

Please return.

Outreach

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

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The Sudden Death of
The Very Rev. Barouyr Ekmekjian

On Sunday afternoon, July 5, 1981, The Very Rev. Barouyr Ekmekjian, the young and recently appointed pastor of Holy Martyrs Church in Encino, California, died suddenly of a heart attack.

The Armenian community received the news with utter shock and deep sadness.

The reposed, Father Barouyr was born on March 1, 1953 in Bourj Hamoud, Lebanon. He forged his life's path of sacrifice and service to God and his people at an early age.

In 1979, he attended New York's Columbia University, following a course of Armenian Studies. After a year, he moved to Encino, California where he was soon appointed pastor of the Holy Martyrs Church.

Father Barouyr readily took on tasks that challenged his abilities and eagerness for life. He often contributed editorial work to various Armenian papers, among them Aztag, Hairenik, Asbarez, Hask and Outreach.

On Thursday, July 9, 1981 a Requiem Mass was celebrated in Holy Martyrs Church with the participation of His Grace, Bishop Yeprem Tabakian, His Grace, Bishop Mesrob Ashjian and the brotherhood of clergy.

The Prelacy extends its deepest sympathy to Father Barouyr's family and friends. May God rest his soul.

Editorial

A Brave Farewell

The tragedy of loss instills a bitter resentment towards life and its ultimate destiny for each of us. Our bitterness and grief are greatly compounded when the young, the fresh and the vibrant are cruelly and abruptly taken from our midst.

The Very Rev. Barouyr Ekmekjian was with the American Armenian community a short time. Yet, it was a time in which his zest and eagerness for life, his loyal and faithful commitment to his people, and his high ideals and aspirations impressed and warmed the spirit of all who knew him.

He was devoted to his mission and yearned to enrich God's kingdom on earth. Recently, he had released a small publication on Lent whose proceeds were to be put towards the increasing needs and renovation of his growing parish community of Holy Martyrs.

Father Barouyr, despite his youthful years, soon realized that the wants and needs of the American Armenian, although basic, were of a new and changing spirit. He quickly grasped opportunities to lead and forge new and better paths.

He is gone now; his work is left half. Yet, in leaving, he has made us heirs, as fellow servants of God and as Armenians, of his deeply rooted courage. A courage to act in the Glory of God and for the posterity of our people; a courage to face death by living daily.

Father Barouyr, we bid you a brave farewell. . .

ՀԱՆԳԻՍՏ ՏԷՐ ՊԱՐՈՅՐ ՎՐԴ. ԷՔՄԵՔՅԱՆԻ Հոգեւոր Հովիւ Սրբոց Նահատակաց Եկեղեցւոյ

Յանուն Հիւսիսային Ամերիկայի Արեւմտեան Թեմի Ազգային Վարչութեան եւ կրօնական դասուն, սրտի դառն կսկիծով կը յայտնենք մեր հաւատացեալ հօտին, որ Կիրակի, Յուլիս 5, 1981ին, յետ միջօրէի ժամը 2ին, անակնկալ արկածի մը հետեւանքով ի Տէր հանգեալ Մեծի Տանն Կիլիկիոյ Կաթողիկոսութեան երիտասարդ միաբաններէն եւ Սրբոց Նահատակաց Եկեղեցւոյ հոգեւոր հովիւ Պարոյր Վրդ. Էքմէքճեանը: Հայր Սուրբին անակնկալ մահով, Հայց. Առաքելական Եկեղեցին ընդհանրապէս, ամերիկահայ զաղութը՝ մասնաւորապէս, կը կորսնցնէ պատրաստուած եւ արժանաւոր եկեղեցական մը:

Յիշատակն արդարոյն օրհնութեամբ եղիցէ: ԴԻԻԱՆ ԱԶԳ. ԱՌԱՋՆՈՐԴԱՐԱՆԻ

ՅՈՒՂԱՐԿԱՒՈՐՈՒԹԻՒՆ ԵՒ ՎԵՐՋԻՆ ՕԾՄԱՆ ԿԱՐԳ Տ. Պ. ՎՐԴ. ԷՔՄԵՔՅԱՆԻ

Սրտի խոր վշտով եւ կսկիծով կը յայտնենք մեր հաւատացեալ ժողովուրդին, որ Սրբոց Նահատակաց Եկեղեցւոյ Հոգեւոր Հովիւ՝ Տէր Պարոյր Վրդ. Էքմէքճեանի թաղման արարողութիւնը եւ վերջին օժման կարգը տեղի պիտի ունենայ Հինգշաբթի, Յուլիս 9, 1981ին, Սրբոց Նահատակաց Եկեղեցւոյ մէջ, մասնակցութեամբ Մեծի Տանն Կիլիկիոյ եպիսկոպոսական դասուն եւ թեմիս եկեղեցական հայրերու:

Այս տխուր առիթով պիտի պատարագէ Գերշ. Եփրեմ Եպիսկ. Թապազեան, իսկ դամբանականը պիտի խօսի Գերշ. Տէր Մեսրոպ Եպս. Աշճեան: Ս. Պատարագ՝ առաւօտեան ժամը 9-ին:

Վերջին օժում՝ ժամը 10-ին, եկեղեցական արարողութեանց աւարտին, դազաղը պիտի փոխադրուի մեծերատուն, որպէսզի անհրաժեշտ պատրաստութիւնները տեսնուին եւ մարմինը ուղարկուի Անթիլիաս, Լիբանան:

Հոգեւորս Հայր Սուրբին թաղումը պիտի կատարուի Անթիլիասի Յայր Տաճարին մէջ, Կիրակի 12 Յուլիս 1981-ին, եւ մարմինը պիտի ամփոփուի միաբանական դամբարանին մէջ:

ԴԻԻԱՆ ԱԶԳ. ԱՌԱՋՆՈՐԴԱՐԱՆԻ

ԿԵՆՍԱԳՐԱԿԱՆ ԳԻԾԵՐ Տ. ՊԱՐՈՅՐ ՎՐԴ. ԷՔՄԵՔՅԱՆԻ

Պարոյր վարդապետ ծնած է Պէյրութ, Լիբանան: Աւագանի անունով՝ Զարեհ: Իր նախնական կրթութիւնը Պուրճ Համմուտի մէջ ստանալէ ետք, 1966-ի Հոկտեմբերին ընդունուած է Կիլիկիոյ Կաթողիկոսութեան Դպրեվանքը: Ուսումնական եօթնամեայ շրջանը յաջողապէս աւարտելէ ետք, 1973-ին ձեռնադրուած է Աւագ Սարկաւազ եւ անմիջապէս ստանձնած է վանական պաշտօնները:

Ն.Ս.Օ.Ս.Տ. Խորէն Ա. Կաթողիկոսի բարձր տնօրինութեամբ եւ ձեռամբ՝ Թեհրանի Առաջնորդ Գերշ. Տ. Արտակ Ս. Արքեպիսկոպոսի, 23 Յունիս 1974-ին, Ս. Գրեգոր Լուսաւորիչ Մայր Տաճարին մէջ ձեռնադրուած է կուսակրօն քահանայ, եւ վերակոչուած՝ Տ. Պարոյր Աբղայ, եղբարախոս բանաստեղծ Պարոյր Սեւակի անմահ յիշատակին: Իր վարդապետական աւարտաճառը՝ «Աղթամարի Կաթողիկոսութեան Պատմութիւնը» ներկայացնելէ ետք, 30 Մայիս 1976 թուականին ստացած է վարդապետական գաւազան կրելու իշխանութիւն: Այնուհետեւ, Պարոյր վարդապետ շարունակած է իր վանական պաշտօնները, որպէս Դպրեվանքի հսկիչ, զբոստան տեսուչ, «ՀԱՍԿ» ամսաթերթի վարիչ եւ խմբագիր անդամ, Վեհափառ Հայրապետներու գաւազանակիր:

Վարած է նաեւ ուսուցչական պաշտօններ Ազգային Մարտիկեան Վարժարանի, Դպրեվանքի, Ֆրէր Մարիստներու Գոլէճին մէջ, դասաւանդելով հայագիտական եւ կրօնագիտական նիւթեր: Դպրեվանքի աշակերտութեան իսկ օրերէն սկսած է աշխատակցել հայ մամուլին:

Գարեգին Բ. Աթոռակից Կաթողիկոսի բարձր տնօրինութեամբ, 1979-ին ուղարկուած է Նիւ Եորք (ԱՄՆ), ուր Գոլոմպիա Համալսարանի Միջին Արեւելեան Բաժանմունքին մէջ հետեւած է բարձրագոյն ուսման:

Իր ուսման աւրելիքը, Ա.Մ.Ն.ի արեւելեան զանազան նահանգներու հայ զաղութիւններէն ներս կատարած է պատարագ, քարոզ եւ դասադասութիւն:

1980-ի Սեպտեմբերին, Պարոյր վարդապետ Անթիլիասէն ժամանեց Գալիֆորնիա եւ ստանձնեց իր նոր պաշտօնը: Հովուական պաշտօնին աւրելիքը, Հայր Սուրբ Ֆերասեան Երկրորդական Վարժարան (Շարունակուած էջ 2-ի վրայ)

ՀԱՂՈՐԴԱԳՐՈՒԹԻՒՆ

Այսու ուրախութիւնն ունինք յայտարարելու որ Տոբթ. եւ Տիկին Արա Տումանեանները, Հայլընտ, Ինտիանայէն, հարիւր հազար տուարի իշխանական նուիրատուութիւն մը կատարեցին Մեծի Տանն Կիլիկիոյ Կաթողիկոսութեան, Դպրեվանքի 50-ամեայ յորելեանին առիթով եւ Դպրեվանքի նոր կառուցուելիք Դպրեվանքի շէնքին ի նպաստ:

Տոբթ. եւ Տիկին Արա Տումանեանի այս նուիրատուութիւնը գոհունակութեամբ կը լեցնէ մեր սրտերը, որովհետեւ անոնք իրենց այս արարքով ցոյց տուին թէ կը հաւատան Դպրեվանքի առաքելութեան եւ հոգեւորականներ պատրաստելու սրբազան գործին եւ բարի օրինակ կը հանդիսանան բոլոր անոնց՝ որոնք կը տեսնեն եւ կը գնահատեն հայ եկեղեցւոյ դերն ու կոչումը:

ԴԻԻԱՆ ԱԶԳՍՅԻՆ ԱՌԱՋՆՈՐԴԱՐԱՆԻ

COMMUNIQUE

The Prelacy of the Armenian Apostolic Church of America takes pleasure in announcing a donation of \$100,000 to the Armenian Theological Seminary of Bikfaya, Lebanon, by Dr. and Mrs. Ara Dumanian of Highland, Indiana. This princely donation was made on the occasion of the 50th Anniversary of the Seminary, and is designated for the construction of a new Seminary building.

The Prelacy most gratefully acknowledges this spirit of generosity which vouches for the strong belief in the mission and the accomplishments of the Seminary. We are confident that the noble example of the Dumanians will serve to inspire others to nurture and support their mother church.

PRELACY SECRETARIAT



Թեմիս հոգևորականաց դասը, լուսանկարուած Ուստրրի մէջ, 14 Մայիս 1981 թ. Հոգևորականաց Համագումարին առթիւ:



Ամերիկահայոց Արեւելեան շրջանի եւ Գանատայի Թեմի Ազգային Երեսփոխանական Ժողովի անդամները լուսանկարուած 14 Մայիս 1981 թ. Ուստրրի Ս. Երրորդութիւն Եկեղեցւոյ շրջափակին մէջ:



Members of the Prelacy Executive Council: (Seated l. to r.) — Carnig Piligian; Archpriest Rev. Mousegh Der Kaloustian; His Grace, Bishop Mesrob Ashjian; Sarkis Teshoian, and Rev. Dr. Mesrob Tashjian. (Standing l. to r.) Onnig Hachigian; Harry Dombalagian; Nazareth Emlikian; Rev. Antranig Baljian; Onnig Marashian and Sona Hamalian, Administrative Assistant to the Prelate. Absent from the picture is Mr. Michael Najarian.

OUTREACH

His Grace Bishop Mesrob Ashjian, Prelate

Editor Hasmig Mergian

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(Շարունակութիւն էջ 1-էն)
Կենսագրութիւն՝ Պարոյր Վրդ. Էքմէքեանի

նէն ներս կը դասաւանդէր քրիստոնէական Դաստիարակութիւն եւ Հայ Եկեղեցւոյ Պատմութիւն:

Վերջերս լոյս ընծայեց «Մեծ Պահօր Հայ Եկեղեցւոյ մէջ» փոքրածաւալ հատորը: Մրազրած էր շարունակել հրատարակչական աշխատանքը: Ստանձնած էր պատասխանատու խմբագրի պաշտօնը՝ 1981-ի Դեկտեմբերին Թեմիս առաջնորդարանին կողմէ լոյս ընծայուելիք «ՀՌՈՄԿԼԱՅ» տարեգրքին:

Ափսո՛ս, դարանակալ մահը կանխեց ամէն ինչ, մեզմէ յաւէտ խլելով իր ուժերու ծաղկման երկունքը մտած խանդավառ հովիւ մը: . . .
Հանգիստ իր անիւններուն:

Salvation Army Veteran's Grave Marked in Westchester

It took 43 years, but an historical oversight was finally corrected this past Memorial Day, May 25. At 9:30 a.m. on an ideal day, 25 members of the Armenian community and 150 members of the Salvation Army gathered at the Kensico Cemetery, Valhalla, N.Y., to dedicate a tombstone for Staff-Captain Joseph Garabed (1860-1937), born in Tallas, Turkey as Nishan der Garabedian. Garabed, known by the nickname "Joe the Turk," was one of the most famous officers in the history of the American Salvation Army, but up until now he lay buried in an unmarked grave. Having never married, he had no immediate family to take proper care of his burial arrangements. Within the past year, money was donated, entirely from Armenian contributors, to erect a suitable gravestone.

The dedication ceremony was an impressive one. Accompanied by a Salvation Army brass ensemble, those attending joined in singing "Faith of Our Fathers." Presenting the opening remarks, Colonel G. Ernest Murray, the Salvation Army's National Chief Secretary, said that they had gathered to honor a dedicated Salvation Army officer and servant of God. Garabed, once a man of wicked, untempered habits, had been converted to Jesus Christ through the work of the Salvation Army in San Francisco. He was to labor diligently in its work during its trying early years. In those early days, Garabed and other Salvationists were often arrested for parading or holding meetings in the streets. Refusing to pay his fines out of principle, he spent many a night in jail but through his persistence he helped the Salvation Army win the right to hold its Gospel meetings in public places in his work, Garabed constantly sought to point his listeners to the saving power of Jesus Christ. The final inscription on his tombstone, "Jesus Is Mighty to Save," is a fitting testimony to his faith.

Daniel Bazikian, the Chairman of the Garabed Memorial Committee, stated that they had gathered to honor a faithful servant of God. Bazikian pointed out, the Army had aided many Armenian refugees fleeing from the persecutions taking place in their homeland of Turkey.

Miss Aghavni Arslanian, Director of the Christian Education Department of the Prelacy, led the Armenians present in singing the *Hayr Mer*, giving the audience a flavor of the Lord's Prayer in *krapar*, classical Armenian. Rev. Karl Avakian, pastor of the Armenian Presbyterian Church of Paramus, N.J., gave the prayer of dedication for the tombstone. Following his prayer, Paul Almoyan and Paul Vartanian, two members of the Sunday School of the Armenian Brethren Church (Weehawken, N.J.), placed a beautiful cross-shaped floral arrangement on the tomb.

His Grace, Bishop Mesrob Ashjian, Prelate of the Armenian Apostolic Church of America, offered the final remarks. He compared Garabed's sufferings to those of St. Paul, and pointed out to those present the late Captain's connection with the Armenian Apostolic Church. Captain Garabed's own father was a priest in the Armenian Church, and in his early years Garabed was influenced by its teachings. Early in its history, the Bishop pointed out, the Armenian Church was a missionary-minded Church, sending missionaries of the Gospel to different countries, perhaps even as far as Ireland! Through Garabed, the Armenian Church indirectly gave a modern-day missionary to America. The Bishop said he was honored, therefore, to come and take part in this service paying homage to this servant of God.

Book Review

FAITH, HOPE, LOVE: *The Election and Consecration of His Holiness Karekin II.* By Iris Papazian. Bergenfield, New Jersey: Michael Barour Publications, 1980.

The scope of this book goes far beyond what is promised in the subtitle. It does indeed tell, in both text and photographs, of the election and consecration of Archbishop Karekin Sarkissian as Karekin II, Catholicos-Coadjutor of the Armenian Apostolic See of Cilicia. But beyond that it provides a great deal of concise and valuable information about the long history of the Armenian people and their church.

The words of the title, Faith, Hope, and Love, virtues commended in I Cor. 13, are related to the greatness and continued existence of the Armenian nation by quotations from the first encyclical of Catholicos Khoren I and from a sermon delivered by the new Catholicos-Coadjutor on the day of his consecration, May 29, 1977.

Following a brief Foreword, the first major section entitled "The Election" (pp. 23-35), describes the convening of the Electoral Assembly on May 22, 1977, lists the 180 delegates who composed it (two-thirds of them laymen), names the five candidates from among whom the Catholicos-Coadjutor was chosen, and records the results of the two ballots taken. Seven excellent photographs illustrate this section of the book.

In Section II, "The Consecration" (pp. 39-82), the author uses the informal style of a personal diary to convey her personal excitement in attending the colorful events on May 29, 1979—the massive crowd of an estimated 25,000 people gathered at Antelias, the liturgy

(Continued on page 8)

ՎԵՐԱՓՈԽՈՒՄՆ Ս. ԱՍՏՈՒԱԾԱԾՆԻ

«Աստուածածին եւ Կոյս Զեպ Եփեցուցանեմք»:

Հայց. Առաքելական Ս. Եկեղեցին յառաջիկայ Օգոստոս 16-ի Կիրակին կը տօնէ Վերափոխումն Սուրբ Աստուածածնայ տօնը, որ հինգ տաղաւարներուն չորրորդն է (Ս. Ծնունդ, Ս. Զատիկ, Վարդավառ, Աստուածածին, Խաչվերաց): Ամէն տաղաւարի յաջորդող Երկուշաբթին մեր հայրապետները յատկացուցած են Մեծելոցի, յիշելու համար մեր ննջեցեալները:

Աստուածածին նուիրուած տօները մէկէ աւելի են Հայց. Առաքելական Եկեղեցւոյ մէջ եւ մեր շարակնոց ճոխ է Աստուածածնայ նուիրուած շարակնոցներով: Մեր վերնագիրն ալ աւելուած է Աստուածածնայ նուիրուած «Անթառամ Ծաղիկ» շարակնոցն: Շարակնագիրը կը կոչէ Ս. Կոյս Մայրամը՝ Աստուածածին, քանի որ ծնողը կատարեալ Աստուած էր, որ խոնարհեցաւ ու կատարեալ մարդ եղաւ, որպէսզի մարդկութիւնը փրկէր իր սուրբ արիւնով: Ու իր միջոցով Աստուծոյ ու մարդոց միջեւ մեղքի պատճառով խզուած յարաբերութիւնը հաստատուեցաւ ու մարդոց կողմէ կորսուած Աստուծոյ պատկերը վերադարձուցաւ:

«Զքեզ մեծացուցանեմք» — դարերու ընթացքին բոլոր քրիստոնեայ եկեղեցիները եւ մեր պարագային Հայց. Առաքելական Ս. Եկեղեցին մեծարած է, դուրսնաւոր է Աստուածածինը, իր մշակած հոգեւոր գրաւորութեան աշխարհ արտայայտութիւններով — շարակնոցներով, բանաստեղծութեամբ, մաղթանքներով, քարոզներով: Նարեկացին՝ իր Նարեկ Արթամատեանին մէջ ամբողջ գլուխ մը (Բան 2) նուիրած է Աստուածամօր:

«Հրեշտակ մարդոցմէ, մարմնատեսիլ քերովբէ, երկնաւոր թագուհի, խնամակալ բարեխօս, կիներու մէջ գովուած, խորան Բարձրեալին, երկնային տաճար, Տիրամայր, միշտ սուրբ կոյս»: Ու Եզրակացնելով կ'ըսէ. «Ո՛վ մայր՝ երկինք ու ամբողջ երկիրը ստեղծող բարձրեալ Տէր Յիսուսին, զոր անճառապէս ծնար բովանդակ մարմինովն ու համայն աստուածութեամբը, որ կը փառաւորուի հօրը եւ Ս. Հոգիին հետ, իր էութեամբը եւ անքնութեամբը մեր բնութեան միացած: Ամէն բան է, Ան, ու ամէն բանի մէջ. մէկը՝ Երրորդութեանէն. փառք իրեն. յաւիտեանս յաւիտենից. ամէն»:

Այս յարգանքը ու պատիւը առ Աստուածամայր, կուգայ նախ Աստուծոյ, երբ կը յայտնուի հրեշտակին աւետարանին մէջ եւ կ'ըսէ.

«Ողջոյն քեզ, ով շնորհնակ կոյս, Տէրը քեզի հետ է, դուն կանանց մէջ օրհնեալ ես»: Ու նաեւ՝ Աստուածածնայ խօսքին մէջ, երբ ան, Սուրբ Հոգիով լեցուած, մարգարէացաւ ու ըսաւ. «Իմ անձս պիտի մեծցնէ Տէրը եւ իմ հոգիս ուրախացաւ իմ Փրկիչ Աստուծովս: Վասնզի իր աղախինին խոնարհութեանը նայեցաւ. քանզի ահա ասկէ ետեւ բոլոր ազգերը ինձի երանութիւն պիտի տան, վասնզի հօրը ինձի մեծամեծ բաներ ըրաւ, ու անոր անունը սուրբ է»: (Ղուկ. Ա. 46-49):

Ու ապա՝ Յիսուսի հնազանդութիւնը, յարգանքն ու հոգատարութիւնը իր մօր հանդէպ, երկրի վրայ իր ապրած շրջանին՝ որուն մասին կը վկայեն Աւետարանները:

Աստուածաշունչին կուգայ միանալու մեր եկեղեցւոյ սուրբ աւանդութիւնը, ըստ որում՝ Յիսուս ո՛չ միայն երկրի վրայ ապրած շրջանին պատուեց ու յարգեց Աստուածամայրը, այլեւ՝ անոր մահէն, թաղումէն ետք, մարմնապէս իր քով առաւ զայն: Աւանդութիւնը կ'ըսէ թէ, երբ Աստուածամայրը մեռաւ ու թաղեցին, առաքելներէն մէկը բացակայ էր: Երբ վերադարձաւ ու լսեց պատահածը, ուզեց անպայման տեսնել Աստուածամօր մարմինը: Ու երբ առաքելները բոլորը միասին գացին Գեթսեմանի պարտէզը, ուր թաղուած էր Սուրբ Կոյսը, գերեզմանը թափուր գտան: Ահա այս դէպքն է որ կը կոչուի Վերափոխումն Ս. Աստուածածնայ: Մեր հայրապետները հաւատարիմ մնալով սուրբերու կողմէ իրենց կտակուած աւանդութեան՝ հրաւիրած են հաւատացեալ ժողովուրդը մեծ շուքով տօնելու Աստուածամօր տրուած այս փառքն ու պատիւը: Ու ներշնչուելով նաեւ Աստուածաշունչէն՝ մեծ պատիւներ շնորհած են Աստուածամօր:

Պաղոտօրհնէն ալ կը կատարուի այս տօնին օրը: Սովորութիւն էր հեթանոս հայոց մէջ, որ տարուան բերքը բերէին ու նուիրէին շաստուածներուն, որպէսզի անոնք օրհնէին ու առատութիւն շնորհէին ամբողջ տարուան ընթացքին: Քրիստոնէութեան շրջանին հայրապետները ընտրեցին խաղողը՝ իբր խորհրդանիշ տարուան բերքին, ու խաղողը օրհնելով կ'օրհնէին ամբողջ տարուան բերքը: Այս սովորութիւնը տակաւին կը շարունակուի մեր եկեղեցւոյ մէջ ու մասնաւոր աղօթքներով ու շարակնոցներով կ'օրհնուի խաղողը ու խաղողով ամբողջ տարուան բերքը: Խաղողը ընտրած էին այն իմաստով, որ գինին կը պատրաստուի խաղողէն ու գինին պատարագի ընթացքին կը գործածուի իբր խորհրդանիշ Յիսուսի արեան: Շարակնագիրը՝ դարձեալ «Անթառամ Ծաղիկ» շարակնոցն մէջ, Աստուածամայրը նմանցուցած է որթատունկի ու ողկոյզը՝ Յիսուսի, ըսելով. «Համեղաճաշակ պտղոյն բանաւոր բարունակ, յորմէ

կթեցաւ մեզ ողկոյզն անսպառ յուրախութիւն»: (Համեղաճաշակ պտղոյն խաղողն է, իսկ բարունակը՝ որթատունկին այն ճիւղը՝ որուն վրայ հասունցած է խաղողը):

Դարերու ընթացքին Աստուածամայրը հանդիսացած է մօր կատարեալ տիպարը: Իր մէջ խոնարհութիւնն ու հնազանդութիւնը Աստուծոյ կամքին ամենացալուն առաքելութիւններ են: Իր յղութիւնը՝ յայս իր օրերու ժողովուրդին պարզ բան մը չէր: Պատիժը՝ ըստ հրեական օրէնսդրութեան, զինք քաղաքէն դուրս հանել եւ քարկոծելով մահուան դատապարտելն էր: Բայց երբ հրեշտակը ըսաւ.

«Մի՛ վախնար, Մարիամ, Հոգին Սուրբ պիտի գայ քեզի, ու Բարձրելոյն զօրութիւնը քու վրայ հովանի պիտի ըլլայ: Ուստի այն քեզմէ ծնանելու սուրբը Աստուծոյ Որդի պիտի ըսուի» (Ղուկ. Ա. 35): Մարիամ, այս լսելով, շուտով Աստուծոյ կամքին յանձնուեցաւ. «Ահա ես Տէրոջը աղախինն եմ, քու ըսածիդ պէս



“The Holy Virgin Mary” by V. Sourenian. (Etchmiadzin Museum).

թող ըլլայ ինձի»: Այլեւս մարդոցմէ վախնալու պէտք չունէր, ինք վստահ էր թէ Աստուծոյ կը հնազանդէր, ու այդ իրեն համար աւելի կարեւոր էր:

Այս վերափոխման տօնին առիթով, Հայց. Առաքելական Ս. Եկեղեցին անգամ մը եւս մեզ կը հրաւիրէ խորհրդածելու Աստուածամօր շնորհներուն ու անոր տրուած յարգանքին ու պատիւին մասին: Մեր ընտանիքները պէտք ունին այսօր, աւելի քան որեւէ ժամանակ, շնորհալի, իմաստուն, աստուածավախ մայրերու: Վերջապէս, տղոց դաստիարակութիւնն ալ կախեալ է մայրերէն: Ո՞ր են անցեալի մեր նախնաժողովրդի տիպար մայրերը: Ինչո՞ւ մեր աղջիկներն ու տղաքը կ'ապրին աննպատակ, շայտ, հոգեկան արժէքներէ զուրկ կեանք մը:

Վերափոխման տօնին առիթով կ'արժէ անգամ մը եւս մայրեր իրենց խորհուրդները դարձնեն Աստուածամօր վրայ, տեսնեն թէ ինչպիսի՞ մայր մըն էր ան եւ ինչպիսի՞ կատարեալ ձեւով դաստիարակեց իր զաւակը: Այսօր եւս մայրեր կրնան ընդունիլ աստուածային շնորհքը՝ դառնալու տիպար դաստիարակներ, պատրաստելու համար իրենց զաւակները գիրենք դիմազրաւող դժուարին հարցերուն, ինչպէս նաեւ՝ առօրեայ ապրումներուն, ելեւէջներուն ու խնդիրներուն համար: Երբ մայրեր մօտ են իրենց զաւակներուն հոգեպէս, աւելի օգտակար կրնան ըլլալ անոնց ճակատագրական պահերուն, առած որոշումներուն ու ընտրելիք ճանապարհին կամ անկիւնադարձին:

Այն ատեն նման մայրեր եւս պիտի արժանանան պատիւներու, ինչպէս խոնարհութեան մարմնացում Ս. Աստուածամայրը փառաւորուեցաւ իր վերափոխումով, ու դարերու ընթացքին դարձաւ սիրոյ ու յարգանքի արժանի սրբուհի մօր տիպարը:

ԱՂԱՒՆԻ (ՇՆՈՐՀԻԿ) ԱՐՍԼԱՆԵԱՆ

NAVASART ARMENIAN NEW YEAR — 4464

In ancient times, August 11th (24), was observed as the Armenian New Year since it was the feast of the god Aramast who was considered the father of all the gods.

Called “Brave Aramast”, he was viewed as the creator of heaven and earth, bestowing bountiful resources and goodness.

Since it was believed that Aramast renewed the years, opening celebrations during the feast of Navasart were held in his honor. Farmers would offer their first harvest to Aramast, the God of Fertility. We maintain this custom today with our yearly Blessing of the Grapes during this time in August.

Adapted and Translated From “The Memories of the Armenian Fatherland” by Father Ghevont Alyshian

ԱՂՕԹՔ ԱՌ ՏԻՐԱՄԱՅՐ ՍՈՒՐԲ ԱՍՏՈՒԱԾԱԾՆԻ

Եթէ զիս գտնես՝ ո՛վ Տիրամայր, եթէ ինձի ողորմիս՝ սրբուհի. եթէ ինձի պէս կորսուածը չաչիս՝ անարատ. եթէ ինձի պէս խրտաշար յանձանձես՝ երջանիկ. եթէ ինձի պէս ամչցածը առաջ մօտեցնես՝ բարեշընորհ. եթէ ինձի պէս յուսահատածին միջնորդես, միշտ սուրբ կոյս. եթէ ինձի պէս մերժուածը ընտանեցնես, ո՛վ Աստուծոյ մեծարուած. եթէ ինձի գուցեցնես՝ անէծքներ լուծող. եթէ ինձի պէս ծփացող մը կեցնես՝ ո՛վ հանգիստ. եթէ յուզումներու խռովութենէն հեռացնես զիս՝ ո՛վ խաղաղարար. եթէ ճար մը գտնես ինձի որ վրիպած եմ՝ գովեալ. եթէ ինձի համար ուզես մէջտեղ ելլել՝ մահուան նահանջող. եթէ իմ դաւնութիւնս անուշեմ՝ ո՛վ քաղցրութիւն. եթէ իմ բաժանումիս խորոցը քակես՝ հաշտութիւն. եթէ իմ անմաքրութիւնս ջնջես՝ եղծումն ընդոտնող. եթէ փրկես զիս որ մահուան մատնուած եմ՝ կենդանի լոյս. եթէ իմ լալուս ձայնը կտրես՝ ո՛վ բերկրութիւն. եթէ կազդուրես զիս որ խորտակուած եմ՝ կեանքի դեղ. եթէ ինձի պէս կործանուածին ակնարկես՝ հոգեզոյն. եթէ ողորմութեամբը ինձի հանդիպիս՝ նուրբագործուած կտակ. . . դուն որ երջանիկ լեզուներու անբիծ շրջաններէն միայն կ'օրհնուիս, ահա քու կուսական կաթիլը մէկ կաթիլը իմ անձիս մէջ անձրեւելով, կեանք կուտայ ինձի, ո՛վ մայր՝ երկինքն ու ամբողջ երկիրը ստեղծող բարձրեալ Տէր Յիսուսի:

ԳՐԻԳՈՐ ՆԱՐԵԿԱՑԻ (Հատուած)

«Նարեկ»

ՇԱՐԱԿԱՆ ՍՈՒՐԲ ԱՍՏՈՒԱԾԱԾՆԻ

Այսօր երանելի Առաքելները, սուրբերուն եւ սուրբ կոյսերուն հետ միասին ժողովուած, լուսապայծառ զգեստներով զարդարուած, վառած էին իրենց լապտերները, եւ ձայնակցելով կ'ըսէին. «Օրհնեալ ես, կիներուն մէջ ամէնօրհնեալը»:

Այսօր՝ Տիրամայր Սրբուհի կոյսը, Սրբասուն հոգին աւանդեց հրեշտակաց դասերուն ձեռքը, իբրեւ գերարփի փայլելով ահաւոր հրեշտակներուն դասերուն նման: Ուստի եկեղեցի հրճուելի ձայնով, նոր օրհնաբանութիւններ կ'երգէ քեզի:

Այսօր հողեղէններս, յուսալից խնդրութեամբ եւ յաւերժական ձայնով հրեշտակներու հետ քեզ կ'օրհնաբանենք, տօնախմբելով յիշատակը կոյսին՝ Քու մօրը եւ աղախնոյդ. ուստի Եկեղեցին հրճուելի ձայնով, նոր օրհնաբանութիւններ կ'երգէ քեզի:

ՇԱՐԱԿԱՆ

ՇԱՐԱԿԱՆ ՎԱՐԴԱՎԱՌԻ

Կը փառաւորենք զքեզ, իմանալի՛ լոյս, որ լերան վրայ աշակերպուելով ցոյց տուիր քու աստուածային զօրութիւնդ:

Կը փառաւորենք զքեզ, իմանալի՛ լոյս, որ Քու փառքիդ ճառագայթը ցոյց տուիր, արեգականակերպ փայլմամբ արարածները լուսաւորեցիր:

Կը փառաւորենք զքեզ, իմանալի՛ լոյս, որ ահաւոր տեսիլքով, զարհուրեցուցիր Քու աշակերտներդ հրաշալիքներու թմրութիւնով, որպէսզի սիրեն Քու աստուածային փառքը:

ՇԱՐԱԿԱՆ



On May 4, 1981, throngs of Armenian Pilgrims attended the inauguration of the above pictured monument dedicated to the heroic defense of Van. The monument, the work of Jim Torosian, represents a half-winged yet victorious eagle and stands between the cities of Oshagan and Ashtarag.

Acceptance of the Ecumenical Councils by the Armenian Church

On June 7, 1981, Pentacost, a day of special services was held in St. Peter's Basilica in Rome and in the Cathedral Church of the Ecumenical Patriarchate in Istanbul in celebration of the 1600th anniversary of the Council of Constantinople (381) and the 1550th anniversary of the Council of Ephesus (431). These services were occasions evoking thanksgiving and brotherhood among Eastern and Western Churches.

In Rome, on that day, His Holiness Pope John Paul II, still recuperating from a recent assassination attempt, appeared for a few moments to the congregation of cardinals, bishops, and guests from Eastern Churches among them Armenian clergy as well.

Since this year celebrates the acceptance by the Armenian Apostolic Church of two of the three ecumenical councils, the following article written by His Grace, Bishop Mesrob Ashjian when he was still a Priest, explaining our Church's position and final acceptance of these councils will be both informative and of interest on the occasion of this anniversary.

The Armenian Church, together with the Oriental Orthodox churches, recognizes the first three councils of the Christian Church — namely the Council of Nicaea (325), the Council of Constantinople (381), the Council of Ephesus (431) — as ecumenical. She reveres them as holy, and has special days in the liturgical year dedicated to each one of them, celebrated with special hymns and ceremonies. As a fifth-century church father put it, she regards the decisions of these councils as "The basis of life and a guide to the path leading to God." She has accepted them as *regula fidei*, giving them such authority by which are judged all statements concerning the Christian faith. By them certain statements are reckoned and refused as additions to the Tradition of the divine revelation or novelties which may alienate the purity of the primitive Tradition. For "the true Christian should not sympathize with these kinds of thinking, because they may bring death to those who dare investigate the depths of the divine mystery. The Christian's task is to believe in the Incarnate Word of God and in adoration glorify him, who took the form of a servant, . . . let us then follow the gifts of the good news and the revealed prophecies". (John Mandakouni, Seal of Faith, Etchmiadzin 1914, introduction.)

With this basic assumption in mind, the Armenian Church has considered it sufficient to accept the first three ecumenical councils and has not dealt with those which did not touch upon the foundations of the faith and are either secondary aspects or have the character of theological interpretation.

But now, when we have the task to study the question of the acceptance by the Armenian Church of the ecumenical councils, we find ourselves with a big handicap. The information we get from our historians and theologians of the past, is very poor and scanty, so that it is hard to see clearly the steps followed, the principles adopted in the process of acceptance of these councils by the Armenian Church authorities. By putting together all the fragmentary pieces of historical data transmitted through the centuries, we can try to see at least the major guidelines which have played an important role in the attitude of our Church fathers regarding the acceptance of the councils, particularly their recognition as ecumenical.

Armenian Church and Ecumenical Councils

One has to start from an important aspect of Armenian Church history and make some general remarks which may shed light on the particular cases that will be discussed later in this paper.

Ա, Բ, Գ . . .

Քիչ ազգեր կան, որոնք պաշտամունքի հասնող սէր ունենան իրենց այբուբենին համար: Հայերս այդ քիչերուն ամենէն մոլեռանդներէն ենք: Մեր մեարոպեան այբուբենը խորան կը բարձրացնենք, մեր վիզերէն կը կտրենք, եւ կերպով մը միսթիք կապ մը կը ստեղծենք հայոց գիրերուն հետ: Յատկապէս Միացեալ Նահանգներու մէջ զգալի է այս սէրն ու յարգանքը, որ, մաղթելի է, տարածուի ամենուրեք, եւ մեր մանուկներու շրջներուն վրայ ալ ծաղկի մեծասքանչը, փոխանակ իբրեւ զարդ միայն գործածուելու:

Վերջերս Առաջնորդ Սրբազան Հայրը այցելութեամբ կը գտնուէր Հերիսպորի, Փեն. իրրեւ հիւրը տեղւոյն սակաւաթիւ հայերէն եւ հայութեամբ հրպարտ եւ հայ արժէքներու երկրպագու Տէր եւ Տիկին Վարդան Քէօշեաններու: Այս այցելութեան առթիւ էր որ Սրբազան Հայրը նշմարած էր այն իւրայատուկ այբուբենը՝ որ կը զարդարէ պր. Վ. Քէօշեանի մէկ շէնքին մուտքը — ինքնատիպ, նորատիպ բայց հայ գրեր . . .

The Armenian Church being geographically located outside the Roman Empire, did not take a direct or important role in the convening of the Councils, both general and local. And even if she did participate in some of these councils, it was done not on a regular basis of an ecclesiastical policy or theological cause, but mostly under the pressure of political reasons.

It would be interesting to see what was the practice of convening councils within the Armenian Church itself. Although the principle of holding councils was accepted by the Armenians, nevertheless it did not work out through a well-defined, regular pattern and steady line. There are certain reasons for this.

As is well known in Church history, Armenia was the first country to declare Christianity as a state religion; thus, Christianity was organized in the country under the direct and strong patronage of the state. Therefore the state became so influential that the place and role for purely ecclesiastical councils were very much reduced.

Second, the country being structured on a feudal system, the first Catholicos were chosen from reigning families. They used to govern the Church life with monarchic authority, being supported by the State.

Finally, those Catholicos who were of St. Gregory the Illuminator's descent were so zealous in spreading and deepening the Christian faith in their newly converted country, that they personally ordered the first ecclesiastical canons who prescribed the bishops to visit their dioceses at least once a year, to put order in the Church life, examine the dissensions and decide on major issues.

All these may well explain why both the secular and spiritual authorities in Armenia in this early period, were not so anxious to convene councils and discuss church matters corporately.

However, this is not saying that they were opposed to holding councils. On the contrary, in a fourth-century Armenian historiographer we have a full account of a council held by Nerses the Great in 354, renown for its canons regarding the practical services of the Church to the poor, the needy and the sick. There are also several canons related to Church organization and Christian education.

As regards the acceptance of such councils that were held outside Armenia and with representatives not even including Armenian delegates, the attitude varied from council to council and from situation to situation. But the general attitude was again dictated by the King and the Catholicos, the Head of the Church. They usually were not brought to the consideration of an Assembly of bishops, clergy or laity.

But this fourth century attitude changed in the course of history. With the growth of the Church life we find, in later centuries, a more corporate action with regard to councils and canons as will be seen in the case of the Council of Chalcedon.

Indeed, it is highly significant to note that the Armenian official book of Canon Law contains all the canons of the following Councils both ecumenical and local: Nicaea; Anacyra; Gangra; and Laodicia.

The final composition of the book dates from the 8th century. But these canons and councils were accepted and incorporated in the official codex used by the Church authorities. They were put together and edited in the 8th century by the scholarly Catholicos named John of Otzun.

This indicates that the canons of the councils were adopted in the course of time by the Catholicos themselves and used in the life of the Church.

Again, in these preliminary lines of general observations, we can see quite clearly the following major points as decisive factors for the acceptance of councils:

- (1) The authority that a council enjoyed in the whole Christian Church.
- (2) The solidarity with the already accepted traditions of the Armenian Church.
- (3) The correspondence to the needs of the Armenian

Church and people of the time. (With the intensification of the national character of the Armenian Church this third factor became the most dominant one in later times. Thus, a twelfth century Catholicos — Gregory IV (in Cilicia) — speaking of the need for Christian unity, tries to convince the traditional minded clergy of Eastern Armenia that to work for the unity of the Christian Church is not to betray one's church tradition. "If this Council or the letter of the Pope are good then they will be beneficial to their own people; if they are wrong then the harm will be again theirs. For us, the important thing is to maintain firm the tradition of St. Gregory the Enlightener". (See letters of Gregory IV, Venice 1805, pp. 50, 59.)

Let us now look into the particular cases of the first three ecumenical councils and then consider the specific case of the Council of Chalcedon.

The Council of Nicaea

The first Christian council in which the Armenian Church had a direct and distinct participation was the Council of Nicaea, the ecumenical council *par excellence*, as it is described so often.

The participation of the Armenian Church in the Council of Nicaea is mentioned by Armenian historians. Moses of Khoren, the 'Father' of the Armenian historiography, says, "In that time a letter of invitation arrived from Constantinople to our King Tiridates, asking him to proceed to the Council together with Gregory, but Tiridates did not accept for he could not leave the country (for political reasons). Gregory also did not wish to go in order to receive honors from the council because of his being a confessor. They instead, as their substitute, sent Aristakes, entrusting him with their written confession of faith" (Moses of Khoren, II, 89). He continues his account by relating that Aristakes began his journey together with the Patriarchs John of Ctesiphon, James of Nisibis and Euphtaly of Edessa and the four of them met the Archbishop Leontius at Caesarea and took him with them.

Unfortunately, we do not possess any specific information regarding the activities of Aristakes in the Council itself. The only thing we know, is that he has signed the text of the Creed and the canons of the council. In fact, his name appears in the list of the signatories — "Aristakes of Greater Armenia," or, as in other texts, as "Aridsegisus" or *Arsapius*.

After the close of the Council, Aristakes returned to Armenia. Agathangelos, the biographer of St. Gregory and the historian of the conversion of the Armenians tells us that "The Venerable Aristakes appeared in Armenia with the resplending faith and God pleasing canons of Nicaea and presented the traditions he had brought to the King and the Catholicos. St. Gregory the Illuminator added some enlightening rules and together with the King Tiridates brightened Armenia" (Agathangelos, History, Tiflis, 1914, p. 445).

Moses of Khoren, in the passage already quoted above says, "Then Aristakes came back with the true faith and the twenty canons of the Vagharshapat. St. Gregory, rejoiced for these and added a few canons of council and met his father (St. Gregory) and the King, in the city of his own out of his great care for his flock" (Ibid. II, 90).

It appears from these testimonies that the Catholicos of Armenia immediately accepted the canons brought by his son, without any deliberation with his bishops or any other constitutory body.

In any case, we are in the position to say that the Armenian Church did participate in the Council of Nicaea as a member church, to use a modern term, and contributed towards the victory of Orthodoxy. The value of this council was considered so high that it grew to be venerated as a holy Synod by which blessings were conferred and anathemas were issued.

In later centuries and in all their doctrinal writings, the Fathers of the Armenian Church constantly used to refer to the Council of Nicaea with the highest veneration. It was incorporated in the liturgical worship.

The Council of Constantinople

We have no historical record of participation by the Armenian Church in this second council. It is assumed in all documents of the fifth and sixth centuries that the Council of Constantinople was one of the three *ecumenical* councils. The council is mentioned by name, but through what procedure it was accepted for the first time by the Armenian Church still remains uncertain. We can think of no other way than the one used in the case of the acceptance of the Council of Nicaea, i.e. immediate acceptance by the head of the Church.

The Council of Ephesus

Our sources are more eloquent on this Council. We are told by all fifth-century historians that while the Council was held in Ephesus in 431, six students of St. Sahak and St. Mesrob, the leading church Fathers of the Armenian Church in the fifth century, were pursuing church theological studies at Constantinople. The Patriarch, Maximian, meeting them, gave them the decisions of the Council of Ephesus, as well as an authentic and accurate copy of the Holy scriptures and urged them to go back to Armenia and hand them over to the Head of the Church, Catholicos Sahak, so that the followers of Nestorius would not have the opportunity to spread their false teachings in the Eastern parts of the Empire, in Armenia and Persia.

The six students arrived in Armenia in 432 and presented to the Catholicos the documents of the Council of Ephesus. The Catholicos Sahak and his assistants following the ecumenical council's decisions ordered to

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expel all the schismatics from their country. But it seems that it was not easy to get rid of the Nestorians because they were quite influential in the Persian Empire and taking advantage of the rivalry between Persia and Byzantium — were propagating their teaching through the dissemination of the writings of Theodore of Mopsuestia, who had been the teacher of Nestorius and the most powerful exponent of the Antiochene Christology.

Let us see what the contemporary historian says:

"And because Sahak and Mesrob did not happen to be at that council, Cyril and Alexandrian and Proclus and Acacius, the bishops of the cities of Constantinople and Melitene, wrote to them and warned them, for they had heard that some of the heterodox disciples taking (with them) the Books of Theodore of Mopsuestia, the teacher of Nestorius and the disciple of Diodore, had gone to Armenia. Afterwards our translators, whose names we mentioned earlier, came back and found Sahak and Mesrob in Ashtishat of Taron, and handed them the letters (i.e. of the Church fathers referred to) and the canons of Ephesus, six in number, drawn up under regulated headings and the accurate copy of the Scriptures" (Moses of Khoren, III, 61).

It is obvious that Sahak followed the same procedure as that used by St. Gregory the Illuminator. As he was accustomed to more corporate type of administration during his Catholicos reign, we may assume that he accepted the Council of Ephesus by consulting his advisors and deliberating with the bishops of his entourage, for the conciliar procedure of dealing with matters pertaining to faith and order as well as to the highest ecclesiastical and national interests were beginning to find a foothold in the Armenian Church tradition.

The Council of Chalcedon

Now, when we come to the council of Chalcedon we see it as having an entirely different character. It is well known from the fifth and sixth century history of the Church that the Council of Chalcedon was far from being generally and unanimously accepted within the Byzantine Empire itself. It is not the purpose of this paper to go into the details of the controversies and contestations that affected so deeply the religious and political life in the Byzantine Empire, following the close of the Council and particularly during the reign of Emperors Zeno and Anastasius.

The basic fact that I want to underline is that the Council of Chalcedon never acquired that prestige and authority that would make it commended to the Churches. The situation can be described as fluctuant and fluid. The Council was never proposed to the Churches with clear terms. The situation was simply a confused one. This explains why the Council was never approached by one or the other of the Churches for acceptance or rejection. Therefore, the late rejection by the Armenian Church (506 A.D.) is not surprising at all, under the circumstances just outlined above.

In order to know the reasons for the rejection of Chalcedon by the Armenian Church, one has to look briefly into the dispute and controversies that preceded such rejection.

As we already indicated above, the Armenian Church began to become involved in the post-Ephesus christological controversies by being a target for the Nestorians or Nestorianizers who tried hard to win the Armenian Church on their side by translating into Armenian and spreading in Armenian the writings of Theodore of Mopsuestia, Theodoret and Ibas. In fact, the Armenian Church had had very close links with Antioch and Edessa. A great number of Armenian theological students had carried on their studies in Antioch or Edessa. Theodore of Mopsuestia and Ibas had gained a very high prestige among Armenian students.

Fortunately some important documents and letters exchanged between the Armenian Church representatives and people like Rabboula of Edessa, Acacius of Melitene, and Proclus of Constantinople, have survived. All these letters date from 432 and 438, a period when the Antiochenes were struggling by every means to save their tradition, while the "Cyrillines were trying to complete their victory on practical grounds, by removing all obstacles in the way of the expansion of the Christology sanctioned in Ephesus and still opposed by bishops and theologians, especially in the eastern provinces of the Byzantine Empire" (cf. Karekin Sarkissian, *The Council of Chalcedon and the Armenian Church*, S.P.C.K., London, 1965, p. 112).

We are assured by these documents that the Armenian Church having adhered definitely to the Ephesus position and tradition, tried to suppress the influences of the Nestorianizing preachers in Armenia. They were cautious in their attitudes, because they did not want to incur in any way the structure of their political masters, the Persians, who were patronizing and encouraging the Nestorian cause and thus rallying their Christian subjects to their anti-Byzantine policy.

On purely theological grounds, the Armenian Church having come under the influence of Alexandrine christology through their close association with the Cappa-

docian Fathers from the middle of the fourth century, the theological orientation in Armenia was now clearly tending towards the Alexandrine Tradition.

Again, without entering into the details, we should like to mention here three writings which show clearly in what theological milieu was evolving the Armenian Church in the realm of christology.

(a) The first of these is the "Teaching of St. Gregory" which is an exposition of the record of God's saving deeds.

The author speaking on the Incarnation of our Lord says:

"God the Holy Son was sent from God (The Father); he took flesh from the Virgin (and became) perfect man with perfect Godhead; he showed forth the power of the divinity and exposed the weakness of the flesh; those who believed in the flesh (he) manifested to them his Godhead; and those who erred (in their belief concerning) the flesh they denied his nature (i.e. his human nature). For, he united (himself) to the flesh in (his) nature and mixed the flesh with his Godhead; . . . the true faith is this: He descended and mixed (his) Godhead with (our) manhood and the immortal with the mortal, so that he could make us participants in the immortality of his Godhead; thus, when the Son of God, equal to the Father, came with his flesh to the right hand of the Father, he united (lit.: "mixed") us to Godhead" (See Bp. K. Sarkissian, op. cit., pp. 176-177).

It is obvious that these passages have a strong emphasis on the Unity and it is not difficult to recognize in it, as in other passages of the same document, the influence of the Cappadocian Fathers, particularly of St. Gregory of Nazianzus.

(b) *The writings of John Mandakuni;*

Catholicos John Mandakuni in one of his homelies, "On the Holy Trinity and on the Nativity of Christ our Lord", says:

"The only-begotten Word by the will of the Father came to the earth and took flesh from the holy Virgin; he suffered, was buried, the third day rose and sat on the right (side) of the Father; he shall come again to judge the quick and the dead. He who was without mother as regards (his) essence and without father as regards (his) economy (i.e. the Incarnation), came to save us, the creatures. It is not possible for God himself to suffer; he could not die either. Therefore, he who was God came and became man, died and saved us, the creatures. No creator, saviour, and life-giver other than he was or will be, or is ever to be, but only the one, the only begotten, the God who was born of the Virgin and made man. For, many men knew God, saw God, and spoke of God; but they (all) are called men in so far as their nature is concerned. Some in body went up to the heavens, but even there they are men as regards their nature, or angels, but never God. In a similar way, the Word of God came to the earth and became man and died as man; but according to (his) essence he is called God and not man; according to the economy (he is called) God Incarnate (lit.: "made man") and not man deified (lit.: "made God"). (Henceforth being) man both in heaven and on the earth, he is one and the same, united, through the union of the flesh and Godhead (Homilies, pp. 212, 93, cf. Bp. K. S., p. 179). In another writing, the same father says: "So, if one cannot search the (nature of) man made one of many (natures) or his closest companion or even himself, how then would one be able to comprehend the Creator by defining the unexplorable mystery of the Incarnation? If such is the mystery, then it is not mystery. For, (in that case), the searcher who defines has to consider himself as being greater and higher than he who receives (upon himself) the definition. Do you see the shipwreck of this incorrect way of searching? It was for people of this kind that Paul said: 'They made shipwreck of their faith'. For, we must not contemplate more than to confess him as Almighty and Creator and Lord. (Book of letters, pp. 22-3). In the same way, the Creation — how God created us out of nothing — is above all understanding. Only the Creator knows." "The Word God took flesh and became man; thus he united to himself in God-fitting manner, the body of our lowliness, the whole soul and flesh, and the flesh truly became the flesh seen, of the Intangible that he is felt, crucified, buried, and risen in the third day; for he himself was (both) the possible and the impossible, the immortal who received death. Otherwise, how would the Father have given (his) Only Begotten, or (how would) the Lord of Glory have been crucified? This is like the one body which is formed of many members, although these latter have not the same function. For the soul in itself does not suffer (any) wounding, neither the flesh affliction, and the Word is incapable of both. But in everything he is (the one) who suffers and (the same) who is impassible and because of that he is said to be man and God by having the definition of "God Incarnate" (Book of letters, pp. 36-37).

(c) *The Treatises of Moses of Khoren.*

The historian Moses of Khoren in a theological treatise says that if some people think that it is not possible to say "one nature" and find it "proper to say "two natures" let them know that the same impossibility is recognizable in (the case of) man, and this (is seen) not only through philosophical categories but also in the di-

vinely inspired Holy Scriptures (Book of letters, pp. 23-4).

"It is said (in the Scriptures), 'He who was in the form of Good took the form of a Servant.'"

"You see, it says form *and* form; which form is then absorbed in the mixture according to their confession? For if (they think) that the union of the two natures results in confusion, then they have to understand the same for the persons. Indeed, their sayings are ridiculous. . . because, as in the legendary tales, they create one head and two tails! Here they (the dividers) must be speechless in all embarrassment, and accept (their) defeat, because if they persist in saying two, then they tear apart the human nature and deprive the soul or the body from the salvation (wrought) by him who took it; in the same way they cut into two the divine by uniting the person (of the Word) with the human person. But if they consent to confess the Union which is true, they will not then dare to proclaim the two loudly and without inhibition" (Book of letters, p. 27). Then he goes on to exhort his readers god and never to confess our Incarnate Lord as man and God separately but united, and finally, not to attempt presumptuously to comprehend the mystery which is unsearchable.

All these testimonies may give us full justification to think that the theological mind of the Armenians was not a *tabula rasa* before the rejection of the Council of Chalcedon, as some scholars have tried to suggest.

Now, it is highly significant that the Council of Chalcedon is never mentioned explicitly in all these writings. This shows that the authors were concerned with the doctrine as such rather than the Council itself. And we may say, speaking in general terms, that the fifth century the Armenian Church, while it opposed the Chalcedonian Christology, in association with Nestorianism, that is to say the dualistic approach to the doctrine of the person of Christ, did not reject the Council of Chalcedon as such, simply because it was not put before them as such, as we already mentioned above.

The rejection of Chalcedon came later, in relation to other issues, as Letters. Here we find two letters written by the Head of the Armenian Church and addressed to "the Orthodox in Persia" — the anti-Nestorians. The first letter is addressed to "all the bishops, Chorepiscopi, priests, deacons, anchorites, lay people, nobles, chiefs of villages, seniors and juniors, and to all the faithful of Persia, who are under the reign of Kawat, King of Kings." This letter was sent by Babgen, the Armenian Catholicos, to show the Christians in the Persian Empire that their faith was true and Orthodox, and to assure them as well as their opponents that their faith was the same as that held by the Greeks, Armenians, Georgians and Albanians.

This letter by the Armenian Catholicos and his bishops was prompted under the following circumstances. While the christological controversies were affecting the life of the Christians not only in the Byzantine Empire, but also the Eastern provinces on the borders and within the frontiers of the Persian Empire, the Armenian Church, together with the Georgian and Caucasian-Albanian Church representatives, was holding a Synod in known fact among the Christian churches in the Persian Empire because we read in the letter that when the Synod was proceeding in its deliberation, a delegation of Syrian Christians came from the very heart of the Persian Empire and presented their case to the Synod. It reported to the Synod about the serious difficulties that the Syrian Christians were going through because of some false preachers and heretics who "began to trouble the pure faith of the true Trinity and to deceive inconstant people by fleshly desires . . . the leaders of this blasphemous heresy held councils in various places, they joined their voices to the teachings and impieties of Nestorius, Diodore, and Theodore. . . We came also to you being impelled by the same danger and trouble in order to find help by the witness of the divine Scriptures so that the traditions and prescriptions of the Holy Fathers might stand firm and immovable and that bodily and spiritual afflictions might not torment us every day because of doubts about these things" (Book of letters, pp. 43-4).

The Armenian Catholicos taking into account of written documents presented by the delegation, containing their confession of faith, and being assured of their Orthodoxy and good intentions, in his letter exhorts them by explaining the basis of the faith and Armenian Church, which is based on the Nicean creed, and which is the only foundation of the Orthodox faith. Therein he condemns the Nestorians and ends the letter saying: "As you wished to learn from us about these things, we signify to you that we the Greeks, the Armenians, the Georgians, and the Albanians did never accept the will never accept these blasphemies. We do not believe (in them) and do not communicate with (the people) who say and teach such, but we anathematize them as Paul the Apostle said: 'If one should preach to you more than we preached to you, let him be anathema' (Gal. 1, 8). The same (faith) was affirmed by the three hundred and eighteen blessed Fathers of the Council of Nicaea, themselves being filled with the divine grace. To the same rule of faith adhered the hundred and fifty orthodox bishops who were assembled in Constantinople for the same issue and with whom we accord and ana-

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thematize the opponents of that faith and perfect, God-given canon" (Book of letters, p. 46).

The Persian delegation took this letter sealed by the Catholicos together with the bishops and prince of Armenia and presented it to their Church authorities.

We do not know exactly what happened in Persia once this letter was communicated to the faithful but it is quite obvious that it did not make a real impact. We gather from a second letter addressed again by the same Catholicos Pabgen to the same Christians that they needed a clearer view by the Armenian Church authorities on the Council of Chalcedon. Thus, in this second letter, we read that the head of the same Syrian Christian delegation, Simon of Beit Arsham, came a second time to Armenia and informed the Armenian Catholicos that the issues were not settled and that the opponents of the Orthodox faith did not accept the letter; on the contrary, they, the Nestorians, renewed their attacks and once more troubled the Holy Church, this time "being strengthened by the Council of Chalcedon."

The Catholicos in his reply says:

"Christ was indeed truly man and at the same time God, as we (Pabgen and his bishops) confess and worship (him), (i.e.) the fleshness (i.e. manhood) together with the Godhead and the Godhead together with the fleshness; we confess according to that same tradition which we received from the holy Council of Nicaea, from the 318 bishops and adhere to the meaning of the canons set up by them, because in fact, they are true since they are (formulated) through the divine co-operation. We flee from and deny the false teaching (lit.: "the lies") of Nestorians and of others like him (which teaching confirmed) in Chalcedon; we know these people as having departed (only) feignedly from both the Gentile and Jewish errors, for they confess the same Gentile and Jewish doctrines and seduce into error the minds of the innocents, that is to say, of the ignorant; they make the blind deviate from the road; their reward was assigned by the Holy Spirit through the prophet. The Holy Fathers by their unanimity in Nicaea openly broke off the line of their (i.e. the heretics) evil teaching; they anathematized by (the power of) the Holy Scriptures Nestorius, Arius, Diodore, Theodoret (Theodore?), Eutyches, Paul of Samosata, and all those who are like these, (for) these taught Christ's becoming man as being a confusion or that (he was) solely man and not perfect God in perfect flesh" (Book of letters, pp. 48-49).

Here we have the first mention of the Council of Chalcedon as such. A letter that had no mention of the Council of Chalcedon did not prove why it was useful because the opponents of the Orthodox faith challenged it, arguing that the Greeks followed the same faith as theirs. This is the meaning of the expression "being strengthened by the council of Chalcedon." The Nestorianisers regarded the Council of Chalcedon as a kind of Ephesus.

Hence the close association in the act of condemnation by the Armenian Church of the Council of Chalcedon in relation with Nestorius or Nestorian teaching.

In conclusion to this brief paper, I should like to put forward the following observations:

1. This first, although indirect, condemnation of the Council of Chalcedon proved to be decisive. It was confirmed in 554 again in a synod held in Dwin, and reconfirmed in later centuries. The theological orientation of the Armenian Church had no place for the Council of Chalcedon seen in the context of the historical circumstances under which it was held and interpreted in the fifth and early sixth centuries.

2. We gather from later history of the Armenian Church, that the problem of the acceptance of the Council of Chalcedon by the Armenian Church became more and more complex. For, the theological aspect was now interwoven in a greater degree, with many other factors of non-theological nature, such as nationalism, psychological necessity to maintain the identity of the Church through an unyielding attachment to the "Our Fathers' heritage."

This later history, however, helps us to see that the problem when it was put in the context of a reconciliation of a theological position rather than of an acceptance of an ecclesiastical council as such, showed more positive prospects for a possible and happy solution. Thus, the neo-Chalcedonism had a good response with many Armenian theological writers of the eight and subsequent centuries.

I should like to give two examples:

— John of Otzun, of the 8th century, writing against the Phantasiast heresy — an extreme manifestation of Mono-phsytism — shows signs of not a rigid anti-Chalcedonism, but of a more conciliatory spirit in interpreting the christological doctrine.

— St. Nerses the Gracious, in the 12th century, writing to the Byzantine Emperor Manuel Comnenus, shows to a greater extent this same spirit of mutual understanding in the realm of theological interpretation of the doctrine of the person of Christ. But it is highly significant that he never refers to the necessity of the acceptance of the Council of Chalcedon. In conclusion of his lengthy analysis of the christological doctrine, he concludes:

"Therefore, if 'ONE NATURE' is said for the in-

MISUSED WORDS: CATHOLICOI, CATHOLICATE

Although with good intentions, people sometimes use such misleading words as "Catholicoi", "Catholicate" and others, in reference to their Armenian equivalents, *Կաթողիկոսներ*, *Կաթողիկոսիւն*, etc. Such misuse seems to be spreading more and more, both in the press and from the pulpit. Therefore, an attempt for rectification should be made.

The word "Catholicoi" in Greek is the plural of "Catholicos", derived from two roots, "kata" and "olos", adjectively formed with the suffix "ikos" in the masculine gender. If written or spoken in Greek, it would sound quite right to render the plural of "Catholicos" into "Catholicoi" as a common noun. But the title "Catholicoi" [also as a proper noun] has been Armenianized; therefore, it should be declined according to the rules of declension in the Armenian language. We cannot say or write in Armenian «Երկու Կաթողիկոս»; we write and say «Կաթողիկոսներ». For another example, the Armenian name «Մարտիրոս» also is a derivation from Greek; but to put it into the plural we cannot say «Տիրաք երկու Մարտիրոս»; we simply write or say «Մարտիրոսներ». And in no case should the English transcription be "Messrs. Two Martyroi", but simply and rightly "Mardirosses". Likewise, in English transcript, the plural of "Catholicos" should be "Catholicosses", with double "ss" to avoid a mispronunciation of "z".

The use of the word "Catholicate", intended to mean «Կաթողիկոսութիւն», is more appalling. *Կաթողիկոսութիւն* means the Office and the Seat of the Supreme Patriarch and Catholicos of the Armenians; whereas the word "Catholicate" would denote the Body of the Catholic world of believers in the Roman Catholic Church, the "Catholicity" or "Catholicism" as a whole. Therefore, it is not only a mistake but also a misleading term to write or to say "The Catholicate" in reference to the Armenian Holy See of the Catholicos. The right term is the simplest transcription: "Catholicosate" in English, and "Catholicosate" in French, in both cases again using the double "ss", to avoid any mispronunciation as "z".

On other occasions we have pleaded to rectify the use of the word in Armenian «Կաթողիկէ». This title is the feminine gender of "Catholicos", used in classical Armenian in reference to Early Church, in Greek "Y Ekklesia Katholiky" [Feminine form of "Catholicos], meaning the "Universal Church" before the separation into Greek-Eastern and Latin-Roman bodies. After the separation, the Latin branch appropriated that title to itself — "The Roman Catholic Church", "Catholique" in French; while the Greek Church called itself "Orthodox" and the Armenian Church continued to use both terms "Catholic" and "Orthodox" in translation *Ընդհանրական* and *Ուղղափառ*. Obviously therefore, the title *Կաթողիկէ* in Armenian should be used in reference only to the "Universal Church", in its historic sense, while *Կաթողիկ* is the right term to denote the actual Roman Catholic Church and its dependents. Accordingly also the people of the Catholic faith, whether Latin or others, under the jurisdiction of the Roman Catholic Church, should be called *Կաթողիկ* in Armenian, as they too call themselves properly in the western languages, and not «Կաթողիկէ» this people or «Կաթողիկէ» that people, that title being relevant only in classical Armenian to indicate the Church Universal in its historical sense, and never the people of the existing Catholic Faith.

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dissoluble and invisible union and not for the confusion, and "TWO NATURES" is said as being unconfused, immutable and indivisible, both are within the bounds of orthodoxy".

3. It is easily seen that the Council of Chalcedon has been so much caught up in the entanglements of our historical experiences, that it is no use in any effort aiming at a reconciliation to proceed by starting to put the question in a context of either-or acceptance of the Council of Chalcedon as such. We live in history and we cannot deny our historical predicaments. It seems to me that there is greater hope for a reconciliation, if the problem is approached as a theological one, rather than historical. As I said, we live in history, but as Christians we also transcend history. As Bishop Sarkissian puts it:

"If we are able to look further and deeper than what pure history gives us, in other words, if we can transcend certain historical formulations which have caused misunderstandings, without ignoring them or minimizing their significance, and grasp in a new effort of faithful obedience to Christ our faith in the Incarnation as such, I believe we have a firm common ground to stand on and make manifest our communion in faith. After all, faith is deeper and far more important than the formula which is a certain pattern of communication."

I believe likewise that if the problem is considered jointly by both Chalcedonians and non-Chalcedonians as a theological one to be reassured and reinterpreted afresh, there is ample possibility for a common understanding of the theological doctrine and greater hope for rediscovering and renewing our lost unity.

ՄԱՐԱԹՈՒՔ ՍԱՐԸ

(11,500 հոդ)

Մարաթուկ սարի վրայ կը գտնուէր Մարու-թայ Սուրբ Աստուածածնի հռչակաւոր ուխտատեղին, ուր հազար-հազարներ ուխտի կ'երթային վերափոխման տօնին օրը:

Սասունցի Դաւիթ Էպօսին մէջ մուրատատուր սուրբն է ան, որուն կ'ուղղէ Դաւիթ իր խնդրանքը՝ ամէն անգամ որ տաղանապի մէջ է:

Մարութայ բարձրիկ Աստուածածին:

Ուրիշ ժողովրդական աղօթք մը եւս ունինք, որ քանի՛ քանի՛ անգամ ծաղկած է աղօթաւոր շրթներու վրայ. . .

Մեռնիմ քրդի, Մարաթուկ,

Յուս-ապաւէն արդարոց,

Քու գօրու պէս պինդ պահէ,

Խաղաղութիւն մէջ մարդոց:

Հեռաւոր ամերիկաներէն Աստուածածնի ուխտի այս օրերուն մեր ակնարկները կ'երթան դէպի պատմական Հայաստան, աւերակեալ վանքերու բաց ու վիրաւոր կամարներէն վե՛ր առաքելով մեր ալ աղօթքը:

Խաղաղութի՛ւն մէջ մարդոց

արդարութիւն հայոց ժողովուրդի:

Վերջերս մեր տրամադրութեան ներքեւ դրուեցաւ ժողովրդական երգ մը, որ, ըստ երեւոյթին, նո՛ր երգ մըն է, եւ կը վկայաբերէ հայրենի մեր ժողովուրդին հոգիի թրթռացումը կորուսեալ Արեւմտա-Հայաստանի հանդէպ եւ ուր ի յայտ կուգայ, թէ Արագածի փէշերուն տակ հասակ առնող մանուկները իրենք գիրենք կը զգան ժառանգութեան իրաւատէր հոգիներ՝ յատկապէս երգի վերջին երկու տողերուն մէջ՝ երբ յանկարծ, ձրը Վան, ձրը Մուշ, ձրը Սասուն կը վերածուի մեր-ի. . .

Քիլէ, ափօ՛, քիլէ՛ էրթանք մըր էրգիր. . .



Մարաթուք Սարը

ՔԻՆԷ, ԼԱՕ

1. Քիլէ լաօ, քիլէ էրթանք մըր էրգիր, էրթանք ըն ձոր քաղինք մատողաշ խաւըրծիլ, Քաղինք-քաղինք էնինք մըրգի ճար ու ղեղ, Քիլէ, լաօ, քիլէ էրթանք մըր էրգիր: (2)
2. Ամէն պիւն կ'իջնի քաղցրիկ մանանայ, Մէկ-մէկ փըշուր ուտինք մըր սիրտ կը հոգնայ, Սասնայ աշխարհ, Մարաթիւ ու ղէմ կը ծոգնայ, Քիլէ լաօ, քիլէ էրթանք մըր էրգիր: (2)
3. Հոն արօսներ կտուց կըացի կ'երգին, Միծեռնակներ թեւիկ թեւին կը ծափին, Քարերն ստանց մըրգի արցունք կը թափին, Քիլէ լաօ, քիլէ էրթանք մըր էրգիր: (2)
4. Ընտեղ մըր հեր, ընտեղ մըր մեր կը նընջին, Անուշ կ'իլան, մըրմուռ ձենով կը կանչին, Իմալ կ'էղնի, Իմալ է՛րթանք մըր էրգիր Քիլէ լաօ, քիլէ էրթանք մըր էրգիր: (2)
5. Հա՛փ է, ափօ, հա՛խ է, կ'էրթանք ձրը էրգիր, կ'էրթանք ձրը Վան, կ'էրթանք ձրը Մուշ, ձրը Սասուն, Թեկուզ քանց գնտ հոս կարմիր մըր արուն, էլի ափօ, էլի էրթանք ձրը էրգիր, Քիլէ՛, ափօ, քիլէ էրթանք մըր էրգիր:

COMMUNIQUE

The Prelacy of the Armenian Apostolic Church informs the Armenian public that Rev. Zareh Maronian, the former pastor of the Holy Cross Armenian Apostolic Church of Albany-Troy, and St. John the Baptist Church of Syracuse, has been temporarily defrocked for a period of 18 months, effective May 6, 1981.

SECRETARIAT, ARMENIAN PRELACY



ARMENIAN NATIONAL EDUCATION COMMITTEE HOSTS
FIRST SEMINAR



Pictured at the Armenian National Education Committee Administrator's Seminar, flanking His Grace, Bishop Mesrob Ashjian, Archpriests Reverends Arsen Hagopian and Asoghik Kelejian, are school principals and board chairpersons of the Eastern region Armenian One-day Schools of A.N.E.C.

An unprecedented seminar for one-day school principals and chairpersons of school boards was organized by the Armenian National Education Committee (A.N.E.C.) and presented on Saturday, June 27 1981 at the A.N.E.C. headquarters in the Prelacy building in New York City.

His Grace, Bishop Mesrob Ashjian, Prelate of the Armenian Apostolic Church of America (Eastern Prelacy) and Honorary President of A.N.E.C., presided at the proceedings. Representing the Regional Executive of the Armenian Relief Society, was Mrs. Nanig Artinian of Toronto; who is also the A.R.S. liaison to A.N.E.C. The Armenian National Education Committee is cosponsored by the Prelacy and the Armenian Relief Society. The following make up the remaining membership of A.N.E.C.: Dr. Khachig Tololyan, Chairman (on leave) Dr. Ashot Merijanian, Acting Chairman, Mr. Garbis Kazanjian, Secretary, Ms. Hasmik Sarhadian, Treasurer, Mrs. Berjouhi Zobian, Ms. Kayane Karabashian, and Mr. Michael Mirakian, and Dr. Steve Checkosky.

Over 50 school representatives from 12 A.N.E.C. school districts attended the all day seminar. Some delegates traveled from as far north as Wisconsin, to as far south as Washington, D.C. The purpose of the seminar was to present a variety of administrative guide-lines, schedules and recommendations, in order to facilitate the task of organizing educational and administrative structures more efficiently, at the local level.

After offering the opening prayer and welcoming remarks, Bishop Ashjian presented the goals and purposes of the seminar and expressed confidence that this event would bring about positive and creative results. The Bishop went on to review the role and responsibility of the pastors and church boards of trustees toward the local Armenian one-day school. Thus, the morning session of the segment devoted to the "Role and Responsibility of School Administrators and Sponsoring Bodies", got under way. Mrs. Artinian then addressed the gathering and briefly outlined the historical background and involvement in Armenian education of the A.R.S. and its role and responsibility to the Armenian day and one-day school in the U.S. and Canada. The morning session was rounded out with papers on the role and function of local school boards, principals and teachers presented by the Executive-Coordinator of A.N.E.C., Hourig Papazian-Sahagian, and A.N.E.C. member, Mr. Michael Mirakian.

Following the luncheon break, papers were presented concerning the topic, "New Directions in Armenian Education". Mrs. Papazian-Sahagian introduced the concept of A.N.E.C.'s new directions and focus, then proceeded with her paper on "Comprehensive Pro-

grams". She then invited A.N.E.C. member, Dr. Steve Checkosky to present his paper on "Adolescent Programs". The Chairman of A.N.E.C., Dr. Ashot Merijanian completed this session with two papers, "Satellite Schools" and "Double-Track Programs."

The late afternoon session was turned over to Mr. Garbis Kazanjian and Ms. Kayane Karabashian, who examined the area of public relations in local districts. Mr. Kazanjian organized the presentation and gave a research paper, in Armenian, on public relations programs in school communities, while Ms. Karabashian presented specific suggestions and recommendations in English.

A lively question and answer period and discussion session paved the way for the invited school administrators to actively participate in the day's proceedings. A decision was made to form a committee to draw up formal school by-laws to aid all administrators at the local level, as well as to help A.N.E.C. in its task of unifying and centralizing administrative functions.

Many expressions of appreciation and encouragement were offered by the school representatives to the members of A.N.E.C. at the conclusion of the seminar. The mood of excitement and high enthusiasm was sustained throughout the evening as administrators and representatives gathered at the nearby Ararat restaurant for a dinner party held in their honor. New friendships were forged and old acquaintances rekindled among the guests in this festive atmosphere. A spontaneous program of songs, recitations, toasts and anecdotes was performed by the many talented members of the gathered group. During the evening's festivities, three former members of A.N.E.C. were honored for their past service. Ms. Arpy Kashmanian accepted a plaque of appreciation from Chairman Merijanian, who expressed the membership's gratitude in his presentation speech. Also honored (in absentia) were Mrs. Zevart Balikjian and Ms. Vanouhi Issadjanian.

Prayers and benedictions were offered by Arch Priest Rev. Asoghik Kelejian, Pastor of St. Sarkis Church, Bayside, N.Y. and by Arch Priest Rev. Arsen Hagopian, Pastor of St. Gregory the Illuminator Church, Philadelphia, Pa. at the close of the evening. Several representatives formerly expressed their gratitude to A.N.E.C. for creating a unique forum in which Armenian school administrators and representatives were afforded the opportunity to assemble in order to examine, to share and to discuss common problems, achievements and goals. Everyone agreed that the benefits derived from the Seminar would reach far beyond the confines of the day's agenda and project into the higher area of A.N.E.C.'s stated goals and charge: "To instill an unswerving and unquenchable Armenian spirit in every student, based on knowledge of his language and culture."

Hourig Papazian-Sahagian
Executive-Coordinator
A.N.E.C.



(From left to right) — Father Hamazasb Kurkjian, Father Kegham Khatcherian, H. H. Karekin II, H.H. Khoren I, and Father Nareg Aliemezian, in the reception hall of the Catholicosate following the priests' ordination in Veharan.

ԱՐԵՂԱՅԱԿԱՆ ՁԵՌՆԱԴՐՈՒԹԻՒՆ
ԱՆԹԻԼԻԱՍԻ ՄԷՋ

Ուրախութեամբ իմացանք որ 21 Յունիս 1980 թ. Կիրակի օր, Ս. Էջմիածնի Տօնին առթիւ, Անթիլիասի Ս. Գրիգոր Լուսաւորիչ Մայր Տաճարին մէջ տեղի ունեցած է Արեղայական Ձեռնադրութիւն՝ Ձեռամբ Դպրեվանքի Տեսուչ Գերշ. Տ. Տաթև Ս. Արքեպիսկոպ. Սարգիսեանի: Արեղայական Ձեռնադրութիւն եւ Օժուժ ստացած են Դպրեվանքի շրջանաւարտներէն Կարօ Սրկ. Քիւրքեճեան, Մանուկ Սրկ. Ալիէմէզեան եւ Գեղամ Սրկ. Նաչերեան, վերանուանուելով Տ. Համազասպ Արեղայ, Տ. Նարեկ Արեղայ եւ Տ. Գեղամ Արեղայ: Քարոզած է Ձեռնադրիչ Սրբազան Հայրը: Արարողութեանց ներկայ գտնուած են Կիլիկեան Ս. Աթոռի զոյգ Վեհափառ Կաթողիկոսները: Դպրեվանքի Յիսնամեակին առթիւ որքա՞ն հրճւեցուցիչ է տեսնել, որ երեք նուիրեալ եւ գաղափարական երիտասարդներ յանձն կ'առնեն մտնել Հայ Եկեղեցւոյ եւ ազգի ծառայութեան մէջ: Այս առթիւ մեր խնդակցութիւնները կը յայտնենք Վեհափառ Կաթողիկոսներուն, Կիլիկեան Ս. Աթոռի Միաբանութեան եւ Դպրեվանքի ընտանիքին:

*Golden Jubilee
Armenian
Theological
Seminary
1930-1980
Details Will Follow*

Ordinations Mark Seminary's
50th Anniversary

Sunday, June 21st was the climax of a series of ordinations during this the 50th anniversary of the Armenian Theological Seminary in Antelias. Three graduates of the second of the Seminary, the Higher School of Theology, Deacons *Garabed Kurkjian*, *Manoug Aliemezian* and *Kegham Khatcherian* were ordained priests by the Dean, Archbishop Datev Sarkissian.

On Saturday evening, at the special ceremony of Calling (Gotchoum), the three deacons walked on their knees from the entrance door of the Antelias Cathedral to the front of the Altar thus passing the public ceremonial examination of their faith and were officially invited to enter the order of priesthood.

On Sunday morning, the solemn Liturgy was celebrated by the Dean assisted by Rev. Arshavir Kapoujian and Rev. Shahe Panossian members of the Teaching Staff of the Seminary and administrative assistants of the Dean.

During the Liturgy, before the Reading of the Scriptures, the three deacons went again on their knees up to the Altar and were presented to the Dean for ordination. Special prayers were read, particularly two prayers from St. Gregory of Narek. Then, after putting on the priestly vestments they were anointed with the Holy Oil (Muron) and were renamed *Father Hamazasb*, *Father Narek*, and *Father Kegham* symbolising the inner change of their persons.

In his sermon, Archbishop Datev recalled the first ordination that had taken place in Antelias 46 years ago, in 1935, of the first two graduates of the Seminary, the late Catholicos Zareh and the late Bishop Terenig Poladian former Dean of the Seminary. "On this occasion of the 50th birthday of the Seminary" he said, "there couldn't be a more meaningful present made to the Seminary than this self-dedication of three deacons, three graduates." He addressed the new priests saying: "You are the FIRST generation of the SECOND 50th cycle of our Seminary. Be worthy of this historic moment. In all your life and service ahead of you do not forget this moment when, in the presence of their Holinesses, the members of our Religious Order and the faithful people, you committed yourselves to the service of God and our Armenian people. This inspiring moment will continue to enliven your whole life in the future."

Church ceremonies were presided over by H. H. Khoren I and H. H. Karekin II Catholicos Coadjutor. Present were also Mr. Khatchik Babikian Minister of Justice of the Republic of Lebanon and Chairman of the General Assembly of the Catholicosate of Cilicia, and the Vice-Principal of the Faculty of Theology of the Maronite University of Holy Spirit of Kaslik together with four senior students. The parents of the new priests and a large number of people attended the ceremony. Mr. Nishan Babikian of Beirut was the godfather.

(Continued from page 2)

Faith, Hope, Love. . .

and consecration proper, the list of bishops and prelates participating, the homily of the new Catholicos-Coadjutor on "The Imperative of Love" (John 11:15-19). A description of the evening reception at Broumanna includes excerpts from oral tributes given by the distinguished political and religious figures present. Pages 77-84 record sentences from the congratulatory letters and telegrams received from many others in distant parts of the world, and the text of the letter subsequently written (on June 29, 1977) by the Catholicos-Coadjutor to others who could not be present because the brief interval between election and consecration allowed insufficient time for travel. Some thirty-seven photographs illustrate this section of the book.

Section III, "From the Great House of Cilicia" (pp. 87-94), is a transcript of the Columbia Broadcasting System's television program, "Lamp Unto My Feet," shown in the United States on July 24, 1977. CBS correspondent Douglas Tunnel and his film crew had spent many hours in Antelias during the week prior to May 29. His interview with Archbishop Sarkissian on the eve of his consecration provides the text of the program.

A biographical sketch of the new Catholicos-Coadjutor (pp. 97-126) constitutes Section IV. The text, amply illustrated with photographs dating from 1963 to 1980, traces his family background, his experience as a seminarian, and his career as clergyman, teacher, scholar, author, ecumenical delegate.

Section V, "A Historical Essay" (pp. 128-168), is a brief but highly useful summary of Armenian Christianity, based largely on Patriarch Malachia Ormanian's history of *The Church of Armenia*. The essay proper is preceded by Nahabed Rousinian's poem "Giligia" (translated by Iris Papazian), and a list of all Catholicos of the Great House of Cilicia from Krikor Mousabeg-yantz (1439-1442) to the present. The history of the Armenian Church and nation is then sketched: its origins, development of alphabet and literature, the Catholicosates of Etchmiadzin and Cilicia, the Patriarchates of Jerusalem and Constantinople, the Turkish massacres, the period of rebuilding and renewal, etc. Like the rest of the book, this section is also illustrated with numerous photographs.

An Epilogue (pp. 163-168) recognizes the heavy losses suffered because of the prolonged civil war in Lebanon. Yet the focus of this brief section is a most optimistic look into the future, an optimism rooted in hope for the future of the seminary at Bikfaya, and the new office for Christian Education in the Armenian Church. A closing quotation from Karekin II summarizes his determination: "Let us make the past traditions relevant by making them living sources of full Christian life. Let us not talk about the sun, but be filled with its rays. Let us be hopeful for those who have lost hope. Let us relate the past with the present in a creative way."

—Norman A. Horner

Armenian National Education Committee Administers Maksudian Awards

Over three hundred valuable and rare coins of ancient and medieval Armenia have been donated to the Eastern Prelacy of the Armenian Apostolic Church of North America and Canada, by William and Robert Maksudian in memory of their sister, Lillian Maksudian-Tutunjian. The coins are to be awarded specifically to Armenian school students enrolled in Armenian National Education Committee Schools.

The Maksudian brothers, in honoring the memory of their sister, Lillian Maksudian-Tutunjian, wish to promote and encourage scholarship in the Armenian language and culture among Armenian-American youth, who have distinguished themselves in at least two years of Armenian studies. No fewer than thirty and no more than fifty coins will be awarded each year for the next seven years.

The bulk of the collection of rare coins, valued at around \$30,000, has been entrusted to A.N.E.C. for the purposes of administering the recipient selection process. Candidates for awards were initially recommended by their own teachers, principals and administrators. Final selection was made by an appointed sub-committee of A.N.E.C. members.

It is specified that award winners must be under twenty-one years of age and citizens of the United States or Canada.

The Maksoudian Award coin collection consists of 299 coins. Thirteen are from the Artaxiad Dynasty, and 286 from the Medieval Cilician period. Each coin is contained in its own numbered envelope. There is also a written record of each coin, identifying it within the collection, naming the king who struck it, noting the denomination of the coin, the kind of metal used, as well as its approximate current market value. The remainder of the collection will be retained by the Prelacy and placed on permanent exhibition.

The value of the coin awarded is proportional to the achievement of the recipient who is graded on a point system. It is the firm conviction of A.N.E.C. that no matter what the value might be of any one of the coins, it represents a precious link with our people's past and must therefore be cherished as a prized possession and legacy for the heirs of the Maksudian Award winners.

Hourig Papazian-Sahagian
Executive-Coordinator, A.N.E.C.



ԱՌԱՋՆՈՐԴ ՍՐԲԱԶԱՆ ՀԱՅՐԸ ՖԻԼԱՏԵԼՖԻՈՅ ՄԷՋ

Կիրակի, Մայիսի 10-ը անմոռանալի օր մը եղաւ Ֆիլատելֆիոյ Ս. Գրիգոր Լուսաւորիչ Եկեղեցւոյ համայնքին համար: Բազմաթիւ աւիթներ կային — ձեռնադրութիւն, որմնապակիներու օծում, մայրերու օր, եւն.: Պատարագեց եւ քարոզեց Առաջնորդ Սրբազան Հայրը, որ խօսեցաւ հոգեւունչ քարոզ մը՝ Եկեղեցւոյ կեանքին եւ ժողովուրդի մասնակցութեան շուրջ: Սրբազան Հայրը զարուիթեան չորս աստիճաններ շնորհեց ժողէֆ Կարապետեանին, Կարպիս Կարապետեանին եւ Պերճ Ճիհանեան կրտսերի: Սրբազան Հայրը օծեց նաեւ Եկեղեցւոյ Արեւմտեան դարպասը՝ Ս. Էջմիածնի եւ Անթիլիասի Մայր Տաճարի որմնապակիներով, ինչպէս նաեւ Ս. Մատթէոս, Մարկոս, Դուկաս եւ Յովհաննէս Աւետարանիչներու պատկերները: Այդ օր Եկեղեցասէր Տիկնանց Միութեան բոլոր անդամուհիները մօտեցան հաղորդութեան Ս. Սեղանին եւ հաղորդուեցան փրկչի մարմնով եւ արեամբ, զնահատելի եւ օրինակելի ոգիով:

The following students have been awarded the Maksoudian Award for 1981 by A.N.E.C.:-		
<i>Daniel Varoujan Saturday School</i>	Chicago-Glenview, IL.	Archpriest Rev. Sarkis Andreassian, Principal.
Gulen Hagopian Arpi Ovigian Lena Alexanian Neda Karam		
<i>St. Gregory Armenian Sat.-Sun. School</i>	N. Andover, MA.	Tom Vartabedian, Principal
Houry Daghlian Lisa Apovian		
<i>Ararat School-Senior Division (Fri.)</i>	Middletown, N.J.	Dr. Steve Chekovsky, Principal
Garos Sevag Karakashian		
<i>Ararat School (Saturday)</i>	Middletown, N.J.	Mr. John Agulian, Principal
Nadia Hovnanian Lucy Kouyoumdjian		
<i>St. Gregory the Illuminator School (Fri.)</i>	Granite City, IL.	Rev. Khoren Habesian, Principal
Ani Ayvazian Carolyn Sarian		
<i>Nareg Saturday School</i>	Ridgefield, N.J.	Mrs. Rima Keoshgarian, Principal
Marie-Rose Garabedian		
<i>St. Stephen's Saturday School</i>	Watertown, MA.	Mrs. Agnes Ourfalian, Principal
Lisa Demirjian		
<i>St. Stephen's Saturday School</i>	New Britain, CT.	Rev. Sahag Andekian, Principal
Kristin Asadourian Melanie Mahjoubian		
<i>Hamasdegh Saturday School</i>	Chevy Chase, MD.	Mr. Aram Balikjian, Principal
Thomas Dardarian Onnig Dombelegian Ani Peltekian		
<i>A.R.S. Armenian Day School</i>	Dearborn, MI.	Mr. Michael Hagopian, Principal
Ani Derovagimian David Moloian Alexander Sarafian Sevag Vartanian		
<i>St. Illuminator's Saturday School</i>	Woodside, N.Y.	Mrs. Azadouhi Zahregian, Principal
Chant Chalian		
<i>Mourad Armenian School (Friday)</i>	Providence, R.I.	Rev. Mesrob Tashjian, Principal
Lisa Hajian Susan Nezamian		
<i>A.R.S. Armenian School of Cambridge</i>	Ontario, Canada	
Joseph Titizian Hagop Vesoyan Ara Ghazarian		
<i>St. Hagop Day School</i>	Montreal, Canada	Mrs. A. Eloian, Principal
Massis Aghbashian Diana Basmadjian Tro Benohanian Sylva Ehramdjian		
<i>St. Hagop Saturday School</i>	Montreal, Canada	Mr. Nazareth Seferian, Principal
Michael Bournazian Ani Derderian Susan Mansourian Talin Seropian		