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MADONNA WITH CHILD (Hovnatán Hovnatánian, 1703?-1801)

ԽՕՍՔ ԾՆՈՐՀԱՒՈՐԱՆՔԻ

ԱՄԱՆՈՐԻ, ՍՈՒՐԲ ԾՆՆԳԵԱՆ ԵՒ ԱՍՏՈՒԱԾԱՅԱՅՏՆՈՒԹԵԱՆ ՏՕՆԵՐՈՒՆ ԱՌԹԻՒ ՄԵՐ ԶԵՐՄԱԳԻՆ ԾՆՈՐՀԱՒՈՐՈՒԹԻՒՆՆԵՐՆ ՈՒ ՍՐՏԱԼԻՑ, ՄԱՂԹԱՆՔՆԵՐԸ ԿԸ ՅԱՅՏՆԵՆՔ ՄԵՐ ՀՈՎԻՒՆԵՐՈՒՆ, ԵՐԵՍՓՈՒՄԱՆՆԵՐՈՒՆ ԵՒ ՀՈԳԱԲԱՐՁՈՒԹԵԱՆՑ, ԿԻՐԱԿՆՕՐԵԱՅ, ՇԱՐԱԹՕՐԵԱՅ ԵՒ ԱՄԵՆՕՐԵԱՅ ՎԱՐԺԱՐԱՆՆԵՐՈՒ ՏՆՕՐԷՆՈՒԹԵԱՆՑ, ՈՒՍՈՒՑՁԱԿԱՆ ԿԱԶՄԵՐՈՒՆ ԵՒ ՈՒՍԱՆՈՂՈՒԹԵԱՆ, ԹԵՄԻՍ ՄԷՁ ԳՈՐԾՈՂ ԱԶԳԱՅԻՆ, ՄՇԱԿՈՒԹԱՅԻՆ, ԲԱՐԵՍԻՐԱԿԱՆ, ՄԱՐԶԱԿԱՆ, ԵՐԻՏԱՍԱՐԴԱԿԱՆ ԿԱԶՄԱԿԵՐՊՈՒԹԵԱՆՑ ԵՒ ՄԵՐ ՀԱՐԱԶԱՏ ԺՈՂՈՎՈՒՐԴԻ ԲՈՂՈՐ ԶԱՒԱԿՆԵՐՈՒՆ:

ԹՈՂ ԽԱՂԱՂՈՒԹԵԱՆ ԻՇԹԱՆԸ ԱՌԱՒԵԼ ՍԷՐ, ԵՂՐԱՅՐԱԿԱՆ ԱՆԿԵՂՇ ՈԳԻ ԵՒ ԳՈՐԾԱԿՑՈՒԹԵԱՆ ՈՒ ՆՊԱՏԱԿԱՍԼԱՑ ՎԵՐԵԼՔԻ ՏԵՍԻԼՔ ՊԱՐԳԵԻԷ ԲՈՂՈՐԻՍ, ԵՒ ՄԵՐ ԱԶԳԱՅԻՆ-ԵԿԵՂԵՑԱԿԱՆ ԿԵԱՆՔԸ ԱՐՁԱՆԱԳՐԷ ՆՈՐԱՐՈՐ ՅԱԶՈՂՈՒԹԻՒՆՆԵՐ, Ի ՇԻՆՈՒԹԻՒՆ ԱԶԳԻՍ, Ի ՊԱՅԾԱՌՈՒԹԻՒՆ ՄԵՐ Ս. ԵԿԵՂԵՑԻՈՑ ԵՒ Ի ՓԱՌՍ ԱՍՏՈՒԾՈՑ. ԱՄԷՆ:

ԾՆՈՐՀԱՒՈՐ ՆՈՐ ՏԱՐԻ ԵՒ ԲԱՐԻ ԿԱՂԱՆԴ
ՔՐԻՍՏՈՍ ԾՆԱԻ ԵՒ ՅԱՅՏՆԵՑԱԻ
ՁԵՁ ԵՒ ՄԵՁ ՄԵՇ ԱԻԵՏԻՍ

ԱՂՕԹԱՐԱՐ՝
ՄԵՍՐՈՂ ԱՐՔԵՊՍ. ԱՇԾԵԱՆ
ԱՌԱԶՆՈՐԴ

AT THIS TIME OF JOY AND FESTIVITIES, WE EXTEND TO YOU OUR WARMEST WISHES FOR A HAPPY NEW YEAR AND A MERRY CHRISTMAS, FILLED WITH LOVE, JOY AND PEACE THROUGHOUT, TO ALL ARMENIAN ORGANIZATIONS WITHIN THE PRELACY, TO THE EX. COUNCIL, CLERGY, THE DELEGATES, BOARDS OF TRUSTEES, TO THE PRINCIPALS, TEACHERS AND STUDENTS OF THE SUNDAY, SATURDAY AND DAY SCHOOL, TO THE NATIONAL, CULTURAL, BENEVOLENT, ATHLETIC, AND YOUTH ORGANIZATIONS, AND TO ALL OF OUR BELOVED.

PRAYERFULLY,
ARCHBISHOP MESROB ASHJIAN
PRELATE

ԱՌԱՒՕՏԸ — ՓՈՔՐԻԿ, ԱՆՊԱՇՏՊԱՆ ՄԻ ԾԱՂԻԿ

Առաւօտը — փոքրիկ, անպաշտպան մի ծաղիկ,
Առաւօտը — շուշան մի ծաղիկ է դարձեալ,
Որ ելնում է անձայն մեր փողոցի ծայրին
Եւ լուրթ մշուշներ են ցնդում շուրջը նրա:

Ամէն ծառ — կանաչ մի պայթիւն է հիմա,
Իսկ արեւը հողից հանում է նոր ծառեր,
Մաղիկ ու խոտ կարծես նոր են տեսնում իրար,
Եւ հաւքերը երգեր են երգում դեռ չլսուած:

Օրը բացում է դրախտ այգեստանի նման,
Մաղկանց մէջ — ծաղիկ, օրուայ մէջ — առաւօտ,
Իսկ արեգակի ոսկէ շողերի մէջ զնգուն
Ճախրում են մանուկ յոյս, հաւատ ու սէր:

Օ, հեզ ու անխօս արթնացում լոյս օրուայ,
Երբ երկինքը վերից օրհնանք է թափում,
Եւ ելնում ես դու, որ փառքը երգես նրա,
Ով Արարիչն է քո, եւ այս հողի — մաքուր:

Նա արեգակի տեսքով է, հզօր ու բարի,
Նա իմաստուն է, ներող — արեգակի նման,
Գիտէ սկիզբը, գիտէ վախճանն այս աշխարհի,
Գիտէ ով ես, որտեղից ես, ու քո ճամբան:

Նա է քեզ դարձրել տէրը քո սուրբ երկրի,
Քո լեզուի, քո աչքերի ու քո պարմութեան,
Նա է կրծքիդ տակ դրել մի փոքրիկ, ջերմ սիրտ,
Որ բուռն իր յոյզերից թպրտում է հիմա:

Եւ նա է քեզ ասում. ապրի՛ր, այդպէս ապրի՛ր,
Ապրիր թէկուզ հենց այս առաւօտի համար,
Ես քեզ կտամ օդ, ասում է, ջուր ու հաց
Եւ այդ ամենից լաւը — Խօսքը կտամ միակ:

Որ ապրես իմ Խօսքով, ու զօրանաս այնքան,
Որ քո երկրի տէր — աշխարհի տէր էլ լինես,
Որ քո լեզուի տէր — ոգու տէր էլ լինես,
Որ քո աչքերի տէր — ցաւի տէր էլ լինես:

Եւ ապրիր, որ տէր լինես քո պատմութեան,
Տէր այս առաւօտին, ու քո երգին — մաքուր,
Քանզի իմ Խօսքը — այդ երգն է քեզ տրուած,
Եւ այդ երգից բացի դու կեանք չունես ուրիշ:

Դու կեանք չունես ուրիշ, դու յոյս չունես ուրիշ,
Չունես ուրիշ հաւատ, եւ չունես ուրիշ սէր,
Եւ պատժում եմ ես քեզ — Տէր անելով Խօսքի,
Բայց դա — իմ սիրոյ նշանն է ամենամեծ:

1977 Գալիթ Յովհաննէս

CHRISTMAS MESSAGE WITH WHAT CREDENTIALS?

by Catholicos Karekin II

Here we are still on this earth when once more we become aware that once upon a time the heaven visited this earth through the birth in Bethlehem of Him who Himself had created the earth and entrusted it to the charge of man.

What were the credentials that He presented for His heavenly "ambassadorship" to this earthly life of mankind? Did he come in the name of a king whose name, prestige, authority and credibility were based on and sustained by the mighty powers of armies and armaments? Did he come in the name of such a universally renowned person whose magic power of world-widely recognised philosophical and moral reputation, spell-binding and capturing attraction could make him acceptable and respectable?

Obviously not. And in fact, no one on His coming paid any attention to Him. Some gave Him a certain credit because of ancient prophecies. but that also did not count, because they soon assured themselves and the people that followed them that the messianic expectation could not come true through such a birth of such a meek person. They just ignored His credentials. Later, during His mature life, when He began to show signs of mighty and wondrous deeds, some followed Him with hesitation, but those in high authority and most of the ordinary people despised Him and finally did away with Him on Golgotha, to get rid of a disturbing voice and of a growingly disquietening presence.

(Cont. on page 2)

'1984' LOOMS AHEAD

"It was a bright cold day in April, and the clocks were striking thirteen." With that terse but slightly unnerving observation, George Orwell introduced his readers to the world of 1984, his 1949 book describing a future society of totalitarian dictatorships and of times out of joint. With just a few weeks remaining before 1984 actually arrives, it is time to take stock. Are we closer to becoming an Orwellian society than we realize?

In 1949 Orwell's novel was viewed as a warning that freedom was in jeopardy because humankind was too willing to relinquish power to an elite few. The cold war was at its height then, and there were many critics who assumed that Orwell's work was largely an anticommunist tract. After all, to the English-reading public, villains must be on the other side. Certainly democracies would not be guilty of succumbing to the three slogans promulgated by 1984's ruling party: "WAR IS PEACE: FREEDOM IS SLAVERY: IGNORANCE IS STRENGTH."

But if 1984 had been merely a political document, celebrating the free world against the evils of communism, it would not have survived to become a classic. In the introduction to a 1983 edition, television veteran Walter Cronkite observes that "seldom has a book provided a greater wealth of symbols for its age and for the generations to follow, and seldom have literary symbols been invested with such power." Orwell's vision has become a part of our modern understanding precisely because it deals not with an immediate political reality but with a universal truth about human societies.

At the time of its publication, the world had only recently entered the atomic age. Orwell's fictional premise was that an atomic war had taken place, causing destruction so great that the rulers of opposing nations had determined to end the war so that their forces could consolidate power in their respective areas. In 1949, thermonuclear devices were yet to be developed. A postwar globe today would have little life or property remaining for the elite to govern or oversee. But Orwell's prophecy is not diminished by his failure to predict the total destruction available today. Rather, his vision is rendered even more valid by the actions of contemporary leaders in both democracies and totalitarian states.

We need only ponder how casually the public has reacted to the first instance in modern American life when our government has conducted a war behind a curtain of total press exclusion. As David Brinkley told a House of Representatives hearing, no previous government has felt it necessary to carry on a war outside the purview of its own people. The invasion of Europe on D Day, June 6, 1944, was conducted in secret in order to confuse the enemy,

but Brinkley recalled that journalists accompanied the invading troops, reporting what took place at considerable risk to themselves.

When U.S. Marines and army rangers invaded Grenada, there were no journalists with the troops. Not until several days later were carefully controlled press tours permitted. Various reasons were offered for this drastic decision to exclude press coverage of an American military operation, including the flimsy protest that the safety of civilian reporters and television crews could not be guaranteed. The long history of correspondents who have died on battlefields is mocked by the assertion that in Grenada civilian journalists were banned for their own good.

"Ignorance is strength" is a slogan that fits the decision not only to ban journalists during the invasion, but also to rewrite what happened, as President Reagan has chosen to do. In a November 3 press conference, the president angrily chastised reporters for referring to our entry into Grenada as an "invasion," a term he himself had earlier used in describing the action. Now the president wants the press to call it a "rescue mission." George Orwell named this kind of misuse of language "newspeak" — a way of speaking whose purpose is "not only to provide a medium of expression for the world-view and mental habits proper to the devotees of [the party], but to make all other modes of thought impossible."

To characterize our present leadership in either the White House or Congress as Orwellian would be to engage in hyperbole. A neat, surgical, successful military operation in Grenada could hardly be described as reflecting our becoming a 1984 society. But "invasion" became "rescue mission"; the press was banned; and the spirit of "Hate Weeks" — an important element in Orwell's fictional land of Oceania — is part of our present political rhetoric.

In an essay in his new book "1984" Revisited (Harper & Row), Irving Howe reminds us that a writer "is likely to achieve his strongest effects precisely at the moment when the balance teeters between minimal credence and plummeting disbelief. For at such a moment, we ask ourselves, can things really go this far? and it is then that our deepest anxieties are aroused." We need only recall that using the word "thugs" as a term to describe "others" is not just rhetoric. It expresses a world view. And when the American government and public use that anticommunist world view to justify an illegal and immoral war, then plummeting disbelief must give way to plummeting disbelief. Yes, things really can go this far. They just did.

James M. Wall

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WITH WHAT CREDENTIALS?

(Cont. from page 1)

And yet, in spite of all the disregard, hatred and persecution, He fulfilled His mission by conquering the hearts and minds of so many people and leaving His life-giving imprint on their lives.

With what credentials?

The only one He had in the time of His coming to the earth was the one that was voiced by an angel and given to the most simple-hearted of men, the shepherds. "Behold! I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord" (St. Luke 2: 10-11). The voice was accompanied by a description of His mandate which was to bring "peace on earth and good will among men."

Many reminders of these credentials were given later in His lifetime; one on His baptism in the Jordan river, again a voice from above, that confirmed His mandate: "Thou art my beloved Son; with Thee I am well pleased" (St. Mark 1:11). Another one came on the Mountain, in a moment of dazzling brightness, when again a heavenly voice proclaimed through the clouds: "This is my beloved son with whom I am well pleased; listen to him" (St. Math. 17:5).

While exercising His divine "ambassadorship" during the three years of His active ministry, He often said that His credentials came from God and were incarnate in His own person. There were many instances of self description and self-presentation in which He said: GOD HAS SENT ME. "I can do nothing on my own," he said; "as I hear I judge; and my judgment is just, because I seek not

my own will but the will of him who sent me" (St. John 5:30). He went beyond that; He read the content of His 'Credential Letter' when he went up to the pulpit in the Synagogue of His own village and said:

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of the sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

(St. Luke 4: 18-19)

But what did such credentials mean to people who believed that they themselves possessed the real credentials sanctioned by tradition and manifested in unshakable structures of authority and power?

And when He left this earth and returned to Him from whom He had received His credentials, He did not issue any new credentials for those to whom He trusted His "ambassadorship" than the same ones He Himself had received. Thus, after His resurrection and before His ascension to the heaven, when He last appeared to His disciples, He said: "As the Father has sent me, even so I send you" (St. John 20:21). What did he give them to enable them to carry on their mission? "He breathed on them and said to them: 'Receive the Holy Spirit.'"

The Spirit..

Here is the real heart, power and nature of any and all Christian life and mission. The Apostles and their successors, the saints and the martyrs and all people who deep in their hearts have felt Christ's presence, the source of Christian faith and love, have carried on their pilgrimage and "ambassadorship" by being endowed with this Heavenly living Credential. Those who have preferred other credentials, more earthly and of immediate value and prestige in the eyes of the world, have failed. History has shown that whenever and wherever this Credential has been absent or has come under shadow, the life of the Church has been led to stagnation or alienation.

*
* *

Today, as Christian Churches we are called to the same "ambassadorship." Christ has entrusted to us the same legacy to live by and to make it lived among all people. Where are our credentials?

In our own established structures of authority?

In our traditional patterns of worship?

In our new forms of prayers and free, non-conventional actions?

In our normal conditions of organised church life?

In our privileged positions?

In our means and sources of economic power?

In the quality and extent of our service?

In our formal methods and procedures of evangelism and mission?

Christmas is a time of self assessment. Such questions have to be asked as we become aware more intensely than any other time of the Heavenly Credential with which our Lord came to this earth, took our human nature and entered into our human condition.

I believe that within all these questions one can see signs of truth and validity. But neither of them nor all of them can truly be adequate expressions of credibility unless they are understood and lived as the manifestations of the One Credential that Christ brought in Him and with Him: *The Spirit of the Lord*.

Let us be frank with ourselves. By the standards and criteria of today's world, our strength is of no great avail. The power of the world has reached immeasurable dimensions because of unprecedented achievements in the realm of science and technology with all related aspects of world power. Often today in our daily life, equally on individual, national, regional and international levels we face such situations that bring back most vividly in our memory the word of one of the most outstanding ambassadors of Christ: "Put on the armor of God (The Spirit) that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (St. Paul, Ephes. 6: 11-12).

These "principalities", "powers," "rulers of darkness" and "hosts of wickedness" have acquired new names and put on new faces: "poverty," "oppression," "violation of human rights," "manipulation of human life," "exploitation of peoples and nations," "genocide," "excess and misuse of affluence," "uncontrolled and anarchic revolts," "militarism," "terrorism," "drug traffic," "sales of arms," "nuclear weapons" and what else! How are we going to face all these challenges? Do we have enough power to confront these threats and to make our ambassadorial task become effective and worth its divine origin and nature? What kind of power can we have and do we need?

— *The Spirit*.

I feel that we often forget our own distinctive Christly Credential and Christian identity and begin to carry on our battle of life on the same grounds and with the same rules as those used by the ungodly sectors of the world. I strongly believe that we have to return to our own identity that we assumed when God Himself through His Only-Begotten Son assumed our human nature in Bethlehem. It is within the *intrinsic* nature of value of that identity that we have the true source of our credibility in the world of today.

Christmas brings back to our consciousness and supreme Credential, the mother of all true credentials, the Spirit of God-made-man, the love from which come "peace and good will among men". For as St. Paul, the most genuine bearer of that Credential, reminds us "the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. ...If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit, no provoking of one another, no envy of one another" (Galt. 5: 23-25).

Are we ready to stand by such credentials?

As Armenian Christians who have suffered so much because of that sublime Credential that we have maintained unaltered and unspoiled in spite of all the temptations, calamities and persecutions, are we ready today to "walk by the Spirit," together, hand in hand, heart to heart? While dispersed all over the world and sometimes divided by the powers of the world, let us renew within us the imperative of love and faithfulness and thus make the world believe that the fountain of Love, the Prince of Peace, the Bond of Unity will, through the power Spirit, reign in our life and turn the darkness into light, the suffering into joy, the evil into goodness, the war into peace, the injustice into justice.

KAREKIN II (SARKISSIAN)
CATHOLICOS OF CILICIA

December, 1983
Antelias, Lebanon.

ՀՈԳՇ. Տ. ՍԵՊՈՒՀ

ՎԱՐԴԱՊԵՏԻ

ԱՅՑԵԼՈՒԹԻՒՆՆԵՐԸ

Հարևանը Միչը կընէ եւ Օհայո նահանգներու Երիցական (Presbyterian) եկեղեցւոյ, Մեծի Տանն Կիլիկիոյ միաբանութեան անդամներէն եւ Հայց. եկեղեցւոյ Կիրակնօրեայ Դպրոցներու ընդհանուր վարիչ տնօրէն՝ Հոգ. Տ. Սեպուհ Վրդ. Սարգիսեան 20 Սեպտեմբեր 1983-ին այցելեց Միացեալ Նահանգներ, ուր 5 շաբաթ հիւրը եղաւ Բօչըսթըր քաղաքի Երիցական եկեղեցւոյ:

Իր կեցութեան շրջանին Հայր Սուրբ Բագրատի ղաասխօսութիւններ տուաւ եկեղեցւոյ անդամներուն եւ Օպրնտ համայնարանի քաղաքական գիտութեան աշակերտութեան մասին, ինչպէս նաեւ Իսլամ-քրիստոնեայ կրօններու եւ Լիբանանի ներկայ տաղանապի պատմական ենթանողին շուրջ:

Իր աշխատանքներու աւարտին Հոկտեմբեր 27-էն Նոյեմբեր 24, Հայր Սուրբ Կարգադրութեամբ Ամերիկայի Արեւելեան եւ Արեւմտեան թեմերու Հայոց Առաջնորդ՝ Գերշ. Տ. Մեսրոպ Ս. Արքեպ. Աշտնանի եւ Գերշ. Տ. Եփրեմ Եպ. Թապազեանի, այցելեց Հայկական դպրոցները ի Գալիֆորնիա (Լոս Անճելէս, Կլէնտէյլ, Հոլիվուտ եւ Վալէ), Բէյքի, Շիքագօ, Ֆիլադելֆիա, Ուաշինգթըն, Թորոնթօ, Վանքօվըր եւ Նիւ Եորք: Հայր Սուրբ ամէն տեղ պատարագեց եւ քարոզեց, ղաասխօսութիւններ տուաւ, տեսակցութիւններ ունեցաւ կիրակնօրեայ դպրոցներու պատասխանատուներուն հետ եւ անհրաժեշտ թելադրութիւններ ըրաւ կիրակնօրեայ դպրոցներու առաւել բարգաւաճման եւ կենսաւորման ի խնդիր:

IN CHRISTMAS SPIRIT

I would like to think That the peace today In this normally noisy London thoroughfare, Is in reverence Of that significant event That took place nearly Two thousand years ago; But when I reflect More realistically, I realize that The silence that reigns Is no more than An interlude ... To gorge food and drink; Even though the singing Of 'Silent, Night' wafts Across the Street, Played on electronic tape By non-Christians, Unchristians, And some Christians alike, On this holy Christmas Day.

Mischa Kudian London, 1983

From: WITRICKS GALORE! Mashtots Press 1984

OUTREACH

Archbishop Mesrob Ashjian Prelate

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CABBAGE PATCH WHAT?

The publicity surrounding the "Cabbage Patch Kids" dolls, with their fantasy "adoption papers" and copyright controversy, has raised many questions for Christians during this Christmas season.

Many people wonder what has happened to Christmas. Why are folks ignoring traditional values and allowing themselves to become targets of Madison Avenue "hype" which is generated solely for the sake of the "almighty dollar"? Why has the press turned its awesome resources and attention from nuclear war, the "Day After," to the media event of the Cabbage Patch Kids?

Many Christians who search for the deeper meaning of Christmas were dismayed by the commercialism typified by the Cabbage Patch dolls. Irate letters to editors and stern editorials found their way into the daily newspapers.

Upon deeper reflection however, we might discover some positive aspects in the "Cabbage Patch Kids" phenomenon. Is it possible that these unattractive, lonely-looking dolls appeal to something very basic in us? With their outstretched arms, these creatures seem to announce that to love, to nurture and to protect is an overpowering human need. They seem to comprehend, along with their manufacturers, that people will go to exaggerated extremes to satisfy this psychological imperative. What these kids are really proclaiming is the Christmas message: that we live in the material world, is evident; but with the advent of Christ, we have learned to love in such ways that we human beings often transcend ourselves to reach the highest gift of God's love.

When confronted with the repugnant idea of purchasing "adoption papers" for a Cabbage Patch kid — that all Christians, in deepening their faith, at some point will have "adopted" the Son whom the Father gave up to the world, because "God so loved the world ... so that whoever believed in Him should not perish but have everlasting life." (John 3:16)

Finally, at this holy season, the Cabbage Patch kids might inspire us to think about all those flesh and blood orphans of the world, who desperately need our help and support. Why not "adopt" or feed a hungry child in Asia, Africa or South America, much in the same way that Armenian orphans were supported during our years of horror after World War I?

If one wishes to come closer to home, where charity should begin, we are told, then why not "adopt" a child in your local community's Armenian or Sunday school? The traditional idea of helping to support a "sanig" is a time-honored one for Armenians everywhere. It is time to revive this concept with fresh inspiration. What a wonderful up-dated Christmas gift it would be for Armenian kids all over the globe!! CABBAGE PATCH WHAT? CABBAGE PATCH SANIGS! THAT'S WHAT!

ARMENIAN OUTREACH PROGRAM

The Prelacy of the Armenian Apostolic Church of America invites you to listen to the Armenian Outreach Radio Hour, WHBI FM 105.9 on your FM dial, serving the New York-New Jersey Metropolitan area.

The radio hour was first aired on Thursday, December 1st and will continue to be on air every Thursday, 9:30 a.m. to 10:00 a.m. The producer is Mr. Vartkes Baboghlian.

UNDERSTANDING

THE ART OF GIFT-GIVING

The successful gift always reflects two realities, the giver and the receiver; if one of these elements is missing, the gift fails. The key to the whole transaction is understanding.

Mr. & Mrs. Zaven Andrikan of Forest Hills, N.Y. have once again projected the richness of their hearts by making the following donations with a deep sense of understanding:

- \$5,000 to the Prelacy of the Armenian Apostolic Church
\$5,000 to the Antelias Theological Seminary
\$5,000 to the St. Illuminator's Day School

\$2,000 to the New York Armenian Center

Mr. & Mrs. Andrikan's understanding and generosity is an art to be emulated.

At this time of giving and sharing, the Prelacy considers itself a lucky receiver. Time and again we have been encouraged and renewed by the knowledge that we have friends like the Andrikan's whose dedication, love and support keep us going.

Prelacy Secretariat December 24, 1983

THE OBERAMMERGAU PASSION PLAY 350th Anniversary Performance

Join others on an inspiring and significant journey sponsored by the Armenian Prelacy, August 14-28, 1984.

THE TRIP WILL INCLUDE:

Munich, Oberammergau, Vienna, Venice, Florence, Rome. Round-trip air transportation from New York City. Quality hotels with private bath and/or shower. Continental breakfast daily, one lunch and two dinners in Oberammergau. Free time for visits with local Armenian missions in Vienna and Venice.

FOR INFORMATION AND A BROCHURE CONTACT: The Prelacy of the Armenian Apostolic Church of America 138 East 39th Street New York, New York 10016 (212) 689-7810

'THE DAY AFTER'

«ԱՅԻ ՕՐՈՒԸՆԷ ԵՏՔ»

Նոյեմբեր 20, 1983, Կիրակի երեկոյան ժամը 8ին, աւելի քան 100 միլիոն մարդ Ամերիկայի տարածքին դիտեց ABC հեռատեսիլի կայանէն ցուցադրուած «The Day After» («Այդ Օրուան Ետք») շարժանկարը, որուն արտադրիչն էր Հայազգի Ռապըթ Փափազեան:

Ամիսներ առաջ Հանրութիւնը արդէն ծանօթ էր անոր բովանդակութեան, շնորհիւ անոր շուրջ ըստեղծուած ծանուցումային առասպելին, թէ ջարդ թալան մնացած այսօրվային, վե՛րջարդ պիտի մտնէր տուներէն ներս՝ ABC-ի յանդուգն մէկ քայլին շնորհիւ: Պետական մարդիկ, ընկերաբաններ, հոգեբան-հոգեբոյժներ նախապէս տեսած ըլլալով, կը յանձնարարէին, որ պատանիներ առանց իրենց ծնողներու թոյլտուութեան պէտք չէ դիտեն այս ֆիլմը, որովհետեւ անոր շօշափած նիւթն ու ներգործելիք ազդեցութիւնը, կրնան մնայուն հետքեր ձգել անչափահասներու հոգիներուն վրայ...

Եօրը միլիոն տղար արժած եւ մօտ 2.30 ժամ տեւող «The Day After»-ը կը պատմէ՝ հիւլէակաւ ուռւմբի մը պայթումով Գանզաս քաղաքի եւ իր շուրջի Լորէնս գիւղաքաղաքի կործանումը: — Ածխազմաբաղմիններ, ճառագայթումի ենթարկուած վերապրողներ՝ տձեցած, անձոռնիացած, ուտելիքի համար կոռուղներ համատարած քանդումով մը մուտք գործեցին մեր յարկերէն ներս: Սարսափի եւ վախազդումի տեսարաններ, դիտումաւոր կերպով երկարաձգուած էին, զանգուածներու գիտակցութիւնը եւ պետական ղեկավարներու հետաքրքրութիւնը անմիջական դարձնելու նպատակով՝ ֆիլմին արծարծած նիւթին վրայ, որ կը պատգամէր սա անյետաձգելի անհրաժեշտութիւնը: — Ամէն գնով պէտք է կանխարգիւլի հիւլէակաւ պատերազմը, որ միայն պարտուածներ ու մարդկային կեանքի կործանումը պիտի ապահովէ: Առիթով մը Այնշթայնին հարցուցած են. «Երբորդ պատերազմը ի՞նչպէս տեղի պիտի ունենայ»: «Երբորդ չեմ գիտեր, սակայն չորրորդ փայտերով եւ քարերով պիտի մղուի», պատասխանած է մեծ գիտնականը:

Լիուլի համաձայն ըլլալով հանդերձ Այնշթայնին, ո՞վ կրնայ ապահովցնել մեզ, թէ աշխարհի բոլոր ղեկավարները լայնախոհ, մարդասէր եւ խողարասէր պիտի ըլլան: Ո՞վ կրնայ մեզ ապահովցնել, թէ նոր Հիթլէրներ, Իտի Ամիներ կամ այլ մարդ-հրէշներ պաշտօնի գլուխներ պիտի չգան...

Մարդկութեան անէացման սպառնացող հիւլէակաւ ուռւմբ պէտք է անէացնել. — այս է «The Day After»-ի գլխաւոր պատգամը: Լսող կա՞յ:

Լ. Գ.

Ազգ. Առաջնորդարանը իր մարդկային եւ ընկերային ծառայութեանց շրջագծին մէջ, ձեռնարկ մը կազմակերպած է յառաջիկայ Յունուար 14, 1984-ին, Նիւ Եորքի մէջ: Օրուան գլխաւոր հիւրն է Պր. Ռապըթ Փափազեան, որ յատկապէս Նիւ Եորք պիտի ժամանէ Լոս Անճելէսէն: Պր. Փափազեան պիտի խօսի ֆիլմի պատրաստութեան եւ ներկայացման մասին: Պիտի ըլլան այլ խօսողներ եւս, որոնցմէ պէտք է յիշել Իւնիւրն Թէօօժիբըլ Սեմիւնարիի ղաասխօսներէն Տօքթ. Բաճըր Լ. Շին, որ պիտի խօսի «հաւատք, վախ, եւ այդ օրուանէ ետք» նիւթին շուրջ: Բաճըր պարախումբն ալ 10 վայրկեանի ելոյթ մը պիտի ունենայ:

Ձեռնարկի վայրն է Նիւ Եորքի «Բօմիւնիթի Չըրչ»ը, 40 Իսթ 35-րդ փողոց, Յունուար 14, 1984 ժամը 4:00 Սիրով կը հրաւիրուի շրջանիս հայրերը:

ST. HAGOP'S DAY IN MONTREAL, QUEBEC

St. James of Nisibis (St. Hagop) is one of the most popular saints in the Armenian Church calendar, especially in Montreal, where it is a big day since their church is named St. Hagop and the whole community is recognized by that name. There are literally scores of Hagops to celebrate their name day in the most traditional way.

The Prelate, His Eminence, Archbishop Mesrob Ashjian paid his annual visit to the St. Hagop community from December 16th-20th, and on this occasion met with the parish and community leaders. On Sunday, December 18th, he celebrated the Divine Liturgy, and during the entire weekend, ordained several members of the Church.

Saturday evening, after the Vespers, the Archbishop gave the rank of Acolyte to Hagop Keoseian, Krikor Guluzian, Capriel Tahanian, and Hrnt Kucheyan. Jean Khanjian and Avedis Boyajian received the "ourars" and became "ouraragirs."

Two members of the choir who since childhood had served the church were made sub-deacons. They are Dikran Demirjian and Zohrab Yertzian.

On Sunday morning, during the Divine Liturgy, these two sub-deacons were ordained Arch-deacons. The Archbishop, in his sermon, commended the devotion of these young people and expressed his joy for the church, the community, and the choir.

After the religious ceremonies, a banquet was held in the great hall of the St. Hagop complex, where the students of the Sunday School performed under the able leadership of Mrs. Hasmig Inejikian.

The Archbishop, in his comments, cited the marvelous work the pastor and Board of Trustees are carrying out, making the Montreal community a model community.

LUNCHEON FOR MR. KHATCHIG BABIGIAN

Mr. Khatchig Babigian, Former Minister and Member of the Lebanese Parliament, and Chairman of the Central Executive Council of the Catholicosate of Cilicia, paid a short visit recently to New York.

On this occasion, the Prelate, His Eminence, Archbishop Mesrob Ashjian offered a luncheon in honor of Mr. Babigian, held at the Princeton Club of New York City. Also present were Mr. Jose Chidiac, Director General of Foreign Affairs of Lebanon for International Organizations; Ambassador Jean Goguikian, member of the Permanent Mission of Lebanon to the United Nations; Mr. Onnic Marashian, Chairman of the Prelacy Executive Council; Mr. Yervant Terzian, Mr. Vram Yegparian, and Mr. Vahik Ter-Minassian, representing the community-at-large; Mr. Walter Banzian, Chairman of the Karaguesian Foundation; and Rev. John Sutton, Chairman of the Near East Foundation.

During the luncheon, questions of mutual concern were discussed, as well as the presence and participation of Armenians in the rebuilding of Lebanon.

Mr. Babigian, while still in New York City, also attended the Executive Council Meeting at the Prelacy on November 19th, and reported on the activities of the Armenian community in Lebanon and the Catholicosate of Cilicia.



Feast of Light Celebration at the Waldorf Astoria NYC	Saturday, February 11 1984
Requiem for Deceased Clergy	Sunday, February 26, 1984
Clergy Retreat, St. Sarkis Church, Bayside	Tuesday, February 28, 1984
Sts. Vartanantz Day	Thursday, March 1, 1984
Nvsarsag Treaty, 1500th Anniversary	March 1, 1984 - March 1, 1985
Paregentan Weekend, Marriott Hotel, Worcester, Mass.	Fri.-Sun., March 2-4, 1984
Prelacy Raffle Drawing, Worcester Marriott	Saturday, March 3, 1984
Lenten Series Lecture I, at the Prelacy	Wednesday, March 7, 1984
Lenten Series Lecture II, at the Prelacy	Wednesday, March 21, 1984
Musical Armenia, Carnegie Recital Hall	Sunday, March 25, 1984
Lenten Series Lecture III, at the Prelacy	Wednesday, March 28, 1984
Minas Gharibian Art Exhibit, at the Prelacy	Friday, April 6, 1984
Palm Sunday	Sunday, April 15, 1984
Easter Eve Reception for College Students	Saturday, April 21, 1984
Easter Sunday	Sunday, April 22, 1984
Armenian Martyr's Day	Tuesday, April 24, 1984
Children's Day	Green Sunday, May 6, 1984
Clergy Conference, Sts. Vartanantz, N.J.	Tuesday, May 8, 1984
Mother's Day Luncheon, St. Regis Hotel, NYC	Tuesday, May 8, 1984
Ladies' Guild Nat'l Assoc., Sts. Vartanantz	Thurs.-Fri., May 10-11, 1984
N.R.A. Sts. Vartanantz Church, N.J.	Wed.-Fri., May 9-11, 1984
Oberammergau, 35th Anniv. Passion Play in Germany plus Austria and Italy	Tuesday, August 14 through Monday, August 28, 1984

You are cordially invited to attend a special afternoon

"THEREFORE CHOSE LIFE . . ." Deut. 30:19

The Making of

THE DAY AFTER

Meet Producer, ROBERT PAPIAZIAN in Person

Saturday, January 14th, 1984

4:00 p.m.

Community Church of New York
40 East 35th Street, New York City

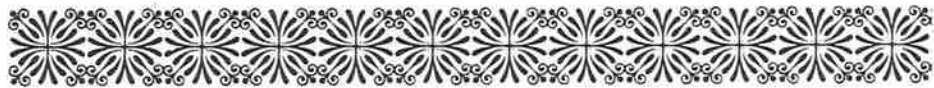
Special Guests: Roger L. Shinn
Reinhold Niebuhr Professor of Social Ethics
Union Theological Seminary, N.Y.

Father Paul Tarazi
Associate Professor of Old Testament
St. Vladimir's Theological Seminary, N.Y.

Guest performance by ROD RODGERS DANCE CO.

Prelacy of the Armenian Apostolic Church of America

Open to the General Public



The Prelacy of the
Armenian Apostolic Church of America
Presents:

PARAGENTAN IV (MARDI GRAS)

Weekend of March 2-4, 1984

WORCESTER MARRIOTT HOTEL, MASS

TREAT YOURSELF TO A PLEASANT WEEKEND
JOIN FELLOW ARMENIANS IN CELEBRATING THE
TRADITIONAL ARMENIAN PARAGENTAN

Weekend Activities:

- Art Exhibit - Works of the late Girair Palamoudian and Sempat Kiureghian
- Book Fair
- Armenian Video - Bebo, Promise of Love, Tears of Happiness, Place Under the Sun, Kikor, Color of Pomegranade
- Sipan Dance and Theatre Groups, Holy Trinity Church
- Traditional Davool-Zourna with Hrayer Tashjian (of Diebel Mousal) and Hrach Hovsepian (of Kessab) flying from Fresno and San Jose, California.
- Saturday Night Dance - Carnig Mikitarian Ensemble
Only \$10.00 per person or one free admission for \$100 Raffle Ticket holders.
- Dinner & Dance, \$30.00
- Prelacy Raffle Drawing

Participation Fee: \$125.00 per person
\$195.00 per couple (and \$65 for triple occupancy).

GET INTO THE CARNIVAL SPIRIT,
BRING YOUR FAMILY AND FRIENDS AND ENJOY FEASTS AND FELLOWSHIP

PARAGENTAN IV (MARDI GRAS) WEEKEND

March 2,3,4, 1984; Worcester Marriott Hotel, Massachusetts
(Reservation Deadline February 15, 1984)

NAME: _____ PHONE: _____
ADDRESS: _____ CITY: _____ STATE: _____ ZIP: _____
DATE: _____

Please reserve _____ rooms double occupancy. Enclosed: \$25 deposit for each person.

\$195 for full payment. \$65 additional for triple occupancy.

Check here for \$100 Raffle Ticket if desired.

Make checks payable to: Armenian Apostolic Church of America AND MAIL TO:
Holy Trinity Armenian Apostolic Church, 635 Grove Street, Worcester, MA 01615

