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Outreach

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CATHOLICOS KHOREN I

ADDRESS DELIVERED BY THE THEN ARCHBISHOP KAREKIN SARKISIAN ON THE OCCASION OF HIS JUBILEE

Translated by Gilda Kupelian

The phenomenon called human life is a thoughtful stream of feelings and actions in which we are caught one way or another. In its design, man is confronted with abstract phenomena, unexpected events and unforeseen situations. Nevertheless, man is not the victim of mechanical fate. Certain happenings occur in human life that are the results of neither blind logic nor a willful decision, like the beads on a rosary passing through man's fingers. Life is the melody of pleasure and pain, happiness and suffering played on a black and white keyboard. What distinguishes man's personal part in all this is his unique art of playing his own music, coloring it with his own style and imprint. To weave fabric from yarn, sew a dress from fabric, visualize a picture on canvas; that is man's contribution.

Life is a thought and it remains one.

Who would have known that more than 60 years on the island of Cyprus, a tiny tot named Mesrob baptized at the St. Magar monastery would grow and cross the deserts of Kamishli and arrive to the bright and growing and sometimes poor suburbs of Beirut, to toil and then reach the glorious and regal chair of Cilicia.

Mesrob first became a scribe, then an incense-bearer modestly serving his church motivated by the loving religious influence of his mother. Since the early days of his youth his character was greatly influenced by the then Prelate of Cyprus, His Grace, Bishop Bedros Sarajian who later became Bedros Catholicos of the Cilician See. It was through the management and care of the latter that Mesrob was sent to the Antelias Seminary where the Prelate continued to play a spiritual role model in the vigorous ecclesiastical preparation of young Mesrob.

From the beginning until he reached the highest ecclesiastical vocational peak as Catholicos, his spiritual profile can be depicted through the following factors.

1. Khoren Catholicos became the spiritual Father who was keen on maintaining the Armenian spirit in the rendering of Mass. Moreover, he strived to safeguard the genuine and traditional rites of the Armenian Mass even to the extent of recording the melodies of the holy hymns himself.

I recall from my days as a deacon, that he possessed the most complete hymn music collection of the Armenian Church, handwritten with great care and diligence.

In other words, the Holy Father was the fastidious protector of the traditions and unique orders of the Armenian Church.

(Continued on page 4)



HIS HOLINESS CATHOLICOS KHOREN I
Presiding the procession of the feast of St. Gregory the Illuminator

INTERNMENT

KHOREN I, CATHOLICOS OF THE GREAT HOUSE OF CILICIA

February 15, 1983, Antelias, Lebanon

On the 9th day of February 1983, by means of telex and telegraph the world was notified of the death of His Holiness, Khoren I, Catholicos of the Great House of Cilicia.

From near and far, from the four corners of the world the faithful assembled to be present for the funeral of a Catholicos of the Armenian Apostolic Church. Each person who came, each person who participated, did so for his own reason. This is a sad day for the Armenian Church in that His Holiness will no longer be available to render the service to his Church but His Holiness has gone to his ultimate Christian reward after a dedicated service to his church and his people.

On Monday, February 14th, 1983 on the Feast of the Presentation of the Lord, Catholicos Khoren's body was laid in state in the St. Nishan Cathedral of Beirut, where the faithful in a mile long procession passed by his body and paid homage to Catholicos Khoren by kissing his hand for the last time. His Holiness was laid in state robed in his Pontifical vestments, with his shepherd's staff in his left hand, the Gospel resting on his chest while he held in his right hand a verse from the Gospel of St. John, 16:28: "I came from the Father and entered the world; now I am leaving the world and going back to the Father."

His Holiness' body was moved in a funeral procession by motorcade from the Cathedral to Mar Mekhael where the motorcade converted into a funeral procession and Catholicos Khoren's body was lifted on to the shoulders of the faithful and physically carried through Mar Mekhael, Hadjen, Bourj Hamoud, Dora, Zalka and Antelias.

The distance travelled by foot approximated 3 to 4 miles and the procession continued to grow until thousands of Armenians poured their love over the memory and casket of the departed
(Continued on page 4)



H.H. Karekin II Catholicos delivering the obituary

ՀԱՆԳԻՍ

Ն.Ս.Օ.Տ.Տ. ԽՈՐԵՆԱՅ ԱՌԱՋՆՈՅ ԿԱԹՈՂԻԿՈՍԻ ՄԵԾԻ ՏԱՆՆ ԿԻԼԻԿԻՈՅ

Վաստակեալ ի սպասաւորութիւն եւ ի Հայրապետութիւն սուրբ Եկեղեցւոյ Հայաստանեայց ամս քառասունեւհինգս փոխեցաւ առ Աստուած ի յոյսն յաւիտեանից յաւուրն Չորեքշաբթուոյ յամսեան Փետրուարի իննի:

Կարգ վերջին օժման կատարեցի ի տասնեւհինգերորդ աւուրն Փետրուար ամսոյ ի Մայր Տաճարն յանուն Ս. Գրիգոր Լուսաւորչի եւ մարմինն վախճանեալ Հովուապետիս ամփոփեցի ի Զարեհեան Յուշարձան Դամբարանն որ յԱնթիլիաս:

Յիշատակն արդարոյն օրհնութեամբ եղիցի:

Առաջնորդարան Հայոց

HIS HOLINESS KHOREN I CATHOLICOS OF THE HOLY SEE OF CILICIA

His Holiness Khoren I (Mesrob Paroyan by baptismal name) was born on November 24, 1914, in Nicosia, Cyprus. He attended the Melikian National School in Cyprus, and in 1931, the Armenian Cypriot Prelate, Archbishop Bedros Sarajian, impressed with the keen intellect and dedication shown by young Mesrob, suggested he enroll in the Cilician Seminary. That same year, when Catholicos Sahag II visited Cyprus, Mesrob Paroyan returned with him to Antelias to begin his studies. Thus began the journey.

In 1937, graduating from the Seminary, he was ordained priest, shedding his given name, Mesrob, and taking the name Khoren, in honor of His Holiness Khoren I Mouradpegi, Catholicos of Etchmiadzin, the Mother See.

When Khoren Paroyan was ordained Bishop in 1947, the Cilician Catholicosate had just begun to emerge from the devastating after-effects of the Armenian massacres of the 1915-20 period. He was part of the first group of bishops to be ordained after the Catholicosate was transferred to Antelias. The young churchman had recently completed a difficult assignment as head of the newly-created Vicariate in Jezirah, northern Syria. There his organizational talents were challenged by the tense political situation and primitive conditions which plagued the area at that time.

As Bishop he was recalled to the Catholicosate in 1947 to serve as Grand Sacristan of the Cathedral and Chancellor of the Catholicosate during the Pontificate of Catholicos Karekin I. He was elected Prelate of Lebanon in 1951, and in the twelve years following, displayed his mature administrative ability. He brought new vitality to the activity of the central diocesan bodies and stewarded a complete internal reorganization of the Lebanese Prelacy. Maintaining a closer relationship with churches and auxiliary bodies under his care, personally supervising the schools and the young, the Prelate created a church organization in Lebanon which won for him the highest national award, "Commander of the Lebanese National Order of the Cedars."

Strong and mutually advantageous relationships were set up with the state of Lebanon, with local Lebanese and Armenian communities and with foreign diplomatic circles. Armenian schools were established, including two colleges in Beirut, Suren Khanamirian and Sophia Hagopian. Five new churches were built. The Cathedral of St. Nishan in Beirut was completed, and the first Prelacy offices were purchased.

In 1955 Bishop Khoren was given the difficult and delicate responsibility as Locum-Tenens Bishop of seeing that the Electoral College was properly convened for the choice of a new Catholicos. Despite many pressures he guarded the independent status of the Catholicosate until it was possible, without outside interference, to elect a new Catholicos. Zareh I was elected on February 20, 1956. The following years saw Archbishop Khoren serving the Holy See at home and abroad, extensively visiting North America, Iran, and Kuwait.

In 1957 and again in 1958, the then Archbishop Paroyan, as a special nuncio of Catholicos Zareh I, heeded the call of his North American flock, who having been denied spiritual leadership since the early 1930's, expressed a desire to affiliate their churches with the Cilician See. He came. He listened. He understood. He sympathized. Accordingly, he acted quickly and boldly as a true leader must.

In 1963 he was unanimously elected Catholicos upon the sudden death of His Holiness Zareh I. One of his first undertakings that year was to meet with the Catholicos of Etchmiadzin in Jerusalem.

In 1969, once more his North American flock called. This time, as Catholicos Khoren I, he came to spearhead a coast-to-coast fund-raising campaign for the purchase of Prelacy national headquarters. Once again, he returned to Antelias only after his mission was accomplished.



The President, then Governor of California, during a memorial service at the Montebello Monument: Khoren I is on the right

The reign of Khoren I will, no doubt, be best remembered for the extensive construction work completed not only within the Catholicosate complex, but schools and apartment buildings outside of Antelias. As Catholicos, he personally supervised the widespread acquisition of land in Antelias, Beirut, Bikfaya and Junieh.

He personally supervised projects such as the George Mardigian school for children in the vicinity of Antelias; the building of a mausoleum, dedicated to, and named after Zareh I; a new, modern kitchen and dining room for both seminary students and members of the Cilician Brotherhood; extensive renovation of existing buildings; the construction of the Veharan, which provides residence area for the Catholicos, administrative offices for the See, and a large reception hall; new modern printing equipment and facility; the summer residence in Bikfaya; a museum; a library and a chapel in memory of the Martyrs, which displays Armenian skeletons retrieved from the deserts of Syria, and original relics rescued from Cilicia, when the See re-established in Lebanon.

He was known as a builder-patriarch. Among the projects he undertook in Lebanon, was a popular housing project for low-income families with generous contribution from the Leila Karageusian Foundation. His last project was the construction of a model old-age home near Beirut, which continued despite the civil war in Lebanon.

During his time apartment buildings were also built in various areas of Beirut, which helped to make the Catholicosate financially independent.

During his years as head of the Armenian Church, Khoren I had suffered several heart attacks. In the past few years his physicians had been cautioning him that he could no longer be subjected to the day-to-day rigor and tensions of administering the needs of the See. His Holiness, looking towards the future, as he always had, and realizing that the civil war in Lebanon (which caused him much grief),

Ն.Ս.Օ.Տ.Տ. ԽՈՐԷՆ Ա. ԿԱԹՈՂԻԿՈՍԻ ԿՈՆԴԱԿՆԵՐԷՆ

Ա. ԱՍՏՈՒԱԾԱՇՈՒՆՉԻ ՀԱՅԵՐԷՆ ԲՆԱԳՐԻ ՏՊԱԳՐՈՒԹԵԱՆ ԵՐԵՖՀԱՐԻՒՐԱՄԵԱԿԻՆ ԱՌԹԻԻ

Ս. Գիրքը պէ՛տք է պահել իր արժանի բարձրութեան վրայ ամէն տեղ եւ ամէն ժամանակ: Այն վճռական դերը եւ այն բարերար ազդեցութիւնը զորս ան ունեցաւ անցեալին մեր ժողովուրդին կեանքին մէջ, անհրաժեշտ է որ ունենայ ներկայիս եւս: Սփիւրջահայ մեր կեանքի այժմու պայմաններուն մէջ, ուր այնքան այլասերող ոյժեր կը ներգործեն եւ խորթ ձայներ կը լսուին, որքա՛ն կարեւոր է Աստուծոյ խօսքին մաքրողական շեշտը եւ անոր կենսատու զօրութիւնը: Հազար ու մէկ գիրք կարելի է ունենալ, — եւ հարկ է ունենալ —, բայց «գիրքերուն գիրքը», Աստուծաշունչ Մատեանը, պէտք է ըլլայ առաջին գիրքը բոլոր հայ ընտանիքներէն ներս:

Անցեալին, մեր ժողովուրդը խորապէս հաւատաց, թէ «Ծրագը է բան քո ոտից իմոց եւ լոյս տայ շաղագ իմոց» (Սղմ. ԺԺԸ. 105). եւ հայը քաղեց աստուածային իմաստութեան այդ լոյսով. քաղեց յաւերժութեան տեսիլքով: Քաղէ՛ նաեւ այժմ դուն, սիրելի ժողովուրդ Հայոց, քաղէ՛ նոյն ճրագին պայծառ լոյսովը. քաղէ՛ նոյն իմաստութեան անշեղ ուղիներովը. քաղէ՛ նոյն տեսիլքէն կեանք առնող սրտիդ զարկերովը: Հատաքիթ ոյժը քեզ պիտի պահէ կենսատուղը եւ ստեղծագործ: Թող հոգիիդ մէջ մշտարժարծ մնայ հայու բոցավառ հաւատքը, որմէ կայծ մը առաւ Ոսկան Վարդապետ եւ ծնունդ տուաւ հայաստիպ Աստուածաշունչին:

20 Մարտ, 1966

Բ. ԱՊՐԻԼԵԱՆ ԵՂԵՌՆԻ ՅԻՄՆԱՄԵԱԿԻՆ ԱՌԹԻԻ

Ո՛վ հարազատ որդիք Հայց. Ս. Եկեղեցւոյ եւ Հայկազնեան ձեղի. մեր Նահատակներու ոսկորներուն ձայնին լսեցէք. —

«Մի է Հայ ժողովուրդը. մի է Հայ Հաւատքը. մի է Հայ լեզուն. մի է Հայ Մշակոյթը. մի է Հայ Պատմութիւնը. մի է Հայ Հայրենիքը. մի է Հայց. Եկեղեցին. մի է Հայ Ապագան: Յանուն մեր արեան, ի սէր մեր ցահատակութեան, եղէք մի մեր կեանքով, ինչպէս մեմէ մի եղանք մեր իսկալի ցամառն վրայ եւ մեր մահուան մէջ: Մեր անունով հեղ մը եւս ճշմարտեցէք այն խօսքը, թէ Զօրութիւնը Միութեան մէջն է: Միութեամբ է որ պիտի կարեւանք յաղթական հանդիսանալ այս նոր ու առաւել եւս տաճանելի պայքարին մէջ որ մեր ժողովուրդի գոյութեան պայքարն է Սփիւռքի անձայրածիր փնտրում վրայ: Զեր խօսքը յօդս պիտի ցնդի, անլուր եւ անարձագանգ պիտի մնայ ան, եթէ չըլլայ միաձայնօրէն ուժեղ եւ ներդաշնակ: Ո՞վ կը լսէ Զեզ, եթէ դուք չլսէք իրարու: Յանուն մեր սուրբ ու արդար դատին, միացէ՛ք իրարու, սերտացուցէ՛ք մեր արեան եղբայրութիւնը կեանքով եւ գործով եւ այն ատեն, վստահ եղէք, աշխարհի դատաստանին նժարը, ուշ կամ կանուխ, կը շարժի Հայ Անունի ծանրութեան տակ աստուածամերձ Արարատի վեհական ուժին գորութեամբը՝ յուրախութիւն մեր ժողովուրդին եւ յօգուտ մեր պապագային: Մեմէ կամաւորապէս խաչուեցանք հաւատալով որ դուք յարութիւն պիտի առնէք նոր կեանքի մը կենսախայտ ոգիովը: Մեզի համար կեանքը փակուեցաւ անպատի աւազներու կրակին եւ փոշին մէջ: Կեանքը մեզի բացուեցաւ շէմ փաղաքինը՝ հանգստաւտ պայմաններու տակ: Բայց ի՞նչ իմաստ ունի մեր կեանքը եթէ զայն չապրիք Հայու տաք ու լեցուն ապրումով, հայրենական մեր երկրի ամբողջական տարածութեան վրայ, ազատութեան շունչով, եւ ամայացեալ ու աւերակեալ երկիրը կ'ընէք վերստին «երկիր դրախտավայր» . . . :

16 Օգոստոս 1964

Գ. ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹԵԱՆ ՎԱԹՍՈՒՆԱՄԵԱԿԻՆ ԱՌԹԻԻ

Հազիւ երկու տարի ապրած՝ Հայաստանի Անկախ Հանրապետութիւնը, դէպքերու աննախատեսելի եւ աննպաստ դասաւորումի հետեւանքով, ինկաւ: Բայց Անկախութիւնը մնաց կենդանի՝ Ազատութեան եւ Անկախութեան համար արիւն թափած Հայ ժողովուրդի գիտակցութեան մէջ: Մեր դարաւոր ոսոխին արիւնոտ ճանկերէն ազատագրուած հայկական հողը մնաց տուն ու օճախ հայ ժողովուրդին՝ իր իսկական իրաւատիրոջ: Նոր, խորհրդային վարչակարգ հաստատուեցաւ Հայաստանի մէջ: Հայ ժողովուրդը շարունակեց իր գոյութիւնն ու վերագարթօնը իր հարազատ Մայր Հողին վրայ: Լծուեցաւ տենդագին աշխատանքի, մաքրուեցաւ, կատարեց նոր նուաճումներ: Կառնած մնաց իր արիւնով վերստին գնուած իր հայրերու հողին, իր պաշտելի հայրենիքին: Իր քրտինքը շարունակեց խառնել նահատակներու, դիւցազուն հերոսներու արիւնով ոտոգուած իր հողին հետ: Նոր կեանքով վերածաղկեցաւ Հայաստանը իր Սրբութիւն Սրբոց էջմիածնով, իր շինարարական, ճարտարարուեստական, մշակութային, գիտական, մտաւորական նոր նուաճումներով: Եւ մենք կը հաւատանք որ ոչ մէկ ոյժ, ոչ մէկ գաղափարաբանութիւն, ոչ մէկ վարչակարգ որ օտար է Հայ ժողովուրդի հարազատ ոգիին եւ պատմութեան՝ կրնայ ընկճել անոր մէջ ազատութեան կամքը, տենչն ու երազը:

22 Մայիս 1978

as well as the challenges facing every major Armenian center of the world, required the services of a young and healthy leader, called for the election of a Catholicos-Co-Adjutor. In May, 1977, His Holiness presided at the consecration ceremonies of Karekin II, who was elected Catholicos Co-Adjutor and who today administers the complex Cilician network.

Throughout his long service to the Armenian nation, His Holiness Khoren I, Catholicos of the Great House of Cilicia, heeded the call of his flock. Clearly discerning that a church, after all, is made up of people, he was actually aware of the problems facing his dispersed Armenian community in all parts of the world.

Khoren I dedicated his life to his church and his people, carrying forward the traditional role of the House of Cilicia, and always looking toward the re-creation of a great ideal.

On this sad occasion, the Prelacy of the Armenian Apostolic Church of America has announced a forty day period of mourning thus requesting from parish communities under Prelacy jurisdiction to cancel all festive activities.

On Sunday, February 13th, 1983, a Requiem Service will be held in all churches under Prelacy jurisdiction, praying for the repose of the soul of our beloved Catholicos Khoren I.

February 9, 1983

PRELACY SECRETARIAT

ADDRESS ON THE OCCASION OF THE JUBILEE

(Continued from page 1)

2. As a spiritual person, he learned, lived and executed the verses of the Holy Testament, not as much in a theological approach as with a realistic perception. The Bible provided him with inspiration and incentive, and not mere preaching matter. His sermons thus became simple and vibrant, accessible to the people.

Having graduated from the Seminary, he did not have the opportunity to continue advanced theological education. The Catholicosate at the time needed the full-time and undisputed attention and personal sacrifice of all its members. Despite that fact, endowed with inborn intelligence, he always displayed great understanding and encouragement towards the aspiration to higher learning. Particularly during his years as Catholicos, he provided the opportunity for numerous seminarians to continue their



The Prelates of the Cilician dioceses took part in the religious ceremonies at Antelias. Here, during the extreme unction.

theological studies at the college level, be it in Lebanon, Europe or the U.S. For him college education was a means of sharing knowledge and not a means by which to acquire a title to be used vainly. That was his criterion for evaluating education.

3. "With the people, for the people" was his motto for spiritual service. To serve God was to serve his people. His Holiness visited civic, educational and charitable institutions, worked to provide decent dwelling for the underprivileged, reached out to the disabled and the fallen, was ever with the people for them. And the people were close to his heart.

4. Khoren Catholicos was the adamant champion of preserving the Armenian School and education through the Church. He encouraged the propagation of the Armenian language and the inculcation of the Armenian cultural values in the new generation. The list of schools constructed under his patronage, the educational projects achieved, the literary prizes and publishing funds established, witness explicitly the belief he vehemently advocated that, "The Armenian School is the fortress of Armenian identity, the force of Armenian consciousness and dignity, the barracks of the holy mission for Armenianism." The school alongside the church, like the bride alongside the groom and one arm alongside the other, together complete,

OUTREACH

Bishop Mesrob Ashjian, Prelate
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together healthy and strong.

Next to his involvement in education and culture, the national-political case of the Armenian people found its natural habitat in his holy servitude.

He never missed an occasion to emphasize the just claims of the Armenian rights. His messages included the voice of the Armenian lands, the protest of the martyrs and the resolute demand of the reborn Armenian intermingled with the message of God.

In his pastoral letter of January 20, 1977, His Holiness wrote with a warm feeling of contentment, "We had meetings with clerics, kings, presidents, ambassadors, as guests or hosts we presented them with the Armenian case and impelled them to the protection of our holy national rights."

It seems to me that dwelling harmoniously within the religious persona of His Holiness Khoren I, is the spirit of the Holiest Trilogy of Armenian History. St. Gregory the Illuminator, St. Mesrob Mashdotz and St. Ghevont Yeretz, i.e. Faith, Language and holy national zeal. And I believe that these must constitute the basic outline to be adopted by all Armenian clergymen, at all times and everywhere, from Armenia to the four corners of the Diaspora.

5. In the realm of relationships, the Holy service of His Holiness adds to his merits.

Within the framework of the Armenian church, since his election as Catholicos, he has kept constant contact with the Catholicos of All Armenians. We are all aware that because of certain questions, administrative and pertaining to jurisdiction divergency of opinion, have continued between the two Sees. Despite that fact, the contact between the two Fathers has always remained affectionate. Similar relations were maintained with the Patriarchates of Jerusalem and Constantinople. The visits made to Antelias by the latter fathers greatly enhanced efforts in strengthening of the Armenian Church.

Today, the presence of two emissaries from the Catholicos of All Armenians for the 40th anniversary celebration of His Holiness and their participation later in the election of the Co-Adjutor is in itself a step towards mutual understanding, to dispel misconceptions and accommodate divergent views.

I would like to point out gratefully that here in Lebanon, during the past two years because of the crisis, Armenians have enhanced their unity with mutual love, respect and harmonious cooperation. His Holiness Khoren I was instrumental in achieving that approach and attitude.

There is much more to be said about His Holiness but I will suffice in having you consider the above-mentioned as merely an introduction to the whole idea.

Your Holiness, I would like to address you on this glorious occasion to hereby express your people's love and gratitude to you.

Could you have known sixty years ago that the tides of this world and life would land you here on this glorious stepping stone? Who could have known? You know one thing — you did not keep to yourself what God granted you, you returned it to Him plentifully. And you see today, what you gave others is being returned to you.

Many see the honor and the glory of this religious throne. Few see the thorn and the thistle; seldom do they comprehend the pain and the anguish.

You have experienced both. You were distracted from neither. Now is the time to reap and enjoy the fruits of your harvest. If your life has been filled with pain and crisis, may it be inundated with happiness now.

You have worked for 40 years. It seems to me that you transformed 40 years into a teardrop; that your people will take this and place it in the ever luminous Illuminator's lamp, in order that the Holy Faith of the Armenian Church will remain aglow in the lives of All Armenians forever.

INTERNMENT

(Continued from page 1)

Catholicos.

School children lined the streets, pictures of Catholicos lined to route, the funerary black crepes were hung on buildings and balconies, people showered the procession with perfumed flowers and love for the Pastor, the Shepherd, the Servant of God and the Servant of his people.

This outpouring and visible manifestation was not unexpected since for the last thirty-five years Catholicos Khoren has served the people of Lebanon in his many administrative and pastoral capacities.



The members of the American Armenian delegation paid their respects to the memory of the late Catholicos, immediately after arriving to Antelias, on Monday afternoon, the 14th of February.

The Brass Band of the SKF (Lebanese Forces) and especially the H.M.E.M. Band accompanied His Holiness' physical remains with Chopin's funeral march and other appropriate music, while the Lebanese military units processed before the coffin. Choirs of scores of churches, Seminary students, the clergy, members of the Cilician Brotherhood, the Prelates of the Dioceses and high ranking clergy of sister churches also led the procession.

This was a historical event not only because of the death but because it is a rare occasion where a Pontifical funeral is presided over by another Pontiff. The last such occasion occurred in 1936 when the venerable Sahag Catholicos at the age of 86 was presiding over the internment of the then Co-Adjutor Catholicos Papken I. Prior to this event in 1936 the next prior such occurrence of a Pontiff presiding over the internment of a Pontiff was in 1854 when Hovhannes the VIII, Garpetzi led the funeral of Yeprem



H.G Bishop Guregh Kapikian, the representative of H.H. Vazken I, Catholicos of All the Armenians and the Patriarch of Jerusalem. H.B. Yeghishe Derderian reads the message of the Patriarch.

Zorakhegtzi. Today we have the transference of the total responsibility of leading the Cilician Church to Catholicos Karekin II who on this occasion presided over the internment of the Catholicos who had the wisdom, foresight and courage to lead and participate in choosing his successor.

Upon the casket reaching Antelias, Catholicos Khoren was again laid in state where the faithful by the thousands passed by his casket to pay their last respect.

On Tuesday, February 15th, the Catholicossal headquarters were packed with mourners who had come to pay their final respect to a beloved Catholicos. Divine Liturgy was

celebrated by the Prelate of Cyprus, His Grace, Bishop Zareh Aznavorian. The Shnorhali Choir of the Antelias Cathedral, joined by other Church choirs of Beirut, was conducted by Mr. Kevork Kandaharian. Scores of dignitaries representing the President of Lebanon, the Parliament, the Government had come to share the grief of the Armenian people. Among the dignitaries were ambassadors of nine countries, ministers and deputies. Among the clergy representing different denominations were: The Patriarchs of Syrian, Armenian and Greek Catholics; the representatives of the Maronite Greek and Syrian Orthodox Churches; and pastors of the Armenian Evangelical Churches in Beirut. Universities, colleges and other organizations were also represented at this very impressive event presided over by His Holiness Karekin II, who administered the extreme unction and delivered the eulogy in French.

Following the Divine Liturgy, the funeral procession headed to the Zarehian Mausoleum where the internment of Catholicos Khoren I was held. At the Mausoleum His Holiness Karekin II delivered an Armenian eulogy and invited the representative of His Holiness Vazken I, Catholicos of All Armenians, His Grace, Bishop Guregh Kapikian (also representing the Patriarchate of Jerusalem) to extend the condolences of Catholicos Vazken I. Bishop Kapikian also read excerpts from a special letter from His Eminence, Yeghishe Derderian.

The ceremony came to an end by the singing of "Giligia" and the faithful parted with sorrowful hearts.

COMMUNIQUE CATHOLICOSATE OF CILICIA

The Catholicosate of Cilicia informs all Armenian communities that it has established the KHOREN I MEMORIAL FUND, for the purpose of the religious, educational and cultural programs of the Catholicosate of Cilicia.

Those who wish to contribute to these most worthy projects may make their donations through the Prelacy. Kindly make checks payable to the Armenian Apostolic Church of America, noting "KHOREN I MEMORIAL FUND."

PRELACY SECRETARIAT
138 East 39th Street
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Requiem service for the 40th day of the passing of Catholicos Khoren I will be observed in all Prelacy Churches in the United States and Canada on Sunday, March 20th.