



Outreach

Հրատարակություն Ամերիկայի Արևելյան Թեմի Ազգային Առաջնորդարանի
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ԵԿԵՂԵՑԻԻՆ ԴԵՐԸ ՀԱՅԱՍՏԱՆԻ ՄԷՁ

Հայրենի գիտական մամուլէն զատ, մասնազիտական բազմաթիւ հարցեր կ'արծարծուին գիտաժողովներու ընթացքին, որոնց մէջ ներկայացուած զեկուցումները միշտ չէ որ կը տպուին: Կը մասնակցան զեկուցումներու ամփոփումները:

Շատ մը զեկուցումներ, իրենց գիտական արժէքէն դուրս, վերին աստիճան հետաքրքրական են իրենց այժմէականութեան համար: Օրինակ, անոնք որոնք ներկայացուած են 1988 Ապրիլին, Գիտ. Ակադեմիայի Հնագիտութեան եւ ազգագրութեան Հիմնարկի կազմակերպած «Ներիտասարդ գիտնականների 8-րդ Կոնֆերանս»ի ընթացքին, որուն բնաբանն էր «Հայ ժողովրդական մշակույթի եւ հետազոտման հարցեր (մշակույթ եւ լեզու):

Ի միջի այլոց, ուղենշային կարեւորութիւն ունի Թ. Զաքարեանի ուսումնասիրութիւնը՝ «Եկեղեցի յաճախելու շարժառիթները», որ կ'անդրադառնայ երեւոյթի մը, որուն մասին Հայեր եւ օտարներ խօսած են բազմիցս. եկեղեցական կեանքի աշխուժութիւնը Հայաստանի մէջ: Զեկուցումները, ամփոփումները պարփակող գրքոյկէն ամբողջութեամբ կը մէջբերենք Զաքարեանի դրույթները, մաղթելով շուտով տպուած տեսնել ամբողջական շարադրանքը:—

1.— Հայկական ՍՍՀ քաղաքային բնակչութեան մէջ կատարուած էթնո-սոցիալական հետազոտութիւնները թոյլ են տալիս պարզաբանելու եկեղեցական եւ ժողովրդական տոների յարաբերակցութիւնը, նրանց զոյատեւման եւ փոփոխման մեխանիզմները:

Եկեղեցական եւ ժողովրդական տոների պահպանման պատճառները պարզաբանելու համար էթնո-սոցիալական հարցաթերթիկում ներկայացուած է հարցերի մի խումբ, կապուած եկեղեցի յաճախելու դրդապատճառների հետ: Նախապէս պէտք է նշել, որ եկեղեցի ընդհանրապէս չի յաճախում հարցուողների 50%-ը:

2.— Եկեղեցի յաճախելու շարժառիթների բազմազանութիւնը պահանջում է դրանց ճշգրիտ դասակարգում: Նրաթերթը ցոյց են տալիս, որ դրանք կարելի է բաժանել հիմնականում չորս խմբի:

ա. Եկեղեցական տոներին ու ծէսերին (Քրիստոսի ծնունդ, Աստուածածնի տօն, մեղքերի թողութիւն, Ասածոյ հետ հաղորդուել եւայլն) եկեղեցի յաճախելը պահանջում է Հայկ. ՍՍՀ քաղաքային բնակչութեան փոքր խմբի մէջ (2%):

բ. Կարեւոր տեղ են գրաւում ժողովրդական տոները (Վարդավառ, Համբարձում, Տեառնդատալ եւայլն), որոնք աւելի հին ծագում ունեն եւ արդի շրջանում գրեթէ զերծ են կրօնական մտածողութիւնից (16%): Ժողովրդի կենցաղում նրանք զոյատեւել են որոշ ծիսական տարրերի մէջ՝ պահպանելով իրենց աշխարհիկ բնութագիրը: Դրանք աւելի շատ կապուած են աւանդական պատկերացումների եւ սովորոյթի, քան կրօնական մտածողութեան հետ:

գ. Եւ, վերջապէս, բնակչութեան գիտաշխատող մասը, հարցուողների 35%-ը: Եկեղեցի է յաճախում զեղազիտական մղումներով (որպէս յուշարձան, երաժշտութիւն լսելու եւայլն):

դ. Եկեղեցի յաճախելու պատճառների մէջ պակաս տեղ չունի նաեւ մոմ վառելու սովորոյթը: Անկախ տարիքային եւ սոցիալական խմբերից, անկախ եկեղեցի

շար. էջ 4

Monument to Heroes of Resistance Dedicated in Canada



During the weekend of September 9-10 which marked the traditional pilgrimage day and commemoration of the resistance of Musa Dagh brought several thousand Armenians together at St. Nishan Armenian Apostolic Church and Community Center in Cambridge, Ontario.

Saturday evening more than 1,200 persons enjoyed the traditional *davoul zourna* and the music of George Tutunjian.

Sunday morning Archbishop Mesrob Ashjian celebrated the Divine Liturgy and presided over the Requiem Service for the heroes who gave their lives during the resistance. Following the Liturgy, His Eminence unveiled the newly erected monument dedicated to the memory of those cities which valiantly resisted the Turkish assault in 1915: Van, Sasoun, Shabin Karahisar and Musa Dagh.

The architect of this imposing monument is Hagop Jambazian. Funds for the monument were raised among Armenian Americans headed by John O. Vartan who contributed \$10,000.

First International Symposium on City of Ani On the Occasion of the Millennium of Cathedral of Ani Planned in New York

Specialists from around the world will gather in New York City on October 21, 1989, for the first international symposium on the history, culture, and architectural significance of Ani, the "city of one thousand and one churches." Under the sponsorship of the Armenian Apostolic Church of America, the symposium will take place at the New York Historical Society, 170 Central Park West, New York City.

Registration for the symposium is promptly at 9:30 a.m. and will be followed by an introduction by Adriano Alpagno-Novello, well-known author and professor at the University of Milan in Italy. Professor Alpagno-Novello will act as moderator of the various segments. The Symposium is dedicated to the memory of Professor Sirarpie Der Nersessian, the outstanding scholar in the field of Byzantine art and Armenian medieval illuminated manuscripts who died July 5, 1989, in Paris at age 92.

History

The history of Ani will be explored by Lucy Der Manuelian, who will present her perspective on "Ani: Fabled Capital of Armenia." Dr. Der Manuelian is a member of the faculty of Tufts University and a well-known lecturer on Armenian art and architecture.

(Continued on page 3)

Armenian Church Mourns The Passing of Archbishop T. Nersoyan

See Page 5 for a personal
remembrance of Archbishop Tiran

Archbishop Mesrob Ashjian and the Prelacy of the Armenian Apostolic Church of America mourn the passing of Archbishop Tiran Nersoyan. Archbishop Tiran, the eldest among the bishops of the Armenian Church, passed away on September 1, 1989, in New York City.

Born in Aintab on August 23, 1904, he was the son of a priest and a former school teacher. As an eleven-year-old boy, he and his family became refugees, fleeing to Aleppo in the early months of World War I. In 1921 he was accepted as a student in the Armenian Seminary in Jerusalem by the then Patriarch, Archbishop Yeghishe Tourian, who became the young man's intellectual mentor.

In 1928, Nersess (Archbishop Nersoyan's given name) was ordained a priest of the Armenian Church. He was then sent to Milford, England, for further academic study at the College of Holy Resurrection, after which he returned to Jerusalem to teach in the seminary, of which he became principal in 1932.

He returned to London in 1938 to take charge of the Armenian Church there, remaining in that pastoral office during the difficult days of World War II. Archbishop Nersoyan was elected primate of the Armenian Diocese in 1944, succeeding Archbishop Karekin Hovsepian, remaining in that office for approximately ten years. In 1955, Archbishop Nersoyan left the United States to return to Jerusalem, first as *locum tenens*, then as Patriarch until August 1958 when he was expelled by Jordanian authorities.

Since that time, Archbishop Nersoyan made his home in the United States, where he remained very active in church affairs, serving as visiting celebrant of the Divine Liturgy in various churches around the country, giving lectures on a range of subjects, and writing on different topics. In 1962 he established and served as the first dean of St. Nersess Theological Seminary.

Archbishop Tiran Nersoyan was a respected voice of the Armenian Church, a theologian whose authoritative studies (in both Armenian and English) earned him a reputation for thoughtful scholarship, and an original and independent thinker. Like his mentor, Archbishop Yeghishe Tourian, Archbishop Nersoyan was a multi-faceted individual whose many talents were not always recognized. He was the author of several books and translations now used in the Armenian Church, especially the Divine Liturgy with his introduction and commentary. He had both the knowledge and insight to write a book on Armenian Theology, but his busy schedule prevented him from doing so.

Services were held at St. Vartan's Cathedral, New York City, on Friday, September 8, 1989. The last unction rites took place on Saturday, September 9.

Archbishop Ashjian sent messages of condolence to His Holiness Vasken I, and to His Eminence Archbishop Tor Kom Manogian and immediately notified His Holiness Karekin II.

Archbishop Ashjian requested that all Prelacy churches offer prayers for the repose of the soul of the late Archbishop on Sunday September 10.

Editorial

September Thoughts

Shortly after you receive this issue you will be receiving our annual appeal for funds for OUTREACH. As you know, OUTREACH is sent free of charge each month. Once a year, in September, we ask our readers to send in a voluntary contribution in order to defray some of the publishing expenses. You will, of course, continue to receive OUTREACH whether or not you send a contribution.

We are aware of the great demands on your time and funds. A small donation from each family currently receiving OUTREACH would be more than sufficient. Please send in your donation, in any amount, as soon as you receive the appeal. If you have any comments or suggestions please send those along also.

LEBANON

We look forward to the day when Lebanon is no longer front page news and life in that beleaguered country returns to normal. At the moment the future looks bleak. However, we Armenians know better than any other people that often the impossible is possible.

Recently Pope John Paul II issued strong sentiments about the current situation. In his remarks, delivered on the Feast of the Assumption of the Virgin Mary, the Pope warned that the recent "inhuman bombardments" in Beirut threatened world peace. "Before the eyes of all the world," he said, "Lebanon is being consumed by a process, I would say, of genocide, a process that involves the responsibility of the entire international society. It is a process that is leading to the destruction of Lebanon."

"In reality," the Pope continued, "we find ourselves facing a threat to the entire order of international life. It is a threat of a moral nature, so much more painful because it is a weaker state that is feeling the violence and indifference of the stronger. The principal of not hurting the weak is legitimate in international relations and those who violate it will eventually face both God, the Supreme Judge, and the judgment of human history."

In last month's issue of OUTREACH we had a special appeal for the Children of Lebanon. As you know, the Prelacy has undertaken a program of adopting Armenian school children. It takes only \$100 a year to keep an Armenian child in school in Lebanon. Such a small amount. In New York \$100 barely buys dinner for two.

We want to remind our readers that even during violent periods when schools are closed, the teaching and administrative staffs are being paid, so that the schools can re-open at a moments notice.

The coupon which was printed last month is reprinted this month on page 3. If you move your eyes to the right to the opposite page you will see it. If you would like to "adopt" a child please send in the coupon with your check.

We don't claim to have the answers to Lebanon's problems but we do know that we owe it to our children to make their lives as normal as possible. We do know that these children, whether they remain in Lebanon or not, will never forget the loving care they received from their families in the United States and Canada. This \$100 is probably the best investment for the future of the Armenian nation you can make.

Our thoughts are with all the people of Lebanon. We hope and pray for peace and a return of normalcy to that beautiful country with the assurance that "we are saved by hope,"* and the remembrance that "faith is the substance of things hoped for, the evidence of things not seen."**

*Romans 8:24

**Hebrews 11:1

In January 1989, shortly after the earthquake of December 7, 1988, I visited Armenia on behalf of the Land and Culture Organization to explore the feasibility of summer volunteers helping in the reconstruction and restoration of damaged buildings.

In this essay I will not focus on the activities of the LCO in Armenia, but rather I would like to share some personal observations and feelings that I experienced during this visit, in contrast to a previous one.

Twenty years ago I made a pilgrimage to Armenia to satisfy some deep-seated psychological needs. Both of my parents had died in Iran by that time. It had been a life-long dream for them to see Armenia. In a way, I was fulfilling their dream. However, the despair that I had felt previously was lifted. I was no longer afraid that we will be assimilated and eventually disappear as Armenians in the Diaspora. Armenia will always be there to nurture our identity. What was the despair about? In those days ethnicity was not in. Most people believed in the melting pot. Some Armenians anglicized their names so that they could enjoy certain advantages socially, economically, and professionally. In my case, ten years earlier I was told that changing my name to Gregory would help my chances of getting in medical school. There were other discouraging phenomena. There were only a handful of Armenian churches and schools that provided a smattering amount of Armenian language skills. We had to wait for weeks to hear a decent Armenian concert or attend a cultural event. One could see that assimilation was eroding our ranks, and it was a struggle to maintain our identities as Armenians.

The confusion in the minds of some American-born Armenians was that being a hyphenated Armenian was not acceptable. If they said that they were American-Armenians, *Ամերիկահայեր*, that they would be negating their being Americans. Therefore, they would say "I am an American, but my parents were Armenians," or some such thing.

In the seventies, attitudes towards ethnicity changed in the United States. In 1977 the White House had a conference on "Ethnicity and Mental Health." I was invited to that conference and there was no doubt in my mind that the conference was a signal that ethnicity was a recognized fact of life in the United States.

Joseph Giordano, the Director of American Jewish Committee's Center for Ethnicity, had the following to say about ethnicity: "The myth is that people came to this country, became American and forgot about the old ways. But that never happened. You can't change people's souls. It's in the way a mother holds her children or speaks to them. Armenian society is about ethnicity. It is rich in ethnicity, and we should celebrate and appreciate its richness."

Something parallel was taking place in Soviet Armenia, with one major difference. In Armenia it wasn't ethnicity but nationalism that was slowly redeveloping. During my 1969 visit, I had the privilege of attending a psychiatric conference at the psychiatric hospital in Nork, outside Yerevan. The late Professor Andranik Mehrabian was chairing the conference. At the end of three hours of clinical case presentations it dawned on me that every word and expression was purely in Armenian; no non-Armenian words were used. Later as we were talk-

Armenia Revisited

by Haikaz M. Grigorian, M.D.

"The earthquake jolted us out of our complacency. All of us became frantic. Most of us wanted to do something."

ing about psychiatric training in his department, he mentioned that he insisted that all the communications take place in pure Armenian.

The events in Artzakh (Karabagh) came to show us that maintaining Armenian national identity had been there all along, and needed the appropriate climate, in this case Glasnost, to reveal itself.

How did the Artzakh movement affect us? In a way it empowered us to move from the position of being ethnic Armenians, to an identity which is national. We identified ourselves and fellow Armenians in the homeland as a nation, and it was a good feeling. We felt good about ourselves. Before the Artzakh movement, and before the earthquake, we had become complacent. After all, we had the best of the two worlds. We had an American way of life, and whenever we felt like it we would go and visit our "mother"—Armenia. We could send our children to become familiar with all the antiquities that symbolized our existence as Armenians.

The earthquake jolted us out of our complacency. All of us became frantic. Most of us wanted to do something. I think what was happening was that on an unconscious level our entire existence and identity was transformed as Armenians. And, this time it wasn't only the Turk and/or the Azeris doing it, but also our own land doing it to us.

I am not going to focus on the psychological dynamics of what we have gone through since December 7, 1988. The fact is, the magnitude of the disaster was of such a proportion that it could have threatened our entire existence. But, thank God, it did not happen. However, we have ended up with a critically ill "Mother"—Armenia. She is ill both physically and psychologically. She is mourning the loss of 50,000 of her population. There are some 700,000 homeless, partly from the earthquake and partly the Armenians that fled from Azerbaijan, and took refuge in Armenia. There are 5,000 people that will need physical rehabilitation. The psychological and psychiatric impact of the above losses are enormous.

The problem of Artzakh and the earthquake are linked together in the Armenian psyche. The best way I can illustrate this for you is through a vignette that the survivors of Leninakan related. The story goes as follows: In the midst of frantic searches to recover as many live bodies as possible in Leninakan, they rescued an old Armenian man. The first question that he asked was "What happened to Artzakh?" Mind you, he didn't ask about his wife, children, and grandchildren, his relatives or belongings, but about Artzakh. When he was told about the results, the old man was so disappointed that he responded, "Bury me again."

It seems to me through these two important events, Artzakh and the earthquake, our nation's identity and destiny as Armenians in the Diaspora became linked and sealed with our siblings in Armenia. There is no way that we can disengage ourselves from them, and return back to the status quo. We all have a sick mother—Armenia—and we have to nurture her back to health, and in this process become healthy and integrated ourselves as one nation, Armenia and Diaspora together.

My visit to Armenia this time was not a

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pilgrimage. It was to visit a sick mother and share the grief and sorrow with my siblings.

Before I left for Armenia, a fellow member of the Land and Culture Organization said to me: "I wish I were a doctor, so that I could satisfy my need to help." I thought about it, and realized that this was one of the few times that I had mixed feelings about being a physician. This time I was going to feel the pain myself, and I was scared of its potential intensity. I found out that my Soviet-Armenian colleagues, physicians and surgeons had suffered tremendously. One of them said that the first ten days we operated and cried, and couldn't sleep. "Now I am having nightmares." But one fact they repeated was their appreciation of our presence there. They find our presence as caring on our part. My perception is that we are wounded also, and thru our presence in Armenia we are caring for ourselves at the same time.

From now on our destinies are one and the same, as Armenians both in Armenia and the Diaspora. We have to face this destiny shoulder to shoulder.

Haikaz M. Grigorian, M.D., is Associate Professor of Clinical Psychiatry at New Jersey Medical School and a member of the Board of Directors of the Land and Culture Organization which sent volunteers to Armenia this summer.

Pastoral Assignments And Retirements

Archbishop Mesrob Ashjian, in consultation with the Religious and Executive Councils of the Prelacy, announces the following new pastoral appointments and retirements:

1. **Rev. Zareh Sahagian**, formerly from Argentina, was appointed parish pastor of St. Mary's Armenian Apostolic Church in Whitinsville, MA, starting August 6, 1989.

2. **Rev. Archpriest Sempad Der Mk-sian**, pastor of All Saints Armenian Apostolic Church of Chicago, retired and will reside in Racine, Wisconsin. However, upon our request, he will serve the spiritual needs of our parishes of St. Hagop Church of Racine and St. Paul Church of Waukegan, Illinois.

3. **Very Rev. Shahe Panossian** was appointed Pastor of the All Saints Armenian Apostolic Church of Chicago, effective September 1, 1989.

4. **Rev. Archpriest Vahan Ghazarian**, pastor of St. Nishan Church of Cambridge, Ontario, retired. On September 10 he visited the St. Hagop Church of Niagara Falls as guest clergy.

5. **Rev. Hrant Yeretzian** was appointed pastor of the St. Nishan Armenian Apostolic Church of Cambridge, Ontario. Rev. Yeretzian will be in charge of the Armenian communities of Cambridge, Hamilton, London, and Kitchener in Ontario.

Archbishop Ashjian and the Religious and Executive Councils express their "sincere thanks and gratitude to the clergy who retired after many years of service to the Armenian Church and wish them many healthy and productive years. For those who have been called to new responsibilities, we wish them God's help and guidance."

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OUTREACH

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The City of Ani is in eastern Turkey just miles from the Soviet Armenian border. What remains of the city is neglected and is undergoing rapid decay and destruction—the fate of most Christian monuments in Turkey. The international symposium on Ani, which will be attended by specialists from many continents, will call for international support for its preservation.

Symposium (Continued from page 1)

Tatevos Hagopian, a professor at the University of Yerevan and an internationally recognized expert on Ani, will speak about "Ani: Travel Through the Centuries." Completing the history portion of the symposium will be Professor Gabriella Uluhogian, from the University of Bologna, Italy, who will speak about "The Ani Inscriptions," and Patrick Donabedian, co-author of the recently released magnificent "Armenian Art" book, will speak about "Dertad: The Architect."

Environment

Following the historical presentations, three specialists will explore the cultural environment of Ani. Adriano Alpago Novello will speak about "Medieval Cathedrals of Europe and the Cathedral of Ani." Alice Taylor, from New York University's Graduate Institute of Fine Arts, will present "The Manuscript Schools of Vaspuragan and Ani." Completing this segment is Helen Evans, Research Associate at the Institute of Fine Arts, New York City, who will present "The Manuscript of King Gagik of Kars."

Preservation

The Preservation of Ani will be explored by Armen Zarian, from the University of Yerevan and a specialist in Armenian architecture, and Paolo Cuneo, Professor at the University of L'Aquila, Italy. Dr. Zarian will speak about the "Urban Structure of Ani," and Professor Cuneo will speak about "The Scientific Exploration of Ani and Its Preservation."

Panel Discussion

The symposium will come to an end with a panel discussion about the Preservation of Ani. This important segment of the symposium will be chaired by Professor Nina Garsoian, from Columbia University, New York City, who has been one of the pioneers of Armenian Studies in the United States. The participants will discuss issues involved in promoting international sponsorship for the preservation and protection of Ani as a historic monument. Participants on the panel are Patrick Donabedian, co-author of "Armenian Art"; Ailvida Mirzoyan, Curator of Armenian Art at Leningrad's famous Hermitage Museum; S. Peter Cowe, Assistant Professor of Armenian Language and Literature, Columbia University; and Vazken Parsegian, Chairman of the Armenian Educational Council and Director of Armenian Architecture Archives which are currently pursuing the documentation and microfilming of Armenian art and architecture.

Archbishop Mesrob Ashjian, prelate of the Armenian Apostolic Church of America, which is sponsoring the Symposium, expressed his gratitude to the Ani Millennium Committee for organizing this important and unique event. His Eminence noted with pleasure that "the expertise that each of the participants will bring to this Symposium makes this a singular event. We are gratified that these internationally recognized experts will gather in New York in order to bring greater public focus on this significant period of Armenian history."

Dr. Haikaz Grigorian, chairman of the Ani Millennium Committee, said it is imperative for Armenians to pursue international sponsorship of Ani. Noting that the antiquities in Ani are currently being excavated by a Turkish team from Hacettepe University, Dr. Grigorian said, "We must do everything within our power to get the proper individuals and organizations interested in protecting Ani."

The Symposium fee (which includes translated texts from Armenian and French and lunch and refreshments) is \$65. for individuals and \$40. for students. Special rates are available for institutions and groups of ten or more individuals. For reservations and additional information please contact the Armenian Prelacy, 138 E. 39th Street, New York, NY 10016, (212) 689-7810

The International Symposium will bring to a close the celebration of the Millennium of the Cathedral of Ani which the Prelacy began in April with a varied program and concert at the Metropolitan Museum of Art in New York City.

Ani Millennium Symposium
Sat., October 21, 1989, 9:30 am to 6:00 pm
The New-York Historical Society
170 Central Park West, New York City

Dedicated to the Memory of Professor Sirarpie Der Nersessian

The First International Symposium on the History, Culture, and Architectural Significance of Ani, "City of One Thousand and One Churches," and an International Appeal for its Preservation. Organized by the Ani Millennium Committee, under the auspices of the Armenian Apostolic Church of America.

Major Funding for this Symposium comes from the
Mariam Der Minassian & Vartiter Markarian Endowment Foundation

With the participation of:

- Adriano Alpago-Novello, Ph.D., Italy
- Paolo Cuneo, Ph.D., Italy
- Gabriella Uluhogian, Ph.D. Italy
- Jean-Michel Thierry, M.D., France
- Patrick Donabedian, France
- Armen Zarian, Ph.D., Soviet Armenia
- Tatevos Hagopian, Ph.D., Soviet Armenia
- Ailvida Mirzoyan, Ph.D., U.S.S.R.
- S. Peter Cowe, Ph.D., U.S.A.
- Helen Evans, U.S.A.
- Lucy Der Manuelian, Ph.D., U.S.A.
- Alice Taylor, Ph.D., U.S.A.
- Nina Garsoian, Ph.D., U.S.A.
- Vasken Parsegian, Ph.D., U.S.A.

Program Schedule

Registration: 9:30 am

Introduction

Adriano Alpago-Novello, Moderator

History

Lucy Der Manuelian
Ani: The Medieval Capital of Armenia

Tatevos Hagopian
Ani: Travel Through the Centuries"

Gabriella Uluhogian
The Ani Inscriptions
 Patrick Donabedian
Dertad, the Architect

The Cultural Environment

Adriano Alpago-Novello
Medieval Cathedrals of Europe and the Cathedral of Ani

Alice Taylor
The Manuscript Schools of Vaspuragan and Ani

Helen Evans
The Manuscript of King Gagik of Kars

The Preservation of Ani

Armen Zarian
Urban Structure of Ani
 Paolo Cuneo
The Scientific Exploration of Ani—Its Preservation

Panel

THE PRESERVATION OF ANI

Discussion of issues involved in promoting international sponsorship for the preservation and protection of Ani as an historic monument.

Nina Garsoian, Chairperson

Participants

Patrick Donabedian — Ailvida Mirzoyan — S. Peter Cowe — Vasken Parsegian

Closing Remarks: Paolo Cuneo

Symposium Fee

Individual: \$65 Student: \$40

(Fee includes translated texts from Armenian and French; lunch & refreshments)

SPECIAL RATES AVAILABLE FOR INSTITUTIONS AND GROUPS OF 10 OR MORE

FOR MORE INFORMATION OR TO RESERVE BY PHONE:

(212) 689-7810

This event is organized by the Ani Millennium Committee and sponsored by
The Prelacy of the Armenian Apostolic Church of America

138 East 39th Street, New York, NY 10016

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AMAA PURCHASES MOBILE MEDICAL CLINIC FOR ARMENIA

Archbishop Mesrob Ashjian offered prayers during special presentation and dedication ceremonies at the headquarters of the Armenian Missionary Association of America on Friday, August 25, in Paramus, New Jersey.

Attending the dedication were Dr. H. Philip Hovnanian, AMAA President; Mr. Robert Hekimian, Chairman of AMAA's Armenia Relief Task Force; Ara Manougian, M.D., AMAA Project Director for the mobile clinic; The Rev. Dr. G. H. Chopourian, AMAA Honorary Executive Director; a delegation from Church World Service of the National Council of the Churches of Christ in the U.S.A., and a number of distinguished guests, AMAA Board members and friends.

During the dedication ceremonies, Dr. Hovnanian unveiled a plaque to the people of Armenia to be installed in the clinic and then introduced Ms. Kenlynn K. Schroeder, Director of National Disaster Response of Church World Service, thanking her on behalf of her organization's munificent contribution of medical supplies for the clinic, and gratefully accepted Church World Service's check in the amount of \$355,000 as part of their continuing role in the relief aid programs of the AMAA.

Manufactured by Lifeline Shelters, Inc., of Lancaster, Ohio, the purchase of the 48-foot, self-contained mobile clinic was made possible through the generous contributions of compassionate individuals, churches, and organizations throughout the United States.

The Closing prayer was offered by Rev. Dr. Leon Tavitian, Pastor of the Armenian Evangelical Church of New York.

Archbishop Tiran Nersoyan: A Personal Remembrance

by Pierre Papazian

For a long time, perhaps two and a half decades, Archbishop Tiran Nersoyan was merely a name to me. I knew of him only through various stories and editorials published by the Armenian press.

Not knowing the Archbishop personally, my image of the man was derived perforce from the editorial comments of the Armenian papers. Unfortunately, many in the Armenian community had formed their perception of the Archbishop in the same way as I had.

It was only in the 1970's, more than a dozen years ago when, as a participant in a debate on unity, ironically enough, I met the reality of the human being, Archbishop Tiran Nersoyan, who happened to be in the audience. I had taken the position opposing unity of the Armenian churches in America; the position supporting unity was taken by a member of the unity committee at the time.

When the debate was over, the Archbishop and I talked for a while discussing

unity and politics and the Armenian situation. Then and there I began to appreciate his thoughtful concern and the rational approach he took to fundamental issues of importance to the Armenians.

On many occasions we met at various functions, lectures, concerts, panel discussions, commemorative programs, and other such activities that keep the Armenian community busy these days.

A few years back Archbishop Nersoyan began to subscribe to my newsletter, Phoenix, in which I write about Armenian and international affairs. He enjoyed reading it very much, I suspect, because it was like a continuation of our discussions.

One evening as we were having spare ribs and shrimp at a Beefsteak Charlie's in Manhattan, we were debating the situation in Poland and the dissatisfaction of the Poles with their regime.

quick wit sparkled throughout the conversation, along with his quick smile, which he flashed whenever he made a telling point. We did not settle the Polish question, but each of us left the restaurant a little wiser and a little more thoughtful about a people in political and economic turmoil, about the choices that had to be made, and about the future of a nation seeking justice and democracy.

We both learned from each other, and beyond the conversations that we had and the subjects that we discussed, we also learned to respect each other more as time went on. We did not always agree on everything, the Archbishop and I. In fact, we often disagreed on some very fundamental issues, but we did so without rancor, trying to shed light rather than to generate heat.

As others have said, Archbishop Nersoyan was both an institution within our community and the elder statesman of our community. He was an original thinker, a free-spirited person, unconventional and imaginative. He was a true intellectual among a people that boasts of, but produces too few intellectuals.

His Holiness Vasken I Informs Prelacy of Dole Visit to Armenia

Archbishop Mesrob Ashjian received a cable on September 3, 1989, from His Holiness Vasken I, Supreme Patriarch and Catholicos of All Armenians, acknowledging the visit of Senator Robert Dole, Senator Minority Leader, and Mrs. Elizabeth Dole, Secretary of Labor in the Bush Cabinet.

His Holiness described the Doles' visit on August 24 as friendly and cordial. His Holiness released the text of President Bush's letter introducing Mr. and Mrs. Dole:

"Your Holiness: It is with pleasure that I introduce to you Senator Robert Dole, Minority Leader of the United States Senate and his wife, Elizabeth, who is my Secretary of Labor. I rely closely on Senator Dole in developing and implementing U.S. Foreign Policy. Secretary Dole is a valued member of my cabinet and my expert on all labor matters. You undoubtedly already know of the work that Senator Dole has done in support of human rights around the world. He has taken a special interest in the historical and current problems of the Armenian people. His leadership was crucial in mobilizing American support for Armenian earthquake relief. I am delighted that the Doles are taking this trip. Their firsthand knowledge of the problems that you face will help to guide the Congress and to provide counsel to me. I hope that you will acquaint them fully with the problems that you face and the aspirations of your people at this time of change and opportunity. They are close to me personally and politically and I have asked them to report back their personal views of the situation. Sincerely, George Bush."

Mr. and Mrs. Dole expressed deep gratitude "for the opportunity to visit with you — a man for whom we have the greatest respect and admiration. It is a real privilege as fellow Christians to visit the oldest Christian Cathedral in the world."

The Doles accompanied a plane-load of relief and rehabilitation supplies on behalf of Project HOPE for earthquake relief activities in Armenia.

The trip to Armenia was facilitated through the efforts of the Armenian Assembly in Washington. Prior to their departure in a press conference Senator Dole acknowledged his personal interest in Armenia and Armenians, "My doctor when I came out of World War II was an Armenian. He's passed away since. But I've been visiting with his wife, Mrs. Hampar Kelikian, in Chicago, and made some contacts, people that she knows there [in Armenia]."

If I Had My Life to Live Over. . .

If I had my life to live over, I would have talked less and listened more. I would have invited friends over to dinner even though the carpet was stained and the sofa was faded. I would have eaten popcorn in the "good" living room and worried less about the dirt when someone wanted to light a fire in the fireplace.

—Anonymous

ԴԱԿԻՔ ՊԵՏՐՈՍԵԱՆ

ՓԵՏՐՈՒԱՐԵԱՆ ՕՐԵՐ — 1988

Այդ պահին սպասում էինք Աւարայրից ի վեր: Եւ դարերի սմբակների տակ անողոքաբար տրորուելով, Եւ յայտնութեան հրաշքներ կերտելով՝ մագաղաթների վրայ կորացած, Յիսուսի պէս խոցուելով ամէն օր Եւ ըմբրանելով հաւատի մաքուր շիբը, Եղեռնական թիւը մեր մէջքին դաջելով ու զարկուելով ոնիրների նորօրայ յեսանին:

Այսպէս անյուսրէն մեխուած մեր բախտի կայմին՝ Սպասում էինք Եւ . . . չէինք սպասում Աւարայրից ի վեր: Մեր մէջքը շտկուեց մի պահ, ցասումը ցոլացաւ անկոր, Արիւնը մաքրուեց մի պահ խեղճութեան դարաւոր նիրհից, Այդ ինչ հրաշք էր, որ յառնեց Հայեացքում հայու գլխիկոր՝ Խեղճացած ոգին էր այդ մեր ցած իջել յանկարծ երկնքից: Բոլորը վանկարկում էին նայել, դարձած մի մարդ ու մի անուն, Քայլերը համբուրում էին հողը, նախրում էին ձայներն անարգել, Խորշակն էր սասանել-օրեցօր անբակ դարձող մեր տունը, Մենք ելել էինք ինքնակամ՝ Որպէս մի հսկայ շանթարգել . . .

Օպերային թատրոնի հրապարակ. բազմութիւն, Բարձրացող ձեռքեր, ձայներ կամ Վիրաւոր ազգի մունչիւն: Քաղցած եմ. անծանօթ մի էոյր թխուածք է մեկնում սիրալիր, Վերցնում եմ. հայեացքս ինքնակամ Հիւսում է քնական մի տեսիլ: Մարտադաշտ, գրութեան էոյր, հայ ուզմիկ . . . Մթափում եմ քիչ յետոյ «Հայեր միացէ՛ք» յանկերգից: Գոչում եմ ինքս էլ հաստատուն Եւ խեղճուում արիւնող յուզմունքից: Դարաբաղ . . . թում էր՝ մեռնում ենք, Յուսախափ, յոգնատանջ, ծերացող Դարաբաղ. մեր գայլը ոռնում էր Հիւծախտի քաղիլից մեծացող . . . Մթափում եմ. հրաշք մի մանուկ Նստած ուսերին իր հօր՝ թաթիկը դարձրել է բռունցք: Օ, անմեղ մանուկներ Տէր Զօրի Դժոխքում քիրտօրէն լլկուած, Եւ ձեզ եմ տեսնում այս պահին, Աչիկները ձեր՝ չփակուած . . . Մթափում եմ. միթիկը եռում է կրկին, Խօսում է պատուարժան մի հայ եւ այնպէս, Որ խօսքը գործ է թում, Եւ այնպէս, Որ ես տէր եմ դառնում Իմ նախնիների չփակուող վերքին, Իմ նախնիների Չփակուող վերքին . . .

How Much Does It Cost To Go To Church?

by Lyle E. Schaller

"If every member would contribute six dollars a week, we could cover all our expenses," lamented Bill Jones, who chaired the finance committee at the Hillcrest Church, "but I know they won't. We simply have too many who believe the Lord will take care of everything and they don't have to carry their fair share."

"Don't be too harsh," admonished Sarah Williams. "We have a lot of folks who are retired and living on fixed incomes. There is a limit to what we can ask of them."

"All I know is we need an average of \$1,300 a week to pay all our obligations, and it has to come from somebody," insisted Bill. "We carry 217 names on our confirmed membership roll and \$6 a week times 217 members times fifty-two Sundays equals a little over \$67,000. That would give us a slight surplus at the end of the year."

"Are you talking about \$6 a week per member," questioned Harriet Rogers, "or \$6 a week for everyone who's at church? We do have several shut-ins, some of our members don't attend very regularly, and a lot of them contribute only when they come to church."

"I'm talking per member," declared Bill in a somewhat belligerent tone of voice. "It costs the same amount whether we have eighty or a hundred and eighty here for church."

"I can remember when I was treasurer back right after World War II," recalled seventy-one-year-old Herb McGuire. "One year we figured we needed \$222 a week to cover everything. Back then we had nearly three hundred members so that was less than a dollar a week per member. Of course, everything costs a lot more now."

This conversation reflects the squeeze a growing number of churches find themselves in, especially in rural America. They are caught between the pressures of a shrinking membership and rising costs.

The Per Member Yardstick

If one uses membership to measure costs, the variations are tremendous! Several denominations report congregational receipts from member giving average \$300 to \$400 per confirmed member while in others that figure exceeded \$700 per member in 1988. One of the differences is in the level of member giving. A bigger variable, however, is in the definition of members. Some congregations use a comparatively generous definition of that word, "member," while others are far more strict in their requirements for anyone who wants to be listed on their membership roll.

What these averages do suggest, however, is if the Hillcrest Church can meet all of its financial obligations from \$6 per member per week, it must have a remarkably thrifty operation. For several denominations weekly contributions average \$7 to 15 per member for every week of the year.

Another Perspective

A different, and perhaps more useful yardstick for making cross-congregational and cross-denominational comparisons is to use the average attendance at Sunday morning worship as the definition of "per capita." This makes more sense in comparing the 300-member congregation that averages 600 at worship on Sunday morning with the 300-member congregation that averages 125 at worship. The costs for facilities, staff, postage, printing, and many other expenditures relate to attendance more uniformly than to membership.

In planning for their expenditures for 1989 most Protestant congregations found they needed somewhere between \$500 and \$1,000 a year times their average attendance at worship to meet all of their proposed expenditures. Within that broad bracket a great many clustered in the \$700 to \$800 range, while it is true that many larger congregations averaged \$1,000 or more and in a few that figure was above \$2,000 times the average attendance at

Lyle E. Schaller is the parish consultant for Yokefellow Institute. This article is reprinted, with permission, from the August 1989 issue of Church Management—The Clergy Journal. The article gives food for thought of the expenses of a church versus the donations given by its members. As costs escalate more and more churches have to rely on other means to raise money in order to meet their budget considerations.—Editor.

worship. At the other extreme end thousands of small rural congregations with no mortgage and without a full-time resident pastor found that member giving of \$300 to \$400 times their worship attendance covered all their costs. Thus the congregation averaging 28 at worship may spend less than \$10,000 in 1989. The Hillcrest Church mentioned earlier averages 130 at worship and had a budget of slightly over \$65,000 for 1989. That averages out to \$500 per average attender per year, a relatively modest figure.

Where Does the Money Go?

While individual variations make it impossible to offer generalizations that describe every congregation, the use of one congregation's finances do illustrate a pattern that is not uncommon.

This congregation averages 155 at Sunday morning worship. That means it ranks among the largest one-fifth in size in American Protestantism. That also means it is in the right size bracket to achieve several economies of scale not available to most smaller congregations nor to big churches with extensive programs.

The budget for 1989 came to \$105,870, a relatively thrifty one for a congregation that large, thanks to a very modest amount of debt service. That budget of \$105,870 divided by the average attendance of 155 came out to \$683 per average attender or \$13.13 per Sunday per attender. That means that the husband-wife couple accompanied by their fifteen-year-old son needed to drop \$40 in the offering plate every week they came. Where does that \$13.13 go every week?

The cash salary for the pastor for 1989 was budgeted at \$21,300, up from \$20,100 for 1988. That averaged out to \$2.64 per attender per Sunday. In addition, the pastor receives \$8,800 a year for a housing allowance plus pension payments, health insurance, \$500 continuing education, \$2600 for car allowance, and \$200 for a book and periodical allowance. That total was budgeted at \$18,600, which averages out to \$2.31 per average attender per week for a combined total of lightly under \$5 per average attender for support of the pastor. That is a comparatively low figure. In thousands of smaller congregations pastoral support in 1989 came to \$7 to \$10 per average attender per week. It also should be noted that pastoral support comes to only 37.7 percent of the total budget.

That budget also included a total of \$16,800 for various benevolent causes, of which \$3,200 (an average of \$.40 per week per average attender) was allocated to "local missions" while \$31,600 was sent to the denomination for various denominational causes and programs. The total of \$16,800 represented nearly 16 percent of the total budget, almost exactly the proportion several denominations report as the average share for benevolences and denominational budgets. That \$13,600 averaged out to \$1.69 per Sunday per average attender. In that particular denomination \$.63 of that \$1.69 goes for the support of regional and national staff including salaries, benefits, travel and other costs. That is lower than in several other denominations. The remaining \$1.07 per average attender per week is divided among support for a theological seminary, a nearby church camp, overseas missions, new church development, and other mission causes.

As mentioned earlier, this congregation carries a small mortgage left from the purchase of land for offstreet parking and the surfacing of that lot. The principal and interest payments come to only \$6,000 a year or \$.74 per week per average attender.

This congregation also enjoys the services of a two thirds time church secretary, a part-time choir director, a part-time organist, and a part-time custodian. The combined total compensation for these four people was budgeted at \$19,800 for 1989 including Social Security and workmen's compensation. That averages out to \$2.46 per week per average attender.

Thus three items, paid staff, benevolences, and mortgage payments, add up to \$10.24 per week per average attender. Where does that other \$2.89 go?

Utilities, custodian supplies, postage, printing, insurance, and service contracts are in the budget for a combined total of \$31,370 or \$1.41 per week per average attender. That leaves a total of \$12,000 which was divided three ways — \$4,000 for new carpeting, \$5,000 for supplies and materials for Christian education, worship and music, \$2,000 was distributed among the various committees for their expenses, and \$1,000 was marked "contingency fund."

What Does It Mean?

The obvious lesson to be derived from this example is the individual who drops a five dollar bill in the offering plate and the couple who are convinced their twenty dollar a week contribution is an expression of generosity are in fact being subsidized by others.

This can be useful exercise for the finance commission or budget committee in your church as the long tenured members seek to help the new people understand where all of that money goes. The format used in this example is an easy one to copy as you work out the parallel figures for your congregation. This is guaranteed to be an interesting educational experience!

Third, this methodology may be useful in making comparisons with neighboring congregations that follow stricter or more generous definition of "member" than you use.

Finally, this process is almost certain to raise questions about purpose priorities, and proportions. That can be a healthy discussion. What proportion of total expenditures should go for each of these categories? As your members translate those big four and five digit numbers into weekly costs per average attender, they become more meaningful. They also illustrate that the cost of going to church is going up just as the cost of groceries, automobiles, hospital care, and education have been going up at an unprecedented rate for the past four decades.

Archbishop Ashjian Appeals to Leaders for Cease-Fire in Lebanon

Archbishop Mesrob Ashjian, on behalf of the Armenian Apostolic Church of America, sent humanitarian messages on August 22 to the president, Members of Congress, and General Secretary of the United Nations, urging them to help bring about a cease fire in Lebanon. His Eminence urges all Armenian Americans to contact their congressional representatives with similar appeals.

"For more than fourteen years," His Eminence said, "Lebanon has undergone continuous violence. More than 150,000 human beings have been killed, countless more injured and maimed for life, thousands of children are orphaned and hundreds of thousands have been forced to leave their homes. Our sizable Armenian community has suffered, and is suffering still, tremendously. We must, each one of us, do our utmost to influence the proper channels of government to help our brothers and sister in Lebanon."

In his appeal to President Bush, Archbishop Ashjian said: "On behalf of the Armenian Apostolic Church and the Armenian communities of the Eastern United States and Canada, we wish to express our deep concern and indignation over the continued carnage in Lebanon. Lebanese civilians have suffered gravely in the past 14 years, mostly as a result of foreign military occupations. We believe that the United States has a duty to play an active role in bringing about a lasting cease fire which will clear the way for negotiations and re-establishment of Lebanese sovereignty over all its territories. We also believe that half-hearted efforts are not enough to achieve these objectives and the United States should intensify its diplomatic efforts and more effectively demonstrate its concern in this crucial matter. We pray to the Almighty Lord to give you strength in your future efforts for peace in Lebanon and in the whole world."

In a similar message to Javier Perez de Cuellar, Secretary-General of the United Nations, His Eminence asked the UN's leader "to continue your role as a peacemaker and make all the efforts needed to establish a lasting cease fire that will clear the way to negotiations and the reestablishment of Lebanese sovereignty over all its territories. We believe that the United Nations has a duty to intervene in a conflict that threatens the territorial integrity and the very existence of a member state."

Archbishop Ashjian noted that on April 21, 1989, the White House issued a statement expressing "deep concern for the violence now going on in Lebanon." At that time President Bush said that the "United States remains committed to an independent, free Lebanon and the restoration of Lebanon's unity, sovereignty, and territorial integrity, with the disbandment of militias and the withdrawal of all foreign forces." His Eminence asks all Armenian Americans to urge the President to actively pursue his steadfast commitment to Lebanon's peaceful and viable existence.

CHRISTIAN GIVING

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."
—Matthew, 10:8

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."
—II Corinthians 9:7

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, and there be no gatherings when I come."
—I Corinthians 16:2

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be enough room to receive it."
—Malachia 3:10

"The liberal soul shall be made fat: and he that watereth shall be watered also himself."
—Proverbs 11:25

"I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."
—The Acts 20:35

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For wither the same measure that ye mete withal it shall be measured to you again."
—Luke 6:38

"Buy lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."
—Matthew 6:20-21

ԳՊՐԵՎԱՆՔԻ ԱՄՍՎԵՐՋԻ ՀԱՆԴԻՍՈՒԹԻՒՆ

Մեծի Տանն Կիլիկիոյ Կաթողիկոսութեան Դպրեվանքը իր 59-րդ կրթական տարեշրջանը փակեց, Հինգշաբթի, 22 Յունիս, 1989-ի երեկոյան ժամը 5-ին, Պիքֆայայի Զարեհեան շէնքի ԲՐԱԲԻՈՆ ՏՈՒՄԱՆԵԱՆ Հանդիսարանին մէջ տեղի ունեցած հանդիսութեամբ մը՝ բարձր նախագահութեամբ Ս. Աթոռոյս Գահակալ՝ Ն.Ս.Օ.Տ.Տ. Գարեգին Բ Կաթողիկոսին:

Հակառակ այս երկրի տագնապալի կացութեան եւ քաղաքական վերվայրուումներուն, որոնք պատճառ դարձան քաղաքի բոլոր վարժարաններու կրթական ծրագիրներու խափանման, Զարեհեան Դպրեվանքը շարունակեց եւ աւարտեց իր կրթական ծրագիրը եւ ամալերջի այս հանդիսութեամբ ան մուտք կը գործէ Վաթուհամեակի անդամներուն ներս:

Հանդիսութեան ներկայ էին Միաբան Հայերը, Ուսոցչական Կազմը, Դ. Ժառանգաւորաց աւարտական դասարանի ծնողները: Երկրի մէջ տիրող ծանր կացութեան հետեւանքով այս տարի յատուկ հրաւերներ չէին ուղղուած ժողովուրդին:

Ամալերջի հանդիսութիւններու ընթացքին, սպասուած այլ պահերէն մին, Տեսչական տեղեկագրին ստեղծած խորհրդածական մթնոլորտն է: Տեսուչ Հայր Սուրբի՝ Արշակը Մ. Վրդ. Գաբուճեանի անհանգստութեան պատճառաւ, Դպրեվանքի Փոխ-Տեսուչ՝ Խորէն Արզ. Տորամանեան կարգաւ 59-րդ տարեշրջանի կրթական, կրօնական եւ հեղեւոր կեանքի տեղեկագիրը, անդրադառնալով Դպրեվանքին ներս կատարուած ձեռնարկներուն, հոգեւոր կեանքի զարգացման, ուսանողական այլեւայլ աշխատանքներուն եւ տարուան մը հունձքին:

Տեղեկագրի վերջին բաժնով Հայր Սուրբը Վեհափառ Հայրապետին յանձնեց փոքրիկ նուէր մը Դպրեվանքէն, իբրեւ օժանդակութիւն, հայրենի երկրաշարժի աղէտին առիթով:

Դ. Ժառանգաւորացի չորս սաները վկայական պիտի ստանային: Պահը յուզիչ էր: Բեմ հրաւիրուեցան Վեհափառ Հայրապետն ու Պրն. Գեորգ Գանտաւարեանը, կատարելու համար վկայականաց բաշխման արարողութիւնը:

Վկայականներու բաշխումէն ետք, Վեհափառ իր օրհնութեան խօսքը տուաւ: Նախ անդրադարձաւ նման հանդիսութեանց ներքին բովանդակութեան հարցրականութեան եւ թելադրականութեան: «Ստածումս կ'ուզեմ սեւեռել, — ըսաւ Վեհափառը, — անոնց վրայ, որոնք Դպրեվանքը չեն տեսած, բայց հաւատքի ոյժով, իրենց դիտակցութեան բերումով, շտեմուած բանին մէջ տեսնուած գործը կը տեսնեն ու օգտակար կը դառնան Դպրեվանքին նիւթապէս թէ բարոյապէս»: Վեհափառը դիտելով երգչախումբի անդամները, պահ մը Դպրեվանքի մօտիկ անցեալի պատմութեան էջեր վեր բերելով, խօսեցաւ այս բեմին վրայ կեցողներու նախկին պատկերին մասին: «Պատմութիւնը պիտի արձանագրէ թէ ի՞նչ առին անոնք, եւ ի՞նչ տուին, եւ կուտան Աստուծոյ եւ մեր ժողովուրդին: Տարի մը առաջ, երբ բացուած կատարեցին այս տարեշրջանին, այս տղաքը տեսեր էի. բայց այսօր տարբեր երեւցան ինձի. այսօր անհաւելի հասունեցած են, եւ կարծէք թէ կեանքին հանդէպ նայելու իրենց ոճն ալ փոխուած է»: Ապա, խօսքը ուղղելով նորընծայ սարկաւազներուն եւ անոնց ընդմէջէն Դպրեվանքիներուն, Վեհափառը անդրադարձաւ կեանքի ճշգրիտ հասկացողութեան եւ ըմբռնողութեան, շեշտելով որ «կեանքը ըստածը փոփոխութիւն է, անձով է: Ամէն ինչ կը փոխուի. փոփոխութիւն կայ որ ետագրած է, փոփոխութիւն կայ որ լճացում է ու փոփոխութիւն կայ որ զգացում է, անձով է, բազմապատկում է, կազմաւորում է: Անոնք որոնք զոգրով ձայնով եւ վեհերոտ տեսքով կը կարգային, այլեւս յանդուգն, համարձակ ձեւով կը կատարեն ընթացումը: Աճումն ինչն է այդ»:

Վեհափառը, իր խօսքի աւարտին, անդրադարձաւ Հայաստան տուած իր վերջին ճամբորդութեան եւ յատկապէս Տաթևի Վանք այցելութեան մասին: «Տաթևի Վանք երբ այցելեցի, — ըսաւ ան, — դպրեվանքի շտեմայ հոն, բայց Վանքի քարերը վկայներն էին պատմիչին յիշատակած այն հինգ հարիւր «Յոսմեծ» վարդապետներուն, որոնք կենքը կը կրէին պատմութեան եւ արդարեւ վաւերականութիւնը անոր վանահօր Յովհան Որոտնեցիի, Գրիգոր Տաթևացիի եւ այլոց: Այս օրերուն, առաւել կարիքը կայ կամաւորապէս զոհողութիւն ստանձնող անհատներու, զոհացնելու համար այն ահաւոր ծարաւը, որ պատճառ դարձած է շատերու հայոց հաւատքին եւ լեզուին մոռացութեան: Պէտք է, որ բնին երկնայինին ներգործութիւնը միախառնել երկրայինին, որովհետեւ երկրայինը ոչինչ է առանց երկնայինին»:

Վեհափառը անդրադարձաւ նաեւ այն փոքրիկ պահարանին, զոր Դպրեվանքիները ընծայեցին. հայրենիքի աղէտեալ շրջաններուն տրամադրելու համար: Այս առնչութեամբ ան յուշումով ըսաւ. «Այս պահարանը պիտի չբանամ. հինգ հարիւր տղաքը պիտի խառնեմ իմ խոստացած՝ Հայաստան ուղարկուելիք զուսարին, որպէս բալասան, Լենինականի Ս. Աստուածածին Եօթը-Վէրք եկեղեցւոյ վերաշինութեան, անոր ութերորդ վէրքը բուժելու նախանձախնդրութեամբ: Վստահ եղէք որ այդ ժողովուրդին տագնապը ուրախութեան պիտի վերածուի, արցունքը պիտի սրբուի եւ ան սրտի զոհուականութեամբ միթարութիւն պիտի զգայ»:

Հանդիսութեան աւարտին, Վեհափառը «Պահպանիչ» ով օրհնեց բոլորը. ապա, ներկաները յոտնկայս երգեցին «Կիլիկիա» ն: Ներկաները խոր ուրախութեամբ շնորհաւորեցին մեր աւարտական սաները եւ ապա փոքրիկ հիւրասիրութիւն մը տեղի ունեցաւ Դպրեվանքի շրջափակին մէջ, ի պատիւ շրջանաւարտ դասարանի սաներուն:

«ԳԱՐՈՒՆ»Ը ՆԻՒ ԵՈՐՔԻ ՄԷՋ



Ամերիկահայ գրողներ Ժիրայր Աթաբեկեան եւ Յակոբ Կարապետեան, Մերուժան Տէր Գուլամեանի հետ:

Վերջերս բարեբախտութիւնը ունեցանք ծանօթանալու Հայաստանէն եկած երեք հիւրերու՝ յանձին «Գարուն» ամսագրի երիտասարդ խմբագիր՝ Մերուժան Տէր Գուլամեանի, հիւսուածեղէնի գործարանի գլխաւոր տնօրէն՝ Դերենիկ Մարգարեանի եւ «Ն. Արուեստ» ամսագրի աշխատակից՝ Գայեանէ Եղիազարեանի:

Բոլոր անոնք որոնք հանդիպեցան Մերուժան Տէր Գուլամեանի հետ, վստահաբար կրեցին այն տպաւորութիւնը, որ իրօք գործ ունին բոլոր պայմանական հանգամանքներէ անկախ հայրենասէր մտաւորականի մը հետ, որ իր ճշմարիտ խօսքերով յոյս ներշնչեց հայոց ապագայի նկատմամբ, յստակ եւ առողջ վերաբերմունքը ցուցաբերեց ազգային անկորնչելի արժեքներու վերաբերեալ եւ գործնական առաջադրանքներ ներկայացուց բոլորին Հայաստանի իրական, շօշափելի օժանդակութիւն ցոյց բերելու համար:

Յարգելի խմբագիրը իր խօսքերով հաւաստիացուց մեզ որ, հակառակ Լարաբաղեան չըրժուող բաց վէրքին ու երկրաշարժի աղէտաբեր հետեւանքներուն, հայ ժողովուրդը որոշած է յաղթահարել բոլոր դժուարութիւններն ու գոյատեւել, կառչած մնալով արիւնով յարաւորած իր հայրենի բուն մը հողին, դարաւոր մշակոյթին ու պայծառ տեսլականին: Ընդգծեց որ այսօր Հայաստանի մէջ երիտասարդ սերունդը մը հասակ կը նետէ, որը ամենէն աննպաստ պայմաններու տակ նոյնիսկ ատակ է հրաշքներ գործելու: Մերուժան Տէր Գուլամեան շնորհակալութիւն յայտնեց Հայ Յեղափոխական Դաշնակցութեան, որ տասնամեակներ շարունակ մեր բոլորին պանծալի ետադնը իր արժանի բարձրութեան վրայ պահեց: Ապա կոչ ուղղեց իր շուրջիններուն, որ գործի վերածեն իրենց հայրենասիրական զգացումները եւ մասնակից դառնան Հայաստանի տնտեսական զարգացման ի նպաստ տարուող աշխատանքներուն:

Իր հերթին, Դերենիկ Մարգարեան, նոյնպէս շեշտելով Հայաստանի համար սփիւռքի օգնութեան անհրաժեշտութիւնը, ընդգծեց որ իրենք արտասահման չեն եկած ողորմութիւն խնդրելու այլ՝ բացատրելու, որ հիմա առիթն է, որ հայ առեւտրականները ու գործատէրերը, ձեռներեցութիւն ցոյց տան ու Հայաստանի

մէջ գործարաններ հիմնեն, տնտեսական կապեր հաստատեն ի հաշիւ մեր հայրենիքի ապագային: Նոյնպէս շեշտեց, որ նոր սերունդը հայրենասիրութեամբ ներշնչելու համար պէտք է Հայրենիքը մտայլ գոյնեղով ներկայացնել: Մեզի վստահեցուց որ, Հայաստանը հզօր է իր անպարտելի ոգիով ու տնտեսական կարողականութեամբ:

Թէպէտ եւ յարգելի հիւրերը միայն երկօրեայ այցելութեամբ Նիւ Եորք կը գտնուէին, յամենայնդէպ առիթ ունեցան հանդիպելու թեմիս բարեջան Առաջնորդ՝ Բարձր Տ. Մեսրոպ Ս. Արք. Աշտանի հետ, որուն հետ այցելեցին Հ.Բ.Ը.Մ.-ի կեդրոնական գրասենեակը, ուր արժանացան ջերմ ընդունելութեան: Դիմելով հայրենիքին օգնելու գործնական քայլերու, Սրբազան Հօր կատարած կարգադրութեամբ, միասին այցելեցին Հաւաքուածարան, որ Հայաստան պիտի տեղադրէ չորս կազմածներ, տարեկան երկուքուկէս միլիոն վառեակ արտադրելու կարողութեամբ: Ապա այցելեցին հիւսուածեղէնի գործարանատէր՝ Պրն. Կարապետ Գրիտսեանին եւ բանակցութիւններ վարեցին՝ հիւսուածեղէնի գործընթացը շարունակելու համար: Այցելեցին նաեւ Հէքընսաքի Հիւանդանոցը, ուր յուզիչ հանդիպում մը ունեցան երկրաշարժէն տուժած պատանի՝ Համլէթ Սահակեանի հետ:

Իրենց մեկնումի նախօրեակին, այսինքն՝ 8 Յուլիսի երեկոյան, Նիւ Եորքի «Արարատ» ճաշարանի մէջ ողջերթի հաւաքոյթ մը տեղի ունեցաւ շրջանիս գրասէր ընտրանիի մասնակցութեամբ: Հիւրերու կարգին խօսք առին նաեւ Մեսրոպ Արք. Աշտան, Համազգայինի արեւելեան շրջանի Վարչութեան անդամ՝ Ազապի Բէգլար նաւասարդեան, Հ.Բ.Ը.Մ.-ի արեւելեան շրջանի կեդրոնական Վարչութեան փոխ տնօրէնուհի՝ Սոնա Վայէճեան: Գրողներ՝ Յակոբ Կարապետեան, Ժիրայր Աթաբեկեան, Լուսիկ Մեղիքեան, Իրանահայ միութեան Վարչութեան անդամ՝ Էդուարդ Պալասանեան, եւ Հ.Բ.Դ. Արմէն Գարո կոմիտէի անդամ՝ Ընկ. Հրայր Լազարեան: Բոլորն ալ կատարեալ յաղորդութիւն մաղթեցին հիւրերու ստանձնած առաքելութեան: Երեկոյթը վերջացաւ հայկական երգ ու երաժշտութեան ստեղծած ուրախ մթնոլորտի մէջ:

Զօն

Լիբանանի տառապող ժողովուրդին*

- Փառք տուր Աստծուն,
- Փառք տուր Աստծուն,
- Որ արեգակ ելաւ կրկին,
- Փառք աշխարհքին,
- Որ ինչ-որ տեղ
- Դեռ աղ ու հաց ունի ձեռքին:
- Փառք տուր, տղաս, գիշեր ու գօր,
- Փառք տուր Տիրոջ փառքին անհաս,
- Փառք տուր նրա խղճին արդար
- Եւ փոքի մէջ կը շողշողաս:
- Փառք տուր նրա նշխար հացին
- Եւ փառք տուր, որ այսօր դեռ կանք,
- Աստուած մեծ է, եւ փառքը՝ շատ,
- Եւ բարութեան ջրվէժն անկանգ:
- Ասա՛ ով Տէր, ով անքննին,
- Հառու պահիր մեզ փորձանքից,
- Մենք քո գառնէրն ենք անկեզու,
- Կորուսեալներդ անկարեկից:
- Փառք տուր, տղաս,
- Փառք տուր անվերջ,
- Ասա՛ ով Տէր, պիտի գրաս,
- *խորագիրը մեզու է (Խ.)

- Որքան փորձանք տուիր՝ տեսանք,
- Ուրիշ փորձանք էլ ցոյց չտաս:
- Փակիր, սաս, Տիրոջը մեծ
- Վայրկեան-Վայրկեան մեզ օղակող
- ճամբան ստի,
- Եւ քո աջով հեռու պահիր
- Այն արնակող հորիզոնից,
- Որտեղ անդունդն է կորստի:
- Քո զօրութեամբ անպարագիծ
- Չարից հեռու պահիր անվերջ,
- Մենք արձագանգն ենք քո ձայնի
- Կեանք-ամայի անձափ մէջ:
- Թոշկոտում ենք, զարկում իրար
- Տենչանքներով մեր անմարում.
- Դեպի յոյսի կայծն ենք թռչում
- Յաւերժական այս խաւարում:
- Եւ այդ յոյսի կայծն էլ անհա
- Ասա քո մէջ է, ով Հօր,
- Փառք քեզ երէկ, փառք յաիտեան,
- Բիւրապատիկ քեզ փառք այսօր»:
- Ռ. ԴԱՌՈՅԵԱՆ

**The Prelacy of the
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 THE ARMENIAN PHILHARMONIC ORCHESTRA
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