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Հրատարակութիւն Ամերիկահայոց Արեւելեան Թեմի Ազգային Առաջնորդարանի
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ԱՄԵՆԱՅՆ ՀԱՅՈՑ ԿԱԹՈՂԻԿՈՍԻՆ ԽՕՍՔԸ

ԱԼՖՈՐՎԻԼԻ ՅՈՒՇԱՐՁԱՆԻՆ
ԲԱՑՄԱՆ ԱՌԹԻՒ

Գոհութիւն եմ տալիս բարին Աստծուն, որ ինձ շնորհեց այս պահը, գտնուելու ձեր մէջ այս յուշարձանի հանդիսաւոր բացման արարողութեան:

Այս յուշարձանը, որի գլխաւոր մասը Սուրբ Էջմիածնից մեր ուղարկած խաչքարն է, այսօր մեզ բոլորիս համար ներկայացնում է երեք խորհուրդ:

Նախ եւ առաջ նա խորհրդանշում է քրիստոնէական հաւատքը հայ ազգի, որ առաքելական դարից առաջիններից եղաւ, որ իր սիրտը բացեց Քրիստոսի լոյսին: Մեր ժողովուրդը այդ լոյսով պայծառակերպեց իր կեանքն ու իմաստաւորեց իր պատմութիւնը դարեր շարունակ, եւ անասան հաւատքով, յաճախ իր կեանքի իսկ գնով պաշտպանեց ու անշեղ պահեց այդ լոյսի ջահը Արեւելքի դռների առաջ, ընդդէմ հեռու տափաստաններից խուժող ցեղերի, որոնք ալիք առ ալիք գալիս էին հանգցնելու լոյսը Քրիստոսի եւ ազատութեան:

Քանի քանի անգամներ, մանաւանդ վերջին ինը դարերի ընթացքում խաւարեց արեւի լոյսը հայոց աշխարհի, սակայն մեր ժողովուրդը իր հոգու լոյսով, Քրիստոսի լոյսովը շարունակեց գոյատեւել, միշտ կենդանի ու բարձր բռնած սուրբ ջահը քրիստոնէական քաղաքակրթութեան եւ ազատ ապրելու տենչանքի:

Այդ ջահը լուսաւորում է նաեւ այսօր հայ ժողովուրդի կեանքի ճանապարհը թէ մեր մայր հայրենիքում, եւ ի սփիւռս աշխարհի, ուր ապրում են մեր զաւակները համախումբ, մեր առաքելական մայր եկեղեցու կամարների տակ, սուրբ Էջմիածնի տիրաւանդ օրհնութեամբ:

Այս յուշարձանը գետեղուած է այստեղ ի յիշատակ հայ ազգի մօտ երկու միլիոն նահատակների, որոնք զոհ գնացին առաջին համաշխարհային պատերազմի ընթացքում Արեւմտեան Հայաստանում, նահատակութիւն, որ պատմութեան հորիզոնի վրայ հանդիսանում է առաջին ցեղասպանութիւնը քսաներորդ դարի: Մի ամբողջ ժողովուրդ, 1915 թուականին, տեղահան արուեց իր պատմական հայրենի բնակավայրերից եւ բնաջնջուեց մահուան ճանապարհների վրայ: Աւերակների վերածուցիւն նրանց աղօթքի սրբատեղիները, հազարաւոր վանքեր ու եկեղեցիներ, պատմական յուշարձաններ հայ դասական ճարտարապետութեան, կառուցուած 5-րդ դարից սկսեալ մինչեւ 19-րդ դարը:

Գրեթէ չկայ հայ ընտանիք, որ զոհուած մի հարազատ չունենայ 1915-ի ցեղասպանութեան օրերին: Մեր եկեղեցին, մեր ժողովուրդը ինչպէ՞ս կարող են մոռանալ իրենց անթաղ մեռելներին: Ինչպէ՞ս կարող են չաղօթել նրանց անմեղ հոգիների (Մար. էջ 5)



ARMENIAN MONUMENT EXPLOSION
A French policeman investigates on the monument to Armenian victims of the 1915 massacre in Turkey, in Alfortville, suburban Paris, shortly after an explosion occurred, blowing away the plaque of the monument.

APRIL 24 MARTYRS' MONUMENTS ERECTED IN THREE CITIES

On Sunday, April 29th, three new monuments were unveiled in memory of the Martyrs of 1915. In Alfortville, a suburb of Paris, France, His Holiness Vazken I, Catholicos of All Armenians, made a brief stop in France to bless the monument on his way to a Pontifical Visit to the South American communities. Also present were the Minister of Public Security of France and the Mayor of Alfortville, M. Joseph Franceschi. The monument was designed by artist Maxime Ghasarian and is shaped like a Khatchkar tombstone.

The same day, the Prelate blessed a monument erected in the church courtyard of All Saints' Armenian Church of Chicago, executed and donated by Mr. & Mrs. Ashod Mardirosian of Chicago. Right after the ceremonies, the Prelate flew to Toronto to bless the monument erected at the Armenian Center of Toronto. The monument is the work of the well-known artist Arto Chakmakian and erected by public subscription.

The Armenian community all over the world was shocked when, only 4 days after its dedication, the monument erected in Alfortville, France, was blasted by explosives. The French news media rightly labeled this base attack as Anti-Armenian. The explosion blew off a plaque at the base of the monument. There were no injuries resulting from this explosion. However, 11 people were injured at an explosion in a cafe next to the monument, a popular gathering place for Armenians.

France's Armenian community is the third largest in the world, after the United States and the Soviet Union.

ՀԱՅՐԱՊԵՏԱԿԱՆ ՄԱՂԹԱՆՔ

Մեծի Տանն Կիլիկիոյ մեր սիրեցեալ Հայրապետին՝ Ն.Ս.Օ.Տ.Տ. Գարեգին Բ. Կաթողիկոսի ընտրութեան եւ օծման եօթներորդ տարեդարձին առթիւ, այսու գրով կը հրահանգենք մեր թեմի բոլոր հոգեւոր Հայրերուն եւ հոգաբարձութեանց, որ յառաջիկայ Յունիս 3-ին, Կիրակի Բ. Մաղկազարդի օրը՝ յաւարտ Ս. Պատարագի, կատարեն հանդիսաւոր

ՀԱՅՐԱՊԵՏԱԿԱՆ ՄԱՂԹԱՆՔ

Կը թելադրենք, որ բարոզիչ Հայրեր այդ օր, յընթացս Ս. Պատարագի, խօսին Մեծի Տանն Կիլիկիոյ Կաթողիկոսութեան ու անոր արժանընտիր գահակալին մասին եւ հրաւիրեն հաւատացեալ ժողովուրդը ջերմագինս աղօթել վեհափառ Հայրապետի շուտափոյթ եւ ամբողջական ապաքինման համար:

Սիրոյ ողջունիւ

ՄԵՍՐՈՊ ԱՐՔԵՊԻՍԿՈՊՈՍ ԱՇԾԵԱՆ
ԱՌԱՋՆՈՐԴ

Մայիս 16, 1984

NATIONAL REPRESENTATIVE ASSEMBLY

CONVENED AT
STS. VARTANANTZ CHURCH
NEW JERSEY

The National Representative Assembly of the Armenian Apostolic Church of America, Eastern United States and Canada, was held May 8th-11th, 1984 at the Sts. Vartanantz Church, Ridgefield, N.J. The N.R.A., presided over by H.E. Archbishop Mesrob Ashjian, Prelate, is the highest governing body of this diocese. According to its by-laws, a convention must be held once a year to discuss religious, educational, and liturgical activities and works, as well as other Prelacy-related matters. It reviews reports of the religious and executive councils, examines the budget, and draws up guidelines for the following year.

On Tuesday, May 8, 1984, the Religious Conference was convened in the upper hall of Sts. Vartanantz Church. Archpriest Dr. Gorun Shrikian was elected Chairman and Rev. Zaven Poladian, Secretary. The Religious Conference dealt with liturgical and administrative agenda items, and elected V. Rev. Khajag Hagopian and Archpriest Dr. Mesrob Tashjian as Religious Delegates to the N.R.A.

On Wednesday, May 9th, the N.R.A. was convened at 2:30 pm, and for three consecutive days, dealt with its heavy load of items on the agenda, especially in the realm of Christian Education, Armenian Education, Constitutional

(Cont. on page 5)

COMMITTED TO REMEMBER

APRIL 24, 1985 IN WASHINGTON, D.C.

On April 24, 1984, His Eminence, Archbishop Mesrob Ashjian officially announced the Prelacy's program for the 70th anniversary of the Genocide of the Armenians by the Turks. A week-long program is planned, starting on Monday, April 23, 1985, and culminating with a symbolic service at the Arlington National Cemetery Amphitheatre on Sunday, April 28, 1985, where 1000's of Armenians will gather together.

Following is the message of Archbishop Ashjian:

Dear Fellow Armenians:

Sixty-nine years have elapsed since the ill-starred date of the Armenocide — the heinous crime of the first genocide in the history of the world, planned and executed by a government which wasn't punished and to date hasn't been acknowledged by successive Turkish governments.

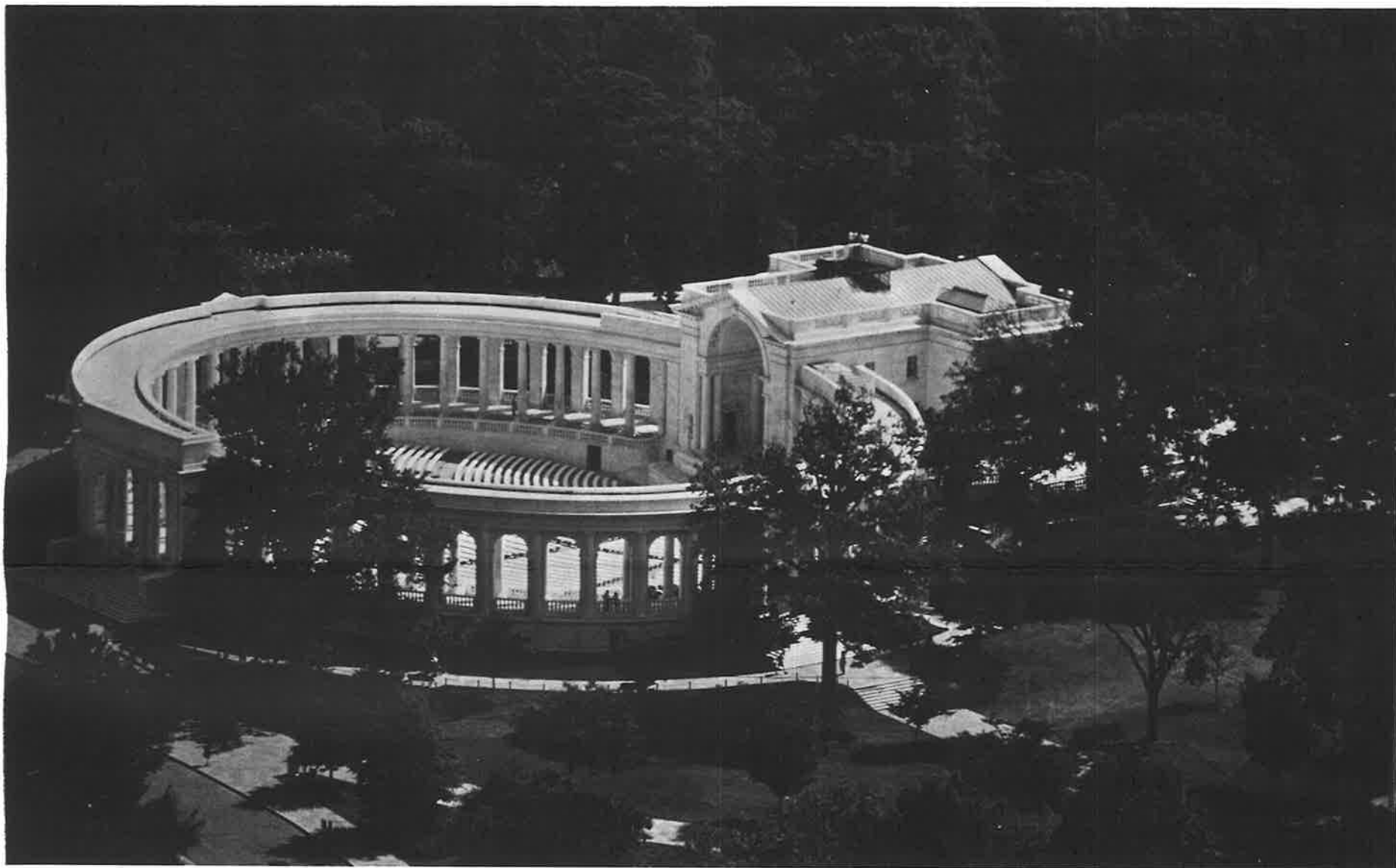
Sixty-nine years have passed since that "blackest page of modern history," as characterized by Herbert Adams Gibbons, when, the civilized nations of the world looking on apathetically, a government driven by inhuman instincts and intent on realizing its dream of a Pan-Turanic Empire, planned, plotted and executed the verdict unique to ancient savage tribes: "Come, and let us cut them off from being a nation; that the names of Israel may be no more in remembrance." (Psalms

nian people and still remain there. Their life will carry on in the life of the younger generation; the lives shared with the martyrs shall be continued. If it's too late for those who've died and late for them, the survivors, then let our goals serve as a new beginning for the new generations.

The new generations are the heroic descendants. They have the obligation to remember the past, to keep the memory of the martyrs burning brightly, and to make their voice of protest heard so that the crime of genocide, of inhumanity toward man, won't be repeated a second time.

For the first fifty years or so, April 24 was a celebration of mourning. The wound was still fresh and the pain deep; in every household, mourning was the preoccupation. Who hadn't lost parents or sisters and brothers? Which family hadn't lost one or more members? The Armenian people were in collective mourning; although they created an independent state, organized the Diaspora, built churches and schools, published newspapers and founded clubs, their spirit was injured and melancholic. It was in conjunction with the 50th anniversary of the Armenocide that the veil of mourning was lifted and tears stopped flowing. Instead, the collective national consciousness became strengthened and efforts toward unity were taken in various communities with lasting results; Armenia itself began to display a concern for Armenian national rights and the welfare of the Diaspora.

The pursuit of the rights of the Armenian people began to take form. The celebra-



An aerial view of the Arlington National Cemetery Amphitheatre, Washington, D.C.

83:4)

Yet, miraculously, there were survivors. There were persons, often times defenseless children, women and old folks who survived by some turn of fate and continued to live the life of their sisters and brothers. Those survivors are living now for those who fell victim and it's through those survivors that the martyrs still live.

Today those survivors are quite advanced in age, and their days are becoming shorter and shorter. A week doesn't pass, during which one or more of them doesn't leave this world to become united with their loved ones in heaven. Before long, those living witnesses to the Armenocide won't be with us any longer and therefore we must be prepared for that eventuality. Presently, however, while we're still blessed with their presence, we should do what we can to prevent the past from being forgotten; we shouldn't allow the past to be condemned to oblivion. We should do our utmost to transmit the heritage of the survivors, as well as the legacy of struggle and survival, to the new generation.

April 24, 1915.

April 24 is an open wound on the heart of every Armenian. That fateful date is stamped on the forehead of every Armenian. And the genocide marked by that date is in our psychology; it determines our perception such that, today, whatever we are and aren't, we owe to that date. We suffer on account of that date, we are in contact with the survivors and share their suffering.

Yet, I wonder, can we really share their suffering, can we ever really understand them? Can we read the pain and sorrow in their eyes? The tribulation of orphanhood. The terror of an uncertain future. Quite often, they were the orphans of a fractured nation. Deprived of bountiful tables, they earned the epithet "starving Armenians." Heirs to comfortable homes, they drank to the dregs from the cup of orphanhood and exile. They were even afraid to tell what they had seen, what had happened to themselves. They feared that people wouldn't believe them. After all, what took place was so incredible. And then they fell silent, they didn't wish to speak about it any more yet their voluntary silence was more eloquent than their words. They didn't want their children to even hear about those horrible days yet, on the other hand, they were afraid that the older they became, the greater the risk that everything would be forgotten.

Definitely not.

The survivors must know that they are in the collective memory of the Arme-

tion of mourning became Armenian Cause day. Instead of tears, there were sparks, fire and the distinct feeling of being unlawfully dispossessed. By 1975, the turning point had been realized by the Armenian people as a whole. The "paper ladle" had long since been discarded and Armenian youths were heroically making their demands known.

1985 marks the 70th anniversary of the Armenocide.

This year, on the eve of the 70th anniversary of the Armenocide, we appeal to all the Armenians of the United States and Canada to proclaim the "Red Sunday" of April 28, 1985 a special day of respect.

Respect for the survivors.

Respect for those remaining survivors who started out in life as orphans and have lived a full life.

Respect for America which, as the land of liberty and human rights, provided a peaceful haven for the Armenian "flotsam and jetsam."

Respect for the memory of all those who fell on all the battlefields of Europe and elsewhere throughout the world, to bequeath the legacy of freedom to the succeeding generations.

During the past two weeks certain events took place both at home and abroad, which created new dimensions in the universal recognition of the Armenian Genocide.

In Europe, the Permanent Tribunal for the People, an independent non-governmental tribunal, composed of highly respected individuals from various countries, convened in Paris on April 13-16, at the renowned Sorbonne University. The Tribunal attempted to answer to charges leveled against Turkey, made by the following plaintiffs:

The Minority Rights Group of Paris
Survival International, of the Federal Republic of Germany
Cultural Survival Inc., of Cambridge, Mass. U.S.A.

The verdict of the Tribunal was read on April 16 in the Hall of the Medici of the French Senate. The following is the text of the Resolutions adopted by the Tribunal, affirming the Armenian Genocide and condemning Turkey and the international community for indifference to the crime.

(Cont. on page 4)

APRIL 24, 1985 IN WASHINGTON, D.C.

(Cont. from page 3)

1. The Armenian population did and does constitute a people whose fundamental rights both individual and collective should have been and should be respected in accordance with international law.
2. The extermination of the Armenian population through deportations and massacre constitutes a crime of genocide not subject to statutory limitations within the Convention of 9 Dec. 1948 on the Prevention and Punishment of the Crime of Genocide. With respect to the condemnation of this crime, the aforesaid Convention is declaratory of existing law, in that it takes note of rules which were already in force at the time of the incriminating acts.
3. The Young Turk government is guilty of this genocide with regard to acts perpetrated between 1915 and 1917.
4. The Armenian genocide is also an international crime for which the Turkish State must assume responsibility, without using the pretext of any discontinuity in the existence of the State to shun that responsibility.
5. The United Nations organization and each of its members have the right to demand recognition of this Genocide and to assist the Armenian people to that end.

In the United States, similar attempts were made to bring about official recognition of the Genocide. A joint resolution was proposed in the congress condemning all genocide, by designating April 24 as "National Day." Unfortunately, this seemingly non-controversial resolution was defeated and the will of the majority of Congress was negated. These noble efforts remained a futile exercise because of the Administration's and State Department's fear of damaging relations with Turkey.

And yet, the President of the United States repeatedly expresses sensitivity to the ethical issues of holocaust and genocide. In April of 1981, on the occasion of "Jewish Holocaust Remembrance Day," he stated, "I'm horrified today, when I know that there are actually people now trying to say that the Holocaust was invented, that it never happened, ... that all of this is propaganda ..." (New York Times, May 1981).

Two years later, in October of 1983, during a press conference with representatives of the ethnic press, the President did not display equal knowledgability regarding the Genocide, when he said, "And I can't help but believe that there's virtually no one alive today who was living in the era of that terrible trouble. And it seems to me we ought to be able to sit down now, an entirely new group of people who know only of that from reading of it ..."

Apparently President Reagan needs to see with his own eyes that all Armenians have not disappeared from the face of the Earth, that many are indeed "alive today who were living in the era of that terrible trouble". President Reagan needs to see the physical presence of the Genocide survivors and their generations; he needs to see them standing up to be counted among the living; he needs to hear their voices raised in protest against their existence being questioned, against American protection of Turkey and finally against the genocide of their identity.

Our President needs to understand that American-Armenians are an entity and an undeniable reality. We therefore invite all people of conscience, Armenian and

non-Armenian alike, to join us for the next commemoration of the April 24 Armenian Genocide, which will take place in Washington, D.C.

On April 28, 1985, we invite all Armenians from the fifty states of the United States and the ten provinces of Canada to gather together in Washington, D.C. Come together and create a living Armenia with their persons. Each Armenian shall represent one province, city, village, monastery or spring of Armenia.

April 28, 1985 shall be a day of prayer, homage and pilgrimage.
A day of assembling the survivors.
The morning of a new oath.

You, fathers, who witnessed death, experienced the bitterness of orphanhood, but gave life and dreams to your children,
Say "Present" that day.

You, mothers, who preserved the Armenian spirit with your maternal instincts and made every home a church and school,
Say "Present" that day.

You, the survivors' children, who grew up facing the tribulation of the survivors and who became exemplary citizens of this great and peaceful land,
Say "Present" that day.

You, the youth, who shall embrace the legacy of the martyrs and, with your enterprising spirit, inspire hope of the dawning of a new tomorrow,
Say "Present" that day.

Let no one stay away. Let no one allow himself or herself to be absent from that sacred gathering on that New Sunday of a New Oath.

That day we shall place fresh flowers on the tomb of the Unknown Soldier. We shall raise our voice in prayer for the memory of our martyrs.

We shall thank God for the good things we've enjoyed in this country. We shall pledge to become new Armenians, to love our fellow Armenians and things Armenian, to live for Armenianism with new passion and new heart.

That day, the amphitheater at the Arlington National Cemetery will be very crowded; it'll be filled to capacity. Everywhere, a survivor will be living proof of the crime of genocide by his/her presence. Next to each survivor will stand his grandchild, his child, his offspring as hope of the bright future.

Pinned to the chest of every survivor shall be a ribbon bearing the name of his town, village, monastery or spring. And, at the designated time, he/she will remove that ribbon and put it on the younger member of his family. That day, the generation of survivors will transmit its legacy to the younger generation. With certitude and faith.

Who will want his birthplace to be neglected and left heirless? The survivor from Husseining? Alvarinch? Perri? Havav? Arakelots Vank? Meghraked? The plain of Moush?

Armenia shall not remain like this, deprived of its rightful owners. Let us all make plans to be in Washington, April 28, 1985.

That is the Day of Truth.
That is the Day of Faith.
That is the Day of Hope.

ARCHBISHOP MESROB ASHJIAN

April 24, 1984

70TH ANNIVERSARY OF THE GENOCIDE

GATHERING OF THE SURVIVORS IN WASHINGTON, D.C.

APRIL 24-28, 1985

Full Name _____ Date of Birth _____

Birthplace _____ When did you leave the "Yergeer"? _____

If you wish to participate in the gathering of the survivors of the Genocide, this April 28th, 1985, in Washington, DC, please indicate which of the below apply to you and check accordingly.

I PLAN TO TRAVEL TO WASHINGTON, DC:

- | | |
|--|---|
| <input type="checkbox"/> With my family members | <input type="checkbox"/> Remain in Washington only April 28th |
| <input type="checkbox"/> By own car | <input type="checkbox"/> Remain overnight April 27th, day of 28th |
| <input type="checkbox"/> By train | <input type="checkbox"/> Remain 3 nights & days, April 27-28th |
| <input type="checkbox"/> By bus, departing from the church | <input type="checkbox"/> Stay with relatives or friends |
| | <input type="checkbox"/> Prefer to stay in a hotel |

- I can afford to pay for my travel and lodging expenses.
- I would be happy to receive assistance in covering travel and lodging expenses so that I can participate in this event.

- I enclose my contribution to help finance this project in the following amount:
- \$10 \$25 \$50 \$100 \$500 \$_____ other

Address: _____

Telephone: _____

After filling in this questionnaire, please mail it to the following address:

Prelacy of the Armenian Apostolic Church of America
138 East 39th Street,
New York, N.Y. 10016

ՎԵՐԱՊՐՈՂՆԵՐՈՒ ՆՈՐ ՈՒՍՏԻ ՀԱՒԱՔ

ՈՒԱՇԻՆԿԹԸՆ, 24-28 ԱՊՐԻԼ 1985

Անուն Մականուն _____ Ծննդեան Թուական _____

Ծննդավայր _____ Երկիրը ձգած եմ (թուական) _____

Եթէ կը փափաքիք մասնակցիլ վերապրողներու Նոր Ուխտի հաւաքին, յառաջիկայ Ապրիլ 28, 1985-ին Ուաշինգթոնի մէջ, հաճեցէք խաչանիշով նշանակել ստորեւ ներկայացուած ձեզի վերաբերող մասերը:-

ԿԸ ԾՐԱԳՐԵՄ ՈՒԱՇԻՆԿԹԸՆ ՃԱՄՐՈՐԴԵԼ:-

- | | |
|---|---|
| <input type="checkbox"/> Ընտանիքիս անդամներուն հետ | <input type="checkbox"/> 28 Ապրիլի ցերեկը ըլլալ Ուաշինգթոնի մէջ |
| <input type="checkbox"/> Անձնական միջոցներով | <input type="checkbox"/> 27-28 Ապրիլին մնալ Ուաշինգթոն |
| <input type="checkbox"/> Շոգեկառքով | <input type="checkbox"/> Ազգական-բարեկամներու հետ մնալ |
| <input type="checkbox"/> Եկեղեցիէն ճամբայ ելլել պըտով | <input type="checkbox"/> Կը նախընտրեմ պանդոկ մնալ |

Նիւթական միջոցներս կը ներեն, որ անձնապէս հոգամ ճամբորդութեանս եւ բնակութեանս ծախսերը:

Գոհ կը մնամ, եթէ նիւթական աջակցութիւն ստանամ այս ճամբորդութիւնը կարենալ կատարելու համար:

- Ներփակ կը գտնէք իմ նուէրս՝ այս մեծ ծրագրի յաջողութեան համար:-
- \$10 \$25 \$50 \$100 \$500 \$_____ ուրիշ

Ձեր ՀԱՍՑԷՆ:

Անուն Մականուն _____

Հասցէ _____

Հեռաձայնի թիւ () _____

Սոյն Հարցարանը լեցնելէ ետք, հաճեցէք անմիջապէս ուղարկել հետեւեալ հասցէին:-

ԱՄԵՆԱՅՆ ՀԱՅՈՑ

ԿԱԹՈՂԻԿՈՍԻՆ ԽՕՍՔԸ

(Շաբ. էջ 1-էն)

Համար: Ինչպէ՞ս կարող են դէպքեր կրկին չբարձրացնել իրենց խղճի աղերսը ի խնդիր արդարութեան:

Ահա խորհուրդը այս յուշարձանի, ահա պատգամը մեր նահատակների: Ինձ համար հոգեկան մեծ մխիթարութիւն է, որ այստեղ մեր կեղեցիկ բուն զաւակները, իրենց բնակեցած այս սքանչելի երկրի նկատմամբ տողորուած են խոր երախտագիտութեամբ, մնալով միշտ հաւատարիմ ու շինարար քաղաքացիները ֆրանսիական հայրենիքի:

Այս խաչքար-յուշարձանը՝ ահա մի վկայութիւն եւս այս ճշմարտութիւններին:

Եւ մի վկայութիւն եւս հայ ժողովուրդի արդար դատի ճանաչման:

Այս զգացումներով եւ խոհերով ողջունում եմ կառուցումը այս յուշարձանի եւ իմ յարգալից շնորհակալութիւնն եմ յայտնում Պ. Նախարար Ժողէֆ Ֆրանչեսքիին, քաղաքապետին հայրը Ալֆրոյիլի եւ մեծ բարեկամը հայ եկեղեցու ու ժողովուրդի:

Միշտ լոյս եւ օրհնութիւն փառքերի երկիր Ֆրանսիային:

«Ձխաղաղութեան զհետ երթալը ընդ ամենսին եւ գարութեան» եւ «Ներայրսիրութիւն հաստատեցի առ ձեզ» (Երբ. ԺԲ. 14, ԺԳ. 1): Ամէն:

ՎԱԶԳԻՆ Ա.

ԿԱԹՈՂԻԿՈՍ ԱՄԵՆԱՅՆ ՀԱՅՈՑ

N.R. ASSEMBLY

(Cont. from page 1)

Matters, Budget & Audit items, Church Unity, Building Projects, etc.

The N.R.A. also held elections for the 11 openings of Delegates to the World Assembly, re-electing 5 and 6 new delegates. Also, elections were held for three members to the Auditing Committee, three to the Religious Council, and seven to the Executive Council.

On May 10th, the Seminar on the role & Function of the Board of Trustees was held, under the Chairmanship of Mr. Michael Najarian, Sr. Presentations were made by Sarkis Teshoian, Esq., Mr. Astor Guzelian and Mr. Naz Emlikian.

On May 10th & 11th, the Ladies' Guild National Association Conference was convened for the first time with the participation of some 40 delegates from the Prelacy Ladies' Guild and the Ladies' Guilds of our churches. After the Bible Study theme based on St. Luke 11:38-42 was presented by Archdeacon Aram Stepanian, the consecutive roles of Martha and Mary were introduced by Dr. Vigen Guroian from Loyola College of Maryland, and Mrs. Iris Papazian.

Friday-night, the Executive council Banquet was held at the Treadway Inn Ballroom, Saddlebrook, N.J., with over 250 people in attendance. During the banquet, as is tradition, some members of the community were honored with Certificates of Merit: Mrs. Liz Amirian, Mrs. Love Gopoiian, Mr. Onnig Nakashian, Mr. Richard Sarajian, Mr. Zorab Vosganian, and Mr. Harry Egarian, posthumously. Then, Serpazan bestowed a gold Pectoral Cross on Archpriest Vahrich Shirinian, presented to him for his many years of service. The cross was donated by Levon and Dikran Minassian. Presentations were also made to Archbishop Ashjian by the New Jersey community on his elevation to the rank of Archbishop. He was given a Fred Randolph painting of a 13th Century Armenian Church. Mr. Onnig Marashian, Chairman, Executive Council, and Archpriest Arsen Hagopian, Chairman, Religious Council, were also presented with paintings in honor of their accomplishments as chairmen of the two councils.

We express our thanks to the host church of Sts. Vartanantz, the Pastor and Board of Trustees and to all the support groups who helped to make the N.R.A. a success. Our congratulations to all the elected bodies.

ԱՌԱՋՆՈՐԴ ՍՐԲԱԶԱՆ ՀՕՐ ՊԱՏԳԱՄԸ

(Շաբ. էջ 2-էն)

պիտի գայ արդէն, այս ուղղութեամբ:

— Յառաջիկային մասնաւոր շեշտ պիտի դնենք հայ ժողովուրդի քրիստոնէական կեանքի իւրայատուկ աւանդութեանց վերակենսաւորման վրայ, ոչ սոսկական պահպանութեամբ, այլ նոր միջոցներով, նոր պայմաններու տակ, արտայայտելով անոնց քրիստոնէաշունչ եւ հայատիպ նկարագիրը:

Յատկապէս հայ ժողովուրդի ծիսական կեանքին մէջ մասնաւոր տեղ ունեցող քրիստոնէական-հայկական սովորութիւններու — Տեսաւորութեան, Բարեկենդան, Չատիկ, Վարդանանց, Աստուածածին, Նաւասարդ — իմաստաւոր պարզաբանութեամբ եւ տարածումով, ժողովրդակարգութեամբ: Արդարեւ, մարդկային ընկերութիւնը, շատ ժամանակներէ ի վեր, իր հաւաքական ոգին արտայայտած է ՏՕՆԵՐՈՒ միջոցաւ — որոնց մէջ յատուկ տեղ կը զբաղակցանային ընկերային, կենցաղային դէպքեր, համայնքին ամբողջական մասնակցութեամբ եւ, ծանօթ գրողի մը վկայութեամբ, «Իւրաքանչիւր սոսն՝ տուեալ ժողովուրդի մը կենսագրութեան մէջ էջն է, պատմութեան մասնիկը, խառնուածքի իւրայատուկ դրսեւորումը»: (Հայկ Սաչատրեան, Գրական Թերթ, 22 Ապրիլ, 1983 թ.):

Տոները բանաւոր ամենամեծ ստեղծագործութիւններն են, որոնք սերունդէ սերունդ կը փոխանցուին, դարէ դար կը բերուին: Այսօր՝ անոնցմէ ոմանք մոռցուած են, ուրիշներ մնացած թարմ եւ անմոռաց: Եւ, ցաւօք սրտի պէտք է նշել, որ մեր ժողովուրդի արամատախիլ ըլլալը գլխաւոր պատճառներէ մին է, որ մենք չենք կրցած պահպանել այդ տոներն ու անոնց կառուար արմատները: Հակառակ այն իրողութեան, որ մեր հայրենի ոգին աւելի խոր եւ լայն կերպով ըմբռնելու համար, հայրենիքի, ժողովուրդի, հայրենի հողի, անցեալի եւ ներկայի իմաստ լիովին ընկալելու համար բացառիկ արժէք ունին տոներն ու աւանդութիւնները: Ամերիկահայութիւնը, յատկապէս, հեռու՝ հայրենի հողէն եւ գրկուած համախումբ ապրելու հնարաւորութենէն, կորսնցուցած է իր աւանդութիւնները եւ անոնցմով հայրենի սրբութիւնները, սովորութիւնները... Մեր ակունքներուն հասնելու համար, մեր դարաւոր հոգեւոր եւ քրիստոնէական մշակոյթին հետ կապուելու համար, մեր անցեալին հետ իսկական հաղորդակցութեամբ ապրելու համար, վերականգնենք մեր աւանդութիւնները Նաւասարդէ Նաւասարդ...:

Երկրորդ Շրջագիծ հայ լեզուն է, հայ դպրոցը: Որքան ալ փայլուն երեւին մեր ճիգերը, շատ հեռու ենք այն օրուրէն՝ երբ մեր լեզուն մեր տանը պիտի ըլլայ, մեր մանուկները տէրը պիտի ըլլան իրենց սեպհական լեզուին եւ անով փոխանցուող հոգեբանութեան: Անսահման գործ կայ ընելիք, շարաթօրեայ թէ ամէնօրեայ վարժարաններու մէջ: Շատ չնչին է տոկոսը հայ մանուկներուն՝ որոնք գէթ շարաթօր 2 ժամ հայերէն սորվելու պատրաստ ըլլան: Ու եթէ իրենք երբեք պատրաստ են, մենք պատրաստ չենք, ծնողները պատրաստ չեն, կազմակերպութիւնները պատրաստ չեն: Նոյնիսկ Մոնթրէլի եւ Թորոնթոյի նման հայաշատ կեդրոններու մէջ՝ հայ դպրոց յաճախողներու թիւը հեռու է գոհացուցիչ ըլլալէ: Այլ չեմ խօսիր Նիւ Եորքի, Տիթթոյի եւ այլ շրջաններու մասին: Ոճիրի համագործակցութեան ղեկավարը կ'ընդունէ հնչեցնել հայ վշտի եւ տառապանքի երգիչին՝ Աւետիս Ահարոնեանի աղեկէզ կոչը. —

«Հայ մանուկն ին յիշում եմ արարուող հայ մայրերի, որոնց մէջ: Եւ երբ նա իմ հայերէն հարցին պատասխանում է օտար լեզուով, վերստին յիշում եմ արարուող հայ մայրերի, որոնց մէջ: Եւ երբ նա իմ հայերէն հարցին պատասխանում է օտար անպատասխանում...»:

Ոչ եւ ոչ: Չպիտի տանք. չպիտի գիշիմք մեր երախտները օտարին, որքան եւ բազմաճան փոխանակուին: Լաւ Ամերիկացի եւ Գանատացի ըլլալու համար անհրաժեշտ է անգլերէնը, բայց անհրաժեշտ է հայերէն չգիտնալը: Կրնանք սքանչելի հայերէն գիտնալ եւ հիւանալի Ամերիկացի ըլլալ: Մէկը չգոհենք միւսին համար եւ մեր ձեռքերով չփակենք մեր մանուկներու լեզուն մեսրոպեան երգին դիմաց եւ չչորցնենք Աստուածազիր Այրուբերը մեր մանուկներու շրթունքներուն վրայ:

Երկրորդ Շրջագիծը մեր երիտասարդութիւնն է: Երիտասարդութիւն, այսինքն գարուն, այսինքն մեր վաղը, մեր ապագան, մեր յոյսը:

Երիտասարդութեան տեղը որոշ է: Վաղը իրենց կը պատկանի, սերունդներու հերթափոխութեան իսկ օրէնքով: Հոն ուր այսօր չափահասներն են կամ ծերունիները՝ վաղը պիտի գրաւեն երիտասարդները եւ շատ աւելի շուտ, քան կրնանք երեւակայել: Այսօրուան 15-24 տարեկան երիտասարդները պիտի առաջնորդեն աշխարհը ամենէն դժուարին հանգրուաններէն...:

Գրեմէ տափակ հաստատում է ըսելը, որքան, որ անպզան կը պատկանի երիտասարդութեան, նոյնիսկ եթէ գիտենք, որ անոնք չեն կրնար ապագան կառուցանել անոնց ընդունելու եւ իւրացնելու նախորդ սերունդներու աւանդը՝ «Պատուելով հայրը եւ մայրը» — Բ. Օր. 5. 11 — որոնք իրենց տուած են կեանքի նուէրը, իրենց ամենէն սիրելի արժէքներուն եւ խոյնընդոյն հետ միասին:

Ուր որ գացած ենք, ուր որ այցելած ենք, մեր ծնողներուն, պատասխանատուներուն մեծագոյն մտահոգութիւնները իրենց զաւակներն են, երիտասարդութիւնն է, ապագան է: Անշուշտ, որ միշտ մեղադրանքի շեշտ կայ, «Ինչ կ'ընէ եկեղեցին երիտասարդութեան համար» եւ, որքան ալ փորձենք հասկնալ զիրենք, չենք ընդունիր որ եկեղեցին ըլլայ քաւութեան նոխարը ընկերութեան եւ ծնողներու անկարողութեանց: Բայց պատասխանատու ենք, ալ չենք խուսափիր եւ կ'ուզենք մեր եկեղեցու, մեր հաստատութեանց հնարաւորութիւնները ի սպաս դնել մեր երիտասարդութեան համար, բնարան ունենալով հետեւեալ մտածումը. «Let us not build the future for our youth: let us build our youth for the future»:

Ուստի կ'առաջարկենք, որ յառաջիկայ 1985 տարին, մեր բոլոր կազմակերպութիւնները, Կրօնական Դաստիարակչական Խորհուրդը, Ազգ. Ուսումնական Խորհուրդը, մեր ազգային, մշակութային, մարզական կազմակերպութիւնները իրենց ծրագիրներուն մէջ յատուկ տեղ պահեն երիտասարդութեան համար, եւ մասնակցին Միացեալ Ազգերու «Երիտասարդութեան Միջազգային Տարի»ին:

Արդարեւ, ՄԱԿ-ի Ընդհ. Ժողովը, 1979-ին 1985-ը հռչակած է «Երիտասարդութեան Միջազգային Տարի», երեք թիմերով — մասնակցութիւն, զարգացում, խաղաղութիւն (participation, development, peace), գլխաւոր նպատակ ունենալով համաշխարհային հանրային կարծիքի ուշադրութիւնը հրաւիրել երիտասարդութեան, անոնց հարցերուն եւ անոնց ձգտումներուն վրայ:

Սիրելի երեսփոխաններ,

Աշխատանքի այս երեք ժրերէն անդին, կայ ուրիշ հրամայական մը, որուն կը հրաւիրեմ Ձեր ուշադրութիւնը սա պահուս, վստահ ըլլալով, որ իբրեւ ազգ եւ հաւաքականութիւն, գիտակից եւ յանձնառու կերպով պէտք է պատրաստ ըլլաք Ձեր ալ պատասխանատուութեան:

Յառաջիկայ տարի կը լրանայ 70-ամեակը այն սեւ թուականին, երբ, քաղաքակիրթ աշխարհի անտարբեր աչքերուն դիմաց, անմարդկային բնագոյններով առաջնորդուող պետութիւն մը գործադրեց ցեղասպանութեան ոճիրը մեր հարազատ հայ ժողովուրդին վրայ:

Բայց վերապրողներ եղան: Գտնուեցան անձեր, յաճախ անպաշտպան մանուկներ, որոնք հրաշքով, բախտով ազատեցան ջարդերէն եւ իրենցմով շարունակեցին նահատակներու կիսուած կեանքը:

Այս վերապրողները՝ մեր հայրերն ու մայրերը, մեր մեծ հայրերն ու մեծ մայրերը, այսօր իրենց ալեւոյթին մէջ են: Օրեր հետզհետէ կը կարճան իրենց համար, ու կեանքի ձմեռը կու գայ արդէն: Պիտի գայ օրը՝ երբ անոնք Ֆիլիքապէս մեզի հետ պիտի ըլլան եւ մենք, կենդանի վկաներէ գրկուած, պիտի ապաւինինք գրաւոր — երբեմն ուրացուած — փաստերու, երբ պիտի արդարութիւն պահանջենք անմեղ արեան եւ գրաւուած հայրենիքին համար:

Բայց գիտենք, որ մենք այդ վերապրողներուն կը պարտինք ինչ որ ենք — մեր արիւնով, միտով եւ սակորով, իրենցն ենք: Իրենցն ենք նաեւ մեր հոգեխառնութեամբ, հոգեբանութեամբ, տազնապնդումով, երազներով — :

Պէտք է՞ որ ազգովին խոնարհինք այդ սերունդին առջեւ, անոնց՝ որ փիւնիկի նման ծնունդ առին եւ մեզի ծնունդ տուին:

Ժամանակը չէ՞, որ ազգովին «Յարգանք քեզ» ըսենք անոնց՝ որոնք մանկութիւն չունեցան եւ որբութենէ ընտանիքի հայր եւ մայր եղան, մեզ ծնան եւ մեզի հայ ծնած ըլլալու հպարտութիւնը տուին:

1915-ի Կարմիր Կիրակիի առաւօտուն էր, որ Պոլսոյ մէջ ձերբակալուեցան մեր ազգի մտքի եւ սրտի զմայլելի փթթումը եղող ղեկավարութիւնն ու մտաւորականութիւնը՝ Կոմիտասէն Գրիգոր Զոհրապ եւ Վարուժան... Եւ ազգանշանը տրուեցաւ ցեղասպանութեան...:

Այսօր, յանուն մեր նահատակներուն, ի սէր վերապրողներուն եւ վաղուան յոյսին վստահութեամբ, կոչ կ'ուղղենք Ձեզի եւ Ձեր մէջէն, համայն մեր ժողովուրդին, որ գալ տարի, Կարմիր Կիրակիի օրը 28 Ապրիլին հաւաքուինք Ուաշինկթընի մէջ, Նոր Ուխտի հաւաքին, յարգանք ընծայենք վերապրողներուն եւ հաւաքաբար եւ ազգովին վերանորոգենք մեր ուխտը անոնց հերոսական ժառանգորդները ըլլալու համար:

Հրաւէր է ասիկա, համախմբուելու Ուաշինկթընի մէջ, ուր 1915-էն վերապրողներ կենդանի Հայաստան մը պիտի ստեղծեն իրենց անձերով՝ Արարատէն մինչեւ Սիւս, գրկելով Վասպուրականը. Սուշն ու Կարինը: Ամէն մէկ վերապրող՝ պիտի ներկայանայ Հայաստանի մէջ գաւառի, գիւղի ու քաղաքի, վանքի ու աղբիւրի: Ան խորհուրդի պահը երբ գայ, իւրաքանչիւր վերապրող իր կողքին կրնա գնալ երիտասարդներին եւ պատանիին պիտի յանձնէ իր քաղաքին ու վանքին, աղբիւրին ու ձուռին սիմպոլը: Հայրաբար պիտի օրհնէ նոր սերունդը եւ անոր փոխանցէ իր կտակը:

Ո՞վ պիտի ուզէր որ անտէր ու անժառանգ մեռնէր: Հայաստանը անժառանգ պիտի չմնայ:

Ամիսներէ ի վեր աշխատանքի սկսած ենք արդէն եւ յառաջիկայ Ապրիլ 24-28-ի համար պատրաստած մանրամասն ծրագիր մը: Կը սպասենք եւ պահանջելու պէս կը խնդրենք, որ բոլորս, անխտիր, մասնակցինք Մեծ Եղեռնի 70-ամեակի ոգեկոչման, մէկ հոգիով, մէկ սրտով եւ մէկ յանձնառութեամբ, յարգենք մեր նահատակները, սէր ցոյց տանք վերապրողներուն հանդէպ եւ պատրաստ ըլլանք անոնց երազին ու փոխաւորութեան:

Թող Աստուած առաջնորդէ մեզ սիրով եւ միութեամբ ճամբաներէն եւ, 70-ամեակին առթիւ գէթ տեսնենք մեր եկեղեցույ եւ ազգին միութիւնը եւ միշտ գործենք մէկ անցեալի տէր եւ մէկ ապագայի ճակատագրուած ժողովուրդ իրեն:

Օրհնեալ ըլլաք:

ՄԵՍՐՈՊ ԱՐՔԵՊԻՍԿՈՊՈՍ ԱՇԾԱՆ

N.R.A. 1984 IN PICTURES



A view of the Presidium



A view of the Assembly Hall



The 1984 N.R.A. Delegates and Board of Trustees Representatives with Archbishop Mesrob Ashjian



The new Prelacy Executive Council.

From L to R: 1st row: Dr. Varant Hagopian, Mr. Nerses Chitjian, Archbishop Ashjian, Rev. Archpst. Moushegh Der Kalousdian, Rev. Arshag Daghljan. 2nd row standing: Dr. Zareh Hovhanessian, Dr. Roupiq Kachikian, Mr. Carl Chakmakian, Rev. Archpst. Asoghik Kelejian, Mr. Gary Setian, Mr. Nazareth Emlikian



The out-going Prelacy Executive Council, having just completed its two-year term

N.R.A. PANEL GROUPS

Panel groups discuss the proposals which later go to the floor for general discussion.



*Christian Education Panel:
Chairman, Gregory Avedikian; Facilitator, Stepan Piligian.*



*Finance, Budget & Audit Panel:
Chairman, Norair Kanarian; Facilitator, Nazareth Emlikian.*



*Constitutional Matters Panel:
Chairman, George Dermksian; Facilitators, Khajag Hagopian & Carl Chakmakian*



*Armenian Education Panel:
Chairman, Vahe Amirian; Facilitator, Rev. Khoren Habeshian.*



The Ladies' Guild National Association delegates in front of Sts. Vartanantz Church, with Archbishop Mesrob Ashjian



The Ladies' Guild National Association was officially convened for the first time, holding a two-day seminar, culminating with the election of five officers, each for a two-year term.



The Seminar of the Board of Trustees

RECIPIENTS OF CERTIFICATES OF MERIT AT THE EXECUTIVE COUNCIL BANQUET



Archpriest Arsen Hagopian, former chairman of the Religious Council receiving a painting as a token of appreciation of the retiring Executive Council.



Mr. Onnic Marashian, former chairman of the Executive council receiving a painting as a token of the appreciation of the retiring Executive council.



From left to right: Mr. Armen Babamian, Chairman; Archpriest V. Shirinian and Archbishop Mesrob Ashjian, after the Prelate received a painting on behalf of the Community.



Archpriest Vahrij Shirinian, after receiving a golden pectoral cross from the Serpazan. Der hayr is flanked by Yeretgin Shirinian and Archpriest Der Kalousdian.



Mrs. Liz Amirian, receiving the Certificate of Merit



Mr. Zohrab Vosganian, receiving the Certificate of Merit



Mr. Onnic Nakashian, a recipient of the Certificate of Merit



Mr. Michael Mirakian, receiving the Certificate of Merit

Photos missing for Levonia Gopioian and Mrs. Harry (Diane) Egarian, who were also awarded Certificates of Merit.

ADDRESS BY ONNIC MARASHIAN CHAIRMAN OF THE EXECUTIVE COUNCIL

As I complete my fifth year as member of the Executive Council and my second year as its chairman, I seek your indulgence to make a few personal observations: I shall dispense with the bouquets, for they are obvious. Instead I shall focus my remarks on several areas of concern that have been a persistent source of frustration.

1. I shall start with the Executive Council itself. Through no fault of its members, the council can hold only 12 meetings a year — once a month, which is too far and in between. To be truly representative, its members have to come from several geographical areas. More frequent meetings would be prohibitive. Most council members wake up at five to make the meeting and return way past dinnertime.

How much can an executive body accomplish — on a Saturday, from 9:30 a.m. to 4:00 p.m. 12 times a year, for a complex and growing community with diverse problems and interests?

Conditions might have been better perhaps, if the Council didn't have to bother with the constant stream of correspondence from parishes that concern themselves with narrow parochial matters, immobilizing the work of an entire diocese. The situation becomes all the more exasperating when the complaint is no more than nitpicking by individual parishioners or elected bodies, who nevertheless must be heard.

2. The second area of concern is the increasing commerciality tarnishing the image of the Armenian Church. All it takes is one ad like this one from The New York Times, March 1, 1984, page B9 "\$2 million rug sale sponsored by the Diocese of the Armenian Church", the ad proclaims and then the real clincher: "Checks payable to the Diocese of the Armenian Church".

I do earnestly hope that the NRA can do something about this even if to register its condemnation to prevent the spread of commercialization in our churches, which could bring the wrath of the IRS upon us all. If nothing else moves us — that should.

3. My third area of concern is the no show nature of the interdiocesan unity talks for the last year. Don't get me wrong. I admire the patience and envy the perseverance of the members of our Interdiocesan Unity Committee. And of course, slow but sure is a good motto, but it should not be a slogan to hide progress if progress is being made. What saddens me is that there is no sign of a change of heart or a renewal of the spirit on the part of key Etchmyadznagan clergymen that would facilitate concord, harmony, brotherhood and unity.

Two recent occasions, both involving the death of friends, who by their lives and their beliefs served as a bridge between our two churches, could have signaled that times had really changed. Both times efforts were made to get our clergy to join in the funeral services with their clergy in their Cathedral (Forgive me for using the term 'Us' and 'Them', but it's only for convenience). Alas these efforts failed.

What a show of unity these funerals would have been if these clergymen had gotten together on the biers of two Armenians noted for their devotion to all things Armenian.

The recent seminar in Cambridge on the future of the Church was indeed a truly positive sign. It was a joy to see clergymen of both allegiances, not to mention the laymen, greeting each other, chatting together. Here again, much of the enthusiasm, most of the drive and audience participation during the seminar came from the Cilician constituency. I hope this won't be an isolated manifestation and we shall have more of it. My fear is, however, that the lack of tangible progress in the substantive parts of the unity talks, more than that, the lack of a real change of heart on the part of certain clergymen themselves, will spread the already existing cynicism to be followed with total apathy, which is worse.

Perhaps it is time to go back to the grass roots. While efforts are made at the top — at the interdiocesan level, local initiatives should be encouraged — especially in decaying and dwindling communities, where rapid assimilation is decimating the number of the faithful. Perhaps if everything else fails, the cruel dictates of economics will not.

4. My fourth area of concern is the growing intolerance between the native born and the newcomers. This confrontational stance in our church communities is threatening to drive them into total alienation and weaken our entire structure. I have no statistics at hand, but my guess is that for every two Armenians that come from overseas, we're losing three born here. We want to save those three. We don't have the luxury of numbers. We need them all. We need them as useful members of the church and community.

You see, one can divide the Armenians making up the parish communities as Armenians by choice and Armenians by chance. The Armenians by choice are those first, second, third generation Armenians, who have made a conscious choice to remain Armenian, to identify themselves with Armenian institutions, including the Church, to be active in their communities as Armenians. They didn't have to then and they don't have to now.

Armenians by chance are those, like me, who born under different skies had no choice but be Armenian, because there was no alternative. Or rather the only alternative was another religion and a totally alien culture. Let me tell you it is no big deal growing up Armenian in those lands. The real test is here in the U.S.A.

We have to convince the Armenians who have remained Armenians by choice that they have made the right choice. We have to recognize that it was their Fathers and Grandfathers who laid the ground work, through their sacrifices, for the flourishing communities of today. But we also have to tell them that the church is no country club with exclusive membership. Its doors are open to every one.

And we have to tell the Armenians by chance — the newcomers — that it may not be long before they or their children will be forced to make the choice themselves — to stay within the Armenian communities or ...

This is where our community leaders have a solemn task: to avoid confrontations — to encourage integration by every means. Divisiveness has already taken a heavy toll. Let us not make it worse. Thank you.



BODIES ELECTED AT THE NRA HELD IN NEW JERSEY

Religious Council & Executive Council

Rev. Archpriest Moushegh Der Kaloustian
Rev. Archpriest Asoghik Kelejian
Rev. Arshag Daghljian
Mr. Nerses Chitjian
Mr. Nazareth Emlikian
Mr. Carl Chakmakian
Dr. Zareh Hovhannesian
Dr. Rouben Kachikian
Dr. Varant Hagopian
Mr. Gary Setian

Auditing Committee

Mr. Bedros Tashjian
Mr. Antranig Toomaian
Mr. Sarkis Shirinian

World Delegates

Mr. Sarkis Teshoian
Mr. Onnic Marashian
Dr. Varant Hagopian
Mr. Kevork Donabedian
Col. Harry Sachaklian
Mr. Robert Derian
Mr. Shant Harootunian
Mr. Yervant Terzian
Mr. Hagop Sevagian
Mr. Vagharch Ehamjian
Mr. Khachik Hagopian

Dr. John Manuelian
Mr. Vahakn Hovnanian
Mr. Michael Haratunian
Mr. Naz Emlikian

Ladies' Guild National Association

Mrs. Grace Baghdasarian
Mrs. Gemma Vartanian
Mrs. Rita Tatevosian
Ms. Elizabeth Philipbsian
Ms. Van Karoglianian

EASTER EVE RECEPTION

Robert Tembekjian, the 33 year old democratic candidate for congress was the guest speaker at the traditional Easter Eve students night at the Prelacy of the Armenian Apostolic Church of America.

Over 70 young people attended the affair sponsored by the Prelacy Ladies Guild. High school and college students as well as young professionals flocked for an informal and cozy get together.

The guest speaker alluded to his Armenian ancestry and his pride in it.

The main emphasis of his speech was the turn of world events directing the geopolitical stream in the world.

He was optimistic when the proper time came about the creation of an Armenian independent state. He urged for concern, involvement and louder Armenian political voices to speak out for justice.

Those present were then invited for dialogue and discussions.

His Grace, Archbishop Mesrob Ashjian then delivered the invocation and spoke briefly about the Easter spirit.

Archpriest Moushegh Der Kaloustian, Pastor of the St. Illuminator's Cathedral, N.Y., assisted the primate in the Doun Orhnerk.

The attendance was then invited to a buffet of Armenian delicacies, choerek, six foot hero-sandwiches, chocolates and coloured Easter eggs and refreshments.

Religious awareness, political concern, joviality and camaraderie were de rigueur at the Prelacy on Easter Eve.

Gilda Kupelian

ARMENIAN APOSTOLIC CHURCH ESTABLISHED IN CENTRAL FLORIDA

We are pleased to announce that the Executive Council of the Prelacy of the Armenian Apostolic Church, in its meetings of April 7th & 28th, 1984, accepted the petition of the central Florida Armenian community to establish a church based in Orlando, Florida.

The Executive Council ratified the election of the Board of Trustees of the Armenian Apostolic Church of Central Florida as follows:

Mr. John Daglarian, Chairman
Mrs. Varsenik Nakutis, Secretary
Mr. Nazar Zarikian, Treasurer
Mr. Apraham Der Aprahamian, Member
Mr. Arsen Avedikian, Member

We urge all Armenians in the area to contact the chairman, Mr. Daglarian, (305) 299-4735, or the secretary, Mrs. Nakutis, (305) 889-8232, for any church related matters or questions.

We congratulate the new Board of Trustees and hope that with their devoted services, our community will have a vibrant church life in that flourishing state.

PRELACY SECRETARIAT
May 2, 1984 N.Y.C.

PASSING OF MR. LEVON KESHISHIAN

The Prelacy of the Armenian Apostolic Church of America deeply mourns the passing of Mr. Levon Keshishian, member of St. Illuminator's Armenian Apostolic Cathedral, 221 East 27th Street, New York City, and a faithful follower and supporter of the many activities of the Prelacy.

For over a quarter century, Mr. Keshishian, because of his position as a United Nations correspondent and his many involvements in International Conferences, was of a tremendous help as a contact person. Last year, during the Pontifical Visit of His Holiness Catholicos Karekin II, he was instrumental in planning all the activities in the United Nations-related programs.

On June 19, 1983, at a Banquet in Philadelphia, His Holiness Karekin II bestowed upon Mr. Keshishian the "Order of St. Mesrob Mashdots" for his invaluable services rendered to the Armenian culture and Armenian journalism.

We extend our condolences to his son, Mr. Haygazoun Keshishian, his wife, Mrs. Laura Vartanian Keshishian, and to the Keshishian family.

PRELACY SECRETARIAT
New York City, May 2, 1984

SPECIAL SEMINAR ON THE ARMENIAN CHURCH

On April 7, 1984, a seminar on the Armenian Church was held at the Sheraton-Commodore Hotel in Cambridge, Mass., organized by the Inter-Diocesan Unity Committee of the Prelacy of the Armenian Apostolic Church and the Diocese of the Armenian Church. It was an historic day because, after 50 years of estrangement, some 60 clergy and lay representatives of the church bodies came together for a day of prayer, fellowship and discussion on the future of the Armenian Church.

The Armenian news media covered extensively this historic event, and some papers carried portions of the lectures presented at this meeting.

We are happy to publish in the Outreach two addresses presented by Mr. Jirair Haratunian and Mr. Michael Najarian, Sr.

CHURCH LIFE IN THE 80's & 90's RELIGIOUS AND NATIONAL CHARACTER

by Jirair Haratunian

I thank the Unity Committees of the Armenian Church Diocese and Prelacy for inviting me to participate in this event. In my judgement, the very fact that this meeting is taking place is of historic significance. And I pray that when we next meet we will be able to refer to our Church in the singular, as a United Church addressing its communicants and the world with one voice.

In fact, that prospect is the essence of my theme this morning. It is clear that the future of our Church is wholly dependent on the fate of the Armenian Community in America and on the condition of Armenians throughout the Armenian Diaspora. There is also a third dimension ... the fate of the Church in Armenia itself which, however, will be determined by entirely different factors over which we have little influence.

About two decades ago, the noted poet and publisher, Antranig Dzarougian addressed an audience in New York and characterized the Armenian Diaspora as a block of ice broken apart by Turkish massacres and deportation. He said some pieces had fallen within the safety of present day Armenia. Others fell in the cool shade of Near East countries where the melting process was slow. And some fell under the direct rays of the sun. In America, he said, we have enjoyed, and have been enriched by the warmth and energy of the sun, but our block of ice is melting rapidly and our community's existence faces the risk of evaporation. I think of this often and share it with you because it graphically illustrates the most serious Armenian crisis since the genocide.

Our Church and organized community were founded on this continent almost a century ago, and if we were to measure our progress in terms of numbers of Churches, communicants, wealth and geographic spread, we have accomplished much. Achievements were scored despite enormous external problems and bitter internal controversy and conflicts. But a more thorough examination of the phenomenon would reveal that progress resulted less from internal growth than because our numbers were constantly replenished from abroad.

A continuing stream of immigrants have come to our shores in increasing numbers during the past three decades. Candor compels the observation that we have not only imported most of our communicants but almost all of our clergy as well.

The specter of that melting piece of ice that Dzarougian portrayed remains an alarming reality.

It is obvious that the element that is disappearing fastest is the young American born generation. The early exit from the family home for purposes of education and vocation, and intermarriage have scattered the grandchildren and great grandchildren of the first Armenian immigrants to the far corners of this continent. They live in places remote from family, Church, and community life.

Even those who have settled close to Armenian Centers are decreasingly involved with Church and community. In large measure, their new interests and priorities have been acquired through relationships outside the community. These seldom relate to the activities which are offered by our Churches and organizations. This American born generation is fully at ease within America's dynamic economic, social, and intellectual environment. In truth, these young people are virtually indistinguishable from their non-Armenian contemporaries. And when they do interact with the Armenian community, many of them are ill at ease and find it difficult to identify with those who gather regularly in our Churches and centers. They do not communicate easily in these settings and feel like outsiders in the environment they encounter. In addition, intense expression of Armenian nationalism and political militancy, with which other young Armenians are absorbed, further alienate this large and fading element of our community.

While organizations and groups with special and specific purposes can dismiss this group of Armenian-Americans as largely irrelevant to the attainment of their goals, the church cannot. The Church is the one all-inclusive Armenian institution under whose roof all should find spiritual fulfillment, inspiration, and comfort. The Church must make room for all its children especially those who have drifted farthest. It must offer and seek the support of all its communicants. It must expand and alter its agenda and its methodology to attract and gain the allegiance and involvement of every Armenian whether immigrant or native born.

How to achieve this goal is the pressing challenge of this and the next decade; time is not our ally.

Lest we conclude that our problems are solely with the American born generation, permit me to note another which is less serious but nonetheless real. This is the phenomenon of the growing hyphenization of the community. The survivors of the Armenian Genocide who formed this community and other Armenian centers from Syria to Buenos Aires were all born in historic Armenia. They shared a common language, traditions, and experienced personal tragedy during Armenia's great calamity. The Kharperetsi differed only slightly, if at all, from the Vanetsi.

In contrast, each large group of newcomers today wears a hyphenated Armenian label. A host of new organizations have been formed based on countries of origin. And some operate their own centers and conduct social functions separated from the rest of the community. This segmentation, added to existing divisions, is unfortunate but perhaps unavoidable. With the passing of the Armenia born generation, some of the cohesion that bound the Diaspora together was inevitably lost.

It is in the Armenian Church, however, where we all meet, and it is the Church's responsibility to offer an environment where every Armenian is welcome.

The problems of assimilation and immigration are formidable. We must add to these such vital issues as the mission to propagate our faith, the need to provide religious education for our young, training for new clergymen, and spiritual solace to the ailing, the aged, the bereaved and others in need.

THE ROLE OF THE ARMENIAN CLERGY IN AMERICA

by Michael Najarian, Sr.

Before we discuss the role of the Armenian clergy in America, we must first face the problem of communication — their ability to communicate on spiritual matters (content and language) with their parishioners in America. If they cannot offer the message of the Divine Liturgy in a meaningful manner and if the Armenian sermon and lessons fall on unhearing ears, then the priest has failed in his role and his parishioners are unable to perform their roles as communicants.

We have these non-events and role failures every Sunday and this will continue to diminish the impact of our church. Neither the message nor the medium have any meaning. At most, our senses have been stimulated. But the clergy cannot be blamed exclusively for these failings. Our overseas seminaries offer very limited training in the English language. The dioceses do not provide any formal programs that I know of for the clergy to develop English language skills after they have been assigned to a parish in this country.

What is the role of the clergy? What factors or qualities can help define their role in America? According to organizational theory, the content of a role is dic-

(Cont. on page 11)

Despite the enormity of these problems, however, there remains the one constant irony. Our Church remains divided even though the political causes of separation have largely disappeared as have the actors in the conflicts that split our Church more than a half century ago.

While there were many efforts during the past five decades to reconcile and reunite, Unity has evaded us. And despite the persistence and commitment of Unity Committees, past and present, I confess to the fear that Church Unity may elude us once more. In the past, reasons and excuses emerged to squelch success just as agreement was within reach. This time, the Unity efforts have been more comprehensive and have withstood some tests of challenge. But as we again approach the moment of decision, one senses the re-emergence of hesitancy. We perceive that difficulties about details remain unresolved. While attention of details is important, the Unity dialogue should not fixate on process. History will not remember the how and why of this or that point, which may now loom large and appear so important. Process is only the means to the desired end. If we believe that Unity is imperative for the survival of our Church, then reasonableness will permit the accommodation of the unresolved positions. Those of us who pray for success urge that an agreement, to which we can all subscribe, be reached without delay.

The Armenian people yearn for unity. The community requires it and, in the end, the Church cannot survive without it.

Other national and religious groups, who carry fewer burdens than we do, see severe problems ahead also. A recent conference of the foremost experts on Jewish life foresaw a serious crisis for American Jewry in the 21st Century. One scholar, Professor Irving Howe, called the condition of his community "A Culture in Crisis." As reported in the Washington Post, Professor Howe characterized the Jewish problem in a way that is familiar to each of us. He said the problem results from fading memories of a shared immigrant culture and the thinning out of religious commitment. He added that assimilation threatens the survival of American Jewishness. He said, "Slowly the ground is slipping out from beneath Jewish life." He then concluded, "Jews subvert their best traditions if they are content to cry out that they are proud to be Jews without ever being able to quite say why."

To teach all Armenians (immigrants, American born, and children of a single Armenian parent as well) why they are Armenians and why they should remain active communicants of the Armenian Apostolic Church is a most worthy purpose for a United Armenian Church.

An effort of this magnitude will be protracted and progress will be measured in inches. The target is our youth. We must reach beyond those young people who are already left or are now drifting away from our Churches. We must remind each other that the children of today's Armenian immigrant are not immune from the forces of assimilation. They, too, are fated to encounter the temptations and attractions offered by their non-Armenian peers. They, too, might grow indifferent to things Armenian including their faith.

Young Armenians must be drawn to the faith of their fathers not as a matter of filial duty, but because the Church offers deep spiritual fulfillment as well as philosophical and intellectual satisfaction. Our Church must kindle their faith in God and the teachings of Christ. Young Armenians must perceive our Church as relevant to their emotional and spiritual concern. They must not view the church as a relic of a foreign past. They must believe that the Church is a living and sacred institution, rooted in this land yet umbilically united with its site of origin, Holy Etchmiadzin, and in full communion with our time honored Catholicosate of Cilicia. They must see our Church in America as one link in a chain of faith connected to our venerable Patriarchates and to the worldwide network of Armenian Churches whose roots also extend back to St. Gregory, the Illuminator.

Finally, our Church must demonstrate that it has the capability to address the moral and ethical issues that are discussed and debated in this country. There is a vibrant social and ethical agenda in America which touches all of us. It includes the role of prayer, morality, justice at home and abroad, equality for persons of all races and faiths. And there are the vexing problems of drugs, sexual behavior, pornography, abortion, suicide, and even euthanasia; issues we discuss in our homes and with our friends and neighbors. But, we rarely hear these discussed from the pulpits of our Churches. These, and other matters of deep concern to all Americans, deserve attention and guidance through the pulpits of our Church.

And then there are some political questions about which our Church and community should be heard. We have a stake in how such questions as state subsidized bilingual education, public aid to private and parochial schools, and other related issues are resolved.

In sum, we must join the mainstream of American thought. While we have learned to articulate specific Armenian concerns to the American public, we are reticent to engage in the broader dialogue about modern questions. These are matters which engage the attention and the commitments of our young people. These are issues about which the views of our Church must be heard.

In the decades ahead, we will surely encounter much frustration and many disappointments. We will be fearful that the struggle is futile and that, despite heroic efforts, our share of that block of ice Dzarougian described has been in the sun too long.

But we have been discussing faith in God. And if we remain dedicated to the mission of our Church and are resolved to confront the future together in a united Church, we just might prevail.

NEWS FROM THE PRELACY

- On Saturday, May 5, the Prelate, His Eminence, Archbishop Mesrob Ashjian attended a special fund-raising dinner in Detroit, MI, for the A.R.S. Day School of Dearborn, MI.
- On Sunday, May 13th, the Prelate attended church services at the St. Gregory the Illuminator Church of Philadelphia and preached on the meaning of Red Sunday and Mother's Day.
- On Tuesday, May 15th, the Prelate attended, by special invitation, a 50th anniversary celebration banquet of the Catholic Interracial Council of New York at the Hilton Hotel, NYC.
- On Wednesday, May 16th, the Archbishop was the guest of the Religious and Cultural Broadcasting Department of CBS at a luncheon honoring Archbishop John P. Foley, the newly appointed president of the Pontifical Commission for Social Communication to Rome.
- On Thursday, May 17th, Archbishop Ashjian attended a banquet in Philadelphia, organized by the Fellowship Commission of Philadelphia, honoring Dr. Vartan Gregorian, the recipient of the 1984 Fellowship Commission award.

THE ROLE OF THE ARMENIAN CLERGY

(Cont. from page 10)

tated by the organization within which the role is performed. If we can redefine the mission of the Armenian Church in America, we might see the role of the clergy more clearly. Our present perception of our church and our clergy can best be described as schizoid in nature. We want our churches and our priests to be more like those of our neighbors and friends and yet we want to maintain our Armenian customs and traditions.

What do we really want? Is the Armenian Church to continue as a national and cultural institution to which we at times mindlessly cling or is it to be a Christian dwelling within which we pay homage to the living Christ according to the Armenian rites and traditions? Is the Armenian priest to continue comfortably as an Armenian-oriented Kahana, the often-times passive guardian of our customs and traditions or do we want a priest patterned after the Catholic or Episcopalian mode, a socially conscious counselor-priest grounded in doctrine and homiletics with a liberationist theology outlook? As communicants we must establish what we need of our church and our clergy.

Several years ago in Detroit, I referred to the majority of Armenian Church communicants as functional illiterates on the dogmatic and liturgical nature of their church. Nothing has happened since to change my opinion. That we are functionally illiterate in the religious or spiritual sense is testimony to the failure of our church, our clergy, and just as culpably, ourselves as communicants. We can complain all we want about the weakness of the church's mission and the inadequacy of our priests' training but the third leg in this triad of weakness is the communicant, ourselves in the singular. We must open ourselves to criticism for our complacency, our lack of commitment and our lack of knowledge of our church and its beliefs. We have not cared over the years to make certain that our church was responsive to our needs and those of our children. Thousands of our peers and youth have since vanished from the rolls of our local parishes.

There needs to be a symbiotic relationship between ourselves and the priest that will enable each of us to grow and experience a continuous sense of spiritual renewal within the Armenian Church. I haven't seen this happening nor do I expect to see it happen now but hopefully, in the foreseeable future. For this to happen, we need knowledgeable and committed, fully bilingual priests and knowledgeable, committed communicants.

What then should the mission or the functions of the Armenian Church be and the role of the priest in assuring that they are carried out? The mission of the Armenian Church in America as I perceive it, is to provide the Christian Message to its communicants in an understandable and substantive manner while preserving to the greatest degree possible the Armenian language, traditions, and rites.

Khatchig Tololyan in the Prelacy's publication, *The Outreach*, stated that throughout history, the Armenian Apostolic Church performed a triple function.

1. It mediated between the mighty and the humble, bringing together in the communion of the church those whom conflict separated. In the course of this function, the responsible cleric acted as a shepherd, making sure that those who were better-off understood the needs of the less fortunate and made provision for their care.
2. The church mediated between man and God, whatever the changing concept of God has been.
3. The church has been the repository and interpreter of our traditions.

Deacon Hagop Nersoyan in a religious education publication of the Diocese speaks of the three functions of the priest in our church, the sacramental, the kerygmatic, and the ecclesiastical. The sacramental being the celebration of the Divine Liturgy, the kerygmatic being the preaching of the Gospel, and the ecclesiastical being as Deacon Nersoyan states, the demonstration of spirituality in his life as priest.

A brief word at this point about the Divine Liturgy. In the villages and provinces of Armenia where our parents came from, the symbolism of our traditional rites had significance but forgive me for saying it, our gentle forefathers were basically uneducated.

The repetition of this ritual symbolism without relating it in some fashion to our contemporary lives results in a perfunctory, meaningless exercise in futility and instills a sense of total frustration in those who desperately want to receive a message, any message, which would give greater meaning to their lives in these times of rampant secularism and consumerism. They are not getting the message.

For the purpose of this discussion, I accept what each of these men have offered as a description of the mission of the church and the functions of the priest. But again I repeat, the mission of the Armenian Church has to be accomplished in terms of its American context, fully recognizing the social, cultural, and spiritual needs of the American-Armenian whose values and beliefs have been significantly influenced by the American experience. That fact must be recognized by the clergy and the seminaries that train them. We are no longer living in the mountains of Kharper or the plains of Van. We live in suburbia with all that that entails.

At this time, I would like to suggest those cognitive and affective factors which should help redefine the role of the priest as he functions in America.

HOLY WEEK

The Holy Week is the peak of the liturgical year and the Prelate, His Eminence, Archbishop Mesrob Ashjian made a point to visit several churches and communities to preside over the religious ceremonies. On April 15, he celebrated the Divine Liturgy and presided over the "Trnpatzek" (Opening of the Gates) at the St. Gregory the Illuminator Church of Philadelphia.



On Monday, Thursday and Good Friday, he was at the Sourp Hagop Church of Montreal, and on Easter Eve and Easter Sunday, at the St. Illuminator's Cathedral of New York City.

In the picture, the Prelate washes the right foot of a toddler at Sourp Hagop Church, Montreal. Next to him is the pastor of the church, Rev. Armen Ishkhanian.

1. The priest, first and foremost, must be a teacher of the faith and the basic tenets and traditions of the Armenian Church. If there is ignorance, and there is much of it, he must dispel it. If there is misunderstanding or a lack of understanding of where our church stands on moral and ethical issues, and there is much of it, he must clarify this confusion so that we know what our church believes in. If this requires that each of our Kahanas receives the education and training traditionally given to a Vartabed, so be it. The priest, more than the bishop, more than the Catholicos, is the key element in this Christian Equation. Without the priest the church cannot exist.
2. The priest in all of his pastoral duties should demonstrate the spirituality and the humility of the Lord that he serves. People respect spirituality when they see it. As Deacon Nersoyan states, the priest wins the respect of the community not because of his clever manipulation, and not because of his position, but because he is the sort of man that he is. Conversely, the people recognize arrogance and the lack of spirituality. These positive qualities of spirituality and humility are critical to the establishment of proper role models for Armenian youth in our communities if we are to succeed in recruiting them for the priesthood.
3. The priest should serve as a shepherd as Toloyan suggests. He should be the friend, the father-surrogate to whom we can turn in our hour of need. He should be able to mediate between parent and child, husband and wife, man and society. He should be able to assist one of his parishioners in confronting serious social or emotional stress which may be overwhelming him.
4. The priest should have a sound, working knowledge of Holy Scripture, both the Old and the New Testaments. If the priest is to mediate between man and God as Toloyan suggests, then he must be able to interpret to his parishioners issues such as the meaning of sacrifice, the concepts of law and sin and of judgment, the theological and ethical teachings of Christ and The Evangelists. He must be able to express in clear and simple language the meanings of the chief doctrines of the Christian faith and to give reasons for their adequacy as answers to the questions the men, women, and children in his congregation face in their daily lives.
5. The priest should be able to interpret the Divine Liturgy to his parishioners as the sacrament or the mystery that it is. If the Divine Liturgy is to be recognized as the center of every Christian's life, then it is incumbent upon the priest to make certain that his people are able to place the Divine Liturgy where it rightfully belongs — in the center of their lives. I have been told repeatedly by Armenians that they do not understand the Soorp Badarak. They go to church because it is their church. They find the beauty of the music, the vestments, and the altar appealing. Their senses are satisfied. It appeals to their Armenian identity. It nourishes their need for things Armenian. It is obvious that Armenians love and appreciate the form of the Divine Liturgy but they apparently do not understand its substance.
6. The priest should serve as a strong advocate of change to eliminate archaic customs including the gender gap in the Armenian churches. The Armenians together with other Mediterranean Basin and Middle Eastern groups have long been characterized by the subservience of their women. These attitudes can no longer exist in America. Armenian women are not here solely to obey and serve us but to join with us in the conduct of our lives. Women must be encouraged to play a more important role than that of scullery maids in the church kitchens.
7. The clergy assigned to the United States should have a working knowledge of the English language and the customs, values, and mores of our American community so that he can perform adequately all of the responsibilities of his role as priest, teacher, shepherd and friend to his people.

As one friend suggested very concisely, "I don't want to be the once a year Christian that I am. I want a church that will not only baptize us, marry us, and bury us but will give meaning to my life. I want and need answers.

The role of a priest is complex and it is demanding. It requires a reservoir of personal skills and qualities that only very special people can possess fully. The challenge is there for the qualified, committed priest but it is not a challenge for him alone. He must not stand on that altar by himself. He must know that we are there with him with the full weight of our minds and hearts. The priest cannot perform his role if we do not care to perform ours.

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Յովհաննես Շիրազ

Կը գար հայրս Շիրակի հովերի հետ իրիկուայ,
Կը շողշողար բահն ուսին՝ սարից ելնող լուսնի պէս,
Կը գար հայրս, կը յիշեմ, երագի պէս երէկուայ,
Կարծես աշխարհն էր մտնում մեր խրհիթի դռնով ներս:

Կը գար բոլոր Շիրակի պտուղների բոյրերով,
Կը շողշողար բահն ուսին՝ մեր տան ոսկէ լոյսի պէս,
Եւ ինձ կ'առնէր ուսերին, ու խրհիթում զնգալով
Իմ թոքովանքն էր թռչում՝ հա՛յրիկ, պոստան կը տանն՝ս:

Պոստաններից կը գար տուն, բերելով բոյրը հողի,
Ու ես գիրկը կ'ընկնէի՝ կը շնչէի ողջ գիշեր
Համեմների մարգերը ու մարգերը թարխունի,
Մանուկ սիրտըս հեփիաթի դրախտներում կը շրջէր:

Կը գար հայրս ու բոյրով դաշտերը մեզ կը բերէր,
Էլ չէի մորս հաւատայ, թէ ա՛խ, չունենէմ մենք պոստան,
Թէ ուրիշի ջրուորն էր ամպի նման հայրս ծեր,
Կը գար հայրս, կը յիշեմ, ու մանկան պէս դեռ կու լամ:

NEW PRELACY PUBLICATION

AN INTERPRETATION OF THE HOLY LITURGY OF THE ARMENIAN APOSTOLIC CHURCH

A new book, *An Interpretation of the Holy Liturgy of the Armenian Apostolic Church*, by Rev. Dr. Gorun Shrikian, has just been published by the Prelacy of the Armenian Apostolic Church of America.

The new publication is designed to be of educational help not only in the training of deacons and altar servers, but also to profit anyone who wishes to learn about the Armenian Divine Liturgy.

More than 70 photographs illustrate the lucid text which Rev. Shrikian has carefully prepared, so that the liturgy can be followed step-by-step.

In a short introduction to the book, Archbishop Mesrob Ashjian wrote, "It is our hope that with the help of this book and other similar publications, our faithful members of the Armenian Church will profit spiritually and come to understand the full meaning of the Holy Mass."

The book is in four major parts: The Preparation, which is a preparation both on the part of the priest and the congregation; the Synaxis, which is an instructive part of the Liturgy; the Holy Sacrifice, which depicts the sacrificial death of Christ; and, Prayer and Dismissal, during which the officiating priest asks God to bless those who have put their trust in Him.

This valuable new book can be purchased from the Prelacy for \$5.00 each. Contact the Prelacy for discounts on quantity order, by either calling at (212) 689-7810, or writing, 138 E. 39th Street, New York, N.Y. 10016.

Gorun Shrikian

An Interpretation of the Holy Liturgy or Soorp Badarak of the Armenian Apostolic Church

COMMEMORATION OF THE ANNIVERSARY OF THE TREATY OF NEVARSAG

(IMPRESSIONS OF AN ASBED-KNIGHTS OF VARTAN)

It was an historic day, a celebration of a 1,500 year-old historic event. It was a rare commemorative occasion, which was planned and observed on Sunday, February 26, 1984, under the auspices of the Prelacy of the Armenian Apostolic Church, See of Cilicia, with the full support and cooperation of the Knights of Vartan-Asbeds fraternity of America.

This heroic event, emblazoned as a golden page in our nation's history, records the Sassanian-Persian rulers, succumbing to pressures from our great warrior, Vahan Mamigonian, agree to sign a peace treaty with the Armenians, in the year 484 A.D., in the border town of Nevarsag. Thus all hostilities between the two nations were ended and the Persians were compelled to recognize and honor Armenian religious freedom and national autonomy.

After all the ensuing centuries, the never-defeated "Spirit of Vartanank" brought together the New York / New Jersey metropolitan area Armenians of today, to extend a brotherly hand to one another and to open new horizons and dimensions for us all.

The moving forces behind the success of the celebration's arrangements, were the gallant prince of the Armenian Apostolic Church of America, the Prelate, His Eminence Archbishop Mesrob Ashjian and the Grand Commander of the Knights of Vartan, the Honorable Mr. Kachadoor N. Kazarian, Sparabed.

Additionally, the Knights of Vartan, Mid-Atlantic Region Tivan, under the chairmanship of N.S. Haig Dadourian and vice-chairmanship of N.S. Eddy Basmajian, assisted by District Representative, N.S. Tom Dabagian and N.S. Arto Ayvazian of the Haigasian Lodge, were all instrumental in materializing this unequalled project.

The Nevarsag Treaty Anniversary celebration, a most significant step toward unification, took place in the Wilson Auditorium of Fairleigh Dickinson University in Teaneck, New Jersey. The Chairman for the event was Dr. Haikaz Grigorian, who made the opening remarks and welcomed the audience and guests.

The participation of the Hamazkain Choir, under the direction of Raffi Sevajian, and the performance of meaningful music and recitations added more flavor to the event.

After a few distinguished scholars had addressed the audience, our Sparabed of Sbarabeds, Grand Commander Mr. Kachadoor Kazarian delivered a well-balanced speech, touching everyone's heart and proving himself a man of wisdom, as well as a great leader of the Vartanantz Asbeds.

The last distinguished speaker of the program was the Prelate, Archbishop Mesrob Ashjian who addressed the audience with a voice of conviction and strength. Emotions clearly ran high through the audience, as once again everyone felt the greatness of this devoted and modest spiritual leader, who has displayed deep personal commitment in closing the gap separating our churches and their faithful.

Finally, the entire audience was invited to join in singing the moving verses of "Koghtny Knark", which brought the audience to a peak of renewed nationalistic fervor.

This magnificent event demonstrated the strong determination of our grass-roots, nation-wide struggle for unity. In essence, the goal becomes increasingly dominant and attainable.

Asbed — John S. Armen
Treasurer, Mid-Atlantic Tivan

PRELACY LADIES' GUILD HOLDS MOTHER'S DAY LUNCHEON & FASHION SHOW

The Prelacy Ladies' Guild held its annual, traditional Mother's Day Luncheon and Fashion Show on Tuesday, May 9th, 1984 at the St. Regis Hotel in New York City.

The affair was particularly outstanding this year due to the presence and entertainment of Ms. Maro Partamian and Mrs. Zvart Balikjian.

Ladies from all over the metropolitan area came in for this sumptuous affair to honor motherhood. As expected, they were all treated regally.

A cocktail hour preceded the luncheon, during which time the guests intermingled and had the opportunity to renew old acquaintances.

The guests were then ushered into the dining room where lunch was served on tables tastefully decorated with spring flower arrangements.

His Eminence, Archbishop Mesrob Ashjian was invited by the Mistress of Ceremonies, Mrs. Gilda Kupelian, to deliver the Invocation.

Just back from Italy was Ms. Partamian, the radiant and charming Mezzo Soprano, who captivated the audience with her enchanting voice, including the following songs in her repertoire: "Eem Mayrig", "Gulnara", and Bach-Gounod's "Ave Maria". Ms. Partamian was accompanied by accomplished pianist, Ms. Alice Papazian. Ms. Partamian's touching performance brought tears of joy and contentment.

Mrs. Balikjian was next in moving the inner soul of all the ladies present. Her recitation along the theme of motherhood was superb. Mrs. Balikjian's acting experience and voice training came through as she commended the podium and had the audience's eager attention. All the mothers present were proud.

Fashions were provided by Boutique Mandelson. They were modelled gracefully by the ladies of our community: Hera Navasartian, Nora and Hasmig Mekjian, Susan Keoleian, Laura Adducci, Armine Ordoukhanian, Susan Basmajian and Aggie Ellian.

The luncheon ended with a raffle drawing of expensive gift donations. It was conducted by Mrs. Suzanne Hagopian, assisted by Mrs. Lucille Sahagian, Mrs. Janine Adanalian and Mrs. Ovsanna Tatarian, all members of the Prelacy Ladies' Guild.

It is noteworthy that all the Prelacy Ladies' Guild members, including Mrs. Ica Kouyoumdjian, Mrs. Maro Aldridge, Mrs. Bella Avetissian, Mrs. Adelina Galo, Mrs. Josephine Gulamerian, Mrs. Christine Matigan, Mrs. Gemma Vartanian, and Mrs. Rita Tatevosian, had their input in the success of the Mother's Day Luncheon.

Our thanks to the ladies present, the models, and all those who helped to make this event a very memorable one.

GILDA KUPELIAN