



From the Editor...

Littera Scripta Manet

The written word endures. The importance of the written word is a lesson that we Armenians have not yet learned sufficiently. We are hesitant to verbalize our thoughts but...

An article by Vigen Guroian appears on page four of this issue of OUTREACH. Professor Guroian's previous article in the March issue brought forth many verbal comments from our readers but not a single written communication. I would have been delighted to fill this page with your comments.

Professor Guroian's current article, "Heal Thy People: Reflections on the Church's Mission after the Armenianocide," is another thought-provoking challenge for clergy and laity alike. Professor Guroian is one of a handful of individuals writing serious articles about the Armenian Church. A new publication on the westcoast, WINDOW, which we hope will survive and thrive, shows much promise in writing candidly about the Armenian Church and faith and salvation.

Some would say that an official publication like OUTREACH should not carry articles which are critical of the Church. I would disagree. I much prefer to see my own shortcomings and correct them rather than wait for someone else to point them out.

Professor Guroian is an associate professor of theology and ethics at Loyola College in Baltimore, Maryland, and recently was named an adjunct fellow at the Heritage Foundation's Henry Salvatori Center for Academic Leadership.

Many years ago I had a friend who used to say, "I never worry about my customers who complain because I know they are interested in me and want my services to improve. It's the ones that don't complain and just walk away that I worry about."

The time and effort that Professor Guroian takes to write articles, attend seminars, give lectures, attest to his deep love and faith in the Armenian Church and its future.

Most of the verbal comments I received following the first article, "Armenian Nationalism and the Ferment of Faith," went something like this: "Wow. Powerful article. What is the Church going to do about it?"

The "Church" is us, the people, so the answers must come from us. However, we must first fully understand the questions with all of their ramifications. (LAP)

OUTREACH

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PRELACY MEMBERSHIP

(Continued from page 1)

members," the Prelate, Archbishop Mesrob Ashjian said, "and it is also the responsibility of each member to support the church both morally and financially. I believe the Prelacy Membership campaign is going to bring about a stronger Church, not just because of the money raised, but because of the large number of people who are going to feel that they are a part of the church community with certain rights and obligations."

Membership dues have been set at \$25. for individuals and \$50. for family membership. The initial mailing for the national membership campaign which is currently in process includes a computerized membership card which will be validated upon receipt of membership dues. A brochure about the Prelacy and its functions is part of the mailing package. The funds raised will help expand the Prelacy's mission, especially in the field of education.

Patriarch of Constantinople Visits Prelacy

His Beatitude Archbishop Karekin Kazanjian, Patriarch of Constantinople, visited the offices of the Prelacy of the Armenian Apostolic Church of America on Thursday, May 30. Archbishop Mesrob Ashjian, Prelate, greeted the Patriarch who was accompanied by Very Rev. Papken Anoushian.

A group of friends, clergymen from the New York-New Jersey Metropolitan area, and representatives of the Prelacy's Executive Council gathered at the Vahagn and Hasmig Hovhannian Hall to meet with the Patriarch who arrived in New York on May 24. Archbishop Ashjian welcomed the Patriarch and guests to the Prelacy and presented the Patriarch with a set of medallions which the Prelacy had struck on the occasion of the 1500th Anniversary of the Treaty of Nvarsag.

A luncheon in honor of the Patriarch followed the reception and was attended by Prelacy clergymen serving in the New York-New Jersey area; Rev. Movses Janbazian, Director, Armenian Evangelical Union; executive council members and friends.

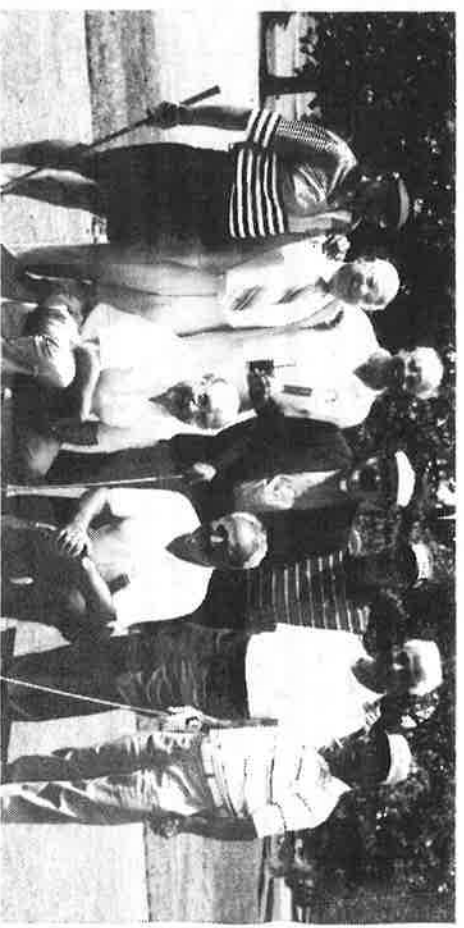
God gave us two ears but only one mouth. Some people say that's because he wanted us to spend twice as much time listening as talking. Others claim it's because he knew listening was twice as hard as talking.

Marie Keosheyan Named Mother of the Year



Photo by Kantzabed

Archbishop Mesrob Ashjian presents a plaque to Mrs. Marie Keosheyan who was honored as the Mother of the Year at the Mother's Day luncheon hosted by the Prelacy Ladies Guild at the Plaza Hotel in New York City. Mrs. Keosheyan is the mother of two daughters and four sons, including John O. Vartan, the Harrisburg-based businessman and philanthropist, and grandmother of twelve. Survivors of the Genocide, Mrs. Keosheyan and her late husband raised their six children sacrificing their own comfort to provide them with a good education. Her children noted with deep affection how she taught them to value knowledge and education, to strive for success and excellence, and to never forget their primary obligations to nation and family. In his remarks Archbishop Ashjian, a life-long friend of the family, expressed his own love and admiration for Mrs. Keosheyan, commenting on her deep commitment to her family and her love of music and the theatre.



Archbishop Ashjian with participants in Golf Classic

GOLF AND TENNIS EVENT SUPPORTS CLICIAN SEMINARY

The St. Sarkis/Armenian Community Center Golf and Tennis Committee of Greater Detroit recently donated \$13,000 to the Cilician See's Theological Seminary in Antelias, Lebanon. The donation was made possible with the proceeds from the 15th Annual Golf and Tennis Classic event which took place on July 16 at the Plum Hollow Golf and Tennis Club in Southfield. The \$13,000 check was presented to Archbishop Mesrob Ashjian who forwarded the amount to Catholics Karekin II. This presentation was made by the St. Sarkis/ACC Committee, represented by Chairman Carl Manoogian, during the Archbishop's visit to the Detroit area. This annual event has been held for the past 15 years, 12 years of which were in financial support of the ARS Armenian Day School. Since the closing of the school three years ago, the event has benefited the St. Sarkis Church, the Armenian Community Center, and the Cilician Seminary. A total of \$225,000 has been raised and donated over the past 15 years.

Զօրի Բալայեան Ազգային Առաջնորդարանին Մէջ



Zori Balayan speaking with guests during reception at Prelacy.

Ուրբաթ, Յունիս 14-ի երեկոյան, հայրենի հանրահանօթ գլուղ Զօրի Բալայեան այցելեց Ազգային Առաջնորդարան եւ ակեկէ քան ութսուն ազգայիններու ներկայութեան զեկուցում մը տուաւ Արցախի եւ Հայաստանի վերջին անցուղադրման մասին եւ ար. այդ Ուսանիկներէ մէջ Ամերիկայի քաղաքական եւ մարդկային իրաւանց կազմակերպութեանց հետ իր ունենալիք հանդիպումներու մասին:

Զօրի Բալայեան կարեւորութեամբ ընդգծեց ներկայ դժուարին պայտաններու մէջ հայ ժողովուրդի միասնականութեան անհրաժեշտութիւնը: «Փառաբարակական կամ քաղաքական ներքին վէճերով զբաղելու ժամանակը չէ այժմ, երբ ազգովին դէմ հանդիման կը գտնուինք վտանգաւոր կացութեան մը հետ: Անբարձեւա է միասնական ուժերով դիմադրակել մեր դիմաց գտնուող վտանգը եւ ձգտել մեր ազգային նպատակներու իրականացման» ըսաւ Պրն. Բալայեան:

Երեկոյթի ընթացքին մի քանի խօսքով հանդէս եկաւ նաեւ Անատոսա Սիկոյեանի հարցը Տիկ. Նամին Սիկոյեան:

Տեղի ունեցաւ նաեւ պատշաճ հիւրասիրութիւն մը Ազգային Առաջնորդարանի Տիկեանց Յանձնախումբի կազմակերպութեամբ:

## The Muse on the Mountain

by Linda Kohanov

**HALF** a century ago, Alan Hovhanness embarked on a lifelong quest for beauty, simplicity and spirituality in music. As one of the first Western composers to derive significant inspiration from the Orient, his modal, highly melodic style confounded contemporaries obsessed with atonality. However, Hovhanness never let the criticism or success he encountered dilute his artistic vision.

With over 400 symphonies, chamber works and piano pieces to his credit, he's one of the most prolific composers in the history of American music. Yet Hovhanness is far from a household name. Never one for self-promotion, the Massachusetts-born artist long ago rejected the political games and social climbing antics that often make a difference in the art world. To this day, he prefers to compose in the seclusion of his Seattle home with his wife and manager, Hinako Fujihara.

"Music is a religious thing to me," Hovhanness says. "It has much to do with striking the deeper parts of the human being, the deeper feelings of the soul and mind, as well as uniting man with nature itself."

Hovhanness turns 80 this month, and while he has experienced some setbacks in his health over the past year, there's too much music churning in his brain to let thoughts of retirement creep in. The composer recently finished his 65th symphony, to be premiered at a Carnegie Hall concert in his honor this fall. [See boxed note for details—Editor.] Hearts of Space Records just released *Visionary Landscapes*, a collection of his piano works performed by Armenian virtuoso Şahan Arzruni, and the Oakland Symphony Chorus celebrated Hovhanness' birthday a few weeks early with a performance of his epic *Majnun Symphony*.

"Still, his music should be heard more often," asserts Keith Jarrett, who recorded the composer's *Lousadzak* piano concerto for the Musicmasters label in 1989. "It's embarrassing sometimes; the orchestra musicians themselves don't seem to understand what the music's about. With Alan, some elements that seem to be more traditionally classical are there, but you can't treat them in a traditional way."

Jarrett, who is best known for his extended solo piano improvisations and jazz records on the ECM label, feels a strong affinity with Hovhanness' music. "It's probably the high respect and regard that we both have for the shape of melody as being an all important musical element," he continues. "The kind of weight that certain Eastern cultures put on melody is more or less what Alan puts on melody. It doesn't necessarily look impressive on paper in an intellectual way, and that's what I think creates problems sometimes. Orchestra musicians aren't used to really listening to music because they've got their parts. But Alan's music needs to be listened to to understand it."

Indeed, there's been a stigma against Hovhanness' style in some classical music circles since the early years of his career. In the '30s, when many composers were experimenting with atonality and other highly cerebral forms of music, the Boston-based artist introduced his lyrical, nature-inspired style.

"At that time, the idea was if you

could write something that everyone would hiss at, that made it a great work," he notes with some amusement. "I taught atonality when I was teaching composition [at Boston Conservatory of Music] because I believe students should have a knowledge of everything that's going on in music. But I was always interested in astronomy too, and a firm center is the basis of things in nature. Galaxies have cores; atoms have cores; everything in the universe has a core. I think music, especially certain seven-tone scales, is based very much on cosmic laws that affect all life and creation. It somehow unites nature and human beings and the spiritual side of the human being. This is what music is meant to be, and whether we know it or not, we unconsciously use it [in this way]."

"I thought it was about time we did something more than just be

music of classical, jazz, even rock artists. But in the '40s, there was little precedence for the East-West fusions Hovhanness was exploring. He later became adept at combining the European art of counterpoint exemplified by Bach with the intricacies of Asian styles like gagaku.

"To this day he knows a great deal more than a lot of people realize," says composer Lou Harrison, who also began exploring East-West fusions in the '40s and '50s. "He's publicly often thought of as someone who just turns out a lot of music—albeit beautifully. But the fact that he has a very wide range of knowledge about Asian music is often completely ignored. In the preface to a work of mine, I wrote out the [oriental] intervals or scales that are used. Alan is the only person who has looked at that and caught a mistake in those ratios." In the late



Alan Hovhanness

ALAN HOVHANNESS 80th BIRTHDAY GALA CELEBRATION

CARNEGIE HALL  
OCTOBER 6

clever. Music which is just complicated and trying to be amazing intellectually often times fails. Of course, nobody is as complicated as Johann Sebastian Bach, but he always had a wonderful spirituality in his music."

So it's no surprise that Hovhanness began searching for other, more affordable sources of inspiration. "I was always interested in Oriental music," he says. "I was looking for a direction which would not exclude melody and would not be a snobbish kind of music, where something new could be done. I thought Indian music was perhaps the answer. Then I found out there were many wonderful things in the Orient that we didn't know about up to that time."

By the 70's, oriental influences were frequently showing up in the

over, Bernstein went to the piano and played a harmonic minor scale my symphony was based on and said, 'I can't stand this cheap ghetto music.' So I thought, I'll go back to the Boston ghetto because that's where all my friends are, the Greeks and the Armenians and the Oriental people. And I quit Tanglewood. I just didn't like this kind of musical snob-bishness."

In disgust, the composer destroyed hundreds of early works. Hovhanness, however, now sees the whole Tanglewood episode as a fortuitous development in his career. If it hadn't been for his sudden return to Boston, he might never have met Herman DiGiovanno, the Greek mystic painter who encouraged Hovhanness to immerse himself in the music of his Armenian forefathers. The resulting piano concerto, *Lousadzak*, means "Coming of Light." It was a success here and abroad, leading to numerous influential works inspired by Armenian liturgical music. Then in the mid '50s, Stokowski commissioned what would become Hovhanness' most famous work, the Symphony No. 2, *Mysterious Mountain*.

Throughout his career, the composer continued to draw intense inspiration from nature, resulting in orchestral visions like *Mountains and Rivers Without End*, *The Mt. St. Helens Symphony*, and *And God Created Great Whales*, the first work to incorporate the recorded songs of humpback whales into a symphonic tapestry. Looking at his vast repertoire, you can't help but notice the composer's frequent reference to mountains. When Hovhanness returned to the U.S. after years of extensive world travel, he moved to Seattle in order to enjoy a panoramic view of the Cascades and the Olympic mountains. Snowcapped Mt. Rainier is a daily inspiration to this multi-faceted artist. "The Indians called it Mt. Tahoma, which translates as 'The mountain that was God,'" he says with obvious relish. "I love mountains. They're symbolic of the meeting of earth and heaven, man and God. They're also symbolic of the mountains you search for within yourself."

And increasing numbers of people are embracing his talent for expressing those things natural and numinous. In recent years, the composer has acquired a secondary audience of new age aficionados hungry for more musical substance. In addition to the new Hearts of Space presentation, Hovhanness himself made a recording of another set of piano works for Fortuna Records, an influential new age label. Released in 1988, *Shalimar* was the first album of the composer playing his own music in several decades.

"When I first heard Alan's music, I was fascinated," said Michael Harrison, a Fortuna recording artist who produced *Shalimar*. "For me, the ideal is to combine the art of craftsmanship with a spiritual art in music that touches people deeply. Alan Hovhanness is one composer who has achieved this." ■

Linda Kohanov is contributing editor and critic for several national music magazines. This article appeared in the March issue of Pulse!

**Book Review****A Crime of Vengeance:  
An Armenian Struggle  
For Justice**

Edward Alexander

New York, The Free Press (Div. of  
Macmillan, Inc.), 1991*Reviewed by Pierre Papazian*

The story of Soghomon Tehlirian is well known to the Armenians, but practically unknown to the rest of the world. Seven decades ago in the German capital of Berlin, Tehlirian assassinated Talaat Pasha, the Young Turk leader who was primarily responsible for the Great Massacre of the Armenians in World War I. Today only the Armenians and perhaps the Turks remember the deed, and surely, not all of them. Even those who know about Soghomon Tehlirian are unfamiliar with the details of the story.

Edward Alexander has brought the story back to life with this book. A retired official of the United States Information Agency and the Voice of America, Mr. Alexander, who is of Armenian descent, has written in detail the story of Soghomon Tehlirian, the young Armenian who committed the "crime of vengeance." It is a story at once both fascinating and awesome. The author presents a short history of the Armenians, a more detailed account of the genocide carried out by the Turks during World War I, and, of course, the trial of Soghomon Tehlirian in Berlin.

Tehlirian was a victim of the massacres, but was fortunate enough to have survived. He saw his mother and brother killed, his sister raped. He himself was attacked and left for dead by the Turks. As a witness to the massacres and having barely escaped death, his psyche was indelibly scarred by the hideous enormity of what he saw and experienced.

Driven by the memory of the events he carried with him, Tehlirian was recruited by and became a part of Nemesis, a clandestine organization, created by the Central Committee of the Armenian Revolutionary Federation (Dashnagtsutium) in the United States, with an "international web of agents to hunt down and assassinate the leading Turkish war criminals." Tehlirian was only one of several agents assigned to avenge the 1.5 million Armenians who died at the hands of the Turks during the massacres of 1915.

The primary target of Nemesis was the Young Turk (Ittihadist) triumvirate: Talaat, Enver, and Jemal. A longer list of secondary leaders was also targeted, among them Nazim, Shakir, and Bedri. Talaat, of course, was the enemy *par excellence*, the personification of the Turkish plan to eliminate the Armenians. Although condemned in absentia by a Turkish military tribunal after World War I, the Young Turk leaders all managed to escape to various parts of Europe, several of them living incognito in Germany, the Ottoman Empire's erstwhile ally.

Since Germany had given tacit asylum to these Turks, who were supposed to be turned over to the Allies, and the Allies themselves were no doubt more interested in pursuing their own national interests after the war than in pursuing a handful of Turkish fugitives from justice, the A.R.F. decided to exact retribution from those who were responsible for the decimation of their nation. Half a dozen prominent Young Turks or Ittihadists (so-called from the Turkish name of their par-

## Heal Thy People: Reflections on the Church's Mission after the Armenocide

Vigen Guroian

**Editor's Note:** Vigen Guroian, associate professor of theology and ethics at Loyola College in Baltimore, Maryland, has written and lectured extensively about the Armenian Church. The March issue of OUTREACH published one of his articles "Armenian Nationalism and the Ferment of Faith," which originally appeared in *The Christian Century*. Both this current article and the previous one explore serious questions facing the Armenian Church which must be heard and acted upon. The earlier article elicited many verbal comments directed to me, but, alas, not one written communication. [See editorial].

**I hesitate to come to Gethsemane,  
Where with sleep my eyes will become heavy,  
Perhaps so that they may sleep unto death  
And take me away into the embrace of the great  
Nothingness.**

**Please, Please, do not call me further,  
Where the unrighteous beat you.  
Where to the fire, like charcoal,  
I will not remain smoldering and turn to ash.**

**Ah! is it possible that I can follow you  
With the cross on your shoulder as you ascend to Golgotha.  
But what strong charm, what a violent force is it  
Which takes me there also with you.**

Patriarch Yeghishhe Tourian. *Follow Me*

**SOMETHING** devastating happened to Armenian Christianity as a result of the Armenocide. For some Armenians faith became impossible. For many the habit persisted but not the convictions. For yet others faith may have been deepened, but was forever transformed by the evident incapacity or unwillingness of God to intervene and stop the slaughter. In recent years, Donald E. Miller and Lorna Touryan Miller have studied through the use of oral history techniques some of the traumatic as well as transforming religious effects of the genocide. The Millers have documented patterns of denial, rationalization, resignation, reconciliation, rage and revenge in the lives of survivors and their children. For example, anger at God, sometimes leading to a complete denial of God, is a well-known phenomenon among the survivors of the Armenocide and their children. "How could God have allowed this to happen, especially to a people who were the first to adopt Christianity as a state religion?" And there is the always present voice which raises the disturbing rumination, "Armenians wonder if God is on their side. I think they feel life happens to them, and they are powerless in life to do anything about their lot." Alluding to the story of how God gave Armenians leftover rocks for their land, the Armenian women whom I have just quoted mused in an interview with the *Hartford Current*, part of a feature article prompted by the earthquake disaster of December 1988: "Armenians choose their destiny. The destiny they choose is rocks, because they don't know there's land out there." Even in this secular time, God and self remain the poles of Armenian identity. On the surface, this woman's comments appear quite contradictory. On the one hand, Armenians have been powerless, subject to the whim of an inscrutable God. On the other hand, Armenians chose their own destiny and God obliged. Who is in control, God or humanity? An impossible mix of hatred of God and of self-hatred colors post-genocide Armenian consciousness.

The Millers note that many Armenians continue as best they can to hold on to more traditional conceptions of God and his relationship to the Armenian people. One individual the Millers interviewed said: "God used the Turks as a club for us. We had the light but did not give it to the Turks. As a Christian nation we lived as atheists." Frequently the comment was made, "It's not understandable on human terms. God's ways are not our ways. It's all a very great mystery now, but in heaven we will find the answers to our many whys." The Millers conclude: "Hence, religious justification would seem to emerge from a worldview that says God is in control of the universe and therefore there must be some meaning to the Armenian genocide."

At the source of all this reaction and response to the genocide is an unrelieved affliction—a woundedness and experience of being powerless to do anything about the pain of unjust suffering. The social and psychological pathology in Armenian life traceable to this unanswered suffering among survivors of the genocide and succeeding generations is well known to those who have studied post-genocide Armenian life. One of the most disturbing and demonstrative symptoms of this pathology within the national life was the outbreak of Armenian terrorism in the 1970's-80's. On a community wide scale, however, there have been other more persistent and commonplace symptoms. There is, for example, the compulsive retreat into a collective memory often in tandem with fantastic projections of restored national glory; or the well known phenomenon among diaspora Armenians of keeping count of Armenians who have "made it" among non-Armenians (i.e. among those who really have power over their lives). Just beneath the Armenian boastfulness about being the first Christian nation lie deep psychological wounds and insecurities.

Much of this pain and insecurity was brought on by the sheer immen-

sity of the genocide—in the numbers and percentages of the total population lost. Nearly all Armenian communities in the diaspora carry the memory of the genocide through the survivors and their progeny. One must add to this the history of Turkish denial and the betrayal of nations from whom Armenians expected sympathy and acknowledgment of the crimes committed against them.

I do not wish, however, to speak at length about the causes of the Armenocide's enduring legacy of suffering. My concern is with ways to healing in Armenian life. One has to regret how utterly the Armenian Church has failed to be a source of real comfort and hope to the suffering and the afflicted. Indeed, the Church has contributed toward perpetuating the suffering and the rage. This it has accomplished largely unwittingly, through its mishapen and ill-conceived efforts to explain or compensate for the nation's pain and humiliation. In this essay I hope to show a theological way by which the Church can become a truly redemptive and healing presence among its people.

### **Suffering and the Dead Ends of Denial and Rationalization**

Intense suffering is sometimes a hindrance to faith. When suffering has been brought about by a great injustice and others are unwilling to recognize it, this makes it difficult to deal with the pain. These things are, perhaps, at the source of the massive denial and repression of suffering in Armenian theology and Armenian life generally. If we look carefully at the Millers's examples of response to the genocide experience and the testimony of the woman interviewed in the *Hartford Current* article, we happen upon some of the well traveled routes by which Armenians have reached the dead ends of denied and repressed suffering. One dead end is to blame God. The gulf, anger and self-hatred for belonging to a murdered people is transferred to a God. But God then becomes an ever present reminder of an unanswered humiliation and psychological pain.

*(Continued on page 7)*

Another dead end is to blame the Armenian people for having allowed themselves to become victims. God is excused. But at the cost of self-hatred. Self-forgiveness becomes impossible. Of course, the Turk can be blamed. But when this blame is not accepted, Armenian anger and pain have no place to go but “underground,” into the depths of the psyche, or they are redirected against fellow Armenians who manifest the same state of mind. This is a deep psychological source of the chronic internecine conflict in Armenian social and political life. Self-hatred, a nagging sense of inferiority and consuming feelings of victimization have become the almost inevitable accompaniments of post-genocide Armenian identity.

Massive rationalizations which derive substance from a romanticized memory of past national glory and fantastic projections of future national success figure prominently in the collective and personal representation of suffering among Armenians. The “Resurrection” is the most used and abused of the religious symbols which the Church has invoked in its own misconceived ministry to the nation. God promises resurrection of the Armenian nation. God promises Armenian empowerment as a compensation for injustices against the Armenian people. God promises that the Armenian people will receive justice. God has been victorious in the resurrection and promises the same to the Armenian people.

This rhetoric has rent the resurrection from the whole cloth of the gospel account of Christ’s passion, death and resurrection. Why has the Armenian Church so misrepresented the gospel account of suffering and redemption? The main reason, I believe, is that the Church has wanted to play the role of the leader of both the spiritual people of God and the secular nation. It has insisted, in the face of modern reality and the gospel story of a Savior crucified by the world, that the Church and the nation are the same thing. It has perpetuated the myth that Armenia still is a Christian nation. In order to be something for everyone the Church has suppressed the gospel of a crucified God and discipleship in the way of the cross. Stung, especially, by secular nationalists who accuse the Church of having practiced a form of mystical masochism which invited people to remain weak and be slaughtered, church leaders have not mustered the courage to speak in terms of the redemptive possibilities of suffering as a near experience of God’s form of existence in the world, as a way to a knowledge of God and his love.

### **Suffering and Christian Discipleship: The Way to Healing and Hope**

The Bible does show a way out of suffering into hope. Yet that hope is in Jesus Christ who suffered and died on the cross for the sins of all. The same Jesus promised eternal life to those who would *believe* in him and *follow* him even to a cross. I prefaced this essay with several stanzas from the poem *Follow Me* by Armenian Patriarch Yeghise Tourian, who lived through the genocide. Tourian’s poem exhibits an important, central strand of the Christian tradition which has been suppressed in Armenian religious life but needs to be reclaimed. *Follow Me* places suffering in the context of Christian discipleship. Christ did not seek the crucifixion. Suffering is not something God wants us to seek either. Suffering is not a necessity of the Christian life. But if one follows

Christ faithfully in an unrighteous world, suffering is inevitable. “If the world hates you, be aware that it hated me before it hated you. If you belonged to the world, the world would love you as its own, because you do not belong to the world—therefore the world hates you” (John 15:18-18 RSV). The death and resurrection of Christ, the victory they represent can be understood correctly only in this light. This is the great paradox of Christian faith that the One whom we are called to follow is the very same one who was crucified. Yet through such “weakness” he defeated evil and death itself.

Christians remember the cross and the resurrection in worship and prayer because they wish to thank God for the victory over suffering and death he has made possible for them through the sacrifice of his Son. But God also expects that we express our gratitude through a costly witness to the truth of salvation by serving others who suffer and want. The hope which comes from a life of Christian discipleship is grounded in a realistic understanding of suffering. The New Testament offers no sure answer for suffering. Rather it confirms what human experience already knows—that such suffering is an enduring part of human existence. The gospel narratives present the hope that all of our suffering is in some profound, depthful sense, exhausted and ended in Jesus Christ. The Anglican theologian Austin Far-

bosom of the living God, whether they were martyrs or victims. The righteous dead are already enjoying the fruits of the resurrection. Their reward does not depend upon whether or not the nation has its own glorious rebirth.

Persons are given the promise of immortality and resurrection in Jesus Christ, not nations. Nations come and go. And not even the Church is immortal. It too will pass on as the kingdom of God is brought fully into existence at the return of the Son of God. Covering the “wounds” of people with the huge band aid of hope in restored national existence is no substitute for real healing. It is a false message of redemption. If the nation is restored, the people will still need the Church. The story needs to be told correctly. People need the Church to help them face their personal suffering and dying. It must share their pain as Christ did. There is hope for each of us in our pain and even in our dying because, as the Armenian Liturgy says, “Christ [himself] journeyed through all the passions of our life without sin and came willingly to the world-saving cross.”

### **The Church’s Way of the Cross**

Perhaps no one in Armenian theology better expressed the necessity of the cross for salvation than the sixth century theologian and philosopher David the Invincible. In his “Encomium of the Holy Cross of God,” David quoted St. Paul

**‘People need the Church to help them face their personal suffering and dying. It must share their pain as Christ did.’**

rer once wrote: “God does not offer explanations; he gives up a son.” St. Paul wrote: “He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?” (Rom. 8:32 RSV).

This Christian hope is a very different form of hope than that heralded by the latter day triumphalism of the Armenian Church. It is a dangerous business this use of the resurrection as a symbol of power and nationhood. For what if the nation is not restored? Worse still. What if the nation is restored, but the burning pain has not been extinguished? The pain and anguish of the Jews has not been remedied even with the birth of a modern Jewish state. All the accumulated military might of Israel is not enough to bring peace to the Jewish soul. The demand for justice is right; power is an inescapable goal of politics in a fallen world. But the expectation that justice and power restored to the Armenian people alone will heal the trauma of the genocide is mistaken. This is a cheap and false theology of hope and liberation.

There must be a radical reorientation in the Armenian Church. The Church needs to return to the true story of faith and salvation in Jesus Christ. It must risk its own existence and popularity in the faith and the hope it proclaims—not as divine guarantor of restored nationhood (for there is no such divine promise given to any people however legitimate a goal that might be in a given historical circumstance) but as sacrament of life everlasting in Jesus Christ. The Church’s first business is discipleship which shows the way in suffering to God’s peace. This permits the Church to affirm that the righteous dead are already in the

And He who gave Himself on it is still on it and does not distance Himself from it.” Christ is on the cross for everlasting. There is no other Christ and Savior than the Christ-nailed-on-the-Cross. And He is with us in life and in death. “He who truly died, the same is ever living.”

Yes, on the cross Christ defeated Satan and death. But that victory came at a price. The Church as that community which is forever called to live the form of Christ must also be willing to pay that price. The Armenocide and its legacy stand as a tragic proof that the redemptive worth of the Armenian Church depends upon its living a sacrificial and cruciform existence. We must never forget that Jesus even after the resurrection bore the marks of the nails on His hands and the gash of the spear which pierced His side. On the cross the immortal Son experienced human pain and affliction and took it with Him into the life of God forever. We not only know the incarnate Son of God as co-sufferer with us but, in turn, as the people of God, we grieve in the Spirit with the Father over the desolation of our fellow human beings.

The moment has come for the Armenian Church to strip itself of its gilded vestments and expose its wounds which are Christ’s, which it bears for the sake of the afflicted. The compassion of the crucified and resurrected One can no longer be hidden beneath a courtly triumphalism. The Armenian Church must be a church whose compassion rests upon the knowledge and experience of affliction. Only in this way is the Church truly Christ’s imitator as well as His benefactor. For like Christ, the Church who helps the good Samaritan who helps the wounded person on the road. But we must also see the wounded stranger in that parable as Christ Himself and come to His aid wherever we find Him. For as Christ commands and as He promises: “Come, you that are blessed by the Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you cared for me, I was in prison and you visited me. . . Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.” (Matt. 25:34-36, 40 RSV).

I hope and pray that the Armenian Church—and that ultimately means all people within it, clergy and laity alike—will learn the real lessons from the Church’s historical journey with a people. The Church must again behave as the co-suffering body of Christ among the afflicted, friend and stranger alike, and take the confident step, in light of Christ’s victory on the cross, of being a ministry of healing and reconciliation in a violent and despairing world. The Armenian Church must transcend its chronic survivalism and become mission-minded again. We have St. Paul to look to for confidence. St. Paul wrote to the Christians of Rome who had and yet were to endure much persecution and suffering: “Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height nor depth, nor anything else in all creation shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Romans 8:38-39 KJV). ■



## Archbishop Mesrob Ashjian Marks 30th Anniversary of Ordination

Archbishop Mesrob Ashjian marked two milestones this year. On January 4, His Eminence celebrated his 50th birthday and on May 28 he observed the 30th anniversary of his ordination to the priesthood.

In marking the most recent observance, Archbishop Ashjian hosted a luncheon at the Prelacy offices attended by members of the Prelacy Ladies Guild and Prelacy staff members. Srpazan Hayr received flowers and congratulatory messages from well-wishers around the world including a message from His Holiness Karekin II, Catholicos of the Great House of Cilicia.

Son of the late Nercess and Martha Ash-

jian, Hrair Ashjian was ordained a celibate monk by Catholicos Zareh I on May 28, 1961, and was named Mesrob in honor of the 1600th anniversary of the birth of Mesrob Mashdotz. On September 1, 1963, he received the rank of vartabed by Catholicos Khoren I. He continued his theological studies in Switzerland, Paris, and the United States where he received the degree of Master of Theology from Princeton Theological Seminary in 1970. Having completed his course requirements for the doctorate, his studies were interrupted when he was elected Primate of the Diocese of the Armenians in Iran and India where he served until July 1977. He was elected Prelate of the Eastern U.S. and Canadian Prelacy in

December 1977 and has been serving the community with unabiding faith and commitment since January 1978. Last year Princeton Theological Seminary awarded the Archbishop a second Master of Theology degree in recognition of his studies toward the Ph.D. degree.

The rank of Bishop was conferred upon him on October 20, 1977, by Catholicos Karekin II, two months before he was elected Prelate of the Eastern Prelacy, and he was elevated to Archbishop in 1983 during Catholicos Karekin's Pontifical visit to the U.S. and Canada.

Written works by His Eminence include: "The Catholicosate of Cilicia and the Problem of the Direct Continuity of the See of St. Gregory the Illuminator;"

"St. Nerses of Lambron and his Synodal Discourse;" "Seven years;" "The Album of the Catholicosate of Cilicia;" "How to Participate in the Divine Liturgy;" "The Guidebook of the All Saviors' Cathedral Museum;" "Armenian Names, Old and New;" "Unpublished Papers and Works of Mesrob Talantine;" and "The Holy Week in the Armenian Tradition."

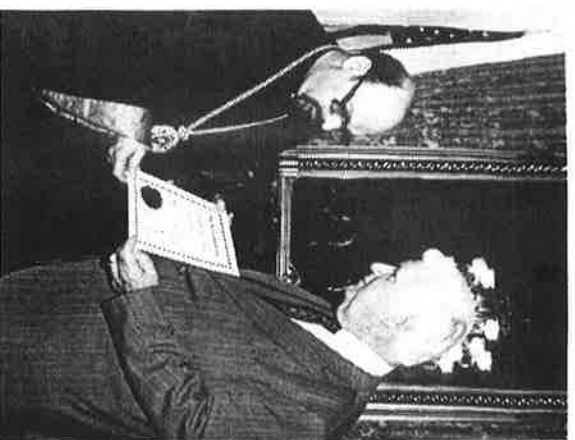
Throughout his service, Archbishop Ashjian has approached his duties with an enthusiasm and commitment that has earned him the love and respect of those around him. The Executive Council congratulates the Prelate and wishes him a long and healthy life so that he may continue his extraordinary service to the church and nation.



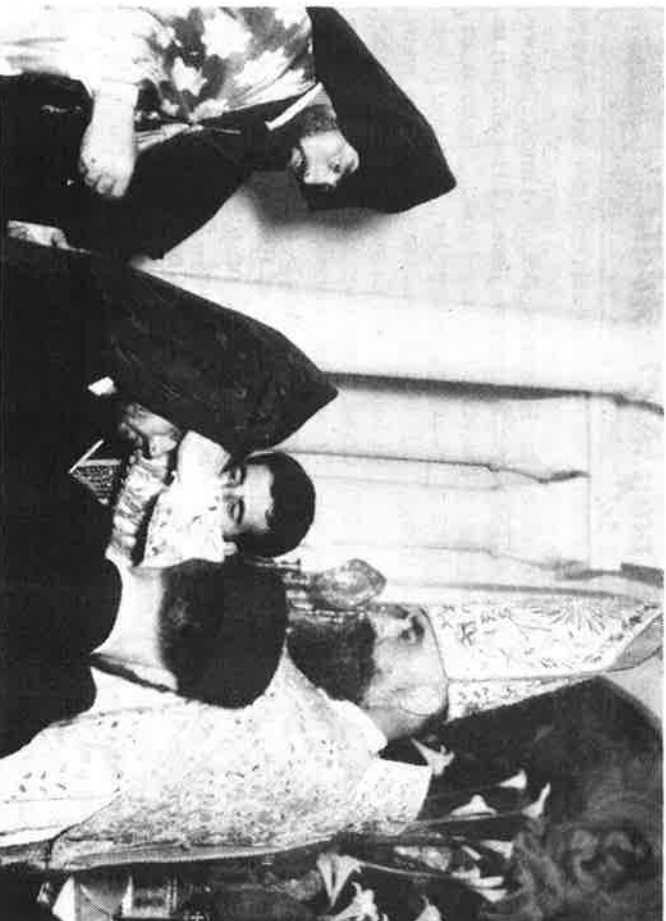
Members of the Prelacy Ladies Guild helped Archbishop Ashjian celebrate the 30th anniversary of his ordination with a luncheon at the Prelacy. Congratulatory messages were received from well-wishers around the world, including a telegram for Catholicos Karekin II.



Elevation to rank of Bishop in 1977 in Antlias by Catholicos Karekin II.



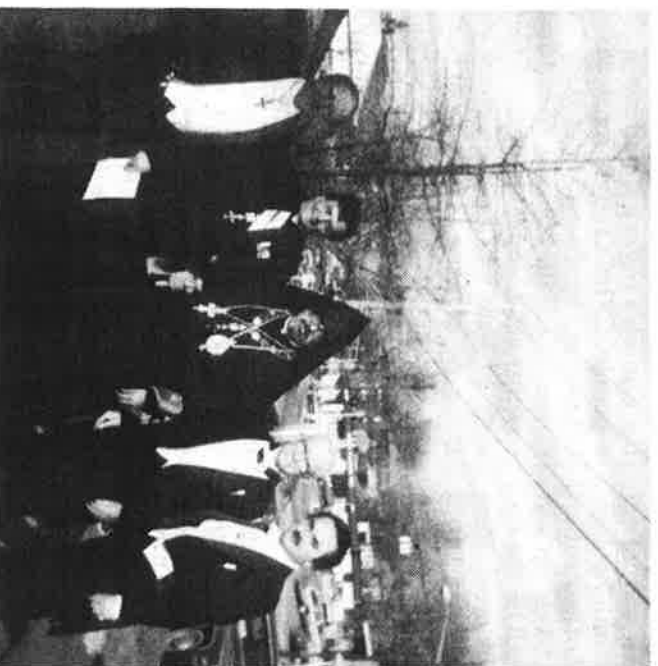
With Representative Tip O'Neal in Washington, D.C., April 1980.



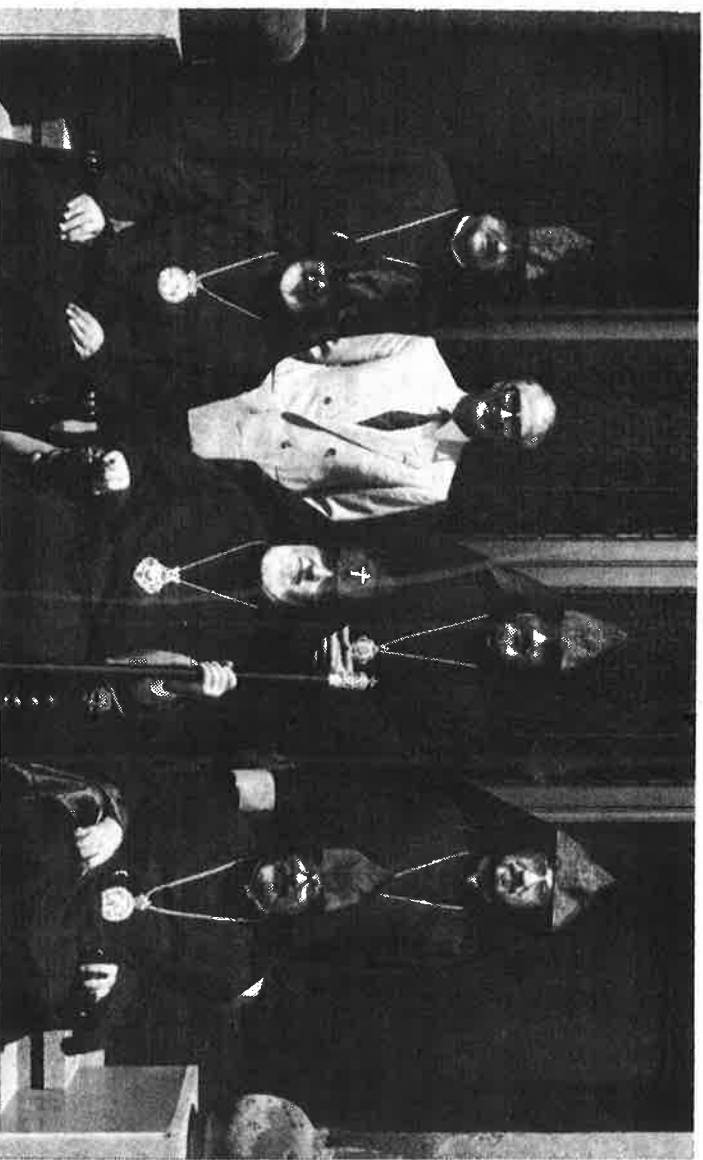
Ordained a celibate monk by Catholicos Zareh I on May 28, 1961.



With Indira Gandhi in Iran.



Decorated grand protector Order Hospitallers St. George of Carinthia, 1984.



Attending conference in Etchmiadzin, 1986.

**Book Review***(Continued from page 4)*

ty) were assassinated, in addition to other, lesser-known officials.

After shooting Talaat, Tehlirian, with no definite plan of escape, was almost immediately seized by a passerby. That was on March 15, 1921. On June 2, the trial of Soghomon Tehlirian for the murder of Talaat Pasha began at 9:15 A.M. in a Berlin court. Mr. Alexander's description of the trial, the interrogation of the accused, the testimony of the witnesses, the statements of the attorneys, and the general atmosphere in the courtroom are vividly recounted. Essential details are expertly woven into the account of the trial to give the reader a sense of actually experiencing the dramatic events unfolding in the courtroom. The trial lasted two days, fraught with emotion and suspense. At the announcement of the jury's verdict, the courtroom burst into a demonstration of cheers and applause. Tehlirian had been declared not guilty.

The verdict was based on Paragraph 51 of the German Penal Code of 1870 which refers to ability to exercise free will on the part of the accused. Any emotional or mental condition that would exclude the use of free will would render the deed not punishable. Although the author states that Tehlirian was acquitted on a technicality that would nowadays be called temporary insanity, the relevant law as presented in the book is more complex and more subtle in its detail than a simple insanity plea.

There are certain statements and facts about the Armenian massacres in the book that seem to presage aspects of the Jewish Holocaust. For example, Tehlirian is said to have wondered about Talaat "that such a criminal was living safely in the capital of a civilized country [Germany]..." Ironically enough, the question has been asked many times how a civilized country such as Germany could have devised the Holocaust. Also, the reference to medical atrocities and experiments on Armenians by Turkish doctors recall the same barbaric treatment of Jews by the Nazis. The "deportation" of the Armenians by the Turks had the same fatal consequences as the "relocation" of the Jews by the Nazis a generation later.

Mr. Alexander has certainly done his homework. He gathered his information from many and varied sources, especially the stenographic transcript of the trial itself, German newspapers and publications of the time, and Soghomon Tehlirian's own memoirs. The author's research took him into files in the National Archives, the State Department Library, and the Library of Congress. He also consulted with the curators of German archives and with individuals in Hungary, Turkey, Greece, Bulgaria, and the Soviet Union, among others. He has done an excellent job of distilling the facts and data into an absorbing book of just over 200 pages.

Although full of historical facts, *A Crime of Vengeance* reads very easily. Although I knew the verdict in advance, I read the book as if it were a mystery novel, as if I had no idea of the jury's decision. Edward Alexander has combined the story of the Armenian massacres, the historical tribulations of the Armenians, and the trial of Soghomon Tehlirian into a memorable book, one that deserves to be read and digested, especially by those who today blithely dismiss the charge of genocide leveled against the Turks for what they did in World War I.

**Giving Is Receiving: The Fourth in a Series of Articles****Choosing the Right Kind of Trust**

by Rosilyn H. Overton, CFP

When we last left the Sarkisians, they had decided to do a charitable trust for the benefit of the Prelacy Endowment fund and their local church's endowment fund, and had chosen a friend as a trustee. Their next step is to decide what kind of trust they want.

Choosing the right kind of trust for your charitable trust is the final step before drawing up the papers. The donor of a charitable trust has two choices, a charitable remainder annuity trust, and a charitable remainder unitrust.

The charitable remainder annuity trust is a legal trust designed to permit payment of a fixed amount annually to a beneficiary that is not a charity with the remainder going to charity. The charitable remainder unitrust pays a fixed percentage of the assets of the trust to the non-charity beneficiary.

Since part of the trust, by law, has to be invested in equities (stocks), the amount paid each year by the charitable remainder unitrust (planners call them CRUTs for short) will vary based upon the value of the trust. On the other hand, the amount paid by the charitable remainder annuity trust (the CRAT) will be constant, and can never go up. It's clear that the choice will depend upon the donor's personal feelings about risk and the stock market.

Many people ask why the government requires a certain percentage of the trust to be invested in equities. The reason was to prevent abuse of the taxable benefits of the trust. Many people would have the trustee put the money into securities that paid a high income, but had a very high risk. This was against the interests of the charity, of course, since the charity might be left with a worthless remainder. Since stocks have the highest total return over time, the investment in the stock market protects the charity from the trust being depleted.

To make things even there is another law to protect the donor/beneficiary. The fixed amount paid each year in a charitable remainder annuity trust must not be less than 5% of the original donation. In a charitable remainder unitrust, the fixed percentage of trust assets paid out each year cannot be less than 5%.

Hansing and Nerces Sarkissian are very confused by all this. They understand the words the attorney is saying, but they feel that they don't understand the implications on their life of the choices. They decide to consult with the church's planned giving consultant. She explains, "If you take the charitable annuity trust, and choose 8% of the initial donation as your income, you will

Rosilyn H. Overton, CFP, is a partner in Brown & Overton, a comprehensive financial planning and investment advisory firm known for its expertise in charitable giving and retirement plans. She is a Certified Financial Planner, holds a M.S. in Economics from Wright State University in Ohio. She has been named Business Woman of the Year in New York City and is Vice President—Communications of the New York Chapter of the International Association for Financial Planning. She has written numerous articles on finance, pensions, and insurance, and has appeared as an expert in financial planning on the Financial News Network, the CBS Morning News, and other television talk shows. If you have any specific questions about anything discussed in these "Giving Is Receiving" articles, you may write to Ms. Overton at 20 Exchange Place, New York, NY 10005, 212-635-0633, 800-688-2488.

get \$16,000 per year for the rest of your life, no matter how long you live. However, if there is inflation, you can never get a raise. If interest rates are low one year, and the investments on the trust don't make 8%, the trustee can take money from principal to pay your income. Whatever is left when you are both gone is what the church gets."

"On the other hand," she says, "if you choose to have the attorney write a charitable remainder unitrust, you will get 8% of whatever the assets of the trust are. Thus, if the stocks appreciate in value over time, you can get increases in your yearly payout, and some protection against inflation. Of course, if the stock market goes down, and the value of the trust is less, 8% will give you a smaller yearly payout. Once again, however, if the trust doesn't produce enough income to pay you 8%, the trustee can invade the principal to make sure you get 8%. If the value of the securities in the fund go up to say \$250,000 in five years, at that time you will be receiving \$20,000."

"Let me give you an example of what even a fairly low rate of inflation can do to prices while you are retired: Right now you can go into any McDonald's restaurant in the country and buy a Big Mac, Fries and a Shake for about \$5. If inflation averages 6%, in about 12 years, that same Big Mac meal will cost \$10. If inflation is only 4%, the lowest it has been in nearly 20 years, prices will double in 18 years. Since the average 65 year old couple has a joint life expectancy of almost 30 years, prices could almost quadruple in your lifetime. You face the same choices any retiree faces—whether to take inflation risk or stock market risk."

She then shows them what various mutual fund companies have averaged over the years, and also what

various portfolio managers have been able to achieve. She emphasizes that while the overall trend is up, that there can be years when the valuation will be down, and the past performance is no guarantee of future performance.

"Finally," she says, "I know that you meant this money to be passed on to your grandchildren. Ask your attorney about a life insurance trust for them, and I can show you about Survivor life insurance to restore their legacy. By doing this with part of the additional money you are receiving, you can still leave a legacy to your family. Since you told me when we last met that you are both in good health, I have a policy illustration here for you to consider." Mr. and Mrs. Sarkissian leave to think things over.

After thinking about it over the weekend, they decide to go with the charitable remainder unitrust. "After all," says Mr. Sarkissian, "the valuation of the trust could go down 35% before we would receive less money than we would have without the trust. We've seen what has happened to people who took a fixed income, and we think that inflation is a bigger risk. We decided that we also want to leave \$30,000 for each grandchild to help pay for college, so we are setting up a life insurance trust which will buy a \$120,000 survivorship life policy with money we put in each year. The planner and the attorney made it so easy for us, and the planner's fee was only \$500."

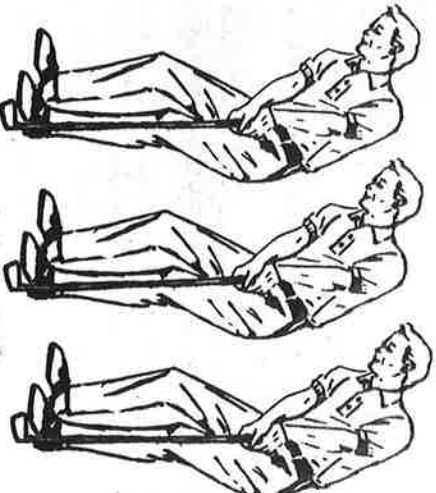
They set a date to meet with their attorney to go over the trust, and now go about the process of transferring title to their business to the trust, and having the trust sell it to the buyer they have lined up.

Mrs. Sarkissian says, "I never thought that we could give this kind of bequest to the church—we're just ordinary people. I thought trusts were only for the very wealthy. We decided to have the church take our donation as a memorial for our parents who died in Armenia in 1923, and I'm happy to have done something in their memory. I'm also glad that there is something for the grandchildren as well."

If you have stock that has gone up in value, or a business or piece of real estate that has appreciated over time, a charitable remainder trust may be appropriate for you. You can call Ms. Overton or the Prelacy office to receive a free booklet on Charitable trusts or on our previous subjects, Charitable Annuities. Additional booklets are available on Wills and Bequests, Living Memorials, Guide to Effective Giving, and Chartered Giving Plans.

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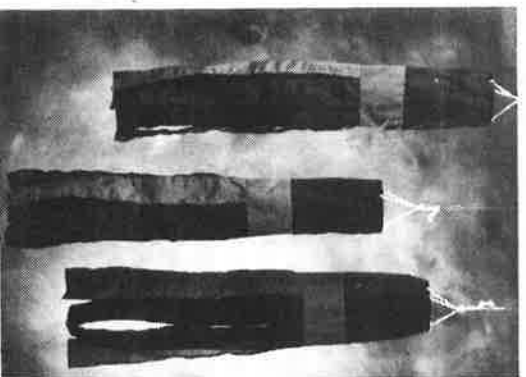
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