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Volume XII, Number 12 — April 1990

75th Anniversary of Genocide is Marked With Joint Commemoration by Diocese and Prelacy in N.Y. & D.C.

Very Rev. Khajag Barsamian, Vicar General of the Eastern Diocese of the Armenian Church of America, offered the opening prayer at the Senate on Monday, April 23:

Almighty God, Lord of Hosts and Creator of All things, we stand before you in this chamber of justice and thank you for the privileges we enjoy in the land of liberty where people of many nationalities live and work in peace.

In this month of April and on the 75th anniversary of the genocide perpetrated on the Armenians—ancient, diligent and peaceful people with an advanced civilization—we thank You for providing a safe haven for the survivors of that genocide and their descendants in this land of justice and liberty for all. For they have found here every possible opportunity to advance themselves and become useful members of American society.

Be mindful, O Lord, and have mercy and compassion on your servants, the images of your likeness. Grant wisdom to the leaders of the world so that the Genocide experienced by the Armenian people may never again be repeated anywhere on the face of this earth. Fill the hearts of our Congressmen with Divine Love so that they champion the cause of all politically, socially, and economically oppressed people throughout the world.

Establish, O Lord, Your peace in all parts of the world so that wars, racial tensions, discrimination and all kinds of violations of human rights would end and brotherhood prevail among men everywhere. You, Who has called this nation to the responsibility of world leadership, bless this country so that in turn it may be a blessing to the world. And all men and women everywhere may bless and praise You, now and forever.

May the name of the Lord always be blessed.

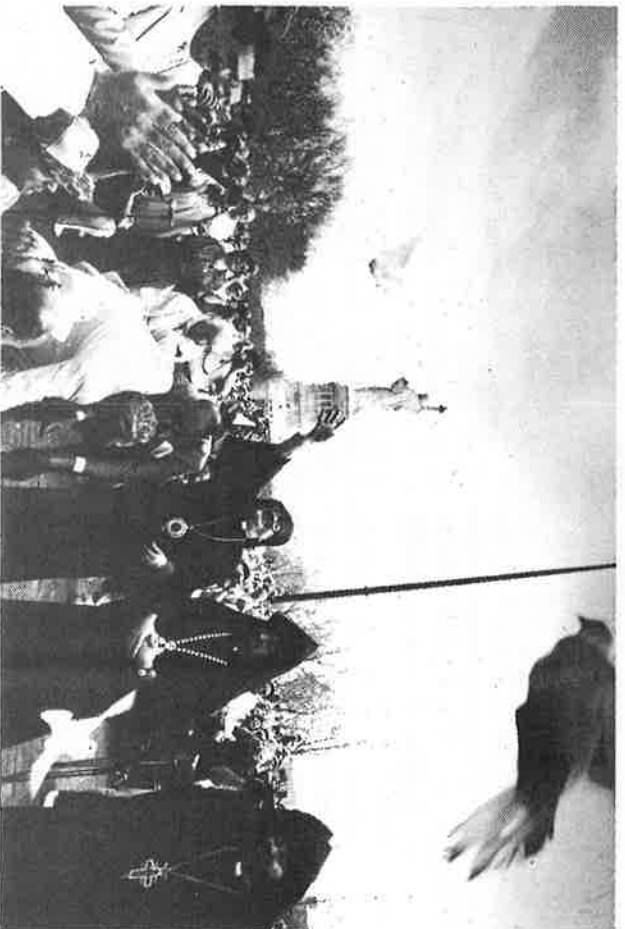
On Tuesday, April 24, Archbishop Mesrob Ashjian offered the opening prayer before the House of Representatives—the same body that weeks earlier had fiercely debated and ultimately prevented the introduction of the resolution that would have designated April 24th as a Day of Remembrance of the Armenian Genocide:

Almighty God, eternal Guide of all people, direct us along the path of justice and honor in our daily conduct. Give of Thy blessings to this glorious Nation so that it may con-

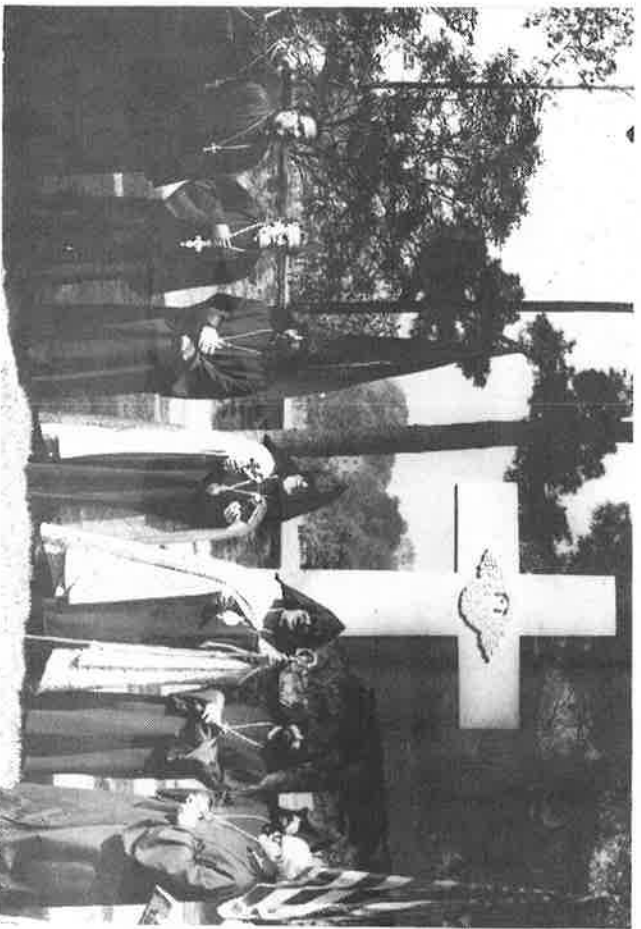
(Continued on page 4)



The large electronic board at Times Square displays message at conclusion of rally.



Doves are released during the ceremonies at the Statue of Liberty.



Special services took place at the Argonne Cross in Arlington National Cemetery.

The 75th anniversary of the Armenian Genocide was commemorated in New York and Washington, DC, in programs jointly sponsored by the Prelacy and the Diocese with the participation of 27 Armenian organizations.

The week-long program began in New York on Saturday, April 21, with the opening of an exhibit entitled "Assault on a Culture" at the Diocese. On Sunday, April 22, a Divine Liturgy and Solemn Requiem Service took place at St. Vartan Cathedral. Bishop Aris Shirvanyan from San Francisco was the celebrant and Archbishop Mesrob Ashjian was the preacher. Following the blessing and distribution of Madagh, a procession—more than seven block long—marched to Times Square for the annual Gathering at Times Square, where an estimated 7,500 people assembled to hear a host of political leaders including New York's Mayor Dinkins; Senator Alphonse D'Amato, Congressmen Robert Torricelli, Wayne Owens, Bill Green and Thomas Manton. Also attending and addressing the gathering were New York City Comptroller, Elizabeth Holtzman, writer Christopher Hitchens, New York State Assemblyman Alan Hevesy. New Jersey Assembly Minority Leader Garabed Chuck Hayriatan was the Master of Ceremonies for the day.

Monday and Tuesday, April 23 and 24, commemorative events took place in Washington including an Ecumenical Service at the Metropolitan Memorial United Methodist Church, a Memorial Service at Arlington Cemetery, Opening Prayers in the House and the Senate and demonstration at the Turkish Embassy.

The commemorative events continued in New York on Friday, April 27, with a dramatic presentation entitled "Reflection and Resurrection" by Sylva Uzbashian and Grigor Janigian from Armenia.

The 75th commemoration came to a close with the National Gathering of the Survivors at the Statue of Liberty, where under clear skies, thousands gathered to honor the Survivors, and witness the determination and the vibrancy of the succeeding generations.

Organizations which participated with the Diocese and the Prelacy included: Armenian Catholic Church; Armenian Missionary Association of America; Armenian Evangelical Union of North America; Armenian Democratic Liberal Organization; Social Democratic Hunchakian Party; Armenian Revolutionary Federation; Armenian Assembly of America; Armenian General Benevolent Union; Armenian Relief Society; Knights of Vartan; Armenian Youth Federation; Homenetmen Regional Executive Committee; Armenian Church Youth Organization of America; Armenian

(Continued on page 4)

From the Editor . . .

So, who said it was going to be easy? Sure, there were many problems to the joint Diocese/Prelacy commemoration of Armenian Martyrs Day. Anyone who expected it to be otherwise has either been living in Mars or is extremely naive.

The important point to focus upon is that we were able to discuss differences openly which is the only way that we are going to ultimately understand each other and work together with tolerance towards our ultimate goal.

We could go through a long list of post mortems, a list of do's and don'ts—and I'm sure many have done so—but for me the fact that a joint commemoration took place at all is cause enough for rejoicing.

There were so many people who worked for months on the commemoration; I wish I could acknowledge all of them here. Profound thanks must be extended to the two chairmen, Gregory Peterson and Richard Sarajian, for their many months of dedication to this project.

♦♦♦♦

The events of the world during the past two years have been totally unbelievable. We don't know how it is all going to end, but we hope and pray that the conclusion will be in the best interests of the people.

Throughout the communist world, including Armenia, there is a tremendous religious revival. Churches are reopening by the hundreds, people are returning to their churches, seeking spiritual nourishment and guidance.

Through it all I have been following the footsteps of one man—Vaclav Havel, president of Czechoslovakia—and have come to admire him and the Czech people tremendously.

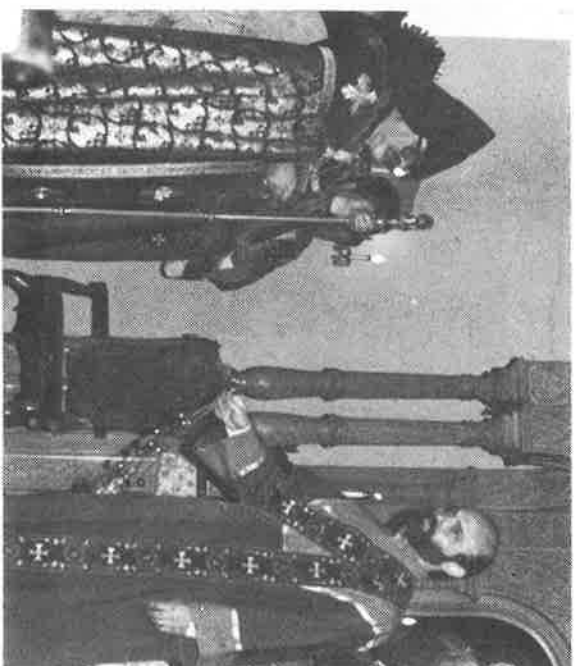
Mr. Havel's words hold universal truth, and his message is for all people everywhere, not just the Communist world. Upon taking office, Mr. Havel addressed the population and bluntly told the citizens of Czechoslovakia that their Communist leaders had lied to them for 40 years, that their country was in serious economic and environmental crisis, and that only a return to the values of honesty, decency and mutual respect could lead to recovery. I think it appropriate to quote just a few paragraphs from that remarkable speech delivered on January 1, 1990:

"The worst of it is that we live in a spoiled moral environment. We have become morally ill because we are used to saying one thing and thinking another. We have learned not to believe in anything; not to care about each other, to worry only about ourselves. The concepts of love, friendship, mercy, humility or forgiveness have lost their depths and dimension, and for many of us they represent only some sort of psychological curiosity or they appear as long-lost wanderers from faraway times, somewhat ludicrous in the era of computers and space ships. . . .

"If I speak about a spoiled moral atmosphere I don't refer only to our masters. . . . I'm speaking about all of us. For all of us have grown used to the totalitarian system and accepted it as an immutable fact, and thereby actually helped keep it going. None of us are only its victims; we are also responsible for it.

"Let us make no mistake: even the best Government, the best Parliament and the best President cannot do much by

(Continued on page 3)

Ordinations in New Jersey and Massachusetts

Deacon Jack Baghsarian with Archbishop Mesrob Ashjian following ordination at Sts. Vartanantz Church, Ridgefield, NJ.

North Andover, Mass.

by Tom Vartabedian

In one of the most revered and sacred hours at St. Gregory Armenian Apostolic Church, two new deacons received the sacred rites of ordination, while a third individual was elevated to the rank of stole-bearer.

The triple ceremony took place before a large gathering of parishioners, friends and relatives. Archbishop Mesrob Ashjian conducted the ceremony, assisted by the Pastor of the church, Rev. Sahag Vertanesian.

Ordained as senior deacons were Hagop Garavanian and Ara Shrestinian, joining Deacon Berj Karibian, a longtime servant of the church. Avedis Garavanian, Hagop's brother, was elevated to stole-bearer. The three candidates were presented to the Archbishop and the congregation by Archpriest S. Vertanesian, pastor.

"This is a proud and cherished moment for your church," said Archbishop Ashjian. "You are blessed with three devoted members who symbolize the true Christian spirit and give it added sustenance. Hopefully, this will serve as an incentive for others to join the religious ranks and kindle the imagination and religious piety of the Christian faithful."

Both the Garavanians and Shrestinian have shown a venerable commitment to the church over the years through religious practice and social involvement.

Shrestinian has served as choir-director for the past ten years and was elevated to the rank of stole-bearer eight years ago. He has served on the Board of Trustees for five terms, holds an executive position with the Men's Club, and is active in other social functions.

In accepting the tribute, he dedicated the honor to the late James Apovian, Sr., a former deacon and pillar of the church. "The void Jimmy left behind was immense and I hope to do my best in filling it," he acknowledged. "I've always held the greatest love and admiration for this man. He showed a great stamina and was an inspiration to all of us."

As for Hagop Garavanian, he has been serving the church for the past 50 years in one capacity or another. Last year he was awarded the right to bear a stole.

In 1948, Garavanian was ordained an acolyte by the late Zareh Catholicos,



Ara Shrestinian (left) and Hagop Garavanian during ceremony at St. Gregory Church, North Andover, MA.

then an Archbishop.

He describes himself as "a slave to the church, bound by the chains of love."

"It's a great privilege for me to serve God and mankind," said Garavanian. "The deaconship will only intensify my roots and maintain greater faith in my spiritual and cultural traditions."

His brother, Avedis, has been associated with the church only the past two years and called the ceremony "the birth of a new regeneration in the church."

The colorful ceremony brought family members together from as far away as California to witness the ordination.

Mrs. Mary Garavanian hosted a dinner on behalf of her sons following the Badarak. It also served as a memorial to her deceased daughter, Jacqueline (Garavanian) Burtrill, who was killed in an automobile accident last March.

"The church is our dynasty and needs to be constantly nurtured by our spirit," said Archbishop Ashjian. "Sacrifice needs recognition, particularly for those who are indebted to such high ideals. The new deacons have passed the test of faith."

The ordination took place three months before the official retirement of Rev. Vertanesian, pastor of St. Gregory Church since 1984. Rev. Vertanesian will officiate at his final service at the end of June, culminating a career which spans 50 years as Pastor, Deacon, Armenian School teacher and choir-director.

This moment in his church ushered in immeasurable pride for the inveterate clergyman, who hopes to continue maintaining a firm tie with the congregation. "This is a time to give thanks to God for having dawned upon us a new era of deaconhood," said Rev. Vertanesian. "I hold the highest admiration for each of the individuals who have given their vitality to the church."

"We are sustained by dedication and bound by faith," said Rev. Vertanesian. "Being a part of this ordination ceremony during my few remaining months as a clergyman carries a personal gratification. May God continue to give this church strength."

Ridgefield, New Jersey

Archbishop Mesrob Ashjian ordained Jack Baghsarian to the Diaconate at Sts. Vartanantz Armenian Apostolic Church. The Very Reverend Anoushavan Tanielian presented the candidate to His Eminence. Archpriest Vahrich Shirinian, pastor of Sts. Vartanantz Church, participated the Divine Liturgy.

Participating also were Archdeacon Sevag Kendirjian, Deacons Varkes Tekirian, Shant Kazanjian, and Ourragir Gostan Charkhoudian. The age-old rite, dating to the 5th century, was performed in the presence of an overflow of believers.

Before reading of the Scriptures, His Eminence, entered the church censuring the congregation. The Very Reverend Tanielian asked His Eminence, on behalf of the congregation, to grant the Minor Orders of Acolyte to Jack Baghsarian. The Archbishop cut the hair of the candidate as a sign of resignation from secular life. He then gave him the authority for the following: to read the Psalms, sweep the church, unlock the church door, and read the apostolic letters and liturgical books, light the candles and carry the vessel for wine.

Having completed the Five Orders for Acolyte, the Archbishop ordained Mr. Baghsarian Sub-Deacon. His Eminence placed the Stole (*gorar*) on the candidate's left arm and presented him with the Chalice and Vestment for the Badarak which resumed until the singing of *Voghchoopn*. The Liturgy was again interrupted while the choir sang *Ourakh Lehr*. The Archbishop then censed the altar and seated himself on the Bishop's throne.

Mr. Baghsarian, led by the Very Rev. Tanielian and two Sub-Deacons, walked from the Chancel up to the Altar on his knees during the reading of the Psalms. On the Altar, the Archbishop questioned Rev. Tanielian if the candidate is worthy to receive this sacred Order. The Rev. answered on behalf of the congregation that the candidate is worthy to carry this yoke. His Eminence prayed and asked God to cleanse the candidate from the ways of the world, to strengthen him with virtues and to be empowered with the Holy Spirit. Mr. Baghsarian then faced the congregation and as a sign of resignation from the world, he cupped his hands behind his ears. The Archbishop then laid his hands on him and prayed: "I lay my hands upon this servant of God. Pray that he might be worthy to carry on the Order of the Diaconate on the Altar of God." The prayer was followed by readings from St. Paul: 1 Timothy 4:7-16 and Luke 10:21-24. Rev. Tanielian invited the congregation to pray for His Holiness Karekin II, and for His Eminence Archbishop Mesrob Ashjian and for Christ's yoke, on the candidate's left shoulder and gave him the authority to read the Bible and to cense during the Divine Liturgy. Deacon Jack Baghsarian asked for His Eminence's blessing three times. He then censed the Altar, the Archbishop and the congregation.

After the Ordination, His Eminence delivered his message to Deacon Baghsarian and to the believers, stressing that in the spirit of St. Stephen, he, too should serve the Church and proclaim the Gospel of Jesus Christ. The Badarak continued. Mr. Baghsarian served on the Altar and lifted his velvet voice in worship to our Lord as he sang the Deacon's part for the remainder of the Service. Upon completion of the Divine Liturgy, the newly-ordained Deacon was congratulated by the Pastor, members of the Board and the congregation, wishing him strength as he continues his journey serving Christ and the Armenian Church.

OUTREACH

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Archbishop Mesrob Ashjian, Prelate

Marthiros M. Haftvani, Managing Editor

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A.N.E.C.'s Summer Program for Teens

Building on the successful launching last summer of an Armenian language program for high school age boys and girls, the Armenian National Education Committee has announced its second annual "Armenian Language Intensive for Teens," which will take place starting July 29 through August 19, at the University of Hartford in Hartford, Connecticut.

Under the direction of Dr. Arsrine Oshagan, this year's Intensive seeks motivated young Armenians between the ages of 13 and 17 who are interested in expanding their Armenian language proficiency and their social awareness as Armenian teenagers in the context of a nurturing immersion program.

The course features daily instruction, practice and language-building group activities conducted by specialists. Students will be working in one of three levels: Beginning, Intermediate, or Advanced. Supplementing this core learning will be group discussions, presentations by guest artists and lecturers, and athletic and cultural recreation. Weekend activities will involve the participants in local Armenian community service projects, church attendance and outings to sites of interest in and around Hartford, with possible excursions to Boston, Springfield, Providence and the southern New England shore.

The cost of the three-week program is \$400, including tuition, room and board. Textbook expense is additional. Inquiries about the program may be made by contacting Dr. Arsrine Oshagan, 2419 Lake Street, San Francisco, CA 94121, Tel. (415) 387-3205 or through the ANEC office, 138 East 39th Street, New York, NY 10016, Tel. (212) 689-7231.

ANEC's Intensive Summer Program

by Stella S. Rustigian

By creating their "Intensive Summer Armenian Program," the Armenian National Education Committee has forged a vital link between the AYF Camp Hayastan and the ARS Summer Studies programs. Fortuitously, the ANEC Intensive may serve as a "feeder" from one to the other.

To take place at the University of Hartford from July 29 to August 19 this year, ANEC initiated this Intensive Summer Program in 1989, recognizing that high school age youth have been the overlooked age group in our organized Armenian educational programs. Although the Siamanto Academy does address this age group, it serves a clientele within a limited geographical area. In the eastern section of the United States one-day-a-week and day schools, as well as Camp Hayastan's educational program, address young people up to the age of 14-15. ARS Summer Studies picks up at about 18 with high school graduates and beyond. There is no slot for teenagers, except for the localized Siamanto Academy.

Children who have studied in the lower grades in Armenian classes, and who continue in AYF and Camp Hayastan, are thrust out to fend for themselves, or worse—to forget what had been acquired up to their high school years. In fact, the ARS Summer Studies was deliberately initiated as a *reclamation* endeavor, to rescue young adults whose ties with their Armenian background had become unattached.

Now, ANEC is creating a place for teenagers to *continue* their attachment to Armenian language and culture *before* they become alienated. Graduates of this program may supply a source from which ARS Summer Studies applicants may come.

ANEC's Intensive Summer Program will link Armenian educational institutions at either end of the teenage scale.

A Marvelous Achievement

by Levon A. Sarayan

The following review of ARMENIAN ART appeared in the recent issue of ARARAT magazine.

ARMENIAN ART by Jean-Michel Thierry and Patrick Donabedian. **New York: Harry Abrams, Inc., Publishers, in association with the Prelacy of the Armenian**

I can vividly recall my father's excitement when, in the early 1960s, the first two Armenian art books to be embellished with glossy true color photographic illustrations were released from major publishing houses. As a young man, he had studied Armenian art from black and white reproductions. These two books, Lydia Donnovo's *Armenian Miniatures* (from Harry Abrams, Inc.) and Sirarpie Der Nersessian's *Aght'amar: The Church of the Holy Cross* (from Harvard University Press), inaugurated for Armenians a new era in quality art publications. My father purchased extra copies and gave them as gifts, and his high school-aged children could now learn and appreciate their cultural heritage in vibrant, lifelike color.

A quarter of a century has passed by, and Armenian art is finally receiving its due from the publishing world. Specialized monographs and general surveys covering architecture, painting, sculpture, and artifacts have appeared. Produced at great sacrifice of time and expense, such books enrich our lives with beauty and expand the horizons of our knowledge. Yet, we may pause to wonder how many people, Armenian or non-Armenian, have any awareness of this rich cultural legacy.

On the significance of this legacy, we may turn to the publisher's preface, written by Anne De Margerie, for the volume under review. "There are always gaps in the history of a people," she remarks, "like pieces missing from a large jigsaw puzzle. Split within its borders, in a state of diaspora, Armenia ran the risk of losing its identity and vanishing altogether, were it not for its art, a faithful witness, solid as a rock, a truly symbolic language which has been learnt by heart and remembered. In spite of upheaval and destruction, its lessons have been handed down as a concrete expression of a will to survive. . . . Armenian art is a further shining but unrecognized proof, if one is needed, of that strength we see in mankind when it is forced to protect the very essence of its soul in order to live on."

Another art historian, having Armenian manuscript illumination in mind, recently remarked that the first law of scholarship is that if it isn't accessible, it doesn't exist. Manuscripts tucked away in vaults, or monuments that to be viewed require travel to politically or geographically remote regions, too often are ignored by cultural historians, and thus unjustly consigned to oblivion. One purpose of marvelous surveys such as this one is to introduce Armenia and her art, not merely to specialists but also to the wider public.

Armenian Art aims at no less than a comprehensive overview of its subject in English, and in this respect is comparable only to the late Sirarpie Der Nersessian's magnum opus of the same title which is now more than a decade old. Within understandable limitations the new work definitely accomplishes its purpose, and like its predecessor is a masterpiece of the art of modern bookmaking.

The principle focus of this study is architecture, sculpture, and painting from pagan times to about the 18th century. Minor arts such as coinage, metalwork, textiles, and pottery are touched upon more briefly as space and evidence allow. The competent if restrained textual analysis, by French Armenologist Jean-

Apostolic Church of America, 1989. 624 pages, 959 illustrations, including 173 in full color, clothbound, \$135.00 including shipping.

Michel Thierry, is divided into four chronological periods: pre-Christian and early Christian (to the 7th century A.D.) kingdoms (9th to 12th century), feudal (12th to 15th century), and modern (17th and 18th centuries). A lengthy discussion describing the principal architectural sites of Armenia is offered by art historian Patrick Donabedian.

Abundant supplemental matter adds to the scholarly value of this volume: an extended section of documentary photographs, numerous sketches of floor plans and frieze decorations, a glossary, four maps, a chronology, genealogical tables, a bibliography, and an index. Prelatory comments are offered by Sirarpie Der Nersessian and Anne De Margerie.

Ultimately, however, the Armenian creative genius cannot be adequately conveyed without full color photographic illustrations. Here the breadth of coverage is truly monumental, the selection representative with much new material, and the quality and fidelity outstanding. Transliteration of proper names from Armenian into English is a perennial irritation. The system adopted here will satisfy the scholar more than the public, but it can be mastered easily enough with a little patience. I detected few errors of fact or typography, and was altogether impressed by the superb workmanship in printing and book assembly for which the Abrams establishment is justly famous.

Any art lover would be proud to own, treasure, and display this work, and art historians will mine its riches many times in the future. It would make an excellent gift to friends or business associates, and copies should be procured by every major library and museum. My advice is to purchase *Armenian Art* before it goes out of print.

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ARMENIAN ART

by Jean-Michel Thierry and

Patrick Donabedian

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From the Editor

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themselves. Freedom and democracy, after all, mean joint participation and shared responsibility. If we realize this, then all the horrors that the new Czechoslovak democracy inherited cease to be so horrific. If we realize this, then hope will return to our hearts.

"Perhaps you are asking what kind of republic I am dreaming about. I will answer you: a republic that is independent, free, democratic, a republic with economic prosperity and also social justice, a humane republic that serves man and that for that reason also has the hope that man will serve it. . . ."

Religious Council Discusses Issues Facing the Church

A number of vital questions concerning liturgical, administrative, and contemporary affairs affecting the Armenian church were discussed by the Religious Council during recent meetings. A written report was presented to the Prelacy's Executive Council for further deliberation.

The following is a summary of some of the topics which were explored:

The Armenian Church in America

The Armenian church, like other eastern rites, has a great liturgical richness much of which, unfortunately, has been lost in the United States. For all practical purposes our liturgical heritage has been reduced to its minimum in the Divine Liturgy celebrated on Sundays and that is even being further eroded as church attendance, more and more, becomes associated with social responsibilities such as requiem services, baptisms, funerals, weddings.

There seems to be a common pattern in the majority of our parishes where members arrive at church in time for the Requiem Service, skipping the Liturgy. Indeed, some of our pastors report that their church on most Sundays would be nearly empty were it not for the Requiem Services that have been requested.

While we know that there are many reasons for this situation, the primary responsibility must rest upon the church, which has not successfully communicated the church's message to the faithful, drawing them into the fold as participants and not just uninterested spectators. Our people are not aware of the Eucharist; they do not understand the meaning of the rituals of the church, and they look to one another for direction for standing, sitting, kneeling, making the sign of the cross, etc.

The following suggestions should be followed in order to try to reach and teach our people to become active, rather than passive, participants.

1. Encourage the faithful to take part in Sunday morning liturgies and be prepared to take Holy Communion, which is the very essence of participation in the life of the church. In order to encourage our members to take Communion regularly, we are suggesting that the fasting period be reduced to three hours prior to Communion, rather than the customary fasting from the moment of rising.

2. In order to make the congregation feel a part of the proceedings of the Liturgy, we hereby direct our pastors and choir directors to teach the congregants parts of the Liturgy, step by step, and teach them to sing at least the following: *Sourp Ashtvadz, Havdamlk, Chrisdos E Mech, Haysr Ner, Der Voghornia, Kohanmik and Lutzak.*

3. Readings of the Old and New Testament during the Liturgy should be either in modern Armenian or in English (or both). Readings should be done by the faithful, both men and women. Pastors should prepare the readers in advance so that they know what they are reading and can do so in an expressive manner. For the Armenian version the Sunday Biblical readings as printed in Antelias, Lebanon, may be used. For the English readings, we recommend the Revised King James or the Revised Standard versions.

Lebanon

Because of the situation in Lebanon and the tremendous suffering of the Armenians there, we urge Armenian Americans to remember their fellow Armenians who daily are confronted with a life-and-death situation. We must be ready to send food and medication as soon as conditions allow. At the same

(continued on page 8)

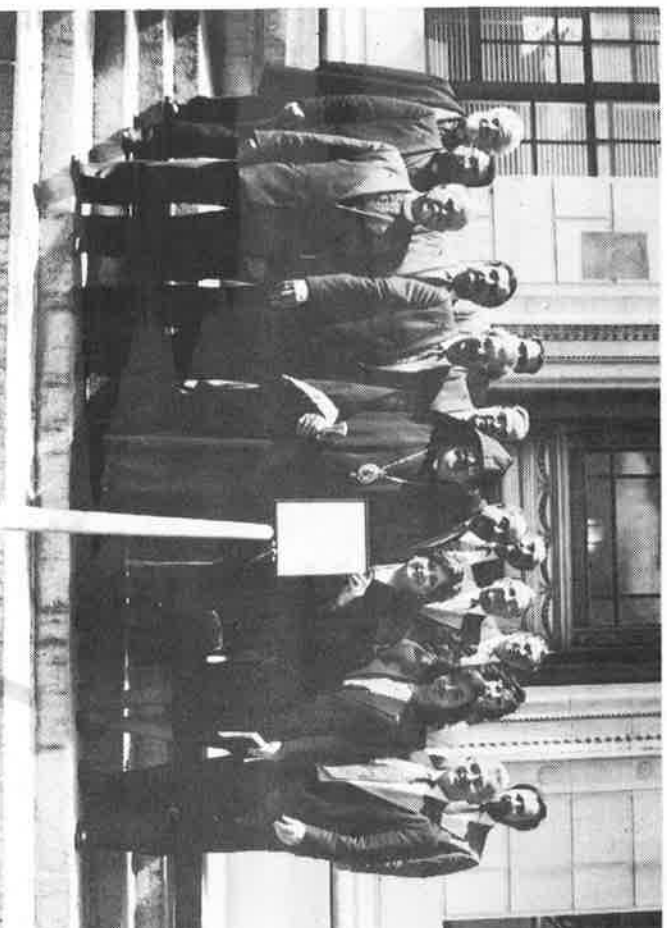
N.J. General Assembly Issues Martyrs' Day Resolution

The New Jersey General Assembly approved a resolution recognizing April 24, 1990, as Armenian Martyrs Day and the week of April 22 to April 29 as Armenian Martyrs Week. The resolution, introduced by Assemblyman Garabed "Chuck" Haytaian, was passed unanimously on Thursday, April 5, in the presence of Armenian church and lay leaders, led by Archbishop Mesrob Ashjian.

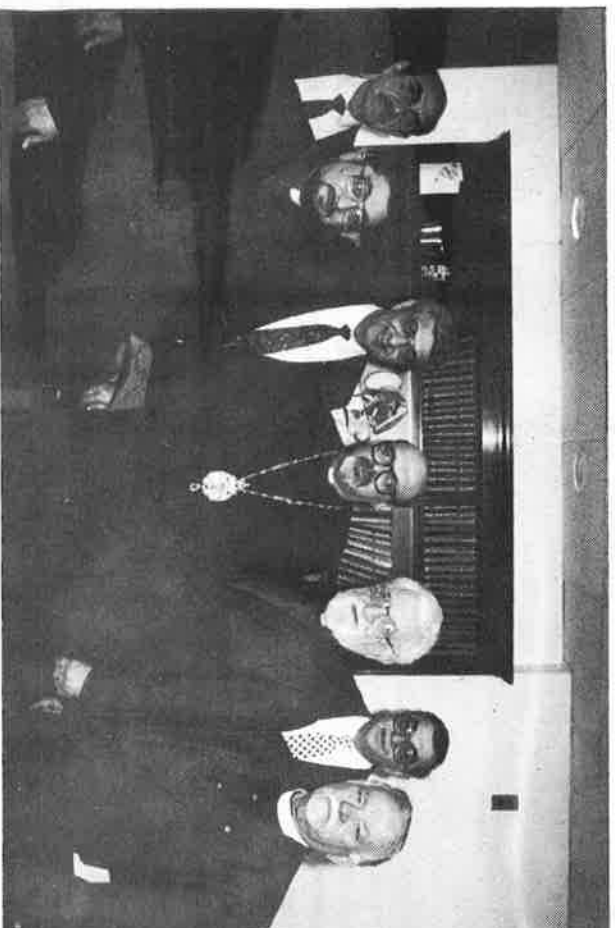
New Jersey church leaders in attendance were Rev. Arnak Kasparian, pastor of St. Thomas Armenian Church in Tenafly; Rev. Vahrich Shirinian, pastor of Sts. Vartanantz Armenian Church in Ridgefield; and Rev. Arshen Aivazian, pastor of St. Leon's Armenian Church in Fair Lawn.

Archbishop Ashjian opened the Assembly's session with a prayer asking God's blessing and guidance in the lives and endeavors of all His servants. Noting that there is great change and unrest in the world today, His Eminence prayed for people worldwide who face problems that seem "insurmountable and that surely require Divine guidance for their solution." [See full text below]

The resolution was introduced by Assemblyman Haytaian, Minority Leader of the New Jersey General Assembly, who addressed the members of the Assembly with remarks about the Turkish Genocide of the Armenian people. The resolution, which passed unanimously, read in part: "The tragedy of this wanton killing, motivated largely by religious jealousy and hatred, serves even today as a powerful lesson in why the world needs to practice tolerance and why there is a continuing need for the study of history to avoid the damnation of past errors. It is both fitting and proper for this House to pause in its deliberations to remember the sacrifice of those 235 innocents whose only crime was their nationality and their understandable desire to practice their own faith in peace, and their 1.5 million Armenian compatriots who perished in the genocide that followed."



Archbishop Ashjian and Assemblyman Chuck Haytaian pose in Trenton with clergymen and community leaders with the proclamation issued by the New Jersey State Assembly.



In the offices of Assemblyman Haytaian, left to right, are: Jirair Hovnanian, Rev. Arshen Aivazian, Chuck Haytaian, Archbishop Mesrob Ashjian, Rev. Arnak Kasparian, Shant Haroutunian, and Rev. Varich Shirinian.

Congressional Prayer

(Continued from page 1)

time to shine as a welcoming beacon of liberty amidst the dark clouds of tyranny and oppression. Reveal always Thy infinite spirit to the Members of this august body, that they may be inspired toward a greatness of purpose, that they may be enabled in the urgent quest for justice, freedom and peace for all mankind.

Today we beseech Thee to be mindful of the Armenian people who sorrowfully commemorate the 75th anniversary of the genocide as one and half million Armenians in the massacres of 1915.

Mindful of the teachings of our Lord, Jesus Christ, we ask not for retribution or revenge but for repentance and redemption.

We thank Thee in the names of the Armenian people for Thy eternal wisdom and divine mercy in providing them a safe refuge in these United States from the ravaging inhumanity of their enemies. We offer to Thee our sacrifices upon the altar of freedom in an act of redemption for all of mankind. In turn, Heavenly Father, we ask that Thy other children always be spared from the stifling yoke of tyranny and persecution.

Grant to all of the nations of the family of mankind, the compassion and love which Thy son offered to us through His sacrifice that we may live freely with joy and happiness amidst all of the glories of Thy creation.



Spring

To what purpose, April, do you return again?
Beauty is not enough.

You can no longer quiet me with the redness
Of little leaves opening stickily.

I know what I know.

The sun is hot on my neck as I observe
the spikes of the crocus.

The smell of the earth is good.

It is apparent that there is no death.

But what does that signify?

Not only under ground are the brains of men
Eaten by maggots.

Life in itself
Is nothing,

An empty cup, a flight of uncarpeted stairs.

It is not enough that yearly, down this hill,

April

Comes like an idiot, babbling and strewing flowers.

by Edna St. Vincent Millay



Prayer Offered by Archbishop Mesrob Ashjian N.J. Legislature, April 5

In the name of the Father, of the Son, and of the Holy Spirit, Amen.

Almighty God, we ask Thy blessing and guidance in all our lives and endeavors, and especially in the deliberations of our leaders and legislators in this august body, since strong and wise leadership is an essential element to the well-being of any nation and society.

More than 200 years ago Thomas Paine wrote, "These are the times that try men's souls." Surely, his words apply as well to our own times. There is great change and unrest in the world today. Lord, here and abroad, Thy people are troubled. They face problems that seem insurmountable and that surely require Divine guidance for their solution. Thy struggle against tyranny and oppression; thy long for justice and compassion. Thy seek to restore the rule of law and the spirit of freedom, blessings which we as Americans enjoy in our country, but denied to so many for so long in other lands.

O Lord, in this season of spring when the earth blossoms forth, renewing again the promise of life throughout nature and the creatures of the world that Thou hast created, there is still injustice, cruelty, and the denial of truth amongst Thy people. After the first great war of this century, T.S. Eliot wrote the line, "April is the cruellest month..." And today for some of Thy servants, April is still the cruellest month. We beseech Thee, O Lord, to be mindful especially of Thy servants, the Armenian people, who for 75 Aprils have lived with the memory of the mass murder of one and a half million of their nation. We must remember the evil in our past if we are to guard against the shadow of evil in the future. We pray, Almighty God, that such enormous barbarity remain in the past and never again be inflicted upon any of Thy servants of any nation.

Lord, grant to Thy people in all the world wisdom, compassion, and love so that we may live in freedom and righteousness, and enjoy Thy blessings forever. Amen.

Diocese / Prelacy Joint Commemoration

(Continued from page 1)

Students Association; Hamazkayin Armenian Cultural and Educational Association; Tekeyan Cultural Association; Land and Culture Organization; Evereg-Fenesse Patriotic Union; Armenian Compatriotic Union of Ourfa; Nor Sebastia Compatriotic Union; Marash Compatriotic Union; Armenian-American Support and Educational Center; Constantinople Armenian Relief Society; Essayan Getronagan Alumni; Iranian Armenian Society; Roumanian Armenian Society; Threvank Alumni.

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**ՎԱԶԳԻՆ ԾԱՌԱՍՅ ՅԻՍՈՒՍԻ ՔՐԻՍՏՈՍԻ,
ՈՂՈՐՄՈՒԹԵԱՄԲՆ ԱՍՏՈՒԾՈՅ ԵՒ ԿԱՄՕՔՆ
ԱԶԳԻՍ, ԵՊԻՍԿՈՊՈՍԱՊԵՏ ԵՒ ԿԱԹՈՂԻԿՈՍ
ԱՄԵՆԱՅՆ ՀԱՅՈՑ, ԾԱՅՐԱԳՈՅՆ ՊԱՏՐԻԱՐԻ
ՀԱՄԱԶԳԱԿԱՆ ՆԱԽԱՄԵԾԱՐ ԱԹՈՒՌՈՅ
ԱՐԱՐԱՏԵԱՆ ԱՌԱՔԵԼԱԿԱՆ ՄԱՅՐ ԵԿԵՂԵՅԻՊՈՅ
ՄՐԲՈՅ ԷԶՄԻԱԾՆԻ**

**ՔՐԻՍՏՈՍԱԽԱՆԴ ՍԻՐՈՑ ՈՂ ԶՈՅՆ ԵՒ ՕՐՀՆՈՒԹԻՒՆ ՀԱՅՐԱՊԵՏԱԿԱՆ
ԿԱԹՈՂԻԿՈՍԻՆ ՄԵԾԻ ՏԱՆՆ ԿԻԼԻԿԻՈՅ Տ. Տ. ԳԱՐԵԳՆԻ ԵՐԿՐՈՐԴԻՆ,
ՊԱՏՐԻԱՐԲԱԿԱՆ ՏԵՂԱՊԱՀԻՆ ՀԱՅՈՑ ՄՐԲՈՅ ԵՐՈՒՍԱՂԻՄԻ
Տ. ԹՈՐԳՈՄԵՅ ԱՐԲԵՊԻՍԿՈՊՈՍԻՆ, ՊԱՏՐԻԱՐԲԻՆ ՀԱՅՈՑ
ԿՈՍՏԱՆԴՆՈՒՊՈԼՍՈՅ Տ. ՇՆՈՐՀՔԱՅ ԱՐԲԵՊԻՍԿՈՊՈՍԻՆ, ՀԱՄՕՐԻՆ
ԱՐԲԵՊԻՍԿՈՊՈՍԱՅ, ԵՊԻՍԿՈՊՈՍԱՅ, ՎԱՐԴԱՊԵՏՈՅ, ՔԱՀԱՆԱՅԻՑ ԵՒ
ՍԱՐԿԱԽԱԳԱՅ, ԹԵՄԱԿԱՆ ԵՐԵՍՓՈՒԾԱՆԱԿԱՆ ԺՈՂՈՎՈՑ, ԹԵՄԱԿԱՆ
ԵՒ ԹԱՂԱԿԱՆ ԽՈՐՀՐԴՈՑ ԵՒ ՊԱՇՏՕՆԵՒԻՑ ԵՒ ՍԻՐԵՅԵԱԼ ՀԱՄԱՅՆ
ՀԱՌԱՏԱՅԵԱԼ ԺՈՂՈՎՐԴԻՆ ԿԱՅՈՑ**

ԱՅՍՈՐ 24 ԱՊՐԻԼԻ 1990 ՓՐԿԶԱԿԱՆ ԱՄԻ, ՄԵՐ ՀԱՄԱՅՆ ՀԱՌԱՅԱԿՈՐ ԺՈՂՈՎԱԿԻՐԳԸ, ՄԱՅՐ ՀԱՄԱՏԱԽԻՑ, ԱՐՑԱԽԻ ԲԱՐՁՐՈՒՆԲԻՆԵՐՈՑ ԵՒ ՍՓԻՌԻՔԻ ՏԱՐԱԾՔԻՑ ՀՈԳԵՒԻՆ ՔԱՅՈՒՄ Է ԼՈՒՈՐ ՈՒ ԻՆԲԵՆԱՄՓՈԹ ԴԷՊԻ ԾԻԾՆԻՆԱԿԱԿԱՆԵՐՈՂ ՔԱՂԱՔԱՄՅՐ ԵՐԵՒԱՆԻ, ԻՐ ԿՐԾՔԻ ՏԱԿ ԾՐԱՐՈՄ ԵՄԵ ՎԻՇՏԸ ԵՐԿՐԻ ՄԻՂԻՐՆ ԻՐ ՀԱՐԱԶՏԱՏԵՐԻ, ՈՐՈՒՔ ԵՆԿՆԱՏԱԿՈՒՅՑԻՆ 1915—1923 ՏԱՐԻՆԵՐԻ ԸՆԹԱՑՔՈՒՄ ՕՍՄԱՆԻԱՆ ԿԱՅՍՐՈՒԹԵԱՆ ՏԱՐԱԾՔԻ ՎՐԱՅ, ԾՐԱԳՐՈՒՄՈՎ ԵՒ ԳՈՐԾԱՐՈՒՄՈՎ «ԵՐԻՏ-ԹՈՒՐԻ» ԴԵՎԱԿԱՐԵՐԻ:

ՄԵՐ ՄԱՅՐ ԵԿԵՂԵՅԻՆ, ՄԵՐ ԱԶԳՂ ԱՄԲՈՂԸ ԱՅՍՈՐ ՎԵՐՍՏԻՆ ԱՊՐՈՒՄ ԵՆ ԶԱԿՆՈՒՐԱՆԲԸ ՄԵՐ ՊԱՏՈՒԹԵԱՆ ՄԵՐ ԵՂԵՐԻՆԻ ՈՒ ԱՂՈՓՈՒՄ ԶՂՂՈՒՄԻՆԵՐԻ ՀՈԳԻՆԵՐԻ ՀԱՄԱՐ ԵՒ ՈՒՅՆ ԵՆ ԱՆՈՒՄ ՍՈՒՐԸ ՊԱՀԵՂՈՒ ՆՐԱՆՑ ԵՆԿՆԱՏԱԿՈՒԹԵԱՆ ՅԻՇԱՏԱԿՂ ՈՒ ՀԱՌԱՅԱԿՈՒՄ ՄՆԱՒՈՒ ՆՐԱՆՑ ԼՈՑՍ ԵՐԱՅԱՆՔԻՆԵՐԻ:

ԱՐԵՒՄՏԱՀԱՅՐԻ ՅԵՂԱՄՈՒՆՈՒԹԻՒՆԸ «ԵՐԻՏ-ԹՈՒՐԻ» ԱԶԳԱՅՆԱՄՈՂ ՂԵՎԱԿԱՐԵՐԸ ԾՐԱԳՐԵՑԻ ԵՒ Ի ԳՈՐԾ ԴՐԵՑԻՆ, ՆՊԱՏԱԿ ՈՒՆԵՆԱՒՈՎ ԲՆԱՅՆՋԸՆ ԱՄԲՈՂԸ ՄԻ ԱԶԳԱԲՆԱԿՈՒԹԻՒՆ, ԲԱՅ ԱՆԵՂՈՒ ՀԱՄԱՐ ՃԱՆԱՊԱՂԸ ԴԷՐՈՒ ԻՐԱԿԱՆՈՒՄԻՆ ԱՄՈՒՄՈՒՐՈՒՄԻՆ ՄԻ ԵՎՅՐՈՒԹԵԱՆ: ԱՅՐ ԽԱՒԱՐ ԾՐԱԳՐԻՆ ԶՈՂ ԳՆԱՅ ՊԱՏՄԱԿԱՆ ՀԱՅԱՏԱՆԻ ԱՐԻՄՏԵԱՆ ՀԱՅՈՒԹԻՒՆԸ:

ՓՐԿՈՒՅՑ ՄԻՍՅՆ ԱՐԵՒԵՆԵԱՆ ՀԱՅԱՏԱՆԻ ԱԶԳԱԲՆԱԿՈՒԹԻՒՆԸ, ՇՆՈՐՀԻՒ ՍԱՐՏԱՐԱՊԱՏԻ ՄԱՅԻՍԻՆԵՐԻ ՅԱՂՈՒՆԱԿԻ ԵՒ ԱՏԵՂՈՒՄՈՎ ԸՆԶ ՆՈՐ ԱԳՈՅՆ ՊԵՏՈՒԹԵԱՆ, 1918 թՈՒՆ, ՈՐԸ ՆՈՐ ՊԱՅՄԱՆԵՐՈՒՄ ԳՈՅԱՏԵՒՈՒՄ Է ՄԻՆՉԻ ՄԵՐ ՕՐԵՐԸ, ՀԱՆՐԱՄԱՆԱՂՈՎ ՄԻԱԿ ԽԱՐԻՍՈՂ ԸՆԶ ԺՈՂՈՎՐԴԻ ԳՈՅԱՏԵՒՈՒՄ ԵՒ ԳՐԱԽԱԿԱՆԸ ՆՐԱ ՊԵՏԱԿԱՆՈՒԹԵԱՆ ԱՄՐԱԳՆԱՄԱՆ ԱՐԱՐԱՏԻ ՓԵՇԵՐԻ:

ՀԱՅՈՑ ԿՈՏՈՒՄԵՐԻ 75-ԱՄԵՆԱԿԻ ՍԵՐԻՆ, ՄԵՐ ԵԿԵՂԵՅԻՆ ՈՐԵԿՈՂՈՒՄ Է ԻՐ ԺՈՂՈՎՐԴԻ ՆԱՀԱՏԱԿՈՒՄԸ ԱՂՈՓՔՈՎ ՈՒ ԱՂԵՐՈՎ ԱՌ ԱՍՏՈՒՄ, ՈՐ ՆՐԱՆՑ ՅԻՇԱՏԱԿ ԶԱՒԵՑ ՊԱՅՏԱՂ ՄԻՍՅՆ ԵՐԿՆԱՅԻՆ ԱՐՔԱՅՈՒԹԵԱՆ ՄԻՋ ՈՒ ՆՆԵՐ ԵՐԿՐԻ ՎՐԱՅ՝ ՅԱԽԵԺ ԱՆՄՈՐԱՅ, ՈՐՊԵՍ ՈՐԵՂԻՄ ԻՍ ՅՈՒՇԱՐԱՅԱՆ ՍԳՈՑ ԵՒ ՎԵՐԱԾՆԱԴՈՒ:

ԱՅՍՈՐ, ՄԵՐ ՊԱՏՈՒԹԵԱՆ ՄԵՄԱԳՈՅ ԱՐՀԱԻՐԲԸ ՈՐԵԿՈՂՈՒՄ ԵՆՔ ՄԵՐ ՀԱՅՐԻՆ ԿԵՆՔԻ ՏԱԳՆԱՊԱՒ ԵՐԿԱՅ ՎԻՇՏԱԿՈՒՄ, ԵՐԸ ՈՂԲՈՒՄ ԵՆՔ ՆՆԵՐ ՆՈՐ ԶՈՂԵՐ, ՊԱՏՄԱԿԱՆ ԱՐՑԱԽԻ ՄԵՐ ԶԱՌԱԿԵՐԻ ԱՐՈՒՐ ՊԱՅՔԱՐԻ ՃԱՆԱՊԱՂԻՆ:

ԱՍՏՈՒՄ Է ՎԿԱՅ, ՔԱՂԱՔԱԿԻՐՈՂ ՈՂԸ ՄԱՐԴ ԿՈՒԹԵԱՆ ԽԻՂԾԻ Է ՎԿԱՅ, ՈՐ ԱՐՑԱԽԻ ՀԱՅՐԻ ԱԶԳԱՅԻՆ ԱԶՄԱ ԻՆԲԱՆՈՒՇՄԱՆ ԻՐԱՌՈՒՆԲԸ ՄԱՅՐ ՀԱՅԱՏԱՆԻՆ ՄԻՍԱՒՈՒ, ԹԷ՛ ԱՐՈՒՐ Է, ԹԷ՛ ՕՐԻՆՆԱԿԱՆ ԵՒ ԹԷ՛ ՀԱՄԱՅԱՆ ՄԱՐՈՒՐ ԻՐԱՌՈՒՆԲԵՐԻ ՀՐԱՄԱՅԱԿԱՆԻ:

1915-Ի ՅԵՂԱՄՈՒՆՈՒԹԵԱՆԸ ԶՈՂ ԳՆԱՅՄԸ ՀԱՅՈՑ ՀՈԳԻՆԵՐԸ ԱՅՍՈՐ ՄԵՋ ՀԵՑ ԵՆ ԵՒ ՄԻԱՆՈՒՄ ԵՆ ՄԵՐ ԱՂՈՓՔԵՆԵՐԻՆ, ՄԵՐ ՄԱՔԱՌՈՒՄԵՐԻՆ: ՆՐԱՆ ԲՔ ՔԱԶԱՂԵՐՈՒՄ ԵՆ ՈՒ ԶՐԱՅՈՒՄ ՄԵՋ ԵՒ ՊԱՏՔԱՄՈՒՄ ԲՈՂՈՒՄ ԱՆՇԵՋ ՊԱՀԸՆ ԿՐԱՅԸ, ԱՄՈՒՐ ՊԱՀՊԱՆԸՆ ՄԵՐ ԱԶԳԱՅԻՆ ՀԱՌԱՅԱՄՔԻՆ ՈՒ ՀԱՌԱՔԱԿԱՆ ԿԱՄԵՏՈՂՈՒԹԻՒՆԸ, ՄԻԱՄԱԿԱՆ ՈՒԾԵՐՈՎ ՅԱՂՔԱՐԵՒՈՒ ՀԱՄԱՐ ՄԵՐՈՒՆԱՅ ԴԺՈՒՐՈՒԹԻՒՆԵՐԸ, ԳՈՐԾԵՂՈՎ ՈՂԶՄՏՈՒԹԵԱՐ ԵՒ ՀԵՌԱՏԵՍՈՒԹԵԱՐ, ԵՐԲԵՔ ՄՈՒՄՑՈՒԹԵԱՆ ՉՏԱՂՈՎ ԱՆՅԵԱՒ ՄԵՐ ԿՈՒՍԱՆԱՐՈՐ ՓՈՐՁՈՒԹԻՒՆԵՐԸ: 1915-ԻՑ ՅԵՑՈՅ, ՀԱՅ ԺՈՂՈՎՐԴԻՆ ԵՐԵՒԻ 2Է ՄԻԱՂ ԿՈՂՐՄՈՐՇՈՒՆ, ՔԱՆՁԻ ԱՐԴԻ ՄԵՐ ՄԱՅՐ ՀԱՅՐԻՆԻՔԻ ՔԱՂԱՔԱԿԱՆ ԱՆՎՏԱՆԳՈՒԹԻՒՆ ՈՒ ՏՆՏԵՍԱԿԱՆ ԶՐԱՅՈՒՄԸ ԽՈՐՀՐԴՈՒՅԻՆ ԲԱԶՄԱԶԳ ԻՆԲԱՆՈՒՄԻ ԱԶԳՈՒԹԻՒՆԵՐԻ ԸՆՏԱՆԲՈՒՄ, ԳԵՐԱԳՈՅՆ ԵՐԱՇՈՒՔԻՆԵՐ, ԵՆ ՄԵՐ ԱԶԳԻ ԱՊԱԳԱՅ ԳՈՅԱՏԵՐՄԱՆ:

ՄԵՆՔ ՆՈՅՆԻՍԿ ՅՈՒՍՈՎ ԵՆՔ, ՈՐ ԿՂ ԳԱՅ ԱՅՆ ՕՐԸ, ԵՐԸ ԱՇԽԱՂԻ ԺՈՂՈՎՈՐԻՆԵՐԸ, ՆԱՅԻ ՄԵՋ ՀԱՐԵՒԱՆ ԹՈՒՐԸ ԺՈՂՈՎՈՐԸ, ՄԵՋ ՀԵՑ ԿՂ ԽՈՆ ԱՐՀՈՒՆ ՀԱՅՈՑ ԵՆԿՆԱԿՆԵՐԻ ՅԻՇԱՏԱԿ՝ ԱՌՈՒՆԵՐԻ:

«ՔՐԻՍՏՈՍ ՈՐԴԻ ԱՍՏՈՒԾՈՅ ԱՆՈՒՄԱԿԱՆ ԵՒ ԲԱՐԵԳՈՒԹ... ՅԻՇԵԱ ԶԸՆԳԻՄ ԲԻՐԱՒՈՐ ՆԱՀԱՏԱԿԱՅ ՄԵՐՈՑ ԵՒ ԴԱՄԱՒՈՐԵԱՂ ՊԱՅՏՈՒՐԱՅՈ ԶՆՈՒՄ ԸՆԴՈՒ ՍՈՒՐԵՍ ՔՈ... ԶԻ ԴՈՒ ԵՍ ԴԱՏԱՒՈՐ ԿԵՆՔԱՆԵԱՅ ԵՒ ՄԵՐՈՒՅ»:

ԱՅՍՈՒ ՄԵՐ ԿՈՆՐԱԿՈՎ ՀՐԱԽԵՐ ԵՆՔ ԿԱՐՈՒՄ ՄԵՐ ԵԿԵՂԵՅԻՆԵՐԻՆ Ի ՀԱՅԱՏԱՆ ԵՒ Ի ՍՓԻՐՈՍ ԱՇՍԱՂԻ, ՈՐ ՏԱՐՈՒՅՄ 24 ԱՊՐԻԼԻՆ ԿԱՏԱՐՈՒՆ ՀԱՆՐԱՄԱՒՈՐ ԱՐԱՐՈՂՈՒԹԻՒՆԵՐ ՍՈՒՐԸ ՊԱՏԱՐԱԳԻ ԵՒ ՀՈԳԵՃԱՎԱՅՏԵԱՆ՝ Ի ԽԱՂԱՂՈՒԹԻՒՆ ՈՒ Ի ԼՈՒՄԱՒՈՐՈՒՄՆ ԵՐԿԱՊԱՊԱՌՈՒԹԵԱՆ ԶՈՂ ԳՆԱՅՄԸ ՀԱՅՈՑ ՀՈԳԻՆԵՐԻ ԵՒ Ի ՄՈՒՍՈՒՐՈՒԹԻՒՆ ՄԵՐ ԱԳԱԿԻ ԺՈՂՈՎՐԴԻ:

«ԶԱՐԹԻՐ ԵՒ ՀԱՅԵԱՅ, ՏԷՐ, ՅԻՐԱՌՈՒՆ ԻՄ, Ի ԴԱՏԱՏԱՆ ԻՄ, ԵՒ ԻՐԱՒ ԱՐՈՂ ԻՄ ԸՍՏ ԱՐՈՒՐՈՒԹԵԱՆ ՔՈՒՄ» (ՍԱՂՄՈՒ ԼԻ—23), «ՔԻ ՀՁՈՐԻՉ ԻՄ ԵՒ ԱՊԱՒՆ ԻՄ ԴՈՒ ԵՍ» (ՍԱՂՄՈՒ Լ—4): ԱՄԷՆ:

Handwritten signature

ԿԱԹՈՂԻԿՈՍ ԱՄԵՆԱՅՆ ՀԱՅՈՑ

Տրաա Կոնգրակը Ի 3 Մարտի
1990 Փրիլիանակ առի,
և Ի տոմարիս Հայոց ՌՆԼԹ
Ի մաղաղակա Միոյ Էջմիածնի:
ՀՄՐ. 1671

Martyrs' Day Encyclical by Vazken I, Catholics of All Armenians

President Bush Issues Statement on April 24

President George Bush issued the following statement on the 75th anniversary of the Armenian Genocide:

Throughout this century, the United States has had a special, enduring relationship with the Armenian people.

Armenians around the world share with their friends in the United States a love of freedom, and as proud people they have a strong commitment to the preservation of their heritage and culture.

Their history, though marked by a number of tragedies, nonetheless reflects their faith and the strength and resilience of their tradition. Those tragedies include the Earthquake of 1988 and, most prominently, the terrible massacres suffered in 1915-1923 at the hands of the rulers of the Ottoman Empire.

The United States responded to the victims of this crime against humanity by leading international diplomatic and private relief efforts.

The Armenian-American community now numbers nearly one million people. Those who emigrated to the United States, and their descendants, continue to make significant contributions to the betterment of our country in many fields of endeavor.

On this seventy-fifth anniversary of the massacres, I wish to join with Armenians and all peoples in observing April 24, 1990, as a day of remembrance for the more than a million Armenian people who were victims. I call upon all peoples to work to prevent future acts of inhumanity against mankind, and my commitments of June 1988 represent the depth of my feeling for the Armenian people and the sufferings they have endured.

A Mini Lesson

Each of the four gospels in the New Testament has its own distinctive character and focus. The Gospel according to Luke includes significant material that is not found in any of the other three gospels: the annunciation and visitation, the Good Samaritan, the Prodigal Son, the disciples on the road to Emmaus, the parable of the Pharisee and tax collector praying in the temple, and more. Luke's gospel is unique not merely in the additional material it includes, but also in where it places the emphasis in material that is included in the other gospels. Luke highlights certain themes, among them the mercy of God, the role of the Holy Spirit, Mary, prayer, and poverty.

Էջմիածնի մէջ, քոյրներու միաքաղաքական հաստատում

Անթիլիասի՝ Սեպի Տանն Կրկինի Կաթողիկոսութեան որդունէն ետք, Էջմիածնի մէջ ալ այնպատեղը կը ստորոգի կենանց միաքաղաքական մը հիմնուածն, որովհետեւ: Հայաստանի համար նորուհիքն է առկա, որովհետեւ հոն երկար ժամանակէ ի վեր գոյութիւն չէ ունեցած քոյրերու միաքաղաքական մը:

Այս փառաքել ձեռնարկ առանց և որպէս Կաթողիկոսութեան Սայր թերեզալի այն փառաքելն, որ յայտնած էր կաթողիկոսութեան միաքաղաքական մը հիմնուածն, երբ երկրաշարժի շրջանին, առ կը գտնուէր Հայաստան: Հայք՝ Եկեղեցին որպէս բողոքած է այս ձեռնարկին գէմ: Անկէ ետք, Հայաստանի մէջ իբրևան տարբեր դիմում կատարած են վազգէն Ա. Կաթողիկոսին, որպէսզի իրենց արտօնուի քոյրերու միաքաղաքական մը հիմնուի: Կաթողիկոսը նախ վարտանած է, ապա, դրական մը ձեռնարկ մը ցոյց տուած է և այս փոփոխ գրառելու պատճառը յայտնած է և զինքն անպայման Ներսէս արք. Պաղպապեանին: Ընդհանուր արամադրութեանը այն է, որ Հոգիակերանց վանքը արամադրուի այսօր փոխ ձեռնարկի մը իրականացման: (ՄԱՐՏՈՒՐԱՅ)

ՀԱՅՐԱՊԵՏԱԿԱՆ ԽՕՍՔ ՈՒՂԱՌԱՍԻ ԱՄԵՐԻԿԱԿԱՑ ՄԵՐ ՀԱՒԱՏԱՑԵԱԼ ՓՈՂԱՎՈՒՐՈՒՆ

Սրտի անհուն եւ քաղցրագոյն ուրախութեամբ իմացանք Կիլիկիոյ թեմի Բարեխնա՛մ Առաջնորդ Գեղը: Տ. Մեարոպ Արքեպիս. Աչճեանին, որ այս տարի ողջ Ամերիկահայութիւնը որոշած է միացեալ կերպով ոգեկոչել անմահական եւ կենդանացար յիշատակը հայկական Մեծ Եղեռնի առաւել քան մէկուկէս միլիոն հայ նահատակներու, որոնք 1915-ի պատերազմին գոհ գացին հայրութեան դէմ օրուան թրջական պետական իշխանութեան կողմէ ծրագրուած եւ կիրարկուած ցեղասպանութեան:

Մեր սուրբ պատարագին բառերը, որոնք դարերով, դարերով միլիոնաւոր հայ ժողովուրդի գաւազններու հոգիներէն անցան եւ անոնց հաւատքի շունչը իրենց մէջ խառնեցին, վերստին կը բխին հոգիիս խորագոյն ակթեմերէն լսելու համար ձեր բոլորին: *«ԱՄԵՐԱՆ ՆԻ ԻՊԱԿ...»*

Այս տարի ահա 75-ամեակն է անոնց մարտիրոսական վկայութեան: Անցնող եօթը տասնամեակները յառաջ բերին անոնց յիշատակի բխրեղացումի յարաճումն եւ պայծառակերպող հոսանք մը համայն հայրութեան կեանքին մէջ, ի Մայր Հայաստան եւ ի պիւրուս աշխարհի: Այս տարի, երբ կը մտնեց 20-րդ դարու վերջին տասնամեակի սեմին ներս, հաւատարմութեան սքանչելի, ներդրողի եւ օրինակելի աղբյւրը (act) մը կը նկատնէ ձեր այս որոշումը, որով, առանց թեմական խորութեան, վեր մնալով բոլոր տեսակի վարչական եւ գաղափարական ու այլ կարգի նկատմաներէ՛ որջ աշխարհին առջեւ պիտի կանգնիք որպէս մէկ եկեղեցի եւ մէկ ազգ, ինչ որ էք ըստ հուրեան, եւ ի խորութեան եւ ի լայնութեան եւ ի բարձրութեան:

Լուսաւորչի հաւատքը ձեր հոգիներուն մէջ՝ պիտի նոր բոցավատումով ճառագայթի: Ս. Մեսրոպի գլխը ձեր աչքերուն եւ ձեռներուն մէջ՝ պիտի ոսկեփայլ շողեր գցենու: Վարդանի սաղաւարտը ձեր հայեացքին դիմաց պիտի նորոգայլ պսպղումով ճաճանչի: Սարտարապարի գանձերը, ձեր ականջներուն մէջ գառ լամբխնով պիտի դռանչի: Որովհետեւ՝

Տէրգորի աւազները ձեր միութեան եւ միանալանութեան, ձեր հաւատարմութեան եւ համբըղչխութեան ոյժէն կրողգորին եւ նահատակներու մատուցները փայլ կը ստանան:

Որովհետեւ Հայ ժողովուրդի իրաւունքներու արդար դատը ձեր միատեղութեան եւ ամբողջականութեան անսարանն նոր զօրութիւն կը ստանայ վասն արդարութեան եւ հատուցման: Որովհետեւ՝

Հայաստանն ու Ղարաբաղը ձեր անխընդրական ձեռնառութեամբը իրենց գօտիները ամուր կը կապեն եւ իրենց ձեռները անկէ զլուս կը զարնան:

Մերեւի՛ք, Մենք կը հաւատանք որ ողջ Ամերիկահայութիւնը նորանոր բարիքներ պիտի վայելն ձեր այս քրիստոնէական եւ հայաբժան կեցութեան: Ազգի մը ոյժը իր այս կամ այն տեսակի կատարածքին առաջ եւ վեր՝ իր համայնական հոգիին հարազատ, առողջ եւ առաջը պահպանումին մէջ կը կայանայ: Որովհետեւ Քրիստոսի ոսկեղէն բառերով «Ողբի առաւել է քան զկեղծակո՛ր, եւ մարմին՝ քան զհանդերձ» (ՄԱՏՏՔ. Զ. 25) եւ «Հողին է կենդանացար» (ՅՈՎՀ. Զ. 64): Երբ այսպէս ի Քրիստոս եւ ի հայութիւն գործող մէկ հոգին ներկայ է մեր բազում հոգիներուն մէջ՝ այնուհեղաբարութիւնը, հաճութիւնն ու համբուրչխութիւնը, երջանկութիւնն ու սոնդծարձութիւնը կը բազաւորեն եւ սիրալի նուաճումներու կատարներին ձգը:

Քաջատեղեակ ըլլալով Ամերիկահայոց կեանքին, անոր բոլոր երեսներուն, հարցներուն եւ երեւոյթներուն մէջ, Մենք խորագոյն սի-

Martyrs' Day Encyclical by Karekin II, Catholics of the Great House of Cilicia

րով եւ առ Աստուած անասման գոհութեան զգացումներով կ'ողջունենք եւ բարձրագոյն աստիճանով կը գնահատենք պատմական դատարար ասանաւորած ձեր այս արարքը: Կը հաւատանք, որ մառնաւորապէս նոր սերունդը եւ ապագայի սերունդները երախտագիտութեամբ պիտի դիմաւորեն եւ յիշեն Հայք. Եկեղեցոյ եւ հայ Ազգի միութեան եւ ամբողջականութեան ճշմարտութեանն ու իրողութեան ձեր սուրած այս շեքորէն գործնական արտայայտութիւնը: Կը հաւատանք, որ Ամերիկայի Միացեալ Նահանգներուն պետական եւ կեղեցական իշխանութիւններուն եւ համայն Ամերիկայի ժողովուրդի աչքերուն առջեւ վարկ ու պատիւ պիտի շահէք ի սէր ձեր սուրբ կեղեցւոյ եւ պատուական ազգին:

Կոչ կ'ուղղենք ձեր բոլորին, անխոր, որ համախումբ, խորաներամ ներկայութեամբ միասին կանգնիք, ձեռք ձեռքի, կողք կողքի եւ սիրտ սրտի, ձեր հայ եղբայրներուն եւ քոյրերուն հետ, որոնք՝ բոլորիս համար սրբութիւն սրբոց ճանցուած էջմխանի Ամենայն Հայոց Կաթողիկոսութեան վարչական վերին հովանաւորութեան եւ հոգեւոր հոգածութեան բարիքները կը վայելին:

Եղբայրական սիրոյ սերտագոյն հարգութեամբ Մեր հոգեւոր եղբօր՝ Ն.Ս.Օ.Տ.Տ. Վազգէն Ա. Ամենայն Հայոց Կաթողիկոսին հետ՝ կը զգանք թէ որքա՛ն կը հրճուի նաեւ իր սիրտը ի տես այս յուսալատ եւ լուսափայլ տեսարանին ի Միացեալ Նահանգս Ամերիկայի: Կը հաւատանք եւ կը զգանք, որ թէ՛ Հայաստանի, թէ՛ Ղարաբաղի, թէ՛ այստեղ, Լիբանանի, եւ թէ՛ առհասարակ Սփիւռքի այլ շէրջաններու մէջ՝ ներկայիս մեր ժողովուրդին առջեւ բացուած, եւ ճակատագրական կարեւորութիւն ունեցող կացութեանց եւ դրուածքներու մէջ՝ միութեան շունչը, կամքը, միասնական գործունէութեան համբըղչխական ներդրանակ ողբին մեր ամենամեծ ոյժն ու հաստատագոյն երաշխիքն են մեր ապագայի երազներու եւ արդար իրաւունքներու իրագործման համար: Մենք միանացար կը քաննենք այս հաւատքն ու համոզումը եւ Մեր բոլոր ոյժերով լծուած ենք անոր տարածման եւ ամբողջումին Հայք. կեղեցւոյ եւ հայ Ազգի համայնութեան մէջ:

Ահա թէ ի՛նչ զգացումներով եւ մտածումներով, սիրով եւ հայրական քաջաւորութեամբ կ'ողջունենք Ապրիլեան նահատակներու 75-ամեակի միանական նշումի այս պայծար երեւոյթը: Մեր հոգեկան ունկնդրութեամբ կը լսենք մեր նահատակներու ձայնը ի վերուստ, որ կ'ըսէ՛ հեղ մը եւս, եւ այս տարի աւելի ուժեղ շնչողով. «Մեր գոհողութիւնը ընդունայն է՛ք» (OUR SACRIFICE IS NOT IN VAIN): Անոնց յիշատակը, մեր շարականագիր սրբազան հեղինակի բառերը փոխ առնելով պիտի լսենք, աշտարակ մըն է կանգնուած մեր կեանքի անդատանին մէջը, ուրիշ կը նայինք մեր ապագային...:

«Ողբ գմա՛հ իւրեանց կանգնեցին յիրկիր այտարակ՝ ԿճճՐ, յոր ապաւինեալքս ամենեան՝ նկայք հաւատացեալ օրհնեցէ՛ք զԱստուած յիշտակի սուրբ վկայից»:

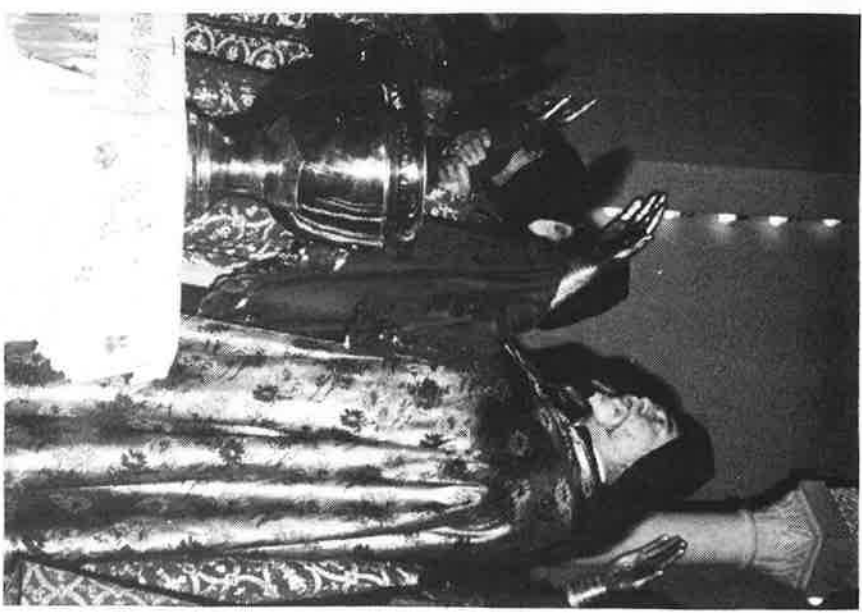
Նայեցէ՛ք անոնց այտարակին: Դիտեցէ՛ք ձեր կեանքը անոնց այտարակէն:

Եւ՝ Բաւեցէ՛ք այսպէս ղէպի հայոց պատճար ապագան:

Ողջ լեռուք ի Տէր, գորացեալք շնորհօք Ս. Հոգւոյն եւ յաւիտ օրհնեալ ի մէջը. Ամէն:

ԳԱՐԵԳՐԻՆ Բ. ԿԱԹՈՂԻԿՈՍ ՄԵՐԻ ՏԱՆՆ ԿԻԼԻԿԻՈՒՅ

16 Մարտ, 1990
Անթիլիաս, Լիբանան.



Catholics Karekin II blesses the congregation with the hand of Gregory the Illuminator in the Cathedral of the Cilician See in Antelias, Lebanon.



The cornerstone of the new Cathedral which will be built in Yerevan and ready by the year 2001 for the 1700 anniversary of the establishment of Christianity in Armenia. The Cathedral will seat 2,500 people.

A Mini Lesson

The Acts of the Apostles is the fifth book in the New Testament. It deals with the history of the earliest Christian church and includes a major section on the career of Paul. The Book of Acts begins at the point where the Gospel of Luke left off, with the ascension of Jesus. According to Acts 1:8, the Christian movement began in Jerusalem, then spread into Judea and Samaria, and to "the ends of the earth." The later chapters concentrate almost exclusively on Paul, whose missionary activity takes him into Asia Minor, Greece, Jerusalem, and Caesarea. At the end of the Book of Acts, Paul is on his way to Rome as a prisoner, preparing to face his final trial before the Roman emperor.

Joint Commemoration in New York & D.C.



New York Mayor David Dinkins addresses the more than 7,500 who were at the Times Square rally.



Chairmen of the Joint Commemoration, Gregory Peterson (left) and Richard Sarajian lead the procession at Arlington National Cemetery.



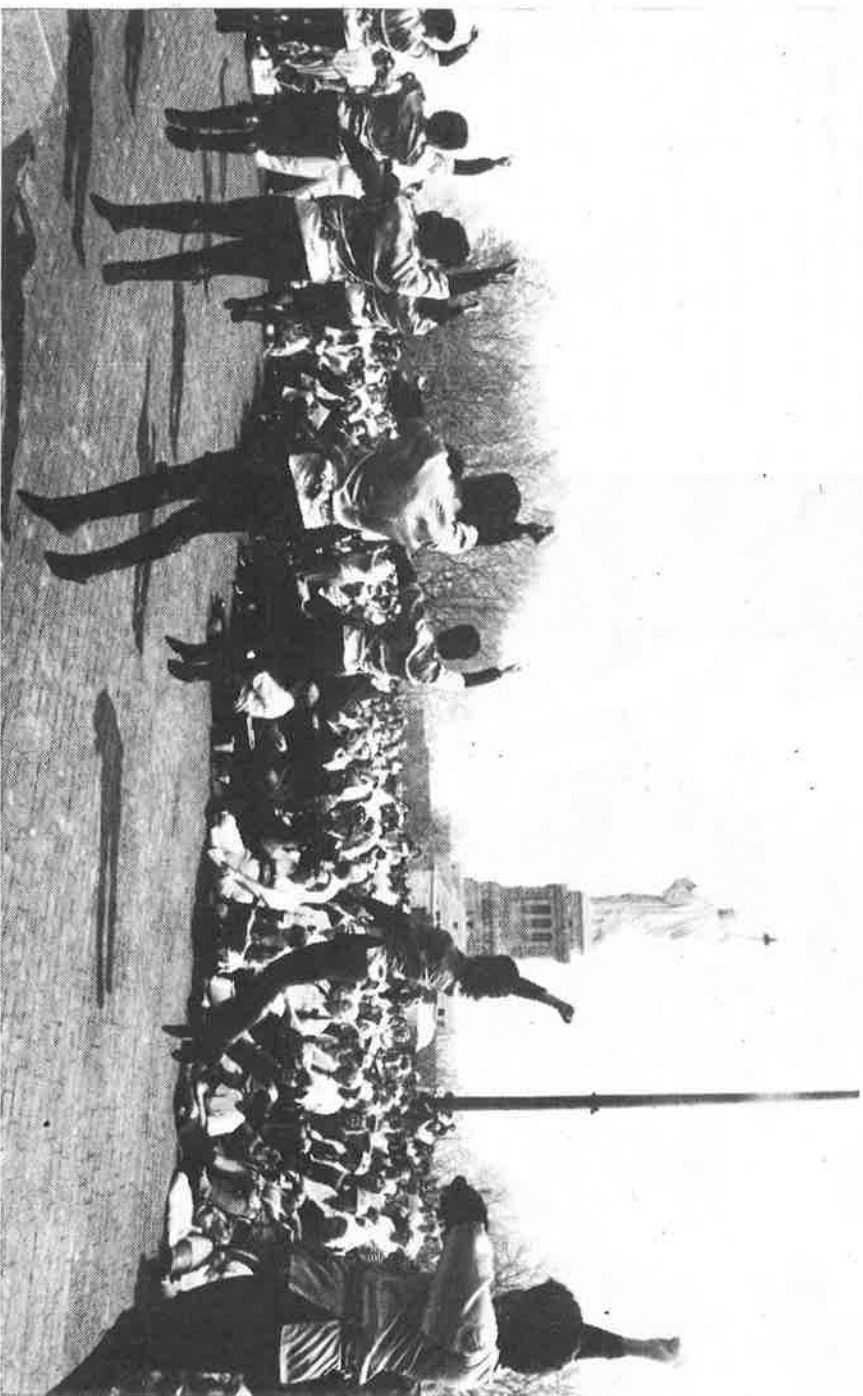
The clergy lead the procession from St. Vartan's Cathedral to Times Square.



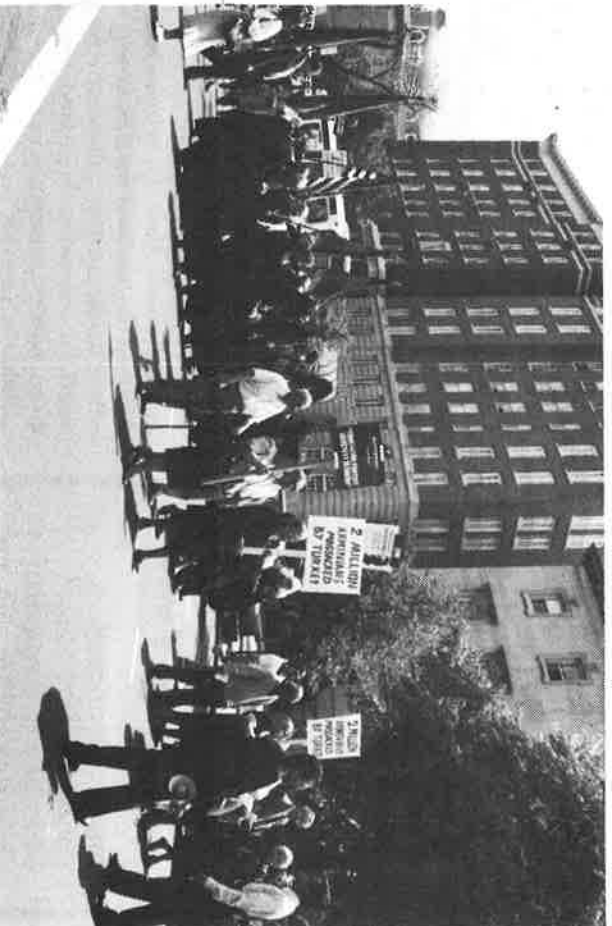
Colorful historical Armenian flags in the procession.



The Gathering at Times Square.



The AGBU Artanang Dance Group perform spectacularly at Liberty Island during Gathering of Survivors, April 28.



The survivors lead the march to the Turkish Embassy in Washington, D.C.



Floral wreaths, representing the Armenian villagers, float in New York Harbor.

Newart Asadourian, a survivor from Bitlis, addresses the group in Washington, D.C.



Boarding the Ferry to Liberty Island.



Prelate Honored: Archbishop Mesrob Ashjian received the Armenian Supreme Soviet Memorial Medal during ceremonies at the Soviet Embassy in Washington, D.C., February 27. His Eminence was one of 100 individuals who received this medal for "the sincere sympathy you extended to the Armenian people during their recent misfortunes and the generous help you offered during the aftermath of the devastating earthquake that took thousands of human lives and ruined many cities and towns." Also honored were nine Americans who—for the first time ever—received one of the Soviet Union's most prestigious awards, "The Soviet Order for Personal Courage. These nine individuals, who were instrumental in immediate rescue and relief efforts are: Warren Isman, Julia Taft, Caroline Hebard, Neil Kahanovitz, William Dotson, Frederick Krimgold, Merton Perry, Joseph Johnson, and Aubrey Carlson.

The Struggle of Humanity. . .

The following speech was to be delivered by Archbishop Mesrob Ashjian at the Times Square gathering on April 21. Because the program ran long, His Eminence decided to forego his prepared speech and limited his comments to words of thanks to all of the participants.

Seventy-five years ago, under the chaotic cover of war, 1.5 million Armenians were massacred by Ottoman Turkey. On April 24, 1915, the leaders of the Young Turk regime set into motion their nefarious plan to eliminate the Armenians from Anatolia, where the Armenians had lived for almost three millennia, long before any Turks had appeared on the scene. The goal of the Turkish leaders was to remove all foreign elements from Turkey in order to fulfill their political aspirations. The Armenians became the target for annihilation since, unlike the Turks, they were Christian in religion and European in outlook. Thus, the first step in the Turkish plan was an act of genocide, pure and simple, perpetrated even before the word "genocide" was coined. They murdered a nation, driving men, women, and children into the maw of death, and took their land, homes, businesses, farms, money, and possessions. It all happened 75 years ago this month.

Why is it necessary to remember after 75 years? It is necessary and essential because a crime against humanity cannot and must not ever be forgotten. To forget such an atrocious act would be another crime, just as to deny the truth of the event is also a crime. . . a further crime against the victims and a crime against their children, grandchildren, and all their descendants yet to come. Having committed the crime and even admitting it 75 years ago, the Turks today deny the fact, and even use the invidious trick of turning the victims into perpetrators, and perpetrators into victims. Unfortunately, especially for us Americans, our own Federal government, has seen fit to kowtow to the Turks and act as an accomplice in the denial, while tens of thousands of documents in its own archives attest to the truth of the Armenian Genocide.

The Nazis knew the usefulness of other's forgetting and the power of their own denial. The world's memory began to fade after the terrible facts of the Armenian Genocide left the front pages of the international press, allowing those who would wield terrible power against innocent people to learn a lesson of their own. Only one generation later the Jews of Europe became the victims of genocide at the hands of the Nazis. The "Armenian Solution" as the Jewish writer and activist, Bernard Lazare, had called an earlier massacre of the Armenians, became the "Final Solution" of the Nazis to annihilate the Jews.

Seventy-five years is a life-time, yet memory outlasts human life because it becomes a part of history, the collective, continuing memory of humanity. Milan Kundera, the Czech novelist, has written that "the struggle of man against power is the struggle of memory against forgetting." The power to annihilate a people is an awesome power, a gruesome power. Our collective memory must remain strong and alert in the struggle against forgetting, so that such power will never again be used against another people at another time.

The perpetrators of genocide must also learn a lesson: the lesson that even such large-scale, unspeakable slaughter will not vanquish the human spirit nor moral fiber of a nation. Just as the Jewish people after the Holocaust, drawn together in firm resolve, created a homeland, Israel, so the Armenian people only three years after the Armenian Genocide began, created a country for themselves, the Republic of Armenia.

It was soon to be swallowed up by its powerful neighbors, but today in Armenia and in the diaspora there is a resurrection of the spirit that survived the genocide, that survived the battles of the first World War, and especially, of the battle of Sardarabad, whose heroic warriors, drawing strength from the memory of the recent martyrs, saved the Armenian homeland from its enemies, thus helping to create the first independent Armenian state in six centuries.

Today in Yerevan, the capital of Armenia, the tricolor of the independent Republic of Armenia is flying once again, the recognized symbol of freedom and a symbol of the indomitable spirit of the Armenian people.

A nation can survive, and grow, and prosper, but the wound of genocide never heals. It is a festering wound that may grow smaller with the passage of time, but that remains of the body of a people forever. A nation is never again exactly the same after having been the victim of genocide. The unspeakable act becomes a part of its legacy. Only the contrite repentance of the perpetrator who is willing to make amends can assuage to a small degree the grievous wound left on the body of the victim nation.

West Germany has done just that for the Jewish people, and just a few days ago East Germany also admitted its guilt in the Holocaust. The Armenian people have been waiting for 75 years for such an admission from Turkey, but the Turkish government refuses to acknowledge the genocide of the Armenians by Ottoman Turkey, as if there were some virtue in defending the indefensible reputation of a defunct empire that practiced its cruel policies on a dozen different nations. Humanity's struggle against inhumanity must demand not retribution or revenge but repentance and redemption. For as the Gospel states:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of grace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

ARMENIAN ART

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by Patrick Donabedian
Jean Michel Thierry

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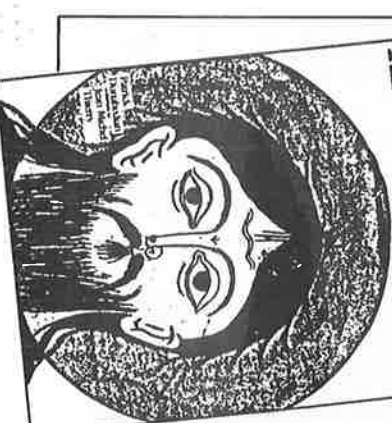
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torial stories from the Bible and Armenian church history.

3. Prepare a series of textbooks for grades 1 to 10 with the expectation that religious education will become a part of the official curriculum in the schools in Armenia.

4. Inform His Holiness Vazken I that all members of the clergy of our diocese are prepared to assist him in any way possible.

Religious Council

(Continued from page 3)

time it was decided to immediately express our solidarity with His Holiness Karekin II, who during the darkest days shared the life of his people. His Holiness continues to be the champion of faith and hope for his people in Lebanon.

During these days when we have focused our attention on Armenia and Artsakh, we must, with the same spirit and commitment, extend our hand to the Armenians in Lebanon. We believe that the Armenian nation is one indivisible; we cherish each Armenian and are not prepared to allow a single one to perish. "Fear not, for I have redeemed you; I have summoned you by name, you are Mine." (Isaiah 43:1)

Soviet Union and Armenia

The Religious Council welcomes the re-evaluation of religion in the Soviet Union and especially in Armenia, since the beginning of the Karabagh movement. We welcome the State's acknowledgment of past mistakes and the return to the Gospel and teachings of Christianity. We also joyfully welcome the return to Holy Etchmiadzin the monasteries of Dater, Haghat, Hagharazen, Sevan, and several other churches. The theological seminary of Etchmiadzin has been allowed to double its enrollment and currently has a student body of 70.

In spite of these changes, we recognize that it will be years before Etchmiadzin will have sufficient number of priests to meet all of its needs. Even as Armenia is preparing to celebrate the 1700th anniversary of the proclamation of Christianity, we recognize the great need ahead. Therefore, we extend our solidarity with His Holiness Vazken I and wish him a long and prosperous life so that he may preside over the new dawn of Christianity throughout the historical land of Armenia where St. Gregory the Illuminator once evangelized. In keeping with this spirit we suggest the following:

1. Send sufficient number of Bibles to Armenia.
2. Publish children's Bibles and pic-