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Outreach

Հիմնադրված Ամերիկացի Առեւելեան Փրիմ Լիգայի Առաջնորդարանի
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Archbishop A. Keshishian, Moderator of WCC Visits New York; Reception at Prelacy



Archbishops Aram Keshishian and Mesrob Ashjian with some of the guests at the Prelacy reception.

Archbishop Aram Keshishian, Prelate of the Diocese of Lebanon, and Moderator of the Central Committee of the World Council of Churches, was in New York last week for a series of meetings with leading clergymen.

On Monday, September 9, Archbishop Keshishian visited the headquarters of the National Council of Churches at the Interfaith Center where he was received by Rev. Leonid Kishovsky, President of the National Council of Churches, Rev. Joan B. Campbell, General Secretary of the NCC, and Dr. Dale Bishop, Director of the Middle East desk for the NCC.

Archbishop Keshishian met with the leadership of the National Council in order to discuss topics concerning the World Council of Churches, the National Council of Churches, especially concerns relating to the Middle East.

A luncheon in Archbishop Keshishian's honor was attended by representatives of the major church denominations. Representing the Armenian Church were Archbishop Mesrob Ashjian, Bishop Khajag Barsamian and Very Rev. Haigazoun Najarian.

In speeches following the luncheon, Rev. Kishovsky and Rev. Campbell extended a warm welcome to Archbishop Keshishian, expressing their pleasure at having an "energetic and dynamic clergyman like Archbishop Keshishian heading the WCC."

In his comments, Archbishop Keshishian thanked his hosts and gave a short report about the work of the World Council and also presented a description of the current situation in the Middle East and in Armenia. During a question and answer period Archbishop Keshishian discussed new projects undertaken by the World Council, the situation in Lebanon, the challenge facing the Armenian Church and his vision for the future of the WCC.

Prelacy Reception

On Thursday, September 12, Archbishop Mesrob Ashjian hosted a reception for Archbishop Keshishian at the Prelacy. Leaders of nearly every denomination, as well as representatives of the Armenian community, came to meet with Archbishop Keshishian in an informal setting. With a beautiful buffet table filled with Armenian delicacies, guests were able to expand their friendships and discuss mutual topics of concern in a relaxed manner.

Some of the religious leaders and guests attending included Rev. Joan B. Campbell, General Secretary of NCC; Rev. Duane Epps, Director of International Affairs of NCC; Rev. Soghomon Nuryujikian of the Armenian Evangelical Church; Rev. Donald Blair, Director of the WCC New York office; Rev. Eugene Turner, member of the WCC Central Committee; Very Rev. James Morton, Dean of the Cathedral of St. John the Divine; Rev. John Linden from the Presbyterian Church USA; Rev. Dr. Milton Effimion, representing Archbishop Iakovos of the Greek Orthodox Church; Bishop Antoun Khoury, representing Metropolitan Philip Saliba of the Antiochian Orthodox Church; Rev. James M. Moynihan and two other representatives from the Catholic Near East Welfare Association; H.E. Khalil Makkaoui, Ambassador of Lebanon; Hon. Antoine Chedid, Consul General of Lebanon; Mr. Emile Mazzaoui, Director of MEA New York office.

Important Post

The election of Archbishop Keshishian as Moderator of the influential Central Committee of the World Council of Churches is an important milestone. He is the second Armenian clergyman to be elected to serve on the Central Committee. Archbishop Karekin Sarkissian (now Catholicos) was elected Vice Moderator in 1975.

(Continued on page 4)

Ամենաց Հայոց Կաթողիկոսի Օրհնութեան Խօսքը Հայաստանի Խորհրդարանին Մէջ

Նախատեղծման հետո ժամանակներում, մեր քաղ նահապետը Հայի, արքայաութեան երեքթեան իր նետով ճնշեց խաւարը բռնակալութեան եւ դրեց սահմանաքարը հայոց ազգի ազատ ծան: Այդ օրից ծնունդ առաւ ինքնիշխան արմենական երկիրը՝ Հայաստան:

Անցան դարեր, եւ հրաշք տեսիլքովը Սուրբ Լուսարիկ, Աստուծոյ Ողբին իջաւ արալատեան աշխարհ ու իր հետ բերեց «լոյսը փառաց» որով բացուեց ճանապարհը մեր ազգի ոգեկան ազատութեան:

Այսօր երբ մեր պատմութեան նոր առաւօտն ենք դիմաւորում, հաշկումովը մեր նորածին հանրապետութեան անկախութեան, իյննք հայրենաստեղծ մեր Հայի Նահապետին եւ Սուրբ Գրիգոր Լուսարիկին, որ Քրիստոսի արարչական լոյսով ոգեղինացրեց կեանքը հայոց, որով աշխարհի հորիզոնի վրայ բարձրացաւ ծիածանը «փառաց լոյս» մեր աննման Ոսկեարի: Նաեւ յետ այսօր, մեր ազգի տենչանքը պէտք է լինի անկախութեան ճանապարհով հասնել ազատաբարձ հայ «ոգեկանութեան» նոր բարձրունքներ:

Հայեր, որ ի Հայաստան եւ որ ի սփիւռս աշխարհի, արթնացէք եւ ուխտեցէ՛ք՝ մնալ հաւատարիմ ազառն Հայի Նահապետին եւ մեր հոգիներէ Լուսարիկին ամենատուրբ:

Ողջոյն եւ օրհնութիւն Հայաստանի ինքնիշխան անկախ մեր հանրապետութեան:

Օրհնութիւն եւ փառք մեր ազատաննչ ու հաւատաւոր անմահ ազգին:

«Ի Տեառնէ եղեւ այս, եւ է աքանչելի առաջի աչաց մերոց: Այսօր է զոր արար Տէր, եկայք ցնծացուք եւ ուրախ եղելուք ի սնառ: (Սաղմոս ձՁԷ 23-24). Ամէն:

ՎԱՋԳԷՆ Ա.

23 Սեպտեմբեր, 1991 թ.

ԿԱԹՈՂԻԿՈՍ ԱՄԵՆԱՅՆ շԱՅՈՑ

ՄՈՒՍԱ ԼԵՐԱՆ ՀԵՐՈՍԱՄԱՐՏԻ ՆՇՈՒՄԸ ՔԵՄՊՐԻՄԻ ՄԷՋ



Մուսա Լեւոան հերոսամարտի 76-րդ տարեդարձը անդամ մը եւս նշուեցաւ ժողովրդային խրախճանքով եւ Ս. Պատարազի մատուցմամբ, ֆեմպրեմէ Ս. Նշան Եկեղեցւոյ եւ հայ կիւղոնի կազմակերպութեամբ, 14 եւ 15 Սեպտեմբերին:

Շաբաթ երեկոյեան ժամը 6-ին տեղի ունեցաւ երեկոյեան ժամերգութիւն եւ մատարի օրհնութիւն: Ժամը 8-էն սկսեալ, հսկայական վրանի մը ներքեւ սկսաւ ժողովրդային խրախճանքը, 1500-է աւելի ներկաներու մասնակցութեամբ: Մուսա Լեւոան հերոսամարտի խորհուրդը ներկաներուն փոխանցուեցաւ Պր. Յակոբ ճանապարհանի կողմէ, որ հանդէս եկաւ կողովի բանախօսութեամբ մը: Եզրա

ՄԻՌԱՍ ԼԵՐ 2ադ. էջ 1-էն

ատենակար Պր. Մուշեղ Գաբազանիան բեմ հրահերեց Առաջնորդ Սրբազան Հայրը, Տ. Մեսրոպ Արքեպիսկոպոս, որպէսզի իր պատգամը տայ ներկաներուն և օրհնէ սեղանը:

Սրբազան Հայրը իր խօսքը սկսաւ Վ. Թէգեանի մէկ բանաստեղծութեան մէջ ընկածով—

«Պատիկ գիւղեր դուք մեծցաք
Անհունօրէն մեծցաք դուք...»

Ձի Հայաստանն ալ ամբողջ

ինքզինք ճանցաւ ձեր վրայ...»

Եւ ցուցահոր մը ընկող ներկայ Հայաստանի և Արցախ-Շահումեանի շրջանի ազատագրական պայքարներու միջև, նշեց որ Գետաշէնի, Շահումեանի, Վերիշէնի, Էրզնէի, Հադրութի հերոսները իրենց ներշնչումը առին ձեռքի Մուսայի հերոսամարտին:

Հայաստան ինք ինքզինք ճանցած էր այդ պատիկ գիւղերուն մէջ, և նոյն ոգիով, նոյն ապրելու կամքով և պայքարի ջլապինդ ոգիով ալ նախագահ վարդապետ ազատ Հայաստանին, անկախ Հայաստանին:

Բայց, Սրբազան Հայրը գիտիւ տուաւ, որ Արցախի ազատամարտիկներու հերոսական խոյանքին առընթեր կան մարդիկ, որոնք նոյն այդ օրերուն կը լեփէին հայրենիքը, կը լեփէ իրենց պապական գերեզմանները և օտար աստղերու ներքեւ կը փնտռեն «ապահով» կեանք: Բայց կեանք մը որ անանուն հօտի կընայ վերածել գիւրենք, «Ասկայն կընանք մեղադրել գիւրենք, կընանք ալ պահանջ գիւրենք»: Ոչ, ըսաւ Սրբազան Հայրը, քանի մենք, որ կ'ապրինք Սփիւռքի մէջ, նիւթապէս ապահով, ֆիզիքապէս հանգիստ պայմաններու ներքեւ, մենք մեր հայ անուան անհարազատ ապրումներով կ'անցընենք մեր օրերը... մենք միշտ պատրաստ ենք երգելու և պարելու, կեցուսումի սեղաններուն շուրջ կոկորդ պատրելու աստիճան ազգային-խղափաղական երգեր երգելու: Մենք դեռ մեկնէ մինչեւ 300,000 տղաք ծախսելու հարանիքի մը համար, 25,000 տղաք կը ծախենք կնուսքի խրախճանքի համար, ա'լ չլինենք ծնողեան 50-ամեակ, ամուսնութեան 30 ամեակ, ևն: Ամէն քանի դեռ մեկնէ, քայքայ երբ որ կարգը ազգին գայ, երբ որ կարգը եկեղեցիին գայ, երբ որ կարգը դպրոցին գայ, երբ որ կարգը Արցախին գայ՝ «Օհ, տնտեսութիւնը լաւ է, ընկերները կայ» և գոտիները կը սեղմուին քանկները կը կապուին: Երբ մեր ազգը պիտի գիտնայ իր պատասխանատուութեանց ահր կանգնիլ, ազգի գիտակցութեամբ ապրիլ և գործի, գիտնալ առաջնահերթութիւնները զանազանի: Երբ դիւրին և ճարտին հայրենասիրութենէն անդին անմիջական գիտնանք, և իբրեւ մէկ ազգի զաւակ, մէկ ապագայի ճակատագրաւ ժողովուրդ գործենք և ծառայենք»:

Սրբազան Հայրը փակեց իր խօսքը խնդրելով որ ներկաները իրենց ուրախութեան և երգերուն մէջ չխեղեն հայրենիքի ձայնը:

Կերակի, 15 Սեպտեմբերի առաւօտեան ալ Սրբազան Հայրը պատարագեց, քարոզեց, և նախազանց հերոսամարտի գործերուն հոգւոց և հանգիստ հոգեհանգստեան կարգին՝ Յուշարձանին առջեւ, և ապա կատարեց հերկայի օրհնութիւնը: Երկու օրերու ընթացքին շուրջ 3000 հոգի ապրեցան հայկականութեան ոգիով թրծուն երկու օրեր:

Գնահատանքի աթոռի են հոգեւոր հովիւ Տ. Հրանդ Բճնյ, Հայ Կեդրոնի և Ս. Նշան Եկեղեցւոյ վարչութեանց և մարմիններուն անդամները, և անանուն այն տղաքն ու կնիկները որոնք հազարաւոր անձերուն անունը մատակարարեցին՝ լռիկ-մեղիկ:



Flag poles were recently installed on the Prelacy's building in New York with the stars and stripes and the tricolor flying side-by-side.

OUTREACH

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Հայաստանի Հանրապետութեան Ներկայացուցիչ՝ Ալեքսանտր Արզումանեանի Այցելութիւնը Ազգային Առաջնորդարան

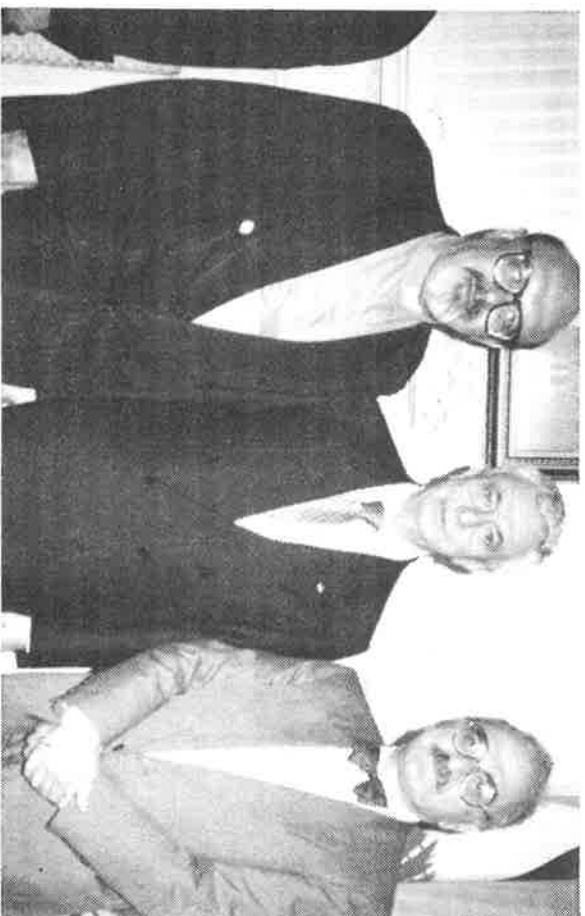


Զորեղաբէի 11 Սեպտեմբերի երեկոյեան, Ամերիկայի և Գանատայի մէջ Հայաստանի Հանրապետութեան ներկայացուցիչ Պրն. Ալեքսանտր Արզումանեան այցելեց Ազգային Առաջնորդարան և հանդիպում մը ունեցաւ Առաջնորդ Սրբազան Հօր՝ Բարձրաշնորհ Տ. Մեսրոպ Արքեպիսկոպոս Աշնանի հետ:

Պրն. Արզումանեան ընդհանուր գլծերու մէջ ներկայացուց Ամերիկայի մէջ իր առաքելութեան նպատակը և այդ ուղղութեամբ իր ունեցած ծրագիրները: Մեսրոպ Սրբազան նախ իր ուրախութիւնը յայտնեց այս հանդիպումին համար և հաստատեց թէ ստացած է Հայաստանի Խորհրդարանի Նախագահ Պրն. Լեւոն Տէր Պետրոսեանի և Վարչապետ՝ Պրն. Վազգէն Սանդուկեանի ատրագրութիւններով իրեն ուղղուած նամակը, որով կը ներկայացնեն Պրն. Արզումանեանը և կը խնդրեն Սրբազանի և մեր Բեմի գործակցութիւնը Պրն. Արզումանեանի առաքելութեան մէջ: Սրբազան Հայրը յանուն Ամերիկայի Հայոց Արքեպիսկոպոս Թեմին զօրակցութիւն յայտնեց Պրն. Արզումանեանին:

Խորհրդակցութեան նիւթ դարձաւ Հայաստանի, Արցախի և Ընդհանրապէս Խորհրդային Միութեան ներկայ վիճակը, որոնց մասին Պրն. Արզումանեան տուաւ լայն լրատւանութիւններ:

ԼԻԲԱՆԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹԵԱՆ ՆԱԽԱԳԱՀԸ ՆԻՒ ԵՈՐԳԻ ՄԷՋ



Միացեալ Ազգերու Կազմակերպութեան Ընդհանուր Ժողովի ներկայ նստաշրջանին մասնակցելու համար, Լիբանանի Հանրապետութեան նախագահ՝ Նուրի Վանուսիին էլեւաւ Հըլաուի, ընկերակցութեամբ Լիբանանի Խորհրդարանի Նախագահ Պրն. Հիւսէյն Հիւսէյնիի, Վարչապետ՝ Պրն. Օմար Քարամէի և Արտաքին Գործոց Նախարար՝ Պրն. Պուէյլի, մէկ շաբթուան համար Նիւ Եորք ժամանեց:

Երեքշաբթի, Սեպտեմբեր 24-ի առաւօտեան Նախագահ Հըլաուի իր ճառը արտասանեց ՄԱԿ-ի ընդհանուր ժողովին առջեւ, յատկապէս ընդգծելով Լիբանանի ներկայ խաղաղութեան և վերականգնումի ընթացքը, քան ընկերակցայ պատերազմին նաջ:

Անցնող մի քանի օրերու ընթացքին, ի պատիւ Լիբանանի Հանրապետութեան Նախագահին և իրեն ընկերացող պատուիրակ-կուսեան պաշտօնական զանազան ձեռնարկներ և հիւրասիրութիւններ տեղի ունեցան, որոնց ներկայ գտնուեցաւ Բեմի քարե խնամ Սաաֆուրը՝ Բարձրաշնորհ Տ. Մեսրոպ Արքեպիսկոպոս Աշնան, և յանուն ամերիկահայ մեր ժողովուրդին և յատկապէս այժմ ամերիկաբնակ Լիբանանահայութեան, զօրակցութիւն յայտնեց Լիբանանի վերականգնումին համար տարուող բոլոր տեսակի աշխատանքներուն:

Meeting The Challenge Of Change

by PROF. HRATCH ZADOLIAN

Author's Note: The introduction of the new *Azgayin Dourk* is one of the few conscious responses to the transformations of the Armenian Diaspora in general, and the American Armenian communities in particular. Despite its traditional name, *Azgayin Dourk*/National Dues breaks new ground. It reflects an understanding of the changes in the demography and sociology of the American Armenian diaspora, it shows a vision which reaches beyond "sides," turf, competitive score cards of old slights, and tired, pious slogans, to a broader vision of what we can and should become as a living, vibrant, creative community. The following article is intended as a preliminary analysis of the nature and challenges of change. Of course, responsibility for the views expressed here is mine alone.

The Armenian world (*Hai Ashkhare*) is undergoing profound transformations. In Eastern Armenia, the events of the past three years have opened possibilities beyond our dreams, but also brought about perils of nightmarish proportions. In the diaspora, changes which began dramatically in the mid-1970s continue to have a subtle but significant impact on the institutional structure of the diaspora and on its capacity to adapt and respond to new conditions. At the same time, the historic developments in Armenia place unprecedented tasks before the diaspora. If we, in the diaspora, are to be equal to these tasks, if we are to meet the challenge of the diaspora's transformation, we must begin with a clear realization of what has changed and how we need to respond to change.

The Armenian Diaspora In Transition

In the mid-1970s, the Middle East, which had served as the cultural and political heartland of the Armenian diaspora, entered a period of fateful upheaval. Armenian communities which had been the repositories of culture and language, as well as social and political organization, became primarily concerned with physical survival. Once again, Armenians began to migrate, this time to North America. Over the span of 15 years, as the Middle Eastern communities weakened, the numerical center of gravity of the Armenian diaspora moved to the United States and Canada. And yet, the weakening of the Middle Eastern communities was not accompanied by a commensurate growth of the new world communities, basically because of two kinds of problems.

The most immediate problem had to do with the integration of the new migration into the existing communities. Unlike the gradual absorption of Armenian refugees from Eastern Europe of the 1950s and 1960s, the migration from the Middle East was more difficult, at times indeed, painful. The former immigrants were escaping from places where community life had been successfully shattered by communist oppression; the latter were arriving from vibrant communities with their own ways of doing things. Over the decades, diasporan communities change and become hybrids of traditional culture and local society. Geographically distant communities grow apart. And so, the arrival of large numbers of Armenians from the Middle East brought not only the challenge of integration into existing communities, but in a way, a clash of cultures, with each segment of the enlarged community competing to shape institutions and practices in its own image. This was a difficult process, at times acrimonious and bitter, at times leading not to integration and growth, but to fragmentation, since, in the social and political dynamics of diasporas (*all diasporas*), dissent is exercised by non-participation, withdrawal, or the setting up of parallel structures. Although the passage of time will obliterate differences between various waves of emigration, some scars of resentment left from those struggles still endure and tend to impede the capacity for growth and action of many of our diasporan institutions.

The second problem had and has to do with broader demographic and social trends in the United States. Like other Americans, Armenian Americans tend to be mobile, with employment, income, and other factors determining places of residence. Although numerically large, the American Armenian diaspora is widely dispersed. We no longer live in compact, contiguous areas around our churches. The dispersion throughout urban and suburban areas makes it more difficult for our churches, social, cultural, and political organizations to mobilize and to serve our populations. Language, culture, and tradition (beyond the "symbolic ethnicity" of shish-kebob and an occasional *Hantes*) become harder to maintain.

Additional trends also affected the values and priorities of the American Armenian Diaspora. First, the growth of ethnic consciousness in the United States—away from "the melting pot"—generated a resurgence of pride and national consciousness among Armenians and brought back to the community many English-speaking young Armenians. Second, as Armenians in this country became more prosperous and better educated, their expectations and standards for community life changed, became more demanding. Third, as the community became more diverse, partly as a result of new immigrations, partly in terms of different generations, the requirements of a successful community life diversified.

Finally, community life in the North American Armenian diaspora also has to compete with numerous and readily accessible non-Armenian cultural outlets, in a setting in which time is the scarcest commodity. In sum, over the past decade-and-a-half, as the American Armenian community became larger and more diversified, its needs changed both qualitatively and quantitatively.

Change and Perception of Change
Social scientists have long noted the time-lag between change and the perception or understanding of change. During the intervening period, during that time lag, the tendency (and peril) is to address the new evolving situation in terms of old problems. An example will illustrate this point. In the last 15 to 20 years, a number of Armenian day schools opened in response to the new composition of the American Armenian community. Also reflecting change is the level of expectation from the schools: parents expect the schools to be professionally run, to offer not only a good Armenian language and culture program but also to be competitive in all academic subjects, to compare favorably with public schools in test scores, placement, etc. Of course, that kind of performance—which everyone wants—entails the expenditure of substantial resources. And yet, in the community at large, the perception continues that Armenian day schools can be supported by a combination of volunteer work and the funds raised at an occasional *hantes*. That time-lag in understanding the needs, the complexity of requirements for a quality educational institution and the costs involved places the schools in a precarious

situation. This is not an isolated problem. As our communities and the world around them change, our needs and expectations also change. Drawing attention to Armenian issues—from recognition of the genocide to the survival of Armenians in or around Karabagh—now requires considerable effort, professionally organized and funded. Even the mobilization of Armenians for a demonstration is a resource-consuming endeavor. So is the establishment and maintenance of non-Armenian contacts which are necessary, if one is to be effective in mobilizing public support in a crisis. The needs are recognized, the efforts are expected, but the understanding lags as to the level of resources entailed. Likewise, when the civil war in Lebanon shattered the infra-structure of our community in that country and placed our people in protracted peril and suffering, we had to respond with massive and sustained aid. The help needed for the 1986 earthquake exceeded what all of our lay and religious organizations could provide, or what could be raised through the customary fundraisers or mailings. No, we could not deny our brothers and sisters help simply because we did not have a budget-line for earthquake and civil war, or because we could not get all the transportation for free. Everyone knew the need; not everyone understood or chose to remember the cost.

To be sure, there are other manifestations of that time-lag. An old diasporan custom is to blame all the problems on the divisions of the diaspora. Yet for some time now, there has been virtually no conflict and very limited competition between parties or related entities. The parallel clusters of organizations and structures traditionally viewed as evidence of "division" reflect the diaspora's diversity of views and serve to mobilize different segments of the community. After one sees instances of cooperation and joint expression of views on major issues between the political parties, what use have the complaints about divisions, except as anachronistic alibis? After the AGBU and the ARS, for instance, work to coordinate their diverse efforts, while mobilizing their respective constituencies, how long before the absence of significant conflict is noticed? And for that matter, after His Holiness Vazken I, Catholics of All Armenians, joins in services with His Holiness Karekin II, Catholics of the Holy See of Cilicia, after His Holiness Vazken I officially visits churches under the jurisdiction of the Cilician See and the Armenian Prelacy, how long will it be before priests under the jurisdiction of the Armenian Diocese are allowed to do the same?

No matter. The time-lag in understanding change does not stop change; it only impairs the ability to respond to its challenges. The problems of our day are not defined by "sides" or old conflicts within or between sides. However comfortable our old complaints, today they only lead to paralysis and inaction, and the failure to recognize the urgent challenges of our day.

The Prelacy and Change
Even in less eventful times, Armenians

have understood the worth of preserving tradition, culture, and identity; the worth of the diaspora both as a living entity in its own right and as the repository of values and institutions threatened or destroyed in the homeland; the diaspora as the voice abroad of a people silenced at home. Sometimes we have argued in good faith which should take priority, and whether or not our aspirations were realistic. Today, all those debates appear academic. Recent history has taught us that we have a role, indeed an obligation to fulfill for the struggling homeland. We have also learned that to be of effective help, we have to be effectively organized, that there is really no conflict of priorities. There is, after all, only one Armenian nation.

The challenge of our diaspora in the United States—for its own sake as well as for the homeland's sake—is in the broadest outline a challenge of creative adaptation to the changes around us and the changes in our midst. In essence, the challenge is to transform the large number of Armenians in the United States into a living, thriving community, to recognize the diversity of backgrounds, interests and outlooks, and to serve the diverse needs, accepting our diversity while stressing our common links. It is also the challenge of overcoming the geographic dispersion, indeed at times the isolation of Armenian Americans, in ways which provide opportunities to belong, to participate, to have a voice. In sum, it is a challenge without precedent which entails serving, mobilizing, educating with imagination, creativity and dedication, a willingness to reach out, a willingness to take chances, free of old rancors, impervious to despair and cynicism.

Over the past decade, the Armenian Prelacy—to the credit of everyone involved, His Eminence Archbishop Ashjian, the Executive Council of the Prelacy, the NRA, and the many committees and volunteers who have worked so tirelessly—has served as a superb example of grasping the situation and addressing the challenge. It has taken the initiative on a broad range of activities to supplement and add to its traditional spiritual role. Consider the following sampling. In education, beyond encouraging the traditional Sunday and Saturday schools, the Armenian Prelacy has been instrumental in the support of day schools, organizing lecture series, offering language courses, developing and continuing to conduct the very successful Shamanto Academy. This is not only a rich program, but one that addresses a diversity of needs, from the children of recent immigrants to people of all ages seeking to learn the Armenian language or explore Armenian culture and issues. Beyond that, the Prelacy has also attracted and encouraged scholars, and it has published language texts and other books. In organizing concerts, art exhibits, and a wide variety of cultural events, often in cooperation with cultural organizations, the Prelacy has often undertaken tasks which exceeded the capability of local organizations in order to bring a new diversity of offerings and artists to the community, to attract new

(Continued on page 4)

AREC Sponsors National Conference On Christian Education



Participants in Conference sponsored by AREC.

Teachers are more valuable than diamonds. This is the message Mr. Donald Cooper of the National Teacher Education Program (NTEP) delivered to the 28 volunteer teachers on the weekend of September 6-8, 1991. The Armenian Religious Education Council (AREC), chaired by Rev. Antranig Bajjian and directed by Deacon Shant Kazanjian, sponsored a weekend Conference on Christian Education in Waltham, Massachusetts, at the Espousal Conference Center. Teachers from as far as Washington, D.C., Pennsylvania, New Jersey, New York, and Canada, as well as from the communities in the New England areas of Watertown, Worcester, Indian Orchard and Providence, participated in an exciting and informative conference.

The Conference began with a stimulating session on Spirituality, led by Deacon Shant Kazanjian. He spoke about being created in the image of God as the foundation of living the spiritual life. "To be created in the image of God and to be human are one and the same thing," he said, "for to be in the image of God is to be a God-centered and God-rooted and God-sourced being." He then spoke of somnship in and through Jesus Christ as the goal of our life. "We are called to become by God's grace all that Christ himself is by nature," he said.

A lively discussion followed the session with all of the teachers gaining a fresh and new understanding of their roles as Christians.

The evening ended with a beautiful vesper service and meditation by Rev. Antranig Bajjian. We were compelled to think during the meditation what a truly responsible task we are accepting. Rev. Bajjian pointed out in the Scripture that teachers have a special duty and that in accepting it we must realize that our judgment from God will be a stricter one, for we have agreed to teach His Word. With this thought in mind we all still happily accepted the roles of Sunday School teachers.

Bright and early Saturday morning we all attended morning service with Rev. Antranig Bajjian and Deacon Shant Kazanjian in the Center's Chapel. Breakfast and the workshop followed. Mr. Cooper presented an amazing program on Skillful Lesson Planning. The program lasted until 5:30 p.m. We learned what drew us to volunteer as teachers and what aspects of teaching we most enjoyed. Then he elaborated on the five essential principles for planning and executing an effective lesson: 1. Concept; 2. Objective; 3. Strategy; 4. Interaction; 5. Media. Mr. Cooper used a variety of methods to demonstrate these points. Through his demonstrations we learned creative methods of teaching. We were all eager to share these ideas in our own parishes. Throughout the seminar Mr. Cooper stressed the need for parish involvement on all levels, from the pastor to general membership. We were asked



Scene from workshop at the conference on Christian Education which recently took place in Massachusetts.

to be positive, and considering the skills we are now armed with we are positively positive!

Saturday ended with vesper service and meditation by Rev. Antranig Bajjian and Session II on Spirituality by Deacon Shant Kazanjian. Deacon Shant expounded on the mechanism of Sacramental or liturgical process and on the four essential elements of a healthy spiritual life: Studying the Scriptures, participating in the sacramental life of the Church, prayer, and fellowship with Christians. "God has done everything possible for our salvation," he said, "but unless we draw near to Him, unless we really mean business with God, the salvific works of God in Christ, the Gospel, would remain a concept that we just talk about, not a creative power that saves us. . . . To mean business with God means that our agenda must also include time to tend for spiritual things—a time for fellowship with other Christians, a time for prayer, a time for study, and, yes, a time to prepare for and participate in the Eucharist."

The weekend Conference on Christian Education culminated with the celebration of the Sourp Badarak on Sunday morning at St. Stephen's Church in Watertown, MA. The celebrant was Rev. Torkom Hagopian, the Pastor. After the service the Ladies Guild hosted the participants with a delicious luncheon. During lunch Archdeacon Aram Stepanian, former vice-chairman of AREC, spoke about his recent visit to Armenia and shared with us the good news that over 6,000 students are presently enrolled and attending Sunday School on a regular basis. We parted with hugs and good wishes for safe trips home and for a successful school year.

LAVRI KARIAN
Holy Cross Church, Troy, NY

Giving is Receiving Gifts of Securities

by Rosilyn H. Overton, CFP

Many people have stocks and bonds that they no longer want, but they are afraid to sell them because they will pay a large income tax on the capital gains that they receive. Gifts of securities to the church avoid the capital gains tax.

For example, Mrs. Aramian has 100 shares of XYZ company's stock that she bought 10 years ago at a cost of \$1,000. The fair market value of the securities is now \$4,000. Mrs. Aramian has a paper profit of \$3,000.

She has been thinking about selling the securities and giving the proceeds to the church. If she sells the securities, and then gives the proceeds to the church, she will pay income tax at her ordinary tax rate on that \$3,000 gain, and get a \$4,000 tax deduction for her gift to the church.

There is a better way, though. Mrs. Aramian transfers the stock to the church as a gift. She still gets her \$4,000 tax deduction, but she pays no income tax on the capital gain. Since her tax bracket (state and federal combined) is 33%, she saves about \$1,000 in taxes.

If Mrs. Aramian's stock had gone down in value since she bought it, she should sell it and donate the proceeds, since she would get a tax deduction for the capital loss, as well as the deduction for the gift to the church.

It is easy to transfer the security to the church. If you have the stock certificate, you can sign the back of the certificate exactly as your name appears on the face of the stock certificate (even if it is misspelled, spell it their way). Then deliver it to the Prelacy office. If you are mailing the certificate, it is safer to mail the unsigned certificate in one envelope, and an "Assignment Form Separate from the Certificate" signed by the donor in another envelope. These forms are available by calling the Prelacy. If the security is held in a brokerage account, just ask your broker to send you the certificate. Call the Prelacy anytime for assistance in making gifts of securities.

This is the time of year that many people are looking to reduce their taxes. A gift of appreciated securities can benefit the church and your tax form as well.

Rosilyn H. Overton, CFP is the managing partner of the New York office of 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—Forum 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, or call 212-635-0633, 800-688-2488.

Archbishop Keshishian

(Continued from page 1)

Through the efforts of the Armenian delegation at the most recent WCC Assembly in Australia, the world body issued a statement about Karabagh expressing concern for the worsening condition in that area. Recently, a long report was issued by the WCC on the situation in Armenia, with special focus on Karabagh situation, human rights violations, ethnic tensions, and religious questions.

Archbishop Keshishian was born in Beirut in 1947 and studied at the Cilician Seminary, the Near East School of Theology, the American University of Beirut, the Ecumenical Institute of Geneva and most recently at Fordham University where he received his Ph.D. degree.

Challenge of Change

(Continued from page 3)

audiences, and to encourage creativity and the arts.

On the 70th anniversary of the Genocide, the Prelacy served as the magnet which brought together organizations, communities, and individuals in a common effort that forged new bonds and showed what could be done. It took a similar role in outreach to non-Armenian organizations such as Near East Relief, as well as many other religious, cultural, and educational organizations. While working with organizations in the community, the Prelate has also sponsored additional opportunities for the young, such as through his support of *Land and Culture*, an organization which proved to be slightly ahead of its time. The Prelacy's role in mobilizing support for Karabagh and Armenia or in organizing and coordinating relief for earthquake victims was also exemplary in its timeliness and its ability to work with others, bringing people together, and most important, bringing back to the community people who had been long separated or estranged from it. In effect, the Prelacy recognized the diversity of our needs, and stepped in to assume leadership, adapting a traditional role to a modern setting.

The same forward-looking approach is evident in the *Azkayin Dourk* adopted by the NRA. Traditionally, fund-raising campaigns were periodically undertaken and appeals were launched for specific programs, as the need arose. Our community responded willingly, because many recognized that there is a cost to the kinds of programs organized or supported by the Prelacy, because of the nature of the programs and because of the Prelacy's proven record of responsiveness and success. But as noted above, the urgency of crises facing us no longer allows the time for lengthy fund-raising and many of our tasks can no longer be met with a series of *ad hoc* responses. At the most basic level then, *Azkayin Dourk* is part of an approach of anticipating need, planning for contingencies and introducing some rational planning.

However, the *Azkayin Dourk* initiative has significance beyond the fiscal level. This is essentially a bold departure from hide-bound parochialism to a broader perspective. *Azkayin Dourk* draws attention to needs and programs which are national in scope. It addresses the problem of geographic dispersion which isolates many Armenians away from established parishes by offering opportunities to belong, to be informed, to be served and to participate. Above all, it forces us to look at ourselves and our way of doing things in a new way.

Therein may lie the only problem with this initiative. In a fast moving world, there is a paradoxical tendency to cling on to old ideas and old patterns; the familiarity of past practices offers deceptive, beguiling comfort, especially in times of rapid change. But living in the past is a luxury our people can no longer afford. The Armenian Apostolic Church is our oldest continuous national institution and consequently the most traditional. It should be matter of intense pride to all of us that the work of our Prelacy shows how our most traditional institution, the church can also be at the forefront of change.

Included in the *Azkayin Dourk* envelopes recently mailed to all of us was a brochure on *The Armenian Prelacy*. The drawing on the cover shows a building that looks rather small. But when we reflect on the work of the Prelacy, we know that this is a mansion of many rooms, rooms for all that we are and rooms for all that we can be. Room for each of us—and for all of us, a place of many windows on the future. Together we can open those windows and help mold the future into the shape of our brightest dreams.