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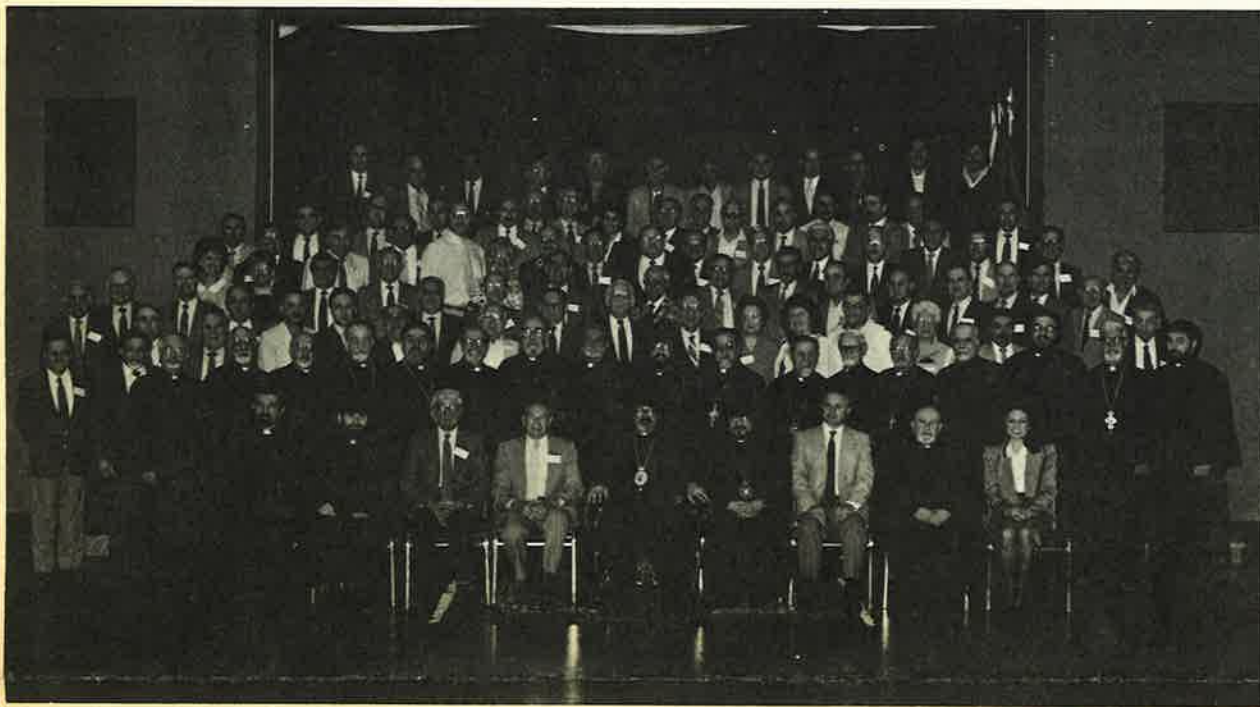


Outreach

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

Volume XI, Number 2
June 1988

THE NATIONAL REPRESENTATIVE ASSEMBLY OF THE CILICIAN DIOCESE CONVENED IN MONTREAL, MAY 10-13, 1988



The 1988 N.R.A. Participants with His Eminence Archbishop Mesrob Ashjian

The National Representative Assembly of the Eastern United States and Canada convened on Tuesday, May 10, 1988 at Sourp Hagop Armenian Apostolic Church of Montreal, with His Eminence, Archbishop Mesrob Ashjian presiding over the meeting and with more than 95 clergy and lay delegates participating.

THE CLERGY CONFERENCE

The Clergy Conference, preceding the main NRA meetings, started at 10:00 a.m., after morning church services on Tuesday. Archbishop Ashjian opened the meeting with prayers, and Rev. Armen Ishkhanian, pastor of the host church welcomed all the participants to Montreal. The chairman Very Rev. Anoushavan Tanielian invited the Prelate to deliver his message, after which a congratulatory telegram from His Holiness Karekin II was read, and a telegram in reply was transmitted to the Vehapar in Antelias.

Archpriest Moushegh Der Kaloustian, then, presented the annual report of the Religious Council. After minor changes and additions the report was approved.

The agenda of the conference included five lectures on topics ranging from church membership to moral issues related with abortion and birth control.

The lectures were followed by question and answer periods, during which the Rev. Fathers, with their daily experience on most of the issues, held informative and interesting discussions. The conference created two commissions to prepare guidelines for catechism.

Next on the agenda was election of new NRA clergy delegates. Very Rev. Khajag Hagopian, Very Rev. Nareg Alemazian and Rev. Nerces Manougian were elected to serve as delegates.

The Clergy Conference concluded successfully with the prayers of Archbishop Ashjian and evening church services.

THE NATIONAL REPRESENTATIVE ASSEMBLY

The national Representative Assembly convened on Wednesday, May 11, 1988 at 2:30 p.m. The temporary tivan was formed. The meeting opened with the prayers of His Eminence, Archbishop Mesrob Ashjian. Dr. John Arakelian, Chairman of the Board of

Trustees, and Rev. Armen Ishkhanian, pastor of Sourp Hagop Church welcomed all the participants to the NRA and to the Montreal community.

The permanent Tivan was elected as follows: Col. Harry Sachaklian and Hagop Sevagian, Chairmen; Rev. Nerses Manougian and Susan Erickson, Secretaries.

A congratulatory telegram from His Holiness, Karekin II was read. A reply telegram was composed expressing the loyalty and gratitude of the NRA towards the Great House of Cilicia. Rev. Arshag Daghljian presented the report of the Religious Council and Mr. Nerses Chitjian presented the Annual Report of the Executive Council. At this point the first session of the NRA ended.

The second session opened at 7:30 p.m. Mr. Nerses Chitjian delivered the message of the Executive Council, followed by the Prelate's Message. In his message, Archbishop Ashjian first congratulated the Armenian communities of Canada for their tremendous achievements in the past eleven years, especially in the field of Armenian education.

The Prelate went on to discuss two major projects realized in the past year by the Prelacy, and Prelacy's position on four important events:

- The 80th anniversary of the passing of Khrimian Hayrig.
- The 25th anniversary of the passing of Zareh I.
- The visit of His Holiness Vasken I to the U.S. and Canada.
- The Karabagh issue.

He then elaborately analyzed the national character of the Armenian Church, explaining its true meaning and significance, and he called upon the people to learn more about and to come to respect and love our Mother Church, as one would love his or her own mother. He concluded his message with the following words, "Indeed, our church is a national church ... but it is a church, and we must approach it with love and care. In the words of Khrimian Hayrig 'It is like petals of rose and we should not bruise it, or it will shrivel and die'. The lives of Khrimian Hayrig and Zareh I should serve as our conceptual models, and we should follow in their footsteps."

The session ended with complin service. It was mov-

(Cont. on page 3)

«ՂԱՐԱԲԱՂՑԻՆ» ՏԱՐՈՒԱՆ ՄԱՐԴԸ

Ինչպես աւանդութիւն եղած է վերջին տասնամեակի ընթացքին, Ազգային Առաջնորդարանը, երեսփոխանական ժողովին օրերուն կը յայտարարէ իր ընտրած «Տարուան Մարդը»:

Այս տարի «Տարուան Մարդը» մէկ անհատ մը չէր, այլ գրեթէ ամբողջ ժողովուրդ մը. — Դարաբաղի քաղաքի հայը, որ իր անսահման հայրենասիրութեամբ, հաւատով եւ զոհաբերութեամբ փոխեց նորագոյն հայոց պատմութեան էջը:

Բարձր Տ. Մեսրոպ Ս. Արք. Աշեման երբ կը յայտարար Առաջնորդարանի կատարած ընտրութիւնը, շեշտեց Դարաբաղի հայեցի դիմագիծը, եւ երկրի ժողովուրդին ազատասէր ոգին, յանդուգն եւ քաջ նկարագիրը, որու շնորհիւ 1988 Փետրուարին Դարաբաղի մարտիկները եւ պահանջեցին որ Դարաբաղը միանայ իր մօր՝ Հայաստանին:

Սրբազանը յիշեց թէ Դարաբաղի ոտքի կանգնելէն յետոյ՝ այլեւս հայ ժողովուրդը նոյն չէ: Երբեմն՝ ազգեր եւ ժողովուրդներ մէկ օրուան մէջ կը հասունանան, եւ հայը՝ հասունցաւ, գիտակցական բարձր մակարդակի հասաւ Դարաբաղի ցոյցերուն մէջէն: Որքան յուզիչ էր, աւելցուց Սրբազան Հայրը, գիտնալ որ Դարաբաղի հարիւրաւոր հայեր՝ վերագտան իրենց Քրիստոնէական արմատները՝ երբ մեծով պզտիկով եկան եւ մկրտուեցան Ս. էջմիածնայ մէջ: Եւ, ի վերջոյ, ըսաւ Սրբազան Հայրը, Դարաբաղի ժողովուրդը եղաւ այն տարրը՝ որ իր պայքարին եւ տեսիլքին մէջ միացուց հայ ժողովուրդը՝ Երեսնէն մինչեւ հեռաւոր Ամերիկաներ, մէկ ու յաւերժական երգով՝ մէկ ժողովուրդ՝ մէկ հանրապետութեան մէջ:

1988
ՏԱՐՈՒԱՆ ՄԱՐԴԸ

Ղարաբաղի հերոսական ժողովուրդը
Հայ ժողովուրդը

Ազգային
Երեսփոխանական ժողով
Սրբաբաղի հայոց
Տարաբաղի Պատմա-հայրենագիտական
Գիտահարկային

Մարտի 13 1988

Այս առիւ «Դարաբաղի հերոսական ժողովուրդը՝ Տարուան Մարդը» յայտարարող յատուկ փոսթ-քարդը, գործ՝ Եղիա Պէմէգեանի հրատարակուած են (տեսնել վերի նկարը): Սոյն փոսթ-քարդերը ու նաեւ նմանօրինակ կուրծքի զարդանշաններ, կարելի է ստանալ Ազգային Առաջնորդարանի գրաստանէն:

THE 1000 ANNIVERSARY OF THE RUSSIAN CHURCH



Patriarchs Yeghishe and Shnork, the Mar Denkhah of the Nestorian Church, the Patriarch of the Syrian Orthodox Church, Zakariah Ivas. Among many church dignitaries are also other Armenian Clergymen. His Holiness Karekin II had received a special invitation from the Moscow Patriarch and later joined His Holiness Vasken I and the Etchmiadzin delegation, to represent the Armenian Church in its totality.

Elaborate celebrations to mark the Russian Christian millennium got off to a start on June 5, 1988. Leading foreign churchmen were on hand to attend the colourful opening service in Moscow.

Among those already inside the blue and gold Epiphany Cathedral were the Archbishop of Canterbury, Dr. Robert Runcie, the Vatican representative, Cardinal Jan Willebrands, and hundreds of other foreign churchmen who joined the elderly Russian Orthodox Primate in a service of Thanksgiving for 1,000 years of Russian faith.

The Armenian Church was represented by its four hierarchical heads, His Holiness Vasken I, His Holiness Karekin II, Patriarch Yeghishe and Patriarch Shnork.

Inside, splendidly robed priests of many denominations and countries mopped their brows in the heat as a choir on the balcony intoned the mysterious chants of the Orthodox service.

For some of the official guests, the long and arcane Orthodox rite proved too much on a swelteringly hot day in which temperatures hit the 80s.

A more positive assessment was given by Dr. Runcie, who seemed pleased with the arrangements. He told reporters before entering the cathedral that he thought the celebrations would help to develop religious freedom in the Soviet Union, which is officially atheist.

Sunday's festive Mass was the first of many services due to be held in Moscow, and later in the provincial cities of Kiev, Vladimir and Leningrad, to mark the passage of 1,000 years since the pagan state of Rus was converted to Christianity by Prince Vladimir in the year 988.

Soviet dissidents have expressed widespread cynicism about the celebration, which they believe are being manipulated by the Kremlin to improve its tarnished human rights image abroad, while not providing any concrete guarantees of improved toleration of religious practices. The dissidents maintain that the decision by the state to return 35 buildings to the Orthodox Church since Mr. Gorbachov took power in 1985 is only a minuscule gesture. They note that only 7,000 churches are now working, compared with 70,000 in the Russian Empire before the 1917

Bolshevik Revolution.

However, on the eve of the celebrations — which will culminate on Sunday, June 12, in the Trinity Cathedral of Moscow's Danilov monastery — there were two separate gestures regarded by diplomats as genuine signs of a Kremlin softening in its attitude towards Christianity.

It was announced by Metropolitan Filaret of Kiev and Galich that the Russian Orthodox Church would open discussions next month with the Vatican about the future of the Ukrainian Catholic Church.

The Metropolitan also disclosed that on June 7, the state would partially hand back to the Church the 11th Century Kiev Pechersky monastery, which has been a museum since 1961, when it was closed by the Soviet authorities. It contains the holy spot where Prince Vladimir ordered mass baptisms in 988.

On June 6, H.H. Karekin II addressed the General Council of the Russian Church under the presidency of His Beatitude Patriarch Pimen, in the presence of the representative of Soviet Unions Council of Ministers, members of the Holy Synod of the Russian Orthodox Church, all delegations and guests of honor, patriarchs, metropolitans, archbishops and representatives of ecumenical organizations from all around the world, altogether 1000 people.

Catholicos Vasken I of All Armenians and Patriarchs Yeghishe and Shnork were also present.

Catholicos Karekin II first greeted the audience by expressing his great joy for seeing the entire Armenian church participating in this great event of the millennium. Then he spoke on behalf of the Catholicosate of Cilicia, its clergy, dioceses, and people who have shown the immeasurable joy of the 1000th birthday of the Russian Church. He spoke about the great achievements of the Russian Church and indicated the similarities between Armenian and Russian histories.

He spoke of the Middle East, mentioned the crisis in Lebanon, the plight of the Palestinian people and the rights of the Armenian people who have been the victims, he said, of the genocide of 1915. He wished the best for the Russian Church in the beginning of its second millennium.

ANOOSHIG VARTAN

It has been said that history repeats itself. As I was writing the word "history", my thoughts went back to the times when, as a youngster, I used to cram dozens of dates into my head to get good marks in my history exams. I suppose it sounds familiar to you, and to millions of youngsters like you for whom history is dates, events and exams.

Now, many decades later, I wish I had valued history much, much more than just exams and good marks in school. Now I realize that history is far more important in the lives of individuals, communities and nations than most of us are willing to accept. The majority of the people are only bystanders, others are makers of history, and still more others live history. Churchmen, politicians, writers, artists, musicians, and ordinary folks are involved in the process of making history, or living it. You were probably surprised to see ordinary folks included in the list. It is true that some people strive to make history, yet many more live it by the grace of God. Millions stop living while making history. Others survive the events. An example from the history of Armenians is the "generation massacred", ordinary folks as well as geniuses like Daniel Varoojan and a host of others, who did not survive. Thousands of natives of Sassoon lost their lives during the "Great War," the 1915 massacre, but I found out on May fourteen of this year that a *Yeret-zian* family from Sassoon is still very much alive and making history.

A few readers of this article who attended the Saturday evening service in *Soorp Hagop* church in Montreal, (Canada) know what I am referring to.

During the evening service on Saturday, May 14, 1988, a young man Zohrab Sargavak Yeret-zian was being ordained a priest. He is the twenty second Der Hair (yeretz) of the clan. His father and grand-father, and great-great-father ... Twenty one such fathers have served in the Armenian Apostolic church as priests. Hence, His Eminence, Archbishop Mesrob Ashjian, was the twenty second bishop ordaining a priest almost six hundred years after the first priest of the Yeret-zian family was ordained in Sassoon, in the province of Daron, in Armenia. Only the Armenians truly appreciate the meaning of this "near to a miracle" succession of events. To me the survival of such a family is a miracle for a few good reasons. When I was a youngster, the children of my generation did not have grand-parents. The grand parents could not survive the "Great War." as my father used to call the First World War. To meet a family which has kept a tradition for twenty-two generations, and survived the massacre is indeed noteworthy, to say the least.

Furthermore, I learned that the newly ordained priest, Der Herant Yeret-zian was born in a town in the Syrian desert, in Kamishli. This desert is better known to Armenians as well as to the Syrian natives as *Der-El-Zor*. It was in this desert that the helpless Armenian refugees, weakened by the forced march, perished in the burning sun. Very few survived the ordeal, each with a unique story to tell. Anyway, in the case of Yeret-zian family, if we consider the life span of a generation to be between twenty-five to thirty years, this family's history extends from five-hundred to six-hundred-fifty years. Is it possible to keep an account of six-hundred years? You might be sceptical. Let me tell you it is possible. I am certain of this because I have been a witness of a similar case in Toronto, Canada.

It was in the fall of 1951 when I was attending night school in Toronto. I believe it was in our history class that a middle aged woman, a mother of three teenagers, had decided to continue her studies. I think it was after a month or so when this lady asked me what was my nationality. When I told her I was Armenian by origin, her eyes lit up and she exclaimed, "My husband is Armenian too!"

Her name was Mrs. Roberta Taft.

"But", I said, "your name is not Armenian."

She insisted it was. She said their name meant small merchant. I did not know such an Armenian word, but then, I could be ignorant of local dialects. I really didn't believe her. A few weeks later she invited me to her house to meet her husband and children. My curiosity was increasing as she kept telling me more details about her family. She herself had French and German blood. Here was a truly Canadian family I was invited to meet. An evening before Christmas I went to her house for supper. At the table her husband offered me red wine. I declined. "This is Armenian wine," he said. He must have sensed my disbelief. He added "It is true. I have made it myself by using our family formula. This is an authentic Armenian wine." I agreed only to be polite. "We have used this formula generation after generation for over six-hundred years," he explained proudly, as I started sipping the wine. I heard many more details. They were such nice folks. After supper he went down to the cellar and brought up a binder of about two inches thick.

(Cont. on page 3)

OUTREACH

Archbishop Mesrob Ashjian
Prelate
Mardo Soghmanian - Editor

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Apology

The two poems — Prayer on the Threshold of Tomorrow and Oath to Ararat — which appeared in the May issue of Outreach, were translated by Diana DerHovenessian. We apologize for not crediting her.

THE NATIONAL REPRESENTATIVE ASSEMBLY

(Cont. from page 1)

ing to see the delegates and participants reciting the ancient prayers of our church.

Thursday morning, on the occasion of Ascension, Divine Liturgy was offered by Archpriest Sahag Andekian, at 8:30 a.m.

The third session was convened following the Badarak, and the two reports of the Executive Council were examined and approved. The delegates were then grouped into four panels: (1) Armenian Education, (2) Christian Education, (3) Constitutional Matters, (4) Finance, Budget and Audit.

The panel meetings lasted until late that afternoon, when the fourth session convened to discuss proposals presented by the various panels.

In the evening, the Montreal community and the NRA participants celebrated the Feast of Ascension. The A.R.S. chapter had organized a traditional Armenian banquet on the occasion.

As the fifth session convened on Friday morning, the examination of panel reports continued. The following are briefly what the NRA approved after debating the proposals.

1. Christian Education. It was resolved to strengthen the teaching of religion in Armenian schools, especially in communities where no Sunday schools exist. It was also decided to publish booklets that would shed light on the position of the church on issues such as cremation, abortion, and suicide.
2. Armenian Education. It was resolved to establish Armenian Day schools in communities where no schools exist, and reprint the Historical Atlas of Armenia in 3000 copies.
3. Constitutional Matters. Upon the recommendation of the panel, the NRA voted to make certain changes in the by-laws related to the nominating committees and the procedures of the NRA.
4. Budget. The panel proposed and after some changes the budget for the coming year was approved.

On Friday afternoon the NRA participants visited the Secondary School of Sourp Hagop Church, where the students had prepared and performed an impressive cultural program. The official opening ceremonies of a number of new halls and classrooms took place.

After the visit to the school. The delegates returned to convene the sixth session that took up the issue of the administrative unity of the Armenian Church in America.

After the meeting examined all the steps that the Executive Council had taken in this respect, it passed the following resolution:

"The National Representative Assembly, convened in Montreal on May 11-13, 1988, having been apprised of the details of the efforts made during the past year to establish the administrative unification of the Armenian Church in America, and bearing in mind:

- a. The events of recent months; and
- b. The positive progression of relations between the Etchmiadzin and Cilician Sees; and
- c. The manifestation of national unity with regard to Karabagh;

RESOLVES:

1. To authorize the Prelacy Executive Council to continue the talks with the Etchmiadzin Diocese, for a free exchange of ideas and to seek positive approaches for the administrative unification of the Armenian Church in America, keeping in mind the resolutions of past NRAs.
2. To initiate and encourage common endeavors between the communities and authorized representatives of the two dioceses, at every opportunity for the advancement of the Armenian Church and the promotion of the highest interests of the Armenian People.
3. To keep the public community regularly informed as to steps taken in this regard.

Elections were held to elect new members to the Religious and Executive Councils of the Prelacy. Very Rev. Khajag Hagopian was re-elected to serve another term as a member of the Religious Council. Mr. Nazareth Emlikian and Mr. Khajag Dombalagian were re-elected: and Mr. Onnic Marashian was elected to serve on the Executive Council.

Friday evening, the traditional NRA Banquet took place in the Ramada Inn Hotel. Following Serpazan's prayers, Mr. Nerses Chitjian welcomed all the guests and introduced the guests of honor. A beautiful cultural program enriched the atmosphere. Miss Hasmig Kavagian performed accompanied by Miss Silva Zavzavajian on the piano. Mr. Vartkes Kupelian recited the poem "Armenia" by A. Aharonian.

Four members of the Montreal community, distinguished by many years of service received special Certificates of Merit. They were: Mr. Toros Dimitian, Mr. Levon Der Asadourian, Mr. Hagop Piligian and Mr. Hagop Bastermajian. Archpriest Vahrich Shirinian also received an award for his 35 years of dedicated services in the Armenian Church.

Artist Arman Tatosian of Montreal donated one of his paintings to the Armenian Prelacy on the occasion of the 1988 NRA.

Archbishop M. Ashjian was invited to address the guests. In his message he expressed special thanks to the Armenian community of Montreal, the pastor and the BOT of Sourp Hagop Church and all those who worked hard to organize the 1988 NRA. He then, spoke of the visit to Sourp Hagop School and the pride that it instilled in the visitors. We should all think more seriously about the need to establish Armenian Day Schools in our North American communities, he said.

The Prelate also referred to the main decisions reached during the deliberations of the NRA and thanked those community members and Archpriest Shrinian who had received awards. He also thanked Archpriest Moushegh Der Kaloustian and Rev. A Ishkhanian for their long years of dedicated service as pastors of their communities.

As is customary every year, the Prelate then introduced, the Man of the Year: The Armenian of Karabagh or the Karabaghtsi.

He reminded the guests of the courage and the patriotism of the people of Karabagh, and stressed the fact that after the public protests in Karabagh and Armenia, the status quo has changed, and things can never go back to where they stood before.

How touching it was to see that thousands of Karabaghtsis rediscovered their Christian roots as they came to Holy Etchmiadzin to be baptized.

The Karabaghtsi proved to be the cement that unified Armenians from Yerevan to North America, as one people with one dream, and one republic.

Tears of pride could be seen in the eyes of many guests. Songs of Karabagh were sung as the tables were covered with red and black tulips. Special post cards that announced the Karabaghtsi as the Man of the Year were distributed to all the guests.

The banquet ended with Archbishop Ashjian's prayers.

THE CONFERENCE OF THE NATIONAL ASSOCIATION OF LADIES' GUILDS

Parallel with the NRA, the National Association of the Ladies' guilds held its Annual Conference with 32 delegates and six guests participating.

Yeretgin Arpine Shrikian chaired the meetings and Mrs. Beverly Papazian acted as Secretary, assisted by Mrs. Mariam Narigian.

Two lectures took place during the conference. Archpriest Dr. Gorun Shrikian spoke on "Abortion in the modern society", and Rev. Khoren Habeshian on "Cremation".

The agenda of the conference included topics such as; spreading the Bible among the youth, and church membership drives.

A new executive was elected. Mrs. Betty Sadjian and Miss Nartouhi Selverian were re-elected. Mrs. Vergin Marashian was elected as a new member. The other members are Oski Ornazian and Alice Kachadourian.

PRELACY COUNCILS

Archbishop Mesrob Ashjian
Prelate

RELIGIOUS COUNCIL

Very Rev. Khajag Hagopian
Archpriest Moushegh Der Kaloustian
Rev. Arshag Daghljan

EXECUTIVE COUNCIL

Mr. Nerses Chitjian
Mr. Harry Dombalagian
Mr. Nazareth Emlikian
Dr. Roubik Kachigian
Mr. Onnic Marashian
Mr. Richard Sarajian

THE AWARD RECIPIENTS



Mr. Toros Dimitian



Mr. Hagop Piligian



Mr. Hagop Pasternadjian



Mr. Levon Der Assadourian

ANOOSHIG VARTAN

(Cont. from page 2)

"This," he said, "is my portion of our family's history. When I die my son will continue to write and add his story."

In brief, his ancestors had migrated from Armenia to Ireland; from there to the United States of America. Later, during the war of 1812, the family, being royalists, migrated North and settled in Toronto.

You see, Vartan, for some people the family story is that valuable.

On May fifteen, hundreds of Armenians witnessed the completion of the ceremonies in the Sourp Hagop church when the twenty second generation, Zohrab Sargavak, became Der Hrant Yeretjian to serve the Armenian Apostolic church, not in Sassoon but in North America. Regardless of the geographic location, the family's history will continue. All of us congratulated him and prayed for him. He might be luckier than his ancestors in some respects, but still to carry on the family tradition, to become a "Good Shepherd" in this contaminated world; to serve the church and his people in this troublesome era, he certainly needs everybody's good wishes and prayers including yours and those of

Your loving,
Eugenie Horkoor

**ՔԱՀԱՆԱՅԱԿԱՆ
ՁԵՌՆԱԴՐՈՒԹԻՒՆ ԵՒ
ՕԾՈՒՄ
ՄՈՆԹՐԵԱԼԻ ՄԷՋ**

Հեղինակ է Մոնթրեալի հայուհիները, իր Ս. Յակոբ եկեղեցիով, հայ կեդրոնէն ներս գործող մարմիններով եւ ամէնօրեայ վարժարանով:

Հեղինակ է տրոփող զգալի է յատկապէս Մայիսեան այս շքեղ օրերուն, Համազգայինի, Հայաստանի Հանրապետութեան, Գանատահայութեան 100-ամեակի նուիրուած տարեդարձներու, հանդիսութիւններու եւ իրադարձութեանց տօնական մթնոլորտին մէջ:

Մրախճանական ընդհանուր այս ցնծութեան կուգային աւելնալու եւ իրենց խոհական երանգը բերելու Հիւսիսային Ամերիկայի Արեւելեան Թեմի եւ Գանատայի Հայց. Առաք. եկեղեցւոյ Հոգեւորականաց Համագումարն ու Ազգային Երեսփոխանական Ժողովը, որոնք որոշումներ կայացուցին, այս շրջանի մեր ազգային կեանքը շահագործող այժմեական հարցերու շուրջ:

Անշուշտ այս բոլոր նախաձեռնութիւնները, համագումարներն ու խորհրդաժողովները, որպէս գործունէութիւն, որպէս արդիւնալից իրագործում իրենց թարգմանութիւնը պէտք է գտնեն հայ կեանքի իրականութեան մէջ:

Եւ իսկապէս ալ, Ազգ. Երեսփոխանական Ժողովի շարժումներին, Մայիս 14-ի եւ 15-ի ընթացքին, մարդակերտումի այդ ազգային ճիգն ու ակնկալութիւնը կենսայորդ ու շոշափելի իրականութիւն կը դառնային, երբ հայ ժողովուրդի եւ Հայց. եկեղեցւոյ ծառայութեան կ'ընծայաբերուէր երիտասարդ ու խոստմնալից նոր ուժ մը՝ Պօղոս Առաքելի բառերով «Նոր մարդ» մը՝ Բարեշնորհ Զոհրապ Սարկաւազ Երեցեանը:

Զոհրապ հարազատ զաւակն է մեր պապեանական Տարօն աշխարհի աւանդապահ ու հաւատաւոր գերդաստաններէն մէկուն, որ հայութեան ու Հայց. եկեղեցւոյ ընծայաբերած է քսանմէկ ֆահանսներու պատկառելի շարք մը, սնած ու հոգեպէս դաստիարակուած իր հօր՝ Հոգեւոր Ս. Երուանդ Քհնյ. Երեցեանի ազգամարմունջը շունչին տակ, հասակ նետած նախ Սուրբ Գամիշի քաղաքի Ս. Յակոբ եկեղեցւոյ մէջ, ապա Լիբանանի Էլ-Շիբիէ թաղամասի Ս. Յակոբ եւ աւելի ուշ Գանատայի Մոնթրեալ քաղաքի Ս. Յակոբ եկեղեցիներուն մէջ, եւ տարօրինակ գուգադիպութեամբ մը, իր քահանայական առաջին ծառայական դաշտը պիտի հանդիսանայ Ռէյսի Ս. Յակոբ եկեղեցին, կարծէք մեր հայրենիքի անկապտելի խորհրդանիշ՝ վեհաշուք Մասիսի մեծ ուխտաւորը՝ Երանելի Ս. Յակոբը, մշտաբերուն ներկայութիւն մը եւ հոգածու առաջնորդ մը եղած է եւ կը շարունակէ ըլլալ անոր կեանքի ոլորապտոյտ ընթացքին վրայ:

Շարք Մայիս 14: Օրը կ'իրիկանայ, ու կոչնակի կանչին հետ, կ'սկսի կիրամուտքի խնկաթաթաւ ու զուարթալոյս արարողութիւն:

Ուրիշ կիրամուտքի տարբեր, աւելի հոգեխոռով, աւելի երկիւղած ու հաւատաւոր վերապայտում մը կայ ճենճերող մոմերուն հետ արձագանգող բառերուն ու շեշտերուն մէջ:

Կոչումի պահն է՝ եւ եկեղեցւոյ գաւիթին մէջ ծնկաչոք ընծայեալը իր խարտաւիլակին Գերայ. Տ. Խաժակ Մ. Վրդ. Յակոբեանին, ինչպէս եւ ընկերակից, հոգեւորականներուն Գերայ. Տ. Անուշաւան Մ. Վրդ. Դանիէլեանի, Արժ. Տ. Ասողիկ Ա. Քհնյ. Գրլըճեանի եւ Տ. Մուշեղ Ա. Քհնյ. Տէր Գալուստեանի առաջնորդութեամբ եւ «Նայեա ի մեզ» շարականի երգեցողութեամբ կը յառջանայ դէպի ձեռնադրիչը՝ Թեմիս բարեխնամ առաջնորդ՝ Բարձր. Տ. Մեսրոպ Ս. Արք. Աշճեանը՝ որ կը հրահանգէ «Հրամայեալ է քեզ ի Տեառնէ խօսել»: Եւ խարտաւիլակ հայր սուրբը կը ներկայացնէ ընծայեալը ըսելով՝ «Հայր սուրբ, խնդրէ ի քէն մայրս մեր սուրբ եկեղեցի, զի ձեռնադրեսցես զՁոհրապ սարկաւազս՝ զոր ընծայէ քեզ, յաստիճան քահանայութեան»: Այո, կը վկայէ հայր սուրբը, ան իր կամքով եւ յօժարութեամբ կուգայ այս ընծայաբերումին, առաջնորդուելով Քրիստոսի սիրով, ան իր խաչը վերցուցած կը հետեւի Քրիստոսի:

Հարցաքննութիւնը կը շարունակուի եւ կարգաւ կ'ըստուգուին ընծայեալին կրօնական գիտելիքները, ծառայական պատրաստակամութիւնը, զոհաբերութեան ոգին, ուղղափառ դասնութիւնը, հրաժարումը հերձուածողներէն եւ հետեւողութիւնը եկեղեցւոյ սրբազան հայրերուն:

Կոչման արարողութեան աւարտին, ընծայեալը հանդիսաւոր կերպով կ'արտասանէ Հայց. եկեղեցւոյ հաւատոյ դասնութիւնը եւ սրբազան հայրը «Պահպանիչով» կ'արձակէ հաւատացեալները ի խաղաղութիւն:

Յաջորդ առաւօտ, Կիրակի 15 Մայիսին, հաւատացեալները հետաքրքիր ու խանդավառ կը շտապեն եկեղեցի:

Ընծայեալը հոն է, խորանին դիմաց, ինքնամոփոփ եւ աղօթամարմունջ: Եկեղեցւոյ զանգերուն զօղանջը կ'աւետէ Ս. Պատարագի սկիզբը: «Սորհուրդ



His Holiness Catholicos Karekin II is greeted warmly by His Majesty King Hussein of Jordan, during His recent visit to Amman, Jordan. During His four day visit, His Holiness met with the king and high ranking officials to discuss many important issues related to peace efforts in the Middle East and particularly in Lebanon.

խորին»:

Պատարագի Առաջնորդ սրբազան հայրը, հանդիսաւոր թափօրով մուտք կը գործէ եկեղեցի եւ Ս. Պատարագի արարողութիւնը ընթացք կ'առնէ:

«Զի ողորմած եւ մարդասէր ես» աղօթքի վերջաւորութեան կ'սկսի ձեռնադրութեան իսկապէս հոգեխոռով եւ վերացնող արարողութիւնը:

Ընծայեալը ծնրաբայլ կը բարձրանայ վեր խորանի աստիճաններով, ու ծնկաչոք կանգ կ'առնէ ձեռնադրիչ սրբազանին առջեւ: Յատուկ աղօթքներուն ընթացքումներէն ետք, ընծայեալը կը դառնայ դէպի ժողովուրդը. եկած է հրաժարման պահը, եւ ան բազուկները վեր, ձեռքերը ակնաջներուն ետին դէպի Արեւմուտք դարձած կը հրաժարի աշխարհի փառքերէն, տենչերէն եւ նախընտրութիւններէն, մինչ խորանէն կ'երգուի՝ «Աստուածային եւ երկնաւոր շնորհ...» խնդրելով Աստուածային շնորհներուն հեղումը ընծայեալին վրայ: Սրբազան հայրը հանդիսաւորապէս իր ձեռքը կը դնէ անոր գլխուն ըսելով՝ «Ես դնեմ զձեռս ի վերայ սորա եւ դուք ամենեքեան աղօթս արարէք», եւ շարունակելով աղօթքները կը խնդրէ Աստուծմէ, որ անասան պահէ ընծայեալին քահանայական առաքելութիւնը, շնորհելով անոր զգաստ սիրտ, որպէսզի ընթանայ արդարութեան ճանապարհէն, եւ իբրեւ խորհրդանիշ Քրիստոսի լուծին, ուրաքը գոր մինչ այդ ընծայեալը իր ուսին կը կրէր, կը դրուի անոր վզին: Հոս ժամանակաւորապէս կանգ կ'առնէ ձեռնադրութիւնը եւ կը շարունակուի Ս. Պատարագը մինչեւ «Ողջոյնի» պահը, երբ վերստին ընծայեալը կը ներկայանայ սրբազան հօր եւ ձեռնադրութիւնը կը շարունակուի: Դպիրները կ'եղանակեն «Աստուած մեծ» աղերսը, որուն աւարտին ձեռնադրիչ սրբազանը աղօթասաց մաղթանքներով ընծայեալին կը շնորհէ փիլոնը, սաղաւարտը, շուրջառը եւ գօտին, որպէս խորհրդանիշ քահանայական իշխանութեան:

«Առաքելոյ աղաւնոյ ...» կը հնչէ սրբազանին ձայնը: Հասած է գերազոյն պահը: Բոլորին ակնարկները քամուած են խորանին: Քար լուծութեան մէջ եռացող սպասում մը կայ ...:

MOTHER OF THE YEAR



Mrs. Mayranoush Melkonian 1988 "Mother of the Year"

This year, Mrs. Mayranoush Melkonian of New York was selected as the 1988 Mother of the Year by the Prelacy.

As it is customary every year, the Mother of the year was announced during the Prelacy Ladies' Guild Mother's Day Luncheon. Mrs. Melkonian is a "Vanetsi" Mamig, whose life-long hardships after exile included an early marriage at 16, deportation from Van to Armenia, to Iran and finally arrival in the U.S.A. Representing the Prelacy Ladies' Guild, Mrs. Suzanne Hagopian presented Mrs. Melkonian with a commemorative plaque, and Mrs. A. Halvajian presented the Armenian version of Henry Verneuil's autobiography, "Mayrig."

«Օրհնեսցի օծեցի եւ սրբեսցի զճակատ Տէր Հրանդ քահանայիս»: Տէր Հրանդ. «Յիշատակն արդարոց օրհնութեամբ եղիցի ...»:

Ս. Պատարագի աւարտին, խորանին առջեւ կանգնած է Տէր Հրանդ նորած քահանան, նոր հորիզոնի մը խորհուրդներուն մէջ, մինչ հաւատացելոց բազմութիւնը երկիւղածութեամբ եւ անհուն ուրախութեամբ կուգայ անոր աջն առնելու իր անդրանիկ օրհնութիւնը:

Տէր Հրանդ, թող Տէր Աստուած զօրացնէ ու առաջնորդէ քայլերդ, որ լոյս ջամբես ճանապարհիդ վրայ հաւատացեալներու հօտին:

ԹՂԹԱԿԻՑ

THE LAND AND CULTURE ORGANIZATION, INC.
and the
INTERNATIONAL U.S. COMMITTEE ON MONUMENTS AND SITES
cordially invite you to join them in an
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celebrating the establishment of
THE LAND AND CULTURE ORGANIZATION
IN THE UNITED STATES
SATURDAY, JULY 9, 1988
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Cocktails: 6:30 p.m. Buffet Dinner: 7:30 p.m.
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or contact
Edele Hovnanian (201) 341-2785; Kevork Khrimian (718) 424-3758;
Kathryn Manuelian (212) 737-1968; Harout Topsacalian (718) 459-3574