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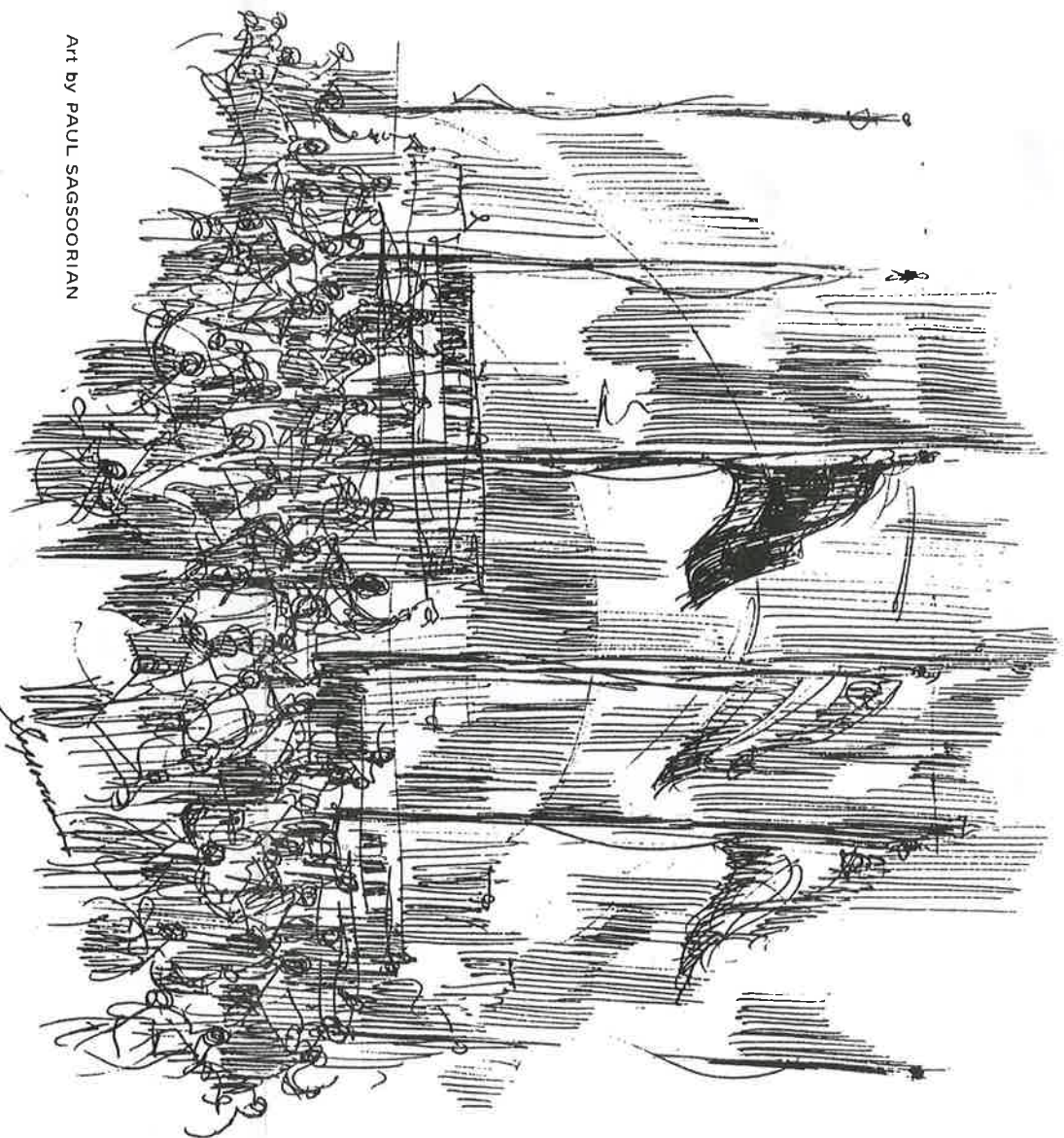
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Outreach

Հայաստանի Առնչման Կեդրոնը
A Publication of the Prelacy of the Armenian Apostolic Church of America

Volume XIV, Number 11/12 - March/April 1992



Art by PAUL SAGSOORIAN

**Armenia's
Tri-Colors
Raised at
UN on
March 2**

(See Page 3)

**Suffering
In
Artsakh**

(See Pages 4-7)



An exhausted freedom fighter defending his ancestral homeland.

Easter Message From the Prelate Archbishop Mesrob Ashjian

Dear Faithful Sons and Daughters of the Armenian Church:

Blessings to you on the occasion of the miraculous resurrection of our Lord and Saviour Jesus Christ. We join the angels in proclaiming, "Why seek ye the living among the dead?"

The women bearing oil and spices were the first to hear the good news when early on that Sunday morning they hastened to the cemetery to convey their love and respect to their heavenly teacher by consecrating His crucified body with frankincense and myrrh.

How great was their amazement to find the gigantic stone rolled away from the sepulchre and to hear the voice of angels standing nearby say to them: "Why seek ye the living among the dead? He is not here, but is risen." (Luke 24:6) Was it not just three days ago that, before their eyes, Jesus bore His cross and walked up to Golgotha? Did they not cry at the foot of the cross and comfort the Holy Mother? Did not the Son of God commend his spirit to the Father with the words, "It is Finished?"

It was natural that these innocent, pure, and good women would be both amazed and afraid. They did not yet realize that the world's greatest event had just occurred. A great miracle had opened new roads for all of Mankind. The Saviour of the world had conquered death and through His resurrection assured us life. Christ had risen and "Death no longer ruled him." (Romans 6:9)

On the morning of the Resurrection, before the empty grave, the women and later the disciples realized the impossibility of burying The Light. Even pretense, lies, and treason cannot block the radiant sun and Christ's triumph over death brings everlasting life to all those who believe in Him.

Truly, the resurrected Christ opposes death everywhere. Where there is death He comes forth to bring life because He proclaimed "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whoever liveth and believeth in me shall never die." (John 11:25-26)

Prior to the miraculous raising of Lazarus, Jesus asked Lazarus's sister, Martha, "Believest thou this?" Martha with glorious belief said, "Yes, Lord, I believe that thou art the Christ, the Son of God."

It was with this same firm belief that Christ's followers, the first Christians, remained faithful through even the most horrendous confrontations and tortures.

This same faith gave strength to St. Gregory the Illuminator during his thirteen years of imprisonment in the pit; gave vision to St. Mesrob to preach the gospel to the four corners of the Armenian nation, from Nakhichevan to Suning, to Artsakh, and who with his development of the Armenian alphabet turned the prophet Moses and the Apostle Paul into Armenian speakers. It was this same spirit that guided the heroes of Vartanantz in their battle to keep Christianity alive.

This faith has remained the guiding light of the Armenian people throughout their history, knowing that although their path led to Golgotha, that beyond Golgotha there is everlasting life.

And why should we have doubts today? Are we not the same nation, the same people? Why then should we hesitate or be afraid?

Do we not see how God's spirit once again triumphed and how our nation broke from its chains of 70 years, and is once again reborn with the pride of freedom and sovereignty?

Did not our eyes fill with tears of pride on March 2 as the Armenian

(Continued on page 8)

Mrs. Levon Ter Petrosyan Honored by Prelacy Ladies Guild on February 21

Mrs. Levon Ter Petrosyan, Armenia's First Lady was in the United States recently on an unofficial visit accompanied by her 17 year old son, Tavit. On Friday evening, February 21, Mrs. Ter Petrosyan, accompanied by Mrs. Anna Hovnanian, was honored with a small dinner party given by the Prelacy Ladies Guild. Current and former members of the Prelacy Ladies Guild were invited to dine with Mrs. Ter Petrosyan and to have the opportunity of getting to know her within the confines of a small gathering.

The Prelacy's main hall, the Vahakn and Hasmig Hovnanian Hall, took on the look of a small elegant restaurant as the two dozen or so guests shared a delicious meal and the ensuing fellowship.

Following dinner His Eminence, Archbishop Mesrob Ashjian, welcomed Mrs. Ter Petrosyan to the Prelacy recalling that on September 28, 1990, Levon Ter Petrosyan, who at that time was the President of the Parliament, was received in this same hall in the presence of an overflow crowd. "We could have had a similar large reception," His Eminence said, "but after reflection, we decided that meeting with a small group would have more meaning for you on your first visit to the United States. And I thought it most appropriate for you to meet with current and former members of the Prelacy Ladies Guild who make so many sacrifices for the Prelacy and who in a sense are the heart and soul of the Prelacy. It is also an opportunity for me to thank them for all of their efforts."

His Eminence spoke about Mrs. Ter Petrosyan saying, "She is being honored everywhere now as the First Lady of Armenia, but there were days in the not so distant past when Lucia



Mrs. Levon Ter Petrosyan conversing with some of the past and current members of the Prelacy Ladies' Guild during dinner in her honor.



Mrs. Suzanne Hagoopian (right) presents gifts to the First Lady on behalf of the Prelacy Ladies' Guild.

Ladies' Guild Mother's Day Luncheon, May 6; Gayane Kanayan to be Honored Mother of Year; Naz Dombalagian Edwards Will Entertain

The traditional Mother's Day Luncheon sponsored by the Prelacy Ladies Guild will be celebrated with a new twist this year. The traditional fashion show will be replaced with an exceptional program highlighting the versatile talents of Naz Dombalagian Edwards. Honored as the Mother of the Year will be Gayane Kanayan, the 92-year-old wife of our national hero, Dyo.

Under the auspices of Archbishop Mesrob Ashjian, the annual luncheon will take place at the Plaza Hotel on May 6, 1992, with the reception beginning at 11:30 a.m. and luncheon served at 12:30 p.m.

A recording artist who has graced the Broadway stage in many productions, Naz Dombalagian Edwards has appeared in situation comedies as well. One of the highlights of her career was to star opposite veteran actor Anthony Quinn in "Zorba" on Broadway. She has been called a "consummate performer with a unique vocal style that interprets jazz, blues, and a sprinkle of an occasional standard and the fine mix of comic patter." Her voice has been described by critics as "exceptional" and "absolutely stunning... wall slamming," "melodious, producing flute-like sounds."

Ms. Edwards will perform "Music from the Heart" for the listening pleasure of all the guests present at the Mother's Day Luncheon.

"Digen" Gayane Kanayan was born in the town of Nukhi in the Caucasus. Her father, a priest, and her mother, a highly educated woman who had her own school, instilled in her a life-long love for her people and for education. She was in school in Odessa when the

Russian Civil War began. In 1920 she went to teach Armenian children in Bulgaria where she met her first husband. He was the son of Ashough Djivan. After his death, she married

(Continued on page 8)



Naz Dombalagian Edwards

Ter Petrosyan sat home alone with her only child, Tavit, waiting and praying because her husband was a prisoner in Moscow. I have known Levon for many years and have admired him as an intellectual and as a person who has all of the attributes to lead our Homeland at this time. I have also seen the dedication of his lifelong partner, who has been by his side through the bad times and now through the current dangerous, but exciting, times. We are honored to have her with us today, and we wish her and Levon good health and success."

Mrs. Gemma Vartanian, a member of the Ladies Guild, welcomed the First Lady on behalf of the Ladies Guild, saying, "We are proud of our husband for all of his efforts for our beloved free and independent Armenia."

On behalf of the Prelacy Ladies Guild, Mrs. Suzanne Hagoopian, a dedicated member of the Guild since its inception, presented Mrs. Ter Petrosyan with a gold bracelet as a remembrance of the evening and also a pin designating Mrs. Der Bedrosian as an honorary member of the Prelacy Ladies Guild.

Mrs. Ter Petrosyan thanked the Prelate and the members of the Guild for the gifts and the lovely and relaxing evening. "I spoke with Levon a short time ago," she said, "and he was very pleased that I was going to be with you tonight. He sends you his warm greetings." Mrs. Ter Petrosyan spoke of the necessity for all Armenians to work together to benefit the new Republic and assure its successful survival. "All of us must work together," she said, "we should not speak of Armenia and the Diaspora but rather of Armenia and the Armenian people. If all the Armenian people join together then there can be no doubt that the future will be bright for the Republic."

Mrs. Ter Petrosyan presented the Prelate with a painting which His Eminence said would become a part of the Prelacy's collection and a warm reminder of "this extraordinary evening."

An early photograph of Mrs. Gayane Kanayan with her husband and children.



Armenia Admitted to United Nations

The following remarks were delivered by Foreign Minister Raffi K. Hovannisian at the 46th Session of the United Nations General Assembly, March 2, 1992.

Mr. Secretary General, Distinguished Colleagues, Dear Friends:

March 2, 1992, shall stand out always as a special, meaningful date in Armenian history, the day when our ancient country stepped across the threshold of the United Nations Organization to become a member of the international community of nations.

Today, the Republic of Armenia becomes a full participant in this revered world forum not only by right of the contributions it has brought to world civilization, but also by virtue of the fact that it has reached a new, contemporary stage in its development. For the second time in this century, we have achieved independence, and we intend to nurture it by continuing to deepen our commitment to democracy and other human values.

In becoming a member of the United Nations, Armenia formally declares that it shall respect and is determined to act in accordance with the principles and purposes set forth in its Charter and other basic documents. Peace, security, self-determination of peoples, human rights and freedom are concepts fundamental to the political thinking in today's Armenia, because they stem from the interests of the Armenian people as well as those of the family of nations.

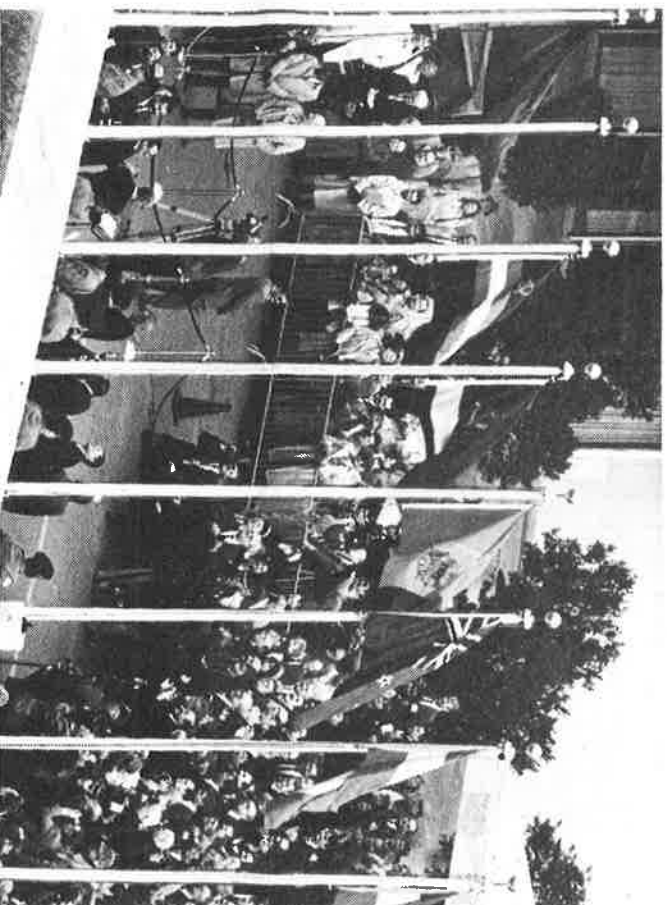
Consequently, Armenia's policies are not and cannot be directed against any people or country. We completely support the principle of territorial integrity and peaceful settlement of disputes. We also proclaim our devotion to the inalienable rights of nations to self-determination. The events in Mountainous Karabakh convincingly demonstrate the tragedy that can result from the violation of this right. If the international community—and the United Nations in particular—does not undertake timely measures to address this issue, further tragedy will follow, with the gravest consequences for the region and the world.

On behalf of the Republic of Armenia and the Armenian people, allow me to express our gratitude to you, Mr. Secretary General, and the representatives of the member-states of the United Nations. It is through your assistance and efforts that, beginning today, next to the flags of our sister states, waves our tricolor—the banner of our aspirations, identity and liberty.

Permit me also to express my confidence that in becoming a member of the United Nations, Armenia will do its utmost to observe and apply the guiding principles of this august body. We look forward to contributing our share to building peace, understanding and harmony among nations. It is with great pride and deep humility that Armenia officially joins you in our common quest to forge a happy and prosperous future for the planet we share.



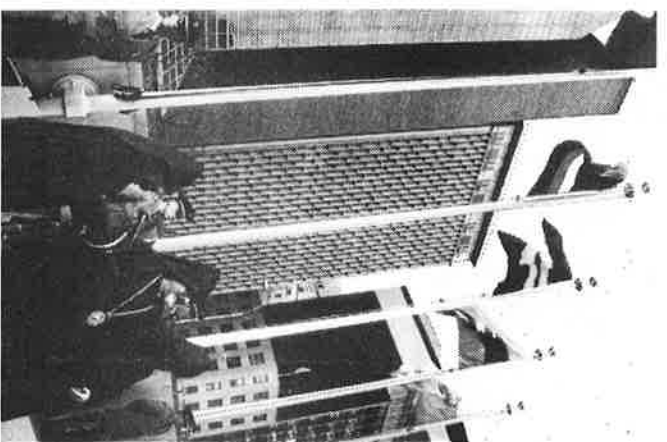
Archbishop Mesrob Ashjian and Mrs. Leah Boutros-Ghali, wife of the UN Secretary General, Boutros Boutros-Ghali, watch the proceedings in the General Assembly hall. UN Photo 1794817M. Grant



The Tricolor (extreme left) is raised in front of the United Nations. Photo by Harry Koundakjian



Foreign Minister Raffi K. Hovannisian and Permanent Representative Alexander Arzumaniyan take their seats at the UN.



Archbishop Ashjian flanked by Very Rev. Nareg Alemezyan (left) and Very Rev. Anoushavan Tanielian.



Archbishop Ashjian and the Foreign Minister leave the General Assembly Hall to view the flag raising ceremony.

The following remarks were delivered by United States Ambassador Thomas R. Pickering at the 46th Session of the United Nations General Assembly, March 2, 1992.

Today, the United Nations admitted the newest and oldest republics in the world. The past twelve months have seen the admission of no less than sixteen states to UN membership. Their membership brings us ever closer to the important goal of a universal organization through which all states able and willing to carry out the obligations of the charter may participate in and enrich the community of nations.

On behalf of the host country, I welcome with great pleasure the representatives of the newly independent states of Armenia, Azerbaijan, Kazakhstan, Moldova, Tajikistan, Turkmenistan, and Uzbekistan. Their presence here today is a demonstration of the appeals of freedom. We look forward to their contributions to the work of the international community and hope to cooperate closely with them in the General Assembly and throughout the United Nations system.

I also wish to extend warm greetings to the representative of the government of the Republic of San Marino as the oldest republic the world joins the United Nations. Our countries have enjoyed friendly ties for many years; indeed, in 1861 San Marino bestowed honorary citizenship on one of our greatest presidents, Abraham Lincoln. We look forward to working closely with the representative of San Marino.

We especially note that all of these republics have made a solemn commitment to uphold the purposes and principles of the charter, which include the principles relating to the peaceful settlement of disputes and the non-use of force. We look forward to their abiding by those commitments, including with regard to the tragic conflict underway in Nagorno-Karabakh. We urge both Armenia and Azerbaijan to resolve the Nagorno-Karabakh dispute on the basis of UN and OSCE principles. We call on both governments to continue their cooperation with the mediation efforts led by Russian Foreign Minister Kozyrev. Both governments should act without delay to implement the February 20 communique signed by the Foreign Ministers of Armenia and Azerbaijan, especially the communique's calls for the establishment of a cease-fire in Nagorno-Karabakh, the lifting of blockades in the region, and the return of hostages. We also support the statements made in the assembly this morning by others urging close observance of these principles.

The United States of America takes pride in having co-sponsored the applications of all nine of these new members. We welcome them to the United Nations. Thank you, Mr. President.



The Defense of Artsakh

ՀԱՅԱՍՏԱՆԻ ՊԱՏՊԱՆՈՒԹԵԱՆ ՆԱԽԱՐԱՐՈՒԹԵԱՆ
ԿՈՉԸ ՀԱՅԱՋԳԻ ՍՊԱՆԵՐՈՒՄ
«Վերարարձէք Հայրենիք, Մաճակցէք
Հայրենաց Բաճախ Ստեղծման Գրծին...»



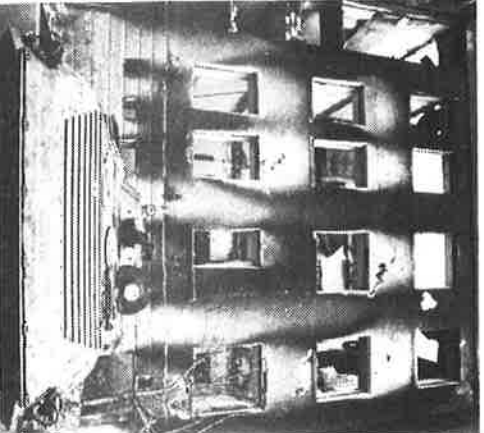
A clergyman blessing a freedom fighter.

Թանկագին Հայրենակիցներ, եղբայրներ,
Դիմում ենք ձեզ մեր ժողովրդի ու հայրենիքի համար վճարող պահին: Լեռնային Ղարաբաղի հայ ազգաբնակչության դէմ Ատրպէյճանի սանձա- գերծած գաղութային պատերազմին այսօր պայանում է նաեւ Հայաստանին: Հայ-ատրպէյճանական սահմանին եւ մտեցւում ատրպէյճանական բանակի մեծաթիւ ուժեր, նշանաւորութեան սակ են վերցւում սահմանամերձ հայ- կական բնակավայրերը: Դրոնցից մի քանիսը վերջին օրերին հրե- տակծուել են:

Շարունակւում են Ատրպէյճանի սարածօրում սեղաքաշխուրած ԱՊՀ-ի գինուած ուժերի զօրամասերի վրայ կտապրող սազակային յարձակում- ները, բռնապաւլում է մեծ քանակութեամբ ժամանակակից զէնք ու զինամթերք: Ատրպէյճանը, փաստօրէն ծաւալուն ռազմական գործողութիւն- ներ վարելու հնարաւորութիւն է ստանում:

Այս ամէնը տագնապ է յարուցում:
Ստեղծուած իրադրութիւնում Հայաստանի Հանրապետութեան պաշտպա- նութեան նախարարութիւնը ձեռնամուխ է եղել ազգային բանակի ստեղծմանը: Միայն կանոնադր, ռազմական գիտութեան կանոններով ըս- տեղծուած բանակն է, որ մեզ ապահովութեան երաշխիք պիտի տայ այսօր եւ ապագայում:

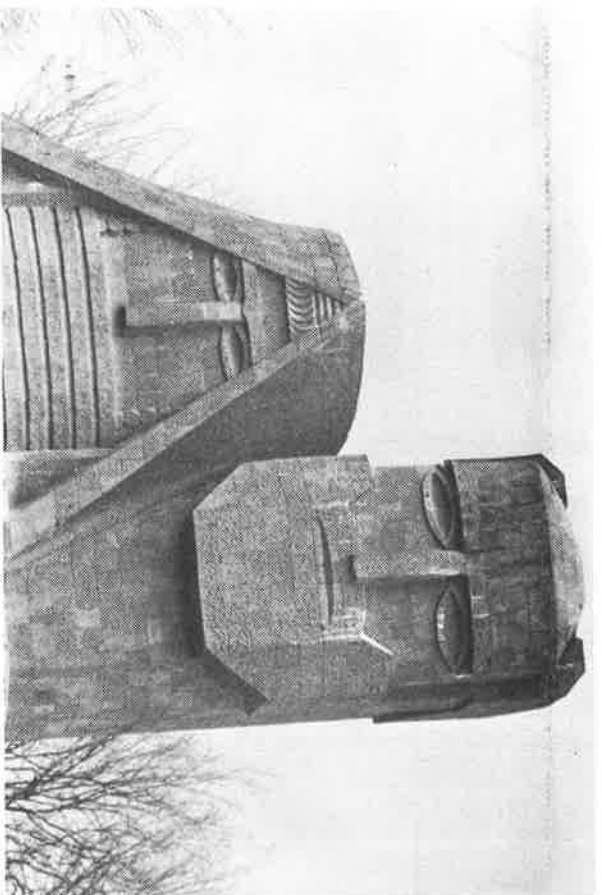
Սուտի հարցնիքի անունից կոչ ենք յղում ձեզ՝ հայազգի սպաների, մեր եղբայրների: Այսօր, քան երբեւեցէ, հայրենիքին պէտք են ռազմական գործի ձեր իմացութիւնն ու փորձը: Վերադարձէ՛ք հայրենիք, մանակցէ՛ք հայրենաց բանակի ստեղծման գործին, դարձէ՛ք նրա հրամանատարներն ու սպաները: Մի վախեցէ՛ք զժողաւորութիւններէց: Դրանք յարթահարկի են ու կը յարթահարուեն: Համոզուած եղէ՛ք, հայ ժողովուրդն ու Հայաստանի կա- ռակարութիւնը հոգատարութեամբ կը շրջապատեն ձեզ եւ ձեր ընտա- նիքնեղին:



A bombed-out building.

ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹԵԱՆ
ՊԱՏՊԱՆՈՒԹԵԱՆ ՆԱԽԱՐԱՐՈՒԹԻՒՆ

Artsakh is Armenian



ՍԱՅՐ ՀՈՂԸ ԿԸ ՊԱՀԻ ՆՐԱՆՑ ՑԻՇԱՏԱԿԸ

Նորից հատաչեց հայրենի հողն իր գաւազների արեան ծանր ջեր- մութիւնից: Ու բոջը նորից արտից սիրտ հաստ գիւղէգիւղ, տնէտուն, եկաւ ու որպէս անամրճ վիշտ մեզ արաւ իր յոգնաբեկ թևերի մէջ: Ու բաց չի թողնում, քանի կայ ամէնօրեայ ծանր ապրում- սպա- տումը դածան, այն անքամ արեօքճ ո՞վ, ո՞ր մէկը այն քիչ ընտրեալ- ներից զնաց միանալու անմահների յաւերժական այս երթին...:

Կորստի ծանրութիւնն անպքնա- ցող լուռութեան է վերածուել Սուրբ Գայիանէի եկեղեցու հազարամեայ կամարների տակ, գուրս է յորդա- ցել ու պապանձեցերիւ հազա- ղաւորների, որոնց սրտում երեք բոցեղէն անուններ են: Գագիկ, Վարդան, Վաչէ: Յուզումը կարծրա- ցել է, կարծրացել են արցունքները: Եւ եթէ ժայթքեն՝ գնդակի նման պիտի շարաչեն:

Պօզեր չկան, քանի յաւերժ փառաւորածին ապրողների տուած փառքը քիչ է, ու որովհետեւ մայր

հողն է պանհելու նրանց յիշատակը՝ արեամբ ծաղկած:
Եւ սղօթում է քահանայն եւ խօ- տում խօսքը միլիթարանքի:
Եւ շարժում է թափօրը սուրբ նահատակների յետևից զէպի Առա- տաչէն, Երաբլուր, Գրիբոյեդով, զէպի Ալշխարհն Հայոց ու հերո- սական Արցախ, ու փողիղում են սգաւոր դրօշները Երազոյն եւ դրօշները վեհ Դաշնակցութեան:
Ես երեք լոյսի շող, երեք ուկէ հատիկներ թաղուեցին մայր հողում, որ վաղը ծկարձակն եւ տան մեր գոյութեան հացն հանա- պագօրեայ գալիքի բանակը հայոց:
Առաւել ծանր է վերազարձը զէպի տուն: Ոչ մէկը չի նայում միւսի աչքերին, որովհետեւ կը ժայթքի կրտավուած ցասումը: Ո՞ր է հայոց բանակը՝ իր հարա- ցատ ուսանողի, ուսուցչի, շինականի ապաւննը, որոնք անկերթ գոհուած են, ամէն օր, ամէն ժամ՝ ապրեցնե- լով յոյս ու հայրենիք:

«Ազատամարտ»



An observation post in Askernan.

Prepared to defend her native village.



Cogriac factory in Askernan in flames.



Young Armenian lives are being sacrificed in defense of Armenian lands.

Scarcely a single building has escaped damage in Stepankert, the target of almost daily shelling all winter from a mountain-top stronghold held by the Azerts at Shusha, just four miles away. The city has been without running water, electricity or telephones for three months; other regions of Karabakh have been without these basic services for much longer. A near-total absence of fuel—a product of Azerbaijan's economic blockade of the enclave—has left Karabakh's factories silent, its workers unemployed and without pay. Schools that have not been leveled are closed. The basement of the partially destroyed parliament building serves as the city's maternity ward, where nurses tend newborn babies by candlelight. A member of the International Committee of the Red Cross, which opened a station in Stepankert three weeks ago, said he fears the city could soon be struck by hunger, and, as the weather warms, by epidemics.

—Reported by James Carney in Time Magazine, April 13, 1992

The Martyrs of Artsakh



Vartan Bakhsian / Վարդան Բակչեան
Hasanabad



Sarkis Materosian / Սարգիս Մաթեոսեան
Shahumyan



Atopek Vartanian / Աթոփէկ Վարդանեան
Gharachinar



Nerses Berberian / Ներսէս Գրիգորեան
Shahumyan



Gagig Grigorian / Գագիկ Գրիգորեան
Hasanabad



Ashod Meyroyan / Աշոտ Մեյրոյան
Shahumyan



Tigrul Gruevyan / Թիգրուլ Կրուկեան
Kedashen



Antranik Bedrosian / Անտրանիկ Թեոքոսեան
Verisher



Vardie Rosdomian / Վարձի Թոսոմեան
Hasanabad



Maysi Hovhannesian / Մայիս Հովհաննիսեան
Shahumyan



Arthur Garabedian / Արթուր Կարաբեդեան
Kedashen



Sarkis Khidarjan / Սարգիս Խիդարյան
Bouzoukh



Valery Nazarethian / Վալերիկ Նազարեթեան



Ashod Khachatrian / Աշոտ Խաչատրեան
Shahumyan



Simon Achekgeuzian / Սիմոն Աչեկգեւջեան
Kedashen



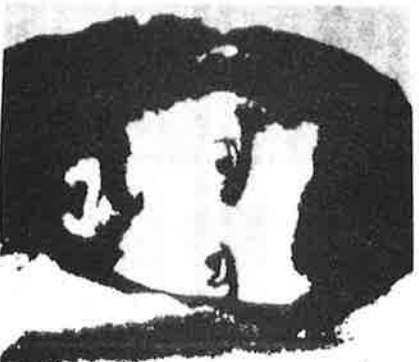
Arshavir Ashtarian / Արշավիր Աստարեան
Gharachinar



Zazant Tametian / Զազանտ Գառնիկեան
Kedashen



Mandros Shahmazarian / Մանդրոս Տառմազարեան
Kedashen



Stepan Pertator / Տեփան Բերթատոր
Pertator

Vagharshak Aroushanian
Anoushavan Haroutunian
Karindag
Norair Manasarian
Karindeg
Garen Aroushanian
Karindag

BE comforted in Christ. For those who died did so above all for the realm and the churches and the divinely ordained faith: lest this realm be enslaved and overthrown and the holy churches destroyed, or the martyrs dishonored, or the holy vessels fall into the hands of the unclean and infidel, and the holy covenant be perverted, and the children of baptism fall through captivity into the various pollutions of infidel cults. For if the enemy had taken this realm, they would have implanted here the laws of their lawless, impious, godless religion, which we implore "may it not be!" Our pious martyrs strove in battle because of this, they averred, removed, and drove evil out of the realm. They died so that iniquity should not enter into such a God-worshipping and God-loving realm, force it to serve the will of evil, and divide and ruin many souls bound to one another by ardent love. For while they lived they toiled for this with faithful labor. Preserving in their death the steadfastness of their faith and

surrendering themselves for the Divine truth, they sacrificed themselves for the churches, for the martyrs, for the holy covenant of the laws, for the precepts of the faith, for the priestly congregation, for the countless neophytes baptized in Christ, and for the true-lord of this realm. Those who did not spare themselves for the sake of all this have the same honor as the martyrs of Christ. Therefore, do not weep over them, but let us truly honor them. Let us set down in the realm a law for ever and ever, that every one preserve continually the memory of their valor as martyrs of Christ. And we shall establish a feast day and rejoice, for God shall be pleased with us because of them and hereafter grant us peace.

from "The Epic Histories Attributed to P'awstos Buzand," translated by Nina G. Garsoian

Echoes of the Past

DEIR ZOR — 1915



SUMGAIT — 1988



The killing mountains

from *The Economist*, January 18, 1992

FROM A CORRESPONDENT IN STEPANAKERT

IN THE capital, Stepanakert, bread and other basic foods are nearly impossible to come by. Residents, who have been sheltering in basements for the past two months to protect themselves from nightly Azeri bombardment, have resorted to cutting down the city's trees to keep warm. The only lifeline to the outside world is a dangerous dash by helicopter to and from Armenia, whose cargo includes everything from petrol to the wounded on stretchers.

This was the inauspicious background to the launch last week of "independent" Nagorno-Karabakh's new parliament. Delegates sat hunched in coats and hats, often conducting their shamolic proceedings in near-darkness. Guards wandered the corridors with Kalashnikovs. Outside, the intermittent sound of gunfire came from Azeri positions on the hills surrounding the city.

An election took place on December 28th after a referendum earlier in the month which showed overwhelming support for independence (ideally, the Karabakh Armenians would like to reunite with Armenia proper, but reckon the current fashion for fission in the ex-Soviet Union makes independence a safer bet).

The Azerts, who had been reserved 11 of the 81 seats, predictably refused to take part in the election, and stepped up their attacks to prevent the Armenians from voting. As its chairman, the new parliament chose Arthur Mkrtchyan, a soft-spoken man in his mid-30s who ran a museum in happier times. He will have the unenviable job of trying to gain international recognition for his would-be independent state.

Nagorno-Karabakh's 180,000 Armenians are expecting increased attacks from the Azeri forces massed on its bor-

ders and around Stepanakert. Though heavily outnumbered in men and machines, the Armenian defenders claim to be better fighters capable of putting up a stout resistance. "We are defending our land, our villages, our homes, our ancestors," says one. But the enclave's military leaders have no illusions about the odds against them.

Boris Yeltsin's decision last month to remove all but a handful of the ex-Soviet troops from the enclave left the Armenians vulnerable. The 1,200 troops of the Soviet Fourth Army still in Stepanakert—now subject to Russian control—in private admit their sympathy for the Armenians. But come an assault they are likely to concentrate on saving their skins. There is growing pressure on Mr Yeltsin and the other leaders of the new Commonwealth of Independent States to step up their military presence to keep the two sides apart. Otherwise the fighting may widen into a war between Azerbaijan and Armenia, possibly drawing in other powers, such as Turkey and Iran.

The Armenians hope that western diplomatic pressure will restrain the Azerts. In a speech in December at Princeton University, the American secretary of state, James Baker, criticised Azerbaijan for its "aggressive policy", meaning its behaviour in Nagorno-Karabakh. America has recognised Armenia as an independent state, but not Azerbaijan (because of its record on human rights). This at least reassures the Karabakh Armenians that the world is not abandoning them. They feel they need all the support they can get to prevent "Azeri genocide".

ՊԱՇՏԱՄՈՒՆԵՐԸ ՄԵՄ ՄԵՌՆԵԼՆԵՐԻ

«Յիշէ գանձը, որ գեղեզանիք մէջ
ճգնելով տորմ իրենց գլխուն ճերքերը
որին: Բացաց բարձա է տորք»:

Նահատակները...

Այդ մեծ մեռելները ամենէն թիւ
իրենց եւ իրենց կուսակցութեանց
կը պատկանին, ամբողջովին՝ իրենց
ցեղին եւ պատմութեան:

Իրենց ընտրած ճանապարհի գեր-
մամբ նրանք կ'աշխատեն ու կը
գոհանան այս կամ այն կուսակ-
ցութեան դրօշի տակ, նահատակ-
ւերով՝ նրանք կ'ազգայնանան, կը
բարձրանան սրբազան սեփականութիւնը
որը ազգի: Չկան կուսակցական
նահատակներ ու հերոսներ, կայ եւ
կը մնայ ազգային մարտիրոսապու-
թիւնը եւ հերոսականը:

Սակայն այդպէ՛ս է հասկացել
մեր ժողովուրդը՝ ո՛չ զժգախաղաբար:
Հետեւա՛նքը: Մեր նկրտն եւ որդ-
բալի վիճակը:

Պատճա՛ռը: Կոյր եւ բարբարոս
կուսակցամորթիւնը: մի գահու-
րելի ակտ, որ պետի թուլանայ, որ
ուժեղանանք ազգովին:

Այդ ուղղութեամբ պետի աշխա-
տնն զպրոցը, մամուլը եւ ինքը
ժողովուրդը:

—Իր ընտիր մեռելների պաշտա-
մունքը չունեցող ժողովուրդը՝ անբ-
րախտ ու բարբարոս, անարժան է
անկախ հայրենիքի, որը միշտ էլ
նահատակների սրբազան անխնայ կը
բարձրանայ:

—Մի ժողովուրդ բարոյապէս
այնքան ուժեղ է, որքան ջերմ է
նրա պաշտամունքը դէպի իր մեծ
մեռելները:

—Իր նահատակների, իր անմահ-
ների դէմ մեղանշող ժողովուրդը
մեծապէս մեղանշում է իր ազա-
գայի դէմ:

—Կրօններն այլ բան չեն, բայց
եթէ պաշտամունք մեծ մեռելների:
Անկրօն է՝ դէպի իր նահատակ-
ներն անտարբեր ժողովուրդը, անել
է եւ անողի, զատապարտած բա-
րոյական փառութեան:

—Մի ժողովրդի հզօրացում գինա-
կիցները պատերազմի ժամանակ
նախ եւ արա՛ք իր մեծ մեռելների
են:

—Պեղճ է այն ժողովուրդն, որն
իր պաշարի եւ խոյանքների ժա-
մանակ չի գտնւմ, թէ կրնն անե-
րեւութեամբ գոյակիւրում են իր
մեծ մեռելները:

Չափում են քանակները, ժողո-
վուրդները, յաղթում մեռելները:

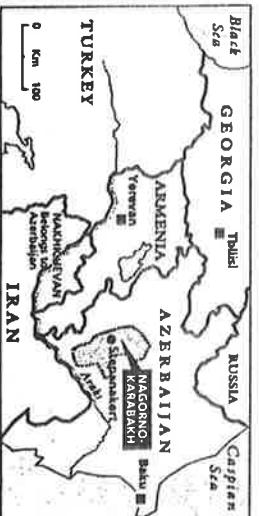
—Իր անմահներից չբարտոր, անել
է սրանց պաշտամունքը չունեցող
ժողովուրդի բովանդակ ուժը իր
թուի, իր քանակի մէջ է միայն:

Եթէ իր քանակի մասն ու մտաբան-
անկատարանակ մասն ու մտաբան-
անձա՛ փայն ու բաժինը աշխարհից:

Գ. ՆՈՐԻՆՈՒ

Kichan, under siege for weeks, commands the main north-south road in Karabagh, and the Armenians say it would be a disaster if they lost the town. At any given time, about 50 Armenians crouching in trenches slick with cocoa-brown mud, must hold off a much larger Azerbaijani detachment, perhaps 500 fighters or more. . . . Two women, both said to be crack shots, have come from other parts of Karabagh to help defend Kichan. Petite, dark-eyed Vartui Gevorkyan, 27. . . said she was only doing her part to "defend the fatherland. They want to clear the whole Armenian population out of here and won't stop until they do," she said.

—John-Thor Dahlburg, L.A Times



Armenian Church in the 21st Century is Topic of Discussion in New Jersey

Each year the Feast of Sts. Chevon-tank is celebrated by the Prelacy of the Armenian Apostolic Church of America with a gathering of the clergy providing an opportunity for fellowship, sharing, and spiritual renewal and growth. This year the celebration took place at Sts. Vartanantz Armenian Apostolic Church in Ridgefield, New Jersey.

Clergymen arrived in New Jersey on Monday February 24 in preparation for the next day's all-day conference which included three presentations on the Nicene Creed and discussions of pastoral and administrative issues. Tuesday evening parishioners were invited to join the clergymen for dinner which was followed by the celebration of the Holy Liturgy.

Panel Discussion

On Monday evening, February 24, a panel discussion organized as part of the Chevontank celebration was attended by a large number of people from the metropolitan area. With the general title of "The Armenian Church in the 21st Century," the panel discussion provided food for thought for clergy and laymen alike and the general consensus of the evening was that more discussion of this type should be organized in the future.

The two main speakers of the evening were Dr. Vigen Guroian, Associate Professor of Theology and Ethics at Loyola College, and Dr. Khachig Tololyan, Associate Professor of English and Comparative Literature at Wesleyan University. Dr. Marzbed Margosian, Associate Professor of Biochemistry at Montefiore Medical Center, served as Moderator.

Introductory Remarks

Rev. Antranig Baljian, Chairman of the Prelacy's Armenian Religious Education Committee and pastor of St. Gregory's Armenian Church in Indian Orchard, Massachusetts introduced the evening by welcoming everyone on behalf of the Prelate, Archbishop Mesrob Ashjian.

Rev. Baljian spoke of St. Chevont as a "forceful, brave and charismatic clergyman who played an important role in the Vartanantz wars. It is quite fitting that our Prelate chose to have this panel discussion at this time. St. Chevont and those martyred with him lived for more than themselves; they had a vision for the future by which they lived even to death."

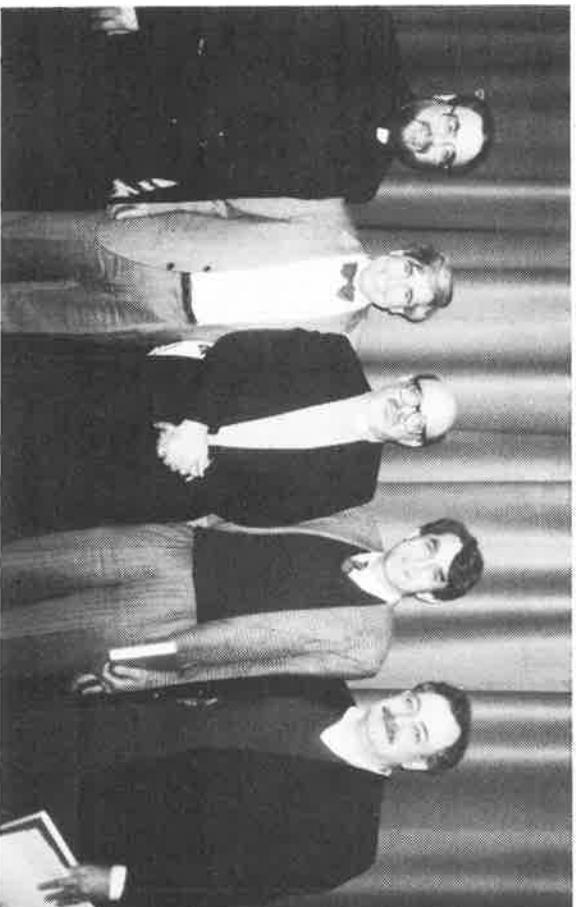
Rev. Baljian spoke of the year 2001 which is just nine years away which will mark the 1700 anniversary of the establishment of Christianity in Armenia as a state religion. He described the challenges ahead such as the missionary work needed in Armenia, the role of Women in the Church, the need for larger and more churches to accommodate the shifting and growing population, the need for qualified and prepared clergymen, and Church Unity.

Rev. Baljian concluded with, "We, our Church, with the help of Christ, will prevail."

The moderator, Dr. Marzbed Margosian then proceeded to introduce the background of the two speakers, both of whom are specialists in their field. In addition both have written extensively about the Armenian community. Mr. Margosian reiterated the challenges that are facing the Armenian Church in Armenia and the Diaspora.

Vigen Guroian

Vigen Guroian has written extensively about the Armenian Church in both Armenian and non-Armenian publications. He noted that a part of his presentation this evening is from a paper he is preparing for the 6th annual Bonhoeffer Conference, named for Dietrich Bonhoeffer a Lutheran theologian who was active in anti-Nazi work starting in 1933. He organized a German Confessing Church and was a vital leader in the ecumenical movement. He was arrested and executed in



Archbishop Mesrob Ashjian (center) with the participants in the panel discussion, from left to right, Rev. Antranig Baljian, Dr. Vigen Guroian, Dr. Marzbed Margosian and Dr. Khachig Tololyan.

1943 by Hitler. He was 39 years old.

Dr. Guroian read excerpts of the writings of Bonhoeffer during the Nazi era when he cautioned about the German Lutheran Church becoming a national church.

Bonhoeffer said, "There is a moment when the Church dare not be a national Church and this is the moment, this moment has come when the national Church can no longer evangelize, but on the contrary is moving toward complete petrification and emptiness..."

Dr. Guroian then went on to explain how many years after this was written the German Church cooperated with the Nazi party and compromised itself.

Using an article written by Archbishop Tiran Nersoyan in 1928 (then a Deacon), Dr. Guroian traced the growth of nationalism in the Armenian Church.

Archbishop Nersoyan, whom Dr. Guroian described as the "most brilliant and most influential Armenian clergyman of the 2nd half of the 20th century," viewed nationalism as not something wholly negative nor wholly positive, but rather, "every time she has tried to champion the cause of nationalism, the cause itself has suffered. The virtue of our church's Armenian saints is in their zeal as Christians and not in their nationalism."

Dr. Guroian then noted that an essay written in 1965 by Catholics Karekin II and included in a newly published volume of his works, notes that he clearly suggested at that time that should an independent state be realized the burden of carrying that nationalism would be relieved from the shoulders of the Church. "I hope that is so," Dr. Guroian said, "I hope that the Catholics believe what his youthful writings expressed, because this is the moment when Christ is calling this Church to a decision, to seize the moment and preach the gospel to the people. This is the moment when the Lord is challenging this Church to break free of the self-imposed prison of its own self-destructive myth of religious nationalism. This is the moment when the Holy Spirit is blowing through this Church and sweeping it clean opening our eyes which have been shut to the liberating powers of the Son of God... Let us free this Church for the sake of the independent nation," Dr. Guroian concluded.

Khachig Tololyan

Khachig Tololyan spoke about the current status of the Armenian Church and noted that "those among us, clergymen and laymen, who are neither naive nor hypocritical know that a significant majority of the four million who live in Armenia and the former Soviet Diaspora have no religion. They will go and sacrifice the *madagh*, they will have their wedding in Etchmiadzin, but in no significant sense of the word do they have religion."

Dr. Tololyan related a story told by a friend "brought up very devout who went to Armenia soon after the earthquake and worked for months in the earthquake region, high up in the mountains. One day a priest came from Etchmiadzin. No priest had come to this village since 1935. The priest from Etchmiadzin gathered the children and started asking questions about church and religion. The children knew none of the answers. Finally, the priest said, let's recite the *Hayr Mer*. The children looked at him like he was from outer space. Finally, the priest said, let's make the sign of the cross. The children did not know. My friend told me this story practically in tears saying, 'Khachig, 700 years of Ottoman Turks did not make the Armenian forget the sign of the cross or the *Hayr Mer*.'"

Dr. Tololyan emphasized that he relates this story not to condemn but rather to show the enormity of the task facing us in Armenia. "We should not direct accusations at individuals," he said, "but rather collectively at the church. The question comes up quite often as to how come the Polish people or others had an underground church, but none every developed in Armenia."

Dr. Tololyan time and again emphasized the necessity for dialogue saying that there simply is not enough opportunity for proper communication. He said while there is much to be done in Armenia, there is much also to be done in the Diaspora, especially in the United States. He noted how the concept of "Unity" seems to provide an outlet for the religious feelings of many, instead of manifesting in spiritual form. He also noted that there is increased evidence that the majority of Armenians are not believers but "ethnic traditionalists who go to Church to perform one of the protocols of national identity and the minority of Armenians who do yearn for a deeper spirituality and deeper understanding of the rituals of the Church are not being properly nurtured."

Speaking about the question of unity, Dr. Tololyan said, "for most Armenian Americans the most pressing issue seems to be unity. There is no doubt that the community has paid a price for the division from the 1930s. I myself, when it comes to unity, am irritated partly by the parroting of the word without thinking about it and I am also irritated by the way in which our Church avoids the subject."

He continued: "By and large people just say 'unity, unity, unity' but they don't talk about certain things, important issues, and neither does the Church. When you ask people why the Church should unite, it always comes down to money and this is the most irritating because it covers up more important issues. I want to know just what kind of united church we are going to have and when I know I

will be for or against it."

Expanding on the need for better communication Dr. Tololyan said, "The whole etiquette of the Church leaves no serious place from which to speak about the Church. Where, in what venue, can the non-clergyman speak about the Church? It is virtually non-existent." Dr. Tololyan said that the Armenian Church has extraordinary secrecy and it need not be that way.

Archbishop Ashjian

Following a lively question and answer period, Archbishop Mesrob Ashjian's remarks concluded the evening.

His Eminence thanked the participants and made particular emphasis about the importance of the topic. "It is not easy to listen to criticism," he said, "let's be honest, no one likes to hear criticism, but if we truly care we must listen and we must act. I am gratified that the participants accepted my invitation and had the courage to speak openly about their convictions. We must be self-critical if we intend to meet the challenges ahead," he said.

The Archbishop recalled recently reading a statement made by Churchill, "War is too important to be left to generals." "Perhaps," His Eminence said, "the Church is too important to be left to the clergy."

Speaking about the inroads made by other denominations and cults in Armenia the Archbishop noted, "We cannot just condemn them for seizing the opportunity. We have to do a better job of preaching the Gospel." ■

—Iris Papazian

EASTER MESSAGE

(Continued from page 2)

tricolors rose at the United Nations in New York, taking its rightful place along with the other 175 national flags?

Faith brought us to this day. Our people endured unbelievable hardship, torture, and even death. Today the struggle continues in free Armenia, and in freedom-seeking Artsakh.

Armenia's new heroes—those who fell in the fields of Artsakh—are the true offsprings of the heroes of Vartanantz and can join them in saying, "Let us die with bravery and inherit within us the living spirit of Christ." (Yeghishe)

Come, beloved faithful of the Armenian church, let us praise our Saviour's resurrection and bless each other with the spirit of our fathers and rejoice, Christ is risen from the Dead! Blessed is the Resurrection of Christ. ■

MOTHER'S DAY

(Continued from page 2)

Armenian hero, Dro Kanayan, in Bucharest in 1934.

After World War II, the Kanayans left Romania, settled first in Lebanon and then in 1951 emigrated to the United States. She now lives in Watertown, Massachusetts, still reads, although her eyesight is beginning to fail. Her long service to the Armenian Relief Society bears testimony to her love of her people and dedication to education. She has a son and a daughter and is blessed with six grandchildren and one great granddaughter.

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