom), plus the seven special Lenten Sundays.)

These seven Sundays are named after the Scripture readings which are carefully chosen through progressive themes:

1. Great Barekandan Good Living Day (Poon Parentan): This is a Sunday of rejoicing and festivals in remembrance of our ancestors' happy life in Paradise. The Scripture reading is about the creation of the world and our first ancestors, Adam and Eve. God saw that everything He created was good and men living in Paradise enjoyed God's Presence and bounty.
2. Sunday of Expulsion (Ardaksman Geerageen): This is about the Fall of Man. The Scripture reading is about Adam and Eve's disobedience to God and their expulsion from Paradise. Man abused the freedom granted him and destroyed his happiness.
3. Sunday of the Prodigal Son (Anarageen Geerageen): This refers to parables of the Prodigal Son, the Lost Coin and the Lost Sheep. The faithful are reminded that God is always a loving Father. Although we disobeyed and were expelled from Paradise, if we acknowledge our sinful state, repent and return to Him, He is always ready to accept us, to forgive us, and to give us back our "Lost Paradise."
4. Sunday of the Steward (Dundeseen Geerageen): With the parable of the Unfaithful Steward, the Church reminds us that God granted stewardship of the world to mankind. Along with this responsibility, God has also granted us freedom to manage our resources. On the Day of Judgment, we will be held accountable for all our deeds, words, and thoughts. We will then account for the manner in which we used God's gift to us: time, talent and the bounty of the Earth.
5. Sunday of the Judge (Tadavoreen Geerageen): With this parable, we are encouraged to pray incessantly. As children of God, we are given this privilege of conversing with Him by praying and beseeching Him to meet all our needs at all times. The promise, therefore, is that God will answer our prayers according to His will.
6. Sunday of the Advent (Kalustyan Geerageen): Before Palm Sunday, the Church invites the faithful to think about the Second Coming of Jesus Christ and the Last Judgement. At that time, Christ will judge the world and grant to all mankind its just rewards. The call, therefore, is to be ready since we do not know when His coming will be.
7. Palm Sunday (Dzagazart): Christ's triumphant entry into Jerusalem as King is celebrated. It is truly a time of rejoicing after six weeks of mourning. The altar and candles of the church are decorated with palm and olive branches. Children's voices ring out: "Hosanna, Blessed is He who comes in the name of the Lord, Hosanna in the Highest!"

These meaningful and spiritually enriching meditations of each Lenten Sunday, together with the religious services during the week, combined with fasting, make Great Lent a period of self-purification and sanctification. True fasting accompanied by prayer and self-examination will surely produce repentance in the faithful, the outcome of which will be confession of sins committed by thought, deed and words. The reward of confession is forgiveness. "For if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9).

2nd Annual Spring Festival of Armenian Schools Set for April 3

Students from nine Armenian educational institutions in New York and New Jersey will participate in the second annual Festival of metropolitan area Armenian schools, sponsored by the Armenian National Education Committee (ANEC), Saturday, April 3, 1982. The Festival will take place at 7:30 p.m. at Sts. Vartanantz Church auditorium, Ridgefield, N.J.

The Student Festival will be a day of celebration. . . a celebration of growing up Armenian, of learning Armenian in Armenian schools and of pride in our common heritage. The Festival will include song, dance, recitation of poetry and a college-bowl type of quiz show. Students will have the opportunity to meet other students as they did last year and to share their hopes and dreams with one another, as well as with parents and guests.

The participating schools are: St. Illuminator's Day School, The Armenian Day School of New Jersey, the ANEC Siamanto Academy, and St. Illuminator's, St. Sarkis, Ararat, St. Mesrob, Nareg, and Ararat Seniors Saturday Schools.

Because of the success and enthusiasm generated from last year's Festival, a similar event is planned to take place in Chicago on Saturday, May 8, 1982. Armenian schools of Illinois, Michigan, Missouri and Wisconsin will participate. Students from the distant states will embark on buses with their sleeping bags to spend the night at the Daniel Varoujan School of Chicago, the host school, which is associated with the All Saints Church of Glenview, Illinois.



The Student Festival Steering Committee members at a recent meeting. Left to right, standing: Gohar Davidian, Sandra Shamlan, Maro Bulbulian, Elizabeth Agulian, Zabel Ajemian, Zembrukhd Markarian. Seated, left to right: John Agulian, Festival Chairman; Hourig Papazian-Sahagian, ANEC Executive-Coordinator, Sandra Vartanian, Lousine Bedrosian, Seta Bakalian. Missing from photo: Liz Amirian, Lucine Barghamian, Anasig Boudakian, Norik Checkosky, Talin Daghlian, Jacques Dostourian, Vartanoush Hairanian, Hourie Der Kazarian, Sophie Odabashian, Sarkis Ohanessian.



A scene from last year's Festival shows the quiz-show competition. "Besides being a fun-day," says Mrs. Hourig Papazian-Sahagian, "the atmosphere created by the Festival enables the students and staff to establish lasting relationships with one another."

"Will We Remember Our Future"

by Iris Papazian

The following remarks were delivered by Mrs. Papazian on Seminary Day at Sts. Vartanantz Armenian Apostolic Church, Ridgefield, N.J.

I want to speak to you today a little about the past, a little about the present, and a lot about the future.

We Armenians seem to have an obsession with the past, so worried that we will forget, but today the question that is paramount in my mind is, "Will We Remember Our Future?"

The Armenian Church—worldwide—is in a serious crisis. If we do not take decisive action immediately, with a clear vision of the future, it is quite possible that this structure we are in today will cease to be an Armenian church.

We are facing a crisis of such proportions that I constantly wonder when one of our leaders is going to be bold enough to stand up and "tell it like it is," rather than delivering emotional platitudes which are pre-occupied with appearance rather than substance.

A song that was very popular during the turbulent 1960s and which the kids were singing constantly asked the question, "How many times can a man turn his head and pretend that he just does not see?"

I think the time has come for us to take an objective look at ourselves and to honestly evaluate our present condition and the prognosis for our future.

We have today in the United States and Canada, within both jurisdictions, more than a dozen Armenian communities which do not have full-time religious leadership. Within the next few years many of our priests will reach retirement age. There are no replacements for these men.

Worldwide we have currently three major Seminaries. The Seminary at Etchmiadzin after a long period of inactivity has been active for some time now. However, by Soviet law, graduates of the Seminary may serve only within the Soviet Union—and in countries within the Soviet sphere of influence.

Second, there is the Seminary of St. James in Jerusalem, which during the early part of the twentieth century was very active. In fact, it can be stated that following the genocide it was the Jerusalem Patriarchate and the Seminary which became dominant. In recent years, for a variety of reasons, it has been semi-active, and is now beginning to strengthen its Seminary program, still experiencing difficulties. Also, traditionally the Seminary at Jerusalem has prepared members for the Brotherhood rather than parish priests.

Third, we have the Armenian Theological Seminary at Antelias, Lebanon, which has been active without interruption since its founding in 1930. I want to emphasize this, because the Seminary has been functioning even during the Lebanese civil war, under very trying conditions.

I am standing here today to ask you to support the Armenian Theological Seminary for a very simple reason. If I may say it in the English vernacular, because "it's the only game in town." And it is the best *short-term*—I emphasize the word short-term—answer for the crisis that is facing the Armenian church today.

I will come back to that thought, but let me at this point give you a brief history about the Seminary. I have been in Lebanon twice during the past five years and I have seen first-hand the conditions that the Seminary finds itself in today.

First, a little background. When the First World War ended and an armistice was signed with the Ottoman Empire, what was left of the Armenian nation was scattered throughout the Middle East. American relief organizations, primarily the Near East Relief, was continuing to aid the Armenians as it had done since it was founded in September, 1915, through the efforts of Henry Morgenthau, the U.S. Ambassador to the Ottoman Empire and American missionary leaders who had witnessed the massacres and deportations of the Armenian population.

In 1922 and 1923 Near East Relief was forced to evacuate the thousands of orphans under its care in Cilicia and Turkish Armenia. Orphanages in Kharpet, Malatya, Dikranagert, Mardin, Urfa, Marash, Tarsus, Mersin, Aintab and Adana were closed and the orphans were transported overland on foot and by rail to Syria and Lebanon, which was then under a French mandate.

As you can imagine, housing and caring for these orphans was a great problem. Near East Relief rented empty factories and hospitals. At Antelias, a site which had been a paper mill, along the Mediterranean, was

purchased. With renovation it became adequate to house, feed, and educate 12,000 Armenian orphans. When the orphans reached the age of 16, they were placed in jobs and the Near East Relief orphanage program gradually diminished. By 1928, only 500 boys remained in Antelias, and the next year the orphanage was closed. However, the Board of Trustees of Near East Relief wanted the property to continue to serve the Armenian people.

Catholicos Sahak II—Catholicos of the See of Cilicia who had fled Cilicia following the French withdrawal, proposed to transform the Antelias orphanage into a Theological Seminary and a training school for teachers, as well as the Seat for the See of Cilicia. Near East Relief granted use of the Antelias property to the Armenian Church for five years at a token rental of \$1 per year. During this five-year period, the Near East Relief also allocated \$10,000 per year for the Seminary. Armenians in America agreed to raise \$5,000 per year to meet the Seminary's yearly expense of \$15,000.

I wish I had the time to go further into the history of the Seminary and the Cilician See, because it is a fascinating story, but I don't. To make a long story short, the five year trial period was successful, and the Near East Foundation agreed to sell the Antelias property to the Armenians for \$19,000—even though they had been offered several thousand dollars more for the property. And so, the former orphanage became a permanent home for the Cilician See, as well as an educational center, to help replace the hundreds of priests and lay leaders lost during the genocide.

The work of the Antelias Seminary has had a world-wide impact through the services rendered by its students to the church in the Middle East, Europe, North and South America. It is not just a regional institution.

During its first fifty years, 800 young Armenians have passed through the Seminary. Among its graduates have been three Catholicoses, 23 Archbishops and Bishops, 52 celibate priests, and more than 200 teachers, headmasters, and choir directors. In addition, many students have gone on to serve the community in various ways as volunteer workers.

Antelias—or I should say the complex of buildings which we call the Catholicate of the Cilician See—is right along the Mediterranean. At one time it was a quiet, suburban town. Today, for all practical purposes, Antelias is part of metropolitan Beirut, and just as bustling and noisy as Beirut. Because of this it was decided to transfer the Seminary to Bikfaya in 1978. Bikfaya is a small mountain town, barely 15-20 minutes away from Antelias, but almost a different world. It is quiet and serene, surrounded by mountains, and orchards and vineyards. It has been used as a summer residence for the Catholicos for many years. It was felt that the quiet atmosphere would be more conducive to spiritual and intellectual discipline. For use as a summer residence, the existing buildings are quite adequate, but as a Seminary many essentials are lacking. It does not have adequate classrooms, library, study halls, or dormitories. I wish you could see the dormitories. The beds are so close together in large rooms, that there is hardly enough room to walk. The need for an annex building is imperative.

In a few weeks you will receive two booklets in the mail. One in English is called "The Cilician See at Antelias: Fifty Years of Leadership." The other in Armenian is titled, «Դարեկանը Կաթողիկոսութեան Հայոց Մեծի Տանն Կիլիկիոյ.» Some time in April you will receive a third booklet, "Antelias: From Orphanage to Seminary."

Plainly speaking—and I like to speak plainly—these booklets are asking you for money. It is my hope that the community will respond generously so that the facilities of the Seminary can be expanded to accommodate more than the fifty-plus seminarians currently attending. I want to emphasize that what we are hoping for is a broad-base support. Not necessarily large donations from a few, but rather small donations from many. And, I want to say that I feel our obligations should go beyond money. We should become more actively involved in the life of the Seminary and its curriculum and its direction. We should demand that the graduates be properly trained to become religious leaders. I am going to say something which will probably make me very unpopular—but I was never much interested



The Armenian Symbol

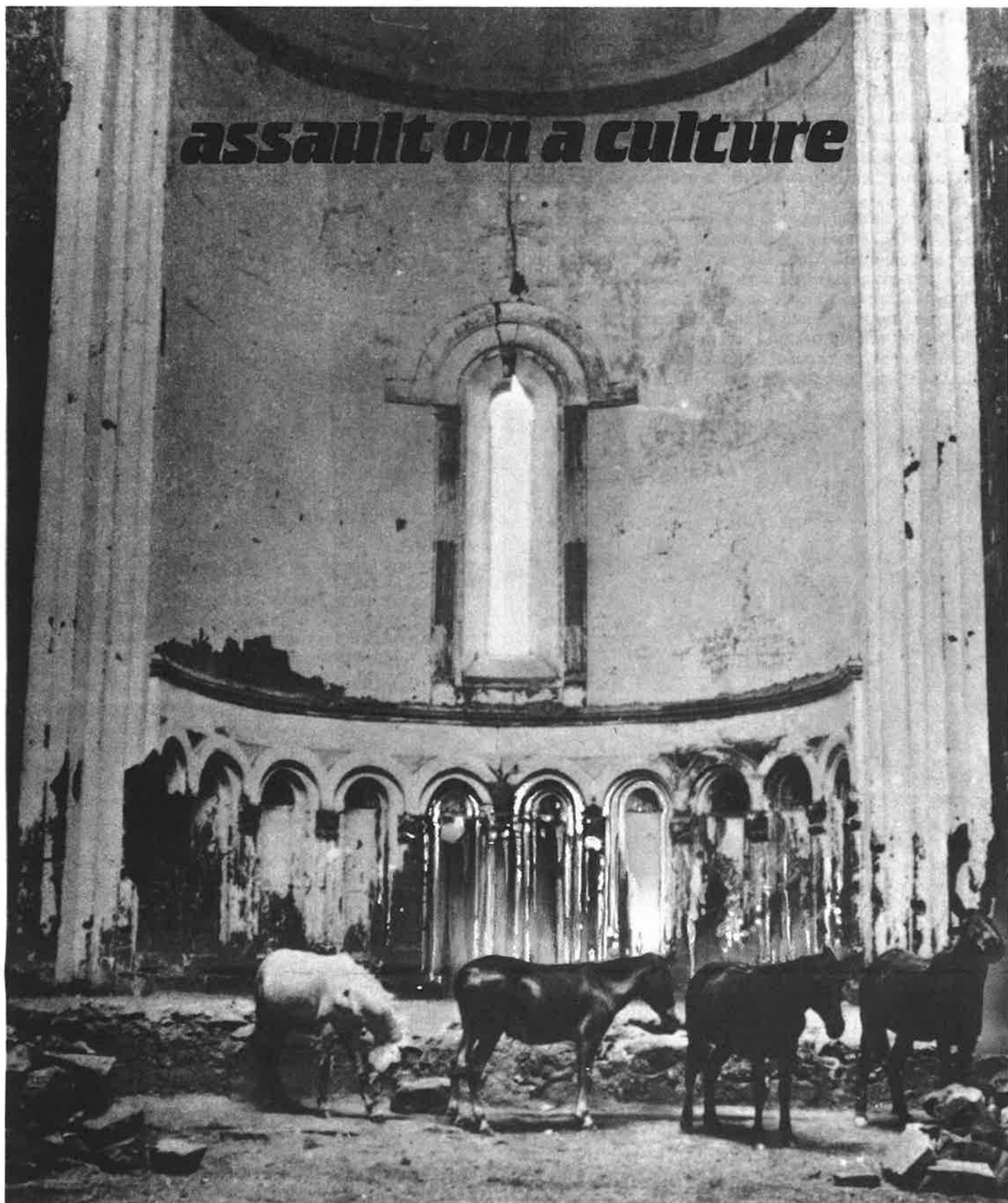
by Ardemis M. Ghazarian

At the peak of sunrise, he glides in the wind. His grace is widely spread. Eyes open, he is ready to start his silent day. His heart, as always, is comprised with anxiety and concern. Flowing with majesty, he is time at a standstill. Time will tick, bombs will detonate, worlds will destruct. . .but he is silent, and he is pure. He can't sense the disruption.

He stirs from world to world. Distance is no burden. He is elegance and magnificence, dignity and wisdom. But there is only one word that describes him best. Peace, that is the word. Peace is his day, his night. . .his world. His true company is the whistle of the wind against the trees. He does not kill to live, unlike the human. He eats only grass, seeds and grains. He hasn't a care in the world. His heart, constantly beats with soft content. He knows no devil, he knows no Sin. . .he just flies with the breeze. He is at peace with himself, ecstatic about the

freedom he has in the sky. He is kindness and he is love. His life is simple, one so many admire. He is the dove. The free, pure white, cooing dove. . .the symbol of peace. He is well-known. Not only on Christmas cards or pet shops, but in minds of the world. He brought sign of dry land to Noah, and he brought joy. The dove, he is strength. He is love and survival alone. He has no shoulders to cry on, he has no debts, he has no worries. He is alone. . .but free. He's the free, independent bird in the sky above us. He's the free bird, the symbol of what Armenians long and ache for.

Wings outspread, he leaps back gracefully into the sky. He flutters his feathers. . .toward the sky. Toward the free sky. The world may be getting colder, the time may be getting shorter, but gliding now above the ocean, he hears the swooshing currents, and nothing more. Yes, he is freedom, and undoubtedly the Armenian symbol.



**EXHIBIT AND LECTURE SERIES IN COMMEMORATION
OF THE ARMENIAN GENOCIDE OF 1915**

LOCATION:

The Prince George Ballroom
Prince George Hotel
14 East 28th St. NYC

OPENING:

Friday, April 23, 1982, 7:00 p.m.
Official Opening Ceremony, 7:45 p.m.

EXHIBIT HOURS:

Friday, April 23, 7:00 - 10:00 p.m.
Saturday, April 24, 1:00 - 10:00 p.m.
Sunday, April 25, 1:00 - 7:00 p.m.

LECTURES:

Endangered Species: The Story of
Medieval Armenian Architecture
Lecture by Dr. Lucy Der Manuelian
Friday, April 23, 8:30 p.m.

Rugs With Armenian Inscriptions
Slide Presentation and Lecture
by Dr. Viken Sassouni
Saturday, April 24, 7:00 p.m.

Journey to Turkish Occupied Armenia:
A Blueprint to Genocide
Slide Presentation and Narration
by Mitch Kehetian
Sunday, April 25, 2:00 p.m.



Sponsored by
**The Prelacy of the Armenian
Apostolic Church of America**

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շար. էջ 1-էն

գին պատկանող իւրաքանչիւր անհատ՝ մէկ ամբողջութիւն կը կազմեն, նոյն լեզուն կը խօսին, նոյն պատմութիւնն ու աւանդութիւններն ունին, եւ հետեւաբար՝ իրաւունքներ եւ պարտաւորութիւններ ունին իրարու հանդէպ:

Ազգը իր ժողովներով եւ յարակից խորհուրդներով միայն հրահանգներ արձակող եւ անոնց գործադրութիւնը պահանջող իշխանութիւն չէ: Այդ ժողովները եւ իրենցմէ բխած մարմինները մընայուն բնոյթ չունին եւ համարատու են իրենց համայնքին:

«Պարտաւորութիւն» եւ «իրաւունք» բառերը սերտօրէն կապուած են իրարու, մէկը միւսը կը լրացնէ, մէկը միւսով պայմանաւորուած է: Եթէ Ազգին պարտաւորութիւնն է ծառայել եւ հասնել համայնքին հետ կապուած բազմապիսի հարցերուն եւ լուծում տալ անոնց, Ազգին պատկանող ամէն մէկ անհատին պարտաւորութիւնն է՝ նիւթապէս եւ բարոյապէս զօրավիզ կանգնել անոր:

Իր իրաւունքին եւ պարտքին գիտակցութիւնը ունեցող ազգայիններ կը պահանջուի յօժարակամ կատարել Ազգին հանդէպ ունեցած պարտաւորութիւնները, որ պէտքի կարենայ պահանջատէր դառնալ իր իրաւունքներուն: Պարտաւորութիւնները անտեսել եւ իրաւունքներուն պահանջատէր դառնալ՝ կարելի չէ:

«Հիմնական Սկզբունք»ներուն երկրորդ յօդուածը կը վերաբերի ազգայիններու պարտաւորութիւններուն, որ կ'ըսէ. - Ազգայնոց պարտաւորութիւնն է՝ Ազգին պիտոյիցը պահանջած ծախսերուն մասնակից ըլլալ՝ իւրաքանչիւր իր կարողութեամբ հասնելով, Ազգին խնդրած ծառայութեանց յօժարակամ յանձնարում ըլլալ, եւ անոր ըրած տնօրէնութեանց սիրով հնազանդուիլ: Ազգայնոց այս պարտաւորութիւնը Ազգին իրաւունքն է:

Ազգը որ կը գործէ ժողովներու եւ խորհուրդներու միջոցով, անկասկած որ նիւթական միջոցներու պէտք ունի: Եւ անկասկած որ այդ նիւթական միջոցները Ազգին կարիքներուն պիտի յատկացուին: Ուրիշ գտնել եւ ինչպէս գոյացնել այդ գումարները: Ազգը պետութիւնն չէ, չունի նաեւ պետութիւններու յատուկ նիւթական եկամուտի աղբիւրներ, չունի իր որոշումներուն չենթարկուող կարգի հրահրելու պատճախ միջոցներ: Իր հեղինակութիւնը բարոյական է եւ հիմնուած բարոյական սկզբունքներու վրայ:

«Ազգին պիտոյիցը - պէտքերուն, կարիքներուն-պահանջած ծախսերուն մասնակից ըլլալ»-ն հրահրող ուղղուած է ազգին աշխատող եւ վաստակ ունեցող զաւակներուն՝ իւրաքանչիւրը իր կարողութեան համար: Սակ չէ ճշդուած, այլ ճշդուած է ազգայիններուն: Սակը ճշդուած է անհատին՝ վստահելով անոր պարկեշտութեան, խղճին եւ գիտակցութեան:

Այս աղոտոր բառերը պէտք է խթան ըլլան հայ մարդուն՝ ինքնաբեր կերպով մասնակցելու ազգային կարիքներուն՝ իր կարողութեան համար: Ազգին պահանջատէր եղողը՝ պարտաւոր պէտք է զգայ, իր լուծման դնելու ազգային կարիքներուն: Իրաւունքը եւ պարտաւորութիւնը միակողմանի չեն, փոխադարձ են, Ազգին մէջ տէր եւ ծառայ չկան, այդպիսի բան չի ճանչնար Սահմանադրութիւնը, կը ճանչնայ փոխադարձ կապ եւ գործակցութիւն: Բեռը միասնաբար կրելու հրահրումն է: Որպէսզի ազգային մեքենան մնայ ամուր, հաստատուն հիմքերու վրայ, եւ ծառայէ իր կոչումին, հարկ է որ ազգին ամէն մէկ զաւակը նիւթապէս եւ բարոյապէս զօրավիզ կանգնի անոր:

Ազգին հանդէպ պարտաւորութիւններուն մաս կը կազմէ նաեւ՝ «Ազգին խնդրած ծառայութեանց յօժարակամ յանձնարում ըլլալ եւ անոր ըրած տնօրէնութեանց սիրով հնազանդուիլ»:

Ազգային ժողովներուն եւ խորհուրդներուն իրենց մասնակցութիւնը բերող ազգայինները վճարովի պաշտօնեաներ չեն. անոնք ազգայիններ են, որոնք իրենց նիւթական պարտաւորութիւնները կատարելէ զատ՝ իրենց ծառայութեան բաժինը եւ կը բերեն ազգային գործերուն, զանազան մարմիններուն մէջ: Պատուակալ պաշտօնեաներ են, մնայուն չեն, պարբերաբար փոփոխուող, բայց միշտ պատրաստակամ՝ ամէն անգամ որ հրահրող ուղղուի իրենց մաս կազմելու ժողովներուն կամ խորհուրդներուն:

«Հիմնական Սկզբունք»ներուն երրորդ յօդուածը կը վերաբերի Ազգին պարտաւորութիւններուն՝ հանդէպ իր համայնքին: Այդ պարտաւորութիւնները բազմազան են. - Ազգայնոց բարոյական, մըտաւորական եւ նիւթական պիտոյիցը հոգ տանելի, Հայաստանեայց եկեղեցւոյ դաւանութիւնը, Հայաստանեայց եկեղեցւոյ դաւանութիւնը, Հայաստանեայց եկեղեցւոյ դաւանութիւնը, Հայաստանեայց եկեղեցւոյ դաւանութիւնը, Հայաստանեայց եկեղեցւոյ դաւանութիւնը:

ՇՐՋԱՊՈՏՈՅ ԴԵՊԻ ՀԱՅԱՍՏԱՆ

Այսու ուղարկութեան կը ծանուցանենք որ յառաջիկայ ամիս, Ազգային Առաջնորդարանի կողմէ կազմակերպուած է ուսումնասիրութեան շարք մը, առիթ եւ հնարաւորութիւն ընծայելով մեր ժողովուրդին, ուսումնասիրող սպանելու համար, եւ անձամբ տեսնելու, ապրելու եւ ներշնչուելու մեր սրբազան հոգին մայր ծաղիկ հայրենի ժողովուրդով եւ իր իրաւունքներով:

Ա. ԵՐԱՍՏԱՆԻ ԵՐԱՊՈՏՈՅ - Յուլի 30 - Օգոստոս 20, 1982 (18-18 տարեկան պատանի-գրաստուէրներու համար): Այս շրջանային վերապահուած է մեր թեմի եկեղեցիներու կողմէ կազմակերպուած: Պարտաւորութիւններու համար: Հնարաւորութիւն կ'ընծայուի Ազգային Առաջնորդարան, Գրաստուէրի Գրաստուէրի Գրաստուէր (AREC office): Գին՝ 800 տոլար: Մասնակցի մասնակցութիւնը պիտի հոգաւորէ Հայ Եկեղեցւոյ եւ Սփրեւզահայութեան հետ Մշակութային կոմիտէի կողմէ:

Բ. ՄՇԱԿՈՒԹԱՅԻՆ ԵՐԱՊՈՏՈՅ - Յուլի 30 - Օգոստոս 20, 1982 (8-18 տարեկան, 3-րդ Լեհիւնդար, 13-րդ Հայաստան): Այս այցելութեան ընթացքին զբոսաշրջիկները պիտի մտնեն Հայաստանի ամառու ու լեռնային բնութիւնը: Արտակարգ այցելութիւններ եւ շուրջ ամառ զբոսաշրջիկները Գրաստուէրի հետ, Հայաստանի այցելային, ներկայիս, եւ մշակութային իրաւորութիւններուն շուրջ՝ Գին՝ 1500 տոլար:*

Գ. ՈՍԿԻ ԱՇՈՒՆ ԵՐԱՊՈՏՈՅ - Սեպտեմբեր 18 - Հոկտեմբեր 6, 1982 (այցելութիւն Հայաստանի Ոսկի աշունն ու Արարատեան դաշտի խորհրդով՝ Երեւանի մարզի Հայաստանի սարերը շրջաններուն մէջ, Քաղնի եւ Օրբան, մշակութային կենտրոնի միջամտութիւնով): Գին՝ 1,425 տոլար:*

*Առանձին սենեակի համար տեղեկել 250 տոլար: Յանկեալ տեղեկութեանց համար հանձնէք կարելի ներքեւի կարծիք եւ ուղարկել Ազգային Առաջնորդարանի Հասցին՝ Prelacy of the Armenian Apostolic Church of America 138 E. 39th St., New York, N.Y. 10016 Tel. (212) 689-7810

Ստորագրեալ կը փոփոխիմ յառաջիկայ ամիս այցելել Հայրենիք: Հետաքրքրուած եմ

Բ. Շրջանային ()
Գ. Շրջանային ()
Ներքեւի կը գտնէք 150 տոլար՝ իրեն կանխավճար
Հանձնէք ինձ ուղարկել յանկեալ տեղեկութիւններ ()
Անուն _____
Հասցէ _____
Հեռագրային _____
Ստանամակի թիւով ստանալու ինձի ուղարկել: Վերջիմ պայմանով՝ 31 Մայիս, 1982.

1982 Prelacy Tours to Armenia

TOUR A: YOUTH TOUR
For young people between the ages of 16-18. This tour is reserved for graduating class and graduates of our Sunday School. Those interested should write to Armenian Religious Education Council or their individual churches. Those selected will pay only \$800. Balance will be taken care of by the Armenian Church and the Committee for Cultural Relations with Armenians Abroad. Depart: July 30; Return: August 20.

TOUR B: CULTURAL TOUR (3 weeks)
4 days in Moscow
13 days in Yerevan
3 days in Leningrad
Depart: July 30
Return: August 20

All Armenian Americans are urged to take advantage of this tour, as it is designed especially for them. The tour includes out-of-the-ordinary trips, as well as 10 lectures concerning all aspects of Armenia, past and present.

TOTAL TOUR PRICE* \$1,500.00

TOUR C: GOLDEN AUTUMN TOUR (3 weeks)
4 days in Moscow
13 days in Yerevan
3 days in Leningrad
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Return: October 6

TOTAL TOUR PRICE* \$1,425.00
*Single occupancy add \$250.

All above tour prices reflect New York departure and includes: Round trip air transportation; First class accommodations based on double occupancy; Three meals daily throughout the tour; Round trip transfers from airports to hotels; Daily sightseeing tours and out-of-town excursions; Visa fees, airport taxes, and baggage handling.

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Please reserve _____ place(s) in Tour _____
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I am interested in Tour _____ and would like more information.
Name _____
Address _____
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Please indicate the best time to reach you by telephone.
DEADLINE: MAY 31, 1982

“Will We Remember Our Future”

(Continued from page 5)

in winning popularity contests—it is true that in the past many of our religious leaders have not been properly trained. In my book it takes more than a fluent knowledge of Armenian and a good voice to become a religious leader. It is time for us to continue to give generous financial support, but it is also time for us to make our leaders accountable to our needs.

Now, I know what some of you are thinking. And, let me voice it for you: The situation in Lebanon is precarious. Does it make sense to put more money into a country with an uncertain future? Especially when we have so many projects here which need funding? It's a good, legitimate question, and one that should be voiced. I've been to Lebanon twice since the war started—and although both my trips were during relatively calm periods—it was still a frightening experience for me, a gal born in New York, raised in Philadelphia, and now living in New Jersey. Even a simple chore like making a telephone call is frustrating. I can tell you I have the utmost of respect for all the people of Lebanon for their stamina and sheer guts. So, you are saying, can we afford to give sums of money under these circumstances? I say to you that AT THIS TIME WE CAN NOT AFFORD NOT TO.

Which brings me again to the future. A few minutes ago I emphasized the words short-term, because I believe that we have to start planning for the future in this country. The time has come for our Boards of Trustees, our national delegates, our parish priests, our executive council and our prelate to seriously consider ways of attracting, and providing the means of educating in the United States or Canada young men and women who can be the future leaders of our churches. And I mean serious talk and action, not just lip service.

The Armenian population in the United States and Canada is increasing almost daily, and our leadership must come from within our ranks, young men and women who understand the ways and customs of the country they are going to serve in. I believe that the Armenian community in North America is going to become the dominant Armenian community, one that can operate freely with vast resources available. It is about time we assumed that leadership role,

կը վերաբերին Ազգային Իշխանութեան աշխարհական ժողովներուն:

. . . Մեր ժողովուրդը լաւապէս ճանչցած, մեր ազգային կարիքները լաւապէս ըմբռնած, մեր պայմանները խորապէս ուսումնասիրած եւ օրէնքներու քաջածանօթ մարդիկ են եղած Սահմանադրութիւնը՝ որ հակառակ աւելի քան հարիւրամեակի մը իր կեանքին, տակաւին կը պահէ իր այժմէութիւնը եւ իր մէջ ունի ուսանելի շատ կարեւոր դասեր:

rather than shirking on the sidelines. Yes, I can anticipate a few more objections. What about our schools here which are constantly in need of money? If we are really serious about being Armenian, then we are going to support all of the things we feel are important. We are going to because we have to. We are going to because we have no other choice—unless we accept oblivion as a choice. I don't know about you, but I am not yet prepared to accept that choice. I am still an eternal optimist. I believe we can overcome the many problems facing us. If we look at these so-called burdens in a different perspective we may turn them into treasures which will provide the means for achieving success.

There's a legend about God and birds. If I remember it properly, if goes something like this: When the earth was created and the birds had learned the art of singing, God placed wings upon their backs. A storm of protest broke out among the birds, and they decided to send a delegation to plead their case. The delegates approached God's throne and they implored the Lord to remove their obnoxious wings. “Is it not enough,” they asked “that you made us so light and feeble, so small and vulnerable, must we now be burdened by the weight of wings also?”

God smiled and replied to the feathered delegation: “I see the justice of your complaint. However, let us wait one week, and if at that time you still desire to have your wings removed, I shall grant your request.” Greatly pleased, the delegation left. One day later, a strange thing happened. An unexplained force lifted them up, and the birds found themselves flying and floating and enjoying a heavenly sensation. When one week had passed, the delegation reappeared before God, but this time they were very humble. “Merciful Father,” they said, “how could we have doubted Your infinite wisdom? These very wings which we ridiculed as unnecessary burdens, we now cherish. They enable us to soar into the loftiest, loftiest heights.”

I think in spite of our many burdensome “wings,” we too can fly. Yes, we can help the Seminary. Yes, we can raise the money to pay for the beautiful expansion of this church and yes, we can raise the money to support our schools. . . if we want to, we can do anything. If I may paraphrase the words of my all-time favorite politician, Adlai Stevenson, “We have to think and look far, far ahead, and be prodded into doing the things that it would be much easier not to do. Don't try to think of things that are politically shrewd. Try to think of the next generations.”

Thanks for listening.

The five most important words you can say to others are: I love you very much. The four most important words are: May I help? The two most important words are: Thank you. The most important word is: We.