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# Outreach

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A Publication of the Prelacy of the Armenian Apostolic Church of America*

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## Holy Week Services

The period between Palm Sunday and Easter is generally a time when Armenians attend church services in large numbers. This year even greater than usual attendance has been reported throughout the churches within the jurisdiction of the Prelacy of the Armenian Apostolic Church of America.

Archbishop Mesrob Ashjian, Prelate, noted that the Armenian people generally attend church on the Feast Days, rather than faithfully every Sunday, and of course, Easter has always been the day when "all of our churches are filled to standing room capacity and beyond."

"This year," the Archbishop said, "from all reports, attendance was to capacity not only for Easter, but for all of the Holy Week services. Furthermore, I have seen hopeful signs of a change from our 'Easter Christian' mentality to an 'everyday Christian' belief and I look forward to the time when our churches are filled each and every Sunday."

During Holy Week the Prelate presided over services in Boston, Montreal, and New York. On Saturday, March 23, Archbishop Ashjian was in St. Stephen's Church in Massachusetts, where students of the St. Stephen's Saturday School participated in the reading of the 24 verses of St. Nerses Shnorhali's "Havadov Khosdovanim" in Armenian. Following this service the Prelate was the featured speaker at a lecture organized by the Board of Trustees. His Eminence spoke about the religious awakening in Armenia and also gave a report about the World Council of Churches' General Assembly which took place in February in Canberra, Australia.

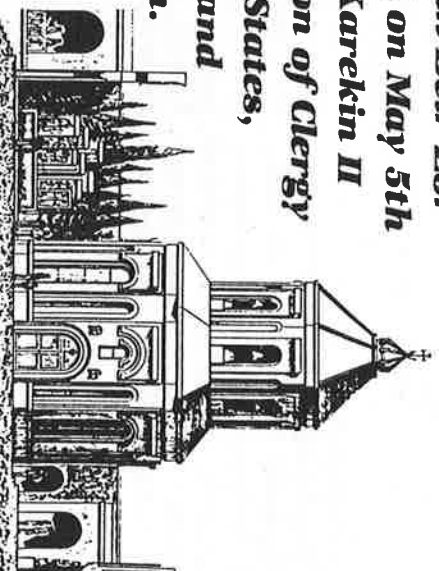
On Palm Sunday, Archbishop Ashjian presided over the Divine Liturgy and the Opening of the Gates ceremony in Boston. Following the church services, he attended a performance by the Sayat Nova Dance Group; proceeds of the dance concert will benefit the Prelacy's Aid to Lebanon campaign. Archbishop Ashjian praised the commendable efforts of the pastor, Rev. Archbishop Torkom Hagogian, and the Board of Trustees in organizing this event. Special thanks were also extended to Apo Ashjian, director of the dance group, and to all the members of the group who generously gave their time and talent.

On Wednesday, March 27, the Prelate went to Montreal where he continued the Holy Week commemorations. Thursday afternoon, His Eminence participated in the Divine Liturgy in memory of the Last Supper. He remained in Montreal for the "Washing of the Feet" service, the dramatic and moving "Betrayal and Passion" service, as well as the Entombment service on Friday.

Noting that the Montreal church continues a tradition that to his knowledge is currently maintained only in Aleppo and Montreal the Archbishop said, "On Thursday afternoon the Faithful come to church bringing with them cakes, choreggs,

*(Continued on page 6)*

**Martyrs' Chapel in Deir Zor  
Was consecrated on May 5th  
By His Holiness Karekin II  
With Participation of Clergy  
From the United States,  
the Middle East, and  
Holy Etchmiadzin.**



Full details in  
June issue.

**Car Bomb Blast in Antelias  
Damages Catholicate; Fund Drive  
For Renovations Begins**



AP Wirephoto

**Catholicos Karekin II inspects part of the damage caused by a powerful car bomb which exploded along the coastal highway near the Catholicate of Cilicia in Antelias, Lebanon.**

Funds are being raised to help cover the renovation costs for damages sustained when a powerful car bomb exploded in Antelias, Lebanon, on Good Friday, March 29, causing extensive damage to several buildings within the Cilician See's complex of buildings. The explosion, which occurred along the busy coastal highway, set nearly 20 cars ablaze; there were no casualties in the Catholicate but according to reports four people were killed outside with 27 wounded.

According to witnesses, an explosive-packed car blew up outside the Catholicate at a junction with the coastal highway in Christian East Beirut's Antelias district. The explosion was about 50 yards from the site of another car bomb blast on March 20, which killed eight people and wounded 38 others.

In a telegram to Archbishop Mesrob Ashjian, Catholicos Karekin II reported heavy damages, but said that repair work has already begun and they are trying to maintain a regular schedule, despite the interruption of electricity and telephone service.

Archbishop Ashjian said that within hours of the news of the latest bomb blast, several individuals inquired about donating towards renovation costs. "Even before we announced a drive for funds, Mr. John Yervant sent in a donation of \$3,000 and Mrs. Eugenie Sandrik submitted a donation of \$2,000," the Archbishop said. "We thank them for their thoughtfulness and I know that their immediate concern will be of immense help and comfort to His Holiness and all others in Antelias."

The Prelacy is currently accepting donations to help the Catholicate reconstruct the damaged buildings, and replace the large number of windows which were shattered. Checks may be payable to Armenian Apostolic Church of America, and mailed to the Prelacy, 138 East 39th Street, New York, NY 10016. Please stipulate "For Lebanon."

**Prelacy To Begin  
National Dues  
Campaign**

Within a few weeks families will receive a special envelope containing information about the National Dues Program that the Prelacy has inaugurated. The concept of National Dues (Azkayin Dourk) is not new. In the "old country" national dues were a customary obligation of every adult for the support of the Armenian Church. These funds enabled the Church to perform its dual function: religious ministry and community administration, since historical circumstances forced both sacred and secular roles upon the Church.

In the new world and under different circumstances, the Church carries on its traditional religious ministry, but retains the secular role, not of community administrator, but of guardian and perpetrator of our national culture. In both capacities, the Armenian Church needs your help: moral, personal, and financial.

Your Prelacy membership dues are like the bread cast upon the waters; they eventually come back to you, for it is with your support that, first and foremost, the message of God and the teachings of our Lord, Jesus Christ, are brought to each and everyone of us.

The next few issues of OUTREACH will give further details about this national campaign as well as feature articles about the many religious, educational, and cultural services which the Prelacy initiates and supports.

We will also be telling you about the immediate benefits of joining. Like special discounts at the Prelacy bookstore.

**Requiem Service  
& Concert Provide  
Inspiring April 24  
Commemoration**

See Page 4

**Sentimental  
Journey**

See Page 6

**Near East Relief  
Honored on 75th  
Anniversary**

See Page 5



## World Council of Churches' General Assembly and a Sentimental Journey Into History

by Iris Papazian

The Seventh Assembly of the World Council of Churches which convened in Canberra, Australia, February 7 through 20, provided an opportunity for a journey through history for Archbishop Mesrob Ashjian, Primate of the Armenian Apostolic Church of America and a delegate to the WCC representing the See of Cilicia.

Having been Primate of the Diocese of Iran and India prior to his position in New York, Archbishop Ashjian has firsthand knowledge of the vast area covered by that Diocese and so a sentimental journey was made to the Armenian Church of St. Gregory in Singapore and to Malacca in Malaysia to the grave of Hagop Shahanirian who died at the age of 29 in 1774. Shahanirian was a fierce believer in sovereignty and independence for the Armenian people and upon his death his grieving father had a tombstone set with a message, in Armenian, pleading each visitor to "Give me the news, the freedom of my countrymen, for them I did much weep. . ."

Archbishop Ashjian had heard about this tombstone many years ago and had wanted to visit it, but was never able to do so. "The recent events in Armenia," he explained, "made it even more imperative for me to make this journey. It was almost like a pilgrimage."

In solitude, by the graveside, he gave "all the news of the homeland," and offered a requiem service for the repose of the soul of Hagop Shahanirian. "It was an experience I will never forget," His Eminence said.

### World Council of Churches

The journey began with the three-week period attending the World Council's General Assembly. The WCC is an ecumenical organization with a membership of 317 churches from 170 countries. Nearly all denominations of the Protestant and Orthodox churches are members; the Roman Catholic Church is not, but does send official observers to the proceedings.

The WCC was officially born in 1948 in Amsterdam, after many years of preparation, and came about through the realization that although Christianity had united many people, its interpretation had divided many. Since 1948 the General Assembly has met in Evanston, New Delhi, Nairobi, Vancouver, and Canberra. The Armenian Church joined in 1962 with delegations from the Echinadzin and Cilicia Sees.

"Canberra was by far the largest gathering ever," the Archbishop said, "with 850 voting delegates joined by a host of accredited visitors, guests, journalists—a total of some 4,000 people."

Besides Archbishop Ashjian, the Cilician See was represented by Archbishop Aram Keshishian, Ms. Manoushag Boyajian, Mr. Ted Isaacs, and Mr. Khachig Dederyan.

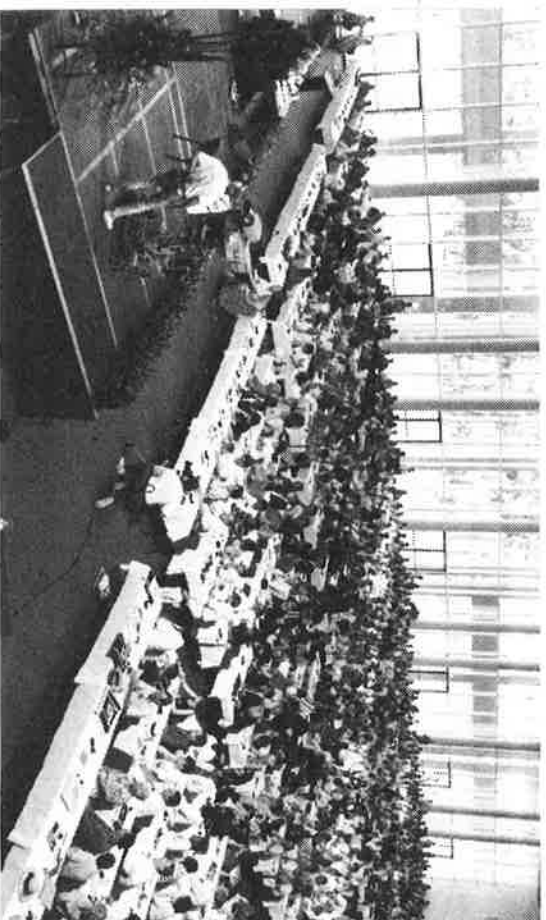
The Echinadzin See was represented by Archbishop Nerses Bozabalian, Bishop Aghan Baliozian, V. Rev. Fr. Haigazoun Najarian, Ms. Nancy Basmajian, Ms. Anoush Nakashian, Prof. Hakob Papazian, Ms. Karine Pashayan, Ms. Christine Sakian, and Prof. Parguev Shabazian.

The gathering was a huge amalgamation of races and nations with the theme "Come Holy Spirit Renew the Whole Creation," in the spirit of Pentecost but "sometimes it seemed more like the Tower of Babel," Archbishop Ashjian said. The greatest emphasis was placed on the witnessing of the native Australians, the Aborigines.

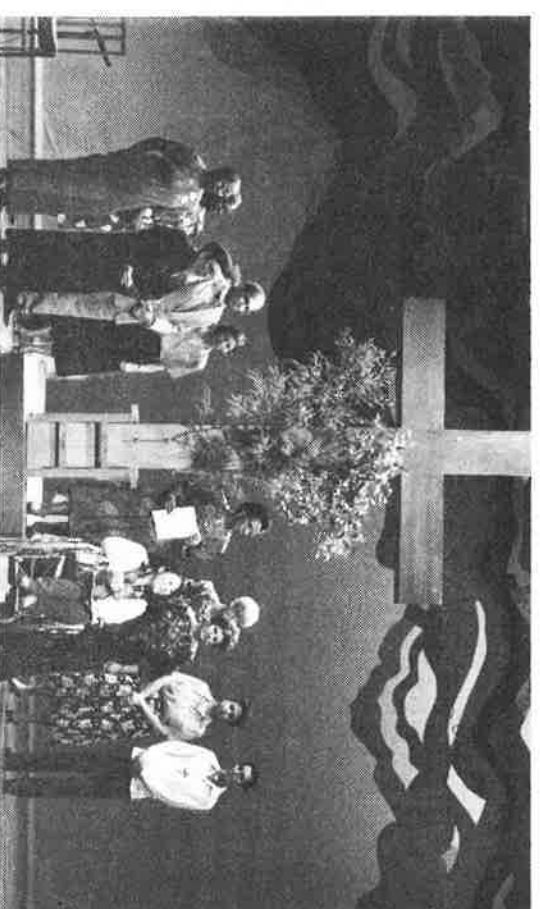
### Armenian Presence

The Armenian voice was clearly heard, according to the Archbishop, both in the General Assembly and during the worship and cultural program. "One morning hundreds of people learned and sang the *Der Voghormia*; at another time Lucine Zakarian sang from the Liturgy as a cross was being decorated with flowers.

"Of course," the Archbishop said, "we were elated and proud of the election of Archbishop Aram Keshishian as Moderator of the Central Committee. It is a great honor for the Armenian Church to have one of its representatives elected to head this body. Furthermore, the statement on Karabagh issued by the General Assembly was very important."



A scene from the first plenary meeting of the WCC Assembly. Seated alphabetically, the Armenian delegation is up front. Archbishop Aram Keshishian, Primate of Lebanon, was elected Moderator of the Central Committee.



A special ceremony, "Churches in Solidarity with Women," during the General Assembly.

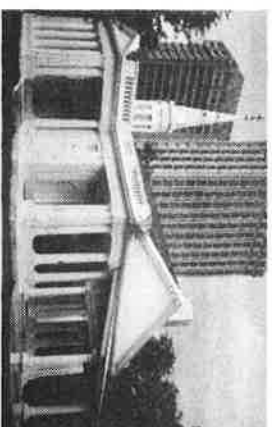
The statement about Karabagh issued by the General Assembly expressed concern about the worsening situation there and appealed to all parties to "seek ways to resolve the conflicts in the region through peaceful means," and "to safeguard legitimate religious, cultural and national interests, including the right to self-determination of the Armenian people of Karabagh."

In addition to the attention given to the native Australian population, the General Assembly spent considerable time on the issue of women in the church and the Gulf war. "The World Council," the Archbishop noted, "is passing through a difficult period. At times social issues are dominating and the central purpose of the unity of the church is being forgotten. The Orthodox delegates took special note of this and issued a special statement on this and other concerns."

### Armenian Communities In Australia

With the conclusion of the General Assembly, Archbishop Ashjian and Archbishop Aram Keshishian had the opportunity to visit the Armenian communities of Australia. Canberra has a small community of Armenians, mainly recent emigres from Lebanon and Syria. The Armenian community of Sydney originated before the 2nd World War, but by far the greatest influx was after the war with refugees from southeast Asia, India, Indonesia—remnants of the old Armenian communities in those areas. In the 1960s an influx from the Middle East began and continues. The Diocese of Australia and New Zealand was established in 1958 with its Diocesan offices in Melbourne and Sydney.

Sydney headed by Bishop Aram Baliozian. Sydney has an approximate population of 25,000 Armenians while Melbourne has about 5,000. "Unfortunately," Archbishop Ashjian said, "the church is not organized according to the traditions of the Armenian Church. For instance, in Sydney the church is in effect a closed association of 300 members and membership can be denied or challenged. Because of this, the Church has become marginal and isolated from the greater population. The lay organizations, such as Hamazkain, ARS, AGBU, etc., have well-established structures and are flourishing as are the schools. I was very impressed with the



The Armenian community in Singapore has never been very large and throughout its 156 year history the St. Gregory Armenian Church has been maintained by the small Armenian community. The current caretakers are John and Helen Medis. Built in 1835, about one-quarter of its cost was raised from Armenians in Calcutta and Java, and from European and other non-Armenian communities in Singapore. The remaining three-quarters was raised by the 12 Armenian families residing in Singapore at the time who commissioned George Dringold Coleman to design and build the Church. The U.S. Embassy is adjacent to the Church.

dedication of the people in supporting their schools. There is also an active Armenian Catholic and Evangelical population with their churches and organizations."

In each community the Archbishops visited the churches, schools and community centers where they were greeted by the population with great enthusiasm. On Sunday February 23, Archbishops Mesrob and Aram attended worship service at the Armenian Church in Sydney.

### Singapore's Armenian Church

On Archbishop Mesrob's itinerary was a trip to the Armenian Church of St. Gregory of Singapore built in 1835. In 1821, only two years after the founding of Singapore, there were already three Armenian trading firms there and church services were held in rented premises. In 1827 the small Armenian community started a fund drive for their own church and in 1833 the colonial government granted them a piece of land where the church now stands. It is the oldest Christian church in Singapore and has been designated as a National Historic Monument.

Although there is no longer an Armenian priest, Sunday services are held in conjunction with other Christian denominations.



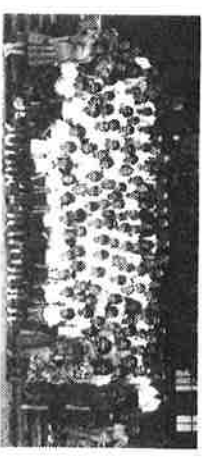
Mr. Ninan Kusky, flanked by Archbishops Mesrob Ashjian (left) and Aram Keshishian at the WCC Assembly. Mr. Kusky was instrumental in the preparation of the text on Karabagh which the Assembly adopted.



The tombstone of 29-year-old Hagop Shahanirian, who died in 1774 in Malacca. The Armenian inscription says, in part: "Greetings to all who read the tablet of my tomb wherein I now sleep, Give me the news, the freedom of my countrymen, for whom I did weep; tell me if there arose amongst them one good guardian to govern and to keep; vainly I waited for a good shepherd to come and look after the scattered sheep. . . ."



The tombstone of Agnes (Ashghen) P. Joachim in the graveyard adjacent to the Armenian church in Singapore. Singapore's state flower is named after her.



Archbishops Mesrob and Aram with the student body of the Turanian Saturday School in Sydney, Australia.

"This orphaned church became alive with Armenian sounds," Archbishop Ashjian says. "I was there along with Archbishop Nerses Bozabalian, Prof. Hakob Papazian, and Prof. Parguev Shabazian. The uplifting sounds of *Sourp Asdvatz, Ourakh Ler*, and *Bahbaneech* filled the church."

Some of the early Armenian settlers are buried in the Memorial Garden, adjacent to the church, including Agnes (Ashghen) Joaquin, who discovered what is now the national flower of Singapore—the Vanda Miss Joaquin orchid.

"All in all, it was a rewarding trip, starting with the internationalism of the World Council and then my own poignant journey into history," the Archbishop said.

## Reception for 75th Anniversary of Near East Relief

### Barton's 'Story of Near East Relief' Reprinted

The Prelacy sponsored a reception in honor of the 75th anniversary of the Near East Relief on Friday, April 19. The poignant reception took place at the Vahakn and Hasmig Hovnmanian Hall at the Prelacy offices in New York. Attending were members of the Board of Directors and Executive Staff members of the Near East Foundation.

During the evening copies of the newly republished "Story of Near East Relief" by James L. Barton were formally presented to the NEF representatives. The book was reprinted in honor of the Near East Relief's 75th anniversary in a joint project undertaken by the Prelacy and Michael Kehayian.

Archbishop Mesrob Ashjian welcomed the guests in introductory remarks about the NEF, calling that organization the "heroes during the Armenian genocide 76 years ago. Without the humanitarian work of the Near East Relief it is entirely possible that the planned extermination of the Armenian people would have been realized." His Eminence said.

Archbishop Ashjian introduced the representatives of the Near East Foundation attending the reception: Mr. David Dodge, Chairman of the Board of Directors; Richard C. Robarts, President; Linda K. Jacobs, Director of Development; and board members, Mrs. Doris C. Halaby, Mr. Jack Sunderland, Mrs. Georgiana Stevens, and Mrs. Kitty Carry. His Eminence also introduced a representative of the survivors, Mr. Souren Papazian, a native of Palou, now living in Teaneck, New Jersey.

Describing the Near East Relief's impact on society today the Archbishop described how many government and private programs in place today can trace their roots to concepts introduced by the Near East Relief 75 years ago. The Prelate recalled that "one of the many orphanages run by the Near East Relief was in a small quiet suburb of Beirut, called Antelias. Today, that property is the headquarters of the See of Cilicia, thanks to Near East Relief. Realizing that the Armenian people had lost all of its leadership, the NEF took a special interest in the formation and growth of the Cilician Seminary at Antelias. That Seminary has produced hundreds and hundreds of graduates who are now in leadership positions throughout the world."

Professor Hrach Zadoian, Dean at Queens College, spoke about the "Story of Near East Relief," and described how Archbishop Ashjian, whose parents were in NEF orphanages, and Michael Kehayian came together to reprint the book for the 75th anniversary. "I met Michael Kehayian, a rescuer of books, about a year ago and found out that some time ago he became obsessed with the fact that much of the first hand accounts of the late 18th and early 19th centuries was unavailable. Realizing that modern memory is short, he decided he was going to change this and he devoted his time and good deal of his money to find these books and reprinting them. One day last fall His Eminence Archbishop Ashjian, the offspring of people who were rescued by NEF, and this rescuer of books got together and decided to reprint this book."

Speaking about the Near East Relief, Dean Zadoian said, "They started with a goal of 100,000 and ended up raising more than 100 million. Near East Relief did not just take orphans and give them shelter, food and clothing. They did much more. They provided education and encouraged the orphans to learn trades in order to become self-sufficient. I have often wondered how the survivors managed to retain their sanity, how they managed to thrive and build up communities. Part of the answer is Near East Relief. As an Armenian I am grateful for what you have done for my people. As an American I am proud of what you stand



Board members of the Near East Foundation pose with Archbishop Mesrob Ashjian and publisher Michael Kehayian. From left to right: Mr. Kehayian, Linda Jacobs, Richard Robart, Georgina Stevens, Archbishop Ashjian, David Dodge, Jack Sunderland, Doris Halaby and Kitty Carry.



Mr. Souren Papazian a survivor of the Genocide with Archbishop Ashjian and David Dodge. Mr. Dodge's great-grandfather was a founder of Near East Relief which saved hundreds of thousands of Armenian orphans.



Professor Hrach Zadoian greeting David Dodge, Chairman of the Board of Directors of Near East Foundation.

for and as an Armenian American my heart is full. May your work go forward fruitfully for another 75 years and may your story live for 75 generations," Professor Zadoian concluded.

#### Commendation Award To Michael Kehayian

In thanks for the great work done by Michael Kehayian, Archbishop Ashjian presented him a commendation award "As a token of love, respect and gratitude for your unselfish efforts to the Armenian nation and church." Mr. Kehayian, with his wife Lucy at his side, accepted the award with thanks and together with His Eminence presented the first copies of the book to the NEF board members present.

Mr. David Dodge, chairman of the Board of Trustees, and great-grandson of Cleveland Dodge, one of the founders, accepted the books on behalf of the Foundation saying, "It is wonderful to have Rev. Barton's book in print again. This is a great service. I haven't read the book for sometime and I am looking forward to re-reading and refreshing my memory. It is always wonderful to be here at the Prelacy. I have been here many times



Mr. and Mrs. Michael Kehayian with Archbishop Ashjian. Mr. Kehayian was presented with an award of commendation for his endeavors of reprinting out-of-print books about the Genocide.

before. I have known Archbishop Ashjian for many years, just as I knew his predecessor, who is now Catholicos Karekin II. We are always glad to continue this special relationship. Thank you for inviting us to share this occasion with you."

A beautiful table of Armenian foods, prepared by the Prelacy's Ladies Guild, was enjoyed by the guests as they continued informal conversations about the 75th anniversary of Near East Relief and the republication of the book which describes the most massive relief effort ever undertaken in the United States of America.

**Copies of "Story of the Near East Relief" by James L. Barton are available at the Prelacy's Bookstore**



### Rouben Gregorian

1915 — 1991

Rouben Gregorian, conductor, composer, and musicologist, died on March 28, 1991, in Boston, his home since his arrival in the United States in 1951. The program of hymns and ballads which the Prelacy presented on April 24th was the Maestro's final gift to the Armenian nation in a life filled with selfless dedication. Having its first performance last November in Boston, Mr. Gregorian was eager to have this concert performed in New York and even during the final days of his life he spoke with great anticipation of the commemorative concert. The Prelacy of the Armenian Apostolic Church of America, together with the metropolitan area churches, was honored to bring this concert in commemoration of the 76th anniversary of the Genocide and as a loving remembrance of Maestro Rouben Gregorian.

Rouben Gregorian was born in Tiflis, Georgia, in 1915. His father was a violinist and choral director and his mother played the piano. He was educated at the Armenian Central College in Tabriz, Iran; the Teheran Conservatory; the Ecole de Musique in Paris; and the National Conservatory of Music in Paris.

In 1952, Mr. Gregorian became a faculty member of the Boston Conservatory of Music, teaching violin and chamber music, and directing the Conservatory Chorus and Orchestra. He conducted for several recordings, as well as with many orchestral and symphonic groups. He was guest conductor for the annual Boston Pops "Armenian Night" for over 25 years during Arthur Fiedler's tenure.

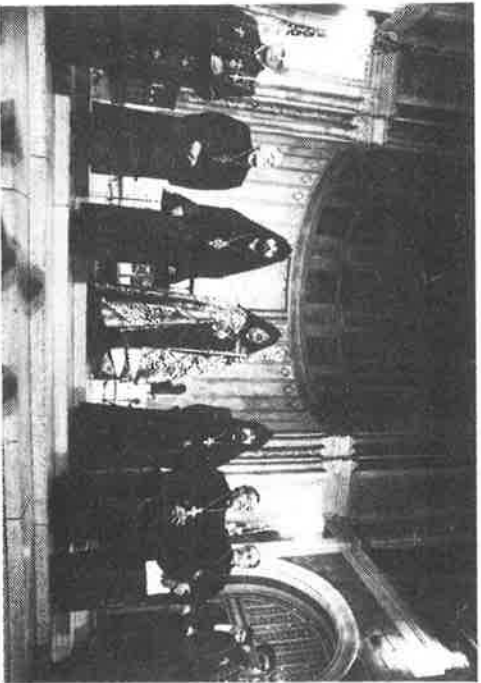
Maestro Gregorian was twice a guest conductor of the State Philharmonic Orchestra of Yerevan. Distinguished recipient of several awards, he was in 1978 proclaimed "Man of the Year" by the National Representative Assembly of the Prelacy for his invaluable service to Armenian folkloric and liturgical music. Retired from the Boston Conservatory after 27 years, Mr. Gregorian continued to teach violin, viola, conducting and solfège to private students and maintained an active schedule of composing, arranging and conducting up to a few weeks before his death. The Maestro conducted the Komitas Choral Society, which he organized in 1955 and under his direction performed over 60 concerts.

#### CHORAL SINGING

To be more than one,  
to be multiplied,  
to be part of all  
that soars and glides,  
to add up to more  
than any part,  
to breathe the past  
into living art,  
to reach beyond  
today's sun  
singing Gomidias's  
"Thy will be done."

Diana Der-Hovanesian  
from the Christian Science Monitor

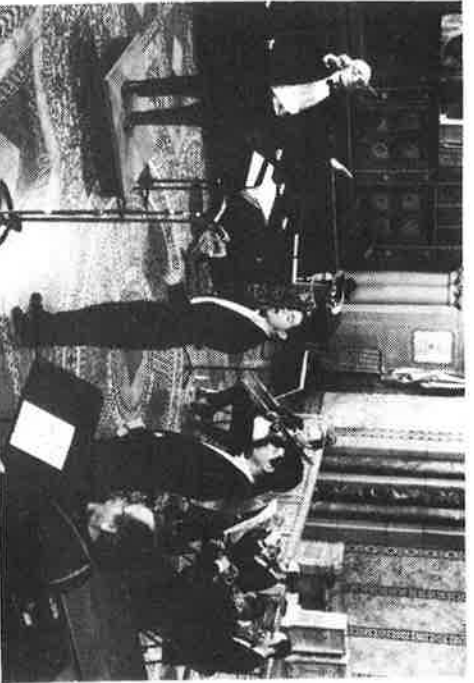
## Requiem Service and Concert of Ballads & Hymns Provide Inspiring April 24th Commemoration



Requiem Service preceded the concert presentation.



The audience in the magnificent St. Bartholomew's Church in New York City.



Roger Voisin directing the Concert Brass Ensemble in Armenian Heroic Ballads and Songs, compiled and arranged by Rouben Gregorian. Soloists Mark McSweeney and William Hite performed with the Brass Ensemble.



Archbishop Mesrob Ashjian with Mr. Azad Yeghiazaryan at the demonstration organized by the Armenian National Committee on April 24 at the UN.

### Heroic Ballads & Hymns

The major portion of the commemorative program was the Armenian Heroic Ballads and Hymns. With its combination of secular and sacred music from sources dating as far back as the 5th century, it commemorated the long and turbulent struggle of the Armenian people for religious and political freedom. The adaptation of the songs for brass quintet represents a unique departure from traditional modes of performance of Armenian classical and folk music and successfully captured the various moods of

the music, ranging from the purely spiritual to the elegiac to the defiantly patriotic. Long proud of the distinction of being the first nation to adopt Christianity as its state religion in 301 A.D., the Armenians were the first in history to wage war in its defense. Of the three hymns included in the program, two refer to the Vartanantz Wars of 451 A.D. Several of the secular ballads immortalize the lives and sacrifices of individual Armenian freedom fighters of the 19th and 20th centuries. Others recall major battles fought in defense of various geographical regions and villages. Each song has served in some ways to rekindle the spirit of patriotism that has sustained the Armenian people in their long struggle toward national sovereignty. Collectively, they are in a real sense, the "battle hymns" of a once aspiring, and now, in one of the great ironies of history, renaissance Republic of Armenia.

The premiere performance of Maestro Gregorian's adaptations was in Boston last year under the auspices of the Friends of Armenian Culture Society, Inc.

### Commemorative Booklet

The commemorative booklet which was distributed included the Armenian and English texts of the songs which proved to be very much appreciated by the audience. The English translations were by the well-known Armenian American poet Diana Der-Hovanesian.

### The following remarks were delivered by Dean Hrtach Zadoian during the April 24th Commemoration.

On this, the Seventy-sixth Anniversary of the 1915-1922 Genocide conducted by the Turkish Government against the Armenian people, we are again gathered in somber commemoration. For seven decades now, Armenians around the world have marked this day in sorrow, in anger, and in determination. And so, after seventy-six years, on this day it is important to reassert that this is not just a custom, it is not only a ritual, but that we are here in a purposeful gathering for clear and just reason.

We are here first, to honor the memory of our martyrs, innocent men, women and children who were murdered only because they were Armenians. I will not recount the unspeakable horrors suffered by our people in those dark days. But let it be remembered that the million and a half who perished between 1915 and 1922 were neither the first nor the last to be killed for being Armenian. And so, along side the victims of 1915-1922 let us on this day remember the tens of thousands who perished in the Hamidian massacres of 1894-96, in the Adana massacres of 1909 and in so many lonely ambushes and killings, year after year, on our own ancestral lands, under Turkish rule and persecution. And let us also remember here those who were murdered in our days in Sumgait and Baku, in Artzakh and in Azerbaïdjan, those who are still falling victim to the Azeri Turk. After 75 years, Armenians still have to fight for their lives, and so on this day let us give special remembrance to all those heroes, some famous, most unknown who fell weapon in hand defending family and faith, home and land from Van and Zeitoun to Sassoun and Musa Ler. Yes, I stand in this house of worship to praise the memory of people who died weapon in hand, because our holy fathers did teach us that resistance to tyranny has favor in the eyes of our Lord and because those heroes and their sacrifice have made it possible that even in mourning we should hold our heads high.

Second, we are here to point an accusing finger at those who after seventy-six years try to cover the great crime with a tapestry of deceit and lies. We point an accusing finger at the Ankara government, for in trying to cover up the crime, it has made itself an accessory after the fact. I will not mar this occasion and the memory of our martyrs by engaging here in a dialogue with liars. Let it be clear however, that as long as there is even one Armenian left in the world, she or he will stand as witness. No amount of sophistry, no public relations campaign, no paid apologists for mass-murder can change history. Like the blood on Lady MacBeth's hands, the blood on the conscience of Turkey cannot be washed away, not by seas of ink, not even by the entire world's oil reserves. Denial cannot replace repentance. Our cause is just and we will not be moved from the path of justice.

Third, we are here to remember the kindness and to show gratitude. Seventy-six years ago, in the darkest hour of Armenian history, Americans of good will came to our help as no nation had ever done before. Led by Near East Relief and by numerous religious and charitable organizations, the American people mounted an unprecedented campaign to help Armenians. From Fifth Avenue in New York City to the Main Street of small towns, parades and rallies were organized, wealthy foundations mobilize support. School children donated their allowances, wealthy foundations made massive grants, everywhere Americans rallied to rescue and keep Armenians alive. When Congress designated one Sunday each year as Near East Relief Sunday, over 50,000 churches began collections for Armenians. In 1915 \$6 million was collected; in 1916 \$20 million and so it went. Near East Relief alone raised over 100 million, rescued and helped over 130,000 Armenian orphans, fed hundreds of thousands of refugees all over the middle east and Armenia. From the establishment of the Armenian Republic to the late 1920's, American aid through Near East Relief built and operated hospitals, shelters and orphanages in Eastern Armenia. In sum, a genera-

(Continued on page 8)

St. Bartholomew's Church in New York was filled on the evening of April 24th with an appreciative audience which witnessed an inspiring concert of Armenian Ballads and Hymns. Sponsored by the Prelacy of the Armenian Apostolic Church of America, under the auspices of the Prelate Archbishop Mesrob Ashjian, the commemoration began with a Requiem Service for the repose of the souls of the 1.5 million who perished during the Genocide.

The concert portion of the program was intertwined with two main speakers. Professor Hrtach Zadoian, Dean at Queens College, spoke in English and Mr. Azad Yeghiazaryan, Chairman of the Modern Armenian Literature Department, Institute of Literature in Armenia was a substitute speaker for Mr. Vartan Hagopian who was unable to travel from Artzakh. Mr. Hagopian is President of the Artzakh Writers Union.

Dr. Ara Caprielian, the well known educator and writer, in his role as Master of Ceremonies skilfully guided the program from beginning to end. The major portion of the commemoration featured the Concert Brass Ensemble, directed by Roger Voisin, with soloists William Hite, tenor, and Mark McSweeney, baritone. The Armenian ballads and hymns, compiled and arranged by the late Rouben Gregorian, were beautifully and expertly presented in an unusual setting giving the songs a new dimension.

Mr. Yeghiazaryan, who delayed his return to Armenia to participate in this commemoration when word came that Mr. Hagopian was unable to leave Artzakh, spoke of the problems of the homeland, the volatile situation in Artzakh, and the important role for the Diaspora during these historic days. Mr. Yeghiazaryan several times emphasized the importance of the Armenian community working together so that these problems can be given the proper attention. He voiced his belief that Armenia will be able to overcome the many problems and establish a vibrant and free society where Armenians will be able to chart their own destiny.

Archbishop Ashjian's concluding remarks paid homage to the memory of Rouben Gregorian who died on March 28. "This beautiful program of hymns and ballads was the Maestro's final gift to the Armenian nation in a life filled with dedicated service," the Archbishop said. Speaking about the genocide and the current plight of Armenians in Artsakh His Eminence wondered if we are witnessing the continuation of that genocide, or did we never leave that time of darkest tragedy?

Recounting the crimes of genocide since the Armenian genocide Archbishop Ashjian said "the threat of genocide, rather than diminishing as the twentieth century draws to an end, seems to have retained its potential and its power. But genocide must finally be stopped. The world must act in concert to prevent forever another act of genocide. April 24 should not be a day on which the Armenians drag the past into the present, but a day on which to resolve that the future will overcome the past," the Archbishop concluded.

The dignified and uplifting commemoration came to an end with Galilea played by the Concert Brass Ensemble and sung by soloist Mark McSweeney.

Participating in the event were the three metropolitan area churches: St. Illuminator's Cathedral, St. Sarkis Church and Sts Vartanantz Church. The organizing committee included: Archpriests Moushghugh Der Kaloustian, Asoghnik Kelejian, Vahrich Shirinian and David Attarian, Nairi Amirtian, Edward Barsarian, Bedros Givvelkian, Frank Kabaranian, Jenia Kazanjian, Boghos Minoyan, Michael Miraklian, Jack Tutelian.



Book Review

Samvel Shahnuratian, ed. The Sumgait Tragedy; Pogroms Against the Armenians in Soviet Azerbaijan. Vol. 1, Eyewitness Accounts. New Rochelle, NY, Arisitide D. Caratzas, and Cambridge, MA, Zoryan Institute, 1990.

Reviewed by Pierre Papazian

It is almost impossible for the human mind to grasp the extent and enormity of the violence perpetrated by peoples against peoples during the course of this one century alone. The twentieth century is almost over, yet the violence continues even as the President of the United States proclaims a "new world order."

The United Nations, using a coalition of armed forces led by the United States, routs Iraq from Kuwait, but allows the Iraqi leader to remain in power and to slaughter Shiites and Kurds with impunity. The Kurds, especially, are being decimated by the weapons of war and the elements of nature, this in the same general area where seventy-six years ago, the Armenians fell victim to the same fatal forces.

The Sumgait Tragedy is another reminder that slaughter, massacre, and genocide are still on the agenda of the human race. To say "Never again!" is easy enough, but to prevent the recurrence of genocide seems to be a difficult task for the so-called "civilized world."

This collection of eyewitness accounts of the vicious, bloody, and deadly pogroms in February 1988 against the Armenians of Sumgait, a city on the Caspian Sea northwest of Baku, is an almost unbelievable report of the murderous rampage of Azerbaijanis of Sumgait intent on annihilating their Armenian neighbors and destroying their property.

The inextinguishable inhumanity demonstrated by the Azerbaijanis, who beat, stabbed, axed, flayed, raped, tortured, maimed, burned alive, and otherwise injured and killed helpless Armenians can only revolt anyone who has a shred of decency in his soul. That this outbreak of violence was not a spontaneous event is evident from the various accounts presented in the book. It was truly a pogrom in the dictionary definition of the word: an organized massacre of helpless people. Azeri officials, instead of trying to calm their people, actually inflamed their emotions, either directly or indirectly. In

fact, some of the eyewitnesses stated that some of the Azeri attackers had been under the influence of drugs and alcohol. Apparently drugs were being distributed to at least some of the rampaging mobs. There is also evidence that weapons of various sorts (sharpened steel rods, axes, knives) were prepared ahead of time in metal-working factories. There is no doubt, based on the statements of the eyewitnesses, that the pogrom was planned and organized quasi-officially, if not officially, by Azeri authorities.

The culpability of the Azerbaijani authorities in the Sumgait pogrom is indisputable, but the responsibility also extends to the authorities in Moscow who did not order Soviet soldiers on the scene to protect the Armenian civilians, and only acted reluctantly and tardily in dispatching troops in tanks and armored vehicles to rescue those who survived the attacks. Moscow's disinclination to intercede immediately and forcefully must be attributed to its own Realpolitik. It is quite possible that Gorbachev did not want to upset the Muslims of the Soviet Union and of neighboring Muslim countries by attacking the Azeri mobs. He has shown since the Sumgait massacre that he does not particularly favor the Armenians nor does he show any sympathy for any of their demands, no matter how legitimate or benign.

The present volume is the first in a projected series of three. Volume II will also consist of eyewitness accounts of the Sumgait pogrom, while Volume III will contain depositions of witnesses under oath at court proceedings, indictments and sentences, as well as photos, articles, press reports, and documents. This a worthy project undertaken by the joint publishers, Caratzas and Zoryan, because it is essential that all instances of genocidal attacks against peoples anywhere should be recorded for all the world to see. We await the forthcoming volumes.

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1990 Ապրիլին, Կիլիկիոյ Հայոց Կաթողիկոսական Ծայրանէն, Անթիլիաս-Լիբանան, լոյս տեսաւ «Շարական Ապրիլեան Նահատակաց Հոգեւոր Երգարանը, բանաստեղծութիւն եւ երգչաւորութիւն» յօդունմ Գեղը: Տ. Զարեհ Ս. Եպսկ. Ազնաւորեանի, լալանձալ 80 էջ, կտրքի էջերու գրչի նկարները՝ Ապրիլեան եղեռնասիրտագի արտայայտիչ գործ Գրիգոր Պանճեանի:

Գեղը: Նեղինակը իր «Բացարկական» նախաքանին մէջ կը պարզէ: «Հայաստանեայց Եկեղեցւոյ նորերապետութեան կաթողիկոսական գրչի Աթոռներու Գահակալները՝ Ամենայն Հայոց Կաթողիկոս Տ.Տ. Վազգէն Ա. Վեհապառ Հայրապետը եւ Սեծի Տանն Կիլիկիոյ Կաթողիկոս Տ.Տ. Գարեգին Բ. Վեհապառ Հայրապետը, 29 Ապրիլ 1989 թուակեր միասնական հաղորդագրութեամբ մը կը ծանուցանեն՝ թէ այս տարի, Յեգասպանութեան 75-ամեակին արիթով, պիտի յուսաջ տարունին անհրաժեշտ նախապարտական աշխատանքները կատարելու համար Սրբազատումը (Նուրբ» հոգակումը եւ եկեղեցական տոներու կարգին անցիկը) Հայոց երկու միլիոն նահատակներուն, որոնք կամուրջաբար իրենց գերենց ընծայեցին՝ իրենց արիւնով պաշտպանելու համար իրենց հայրենիքը, իրենց ընտանիքը, հաւատքը, լեզուն, գիրը, մշակոյթը, պատիւը, արժանապատուութիւնը, մէկ իւրով հայ անունն ու ինքնութիւնը:

«Սրբազատումի մասին գրչի Հայրապետներուն ծանուցումը եւ անկէ ամբու մը ետք այդ ուղղութեամբ սկիզբ առած նախապարտական որոշ աշխատանքներ արիթ գարձան, որ ընկանտօրէն խորինք նախաւրբապատումին յաջրդեկէ տօնակատարութեանց կապուած յատուկ Շարական մը մասին: Մնացեալը տեղի ունեցաւ ինքնաբերաբար: Մինք մեզի առաջարկած էջնք շարական մը գրել: բայց երանեալ նահատակներուն մասին մեր հեռագետէ անող սեփական խորհրդածութիւնները ակամայ մեր միտքին սեւտումը գարձան քանի մը շարաթիւր, եւ մրցեցին որ ի վերջոյ նոյն այդ խորհրդածութիւնները գիրի վերածննց:

«Այսպէս ծնաւ, ահա, ներկայ Շարականի կանոնը»: Սրբազան Երանչաւորութեան այս յօդունումովը Գեղաշնորհ Հորինակը յաջրած է Հայոց Նահատակութեան լման պատկերացումը տակ Շարականաշարքի ամբողջական «Կանոն»-ով, բոլոր մասերովը՝ Օրհնութիւն, Հարց, Մեծացուցէ, Ողորմեա, Տէր Յերկից, Մանկունք, Ծաղու եւ Համբարձիկ- կատարեալ սարքով, նօթագրութիւնները յստակ միական եղանակով, գիտական թեքիթով, որ վստահաբար արդիւնքն ու ապագայն է Եւրոպայի մէջ իր ստացած երանչաւորական բարձր ուսման: Շարականասարքին գրաբար բնագիր բանաստեղծութիւնը կը ճնչէ իբր հարազատ հոգեբղիւսմ եւ ճիշդ արտայայտութիւն Հայոց Սեծ Յեղապանդին յարուցած գգացումներուն եւ մտածումներուն եւ յորդորներուն: Հորինակը լաւ ըլլած է նաեւ էջերու յատակին նշելու Սուրբբարկան եւ Հայ Ոսկեարեան մասնագրութեան համապատասխան պատգամները: Նոյնպէս եղանակները հաւատարիմ կը ճնչեն Հայոց Գասական Շարականներու ոճին, առանց «տիկնք» ու «պետուր» կիսաձայն նօթաներու յաճախութեան:

Գեղաշնորհ Հեղինակը յոգնութիւնը յանձն առած է նաեւ թարգմանելու իր գրաբար բնագիրին ո՛չ միայն հայերէն աշխարհաբարի, այլ նաեւ Անգլերէն եւ Պրանսերէն լեզուներու: Այսպիսի երբեակ լեզուներու մասուրցումով՝ Նահատակաց Շարականաշարքը հարորդական եւ ընդունելի կը գարնայ Հայրենիքի եւ Սփիւռքի Հայութեան աշխարհացրիւ նոր սերունդներուն:

Կարանք քարուածք տողեր բնագրէն՝ թարգմանաբար.

ՕՐՀԱՌԻԹՒՐՆՆԵՐ

Զարհուրեցան, սուսկացին բազմաթիւներն երկմայիլի, Եւ մեծապէս ապշեցան, սալուսիեցան ազգերը՝ Երբոր ճիւղ Երեւն բաճրիսպակայրը դարձած կայեւակամ վատ ախտին դժոխաբորը կրակիւ, Եւ ճոր պատարագումն այս ճորագոյն Արելիւ՛մ Որում արիւնն անդարարը կ'արարակէ, ըսելով. -Տէ՛ր սուրբ, ճշմարիտ, միմշն ե՛րբ սպասեա. Ե՛րբ է որ պիտի դատես երկրի բնակիչները՝ Անոնքն պահանջելու մեր արիւնին վրէժի:

Իրենք գիրենք գրեցին ճայրեմիթին եւ բլմիկ Օրեւնեւում, կարգեւում եւ արանդութեանց ճամայ, Զուգելով փոխանակել ճատարն արամանդեայ Անցարտ այս կեանքի քարցո վայելքներուն ճետ. Եւ լաւ բողին իճկած ցրեմնաբատրիկն պէւ. Պտուղ տողն մէկի տեղ բարիութապատրիկ. -Նամատակնէ՛ր Ապրիլի, «սպրիլ» կոչուած ամսումն. Նորագոյն մեր պատմութեան դուր պատուակա՛ն վկաներ. Տէ՛ր, սուրբ ճշմարիտ...

ՀԱՌԳ

Դումն որ սանմանցիտ, որ Հայաստանը Ըլլայ օրքանը ճամոր մարդիկութեան, Այստր ոմնէ, Հա՛յր Երկմատր, քեզի ճամար արեցիտ Նոր ժողովուրդ մը՝ փարաբամիչ բու անումիտ. -Կօրնեմք գքեզ, ո՛վ Աստուած մեր ճայրեւում:

Եվէ՛ք, Հայաստանեայց Եվերեցոյ Լուսարտիչ Հօր որդիներ. Բիւրատր ճամատակներու յիշատակին արիթով Օրմնեզէ՛ք Երկմատր Հայրը...

### Շարական Ապրիլեան Նահատակաց

2տր. էջ 7-էն

Դուք, որ սանձո՞ւմ էք նաւարին  
Եւ աշակերտ նաւթերութեան վկաներուն մեր ազգին,  
Ասոնց պայքարին եւ յարթանակին յիշատակով, Գովեց՛ք Միածինը...

S. ՅԵՐԿԿԻՒՅ

Երկնային լուսով իմաստացած  
Մ՛ի վ երանձաւ սուրբ վկաներ,

Որ ցորեքի նատիկին օրինակը դարձաք  
Եւ բազմապատիկ նաւաւորով պտղատրեցիք  
Հայաստան աշխարհը.

—Աղայեց՛ք որ Աստուած խաղա՛ր պաճե՛ր մեր երկիրը:

*Մինք անձնակէն Շարականներու մէջէն արաւելաբար «Մեծացուսցէ՞նք երբ  
եւ «Մանկունք»ը գեղանաշակ գրած ենք թէ՛ յօրինածքով թէ՛ եղանակով:  
Ջարեկ Սրբազանի ստեղծարարութեան մէջ եւս շատ իմաստակից կը նշեն  
այլ երկու սարքերը, մանաւնդ վերջին ճատուածները.*

ՄԵԾԱՅՈՒՍՅԷ

Ընդ նահատակութիւն անթի ողորտց  
Բազմապատիկ վերքեր Դու ստացար  
Բայց Սիրելի Քու Օրուդոյ յարութեամբը

Մխիթարի՛չ Դու կ'ըլլա բոլոր վշտակիրներում:

ՄԱՆԿՈՒՆՔ

Եի՛՛ք, գաւակնե՛ր, Նահատակներում,

Ջանոնք մկատունք պարծանք մեր նայեցիքին.

Պիճը փայլոնք այն աւանդութեանց

Օրոնց նամար անոնք իրենց կեանքը տուին.

Եւ մանամանր արաջնորդուինք այն պայքարին օրինակով

Եւ կտակի՛վը որ անոնք մեզի տուին

Խորեւ գրաւական մեր ազգին կեդրանութեան:

—Անոնց արօթքով, Տէ՛ր, փրկէ՛ գնե՛ք:

*Գ. Դարս արաջին կեսուն, Ս. Գրիգոր Լուսարբիի որդի եւ յարժու  
վրթանէս Հայրապետ սահմանեց Նահատակաց Արաջին Կանոնը, Հայրենիքի  
ազատութեան ռազմադաշտին նահատակ ինկած Մամիկոնեան Վաչէ  
Ջօղակարի եւ զինակէցներու յիշատակով,*

«Հայոց աշխարհին մէջ տարուէ տարի յիշատակը կատարելու  
նահատակներում, եւ ասոնց նմանութեամբ՝ բոլոր անոնց որոնք կը մտնին  
աշխարհի փրկութեան նամար...»

«Եւ վրթանէս Մեծ Հայրապետ կանոն դրաւ՝ յիշել անոնց անոնները  
յարաջի Սեղանոյն Աստուծոյ, Ա. Պատարագի ծամում... իսկ ինկածներու  
մնացորդներում գոթք եւ ինձանք տանիր:»

(Փաստոս Բիւզանդացի, «Պատմ. Հյց.» Գ.ԺԱ)

*Այնուհետեւ ես դարձ գար շարականներ յօրինուած եւ երգուած են  
Հայոց Նահատակներու ողբերգումով: Օրինակ, անկարգ քարտածքով.*

Ս. ԳՐԻԳՈՐ ԼՈՒԿԱՆՈՐԻԿ

Մ՛ի Երանելի Սուրբ Գրիգոր,

Արմատ ճշմարիտ Աստուծային Օրինացն,

Հաստատութիւն նաւարոյ ազգի մարդկան

Եւ Հովիւ Հոգեւոր բանարո փօսի,

Որ ծագեցար որպէս գարեգան

Եւ լուսարեցեք գՀայաստան Աշխարհու.

ՍԱՆՉՈՒԻԿՍ ԿՈՅՍՍ

Քեզմով կը պարծի պսօր Սուրբ Եկեղեցին,

Մ՛ի վկայունի Սուրբ Սանդուխտ,

Որ բո տիկնութեանը փառքը թողուցիր,

Հեղուցիո քո արիւնդ տարը

Եւ Աստուծային փառքով գարդարուեցար:»

ՎԱՐՊԱՆԱՆԸ ՇԱՐԱԿԱՆԸ, ամէն Հայու ցոյց քիտցած՝

Նորանրոշ պղակարո եւ գօրագլուխ արաքիներաց

Վարեցար ինքնոն գէնքով արիւրարը ընդրէմ մահուան.

Եւ վարդաբոյն քո արիւնդ պսակեցիր Եկեղեցին:

ՆԵՒՈՆՆԻԱՆՑ

Շնորհաբաշիւ Օծութեանը կարգեալ Հովիմեր

Եւ վարդապետներ, որ մաքրութեանը արագանին

Զինուորեալներ պայծարացեալ արեանը իրեանց

Պատերազմի յարթանակով պսակեցիր:

ՎԱՆԱՆ ԳՈՂԹՅԱՆՑ

Մ՛ի երանելի Տէր Վահան ընտրեալ՝ր Աստուծմ.

Սուսել կը յուզուի իմ ինքիս,

Երգել քեզ նամար, ո՛չ թէ գրչական ողբով,

Այլ՝ ողբախորեան ինքեւոր տարեղով

Ներբողական եւ յորդորական:

ԸՆԴՉԱՆՆՈՐ ՄԱՐՏԻՈՐԱՆՑ

Որք մեծապէս կանգնեցն գլխն նաւարոյ,

Եւ ճեղքմամբ արեան իրեանց նորոգեցին աշխարհը.

Որք անցուցին մարտիմն իրեանց ինքե՛ւ տուր.

Եւ դասակից եղան վերին Զուարթոնց.

Այսօր յիշատակովն սուրբ մարտիրոսաց

Շնորհուեցաւ մեզի քարոք եւ վկայութիւն՝

### St. Sarkis Church in Michigan Honors Guild Members During Palm Sunday Dinner



Award recipients are shown with Rev. Dr. and Yeretzeen Shrikian (top left).

Palm Sunday, celebrating Christ's triumphal entry into Jerusalem, was commemorated in a traditional service at the St. Sarkis Church in Dearborn, Michigan, followed by the parish's annual Palm Sunday dinner. Attended by more than 250 parishioners, the dinner was hosted by the St. Sarkis Ladies' Guild and was sponsored by Mr. and Mrs. Karl Sogolian who have generously given their sponsorship to this event for more than ten years. During the program Ladies' Guild members serving 25 years and over were honored.

The program also showcased the talents of a young college student, Susie Kazanjian, who stirred the audience with her brilliant recitation on her pride in being Armenian. She also skillfully performed a medley of Armenian songs on the piano.

Committee chairlady, Mrs. Geno Sarkisian and her members, worked long weeks to organize and coordinate this event which the St. Sarkis community eagerly anticipates each year. Ladies Guild President, Mrs. Vanouhi Torigian, welcomed the parishioners before turning the program to the chairlady of the day, Yeretzeen Arpine Shrikian, who introduced guest speakers, Rev. Dr. Gorun Shrikian, pastor of St. Sarkis Church, and Mr. Albert Sarkisian, representing the Board of Trustees. Each speaker urged the audience to continue the fine traditions of serving the church and the Armenian community which has grown and prospered because of the generous volunteer efforts of dedicated parishioners through the years.

The occasion also honored Guild Members for their long and distinguished service. Mrs. Sona Terterian and Mrs. Varsenig Topousian received plaques in recognition of ten years of service. The following were presented with commemorative clocks in appreciation of their 25 or more years of service: Agnes Afetian, Mary Apkarian, Sophie Arakehian, Zarouhi Atanosian, Virginia Avedesian, Virginia Bahagian, Vartanoush Boghosian, Sareng Bozoiian, Elizabeth Chakmakian, Elmon Godoshtian, Helen Hachigian, Madeline Haitian, Makrouhi Kushigian, Arousiag Laffan, Vartanoush Laffan, Hrak Mazmanian, Elmas Mooradian, Vahan Mooradian, Mary Mosolian, Nazig Mossolian, Victoria Mossolian, Arshalous Nersesian, Oski Ormazdian, Purastian Stephan, Yeretzeen Arpine Shrikian, Arousiag Topelian.

Mr. Vahan Mooradian was also awarded a clock in recognition for his unremitting assistance to the Ladies Guild. Mr. Mooradian is also an honorary member of the Guild.

#### Comments by Professor Zadoian (Continued from page 5)

tion of Armenians was saved because of the generosity and friendship of the American people.

Those who would deny history, also want to destroy this golden page of American altruism. We are here today to bear witness to that kindness and to say Armenians remember, Armenians remember with gratitude, and we always will.

Finally, let us make it clear that we are here for more than a ritual of remembrance. We are here to affirm our faith that our martyrs have not died in vain, that justice will triumph and that this ancient nation of ours will endure and prevail. Yes, we know that on days like this there are many skeptics, even well-intentioned skeptics who want to know why do we persist. Everyone of us has been asked if we don't realize that a long time has passed, that so much has changed and that we are pursuing an impossible cause. Let me remind you that for years skeptics who saw the tricolor at our functions or parades or in our homes also asked if we did not realize that Eastern Armenia was now incorporated in the territory of one of the world's superpowers. They wanted to know if we didn't realize that it was all but impossible for the tricolor to every fly again over Armenian lands. Well, today that impossible flag is everywhere in Armenia. (Miracle of miracles, it even flies in some places in this country where it was never allowed before and where children thought that we were a nation without a flag of our own). Yes, we are here today to reaffirm that just as the impossible tricolor of Armenia flies again over Armenian homes and lands and in Armenian hearts, so will the impossible cause of Armenian justice prevail. Yes, we are here together, again, on this late day in April to bear witness, to remember kindness, and reaffirm our faith in justice.

But far away from here, beyond the sands of Deir Zor where the blood of our martyrs will not dry, beyond the broken churches of Cilicia where even the stones have stories to tell, beyond the rivers whose roar could not drown the cry of Armenians drowned in their waters, far away, in the Armenian highlands, in Daron and Vasbouragan, in Zangezour and Artzakh, the snows are beginning to melt. Though hard and painful days are still ahead, the long dark winter of our history is coming to an end. Spring is here. And as I know that God is just, I know that our Spring will come. And then, the tree of Armenian liberty will bloom again in all its God-given glory. And then, and only then will our martyrs at long last rest easy in their graves.

Խատարեմ բերել Լոյսի՝ ամենայն արարածները:

Եւայն, եւայն, հարիւրներով էջեր, որոնց հոյկին կ'աւելնայ, անս, Ապրիլեան Նահատակաց Շարականը:

Կը շնորհաւորենք Շարականաբեր Ջարեկ Սրբազանը, որ հոգեւորնէ Օրհնեղբուրէին մը յուսելծայած է, եւ կը յուսանք՝ ան արդար դնահատանքով պիտի ողբունուի Հայութեան կողմէ՝ կըր համազայն մէկ մասը Հայոց բարեբաղբան Սրբազան Երածչարութեան:

Բիւզանդ Եղեալեան