

Please return.



Հրատարակութիւն Ամերիկահայոց Արեւելեան Թեմի Ազգային Առաջնորդարանի
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EDITORIAL

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

1 Corinthians, Chapter 9, Verse 24

As we go to press with the final 1988 issue of Outreach we are confronted with many thoughts of the past year and of the many challenges facing us in the years ahead.

The coming of a new year is a natural time to us to take inventory about ourselves individually and as a community. How have we faced the many challenges facing? Have we been "runner in the race," as the Apostle Paul wrote in his first letter to the Corinthians? Or have we preferred to sit on the sidelines as an observer?

For Armenians the past year has been extraordinary. We saw headlines day after day in the major newspapers about the events in Armenia. Our brothers and sisters are in our minds and our hearts constantly and we must do whatever is within our power, and beyond, to show them and the world our concern for their well-being.

In order to face the many challenges before us it is important for us to be a healthy and vibrant church and community. In this respect the beginning of a new year is an appropriate time to ask if we have all done our share in strengthening our community, and in communicating the church's word.

We can look with satisfaction at our growing community. New churches are being built. Older churches are being renovated. Our Armenian day schools are growing and receiving wider community support. Three deacons were recently ordained in Philadelphia and there seems to be a growing interest toward entering the priesthood. A very successful youth seminar took place and our Sunday Schools are growing.

Overseas we were able to collect a sizeable amount to help the schools in Lebanon in their time of need. We are continuing our aid to refugees in many parts of the world. We are blessed to be citizens of the United States where we can participate and enjoy the freedom to pursue our dreams. We must be prepared to share our good fortune with the more unfortunate inhabitants of this world.

However, in spite of all the activity, there are still many areas where we must do better. We were, for example, disappointed with the inadequate participation at the Board of Trustees Seminar. And we are aware that there are still many people — young people in particular — to whom we have not reached out successfully. We must find the proper ways to make them active participants into the life of the Church, for as Paul wrote to the citizens of Corinth, you must run in the race in order to receive the prize.

As we prepare to usher in the year 1989 and celebrate the birth of our Lord Jesus Christ, we wish all of you happiness and contentment. We pray that the Spirit of Christmas, the Joy of Christmas, and the Soul of Christmas be with you always.



Տեսարան մը ձեռնադրութեան արարողութենէն

HISTORIC DAYS IN CHICAGO
OFFICIAL RECEPTION OF THE NEW MURON
AND CONSECRATION OF THE CROSSES

While the whole country was heading for the polls on Tuesday Morning, Nov. 8, 1988, a small group of Armenians led by His Eminence Archbishop Mesrob Ashjian and the Pastor, Rev. Sumpad Der Meksian, gathered in the courtyard of the All Saints Armenian Church in Chicago, witnessed a unique event — the raising of the great cross on top of the dome. A crane lifted and easily placed the several thousand pounds heavy cone on top of the church edifice, giving the finishing touches, so to speak, of the construction of a new Armenian church.

All present felt that after some 20 years of endeavor, fundraising, hopes and frustrations and months of joy and exhilaration, the church was being completed — the style dome was brightly shining against the blue sky of Chicago.

The Prelate, Archbishop Mesrob Ashjian, arrived in Chicago Sunday morning and presided over the religious ceremonies. He presented the newly consecrated Holy Muron that he brought with him from Antelias to the congregation, and consecrated the crosses of the dome and the belfry of the church with the new Muron. The Divine Liturgy was celebrated by the pastor of the Church, Archpriest Der Meksian, and the requiem service was offered for the repose of the souls of all who had served the All Saints Church in the past forty-five years.

After the Divine Liturgy, the Archbishop received from the hands of Rev. Herand Yertzian the Holy Muron which was placed in a silver dove. After canonical prayers and the chanting of hymns, the Srpazan poured the new Muron and consecrated the water which was later distributed to the faithful. This blessing of water with the new Holy Muron is an age-old tradition and it was reinstated recently. Later the Prelate, using the new Muron, consecrated the two crosses that were to be placed on the dome and the belfry of the church.

The Prelate then delivered his sermon, speaking of the Holy Muron as the symbol of unity and continuity, and expressed his joy for the fact that through a beautiful coincidence the crosses of the new church were anointed with new Muron. He spoke of the meaning of holy cross and how the Armenians understood the cross. He then invited the congregation to pray and to work together under the sign of the holy cross and the blessing of the Holy Muron.

After the religious ceremony, hundreds of people shared in the madagh offered by the Ladies Guild of All Saints Church. It was an unforgettable day and all present were filled with happiness, hope and anticipation that very soon the new All Saints Church



A dramatic moment! The cone of the dome is being placed by a huge crane.



Archbishop Ashjian blesses the congregation with the newly consecrated cross of the Altar.

of Chicago, built through the efforts of the community and designed by Architect Zohrab Tazian, will be completed for the glory of God Almighty.

ԴՊՐԱՑ ԵՒ ՍԱՐԿԱՒԱԳԱՑ ԶԵՌՆԱԴՐՈՒԹԻՒՆ
ՖԻԼԱՏԵԼՆՈՅ Ս. ԳՐԻԳՈՐ ԼՈՒՍԱՒՈՐԻՉ ԵԿԵՂԵՑՈՅ ՄԷՋ

Կիրակի, 27 Նոյեմբեր 1988, Ֆիլատելֆիոյ Ս. Գրիգոր Լուսաւորիչ եկեղեցւոյ մէջ տեղի ունեցաւ Զեռնադրութիւն երկու դպիրներու եւ երեք սարկաւազներու, ձեռամբ թեմի բարեջան Առաջնորդ Բարձր Տ. Մեսրոպ Ս. Արքեպս. Աշճեանի, առնթերակայութեամբ եկեղեցւոյ Հովիւ Արժայ Տ. Արսէն Աւագ ԲՏՆՅ. Յակոբեանի, Բարեշնորհ Սարգիս Աւագ Սրկ. Զարդարեանի եւ Նազարէթ Աւագ Սրկ. Նազարեանի: Օրուան պատարագին ու իարտատիւակն էր Հոգչ. Տ. Անուշաւան Մ. Վրդ. Դանիէլեան: Հաւատացեալ ժողովուրդը առաւօտ կանուխ փութացած էր ներկայ ըլլալու հոգեպարար արարողութեան եւ վկայելու երիտասարդ ընծայեալներու բաժանաւորութեան: Թափօրէն անմիջապէս ետք Բարձր Տ. Մեսրոպ Արքեպս. Աւանդատունէն առաջնորդուեցաւ Դաս եւ ինկարկելէ ետք ներկայ հաւատացեալները բազմեցաւ Դասի Ատեանը: Ծանթ Գազանճեան եւ Վարդան Գարագէշեան ծունկի եկան Սրբազան Հօր առջեւ, որ կանոնական աղօթքներէ ետք, ի նշան անոնց աշխարհիկ ցանկութիւններէ հրաժարման, խաչածե կտրեց մագերը եւ տուաւ Սաղմոսերգուի եւ Աւելածուի պաշտօնները: Ապա յաջորդաբար անոնք ստացան Դպրութեան չորս Աստիճանները. — Դոնապանութիւն՝ որով իշխանութիւն տրուեցաւ եկեղեցւոյ դուռը բանալու: Ընթերցողութիւն՝ Հին ու Նոր Կտակարաններու գրքերն ու թուղթերը կարդալու: Զահրնկալութիւն՝ եկեղեցւոյ մոմերը վառելու եւ պատարագի զինիին բաժակը լեցնելու: Յետ Զեռնադրութեան Սրբազան Հայրը ուրար կրելու իշխանութիւն տուաւ Վարդան Գարագէշեանին: Դպրաց Զեռնադրութենէն վերջ, Սրբազան Հայրը Կրասարկաւազի Աստիճան շնորհեց Ծանթ Գազան- (Շար. էջ 2)

ճանին, Յարութիւն Գազանճեանին եւ Յովսէփ Կարապետեանին՝ իշխանութիւն տալով անոնց Ս. Պատարագի քահանայի զգեստը, Սկիհը, Մաղզման, Գործուրան (ծածկոց) եւ խորհրդատեարը Պատարագիչին ներկայացնելու:

Պատարագը շարունակուեցաւ մինչեւ Վերաբերում: «Ողջոյն»էն առաջ երեք Կիսասարկաւազներ եկան ի կանգնելու Ատեան եւ Արսէն Ա. քհնյ. Յակոբեանը ծուռնը գտնուեց անոր հետ: Որքան յուզիչ էր պահը: Օրհնութեան պէս տեղացող դուրսի անձրեւի կաթիլներուն նման հաւատացեալներու աչքերէն յորգողաւ կը հոսէր ուրախութեան արցունքները, ի տես կորովի երիտասարդներուն, որոնք կ'ուխտէին կեանքի փշոտ արահետներէն ծնկազոք՝ խաչի զօրութեամբ բարձրանալ առ Աստուած:

Խարտատուիակ Հայր Սուրբը հաւատացեալներու անունով խնդրեց Առաջնորդ Սրբազան Հօրմէ որպէսզի Սարկաւազութեան Ատեան շնորհէ երեք Կիսասարկաւազներուն: Թեկնածուներու արժանաւորութիւնը հաստատելէ ետք Սրբազան Հայրը աղօթքով մը խնդրեց որ գանոնք արժանացնէ իր Սուրբ Սեղանին սպասարկելու:

Հասած էր պահը աշխարհէ հրաժարման: Ընծայեալները դէպի ժողովուրդ դարձան, ծնկազոք, ձեռքերին ականջներուն ետեւ դրած: Սրբազան Հայրը երեքս երգեց «Աստուածային եւ երկնաւոր շնորհ» որ միշտ լնու զպէտոյ սրբոյ սպասարկութեան առաքելական եկեղեցւոյ, կոչէ զՇանթ, զՅարութիւն եւ Յովսէփ ի զպրութենէ ի սարկաւազութիւն...», իսկ զպիւրները յանուն ժողովուրդիան եղանակեցին «Արժանի են»:

«Աստուածային» երգէն վերջ Սրբազան Հայրը իր ձեռքերը դրաւ ընծայեալներուն վրայ, եւ Մաշտոցի ցուցմունքին համաձայն հրաւիրեց ներկայ եկեղեցականները որ իրենք եւս իրենց ձեռքերը դնեն Նորընծաներու ուսերուն: Ապա Կանոնական աղօթքներէ եւ շարականներէ վերջ Զեռնադրիչ Սրբազանը անոնց առաւ իշխանութիւն յընթացս Ս. Պատարագի Ս. Սեղանին սպասարկելու, Աւետարան կարդալու եւ խնայելու:

«Պահպանիչ»էն ետք Սրբազան Հայրը յաւուր պատշաճի բարոզեց, անհրաժեշտ թելադրութիւնները բրաւ Նորընծայ Սարկաւազներուն եւ իր ուրախութիւնը յայտնեց Ֆիլատելֆիոյ Ս. Գրիգոր Լուսաւորիչ եկեղեցւոյ համայնքին որ կ'օժտուի երեք երիտասարդներու ծառայութեամբ:

Ողջոյնէն ետք Նորընծաները ստանձնեցին իրենց պարտականութիւնները: Շանթ Աւագ Սրկ. Գազանճեան եւ ուրախակիր Վարդան Գարագէտեան զոյգ ըուրվառով, իսկ Յարութիւն եւ Յովսէփ Սարկաւազները իրենց երգեցողութեամբ առաւել եւս շքեղացուցին եւ պայծառացուցին Ս. Պատարագը:

Յաւարտ Ս. Պատարագի եկեղեցւոյ Հովիւր, Հոգաբարձութիւնը եւ Տիկնաց Միութիւնը ճաշկերոյթ տուին ի պատիւ Անուշաւան Մ. Վրդ. Դանիէլեանին, «Մայրազոյն Վարդապետ» աստիճանի ստացման առթիւ, որ տեղի ունեցած էր Կիրակի Մայիս 1, 1988-ին՝ Նիւ Ճրքի (Ռիճֆրիտ) Ս. Վարդանանց եկեղեցւոյ մէջ: Հայր Սուրբը 1984-87 տարիներուն իր ուսման կողքին ծառայած էր Ֆիլատելֆիոյ մէջ եւ այս ուրախ առիթով Գաղութիւնը իր խնդակցութիւնն ու գնահատանքը կը յայտնէր:

Սրբազան Հօր աղօթքէն ետք Կիրակնորեայ զպընցի աշակերտները երգեցին «Սուրբ Աստուած» եւ անզերէնով կրօնական երգեր: Ընդհանուր խօսք առին եկեղեցւոյ հոգեւոր հովիւ Արժագ. Տ. Արսէն Ա. քհնյ. Յակոբեան, հոգաբարձութեան կողմէ Տիար Ռիչարտ Սէլվէրեան, որոնք զրուստեցին Հայր սուրբին եռամեայ ծառայութիւնը գաղութէն ներս եւ ի նշան երախտագիտութեան ներկայացուցին իրենց նուէրը: Ապա յանուն Ազգ. Վարչութեան խօսք առաւ Տիար Նազարէթ Էմիլիբեան, որ գնահատեց Հայր Սուրբին գործունէութիւնը Ֆիլատելֆիոյ գաղութի կողքին, նաեւ այլ փոքր համայնքներու մէջ, ուր պարբերաբար կ'առաքուէր Սրբազան Հօր կողմէ: Պրն. Էմիլիբեան

OUTREACH

Archbishop Mesrob Ashjian
Prelate
Mardo Soghomian - Editor

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BOARD OF TRUSTEES SEMINAR

EDITORIAL NOTE

St. Stephen's Church of Watertown hosted the New England Regional Seminar for Boards of Trustees, NRA Delegates, Ladies' Guilds and affiliated organizations on Saturday Nov. 12, 1988. This was followed by the Mid-Atlantic Regional Seminar held Sat. Nov. 19 at St. Gregory's Church in Phila.

Mr. Michael Najarian prepared the case studies for discussion and moderated the Seminar in Watertown. Mr. Nazareth Emlikian was Moderator for the Seminar in Philadelphia.

Both Seminars were well attended and successful. Success would have been more complete if all the churches in their regions had participated. We regret this absence and hope that further Seminars will have 100% attendance.

The Mid-West Seminar which was planned for Nov. 5th was canceled. This unfortunate cancellation was due to a lack of participation in that region.

We believe these Seminars are useful and necessary to improve service and performance at all levels.

A Board of Trustees Seminar sponsored by the Armenian Prelacy took place on Saturday, November 12, 1988 at St. Stephen's Armenian Apostolic Church, Watertown, MA. The seminar, whose theme was "Growth of the Local Church" was one of three regional seminars being organized and sponsored by the Prelacy this year. Approximately 50 people from various communities throughout New England and upstate New York attended this seminar. Pastors, Board members, as well as members of Ladies' Guilds, Men's Clubs and Couples' Clubs, Sunday School teachers, and students were specifically invited to attend this and the other seminars.

The seminar was opened by His Eminence Archbishop Mesrob Ashjian, Prelate of the Armenian Apostolic Church of America, who read from the First Epistle of St. Paul to the Corinthians (9:15-23). Commenting on the passage, Surpazan Hayr said that St. Paul's method of ministry was "to be like those to whom he preached, in order to know how to preach to them." He also remarked that St. Paul showed an openness of heart and mind to his flock and, relating it to our time, said that the Church today — Pastor, Board and congregation — must be open to the needs of others.

Mr. Nerses Chitjian, Chairman of the Prelacy Executive Council, then expressed his wishes for a successful seminar, emphasizing the fact that these types of seminars are for the benefit of the local church because the Prelacy is only as strong as its local churches.

Rev. Archpriest Torkom Hagopian, Pastor of the host church, and Mrs. Garbis Zerdelian, Vice Chairman of its Board, both welcomed the seminar participants and expressed wishes for a successful seminar.

The next speaker, Mr. Michael Najarian, who was also the seminar moderator, offered a brief explanation of the seminar concept and then introduced the keynote speaker, Rev. Paul Bench, currently the In-

terim Pastor of First Presbyterian Church of Bellefonte, PA. and an active participant and leader in the Evangelism Program of the United Presbyterian Church, U.S.A. Aside from the many workshops he has led for the Presbyterian Church, the Christian Church (Disciples of Christ) and numerous individual churches on Evangelism, Rev. Bench has also led workshops in listening skills, Christian Education and stewardship.

In his keynote address, Rev. Bench spoke on the theme, "Reactivating Inactive Church Members." This well-researched, thought-provoking and very well presented speech addressed itself to ways in which active church members with regular attendance and involvement in church organizations can suddenly or over a period of time, become inactive, with almost no church attendance or community involvement. Rev. Bench attributed the process of becoming an inactive member to a series of anxiety crises which, when not addressed by the church leadership, both clerical and lay, could lead to total separation from the church. A number of ways to stem the tide of inactivity among church members by the Pastor and Board of Trustees was presented, which, if followed in local churches, could reactivate a large percentage of inactive members.



Rev. Paul Bench, the keynote speaker of the Board of Trustees Seminar

After the keynote address, the seminar participants were divided into four groups to discuss two hypothetical case studies prepared by the moderator, Mr. Najarian. These interesting, well written studies of fictitious circumstances allowed seminar participants to "open up" and discuss some of the major problems facing our church today such as inactive membership, faithlessness, assimilation, the loss of our youth, the use of the Armenian language in church services, and the importance of Christian education.



A group of seminar participants discussing the case studies

After a delicious lunch prepared and served by the church's Ladies' Guild, a representative for each of the study group presented the opinions and viewpoints of that group. This also presented an opportunity for more fruitful discussion on the problems presented in the case studies.

Mr. Nazareth Emlikian, Treasurer of the Prelacy's Executive Council, made a presentation of current Prelacy goals and activities for the 1988-89 year in the field of Christian and Armenian education. Mr. Emlikian also listed several Prelacy programs and activities that are scheduled to take place in the future such as Art Exhibits, Galas, Concerts, Anniversary Observances and Lecture series. He also spoke about the two important issues of interdiocesan unity negotiations and the situation concerning Karabagh.

Mr. Onnik Petrossian, another member of the Prelacy Executive Council, presented a document for

(Cont. page 3)

YOUNG ADULT RETREAT IN APOLI, PA.

"Paree Yegak!" he said with a French accent as the Belgium-born Catholic priest greeted us at the Abbey. Father Gy was his name. The Daylesford Abbey in Paoli, Pa. was the place and November 18-20 was the weekend when participants from as far as Racine, Wisconsin came to be spiritually fortified.

The Daylesford Abbey is home to a community of Norbertine priests, brothers and seminarians. The Order, in existence since the 12th Century, has always seen "hospitality" as part of its ministry to the Lord and His people. Although a Retreat House, this extraordinary place felt more like home.

The previous Retreat saw many of our participants begin their journey at the place where Christ completed his earthly mission — at the cross. The journey continues. This year, our Young Adults learned the "Essentials of Discipleship". Aghavni Bashian covered the characteristics, the rewards and the hindrances of being an open and teachable learner — disciple. Ways to develop christian character and maturity in our walk with God were sought and found through an indepth Bible Study led by John Bashian.

Periods of quiet time, inner reflection and meditation on God's Word empowered us all to retreat from worldly distractions. As participant Dr. Ed Sanossian said, "I enjoyed the Retreat because it allowed me to leave my hectic schedule of constant deadlines and devote and commit myself to Christ, my best friend".

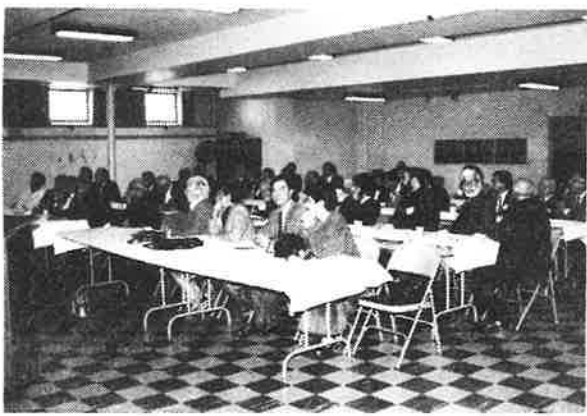
The film, *Gold Through the Fire* was viewed as an effective reinforcement of the 'Discipleship' message. The story concerns a young man called Peter who makes a daring escape out of the Soviet Union, freeing him from the religious persecution that still imprisons his family. Peter fulfills his dream of living in the United States and begins the amusing struggle of adapting to the life style of his new American family.

Peter learns some tough lessons about being a Christian in America when he experiences persecution instead of freedom at his new high school. Although Peter perseveres in his faith, he still faces a battle even more dangerous than the trials he experienced in Russia. The movie reinforced the message Archdeacon Aram Stepanian gave on counting the "Personal Cost of Discipleship". In his session he stressed that everything costs something. What Jesus did for us cost Him His life. We know that to accept Christ is free, but to follow him involves a cost in living out the chris-

BOARD OF TRUSTEES SEMINAR

(Cont. from page 2)

use by Boards of Trustees, entitled "Rules and Procedures Guidelines" which would help to make the running of meetings and other aspects of Board duties more uniform throughout the Prelacy. These guidelines would be ready for the 1989 National Representative Assembly to be held May 23-27 in Chicago, IL.



The seminar participants

A third member of the Council, Mr. Richard Sarajian, spoke on the "Rights and Responsibilities of the Board of Trustees" stating that these rights and responsibilities were essentially a series of relationships such as those which exist between the Board and Der Hayr, the NRA Delegates, the Prelacy, church members, etc. Mr. Sarajian stressed that these and other relationships within the community must be strengthened and new relationships such as those with the youth strongly established.

After the closing remarks of Mr. Chitjian, Surpazan Hayr expressed his thanks to the participants for their attendance and to the host community for their hospitality. He emphasized that parishes must be open — open to new ideas and to the Prelacy and its programs and open to new members. This very fruitful seminar ended with Surpazan's blessing and the recitation by all the participants of the Lord's Prayer in Armenian.

tian life.

Fun times included decorating and filling the wall corner of the Conference Room with massive multi-colored balloons that reached as high as the ceiling. On the table sat a bouquet of freshly-cut flowers dressed in shades of autumn and surrounding the overflowing vase, were colorfully-wrapped prizes. On the floor sat a blow-up pool filled to the brim popcorn!! One could not help but smile, sensing the radiating warmth upon entering the Conference Room. In the midst of this glorious array of celebration, one also noticed the serene flickering glow of a single candle that came to be known as the 'Friendship Candle'. When the group first assembled, the candle was lit and remained lit throughout the length of the weekend. It served as a reminder of the warm friendships made while together.

1988 marks the 1000-year Anniversary of the Cathedral of Ani. Participants enjoyed a slide presentation of the Ani Millenium, depicting the history behind this architectural masterpiece that symbolized the glory of Ani — Capital of Armenia.



A view of the youth praying and singing together

On Saturday, preceding the Vespers, Hayr Anoushavan Tanielian sealed the entire weekend with an inspirational and challenging message. Hayr Soorp encouraged us that as disciples of Christ, we are also called to selfLESSly serve others and to take example from Christ who is the greatest servant of all. After a moving Vesper Service in the Chapel the group celebrated their final evening together with skits, games, prizes, birthday cake and more popcorn!! Local resident, Asdghig Kazanjian, surprised us with homemade cheoreg, tel banir, paklava and fruit, her presence adding to the spontaneity and joy of the evening.

The festivities ended with the group forming a circle. Each was given a candle and as they received the light from the 'Friendship Candle', one by one — each affirmed the other in friendship and christian love. The 'Friendship Flame', now glowing in our hearts, was then extinguished — a moving sight.

Sunday morning Badarak was celebrated at St. Gregory the Illuminator in Philadelphia, after which the Ladies Guild served a delicious shish-ke-bab dinner as our parting meal together.

God's design for 'Discipleship' was revealed to each individual here at the Abbey. Lives were changed, enriched and empowered from on high. They were

NEGOTIATIONS RESUME BETWEEN THE PRELACY AND THE DIOCESE

Following a hiatus of several years, a meeting was held between the Prelacy AD-HOC Church Unity Committee and the Diocesan Unity Committee. The meeting took place at the Diocesan headquarters in New York, on Saturday, October 29, 1988. During the meeting, the Diocesan Unity Committee hosted a luncheon for those present.

Diocesan Unity Committee members who were present included Hon. John K. Najarian, Very Rev. Paren Avedikian, Very Rev. Haigazoun Melkonian, Messrs. Edward Chapian, Crosby Goshgarian and Zaven Kasparian. Present for the Prelacy AD-HOC Church Unity Committee were, Very Rev. Khajag Hagopian, Messrs. Nerses Chitjian, Nazareth Emlikian and Richard Sarajian.

The meeting opened with a prayer by Very Rev. Khajag Hagopian. Establishing the procedure for this and future meetings, it was agreed that the host committee would provide the chairman and present the agenda. A secretary to record the proceedings would come from the visiting committee. Accordingly, Judge John K. Najarian chaired the meeting and Mr. Richard Sarajian acted as secretary.

A cordial atmosphere prevailed as frank and open discussions were held on a number of topics which were of mutual interest and concern. Among the topics discussed were April 24th commemorations, solidari-

PRELACY COMMEMORATES ARMENIAN MONTH OF CULTURE

The month of October has been recognized as "The Month of Culture" in the Armenian Church calendar, commemorating the Holy Translators (Srpotz Tarkmanchatz) of the 5th century. A number of cultural and religious observations took place during this time, such as the celebration of the Divine Liturgy and presentation of lectures and bookfairs.

This year however, the St. Gregory of Datev Institute of the Armenian Prelacy and the Prelacy Ladies' Guild, celebrated the Armenian Cultural month in a more significant fashion, by presenting to our people the cultural heritage of the Golden Age.

Four lecturers, all experts on early Armenian history, were invited to enlighten our community regarding the Golden Age historians.

The first lecture of the series took place in the Vahakn and Hasmik Hovnanian Hall of the Prelacy, in the presence of His Eminence Archbishop Ashjian, Prelate. This unique event was opened with a brief ceremony which included the singing of the Hymn of the Holy Translators "Vork Zartaretzin," rendered by the Rev. Archpriest Moushegh Der Kaloustian, Rev. Asoghig Kelejian, Rev. Arshag Daghljan and Archdeacon Sevag Kendirjian. The hymn was followed by a reading from the Book of Proverbs by Archpriest A. Kelejian. Very Rev. Anoushavan Tanielian then welcomed the audience and introduced the lecturer Dr. Robert Thomson, a well known scholar in Armenian, Syriac and Oriental studies. Dr. Thomson presented "Agathangelos" the author of the history of early 4th century.

On Friday, November 4, Dr. Nina Garsoian, one of the best known scholars in Byzantine and Medieval Armenian history and the Director of the Center for Armenian studies at Columbia University, presented "Pavsdos Puzant," the author of mid 4th century history of Arsacid Dynasty.

On Sunday, November 13, Dr. Levon Avdoyan, a reference specialist for Classics and Byzantine Studies at the Library of Congress presented "Zenop Klag and Bishop Hovhan Mamigonian," the historians of the Great House of Daron.

On Friday, November 18, Dr. Peter Cowe, a professor of Armenian Studies at Columbia University, presented "Yeghishe" the author who recorded the battle of Vartanantz.

All the lectures were highly appreciated by the attendees who expressed the thought that such lecture series are imperative in their lives. The exploration of our history would indeed lead them to heightened consciousness and pride in the cultural treasures of their past.

We are happy to inform the public that on the occasion of the Great Lent, the St. Gregory of Datev Institute and Prelacy Ladies' Guild will sponsor a second Lecture Series, February 10 - March 17, 1989.

challenged to go now and do the same, reaching the nation with Jesus' uncompromising and unconditional love for it is "by this all men will know you are my disciples, if you love one another".

JOANNA BAGHSARIAN
Director of Christian Education
AREC



The participants at the most recent church unity meeting

ty for Karabagh and the unity guidelines which were approved in 1982 by both the Diocesan Assembly and the National Representative Assembly. Before adjourning, the next meeting date was set for December 10th at the Prelacy headquarters. The meeting ended with a positive attitude by the participants and a closing prayer by Very Rev. Paren Avedikian.

DIOCESAN UNITY COMMITTEE AND
PRELACY AD-HOC CHURCH UNITY COMMITTEE

Աղօթագրքեր կան հայ տուններուն մէջ որոնք ամէնօրեայ գործածութեամբ որպէս թուղթ եւ խաւաքարտ կը մաշին, այո, բայց որպէս ոգի եւ հաւատք անմաշ կը մնան: Գիրք մը, իմ կարծիքով, իր գոյութեան կատարելութեան եւ կամ նպատակի հարազատագոյն պահը կ'ապրի, երբ էջերու անկիւնները կը դալկանան, կը կոտորուին ու տեղ-տեղ էջեր կը զատուին պրակներէն:

Մաշած բայց չմաշուող աղօթագրքերը հայոց: Մեռնող բայց ծրող ցորենի հատիկներ: Հալող բայց լոյս բաշխող մոմեր:

Ծխականներէս մէկուն տունն եմ: Փոքր վիրաբուժական գործողութեան մը ետք իր պապին՝ ման շրջանը կ'անցնէ: Անուշ մայրիկ մըն է: Վերապրող մը: Էջ մը կը լեցնէ եղեռնէն ճողոպրած հայ որբերու գրքին մէջ: Գերեվարուած իր պապենական տան եւ ծննդավայրի յիշատակները կը լեցնեն այս այրի մայրիկին օրերը:

Կոկիկ եւ մաքուր իր հիւրասենեակին մէջ նստած անուշ-անուշ կը խօսինք երկուքս ալ հայերէնի կարօտ — ես առողջութեան մաղթանքներ կ'ընեմ եւ ինք շնորհակալութեան խօսքեր: Ու բնականօրէն կամաց-կամաց խօսակցութիւնը կ'երթայ դէպի «Երկիր»: Յիշատակները ջերմութեամբ կը հոսին մայրիկին վտիտ էութենէն, զիս ալ դարձնելով ուխտաւոր իր գիւղի մէն մի քարին, առուակին, ժամին, արմատներու:

Իր կողքին դրուած փսիսին մէջ, նամակներու եւ թերթիկներու տակ ծրարուած կը տեսնեմ թուղթէ կողքով հին գիրք մը, որուն էջերուն ղեղնաւուն գոյնը կ'ըսէր տեսողին որ հին գիրք մըն էր: Հետաքրքրուած կը վերցնեմ գիրքը եւ դեռ չբացած, կը նկատեմ որ մայրիկի գէմըրը կը պայծառանայ ու կ'ըսկսի պատմել:

— Այս աղօթագրքը, Տէր Հայր, մայրիկին էր տան գործերուն չսկսած, անիկա ամէն առաւօտ էջ մը կը կարդար այս գրքէն՝ մեզ ալ իր շուրջը հաւաքած: Այս գիրքը միայն մնաց մայրիկէս ...:

Պահ խնկելի կը կը դառնայ: Երկիւղածութեամբ կը թերթատեմ էջերը աղօթագրքին. «Ս. Սարգիսի Աղօթք», «Ս. Յակոբի Աղօթք», «Աղբրս Ս. Գրիգոր Լուսաւորչին» ...: Ամէն մէկ մաշած էջին վրայ սուրբերու կենդանացում ... գաւառական մատուներու կոչնակներու հեղահամբոյր զողանջներ ... ծոմապահ հայ օրհորդներու Ս. Սարգիսեան հաւատարմորդ առաւօտներ ... Ս. Յակոբի հաւատքի յաւերժանոյ աղբիւրներ:

Պահ մը կը մանկանում հայ մայրիկի այս տան մէջ աղօթագրքը կը հսկայանայ ձեռքերուն մէջ ու վայրկեանապէս փափաք մը կ'արթննայ մէջս՝ աղօթարժող այս պահուն, այս պատուական հայ մայրիկին ցաւերուն դարման՝ իր պապենական աղօթագրքէն կտոր մը աղօթք կարդալու:

«Որ բուժեցեր զանբուժելիս
Զիմոյս բուժեա գցաւ անձինս.
Ի դառնութեան ժամանակին
Հաս ի թիկունս, անսա ճայնիս:
Որ զանարժանս եւ զարժանիս,
Միօրինակ յիշես, հայիս,
Զիմոյս յիշես զանձինս կարիս,
Գթած աչօքը յիս հայեցիս:
Երազահաս քոյին շնորհիւդ,
Ճարտար մատամբըդ յիս մերձեցիս:
Ի բարեխօս հըզօր բանիւդ
Փարատեցես զվիշտ վտանգիս, Ամէն:

Ես եւ մայրիկը ահա այսպէս միասնորար կ'աղօթենք ջերմեռանդութեամբ, ես իր ցաւերուն համար, ինք ալ հաւանարար մեր ազգի ցաւերուն համար:

Քիչ յետոյ հրաժեշտ առնելով կը նետուիմ փողոց: Ինքնաշարժերու ժխոր: Մարդոցմէ պարպուած փողոցներ: Ինքնաշարժիս դեկին ետեւ, բանալիները ձեռքիս մէջ պահ մը կ'անշարժանամ՝ փորձելով ժողովուրդիս աղօթքի պատասխանը դարձեալ կրկնելու եւ քիչ մը երկարածեալ քիչ առաջուան հոգեկան այդ քաղցրիկ պահուան վայելքը: Հեռուէն կը տեսնեմ մայրիկը որ զրան ետեւ կեցած ձեռքը կը ճօճէ օդին մէջ: Մինչ ինքնաշարժս զիս կը տանի մեքենայացած կեանքի անհրապոյր աշխարհը:

Կրկնում որ աղօթք մը կը փրթի հոգիէս եւ կը համենայ շրթներուս վրայ:

— Ո՛վ Հայոց Աստուած, մեր հին աղօթագրքերը բնուանիք որպէս հաւատքի արձաններ՝ քո՛ փառահեղ սասճարներդ զարգարող: Ամէն:

ՆԵՐՍԷՍ ՔԷՆՅ. ՄԱՆՈՒԿԵԱՆ



The Prelacy will be commemorating the 1000th Anniversary of the construction of the Cathedral of Ani in April 1989. On this occasion, we are pleased to present to our readers the following article which originally appeared in the ARAMCO journal, in the 60's.

The fragments of Ani stand in poetic desolation on a great cliff on the frontier between Turkey and the Soviet Union. In the ghostly silence, cold winds howl through empty arches and ruffle the mane of a single stone lion that has stood guard for centuries over the remnants of ancient Armenia's fleeting glory.

Few people have visited Ani recently — for military reasons the frontier region has been more or less closed to visitors for about 20 years. Many have never heard of it at all. Yet Ani was a thriving community as early as the first century, served as a buffer between the Byzantine Empire and the Baghdad Caliphate and, as a center of Christianity, was graced with so many churches that it was named the "city of a thousand and one churches."

To tell the story of Ani is to tell the story of Armenia — that unfortunately obscure mountain kingdom whose chief role for many centuries was to offer a battlefield to the warring armies of Byzantium and Persia. In the ninth century, however, during a 200-year period when the Arabs were in power, Armenia began to emerge as an independent kingdom ruled by a great local dynasty called the Bagratids. The Bagratids, according to tradition, traced their ancestry back to David and Bathsheba and called the Virgin Mary their cousin. They came to power on the slopes of Mount Ararat, where Noah's ark supposedly came to rest, and established themselves as leaders over many rival rulers in the valleys and mountains of Armenia. In the 10th century they ousted the Arabs and ushered in what was to be Armenia's short-lived golden age.

One of the first kings in the Bagratid line, King Ashot the Meateater, bought Ani for Armenia in the first half of the ninth century. It is a strategically placed city on one of the trade routes running from present-day Iran to the Black Sea. In the 10th century, when wars between the Arabs and the Byzantine Empire made the trade route along the Euphrates unsafe for caravans, the route via Ani became vital. From the sudden increase in income, the Bagratids were able, during the reigns of only three kings, to turn a simple fortress into a splendid royal residence and a small village into the capital of a kingdom.

In 922 the Arabs, recognizing the new importance of the Bagratid kingdom as a buffer state between Baghdad and Byzantium, conferred on Ashot II, the "Iron King," the magnificent title of *Shahanshah*, "King of Kings." Successful and rich, the Bagratids enlarged their city to an area of about 4,000 acres, built a series of outer walls to protect it and spanned the Arpa-Chai River with bridges to help the caravans plodding between Trebizond and the East.

These few glorious years, however, were all there were. With Gaguik I, who reigned from 990 to 1020, completed the Great Cathedral and established the seat of the Patriarchus in Ani, Armenia reached its zenith. After that, decay set in — a decay that was never arrested. The next king, Gaguik II, was deposed by the Byzantines who decided, in 1044, to take over Armenia as a buffer against the Seljuk Turks. And 20 years later, under Sultan Alp Arslan, the Turks swarmed over Ani after a 25-day siege and massacred everyone in sight. The few survivors fled and by 1071 the Kingdom of Armenia was no more. Ani itself suffered through successive waves of Georgian and Shaddadid rulers, revived for a time during the rise of the Trebizond Empire, but succumbed finally in 1239 to the Tatars of Genghis Khan and to an earthquake 80 years later.

Like the ruins of all great cities, Ani today is a sad and silent place. In winter, the stark wind-and-snow winter of Turkey's high mountains, suggests somehow that man, not nature, has destroyed it; it looks rather like a village in France after the shelling had stopped and the troops had moved on.

What is left of Ani — some crumbling walls and towers and the soaring walls of the churches — occupies a triangle of rock nearly 4,000 feet high and overlooking the gorge that separates Turkey from what today is Soviet Armenia. On two sides cliffs drop off to ravines and on the third the remains of a massive wall, 40 to 50 feet high in places, cut the city off from the flat tableland of a plateau. Within the walls and near the cliffs are the shells of two churches. One is the Great Cathedral and the other is the Church of Saint Gregory the Illuminator. On the west side is the Chapel of Saint Gregory of Apughaments. Together they make up an impressive reminder that if the political impact of Armenia was slight its contribution to architecture was not.

Armenian architecture is something of an enigma.

It has its own virtues and its own character, to be sure, but in addition, it may well have been the original model for Gothic architecture. That, at least, is the theory of the redoubtable than the political domain of the Bagratids — extending as far afield as north Italy and into the high renaissance evolution of the Gothic style.

Mr. Strzygowski, in 1918, put forth the view that it was the Armenians who first solved the problem of putting a dome over a square space. There are two ways: first, by the use of the squinche — a triangular-shaped section of a dome which fills up the corner of the square and so transforms it into a circle; second, by the pendentive — a small arch spanning the corner of the square, and so converting it into an octagon, onto which the circular base of the dome could be conveniently fitted.

The pendentive found great favor throughout Europe and Asia. When the possibility of placing a dome over a square had been realized, a variety of alternative elaborations became possible to architects. The square, for instance, could be extended in one or more of four directions permitting a plan of much greater interest and significance than a mere rectangle, and leading at last to the basilican and cruciform plans, and sometimes a synthesis of all three. And the pendentive, according to Mr. Strzygowski, was developed by the Armenians.

At Ani there is ample evidence that in the Church of Saint Gregory the Illuminator the Armenians at least used the pendentive. This church is perched on the side of a cliff, which breaks away by a series of black crags to the murmuring river curving through a gloomy ravine of gray rock to the south of the city where it is joined by the Alaja Chai (Valley of Flowers). For the church, with its echoes of a golden age of style, romance and faith, it is a romantic location. The striking conical dome stands out against distant Mount Ararat reaching for the sky. Its unbroken walls are decorated with delicate, beautifully sculptured arches and doubled columns and with stone tracery of birds and flowers. Inside, dramatic frescoes, 700 years old but as fresh as flowers, cover the nave, apse, the ceilings and all the walls with scenes from the Bible and accompanying legends in Greek. The apse is to the east end of the nave, a trend apparently started by the Armenians and said to be based on the pre-Christian sun cult beliefs of the people. Above the nave, on four piers, sits the dome, lit by a circle of windows that throws light onto the small arches spanning the corners of the square. It is a perfect example of the pendentive.

Nearby, in the Great Cathedral there is more evidence of a different kind: the presence in the cathedral of the pointed arches and clustered piers considered to be one of the hallmarks of Western Gothic architecture.

The design of the cathedral is on a cruciform plan, with a dome over the central crossing, and a three-apsed east end. The dome is supported by four massive piers of coupled pillars with plain capitals and spanned by bold pointed arches. At either end of the building stand four similar piers, a pair at the entrance and one on each side of the apse — all "Gothic" features designed by the Armenian architect, Tiridates (who also designed the present dome of the Santa Sophia in Istanbul) in 989-1001, more than 100 years before the style made its first appearance in Western Europe.

At the same time the cathedral was under construction, it is believed that King Gaguik built the Chapel of St. Gregory of Apughaments on the west side of the city. The chapel, a circular building with a drum-shaped dome and a conical roof, rises above the ravine of the Alaja Chai in full view of the city. Like the cathedral, it blends elements of Armenian and "Gothic" art. Its twelve-sided base, of which six sides are recessed, has niches framed by ornamental arches with classical cornices and oriental motifs. Although the inside diameter is not more than about 30 feet, an impression of space and height is created, for the rather plain exterior conceals the six-lobed interior and a dome of great depth. This chapel is, in many ways similar to that of the Holy Savior, standing like a broken eggshell on the other side of the city.

Despite the evidence in Ani itself and other parts of ancient Armenia, Mr. Strzygowski's theory has not gone unchallenged: one source, for example, argues that since there are earlier examples elsewhere in the Middle East, Armenia's claim to developing the placement of the dome on a square is unfounded. But all hypotheses aside, the ruins of Ani are still indisputably works of manifest beauty and variety which, despite the ravages of man and seven centuries of silent cold winds, still reflect the glory of their builders' short-lived golden age.

SOCIAL, EDUCATIONAL AND HUMANITARIAN PROGRAMS OF THE PRELACY

The Prelacy of the Armenian Apostolic Church relentlessly administers to the needs of the churches and communities under its jurisdiction both in the United States and Canada. Through its different committees it organizes and implements several religious and educational programs and seminars; sponsors cultural events and works to strengthen the Christian faith and raise the awareness of their heritage among its constituents.

In addition to these immediate programs, however, the Prelacy has always been willing to help Armenian communities, refugees and students wherever there was a need. This assistance may sometimes appear to be in conflict with the immediate needs of the Prelacy, but through special donations and generous fund-raising, we always try to respond to the needs of those who are in need wherever they may be.

Last year, for example, the Prelacy had satisfactory fund raising for the Armenian school children in Lebanon. The amount raised was \$430,000 (U.S.), well above the goal set.

In addition to these major fund-raising efforts, the Prelacy, responding to the immediate needs of young Armenian refugees in Pakistan and in Thailand, was able to help directly or through international church bodies, so that these young Armenians received some help for health care, travel and livelihood. We are most grateful to Mrs. Emma Agayan who rendered invaluable help, the Church World Service and Presbyterian Church U.S.A. who sent \$2,000 for the needy Armenians stranded in Pakistan. We would also like to thank the Armenian Society of New York, Dr. Raffi Hovanesian, Mr. Ara Aslanian, Mrs. Lucy Janjigian, Mr. Galoust Galo, through whose generous donations we were able to send the following sums:

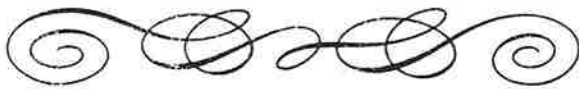
Karachi Armenian refugees	\$12,000
Medical assistance to Karabagh refugees	2,000
Travel assistance to Thailand refugees	2,400
Travel assistance to Thailand refugees	1,000
Total	\$17,400

Many more Armenians are still in Karabagh, in Islamabad, New Delhi and in Bangkok, Thailand.

We are sure that there are many more caring Armenians in the United States who would like to reach out and extend a helping hand to these stranded Armenians. They are most welcome to contact the Prelacy for details. In the first nine months of 1988 the Prelacy offered the sum of \$31,544.14 in scholarships to several students, both clergy and lay. Included in this sum was special assistance to our sister Ethiopian Orthodox Church. These scholarships were made possible partly through the generous contributions of Mrs. Susan Hagopian, Mr. Sarkis Acopian, Dr. Raffi Hovanesian, Dr. George Dermksian, Mrs. Srpouhi Peltekian. We thank them all for their generosity and are grateful for their readiness to help us help others.

Moreover, in order to help organize rallies in support of the Karabagh Armenian population, the Prelacy was successful in raising the sum of \$27,000, of which \$10,000 has been sent to Armenia and another \$10,000 has been committed. A two-hour documentary video on Karabagh is now under preparation with exclusive footage filmed in Armenia, Karabagh and Moscow. It will be presented to the public.

PRELACY EXECUTIVE COUNCIL



ԳՐԻԳՈՐ ՆՈՐԻԿԵԱՆԻ ՆԿԱՐԶԱԿԱՆ ՅՈՒՑԱՀԱՆԴԵՍԸ ՄԵԾ ՅԱԶՈՂՈՒԹԵԱՄԲ ՊՍԱԿՈՒԵՑԱԻ

Ճրանասարնակ գեղանկարիչ Գրիգոր Նորիկեանի գործերու ցուցահանդէսը, կազմակերպուած Ազգային Առաջնորդարանի Տիկնանց Միութեան կողմէ, պաշտօնապէս բացուեցաւ Կիրակի, 13 Նոյեմբեր, 1988-ի երեկոյեան ժամը 6Ը00-ին, աւելի քան 200 արուեստասէր հայերու ներկայութեամբ, Առաջնորդարանի Վահագն եւ Յասմիկ Յովնանեան սրահին մէջ:

Ներկաները մեծ հիացումով բնկալեցին արուեստագէտին հայաշունչ գործերը եւ հիւրասիրուեցան Տիկնանց Միութեան անդամուհիներու պատրաստած հայկական խորտիկներով: Յուցահանդէսը որ շարունակուեցաւ մինչեւ 20 Նոյեմբեր, առիթ տուաւ բազմաթիւ այլ արուեստասէրներու այցելելու ցուցասրահ, եւ պսակուեցաւ մեծ յաջողութեամբ:

ԱՌԱՋՆՈՐԴ ՍՐԲԱԶԱՆ ՀՕՐ ԱՅՑԵԼՈՒԹԻՒՆՆԵՐԸ

Թեմիս Առաջնորդ Սրբազան Հայրը, Բարձր. Տ. Մեսրոպ Ս. Արք. Աշճեան, անցնող շաբաթներուն յաճախակի այցելութիւններ տուաւ Թեմիս եկեղեցիներուն: պատարագեց, քարոզեց, հանդիպումներ ունեցաւ հոգեւոր հովիւներու, Ազգային երեսփոխաններու, պատուարժան հոգաբարձութեանց կազմերուն եւ առհասարակ ծխական ժողովուրդին հետ, եւ թելադրութիւններ կատարեց առաւել աշխոյժ հոգեւոր կեանքի եւ արդիւնալից ծառայութեան համար: Ստորեւ՝ համառօտ պատկեր մը սոյն այցելութիւններէն:

Ա. Սարգիս Եկեղեցի, Տիբրոյիթ

Կիրակի, 23 Հոկտեմբերին Սրբազան Հայրը այցելեց Տիբրոյիթի Ս. Սարգիս եկեղեցին, պատարագեց եւ քարոզեց՝ եկեղեցւոյ 26-րդ տարեդարձին առթիւ, եւ ողջոյնի խօսքը բերաւ Մեծի Տանն Կիլիկիոյ Ս. Աթոռի գահակալ Ն. Ս. Օ. Տ. Տ. Գարեգին Բ. Կաթողիկոսին:

Եկեղեցական արարողութեանց աւարտին՝ Լիւիլը Առաքելեան սրահին մէջ, տեղի ունեցաւ ճաշկերոյթ՝ ընդ նախագահութեամբ Առաջնորդ Սրբազան Հօր:

Ա. Յակոբ Եկեղեցի, Բէշիմ

Սրբազան Հայրը Հոկտ. 29-31 օրերը անցուց Բէշիմի մէջ, եւ մասնակցեցաւ տեղւոյն Ս. Յակոբ եկեղեցւոյ 50-ամեակի տօնակատարութեանց: Շաբաթ՝ 29 Հոկտեմբերին, Սրբազան Հայրը նախագահեց կիրակամուտքի արարողութեան եւ ապա հանդիպում ունեցաւ ժողովուրդին հետ՝ Սուլթանեան սրահին մէջ: Սրբազան Հայրը յոյժ գնահատեց եկեղեցւոյ նոր հովիւին՝ Արժ. Տ. Հրանդ Քճնյ. Երէցեանի ճիշդ, որու շնորհիւ կոկիկ դպրաց դաս մը շնորհալի կերպով կատարեց կիրակամուտքի երգեցողութիւնները: Յաջորդ օր, Կիրակի առաւօտեան, Սրբազան Հայրը պատարագեց եւ քարոզեց: Տ. Հրանդ Քճնյ. Երէցեան կարողաց Մեծի Տանն Կիլիկիոյ վեհափառ հայրապետին՝ Ն. Ս. Օ. Տ. Տ. Գարեգին Բ. Կաթողիկոսի սրբատառ կոնդակը՝ ուղղուած Ս. Յակոբ եկեղեցւոյ համայնքին, օրհնելով գանձը՝ եկեղեցւոյ 50-ամեակին երջանիկ առթիւ:

Ս. Պատարագի աւարտին, տեղի ունեցաւ նորօրհնեալ Միւռոնի հանդիսաւոր ընդունելութիւնը եւ ջրօրհնէքի կարգը, հաւատացեալներու ջերմեռանդ մասնակցութեամբ:

Ս. Յակոբի 50-ամեակը իր լրումին հասաւ Շէրըթըն պանդոկին մէջ տեղի ունեցած ճաշկերոյթով մը, ուր, ի միջի այլոց, հրամցուեցաւ գեղարուեստական կոկիկ յայտագիր մը: Ոսք առին՝ Եկեղեցւոյ հովիւը, հոգաբարձութեան ատենապետը Ռէյսիի քաղաքապետը, գաւառի ներկայացուցիչը, Ազգ. Վարչութեան կողմէ՝ Պրն. Ներսէս Զիթճեան, Առաջնորդ Սրբազան Հայրը եւ ուրիշներ:

Փոքրիկ, հաւատաւոր գաղութ մըն է Ռէյսիը, եւ նորընծայ հոգեւոր հովիւը յառաջ բերած է խանդավառութիւն եւ ուրախութիւն գաղութին մէջ: Յարատեւութիւն եւ քաջութիւն՝ հովիւին եւ հոգաբարձուներուն:

Ամենայն Սրբոց Եկեղեցի, Ծիբալօ

Կիրակի, Նոյ. 6-ին, Առաջնորդ Սրբազան Հայրը այցելեց Ծիբալօյի Ամենայն Սրբոց եկեղեցւոյ համայնքին: Քարոզեց՝ յընթացս Ս. Պատարագի եւ կատարեց ջրօրհնէքի արարողութիւնը՝ նորօրհնեալ միւռոնով: Ապա, տեղի ունեցաւ նորակառուց եկեղեցւոյ գմբէթի եւ զանգակատան խաչերու օծումը եւ մատաղի օրհնութիւն:

Երկու օր յետոյ, Սրբազան Հայրը եկեղեցւոյ հոգեւոր հովիւին՝ Արժ. Տ. Սմբատ Ա. Քճնյ. Ս. Միսեանի եւ խումբ մը ազգայիններու հետ ներկայ գտնուեցաւ խաչերու գետեղման հետաքրքրական եւ յուզիչ արարողութեան:

Ուաշինգթընի Ս. Խաչ Եկեղեցւոյ 24-րդ տարեդարձի տօնակատարութիւն

Ուաշինգթընի Ս. Խաչ եկեղեցւոյ համայնքը մեծ շուքով տօնեց իր եկեղեցւոյ 24-րդ տարեդարձը, Շաբաթ Նոյ. 12, 1988-ին, բարձր հովանաւորութեամբ Թեմիս բարեջան Առաջնորդ՝ Բարձր. Տ. Մեսրոպ Ս. Արք. Աշճեանի:

Ճաշկերոյթին ներկայ էին 200-է աւելի ծխականներ: Օրուան պատուոյ նախագահն էր՝ Պրն. Երուանդ Գուլյումճեանը:

Հանդիսութիւնը վարեց գնդապետ Հէրրի Սաչաքեան:

Գործադրուեցաւ գեղարուեստական պատշաճ յայտագիր մը: Տիկ. Մարի Ղազարեան, ապրումով արտասանեց Յ. Շիրազի «Ամէնօրեայ Աւարայ»-ը, եւ Գէորգ Էմինի «Երգ Կուրնիկի մասին» բերթուածը:

Տիկ. Նայիրի Բուշիկեան մեծ վարպետութեամբ նուագեց Արամ Ուաշատուրեանէն երկու կտորներ եւ Պարթոքէն երեք կտորներ, հիացնելով ներկաները:

Յաջորդաբար խօսք առին Պրն. Երուանդ Գուլյումճեան եւ եկեղեցւոյ հովիւ՝ Արժ. Տ. Սորէն Քճնյ. Հապէշեան:

Վերջին խօսողը եղաւ Առաջնորդ Սրբազան Հայրը, որ իր որակաւորութիւնը յայտնեց տարուած աշխատանքին համար, եւ թելադրեց շարունակել մեր հայրերուն Աստուածահաճոյ գործը հաւատքով եւ նուիրումով, ու փորձանքով հաւատքի ջանք հպարտութեամբ գալիք սերունդներուն:

Երեկոն փակուեցաւ Սրբազան Հօր պահպանիչով:

Քառասունք՝ Հոգեւոր Տ. Կոմիտաս Քճնյ. Տէր Թորոսեանի

Նորոգ հանգուցեալ Տ. Կոմիտաս Քճնյ. Տէր Թորոսեանի վախճանման քառասունքին առթիւ Առաջնորդ Սրբազան Հայրը Ուաշինգթընի Ս. Աստուածածին եկեղեցւոյ մէջ պատարագեց եւ քարոզեց: Ս. Սեղանի կը սպասարկէր Մարգար Սրկ. Գասպեանը եւ հիւր սարկաւազներ Ուստրի Ս. Երրորդութիւն եկեղեցիէն, որու հոգեւոր հովիւը Արժ. Տ. Վազգէն Քճնյ. Պէքիարեան աւելի ուշ ընկերացաւ Առաջնորդ Սրբազան Հօր, Ազգ. Վարչութեան Ատենապետ Պրն. Ներսէս Զիթճեանին եւ կարեւոր թուով ծխականներու՝ հոգեւոր Տէր Հօր գերեզմանի օրհնութեան եւ կնքման կարգին:

Կէսօրէ յետոյ, Ս. Աստուածածին եկեղեցւոյ սրահին մէջ տեղի ունեցաւ հոգեճաշ:

Ուղղութիւն Տէր Հօր բարի հոգիին, եւ մաղթանք՝ որ Աստուած շուտով արժանաւոր հովիւներ յարուցանէ իր ժողովուրդի ծառայութեան համար:

Արժ. Ս. Սահակ Քճնյ. Վրթանէսեանի Քահանայութեան 25-ամեակը

Կիրակի, 20 Նոյեմբերին, Նորթ Անտովըրի համայնքը նշեց Ս. Գրիգոր Լուսաւորիչ եկեղեցւոյ տարեդարձը եւ իր հովիւին՝ Արժ. Տ. Սահակ Քճնյ. Վրթանէսեանի քահանայութեան 25-ամեակը: Առաջնորդ Սրբազան Հայրը պատարագեց, քարոզեց՝ եւ ապա ընթերցեց Ն. Ս. Օ. Տ. Տ. Գարեգին Բ. Կաթողիկոսի սրբատառ կոնդակը, որով նորին սրբութիւնը, գնահատելով Տէր Հօր բազմամեայ ծառայութիւնը, եւ ընդառաջելով Առաջնորդ Սրբազան Հօր խնդրանքին, աւագութեան տրոգոսով կը պատուէր Տէր Հայրը:

Եկեղեցական արարողութեանց աւարտին՝ ձափէրեան սրահին մէջ տեղի ունեցաւ ճաշկերոյթ մը՝ ի պատիւ Տէր Հօր: Ոսք առին հոգաբարձութեան ներկայացուցիչները, Ազգ. Վարչութեան կողմէ Պրն. Օննիկ Մարաշեան, Տ. Թորգոմ Ա. Քճնյ. Յակոբեանը, Տ. Վազգէն Քճնյ. Պէքիարեանը, Տէր Հայրը ինք, եւ Առաջնորդ Սրբազան Հայրը եւ ուրիշներ:



Մեսրոպ Արեւիկա-Աշնեան, Նկարիչ Գրիգոր Նորիկեան եւ ցուցահանդէսին ներկաները



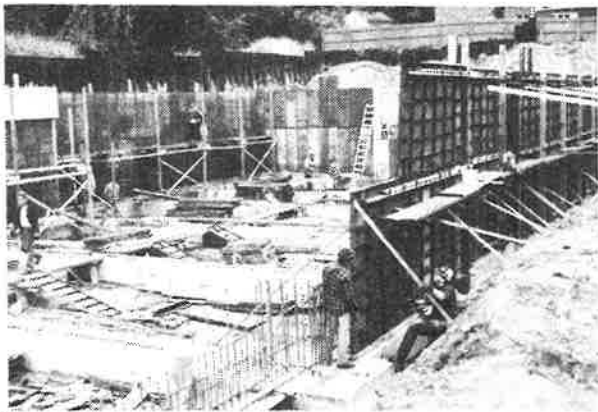
Գրիգոր Նորիկեանի գործերէն — «Լի Բաւկարիկի Հանրային Պարտ. զին. մէջ»

THE CONSTRUCTION OF
ST. SARKIS CHURCH OF BAYSIDE
IS WELL UNDER WAY

It is our great pleasure to inform our faithful that the reconstruction of the St. Sarkis Church of Bayside is well on the way. The church walls are rising rapidly and with that our hopes that in the near future a new and beautiful edifice will replace the church building we lost.

Jack Chadrijan, Fund Raising Chairman for the rebuilding of St. Sarkis Armenian Church in Douglaston, Queens, today announced the receipt of a \$5,000.00 gift from Radio Station WNWK-FM. Guy LeBow, Chairman of the Board of Trustees of the Global Broadcasting Corporation, presented the check to Archbishop Mesrob Ashjian at the executive offices of the station in New York City.

Mr. LeBow indicated the pleasure of the Trustees for being able to help in the rebuilding of St. Sarkis and the station's willingness to help in any other way. This is the second \$5,000.00 gift given by the Trustees of the station to the St. Sarkis Building Fund. When the church was destroyed by fire in 1985, they respond-



*"Let us build the Altar of Light ..."
The walls of St. Sarkis are climbing up!*

ed to the tragedy with their first \$5,000.00 gift.

Chairman LeBow and President Emil Antonoff have also donated one-half hour of free radio time to the Prelacy of the Armenian Church for the broadcasting of their programs on Tuesday mornings from 8:00 - 8:30 a.m. on frequency 105.9 FM. Mr. Vartkes Baboghlian, Director of the Armenian Prelacy radio programs, was in attendance at the brief ceremony to add his thanks to the Trustees of the station.



Mr. Guy LeBow, Chairman of the Board of Trustees of the Global Broadcasting Corporation presents the check to H.E. Archbishop Ashjian. Standing, Mr. Jack Chadrijan, Fund-raising Chairman for the St. Sarkis Church Church Building Committee and Mr. V. Baboghlian, Director of the "Outreach" Radio Hour.

Station WNWK-FM is one of the last ethnic broadcasting stations in the country which exclusively airs multi-language programming for its diverse audience. The Trustees, since the inception of their operation of the station, have been generous in donating money and air time to other worthy and charitable organizations in the immediate area. Trustees LeBow and Antonoff have maintained a high standard of foreign-language broadcasting for the enjoyment of all in the metropolitan New York area.

Archbishop Ashjian in accepting the gift, thanked the station for its generosity and invited the principals of the station to the consecration of the new St. Sarkis Church on October 22, 1989.

**HAVE YOU SENT
YOUR DONATION
FOR OUTREACH?**

OVER ONE MILLION DOLLARS PLEDGED FOR

ST. ILLUMINATOR'S ARMENIAN DAY SCHOOL

The tenth anniversary of the St. Illuminator's Armenian Day School of Woodside, New York, was celebrated on November 18, 1988, with a dinner-dance held in Queens, New York.

The banquet was under the auspices of His Eminence Archbishop Mesrob Ashjian, prelate, and the guests of honor were Mr. & Mrs. Ara Arslanian of New York, benefactors of the school. Mr. Vahakn Hovnanian, who has devoted his life to promoting Armenian education in the United States, was the Master of Ceremonies. With his charm and sincerity, he was able to create an extraordinary atmosphere, in which almost all the guests enthusiastically volunteered to launch an unprecedented fund raising drive for the school.

Mr. & Mrs. Ara Arslanian boosted the fund-raising drive with an extremely generous pledge of \$500,000.00 This was followed with numerous large and small donations and the evening ended with a total of more than one million dollars in pledges. Among the major donors were:

Mr. & Mrs. Vahakn Hovnanian
Mrs. Suzanne Hagopian
Dr. Harout Nalbandian
Mr. & Mrs. Zaven Andrikian
Mr. Toni Shafrazi
The A.R.S. Washington Heights Chapter
Mr. & Mrs. Onnik Tejirian

More than \$10,000 was also raised from an auction of Christmas ornaments, hand crafted by Mrs. Bella Avetissian.

This success was a unique achievement for the New York Armenian community and for the supporters of the Day School that has withstood many difficulties and financial hardships in its decade-long existence.

The fundraising drive will continue well beyond the tenth anniversary of the school, and it is expected that many more Armenians will bring their contribution to this noble project. With this financial success, the St. Illuminator's school will have its own modern building facilities in a few years.



Mr. & Mrs. Ara Arslanian with Mr. Vahakn Hovnanian during the banquet.

**JONATHAN KOZOL ADDRESSES
600 CHURCH LEADERS ON THE
HOMELESS CRISIS
FOUR MAJOR AWARDS PRESENTED
TO STATE LEADERS**

"There are more than 500,000 homeless children in America. If all of them were gathered in one city they would represent a population larger than that of Atlanta, Denver or St. Louis," Jonathan Kozol asserted last evening (Thurs., Nov. 17) at the annual Recognition Dinner of the New Jersey Council of Churches.

Kozol, author of *Rachel and Her Children: Homeless Families in America*, was featured speaker at the Council's eleventh annual benefit dinner, held at the Governor Morris Inn, Morristown. Referring to housing as every American's "inalienable right," he called for a new federal housing policy.

The Hovnanian family, prominent in home building throughout New Jersey and beyond, was recognized for the design and construction of quality homes for families of low and moderate income. Vahakn Hovnanian of Middletown, chairman and president of V.S. Hovnanian Group, Freehold, and honorary chairman for the dinner, accepted the Council's award to his family.

Six hundred persons from the church, business, labor and human services communities of the state attended the dinner.

Other honorees were:

—Protestant Community Centers, Inc., Newark, for mobilizing hundreds of volunteers to form one-on-one learning relationships with Newark families and youth. Tony L. Peele, Executive Director, accepted the award to PCCI.

—The Rev. Dr. Herbert F. Lowe, Pastor, First United Methodist Church, Asbury Park, for leadership in ecumenical film and television production and in ministry to deinstitutionalized mentally ill persons.

—Independent Federation of Flight Attendants, a predominantly women's union representative of nine thousand TWA flight attendants, for struggling for dignity and equity in a world of takeovers and fierce competitive forces. This labor award was presented to Victoria Frankovich, president of the union, and *Ms. Magazine's* Woman of the Year in 1987.

HOMELESSNESS

"Two million Americans are homeless tonight," Kozol said. "By the year 2003 nineteen million of us will be on the streets," he predicted. He called for a new sense of urgency toward this matter. On the municipal level he urged that city agencies be enabled to meet back rent for tenants on the verge of dispossession. Such a policy, although expensive, "could not possibly approach the cost imposed upon a city once a family is displaced."

Kozol called for a national housing policy that includes immediate allocations to rehabilitate standard city-owned apartments; the redirection of public funds from subsidizing emergency shelters to meeting rents for ordinary housing; and a vast expansion of federal subsidies to bridge the gap between prevailing market rents and twenty-five percent of monthly income for all families in need of homes.



**DIOCESE APPOINTS
PARISH COUNCIL IN ATLANTA
PRELACY FOLLOWS SUIT**

For many years the small Armenian Community in Atlanta, Georgia was an example of a unified action, with all its members working under the umbrella of the Armenian Independent Cultural Association of Atlanta (AICAA).

The executive body of this association always invited clergy from both the Diocese and the Prelacy alternately to offer religious services, to the satisfaction of all.

In September 1986, Archbishop Mesrob Ashjian, Prelate, visited the community by the invitation of the AICAA and during his sermon as well as in informal conversations encouraged the community members to preserve the existing structure, and suggested that their community should spearhead a pilot project of a unified parish wherein small communities in the U.S. could become a model of unity and cooperation.

Unfortunately, this principle was violated by the Diocese recently, when a Diocesan parish council was set up against the expressed wishes of the majority of those present at a community meeting.

When during the said meeting many people suggested to form a coalition parish council composed of two representatives from the Diocese, two from the Prelacy and one neutral individual, the visiting clergyman representing the Diocese commented that "We are not in the business of selling mixed vegetables".

Under these circumstances and at the request of the majority of the members of the Atlanta Community, the Prelacy Executive Council has decided to appoint a temporary Board of Trustees under the jurisdiction of the Prelacy, composed of the following individuals:

1. Mr. Armen Gheblikian
2. Mrs. Siran Meguerian
3. Ms. Barbara Telanian
4. Mr. Arshag Ohanian
5. Mr. Bedros Didoyan

The function of this Board of Trustees will be to organize the community and hold open elections for a permanent Board of Trustees.

The visiting pastor of the new community is Very Rev. Shahe Panossian.

Prelacy Executive Council



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FOR YOU AND FOR THOSE SPECIAL TO YOU

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G9b. "The Lord's Prayer (English transliteration plaque, framed in gold metal.
Size: 7.4" x 5.4" (Postage & Handling \$2.50) \$10.00



G10a. "Hayr-Mer" (The Lord's Prayer in classical Armenian), black imprint on gold metal with praying hands. Comes on wood.
Size: 8" x 6" (Postage & Handling \$2.50) \$15.00



G10b. "The Lord's Prayer" in English transliteration, black imprint on gold metal with praying hands. Comes on wood. Size: 8" x 6" (Postage & Handling \$2.50) \$15.00



G9a. "Hayr-Mer" (The Lord's Prayer in Classical Armenian). Plaque, wall decoration.
Size: 7.4" x 5.4" (Postage & Handling \$2.50) \$10.00



G11. Armenian Wall Cross, made of marble.
Size: 9" x 6" (Postage & Handling \$3.00) \$18.00
Also available in gold-color, same size (Postage & Handling \$3.00) \$19.00



G12. "Khatchkar" Armenian cross-stone engraved on marble, decorative piece.
Size: 3" (Postage & Handling \$1.50) \$6.00



G13. Marble pen-holder, a beautiful desk decoration.
Size: 5 1/2" (Postage & Handling \$1.50) \$19.00



G15. "Gomidias" engraved on marble, to be used as book-end or decoration. Work of Grigor Gevorkian.
Size: 7" (Postage & handling \$6.00) \$32.00



Khatchkar book-end, with stand. Made of marble and traditional Khatchkar design.
Size: 7" (Postage & Handling \$5.00) \$20.00



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Greetings written in Armenian & English
Set of 7 cards, \$5.00 + \$1.00 for S & H



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For a Limited Time Only.*

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and the spirit.

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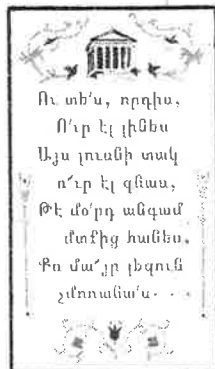
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Hand-crafted candles
with special messages
on them



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PAREGENTAN IX MARDI GRAS FESTIVAL



Friday and Saturday
February 3-4, 1989
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Newport, RI

Sponsored by the
Prelacy of the
Armenian Apostolic
Church of America

Weekend package includes:

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- Friday night entertainment (surprise) followed by Armenian Hospitality. Music and Dancing with The Douglas Ave. Boys.
- Saturday Night Dinner in the Atrium followed by Armenian Music and Dancing with Ritchie Berberian and Ensemble; and the Grand Drawing.
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