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Outreach

Հարսանկարից Արքեպիսկոպոսի Ազգային Առաքելական Եկեղեցու
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Spring Brings Hope and Renewal

Throughout the countryside in Armenia the planting of trees has become a ritual in order to replace the million trees that were cut during the winter by a desperate population cut-off from food and fuel by the Azeri blockade.

Saturday, April 3, was declared a day of tree-planting and the population of Yerevan—men, women and children—was out in force planting trees in areas severely affected.

The Prelacy's campaign for trees, which will finance 140,000 trees, was part of the April 3rd initiative and will continue through the spring. [See page 8 for a list of the areas and number of trees designated thus far].

Free Transportation April 24

All mass transportation (autobus, tramway, subway) in Yerevan was free on April 24 so residents could go to the Dzizernagapert monument as they do each year. Through an agreement with the City Council of Yerevan and with a generous donation by Mrs. Suzanne Hagopian,

(Continued on page 8)



Tree planting began in Armenia on Saturday, April 3. New trees are being planted to replace the million and more trees lost during the winter. The planting is complicated because first the stumps (see photo at right) have to be removed. A good deal of financial aid for the tree planting program is coming from the diaspora, but tribute must be paid to Armenia's Ministry of Forestry and especially to the people who despite a dismal winter are looking to the future.



Prelacy Ladies Guild Honors Siroon Hovannisian at Mother's Day Luncheon and Fashion Show

A capacity audience filled the Grand Ballroom of the Plaza Hotel in New York City on Tuesday, May 4, for the annual Mother's Day Luncheon and Fashion Show sponsored by the Prelacy Ladies Guild.

Joining hundreds of metropolitan area attendees were many individuals from California, Pennsylvania, Massachusetts, and Rhode Island, who came to share the camaraderie of the day and to pay tribute to the 1993 Mother of the Year, Mrs. Siroon Hovannisian from Fresno, California.

Mrs. Gilda Kuplelian, a member of the Prelacy Ladies Guild, welcomed the guests prior to lunch noting that "We have gathered to pay tribute to what is considered to be the biggest on-the-job training program: Motherhood. In light of what a mother does in a lifetime it is not difficult to see why motherhood is elevated to near sainthood."

Following luncheon, Archbishop Mesrob Ashtjian presented the Mother of the Year to the assembled guests.

"Mrs. Siroon Hovannisian," His Eminence said, "is the proud mother of four sons, 14 grandchildren, and 22



J.K. Hovhannes

Archbishop Mesrob Ashtjian and Mrs. Siroon Hovannisian with members of the Prelacy Ladies Guild.

great grandchildren. One son, Richard, is the well-known historian, writer lecturer at the University of California, Los Angeles, and a grandson, Rafi, served as the first Foreign Minister of the Armenian Republic."

The Archbishop went on to

describe the years of service that Mrs. Hovannisian has given not only to the Armenian community but to the American community as well. She has been the recipient of many awards and honors in appreciation of her extensive charitable endeavors.

[a biography of Mrs. Hovannisian appeared in the April issue of OUTREACH—Editor].

Archbishop Ashtjian noted that three of her four sons were in attendance as well as a host of relatives from various parts of the country.

(Continued on page 2)

CONDOLENCE MESSAGES TO MANOOGIAN FAMILY

The following messages of sympathy were sent to Mr. Alex Manoogian and Family upon the death of Mrs. Marie Manoogian.

Mr. Alex Manoogian
Mr. and Mrs. Richard Manoogian
Mrs. Louise Simone Manoogian

We are deeply saddened by the death of Mrs. Marie Manoogian, your beloved wife and mother. She will be remembered forever in the hearts of all Armenians as a loving, caring and compassionate human being and exemplary mother. Her legacy will surely be her steadfast devotion to Armenian education. Schools throughout the world, those bearing the Manoogian name as well as many others, have been enriched by her, and your, extraordinary generosity. We will pray for the repose of the soul of Marie Manoogian, His most faithful servant, during the Divine Liturgy on Sunday, April 25. We offer our deepest sympathies to the entire Manoogian family. May you be comforted by the memory of her quiet and good deeds.

Archbishop Mesrob Ashjian
Prelate

Մեծայայտ
Տիար Ալեք Մանուկեան
Տիբոյիք

Սիրելի Պրն. Մանուկեան,

Մտախոյ զշտով իմացաւէք Ձեր բանակին Տիկնոջ՝ Մարիի անդարձ լուսնաւոր այս աշխարհէն: Կրնամք երեսակայել թէ որքա՞ն խոր կտիճով լեցուած է Ձեր սիրտը: Ձեր կեանքի հարստացումը եւ ամենախիտը բաժնեկիցն էր ան, նուիրեալ ամուսին, իսկական տան տիկին, գարգրուող մայր: Եղաւ Ձեր կողմին, գորավիզ Ձեզի եւ մանակից ու էջազեր հանդիսացաւ Ձեր բոլոր ազգային բարեխիրական մեծագործութեանց:

Կ'արթննէք առ ԱՄՆեացարից Աստուած, հալցելով որ իր բարի հոգինքն պարգծել երկնային քրանուէն խաղաղութիւն:

Թող Աստուած Ձեզի եւ Ձեր սէականքի գաւազներուն լուրից Սիրնինքն եւ Ռիչըրդին՝ շնորհի երկար կեանք՝ առողջութեամբ բարիքներով վերջու լեցուն: Թող Աստուած Ձեր եւ իրենց ու Հայ Բարեգործական Ոճոց-Միութեան գործունէութիւնը՝ վերածէ բարիքներու վշտահոս եւ առատահոս սարկերի տը:

Մնամք վշտակցութեան եւ սիրոյ ու բարեկամութեան գգացումներով

Սերգեյան Բ. Կարողիկյան
Մեծի Տանն Կիլիկիոյ

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MOTHER'S DAY

(Continued from page 1)

The eighty-three year old Mrs. Hovannisian graciously accepted the award from the Archbishop and offered the following message:

It is with deep humility and gratitude that I accept this special tribute. When invited to receive this honor, I was very reluctant. Whatever I have done in my life has not been for recognition or glory. My activities have been shared by countless other Armenian women, who have gained deep satisfaction from their community involvement. My life has been greatly enriched by service. I have met and associated with wonderful, dedicated people, with prominent Armenian and American leaders and with others whose origins are as humble as my own. Hence, allow me to accept this tribute in the name of all Armenian women who have shared in the joys of giving. I belong to that generation of Armenian American women who have found satisfaction both in local civic activities and in the hustle and bustle of Armenian life.

Growing up as an immigrant girl in the United States was not without difficulty. The strictness of the Armenian household, the long hours in packing houses to contribute to the family resources, the hardships of the depression years have all been a part of my life. But the tribulations of life fade before its triumphs, witnessing the birth of three generations, welcoming the steady stream of visitors and guests, serving my own people through our church, the Armenian Relief Society, and other organizations, visiting Armenia many times from 1961 to my last visit in 1992. These are the achievements that give particular meaning to my long life.

I thank God for allowing me to live in good health and to enjoy the love and respect of my children, grandchildren, and great grandchildren. And I thank you for this beautiful luncheon tribute. I consider it a privilege to be with you and pray God that I may continue my modest efforts in the name of faith and nation. Allow me also to make a small contribution toward the continuation of the good works of the Prelacy Ladies Guild.

Happy Mother's Day to you all.

Richard Hovannisian was invited to say a few words and offered some insights of growing up in a household which was often the setting for meetings and visits by prominent Armenians. He also noted that having a mother who was equally comfortable in both American and Armenian society made growing up easier for him and his brothers. He thanked the Ladies Guild and the Prelate on behalf of his family for the beautiful tribute.

Fashion Show

The fashion show this year was presented by Gitobet Couture and featured shoes and accessories by Giorgio and hairstyles by Vidal Sassoon. The audience enjoyed the dramatic black and white designs with occasional splashes of color.

The afternoon ended with the raffle drawing for 30 different exquisite prizes including original art, crystal, silver items, rugs, leather accessories, and cosmetics. As the afternoon came to an end well-wishers gathered around Mrs. Hovannisian to give their personal congratulations to the honored mother. ■

Վերլուծում

ՀԱՐԲԱՐՁՄԱՆ ՏՕՒՆԻ ԱՌԹԻԻ

Մ'աւօթ- Յարաջիկայ Մայիսի 22-ին, Համբարձումն սովորն արթի, Ազգային Առաջնորդարանի Տիկնանց Միութիւնը մախաճաճեալն է արամբարակաւ վիճակի եւ ջան-փոլոսի սովակաառաքութեան մը, որ տերի պիտի ունենայ Նիւ Եորքի Հայոց Միութեան կերպով. Լիթը Նէք, Կ.Ե.: Այս արթի ինքնակերպ մեր սակաւաթիւ վերապրողներն ծնորմանցարդ Սուրէն Փափագեալնէն, որ մեզի պատմել իր նախնի Հատա փոխի Համբարձումն սովորն ըստ կատարած արամբարակաւ մախից: Հաճողով տեղ իր տամբ իր գրութեան:

Մեր գիւղին մէջ Համբարձումը կը նշուելու իբրև մեծ տօն, եւ այդ առ- թիւ դազար կ'աւանդին ընթացիկ գրածերը ինչպէս կ'իրակի օրերը: Միւս տօներն ալ կը նշուէին մեծ հանդիսարարութեամբ- Նոր Ճարքին, Ծնունդը, Բուն Բարեկենդանը՝ որ կը սկսէր վարդանանցնել եւ կը տեւէր չորս օր: Նոյն ժամանակներուն ալ Տիեանդանդաւառը կը տօնուէր իսն- դակառութեամբ:

Մեծ Պատիւ չէր չաբանները կը պատուէին բացարկի գգուշարարու- թեամբ, եւ վերջին օրերը կը վե- լածուէին սովական օրերու: Կուգար Ջատիկը: Ջատիկին յաճողորդ տօնը Համբարձումն տօնն էր, որ Ասիս սմարտն կը պատահէր, Հինգշաբթի օր մը: Այդ տօնի մասին է որ գրել կը փորձեմ, որքան որ յիշողութիւնս կը թելադրէ:

Այս տօնը բացարկի էր. մէկ օր միայն կը տեւէր: Գիւղին մէջ չէր տօնուէր, այլ Բարեցրանայաց կան- ղին մէջ (որուն Հաւառի վանք ալ կը կոչէին շտեղծ), որ տեղի կ'ունենար սուրբ պատարագ: Այդ օր գիւղին մէջ պատարագ չէկար, ամէն ոք Գլուխը ասիկա, նոյնիսկ ծոտակայ գիւղերէն վանք կը փութային եզրկուէրու համար այդ փարաշուք տօնախմբութենէն: Գիւղին ծոտա- ստանքում բնակէին: Գիւղին ծոտա- ստանքն աւելի կ'ընթար տարող օրը հոն անցնէրու համար: Առատուն կանուրեւ հազնեղով օրուան յատուկ (շատեր ոտքի վրայ) կաթնապուրը կ'ուտէին եւ ծամբայ կ'իջնային ժամ տալը վանք հասնելու, որ հազիւ կէս

ժամ կը տեւէր (բաւելով անդուշ) եւ անապարանքը միայն պատարագին համար չէր, այլ կար ուրիշ պարագայ, պատարագի չափ կարեւոր այդ խորներում բազմութիւնը արարողութենէն յետոյ պիտի բարձրանար անտարտն վեր, ուր դաշտակայքի նման ընդարձակ պարագութիւն մը կարծես բնութեան կողմէ յատուկ պատրաստուած եւ ծառերով շրջապատուած, հոն տեղ գրաւուէր, որովհետեւ այնտեղ պիտի անցնէին ամբողջ օրը:

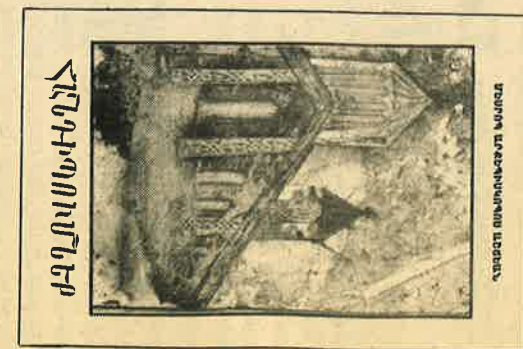
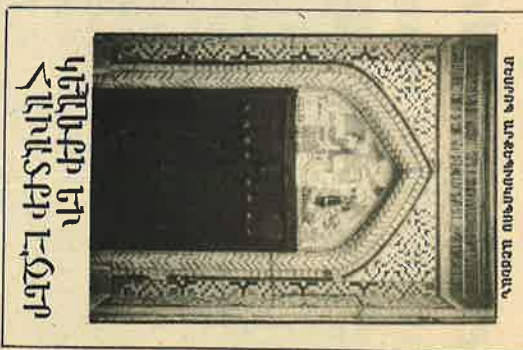
Աւանդական այս սովորութիւնը ուրիշ փոխանցուած էր հաւանցի- ներուն, ոչ ոք փութը, կըսուէր սակայն, որ Յիսուս լեքան վրայ է համբարձում, ուրիշն պէտք է լեռ բարձրանայինք:

Բայց հոն, լեքան վրայ, տօնը այդ Լեռ ալ ձեւ կը ստանար եկեղեց- ցական արարողութենէն վերջ. ուրախութեան, ցնծութեան ժամանակ էր: Երեստարարները իրենց խաղերով, չափահասները իրենց անվերջանալի գրուցներով:

Այդ օրուան ուտելիքները շատ պարզ էին- արատուեան կաթնապուրին վերջ պղտը (ճաւար) փիլաւը եւ ստակուած հակիլիքն էր գլխաւոր ուտելիքը: Կրկին ու կրկին կ'ուտէին, լանկով ալ լեքան վրայ բարձրակ բնութեան կողմէ շնորհուած ինքնահոս աղբիւրէն:

Եւ սակայն օրը կը վերջանար: Արեւը արդէն գէպի հարաւ կը շըջէր, պէտք էր թափօրը տուն գտնուար մութը կրկին տալ:

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Ethical Issues and the Armenian Church

Surrogate motherhood, abortion, euthanasia were the three topics for a day-long seminar sponsored by the Prelacy's Armenian Religious Education Council (AREC) under the general title "Medical Ethics and the Armenian Church" held at St. Stephen's Armenian Apostolic Church in Watertown, Massachusetts, on February 20, 1993.

The two main speakers of the day were Dr. Vigen Guroian, Associate Professor of Theology and Ethics at Loyola College in Baltimore, Maryland, and Rev. Stanley Harakas, Archbishop Iakovos Professor of Orthodox Theology in the field of Orthodox Ethics at Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts. To fill concerns regarding the medical aspects of the issues discussed, Dr. Carolann S. Najarian, a staff physician at the Watertown Health Center, joined the two theologians/ethicists in the panel discussions and engaged in the question/answer session that followed each of the three lectures. The day also included a one-hour general discussion, which was held at the end of the program. Dr. Kyriaki Fitzgerald, an Orthodox theologian, clinical psychologist and pastoral counselor at the Gosnold Counseling Center in Falmouth, Massachusetts, moderated the discussions.

The day's program began at 10:00 a.m. with the opening remarks by Rev. Antranig Bajlian, pastor of St. Gregory Armenian Apostolic Church in Indian Orchard, Massachusetts and Chairman of AREC. He welcomed everyone on behalf of the Prelate, Archbishop Mesrob Ashjian, stating that "the idea of a seminar such as this one and a need for it has been recognized for a long time. In fact, this is kind of a repeat performance of the one that was given a year ago in New Jersey [at Sts. Vartanantz Church], which was so successful and so informative, that we felt we would like to give members of the Armenian Church in other areas of the country the opportunity to listen to experts, theologians, and medical professionals talk about issues that are today very controversial."

Fr. Bajlian concluded by saying that "It is a tribute to Surpazan Hayr and his foresight and the way he thinks and his relationship with his Church and with his people that he had the idea of doing this kind of seminar, trying to inform his people, as a good shepherd, of some of the very important issues facing us in the twentieth century as Christians."

It is important to note here that the Armenian Church has not officially formulated a position for any of these issues. The speakers of this seminar eloquently presented a response to these issues from the perspective and viewpoint of the Eastern Christianity, which includes the Armenian Apostolic Church, the Greek Orthodox Church, etc. It is the hope of the Armenian Religious Education Council that this sort of seminar continue until an Armenian Christian consensus emerges, so that the Church can give an official directive to her faithful.

Over 45 people from the New England region attended the Seminar, including six members of the Prelacy clergy, Rev. Torkom Hagopian, Rev. Dr. Mesrob Tashjian, Rev. Antranig Bajlian, Rev. Zareh Sahagian, Rev.



The seminar participants, Dr. Carolann Najarian, Dr. Kyriaki Fitzgerald, Rev. Stanley Harakas, and Vigen Guroian with Archbishop Mesrob Ashjian, Rev. Torkom Hagopian (left) and Rev. Antranig Bajlian (right).

Gomidas Baghsarian, Rev. Sahag Andekian. The breakfast and lunch were graciously prepared and served by the Ladies Guild of St. Stephen's Church.

Surrogate Motherhood

Father Harakas has authored nine books and written over 85 scholarly articles. He is one of the most articulate and influential writers and thinkers in the Eastern Orthodox Church.

Fr. Harakas began his lecture speaking about the newness of the ethical issues relating to medicine that the Church is facing today and the possibility of responding to these issues from an Orthodox Christian Faith perspective.

Fr. Harakas said, "We live in a time when things are changing very rapidly, a time when our society is presenting us with new alternatives that did not exist in the past." Consequently, he said, the Christian tradition does not provide us with specific guidance. However, Fr. Harakas emphasized, because "there have always been traditional concerns about life issues in the life of the Church," our faith does provide us with certain basic guidelines—faith guidelines which make possible prudent decisions about these difficult issues.

Having provided a framework and matrix for doing Orthodox bioethics, he went on to enumerate the technologies that are available today pertaining to surrogate parenting: Artificial Insemination by Husband (AIH); Artificial Insemination by Donor (AID); In Vitro Fertilization, Embryo Transfer, Embryo Freezing, and Egg Donation.

He then went on to describe all the confusion that could arise from these technologies. A female can be the genetic mother (the egg producer) or

the carrying mother (uterus-implant and development to term) or the nurturing mother (care after birth) or the genetic-carrying mother (egg and uterus—no care after birth) or the genetic-nurturing mother (egg and care but not carrying in uterus nor birth) or the complete mother (egg and uterus and birth and care). With regards to the male, he could be the genetic father (sperm provider, internal fertilization—normal or artificial insemination; external fertilization—In Vitro), or the nurturing father (care for but not sperm source), or the complete father (sperm and care).

He then summarized the secular arguments for and against surrogate parenting, and discussed the problems that these practices present to the Orthodox conscience.

Of all the technologies available, according to Fr. Harakas, only the AIH procedure is permissible from an Orthodox view. Whereas the others create a problem.

Fr. Harakas placed the issue in the context of marriage. Speaking about the purposes of marriage—namely, growing in the image and likeness of God as a couple, unity of the couple, mutual assistance, meeting sexual needs, procreation of children, etc.

Fr. Harakas said, "If technology can assist one of the purposes of marriage to be realized... in principle it ought to be used," provided that the practice does not break the bond of marital fidelity. Hence, "AIH in principle is perfectly acceptable," he said. In the case of the AID procedure, a third party is introduced into the marriage, and this intrusion, according to Fr. Harakas, would be tantamount to adultery. With regards to the In Vitro Fertilization (test tube babies) procedure, he raised the ob-

jection that many more eggs are fertilized than used, which would be equivalent to abortion.

And finally, Fr. Harakas addressed the issue of couples who can not have children. He said: "If abortion is not so widespread, then there would be children for adoption."

Abortion

Originally this lecture was going to be given by Fr. John Breck of St. Vladimir's Seminary, but due to circumstances beyond his control he couldn't participate in the Seminar. Instead, Fr. Harakas presented the lecture on abortion.

Fr. Harakas gave a brief sketch of the Orthodox Church's early history in dealing with the question of abortion. He started with Scriptures. He noted that "the scripture does not say 'do not commit abortion' in part because the scripture does not list prohibitions for things that are not being done. Since life was so highly prized in the Hebrew tradition, abortion was not widespread." Then Fr. Harakas went on to explain that when Christianity spread to the Greco-Roman world, where abortion was prevalent, the Church then had to address the issue of abortion—not in long treatises, but in an exhortatory manner.

He cited a number of passages from the earliest documents of the church condemning the practice of abortion: "Christians do not take away human nature... by causing abortions and administering abortifacient drugs to destroy the embryo..." (Clement of Alexandria); "You shall not slay a child by abortion" (Didache); "As for women who furnish drugs for the purpose of procuring abortion, and those who take fetus-killing poisons, they are made subject to the penalty prescribed by murderers" (6th Ecumenical Council); etc.

He then went on to explain how in the liturgical hymns of the Feast of Annunciation it is implicated that what is in the womb is human being. He said: "We wouldn't really be celebrating the annunciation if somehow or another there was some thing less than the person of Jesus Christ being conceived."

In the mind of the church to have an abortion is "to kill a human being," said Fr. Harakas, "and as a consequence is justifiable to characterize it as murder." He then discussed some doctrinal affirmations that support this view.

Finally, he tackled some of the views of the advocates of abortion, namely that only "wanted children" be allowed to be born, that the fetus in the womb is simply undifferentiated mass of "tissue," that a woman has the right to control her own body, that the civil law permits it, that abortion solves difficult personal problems, etc. And then Fr. Harakas dealt with situations when an exception to prohibition is allowed, such as rape or incest or when the mother's life is in jeopardy because of her pregnancy.

In sum, according to Fr. Harakas, the tradition of the Orthodox Church and modern embryology and fetology make it very clear that abortion is killing, not killing potential life but killing a living and growing human being.

Euthanasia

Dr. Guroian has written three books (two forthcoming) and numerous articles in scholarly jour-

The Armenian Religious Education Council

is composed of an appointed membership of nine individuals and an Executive Director. The Council Members during the 1992-93 year were as follows: Rev. Antranig Bajlian, Chairman; Prof. Vartkis Kinonian, Vice-Chairman; Mr. Vartan Karekelian, Recording Secretary; Very Rev. Nareg Almezian, Mr. Gostan Charakbutian, Prof. Vigen Guroian, Ms. Karen Jehanian, Ms. Jeanette Nazarian, Ms. Sandra Selverian. The Executive Director is Deacon Shant Kazanjian. The mission of ANEC is manifold. Besides coordinating the Sunday School program, projects by AREC include the St. Gregory Davey Institute Summer Program; Regional Teacher Training Seminars; Young Adult Retreats; Seminars for the public; and the publication of appropriate texts, booklets, etc.

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Hoshobjian, Mrs. Manjle Hougassian, Ms. Julie Ann Hougasian, Ms. Aida Hovanesian, Mr. Leo Hovaspian, Mrs. Shushtik Hovanesian, Ms. Margaret Hovnanian, Mrs. Alice Hovsepian, Mr. & Mrs. Julien Hovsepian, Mr. Hovsepian, Mr. & Mrs. John & Sandra Hyland, Mrs. Olga Ingelso, Mr. & Mrs. Ohan Izadian, Mrs. Suren Ischahian, Ms. Armine Ishtian, Mr. William Ishtarian, Mr. Zaven Ishtarian, Ms. Anahid Jalarjian Teremezian, Mr. & Mrs. Garabed Jamgochian, Mr. & Mrs. Dick & JoAnn Janjigian, Mr. & Mrs. Beazg Jehanian, Mrs. Flora Jekravorian, Ms. Var Jekravorian, Ms. Elizabeth Jelalian, Mr. Paul Jelalian, Mr. & Mrs. Hrant Jilozjan, Mr. Martin Johnson, Mrs. David Jorjorian, Mr. & Mrs. Krikajk Julilian, Miss Lorraine Jurian, Mr. & Mrs. Dikran Kabzenjian, Mr. Christopher Kachian, Marlon Kachigian, Mr. & Mrs. Gerard G. Kadeyan, Mr. & Mrs. Garabed Kachigian, Mr. & Mrs. Paul Kachigian, Mr. & Mrs. Vatche Joseph Kachigian, Ms. Garria Kaitidjian, Mr. & Mrs. George Kataljan, Mrs. Martene Katakshian O'Halloran, Mr. & Mrs. George Karajian, Ms. U. Karakashian, Mr. Kaloust Karakelian, Mr. & Mrs. Vartan Karakelian, Mr. Leon Karapetian, Mrs. Ruth S. Karapetian, Mr. & Mrs. George Karlian, Ms. Maritza Kasabian, Mr. & Mrs. Harry S. Kasbarian, Mr. & Mrs. Charles & Alice Kasbarian, Miss Meline Kasparian, Mr. & Mrs. Joseph Kasparian, Mr. John Kasparian, Mr. George Kasparian, Ms. Joan Kasparian, Mr. & Mrs. Lihard Kasababian, Mr. & Mrs. Ara Kacharian, Mr. Aram Kachikian, Mrs. Irene Kalowetz, Ms. Martha M. Kavonian, Dr. John K. Kavoukorian, Mr. Nicholas Kazanjian, Mr. & Mrs. Edward Kazanjian, Mr. & Mrs. Harry Kazanjian, Mr. & Mrs. Hagop Kazanjian, Mr. Vahe George Kazanjian, Ms. Mary Z. Kazanjian, Ms. Agavni Kazarian, Ms. Mary M. Kearney, Mr. Robert M. Kebedian, Mrs. Stranush Kechevyan, Mr. Peter J. Kekigian, Jr., Mrs. Sue Keherchian, Mrs. Violet Keleshtian, Alton Ann V. Kennedy, Mr. & Mrs. Arthur Kent, Ms. Alice Keoseyan, Mr. & Mrs. Arlin Keoseyan, Mr. Arntarik Keoseyan, Mr. Hagop Keoseyan, Ms. Talar Keoseyan, Mr. & Mrs. Armen A. Kebovian, Mr. Garbis Kerimian, Mr. Harry H. Kerimian, Mr. & Mrs. Dikran Kesighegian, Mr. & Mrs. Michael Keichooyan, Mr. Kevon Kevonian, Mr. George Kevoikian, Mr. & Mrs. John Kevoikian, Mr. & Mrs. George Kevoikian, Ms. Kay Kevoikian, Ms. Aurora Kevoik, Miss Rose Keyjan, Mrs. Marie Khrachadourian, Mr. Alica Khrachadourian, Mrs. Haerik K. Khrachadourian, Mr. Fred Khrachekian, Mrs. Saleng Khrachegian, Ms. Sona Khranjian, Mr. & Mrs. Ohanes & Lucia Khrachadour, Mr. & Mrs. Joseph & Maggy Khracharian, Ms. Khatun Khrachadian, Mr. & Mrs. Moses Khrorian, Mrs. Strant Khrimian, Mrs. Angelina Khratian, Mr. & Mrs. Onnik Khrumijian, Mr. & Mrs. Howard Khrushian, Mr. Douglas G. Kneller, Mr. & Mrs. George & Barbara Klazy, Knights of Varian Arax Lodge #11, Mrs. Alice Kojian, Mr. & Mrs. Vartan Koughasian-Trabzi, Mr. & Mrs. Edward Kopolian, Mrs. Maraya Kordigian, Mr. & Mrs. Edward Korkozian, Mr. Harry Koroghlian, Mr. Kevoik Kostegian, Mr. & Mrs. Kurt Kostegian, Mr. & Mrs. Francois Koukoudian, Mr. & Mrs. Jim Koukoudian, Mr. & Mrs. Arntarik Koungjian, Mr. & Mrs. Richard Koundakjian, Mr. & Mrs. Ralph Koungjian, Mrs. Nevart Kouyoumjian, Mr. Hagop Kraagian, Mrs. Betty B. Kekorian Koliander, Mr. & Mrs. Moushey Krikorian, Mrs. Irene Krikorian, Mr. Krikor Krikorian, Mr. & Mrs. Melkon Krikorian, Mr. Dikran Krikorian, Mr. Christopher H. Krikorian, Mrs. Mary Krikorian-Vainheiner, Mr. & Mrs. Gary Kuljanian, Mr. Joseph A. Kuljanian, Ms. Ludemra Kurjian, Mrs. Louise Kupelian, Prof. & Mrs. G.M. Kurjian, Mr. Diane Kurevdjian, Mrs. Marlam Kurykjan, Strony Kushtilian, Mr. & Mrs. Harry Kusigian, Ms. Gloria Laraki, Mr. & Mrs. Edward Lantzakis, Mr. & Mrs. John & Margaret Lawlor, Mrs. Zabi Leonard, Mr. & Mrs. Ronald Leap, Ms. Anthe Lee, Mr. Leon M. Levonian, Mr. Hilton Levonian, Ms. Peler Loosigian, Mr. & Mrs. Serji Mackichian, Mr. & Mrs. Maggy Madarantz, Mr. & Mrs. Nerces Madakchian, Mr. & Mrs. Dikran Madakshian, Mr. Arax Makarian, Mr. Joseph A. Malajian, Mr. & Mrs. Albert Malkasian, Mr. George Malakshian, Mr. & Mrs. Hagop & Saleng Mangassarian, Ms. Houry Mangassarian, Dr. & Mrs. Albert Manian, Mr. Joseph Manjikian, Rev. & Mrs. Nerses Manroogian, Mr. Arthur Manroogian, Mr. & Mrs. Harry Manroogian, Mr. Michael Manroogian, Mr. Kevoik Manroogian, Mr. Harold Manroogian, Mr. & Mrs. Nourar Mannuelian, Mr. & Mrs. William Mannuelian, Mr. & Mrs. Robert E. Maranian, Ms. Susan A. Marci, Mr. & Mrs. George Martigian, Mr. & Mrs. George Martigian, Mr. & Mrs. Paul Marrossian, Mrs. Jack Martonian, Mr. Edward Margosian, Mr. & Mrs. Michael Margossian, Mrs. Azni Marntarian, Mrs. Haig Markarian, Mr. John E. Markarian, Mr. & Mrs. William S. Markarian, Mr. & Mrs. Nigoghos Markarian, Mr. & Mrs. John Markarian, Ms. Marcelina P. Marsobobian, Mr. & Mrs. Arsho Martin, Mr. & Mrs. Siva Martin, Mr. Simon Mashehlian, Mr. & Mrs. Keith Mason, Mrs. Janet Mason, Mr. & Mrs. Joseph Mazlilian, Mrs. Frances McCance, Mrs. Betty Megepetchian, Ms. Mary Mevdichian, Ms. Marjoun Megeritchian, Ms. Mary Medvedichian, Mr. Vartan Mehrabian, Mr. & Mrs. Sedric W. Melkiosian, Dr. A. Melikian, Mrs. Lucy Melikian, Mrs. Mary Melikian, Ms. Alica Melkonian, Ms. Mary Melkonian, Mr. Richard R. Menasian, Mr. Jim Menasian, Mrs. Margaret Messorian Conrad, Mr. William A. Merdijyan, Mr. Aris Merjianian, Mr. Jack Merfinianian, Mr. Esiehan Messobian, Ms. Elisabeth Messoplian-Petrosian, Mrs. Marham H. Messerian, Ms. Alica E. Messikian, Ms. Alice Migdichian, Mr. & Mrs. Edmond Michigian, Mr. & Mrs. Robert Mickel, Mr. Serop Mikaelian, Mr. Philip Minasian, Mr. Heros Minasian, Mr. & Mrs. Antrang Minassian, Mrs. Vartouhi Minassian, Mr. & Mrs. Jack Minassian, Mr. & Mrs. Robert Minassian, Mrs. Nelly Minassian, Mr. Gerald M. Mirne, Mr. Peter Mirakian, Mr. & Mrs. Zaven Mirjafarian, Mr. & Mrs. Misaklan, Heloum Mishtyjan, Ms. Roseanne V. Missesjian, Mr. & Mrs. Andrew & Marten Mikroschjan, Mr. Peter Mooradian, Mrs. Nany Mooradian, Mr. & Mrs. Murad & Zovig Mooradian, Mooradian, Mr. Harry Mooradian, Ms. Nancy Moscolian, Mr. John Mosesian, Mr. Raymond R. Mouradian, Ms. Joanne Mouradjian, Mr. Levon Muthbian, Mr. Richard M. Mukhtarian, Mr. & Mrs. Jerry Musefrian, Mr. & Mrs. Jacques Naccachian, Ms. Florence Nahjian, Mr. George H. Nalajaran, Mrs. Rai. Jela Nalajaran, Mr. & Mrs. John Najarian, Mr. & Mrs. Michael Najarian, Mr. & Mrs. L.K. & Pamela Najarian, Mrs. Nevart Najarian, Mr. & Mrs. George Najarian, Mr. & Mrs. V. Nalajan, Mr. & Mrs. Zaven Nalabardian, Miss Garnehi Narzakian, Mr. Zaven Narzakian, Miss Hera Navassardian, Mr. & Mrs. George Nazarian, Ms. Betty Jean Neavirs, Ms. Mary Nigogossian, Mr. Kevoik Nixsantian, Ms. Renee Ani Nislian, Ms. Madlen Nislianian, Mrs. Seran Norhan, Ms. Marham Norjian, Mr. & Mrs. Michael Noroyan, Mrs. Agnes Norsigian, Ms. Alice F. Norsigian, Ms. Elizabeth O'Shea, Ms. Teresa O'Day, Miss Isabelle R.

Thank You Thank You Thank You Thank You Thank You

Ethical Issues and Armenian Church

(Continued from page 3)

nals. Dr. Guroian has made a distinctive place for himself in the American theological world. He is a member of the American Theological Society, whose membership is limited to one hundred and includes the most distinguished religious scholars in North America. Likewise, Dr. Guroian is a member of the Orthodox Theological Society, as well as the Armenian Religious Education Council (AREC) of the Prelacy.

Dr. Guroian read excerpts from a two part article on the history of baby Rina and her tragic death from complications of Aids and heart disease, which was a front page feature in the Washington Post in July 1991.

It was reported that "for six weeks, ever since her arrival... she had been breathing only with the help of a respirator." Her doctor felt that "keeping her on the respirator was not a life saving measure so much as it was intrusion into her dying process, which only intensified and prolonged her suffering... The hospital sought permission to take her off the respirator. The government denied the request." Rina's foster parents objected to the doctor's recommendations and requested that the treatment continue. Dr. Guroian said that "Baby Rina's foster father was quoted repeatedly as saying that it was necessary to be sure what God wanted."

Dr. Guroian related this story to illustrate how peoples' religious beliefs ultimately affect their behavior in general and their stance on Euthanasia in particular.

"There are resources and reasons in Christian traditions," Dr. Guroian said, "to draw distinction between direct killing in health care centers and allowing to die. The former is rightly to be called euthanasia, which is morally wrong; whereas the latter is not euthanasia."

He continued: "Christians are permitted sometimes to let life ebb away in its natural course, while continuing to care, relieve pain and provide comfort to the dying person."

Dr. Guroian then went on to say that many a Christians in our society "discount such calibrated care for the dying as against God's will." This outlook, Dr. Guroian contended, "is not consistent with the Armenian Orthodox Christian Faith."

Dr. Guroian then explained why the Armenian Church should completely oppose euthanasia. "In our time euthanasia has come to mean choosing death as a remedy or end for people suffering from debilitating terminal illness... Euthanasia, in this sense, is a taking of life, whatever the intentions might be of those who help people to die."

Dr. Guroian devoted the rest of his presentation to caring for the spiritual well being of a sick and dying person, drawing upon the Eastern Christian tradition, particularly the rites of Holy unction and burial services of the Armenian Church.

A lively and animated discussion followed each of the presentations, where further explanations and clarifications of the issues were given.

Closing Remarks

Following the one-hour general discussion session, the day-long program concluded at 4:00 p.m. with closing remarks by Archbishop Ashjian. His Eminence thanked the panelists and the participants, and emphasized the importance of such seminars, especially in view of the fact

that "most Armenian Church leaders to not really know the church's stance on these issues, let alone the faithful." The Archbishop noted, "because we are ill-equipped and don't have answers, whenever people approach us with questions regarding the church's position on this or that ethical issue, more often than not we say 'that is up to the conscience of the individual.' No, it is not so."

His Eminence then conveyed his disappointment with the apathy of the people. He said, "given the nature of the seminar, the topics discussed, and the caliber of the panelists, we were anticipating a greater number of professional young adults to have participated today, since they are the ones who always ask, 'what does the Church say about abortion, euthanasia, surrogate motherhood, and similar issues?'"

Noting that the euthanasia presentation focused on caring for a dying person, and while abortion and surrogate motherhood presentations dealt with championing human life, the Archbishop said that "the euthanasia presentation struck a more sympathetic chord with the participants." His Eminence then added, "This may very well be in part due to the Armenian psyche, in that we tend to celebrate events of the past relating to death with a greater degree of fervency than we do events relating to life and victory."

Tree Planting Begins in Armenia

(Continued from page 1)

Archbishop Asthjian arranged to finance 50% of all transportation expenses; the remaining 50% was provided by Armenia's Ministry of Transportation. In addition arrangements were made to provide flowers at various locations so that residents would not have to purchase flowers to take to the Martyrs Monument.

"Each year more than a million people go to the Martyrs Monument on April 24," the Archbishop said. "I realized it was going to be financially difficult for our brothers and sisters to make the trip this year and I felt we must do something to help. I am grateful to Mrs. Hagopian for responding so generously to my appeal."

NEW PUBLICATION BY SYRIAN ORTHODOX CHURCH

The Archdiocese of the Syrian Orthodox Church recently published a Book of Divine Liturgies. The volume has been in preparation for 17 years and is the result of a great deal of effort to render as faithfully as possible the liturgical text into English while providing the reader with the Syriac original.

We thank the Archdiocese for sending us a copy. Information about the new volume is available directly from the Syrian Orthodox Archdiocesan headquarters at 49 Kipp Ave., Lodi, NJ 07644.

ԱՐՅԱԽԻԵՌԱԳՈՒՅՆ

(Գրատարգման և մ.Պ. շարքաբանների առաջին հատվածից, Կոնստանդնուպոլ)

Նախագահական Բա սեմյուլում վերստահա գաղապարով արված լինելու էր կրոն: Բազմազ աստուածային երեսում էր Հարչից ավերվող Բաղար, դիմացը՝ հորեհիվան ու փառամանքի վերածված հինգ հարյանի բնակիչի մի շնորհ էր, մյուս կողմը՝ երբեմնի խորհրդանշան, որը նախկին տարիներին իշխանաբար մարտնչող փայլից հիմա վերածվել էր արցունքով վերցի կիզակետի՝ կենտրոնական հիվանդանոցի, ուր բնորված վերականգնող սեմյուլին, հաղթն հանձնեցող



համար իրար կողմի շարված մարդիկների մտա քարծրացված հարազատների ողբեր միասնական էին լրացողների լուսամուկայա- կան սարմբի չէջիկներ, իրականացողականների մտադրամերը: Լազարուները մի «լավ կարո» էին գտել՝ նախորդ օրվա հրեհտակա- ծառայումից հետո Հարչից այստեղ փոխա- դրված երկու երեխաների հաշտակած մարդի- ները, Բա առանց բույստվածության նրանց ծած- կող սպիտակ սավանդ մի կողմ էին նստել ու հիմա տարբեր դիրքերից նկատում էին այս աշխարհում ոչ վախճող Բա ոչ էլ գարնանցող երեխաներին: Ժողովուրդ ցավեց նրանց չէր հեռամբում, քերթերի տպամանակը սպա- ողբու համար առաջին էջերին գեանդվող ար-

The following areas have been designated, in cooperation with the appropriate government agencies, for tree planting through the Prelacy program:

Area	Number of Trees
Alahverdi	5,000
Artik	5,000
Gamo	7,000
Hrasdan	12,000
Gaban	6,500
Apovian	10,000
Ararat	3,500
Ardashad	5,000
Eichmiadzin	3,000
Charentsavan	7,500
Chermouk	6,000
Sevan	6,000
Sisian	6,000
Nor Hadjin	4,000
Vayk	3,000
Abaran	4,000
Davoush	2,000
Biuragan	2,000
Gagarin	2,000
Yegheknatzor	4,000
Talin	2,000
Tsaghgatzor	3,000
Dashir	2,000
Tchamparar	2,000
Maralik	2,000
Mardouni	3,000
Varenness	3,000
Tsaghgahovid	2,000

յամն էր հարկաւոր, շատ արդյո՝ սննտաբոն սղուտու: Հիվանդանոցում բրնձը գարնի ավար- տեղուց հետո նրանց էիան Բեզ մտա Բա հարկ վաճառելի էին պահանջում, որ գնան՝ հասնեն Լեզնուկում, ուր նախորդ օրը տեղի էր ունե- վել Մարտալաի ողբերգութանը, որը բշխարն ճուրջիւր պաշտպանութանը՝ մոտի էր ցտղը Բա պահանջ մի բանը տասնակա հարիւր: Մտաղ էկանները վախճում էին, թե կարող է համ- կարծ ուշանում Բա միկը իրենց նկարանում: Բնոր արդեն հաղթն հանձնած լինեմ ողբերգու- յան գեանքին: Դատար մի հեգմամբով սասցի- թե պնդում են յոտում, ստեղ նրանով կարտառիկ է փչանում:

Ժողովուրդը ողբերգության մեջ նրանց «լավ կարելու» էին ստանում, աշխարհը՝ իր շանը՝ խորացնելով այդ ողբերգությանը, իսկ Բաղարական գործիչ ազգայինները էլ իրենց փառակցական-Բաղարական հաշիկները՝ Դովար է առել՝ ավերվող ու հորեհիվան Բաղարում ուղղմանակալից էկող ամբօրյա ծանր լուրերի ազդեցությանը դռուց ձեռքի, թե դիմացից իրենք ձեռք էր առնուր Բա հար- վածը անկողնու, սակայն Դու գնաուր այս աշ- խարհից՝ Բեզ հետ տանելով մարմնիլը բացված մի վեր էր մեզ բողմելով հազող երազը՝ հայրենիքիլը կատարակված հազադայի միացու- մը մայր հազադայիլը:

Դու չտեսար Հարչի սպասազատման, մտաղը Բեզը առնուր Բա չտեսար երազիլը իրա- կանազումը՝ հալոց երկու հազադայիլը՝ ի- բար միացող միջնորդի չեցումը մեր գնեկը- ների բախած նվիրական արյամբ: Բաղբերա- ստաբար չտեսար նաեւ հյուսիսային Արցախի անկուրը, որի ողբերգության հետքաւոր հետե- վանքները մինչ Բա այժմ էլ չենք ընկալել, այլ բազարարվել ենք լակ Մարտալաի ողբից դիպի Ստեփանավերտա ձգվող ճանապարհին՝ «լավ կարելու» մկարտանմամբ:

Հիմա հեռավոր հրեհտուճուց էլի ուրբայու- վում է Ստեփանավերտը, ուղղմանակալալային կցիկն էր փորձեցնում կող Բաղարի Բալ- լում էն տանելված բնակիչները, ցրակալ վալորիլը տեղանում եղածները, ճակատանոցում հայրազատանքը կորցրանները, Բա ծանր հեմբով սպաղը նորատանի հանրապետութան մայ- բուրաւարի վրա ծածանվում է Արցախի հա- գուցիլը, Բա արցունքալալայութան ու հատման մեր ժողովուրդի կամրով է պայտնակալորված, թե արդյո՞ մի օր ընդմիջու կցնելի մայր է- ուղբուցիլը արցունքալալային հաստակաղը անջրպետող սպիտակ եռանկարները: