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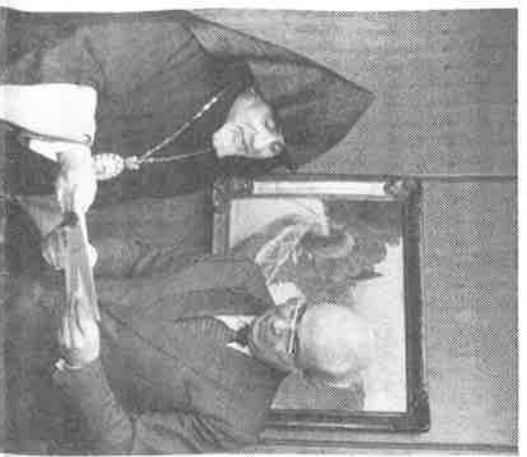


# Outreach

Հրատարակւիւմ Լիթրիկանայց Արժևիքս Թիւրի Ազգային Առաջնորդարանի  
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Volume XIII, Number 2 — June 1990

## Karekin II Concludes U.S. & Canadian Visit Karekin II Meets With Secretary-General



Catholics Karekin II presents the U.N. Secretary General a document prepared and signed by the two Catholics requesting that the U.N. recognize the 1915 Genocide.

His Holiness Karekin II met with Mr. Javier Perez de Cuellar, Secretary-General of the United Nations on Monday, May 21. The meeting took place as scheduled despite the fact that the Secretary-General was occupied with the crises in the West Bank and the Gaza strip.

The Catholics was accompanied by Archbishop Mesrob Ashjian, Bishop Yeghrem Tabakian, representing the Western Prelacy, Staff-bearer Very Rev. Papken Charian, and Mr. Onnik Marashian representing the Prelacy's Executive Council.

The delegation was greeted at the U.N. building by Ambassador Clovis Maksudov of the League of Arab States, who led them to the General Secretariat offices where they were welcomed by Mr. Ali Taymour, Chief of Protocol at the U.N., who then took the Catholics and his entourage to the office of the Secretary-General.

As the Catholics entered the office, Mr. Perez de Cuellar welcomed His Holiness warmly and recalled his previous meeting with the church leader. The Catholics thanked the Secretary-General for the visit despite his tight schedule at the U.N. Catholics Karekin took the occasion to discuss the current situation in Lebanon, which had worsened during the last three months because of the increased intensity of the continuing battles, especially eastern Beirut.

The Secretary-General assured the Catholics that the U.N. is following the events in Lebanon very closely and trying as much as possible to help the people and the government of Lebanon on both humanitarian and political levels. The Secretary-General then expressed the sincere hope that their efforts would result in easing the difficult situation in Lebanon.

Catholics Karekin then presented to the Secretary-General a document prepared

(Continued on page 8)



**New York:** St. Sarkis Church in Douglaston, NY, was consecrated on May 20. The godfathers of the church stand before the altar.



**Toronto:** Consecration of St. Asdvadzadzin Church took place on May 27. Archbishop Mesrob Ashjian consecrates one of the pillars of the church.



**Chicago:** All Saints Church was consecrated on June 3. His Holiness is escorted into the church under the pontifical canopy.

His Holiness Karekin II, Catholics of the Great House of Cilicia, arrived in New York on Thursday, May 17, beginning a 27-day visit to the eastern and mid-western communities in the United States and Canada. The Catholics arrived from London, where he journeyed following the historic consecration of the St. Mary Magdalene Armenian Church in Brussels on May 6. The consecration presided over by Catholics Vazken I and Karekin II marked the first time that two Armenian Catholics have jointly consecrated a church.

His Holiness was invited to visit the U.S. in order to consecrate three new churches in New York, Chicago, and Toronto. In addition to those communities he also visited New Jersey, where he met with school children at Sts. Vartanantz Church; Boston, where he attended a reception for St. Stephen's School; Providence, where he attended the 50th anniversary of Sts. Vartanantz Church. His Holiness also attended a reception for the St. Illuminator's School in New York.

In Canada, following the consecration of the Toronto church, he went to Montreal, Ottawa, and Vancouver. Throughout his visit the Catholics emphasized the need of the Armenian community to set priorities in order to face the rapid changes taking place in the world. "There are things that are happening beyond and above our will—above our control," His Holiness cautioned, "and we must be alert and must stand together and face whatever events may happen and not be taken aback and left without any choices."

Wherever he spoke, His Holiness emphasized the need for Armenians worldwide to act as one nation. "What I find the first obligation of our nation today is to act as one nation, not in the sense of being a uniform nation," he said, "but as a concerted nation in which everyone knows his or her role."

The Catholics frequently spoke of his admiration and affection for His Holiness Vazken I, Catholics of All Armenians, noting that the two church leaders have met five times during the past two years.

As in previous visits His Holiness noted the rapid technological and scientific changes taking place in the world and the tendency for these changes to take the humanness out of humanity.

During his visit His Holiness met with church leaders of all denominations including a breakfast meeting with John Cardinal O'Connor of New York and an ecumenical service at the Interchurch Center with the participation of Rev. Leonid Kishkovsky, President of the National Council of Churches; Rev. Jim Hamilton, General Secretary of the National Council of Churches; Rev. Jean Campbell, from the World Council of Churches; Rt. Rev. Philip Saliba, Primate

(Continued on page 4)

## From the Editor . . .

Thirteen years ago, when Karekin Sarkissian was elected Catholicos Coadjutor of the Great House of Cilicia in May 1977, he said:

"It is my sincere wish, and it will be my constant endeavor, that I may always be in close touch with my people all over the world. I believe that for any person who is in the service of the people such communication constitutes one of the most important factors for fruitful accomplishments. There should always exist what I would like to call 'a golden bridge' between me and the people I am called to serve in the name of God."

In 1983, during his first pontifical visit to the United States, His Holiness said:

"The purpose of this trip is to be with the people, to get to know the people as closely as possible, to communicate to them the concern, the love and the commitment that we owe them in the name of God and in the name of our nation. And, I personally deeply believe that the head of a church, or any leader, cannot love and serve a people that he or she does not know well. And knowing does not mean getting information through papers—statistics—knowing, in my way of understanding the word, is communication. And that communication is what I look for during this pastoral visit."

His Holiness' most recent visit to these shores just ended, and while the prime purpose of the visit was for the consecration of three churches, again he used the opportunity to get to know the people of the community. And as Karekin Vehapar has often said, "Communication does not mean just talking, it means listening also."

Long before Ronald Reagan became a national figure, many of us had nicknamed Bishop Karekin Sarkissian "The Great Communicator." And throughout the last thirteen years, under the most difficult conditions in Lebanon, His Holiness has remained true to his promise of personally meeting and communicating with his flock.

We wish His Holiness an abundance of good health so that he may continue to bring his great leadership abilities to our church and nation.

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A pontifical visit means many months of planning by a group of dedicated individuals who have to think of and plan for every little detail. With the expert guidance of Archbishop Mesrob Ashjian the committee had its first meeting in December 1989 and met regularly through the winter and spring right up to the May 17 arrival. Our thanks to chairman Michael Haratunian who led the committee in his usual quiet and efficient manner. Thanks also to all members of the committee: Zaven Andrikian, Jack Chadjian, George Dermksian, Artin Dermejian, Very Rev. Khajag Hagopian, Vahakn Hovnatanian, Rouben Kachikian, Iris Papazian, Albert Papoyans, George Petrossian, Kourken Sarkissian, Zaven Sarkisian, Zohrab Tazian, John Vartan, Ara Yerevanian.

**All Photos in this issue  
from events in the  
metropolitan N.Y.-N.J. area  
are by Kantzabed**



Moushegh (Michael) Haratunian, chairman of the pontifical visit committee, and Vehapar enjoy a moment together. Mr. Haratunian was chairman of the Prelacy executive council when Vehapar was Prelate of the Eastern Prelacy.

## Catholicos Bestows Honors During Visit

During His Holiness Karekin II visit to the United States he recognized outstanding community leaders and presented them with the highest awards offered by the See of Cilicia.

Recipients of the Prince of Cilicia, the highest civilian award given by the Church, were:

JACK CHADRIAN (in N.Y.)  
MARK MARKARIAN (in N.Y.)  
NERSES CHITJIAN (in Chicago)  
ZOHRAH TAZIAN (in Chicago)  
ARA YEREVANIAN (in Toronto)  
GEORGE AGHAZARIAN (in N.Y.)

The Knight of Cilicia insignia was presented to:  
ANTRANIG ARTINIAN (in Toronto) (posthumously)

The Mesrob Mashdortz insignia was presented to:  
ARDASHES HAMPARIAN (in N.Y.)

## Mark & Pearl Markarian Establish \$1 Million Endowment for Seminary

Mark and Pearl Markarian from Chicago announced the establishment of a one million dollar endowment for the Cilician Seminary in Lebanon. The announcement was made in New York. The Markarians had previously established a fund in the amount of \$250,000, but decided to increase the amount on the occasion of the Catholicos' visit to the United States.

His Holiness, speaking of the initial endowment, explained that because of the critical need for clergymen and teachers, he had focused his attention on the Cilician Seminary. He recalled how a few years ago he met with a friend in Chicago and after the conversation this friend said, "Vehapar, I followed what you said, and in memory of my parents I would like to establish a fund for the Seminary." And he did so, the Catholicos related, for a quarter of a million dollars, and for the

(Continued on page 7)

## OUTREACH

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## Karekin II Speaks About Challenges of 21st Century

On May 18, barely 24 hours after his arrival, His Holiness shared his thoughts about the Armenian nation and church as it faces the 21st century with a group of community leaders at the Princeton Club in New York City. Mr. Nerses Chitjian, chairman of the Prelacy's executive council, introduced His Holiness noting that, "His Holiness is a man of the times. He is a man of vision—a true leader in every sense of the word—and we would like to express our deep appreciation and admiration for you, Your Holiness, for your determination and courage in the face of danger."

Excerpts of His Holiness' message follow:

Dear brothers and sisters . . . This is my first meeting with you since my arrival in the United States less than 24 hours ago. This is not a formal lecture, but rather a conversation, in order for us to enrich and strengthen each other. It is in this context that I want you to understand my words as I share some thoughts with you tonight.

I would like to begin with a reminiscence of that day—most of you were there—in Madison Square Garden's Felt Forum when we commemorated the 60th anniversary of the Armenian Martyrs. In that large gathering of more than 6000 people we had about 7 or 8 speakers in 1975. One of them made the deepest impact on me. That was Barbara Tuchman, of blessed memory now. When she addressed our people in that large hall in the Felt Forum, among many other valuable ideas she shared with us was one that I have kept with me all along these years. She said: "History is unpredictable." Look into the book that was later published, "Heroic Posterity," and read once more the full text of the speech. She said who could have ever imagined twenty years ago that Mao Tse Tung and Nixon could sit together. Who could imagine 20 years ago that the Arab nations would come out of the bottle like a *djin* and she made a few remarks about the unpredictability of history and the importance of being ready for "that twist in history." History is unpredictable because history is not something already set for us and we become only spectators. History, human life, is a process of change, process of growth, I would say, and whoever is out of that process is not part of history.

And, indeed, when we look today at the world situation, as I try to do through my readings and my ecumenical encounters around the world, I see that the whole world today—even while I am speaking with you—is in constant, radical change. Look around the world. What is happening in South Africa? After thirty years in jail Mandela is released. Look at both sides of Europe, east and west. A complete conversion of public life, a philosophy of life, and way of life is taking place in eastern Europe. There is a growing sense of unity among the western European nations. I am just coming out from that part of Europe, from Belgium and France where I had the privilege of meeting with, together with His Holiness Catholicos of All Armenians, Vazken I, the president of the European Parliament. Who could imagine years ago that there could be a European Parliament? Look at what is happening to the economic scene in Europe. The Common Market is going to come into life in two years or one year's time. Look at what is happening in the Soviet Union. I don't have to comment on this. You are all well-versed on this. What a complete change is taking place, one that we could never imagine 20 years ago! We considered that part of the world to be one solid block. I would like to share with you one personal experience which helped to bring about a complete change of my view of the world. More than 25 years ago I saw an issue of Life magazine. On the cover there was a Jordanian Bedouin shepherd. Before him were the sheep in the desert. In his hand was a transistor radio made in Japan, and he was listening to the Voice of America! That picture told me more than any article or any analytical study. I could see then, that the iron curtain was not going to be iron anymore. Years later, after Gorbachev came into power, I read a article in Le Monde, the French newspaper in Paris, and the title was so projective: *Rideau en fer, ou Rideau en verre?* Was it an iron curtain or was it a glass curtain? Now it has become transparent. World communication, economic development, technological advance, scientific achievement—all of these affected, and continue to affect, the life of nations.

Now, let me come to the second part of what I want to share with you. Look into our own country of Haitsadan. Who could, let us be very frank, who could ever imagine that in 1988, February 20, about one million Armenians were going to assemble together in the capital city of Yerevan and claim that Karabagh be reunited with Armenia. Who could ever humbly expect or ever imagine that months later in the same year on the seventh of December, that the earth was going to join the men in the movement and with such tragic consequences for our motherland. But here I believe in the dictum of our people, *Ulye imph dyl ewrphle dg kuy*, in everything bad there is some good. And that came to be proven once more, because the earth shook the whole nation, both in Armenia and the outside world. As I said the last time I was here in February a year and two months ago, that was the "Hour of Armenia" on the world level. And that also changed so much the whole body of the nation both in Armenia and outside.

Now look into the relationship between Armenia and the Diaspora. Earlier there were people who considered Armenia to be their own and others who were considered to be outsiders. Today, the whole range of relationship has moved through a process of change and there is a new style, a new spirit, a new philosophy of the understanding in the relationship between Armenia and the Diaspora. That philosophy being that, we are one nation, wherever we are. And in whatever conditions we live in, we have to rally together to manifest our oneness, otherwise we lose much of the strength and validity and credibility of the cause we believe in. Now let me, my dear friends, my brothers and sisters, look at the Diaspora. Where are we now in the Diaspora? Look at what is happening in the middle east during the past 2 or 3 decades, and particularly the last few years. Look in your own country of the United States. The generation of—let me mention his name—of Moushegh Haratunian—that generation that came out of parents who came from Armenia and their children went to non-Armenian school and all these venerable people of the past who did not know the language of this country, were not familiar with the technology of this country, were not familiar with the ways of this country, did everything for their children and were bought up in the American way of life. And today they have entered the scene of the life of the Armenian people so committedly and with a wider horizon of seeing its entirety and integrity of the church and leadership.

Look at the other aspect, the newcomers, those who came from the middle east and Armenia, and who brought with them a new vitality. They brought some kind of relevance of culture and language that was considered to be almost dying out in

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Իոսիֆ Բիլզաևը Երևանում,
Yeghizyan during his
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His Holiness with Puzant Yeghizyan during his visit to Boston. Mr. Yeghizyan has written extensively about the Armenian church and is an authority on the history of the Cilician See. He has known, and has been advisor to all seven Catholicos who headed the See since its relocation from Sis to Lebanon.

Challenges of 21st Century (continued)

America. Can you imagine that in 1911, three years before the world war and four years before the Genocide of 1915, in an Almanac published in Massachusetts I read there were 4 or 6 Armenian theater groups. All the names of the members are mentioned in the Almanac. Gradually most of the publications in Armenian dwindled. Even the Hairenik Monthly, which was the leading Armenian literary publication in the world, and which produced so many well-known authors, ceased publication.

With the newcomers a new vitality has come to this land which I have seen with my own eyes, not so much on these shores perhaps as on the western shores. And when I see the new publications and the journals, I see that things are changing in this part of the world also. Look what is happening in our political life also. Political parties that were antagonizing each other decades ago are now trying to rally together and see how they can find common ground of cooperation for the one cause for the one nation.

Look at what is happening here in the United States. Who would have thought years ago that there would be more than, I believe—I may be wrong about the number—eight Armeniological chairs in American universities from Columbia to Harvard to UCLA and so many others. Now, what do we do? What should we do in facing these changes? Let me share with you some of my thoughts on this. After so many experiences of the past, if we have the wisdom of reading the signs of the times, if we are keeping in pace with the world situation and not living as an island isolated from the rest of the world, if we are partners in human history, then my first affirmation today would be: We have no other choice than to act as one nation and as one church. Not as pieces, segments of a nation, but rather as a whole composed of different parts having different colors, yet constituting a harmonious mosaic. In Brussels when together with Catholicos Vazken I, after the consecration of the church we were having dinner with the Armenian community there, I made an observation. I said, what is the beauty of a symphony? The symphony, the orchestra, is not composed of only violins, or pianos, or flutes, but of different instruments, different melodies, different tunes, put together with the mind and idea of unity with harmony. There would be no symphony without the harmony. And I believe a nation is a kind of symphony of life, where there may be differences—there should be differences—or let me put it in a more direct way: God, creation, is not monolithic and therefore human life is not monolithic or uniform. The beauty of human life is that harmony in which the complementarity makes the beauty of the particular in the universe.

And, indeed, what I find the first obligation of our nation today is to act as one nation, not in the sense of being a uniform nation, but as being a concerted nation in which everybody knows his or her role and does not see that role as separate from the other or as opposed to the other, but rather as an integral overall oneness. This is, I believe, my dear friends, why we the two Catholicos of the Armenian Church, His Holiness Vazken I and myself, came together. We sat together. We ate together. We discussed together. We became history. Never in our history since we have had the two Catholicos from 1441 to the present, never has happened what happened in these past few years.

In two years time the two Catholicos met five times. Twice in Armenia; and I still feel the spirit I felt in Armenia and Etchmiadzin, being together and looking at the people who have eyes of expectation from us. I said at that time: Yehapar, we don't look upon this person or that person, this period or that period. We look at the future, the future of the nation.

I would like now to enter another area of thinking together, that is, how we can act in this era of turmoil in our nation with a certain understanding of our future and not be left to chance. We are human beings, we have a sense of history. We have a sense of belonging. How can we act not by following events, but by making decisions by which we may influence events and not be victims of what is happening around us or outside us. Here I would like to quote an author which I have been very much impressed by. Ronald Higgins—he is a British writer, a diplomat—who wrote a book called the "Seventh Enemy." I read it twice. In it he describes the six enemies of humankind: environmental pollution, poverty in the third world, nuclear threat of war, extreme and uncontrollable advance of technology which tries to kill the humanness in the human being, and others I don't recall now. But what is the 7th enemy? The 7th enemy, he says, is the inability of nations to deal with the other six.

Now, we cannot go into that temptation. We cannot consider ourselves to be without any well-thought, well-planned reaction to what is happening in the world, and in Armenia and the Armenian diaspora with a vision for the future—a clear vision for the future. We have to be able to deal with this situation and not be left to chance and the winds that blow from here and there.

The situation is not clear to me. After ten days together with His Holiness, after several discussions, I shared this anxiety for the future of Armenia. I don't know. I cannot perceive at this stage what may happen in the whole of the Soviet Union. We see certain trends. We may analyze these trends. But, we are not the makers of history. There are things that are happening beyond and above our will—above our control. What we should be able to do is to be alert and stand together and face whatever events may happen and not be taken aback and be left without any choice.

Here, I believe that all of us, whether in Armenia or the Diaspora, whether in the Church or in any other sector of public life and service in our Armenian nation, we have to be reminded of what the great priest Abbe Pierre said: "The great difference today is not between believers and non-believers, but between persons who care and persons who do not care."

On my way to the United States, in London I entered a bookstore where I was looking at the books by Gibbons—The Decline and Fall of the Roman Empire—where in the fourth chapter he makes an observation which we Armenians have to take seriously. Looking into our own Armenian history from the perspective of world history, particularly what happened in the six centuries of domination by the Ottoman empire, he wrote: "From the earliest to the present hour Armenia has been the theater of perpetual war."

Now, in Armenia and in Lebanon, where I come from, we are going through crucial and decisive times. The whole nature and scope of which we cannot foresee as clearly as we would wish.

Dear friends, we are facing the year 2000. The end of the 2nd millennium and I think that was the title His Grace Archbishop Ashjian had chosen for this evening. "Facing the 21st Century." And together with His Holiness Vazken I we talked a lot about how to celebrate the 1,700 anniversary of our Armenian origin as a Christian nation.

The idea dawned upon us when together we were in Moscow in 1988, in July, when the Russian Church celebrated its 1,000 anniversary. Look around you. Look at what is happening in the world. See what a moment of complete renewal it was for the Russian Orthodox Church. Thousands of students are in the Seminaries now and in two years time 2,027 churches have reopened. I have read it in the ecumenical press of the World Council of Churches in Geneva. We have seen the influence of the church. And today we see what is happening in Armenia is a kind of recovery in that sense of religion of the

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Ողջ՞յն տառապանքի մէջ երանեալ Հայրապետին:

Կարեւի՞ք է մարդ մը «Տառապանքի մէջ երանեալ» կոչել:

Այո՛, եթէ ան հոգեւոր հերոս մըն է որ իր ժողովուրդի շարչարանքի խաչը ուսին առած՝ բարձրացած է տառապանքի ճամբով զկարծիքի քուրդը, ուր իր պայծառ միտքին պատգամներ տուած է խօսքով ու գիրով, ժողովուրդը կանչելով՝ պայքարէն վեր գործակցութեան ու միասնական յղթանակի:

Այսպիսի Հոգեւոր Հերոս մըն է Գարեգին Բ. Կաթողիկոս Սեօի Տանն Կիլիկիոյ. Տառապանքի մէջ երանեալ Հայրապետ, որուն օրհնաբեր ներկայութիւնը կը վայելենք այսօր:

Կիլիկիոյ Հայոց Կաթողիկոսարարն Պարեկանքին մէջ 40-ամեակ տարիներ իմ խոնարհ պաշտօնիս բերումով՝ իբր ներքին Տեսուչ եւ Ուսումնասացես՝ ես անձամբ ճանչցած եմ այդ Ս. Աթոռի գահակալ վեց Կաթողիկոսներ, եւ անարժանաբար՝ եղած անոնց անմիջական խորհրդակալն ծանայ:

— Սահակ Բ. Կաթողիկոս Ոսպայեան, որ Սեօ Յեզքապետանդի տարիներում իր ժողովուրդի հետ Արեան Կարմիր Օրմէն անցած՝ Սիւս պատմական իննդարեան Ս. Աթոռը փոխադրեց նոր կայանը, մարտեղապար Լիբանան:

— Բարգէն Աթոռակից Կաթողիկոս Կրկեսերեան, որ վերակազմակերպեց Ս. Աթոռն ու Պարեկանքը եւ յարակից հաստատութիւնները՝ Վերսալուսի Գահ Արքեպիսկոպոս Գասպարեանի հետ:

— Պետրոս Կաթողիկոս Սարաճեան, որ ազգային առատաբաշխ բարեարմենու օգնութեամբ գնեց Անթիլիսիակ կալուածը եւ այնտեղ շինեց նոր վեհարանի ու դպրեկանքի շէնքերը եւ Ս. Գրգ. Լուսաւորիչ Տաճարը:

— Գարեգին Ա. Կաթողիկոս Յովսեփեան, որ բազմարդիւն գործունէութեամբ Անթիլիսիայը «Մշակուիթի Կերբոն» զարճուց:

— Ու Ջարեկ Ա. Կաթողիկոս Փայաւեան, եւ Խորհն Ա. Կաթողիկոս Բարոյեան, երկուքն ալ Կաթողիկոսական պաթոռին բարձրացած առաջին շրջանաւարտները Կիլիկեան Պարեկանքին, որոնք Ս. Աթոռի եւ Պարեկանքի հոգեւոր առաջնորդութիւնը տարածեցին Սփիւրքահայրութեան սահմաններուն:

Ապա նաեւ՝ երկու կաթողիկոսական Տեղապահներ, Եղիշէ Արքեպիսկոպոս Կարոյեան, եւ Խար Արքեպիսկոպ. Ալլապահպան:

Այդ վեց Կաթողիկոսները եւ երկու տեղապահները ամէնքն ալ հանրապետական շատ դժուարութեանց, բայց անոնցմէ ոչ մէկը տեսաւ այնքան նեղուիթիւններ որքան կրեց՝

— Կիլիկեան Ս. Աթոռի Եղեմեղիորդ Գահակալը Գարեգին Բ. Կաթողիկոս Սարգիսեան:

Հայրապետական Աթոռը իրեն համար չեղաւ փառքի գահ մը, այլ եղաւ ցաւաբեր փորձաքննանք փշապակ: Աթոռակից կոչուելէն ի վեր, եւ ապա քաղցր Լուծը առանձին իր ուսին խնայէն խելք, ան չտեսաւ ուրիշ բան քան երբեմի չէն Լիբանանը քաղաքով պատերազմ՝ եւ այնտեղ բարբառած Հայրութեան հարուածներն ու ցրումը: Սակայն՝ շրջապատուած Արի Միաբանութեամբ եւ Ազգային կողովի վարչութեամբ՝ Գարեգին վեհափառ իր ժողովուրդին հետ սովակ ու մնաց հոգեւոր կոչումի պատնէշին վրայ ու տառապանքէն բարձրացաւ տեսիլքի Լիբանանցի եղբայր-կուտորներուն միջեւ դրական հաշտարարութեան եւ ամէնօրն հանդէպ օգնութեան ղերջը պահեց, Լիբանանի անբաժանելի անբողջականութեան պաշտպանը եղաւ, եկեղեցիներու միջեւ հեղինակելի հարդրակցութեամբ Հայաստանեայց Եկեղեցուոյ վարիչը բարձրացուց, վերջապէս նաեւ շահեցաւ սնըր եւ լծակից գործակցութիւնը Ս. Էջմիածնի Ամենայն Հայոց Կաթողիկոս Վեհափառ վազէն Ա. Հայրապետին: Միանգամայն Գարեգին Կաթողիկոս Հայ Մշակուիթը հարստացուց նորանոր հրատարակութիւններով:

Նուիրակետական Ս. Աթոռներու միջեւ համբարշտութեան նոյն այդ ոգիով գործակցեցան ժամանակակից բոլոր կաթողիկոսները: Ս. Էջմիածնի Ամենայն Հայոց Խորհն Ա. Կաթողիկոս՝ իր Անդրանիկ Կոնդակին մէջ խօսքը ուղղելով Սահակ Բ. եւ Բարգէն Ա. Կաթողիկոսներուն Կիլիկիոյ՝ գրեց՝

«Արքա եմ յոյժ ջեր վատակին եւ յաջողութեան համար՝ արտասահմանի մէջ մեծ դեր ունին կատարելու Կիլիկիոյ եւ Երուսաղէմի Ս. Աթոռները: Ինչ գործ որ դուք կը կատարէք ես գայն ի՛մա կը համարիմ»:

# Karekin II in United States & Canada

(Continued from page 1)

of the Antiochian Orthodox Church of America; His Grace Bishop Athenagoras, representing H.E. Archbishop Yakovos, head of the Greek Orthodox Church in America; and Rev. Patricia Rumer, General Director, Church Women United.

## St. Sarkis Consecration

The first of the three church consecrations took place on May 20 in Douglaston, New York. The new St. Sarkis Church was consecrated and witnessed by the joyful parishioners who five years ago, almost to the day, watched with horror as their beloved church in Bayside burned to the ground. The church was struck by lightning during an intense storm in the early evening hours of May 21, 1985.

Assisting His Holiness during the consecration services were Archbishop Mesrob Ashjian, Prelate of Eastern Prelacy; Bishop Yeprem Tabakian, representing the Western Prelacy. Serving the altar were Very Rev. Vahan Berberian, Very Rev. Anoushavan Tanielian, Very Rev. Muron Aznigian, as well as the pastor of St. Sarkis, Archpriest Asoghig Kelejian and the pastors of the metropolitan area churches, Rev. Valrich Shirinian and Rev. Moushegh Der Kaloustian.

## Consecration of St. Asdvadzadzin Church

The consecration of the St. Asdvadzadzin Church in Toronto took place on May 27, with an overflow crowd numbering in the thousands.

His Holiness arrived in Toronto on May 25 accompanied by Archbishop Mesrob Ashjian and Very Rev. Papken Charian, Staffbearer. His Holiness and entourage were welcomed at the airport by Archbishop Dater Sarkissian, Prelate of the Western Prelacy; Archbishop Sunbat Lapajian, Dean of the Holy Cross Church of Montebello, CA; Very Rev. Khajag Hagopian, pastor of St. Asdvadzadzin Church of Toronto and Very Rev. Moushegh Mardirosian, Dean of Holy Martyrs Church in Orange County, CA, as well as members of the local Board of Trustees and representatives of sister churches.

Turenpatzek ceremonies took place Saturday evening, followed by the opening ceremonies of the church hall, which has been named the Vahakn and Hasnig Hovnanian Hall in honor of the benefactors from New Jersey.

During his visit to Canada, His Holiness was honored at a dinner-reception hosted by Mr. and Mrs. Ara Yerevanian at the Hotel On the Park.

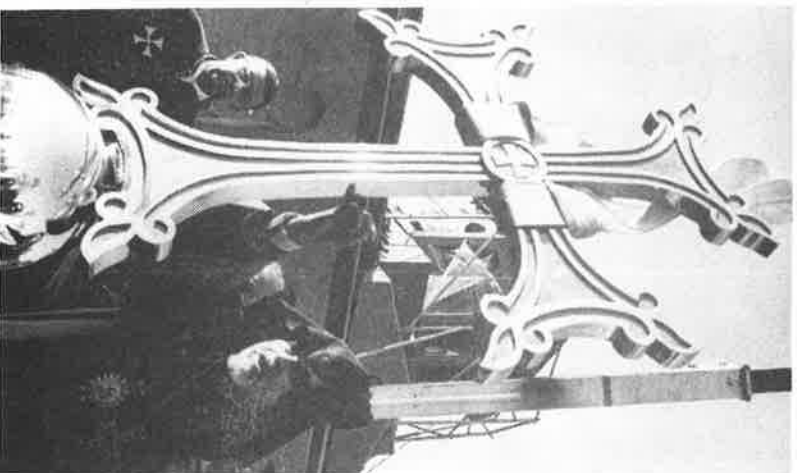
Welcoming His Holiness to Toronto were many government officials including: Alan Redway, Federal Parliament Housing Minister; William Atterwell, Federal Member of Parliament; Barbara Green, Federal Member of Parliament, who presented His Holiness with a message from the Prime Minister; Jim Karajannis, Federal Member of Parliament; David Warner, former member of Ontario legislature, who presented His Holiness with a message from Bob Ray, an official of the opposition party.

## Consecration of All Saints Church

Hundreds of parishioners and friends witnessed the consecration of the All Saints Armenian Church in Glenview, Illinois, a suburb of Chicago, on June 3. Participating in the ceremony were Archbishop Mesrob Ashjian, Archbishop Dater Sarkissian and Very Rev. Shabe Panossian, pastor of the church.

The new church was completed more than a year ago, but the community decided to wait and schedule the consecration to coincide with the two other consecrations.

During the banquet following the consecration the community raised \$150,000. Mr. and Mrs. Mark Markarian added \$200,000 bringing the total raised to \$350,000.



**New York:** Immediately before the Turenpatzek ceremony at St. Sarkis Church the 250-lb bronze cross was blessed by His Holiness and elevated by crane to the main tower where it was secured in place. The emotional ceremony was witnessed by a large group of parishioners and friends as well as many of the neighbors of the new church.



**Chicago:** Archbishop Dater Sarkissian, prelate of the Western Prelacy, consecrates one of the pillars of the new church in Glenview, a suburb of Chicago.



**New York:** His Holiness thanks Zaven and Seta Andrikian for the beautifully crafted Cilician Eagle pendant, presented to him during the banquet following the St. Sarkis consecration. Archbishop Ashjian recalled how the Catholics, in an emotional and symbolic gesture, donated his gold Cilician Eagle to the people of Armenian following the earthquake. "When the members of the reception committee were discussing a gift for Vehapar," Archbishop Ashjian said, "Zaven and Seta came forth and commissioned the crafting of a new Cilician Eagle pendant."



**New York:** With the conclusion of the Saturday evening services, the congregants proceeded to the Holy Martyrs Armenian Church in Bayside, which during the past five years has played a distinctive role in helping St. Sarkis meet the needs of its parishioners. Rev. Krikor Hairabedian, pastor of Holy Martyrs, welcomes Vehapar with warm words of welcome as Archbishop Ashjian and Frank Kabarajian, member of the St. Sarkis building fund committee, look on.



**New Jersey:** Girl Scouts welcome the Catholics as he arrives at Sts. Vartanantz Church in Ridgefield. His Holiness was entertained with recitations, songs, and dances by the Sts. Vartanantz Sunday School, Nareg Armenian School, and the Hovnanian Armenian School, as well as young members of the HAMEM. His Holiness received an official welcome and flowers from youngsters Armen Garabedian and Narine Daghlian who were accompanied by young adults Ara Mestropian and Sona Mirakian who had presented Vehapar flowers during his last visit to Sts. Vartanantz seven years ago.



**New York:** His Holiness speaks to a gathering at the Prelacy of the St. Illuminator Day School. The Catholics emphasized the importance of education. He said, "The two [church and school] go hand-in-hand. A school without a church is an orphan and a church without a school is lifeless. I thank and congratulate all of you who have supported this school."

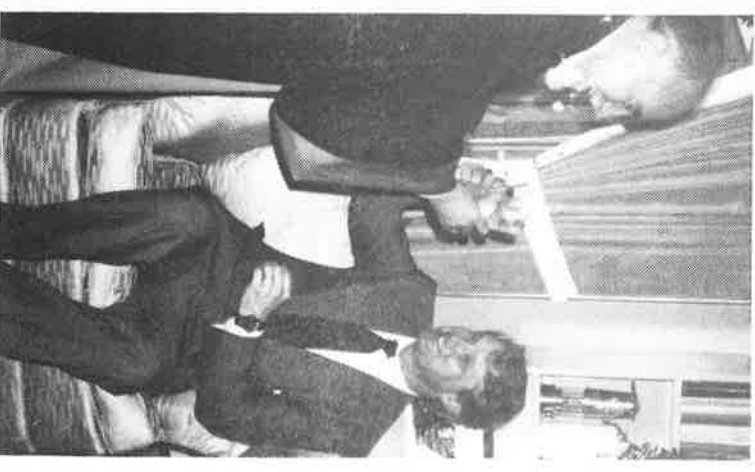
# Karekin II in United States & Canada



**New York:** His Holiness presents a gift to His Eminence John Cardinal O'Connor, Archbishop of the Archdiocese of New York. Accompanied by Archbishop Mesrob Ashjian and Archbishop Yezrem Tabakian and other Armenian clergymen, His Holiness attended a private Mass at St. Patrick's Cathedral and later joined the Cardinal for breakfast in the Cardinal's residence. Conversation during breakfast covered many areas of concern and especially upon relief efforts for Lebanon. The Catholics commended the work Cardinal O'Connor has done for Lebanon and urged him to continue.



**New York:** The Consul General of Lebanon, Victor Bitar, greets His Holiness, as he arrives at the Consul General's residence where a reception took place for the Catholics. "We are happy to have with us a good friend who is coming from Lebanon... His Beatitude is working very hard to bring peace to Lebanon. He is trying along with his colleagues, to find a solution to the Lebanese problem, especially in the areas where today the war is bringing bloodshed and violence to innocent people."

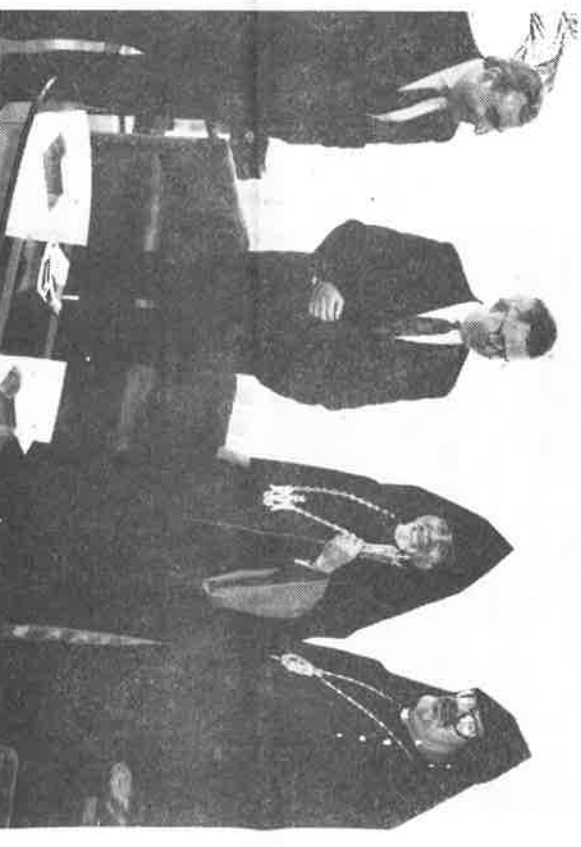


**Vancouver:** His Holiness toasts the mayor of Vancouver, Mr. Gordon Campbell. His Holiness visited the Armenian community in Vancouver which celebrated its 10th anniversary.

## More Photos on page 6



**Toronto:** His Holiness with Mr. and Mrs. Vahakn Hovnanian during the ribbon cutting ceremony opening the "Vahakn and Hasmig Hovnanian Hall."



**Ontario:** His Holiness with Mr. Joe Clark the Minister of External Affairs of the Canadian government and Dr. V. Ehranyjian (extreme left) and Archbishop Ashjian.



**Toronto:** The faithful witness the consecration of their church.



**New York:** His Holiness thanks Ambassador Clovis Maksoud, Permanent Observer to the United Nations and Chief Representative of the Arab League in the United States. Mr. Maksoud hosted a luncheon at the United Nations for the Catholics.



**Providence:** Rev. Dr. Mesrob Tashjian and parishioners welcome His Holiness to Sts. Vartanantz Church, which celebrated its 50th anniversary.

**New York:** His Holiness addresses members of the Pontifical Visit Reception Committee and friends at a dinner at the Union League.





**Montreal:** Community members crowd around Vehapar to have him autograph copies of his book "Land, Man and Letters," which was recently reprinted by the Prelacy and is available at the bookstore.



**Boston:** Mayor Flynn welcomes Vehapar during a breakfast reception at the Hyatt Regency.



**Boston:** Vehapar is welcomed to St. Stephen's Day School by the students, the principal Mrs. Boyamian, and Archbishop Torokm Hagopian. A reception for the school took place at the home of Mr. and Mrs. Vazken Basmajian.



**Montreal:** The Catholics speak with students as they guide him through art exhibit.

**Catholics Karekin On Lebanon and Unity**

*At the conclusion of his visit to communities under the jurisdiction of the Eastern Prelacy, His Holiness went to California. While in the Los Angeles area the following interview was published in ASBAREZ.*

**What purposes prompted this visit to the Armenian community in California?**

Essentially, the consecration of the three new churches of the Eastern Prelacy of the Armenian Apostolic Church marks the purpose of my visit to North America. Upon the urging of the Executive Council and the Armenian Prelacy of Lebanon, I undertook an unofficial visit to California in order to offer local Armenians a primary account of the situation faced by the Armenian community in Lebanon.

The utter gravity of the situation renders news services unable to accurately report the insufferable living conditions of the people. In the last four months things have become so tragic that people in the United States must be made aware of the situation. We have reached a stage of crisis.

Alongside detailing the harsh reality of daily Armenian life in Lebanon, I intend to stress the importance of supporting that community in these days of tribulation, especially when we consider the changing character of the war in the past months.

**What is the present situation of the Armenian community?**

To date, the death toll of Armenians stands at 25, while another 50 have been wounded. The community-at-large faces an intolerable way of life. Most of the homes have been damaged significantly and businesses have been disrupted. The lack of electricity, scarcity of running water and nonexistence of telephone communications plague the community; some of whose members have been encountering food shortages. The latter are not necessarily poor by ordinary standards, but despite their current situation, their pride prevents them for approaching one of the benevolent organizations to receive help.

The community leadership and the relief organizations, such as the Armenian Red Cross, the Armenian General Benevolent Union, and the Jinishian and Karageuzian institutions, have embarked on a campaign of community assistance. In this capacity, our Diaspora communities worldwide—not solely in the United States—must lend their share of assistance to the Armenians of Lebanon with their financial contributions.

**Could you list the immediate needs?**

Foremost, no Armenian must suffer food deprivation and lack of daily sustenance. Further, assistance must be provided to our schools so that they may continue functioning. The 18 schools which operate under the auspices of the Armenian Prelacy alone employ 512 teachers; their salaries must not go unpaid. Also, certain medical and health-related needs must be made available to the public in the war-torn country.

The responses of the Armenian communities in San Francisco and Fresno were positive. After my visit, the Prelate and the Executive Councils will pursue fundraising activities.

As Catholics Vazken remarked, the Armenian community in Lebanon is the extension of the homeland in the Diaspora. His Holiness made an exemplary gesture by extending a \$200,000 donation to the ailing community in Lebanon.

**While consecrating the newly-constructed church in Brussels, you had the opportunity to enter into dialogue with Catholics Vazken. Did you discuss any**

**issues related to the administration of the Church?**

Much of our discussions centered on the current conditions of the Armenian people.

Presently, Armenians find themselves amid momentous changes, and the course that we adopt must be well-considered, long-sighted, realistic, and comprehensive. As we face these critical moments, history impels us—and I believe God's voice wills us—to approach our problems as one people, one nation, and to cooperate in unity, since we have one homeland, one church, and one future. We realized that we have higher goals which are more important than our differences.

It was with this concern that we forwarded a joint letter to UN General Secretary Javier de Cuelar on the 75th anniversary of the Genocide. Also, after lengthy consultations, we wrote to Soviet President Mikhail Gorbachev in the name of the Armenian Church and on behalf of the entire Armenian people, in connection with recognizing the human rights of Armenians in Karabagh.

We also released a joint communique to all Armenians, regardless of church denomination, appealing for their assistance to the Armenians of Lebanon.

**Recently, one of the American Armenian newspapers published an editorial criticizing the Chilian Catholicosate for the conflicting policy of preaching church unity on one hand, and on the other hand expanding the list of Chilian churches by dedicating three new ones in North America.**

I do not wish to attach too much significance to such remarks, since I believe that I fulfill my responsibilities towards my church, God, and my people. These three churches were born from the sacred faith of our people and they belong to the same Armenian Apostolic Church. Their plans began long before we, the two pontiffs, began our warm cooperation two years ago. I believe that His Holiness Vazken I shares the same belief on this matter—that these churches belong to one Armenian Church, and that our administrative differences are only temporary, while the church is a permanent fixture of Armenian life.

When I saw the thousands of faithful congregated in Long Island, Chicago, and Toronto who built these houses of God with their faith, who worship the same God in the same language and in the same rites, why search for conflicts, oppositions, and other petty concerns where none exist?

There remains for the American Armenian community to proceed with mutual brotherly discussions toward coming together, in the interests of the Armenian Apostolic Church, without consideration of what is "mine" or "yours."

The dialogue and cooperation here will allow the further concurrence between the two Catholicosates. It is my wish, hope, and prayer that Armenians everywhere are inspired by this wisdom.

**A Mini Lesson**

The Gospel according to Luke tells us that Jesus began his public ministry at age thirty following his baptism (Luke 3:23). The other three gospels give no age for Jesus. After giving Jesus' age, Luke describes Jesus' genealogy, tracing his descent back through the first man, Adam, to God. Luke's genealogy emphasizes Jesus' relationship to the whole of humankind, rather than to the people of the covenant faith, as Matthew's does.

**Mark Markarian***(Continued from page 2)*

past three years the income from that fund has been a great help in supporting the Seminary.

Mr. Markarian said, after discussing the matter with his family, he decided that "we should take this endowment and hopefully make it something really worthwhile and maybe encourage other Armenians to focus their attention on the great needs of the Cilician See to educate young clergymen to send them out in the world, for without them we are truly lost, and with my family's permission we are going to increase the endowment to one million dollars."

Mr. Markarian is chairman of the Chicago-based Landmark Consultants, Inc., a marketing consulting company for a number of major corporations that is also involved in acquisitions, mergers, and corporate placement.

Born in Worcester, Massachusetts, and educated in Amherst College, Mr. Markarian's first job was at International Latex Corporation, where he designed the Playtex Living Glove and the marketing presentation for it. In 1971 he founded Landmark, Inc., which is a holding company for Landmark Incertive Marketing, Inc., serving approximately 200 companies nationally on intensive marketing programs for major distribution companies throughout the United States.

The Soviet government recently secured the services of Mr. Markarian to advise the Soviets on world marketing and marketing concepts. He has conducted a series of lectures, seminars, and symposia in Moscow for high government officials, plant managers and economists. He was tapped for the consulting job with the Soviets by Abel G. Aganbegyan, Rector of National Economy, U.S.S.R. Council of Ministers. During his most recent trip to the Soviet Union, Mr. Markarian went to Armenia where he lectured to more than 250 government officials, planners, and academicians.

The Markarian's endowment fund will be a major boost for the Cilician Seminary which for more than half a century has had an impact on the entire Armenian community through the services rendered by its students to the church in the Middle East, Europe, North and South America.

Since its inception nearly 1,000 Armenians have passed through the Seminary. Among its students have been three catholicoes, as well as bishops, celibate priests, parish priests, teachers, headmasters, choir directors, all of whom are now serving the nation in one capacity or another.

Clearly, the Cilician Seminary has benefited the Armenian community worldwide. It is not simply a regional institution, but an international center for the training of religious and lay leadership.

**ARMEN OUNJIAN FUND**

The Armen Ounjian Medical Fund, formerly the Armen Kidney Fund, is now in its nineteenth year of assisting qualified persons with medical expenses not covered by medical insurance. The most recent recipient, a young man who had major surgery in 1988 and 1989, was aided earlier in 1990.

The Fund was established in 1971 to help a young Armenian boy who needed a kidney transplant. After all necessary expenses were paid, there was a surplus in the Fund. Because in most instances transplants are now fully covered by medical insurance, the name was legally changed so the Fund could be extended beyond transplants to assist with uninsured catastrophic medical expenses.

Any needy Armenian family in America, with excessive medical expenses (excluding tuition for medical education) is eligible to apply for aid from this Fund. For information write to: The Armen Ounjian Medical Fund, 449 Harper Avenue, Drexel Hill, PA 19026.

**A Retirement Tribute**

In what was described as the "largest crowd ever to pack its way into St. Gregory Church hall," well-wishers turned out to bid Rev. Archbishop Sahag Vertanesian farewell and pay tribute to the retiring clergyman for his 46 years of service to church and nation.

Clergy from various denominations and walks of life, both Armenian and non-Armenian, joined in giving tribute to Rev. Vertanesian. Presiding over the delegation was Archbishop Mesrob Ashjian who told the gathering, "First and foremost, Der Sahag has been a consummate priest. Wherever he has gone, affection has followed." His Eminence reflected upon Der Hayr's attachment to the youth as one of his most viable traits, recognizing the link he has supplied over the years. "We cannot live without hope and our youth is our hope. The lessons he has taught manifest themselves accordingly." His Eminence said.

Der Sahag offered words of thanks on his and Yeretstgin Armenouhi's behalf. "We want to express our admiration towards those who put so much of their time, energy, dedication and spirit in order to make this evening a memorable one for me and my family."

Der Hayr also thanked the parishioners of St. Gregory, and all of the organizations, "for their confidence and support, their sacrifice, dedication and cooperation, helping me to perform my duties as Pastor of the community, and for trying to keep this community active and vibrant. Without your assistance and encouragement I could never be able to carry out my obligations toward the church and community efficiently and effectively."

He asked everyone to continue in their efforts because "the Armenian community of the area needs the help of each and everyone of you in order to be able to keep the Armenian traditions and our rich heritage alive. Yes, keep your Christian faith alive, hope for the better, be kind towards each other, and try to live a decent, harmonious and meaningful life."

Der Hayr expressed thanks to God for giving him the health and incentive to serve the church and nation. "I am glad that I was born Armenian, baptized a Christian, educated in the seminary school, and serving the people."

In closing, Rev. Vertanesian had words of thanks to the United States of America with all its blessings and privileges. He asked for God's blessing on the Armenian people in Armenia and "those who are dispersed all over the world. May God grant health, strength and wisdom to our Vhapars, so that they may lead our people as one nation."

"Once again, Yeretstgin and I and my family greatly appreciate your help, your thoughtfulness, your friendship and readiness, that you have shown towards us for this happy occasion."

Der Sahag, we know, will continue to serve the church and nation through his skills of writing and speaking. Perhaps, Gregory Johnson, serving as master of ceremonies, summed it up best: "The word retirement doesn't belong. There is no such word in a clergyman's vocabulary. You can't separate a man from his collar, a man from God. It's a spirit deep inside a man's soul."

**REVEREND SAHAG VERTANESIAN  
A Tribute to Our Retiring Pastor***by Tom Vartabedian*

A nation needs its spirituality in order to grow and sustain itself, much the same way a good shepherd tends to its flock and a good clergyman caters to its congregation.

Over the past 46 years, Rev. Archbishop Sahag Vertanesian has served the Armenian faithful with the diligence of a patriot, the heart of a lion, and the genuine spirit of what one may call a "living martyrdom."

It's been an unyielding devotion to the preservation of our Armenian ethos, a legacy which will carry its impact into generations to come.

Rev. Vertanesian laid down the cloth to retirement on June 30, closing an eloquent chapter upon the Book of Golden Deeds. It is a book filled with early struggle, pathos, of gratifying experience, sacred obligations, and enrichment which bears no equal.

In a farewell address made before the delegates of this year's NRA Convention, Rev. Vertanesian was amazed by the passage of time, and took the moment to reflect upon a career which can only be described as distinguishable.

"For reasons of my age (70 years old) and health, I wish to dedicate my remaining time to my children and grandchildren," he told the assembly. "I don't know how my life approached the brink of its destination.

"I know that most of my wishes and dreams were not realized. I feel like someone who has awakened from a deep sleep. Yet, I am happy that I have contributed my modest share, working hard in the field of national/religious grounds for the benefit of our church and humanity."

Over the past 5½ years, Rev. Vertanesian has served St. Gregory Armenian Church of North Andover with untold devotion and fervor.

His involvement in such organizations as the Board of Trustees, Men's Club, Ladies Guild, manifested itself accordingly. His concern toward the welfare of the Choir, Sunday School and Armenian School provided a spark of enlightenment for all within its bodies. Der Hayr's special attachment toward the youth was equally notable—his pride and joy—showing a great stamina toward the strength of our language, culture, and traditions.

His inspiring messages to the Armenian Youth Federation, Armenian Relief Society and Armenian Revolutionary Federation, at gatherings and commemorations, demonstrated pride and conviction.

More importantly, they served as a continuous testimony in keeping the Armenian community united and conscious. Rev. Vertanesian has not only lived the American dream, but imbued its very spirit and moved others with his zeal.

"In my sermons and speeches, I have often repeated the idea that Armenians living in America are indeed fortunate to become exposed to such profound liberties and privileges," he said. "It has been a real source of joy to witness a rebirth and revival of our Armenian nation all over the world, but particularly in these United States."

Prior to arriving in North Andover, Rev. Vertanesian served 15 years as pastor of Soorp Khatch Church in Washington, D.C., where he was honored for organizing a Christian Education Council and starting the parish's first Adult Bible Study.

His other assignments included a four-year duration of All Saints Church in Chicago, Ill., and 2½ years as pastor of Soorp Asdvadzazin Church in Whitinsville, where he was ordained in 1963.

*Archpriest Sahag Vertanesian*

His 27 years as pastor have been complemented by 19 years as a religious and language school teacher and choir director.

At St. Gregory of North Andover, Rev. Vertanesian took jurisdiction of a parish widely-dispersed and somewhat assimilated, covering a radius which spanned some 100 miles. And in so doing, he touched the mind and heart of so many. He has been instrumental in organizing a number of community affairs, seldom ever missed a trustee meeting or Armenian school hantes, and introduced an adult Armenian school to the parish.

Over the years, Rev. Vertanesian has appeared at every NRA Conference, twice serving the ranks of the central council. In 1977, he appeared as a delegate from the United States to the Holy See during the election of His Holiness Karekin II as Catholicoes.

Anyone who has come to know Rev. Vertanesian recognizes his skill as a writer of prose and timely scriptures. His many stories have graced the pages of numerous Armenian publications throughout the world, more exclusively in *Havritnik*.

A book he wrote in 1980 entitled, "From Mousa Dagh to Mount Ararat" found its way to many a library shelf and archive. The work commemorated the 65th anniversary of both the Armenian Genocide and the 40 days of Musa Dagh, an epochal event in Armenian history. Included in the bilingual publication were stories dedicated to the memory of his mother, his own creed, and a testament to April 24 and Independence Day.

Among Der Hayr's many pet projects was the editing and publication of a monthly church bulletin which left the lines of communication open between church and community. This he did with untiring effort.

A consummate family man, Rev. Vertanesian and Yeretstgin Armenouhi have served as devoted parents to three daughters, Mary, Nora and Zovig.

With his retirement, Der Hayr and Yeretstgin plan on moving to Springfield, Mass., to remain closer to family members. Der Hayr will remain a member of the Prelacy clergy and has agreed to continue serving St. Gregory Church on an interim basis monthly until a new pastor is appointed.

Deeds and accomplishments truly reflect the embodiment of this servant. To recapitulate the man's autobiographical history from his winding years as a 10th child to an orphanage and seminary would merely be a narration of humble beginnings. Instead, focus should be placed upon a catalyst of the religious community who knew no generational gap. At children's Sunday once-a-month, he

*(Continued on page 8)*

Karekin II Meets With UN Secretary-General

(Continued from page 1)

by himself and Catholics Vazken I of the Holy See of Etchmiadzin. The two Catholicos had met in Brussels to consecrate an Armenian church, and took the opportunity to meet with the President of the European Parliament. The document presented to the Secretary-General was a letter, signed jointly by Catholics Vazken and Catholics Karekin, requesting that the United Nations officially recognize the Armenian Genocide which began in 1915 as a historical fact in this year of its 75th commemoration.

The Secretary-General carefully read the letter and shared his thoughts with the Catholics. He explained the various difficulties that such recognition would encounter, but he added that he would study the matter thoroughly to see what could be done, especially through the Minority Rights Committee which is currently working on a document about minority rights.

At the conclusion of the meeting, His Holiness presented the Secretary-General with a memento bearing the emblem of the Cilician Catholicate and of the Prelacy.

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Archpriest Sahag Vertanesian

(Continued from page 7)

assembled the youth in the front pews and spoke their language of wisdom and vitality. He cultivated in them a seed of fertility, taught them to struggle against difficulties without bending or retreating. Somewhere in the text, there was the message of posterity, a new sense of perspective for Armenians in the Diaspora.

"Learn about yourselves," he constantly reminded them. "Emphasize your language and enjoy your rich cultural heritage. We cannot live without hope, and you are the hope of the future."

His extemporaneous style and graceful approach proved a refreshing source of edification to both child and adult alike. And when it came time to sing their songs, the voice constantly reigned supreme.

A man may retire his years, but he can never retire the deity within him. . . the personal evolution that neither he nor his congregation suspected would ever reach such monumental proportions.

In his farewell message at the National Representative Assembly in May, Rev. Vertanesian also paid tribute to Archbishop Mesrob Ashjian, for granting him the opportunity to serve in America, and his fellow clergy for their "brotherly love, warm understanding and collaboration."

"The clock cannot be turned back," said Rev. Vertanesian. "A new generation is out there waiting to succeed me with a new spirit of self-awareness and faith. It is not time to close the doors of a church, but to open a new period of renaissance and fulfillment."

"A life without religion leads to no destination," he concluded. "It has no future. Let us be worthy sons and daughters of that nation of Mount Ararat, who for more than 2,000 years did not lose its identity, its faith, and most importantly, its national dignity."

Henry Ward Beecher

In this world it is not what we take up, but what we give up, that makes us rich.

Եկեղեցիներու Օծում

Վերընտրուած Առաջնորդ Սրբ. Հոր Զօն՝

Տակալեւնի, Յօրօնթոյի, Շիբակոյի նորակառուց տաճարները Լուսաւորչեան կատարներուն երբ երկնածիւր գմբէթ հազան, Օտար հողին, մեր վանքերուն գուռը բացին:

Միւռօնն հայուն, Աղթամարի, Սշոյ գաւառի Անմոխրացած ու հոգետեպ տաճարներուն Տենդն ու հեւքը դրաւ ճակատին անպարտելի՝ Սա նորաշէն, մեր յոյսի տուն տաճարներուն:

Վեհափառ Հօր օրհնութեամբ երբ բացուեցան Դարպասները նոր հաւաքի կոթողներուն, Սրտերն մրսկոտ հայ պանդուխտին բոց մը գտան՝ Զերմանալու, հայ ապրելու՝ օտար ճամբուն:

Պահէ, ո՛վ Տէր, տեսարանն այս հոգեպարար Քու երկնային գանձերուդ մէջ՝ մեզի համար, Երբ Առաջնորդ ու ձեական, Սուրբ սեղանին Իրենց շինած՝ տամուկ աչքով խունկ ձեռեցին:

Քոդ մարտնացած երազն անոնց իրեն բերէ՝ Նոյն թարմութեամբ, ազգայահայան նոյն սլացքով Ամերկածին ոտրի ու թու. բարձր պահէ՝ Հաւատքն անոնց իր երկնամբարձ գմբէթներով:

S. Ներսէս Բինյ. Մանուկեան կղերիք Սիբի, Ի 11. Ետմիս 4, 1990

Challenges of 21st Century

(Continued from page 3)

Christian faith that has been integrated in our history: culture, music, architecture, literature, historiography, philosophy, whatever constitutes the basic elements of human life, all these have been integrated by the Christian faith and the Christian way of life. Suddenly the Communist regime came with Marxist ideology and our historians, following Lenin, began to say that religion was opium. You cannot imagine my personal agony when I used to read historians—great historians, eminent scholars—of Soviet Armenia, interpreting our history as being devoid of faith and religion. Can you imagine the anger that a person like myself feels, reading a book about St. Mesrob by great scholars from Armenia, without mentioning that this was a man of the church?

As the great scientist and humanitarian who had such an impact on the world—Albert Einstein—said, "Science without religion is lame and religion without science is blind." And, therefore, today it is time for us to see in our constantly changing pace of life, whether in Armenia or Lebanon, in Iran, the Middle East, Europe or America, what changes are happening and we have to face these changes with a responsible attitude and with a sense of integrity and unity.

My dear friends, I end with the following. We cannot allow ourselves to be victims of despair. I wish you could read some of the things I wrote about the 50th anniversary of the passing of Catholics Sahag II of Cilicia and the 60th anniversary of the Holy See in Antelias. When I read the archives of our recent history, when I saw the desolation of our people: 1 1/2 million massacred, hundreds of thousands scattered around the world. How did we come back to life? What was the spirit? Yes, people helped, including that great American organization, Near East Relief, and others. But even with that help we could not do much if there was not that inner strength of what I call endurance, which is nurtured by Christian faith and the ethos of Armenian history.

Secondly, I believe that it is a time for us to clearly see life as a kind of hierarchy of priorities. This is the time when we have to see clearly where are the priorities. Which things are the most important and others are not. The greatest human virtue that I can see in any intellectual being is the sense of discerning, the sense of distinguishing what is important, what is higher, what is less important, and what is disposable. Today when Armenia is facing an uncertain future, no one who claims to be an Armenian can be an indifferent person. We are often tempted, myself included, to changing institutions, changing the world. Everyone is thinking of changing the world, but who ever thinks of changing themselves? The world will never be changed unless we are changed.

ՏԱՌԱՊԱՆՔԻ ՄԷՋ ԵՐԱՆԵԱԼ ՀԱԹՐԱՊԵՏ

շար Էջ 3-ԷԹ

Ու Բարբէն Կաթողիկոս պատասխանեց, «Ուրախ ենք որ կ'ըմբռնէք Հայց. Եկեղեցւոյ Ս. Աթոռներու միջեւ գործակցութեան անհրաժեշտութիւնը: Մենք ինչ որ կը կատարենք՝ Ս. Էջմիածնի փառքին համար է որ կ'ընենք, որուն խոնարհ ծառներն ենք ամէնքս ալ»:

Նոյն ոգիով քօսեցաւ ու գործեց Գարեգին Ա. Կիլիկիոյ Կաթողիկոսը եւս՝ թէ «Ս. Էջմիածնի եւ Կիլիկիոյ Աթոռները իրարու գօրակիւք են»: Ու գործակցութեան նոյն ոգիով Վեհ. Զարեհ Ա. ու Պորէն Ա. Կաթողիկոսները գործեցին:

Եւ ահա Վեհ. Վազգէն Ա. Կաթողիկոս, երեսնակ տարիներու զուր տարնացներ է ետք, այս տարի Պրիւթօնէի Հայոց Եկեղեցին երկու կաթողիկոսներու ձեռքով միասնաբար օծելուն առիթով Եսաւ. թէ «Որքան ստեն որ Անթիլիասի Կաթողիկոսութիւնը գօրաւոր է՝ ինք Էջմիածնի մէջ աւելի գօրաւոր կըլլայ թէ չկայ այլեւս ո՛չ Էջմիածնական ո՛չ անթիլասական, այլ միայն կայ մէկ Հայ Առաքելական եկեղեցի»:

Ու վստահ ենք՝ Վեհ. Գարեգին Բ. Կաթողիկոս եւս նոյն անգլտելի միտքեան ու գործակցութեան ոգիով կը կատարէ իր բոլոր ձեռնարկները՝ յանուն եւ ի փառս Ամենայն Հայոց Սրբուհիւն Սրբոց Սալբ Էջմիածնի:

Այս ճանաչումով ահա եւ կը բարձրացնեմ իմ կայծկըրտացող դինքեքժակս ու կը գոչեմ:

Ողջո՛յն, տառապանքի մէջ երանելի Հոգեւոր Հերոս Հայրապետ.

Աստուած իր շնորհները առատացնէ՛ Զեր վրայ՝ մինչեւ տեսնէք երջանիկ փրկութիւնը Լուսահաւատ ու միացեալ Հայ ժողովուրդին ու Հայրենիքին եւ վերածաղկունը Լեբանանի յաւերժափրինիկ մայրեծառներուն:

ԲԻԻՋԱՆՐ ԵՂԻԱՅԵԱՆ

A Mini Quiz

WHY DID SAMSON LET HIS HAIR GROW UNCU'T?

Because he was a Nazirite, who consecrated themselves to God by taking special vows (Numbers 6:1-21), one of which was to leave their hair uncut. When an angel foretold Samson's birth to his mother, the angel said, "No razor shall come upon his head, for the boy shall be a Nazirite to God from the womb..." (Judges 13:5)

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