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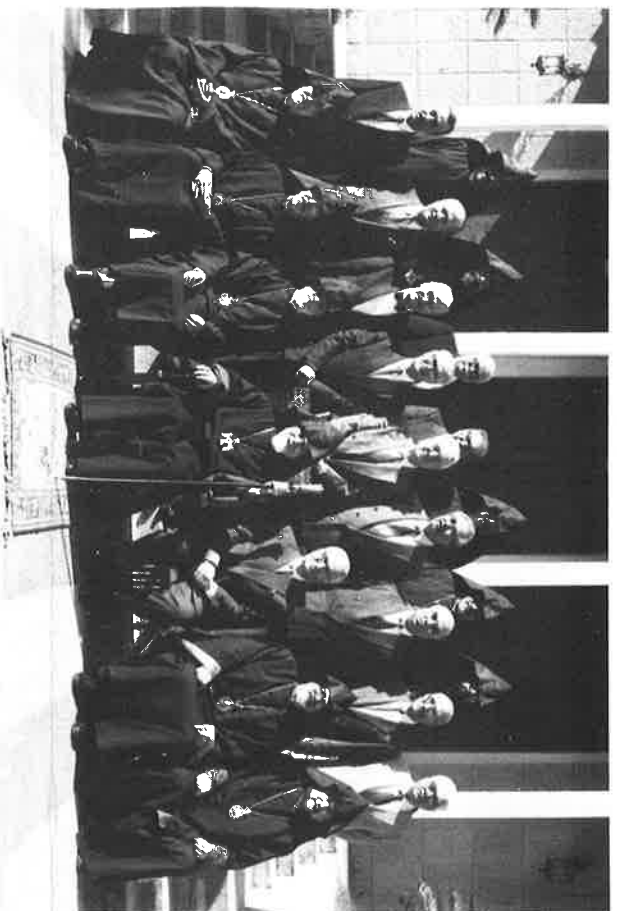
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# Outreach

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Պատկերասրահ  
A Publication of the Prelacy of the Armenian Apostolic Church of America

Volume XVI, Number 6 — December 1993

## Meetings of Cilician See's Executive Take Place in Lebanon, December 1-4



**The Religious and Lay Executive Councils of the Cilician See met in Antelias, Lebanon in December. Archbishop Mesrob Ashjian and Mr. Omic Marvshian, members of the Executive, participated.**

The plenary sessions of the Central Executive Religious and Lay Councils of the Catholicate of the Great House of Cilicia took place from December 1 through 4 in Antelias, Lebanon, under the presidency of His Holiness Catholicos Karekin II. This was the second combined meeting this year with the participation of members representing dioceses outside of Lebanon.

The meeting of the Religious Council which consists of eleven clergymen, convened under the chairmanship of Archbishop Ardavast Terterian with the participation of the following clergymen: Archbishop Datoev Sarkissian (Los Angeles); Archbishop Mesrob Ashjian (New York); Bishop Zareh Aznavourian, Archbishop Aram Keshishian, Very Rev. Oshagan Choloyan (Kuwait); Very Rev. Varoujan Hergelian, Very Rev. Sebouh Sarkissian, Very Rev. Arshavir Kapoujjan. Archbishop Ardak Manougiarian was unable to attend.

The Religious Council met in three separate sessions at which time the accomplishments during the past year were reviewed. Topics specifically discussed included: Questions relating to Armenian religious education, the preparation of clergymen, religious instruction in Schools and the need for textbooks. It was also decided that special effort should be made to establish a uniform style for religious services to be followed by all churches. Extensive discussion took place about the ecumenical dialogue currently underway, specifically with the Roman Catholic Church, the Eastern Orthodox Church, the Oriental Orthodox Churches, the Anglican Church, the World Council of Churches, the Middle East Council of Churches. These dialogues were reaffirmed as a positive endeavor and decid-

## Prelacy Mourns Loss of Jack Chadrijan; Leader of Community for Many Years

The Prelacy of the Armenian Apostolic Church of America announces with deep sorrow the passing of Mr. Jack Chadrijan, Esq., of New York, on Tuesday, December 28, 1993 at age 67.

Hundreds of mourners attended the National Funeral—accorded to prominent members of the community—which was presided over by the Prelate, Archbishop Mesrob Ashjian on Thursday, December 30 at St. Sarkis Armenian Church in Douglaston, New York

Mr. Chadrijan has served the Armenian church and nation in many capacities, most notably as chairman of the Prelacy's Executive Council and avid supporter and godfather of the St. Sarkis Church. In recognition of his community and religious activity he was awarded the Prince of Cilicia insignia by His Holiness Karekin II, Catholicos of the Great House of Cilicia, in 1990.

Mr. Chadrijan was a member of the Prelacy's Executive Council for eight years, seven of which he served as chairman. He has served as chairman, trustee, and delegate for St. Illuminator's Cathedral; world delegate to the Cilician See's World Assemblies; delegate and trustee for St. Sarkis Church; Fund Raising Chairman for the rebuilding of St. Sarkis Church as well as Godfather at its consecration in 1990.

Jack Chadrijan, born in Olean, New York, and raised in New York City, was the son of the late Oskan and Margarith Chadrijan. He was a practicing attorney for almost forty years prior to his retirement in 1991. During his career as an attorney he donated his legal services whenever asked by all Armenian religious, charitable, educational or sports organizations. Included in his representation were the Holy See of Cilicia, His Holiness Zareh I, Khoren I, and Karekin II; the Prelacy of the Armenian Church, both Eastern and Western districts; the Diocese of the Armenian Church, Eastern District; St. Illuminator's Cathedral; St. Sarkis Church in Douglaston; Armenian Relief Society; Armenian National Committee; Iranian-Armenian Society; Armenian Cultural Association; Armenian Youth Federation; American National Committee to Aid Homeless Armenians. In addition, throughout his career, he never refused to perform free legal services for those in need.

The Prelate, as well as all members of the Executive Council and auxiliary bodies of the Eastern Prelacy express their heartfelt sympathy to Mr. Chadrijan's widow, Lita, his children, Nancy and John; his stepchildren, Harry, Arlen, and Brenda Kantarian; his nine grandchildren; his brother Mitchell and sister Isabel Derian and hundreds of cousins and friends who will miss the love and care he gave them throughout his life.

May our Lord and Saviour comfort all of the mourners and may He grant His



**Jack Chadrijan, Esq., who passed away on December 28, is seen above during a fund raising event for St. Sarkis Church, Douglaston, New York. Mr. Chadrijan was one of the driving forces behind the rebuilding of St. Sarkis Church.**

tireless and worthy servant, Jack Chadrijan, the peace—free from worldly pain—he so justly deserves.

"The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious to you; the Lord lift up his countenance upon you, and give you peace." (Numbers 6:24-26).

*The following eulogy was delivered by Professor Hrach Zadoian.*

On behalf of the Executive Council of the Eastern Prelacy of the Armenian Apostolic Church of America, I want to express our deepest condolences and heartfelt sympathy to the family of Jack Chadrijan and to this community for their irreparable loss. With his family and his community, we stand here both in sorrow for our loss and with pride in this son of our people who used the years given him by our Creator to strive, to achieve, to serve and to build.

Jack Chadrijan was a man of many achievements. He was an attorney of distinction, a leader of our community, a man who played a weighty and important role in the Armenian American community; he provided legal counsel and wise advice to every Catholicos since the 1950's, to virtually every major organization of our community as he did to numerous individuals, being equally caring toward plain folks as he was toward the mighty, equally accessible to the indigent as he was to the affluent. He chaired the Executive Council of the Prelacy for seven years during a critical, formative period and he served our churches (St. Illuminator's and later St. Sarkis) and the

The work done by social and charitable  
(Continued on page 4)

(Continued on page 2)

## Parental Example Is Factor for Those Who Keep Faith

*The following article, written for the Associated Press by David Briggs, appeared in various newspapers. Interestingly enough, the article by Stelka Rustigian which appears on the opposite page comes to similar conclusions about the importance of "family participation."*

Parents who want their children to keep the faith would do well to lead by example, attending worship services as a family and living up to religious principles in their lives, new research has found.

In a study of college students in the United States and Canada, sociologists at the University of Calgary found young people were more likely to keep their religious beliefs if they attended church at age 10 and first experienced doubts later in their teen-age years.

Other than a gradual drift into disbelief, "hypocrisy among church members" was the most important source of doubt reported by people who left their childhood faith in the study published in the current issue of the Review of Religious Research.

Sociologist David Roozen of Hartford Seminary said the study findings are particularly important in an age of highly publicized sexual and financial scandals involving clergy and as baby boomers, many of whom rebelled against organized religion in their youth, raise the next generation.

"Their kids know that their parents weren't saints either, particularly, when they were growing up. So there is a lot of room for seeing hypocrisy," Roozen said.

For a long time, research on church membership has concentrated on why people switch to other churches, as opposed to examining reasons some leave altogether.

But the continuing membership decline in some churches, particularly among youth, has given new urgency to research into apostasy, defined as the act of abandoning religion.

In the new study, Merlin B. Brinkerhoff and Marlene M. Mackie sought to examine religious attitudes over time by studying data from questionnaires from 631 college students in the mid-1980s in social science classes at the University of Calgary and the University of Nebraska.

In general, those who leave their childhood beliefs and denominations behind reported having more liberal world views, but being less satisfied in life, less happy and having lower self-esteem than those who maintained their earlier religious beliefs.

The study found people raised as mainline Protestants were the most likely to abandon religion, with Roman Catholics and conservative Protestants the most likely to retain their faith.

"The greater their attendance at age 10, the greater the persistence of their beliefs. The older they were before encountering doubts, the greater their belief persistence.... Finally, the greater the number of doubts during youth, the less likely that their childhood beliefs persisted," Brinkerhoff and Mackie wrote.

Nearly 40 percent of the apostates, who first reported experiencing doubts at ages 13 and 14, said the perceived hypocrisy of church members was an important source of doubt.

Mackie said students reported perceiving hypocrisy in parents who attend church only on certain occasions, and in church members who make prejudicial remarks about ethnic groups or feel no remorse about cheating on taxes. ❖

*Example is not the main thing in influencing others. It is the only thing.*

—Albert Schweitzer

## Prelacy Mourns Death of Jack Chadrijan, Esq.

(Continued from page 1)

Armenian Apostolic Church of America in just about every capacity and always with dedication and distinction. For a lifetime of loving and distinguished services to the community and to the Armenian Church he was granted the insignia and the title of Prince of Cilicia. As we stand in this beautiful church mourning his passing, let us remember that the title most cherished by the princes of old, was "builder of churches," and let us remember Jack's tireless work in raising this proud edifice.

But on this sad day when we recollect what are mere fragments of a rich life, let us also remember that Jack Chadrijan represented more than the sum of these achievements. He was, I submit to you, the quintessential representative of a particular, indeed, historical generation in our community. Born in this country, a true Armenian American, he and his generation were not "torn between two worlds" (to use Robert Mirak's expression), but rather bridged the two worlds of our community.

He was an active member of the Armenian Youth Federation and served with distinction in the United States Navy. He was equally at home with Armenian organizations—the ARF, the Armenian National Committee, the Armenian Assembly—as he was in the Democratic party in which he played an active and prominent role. He was as staunch and eloquent defender of American values and freedoms as he was in working for the preservation of the Armenian culture or in working to secure the freedom of imprisoned Armenians. More important, let us remember that Jack Chadrijan and his generation kept faith in the inevitability of Armenia's freedom and independence at a time when so many others had given it up as a pipe dream. And let us remember that he and others in his generation backed up that faith, by building and preserving the structures of our community so that when in later years new waves of immigrants would come to strengthen our numbers, they would find in place those institutions that make community life richer, indeed, that made community life possible.

As we stand here in sorrow and in respect for a life which exemplified the best American and Armenian traditions of service, let us remember that what he leaves to his community and to his family is not only a distinguished legacy, but the daunting challenge to continue his commitment and his work. The challenge and the obligation to take up the burden which he has at long last released as he goes to meet his Maker.

May God grant our brother Jack peace. And may the good Lord give his family solace and all of us the strength to fill part of the void he leaves behind. ❖

*The following excerpts are from the eulogy delivered by Archbishop Mesrob Ashjian.*

We are gathered here to bid farewell to the unique personality that was Jack Chadrijan. He was struggling with death for so many years. The warning came to him first when he was in his early thirties, but he recovered beautifully and for some thirty more years he lived a full life, a life of dedication and commitment to higher values in life.

But, finally his heart failed and even though we knew how ill he was, the news was shocking. We all hoped and prayed that another reprieve would be forthcoming so that his loving family would enjoy his presence a few more years and he could continue and complete his diligent efforts to put his beloved St. Sarkis Church on a firm financial foundation, free from debt.

I recall the visit of His Holiness Karekin II just 40 days ago. His Holiness was in New York for a very short visit, but he insisted on visiting Jack before returning to Lebanon, in appreciation of Jack's



Jack Chadrijan followed the construction of the new St. Sarkis Church at each of its stages. With Jack at the Douglaston site in this photo are, left to right, Bedros Givlekian, Jack, and Diran Donikian.

years of devoted service to the Armenian church and nation. You cannot imagine how happy Jack was and how his drawn face became radiant with happiness as he welcomed the Catholics into his home.

Today we are gathered here in the church he so devotedly served and which was in a sense his "baby" and from where he will go on to his eternal journey.

We thank the Lord Almighty for giving us Jack. He was the son of a beautiful couple, Oskan and Margari, who emigrated to the United States and settled in a small community in New York State. They moved to New York City so that their children would grow up in an Armenian community, with its churches and schools. The move fulfilled their wish, for Jack, along with his sister and brother, grew up amongst Armenian American peers and he became a staunch member of the Armenian community. From humble roots he blossomed to become a successful lawyer and an advocate for the Armenian cause. He was one of the pillars of the Prelacy in its formative years and his leadership was unmatched, giving seven years of chairmanship to the Executive Council.

The list of his involvement and the help he extended to Armenian organizations and institutions is long, but, no one here tonight will disagree when I say that "his last great love," so to speak, was St. Sarkis Church. After fire destroyed the old St. Sarkis Church in Bayside, Jack stood tall and strong and with the untiring help of his family, friends, and colleagues, he devotedly worked to create the new St. Sarkis Church. He became the Godfather of the Church and the beautiful hall is named after his family. He did everything within his power to make this church a shining beacon and a bright example of the faith of his parents and of

his dedication.

On behalf of His Holiness Karekin II, the Catholicate of Cilicia, the Executive and Religious Councils of the Prelacy, and all of our churches, I extend our sincere condolences to Mrs. Lita Chadrijan, to his children Nancy and John, his stepchildren, Harry, Arlen and Brenda Kantarian, his nine grandchildren, to his brother Mitchell, sister Isabel, and, indeed, the entire St. Sarkis family.

May the good Lord receive his soul in peace as we recall the biblical words, "A good name is better than precious ointment; and the day of death than the day of one's birth. It is better to the house of mourning than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart." (Eccles. 7:1-2).

Two days hence we will welcome a new year. Many more years will come and go. Many of us will not be here, but St. Sarkis Church will remain and the soul of Jack, in a dove-like beauty, will fly around this Church. Jack will never be far away from St. Sarkis and St. Sarkis will become a shining legacy of that unique personality that was Jack Chadrijan. ❖

### A Mini Lesson

Although the author of the Gospel According to Luke, the third book in the New Testament, is not identified in the text, Irenaeus, a Christian bishop who lived and wrote near the end of the second century, claimed that the author was a companion of Paul. Presumably, Irenaeus was thinking of the Luke who is mentioned in Col. 4:14; Philm. 24; and 2 Tim. 4:11. After the time of Irenaeus, it became traditional to refer to the author of the Third Gospel, as well as the author of the book of Acts, as Luke, the companion of Paul.

## OUTREACH

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## WHY ARMENIANS SCHOOLS NOW? The Factor of Timeliness

by STELLA RUSTIGIAN

Never in the history of the United States have so many factors been so favorable for the establishment and maintenance of Armenian schools in this country as they are now!

Why now? There are four main elements which prevail.

1. Armenia, the native land of our fathers, is now free and independent.
2. Armenians have a far-flung diaspora. As many Armenians live outside Armenia's boundaries as live within them. Over one-half million live in the United States, with an awakened interest in, and a yearning for their "roots." This is a response to the new independence of Armenia.
3. Since the end of World War II there is a new ethnic interest in the U.S. Never before have so many Americans asserted their distinctive group affiliations. There is a favorable climate in the U.S. towards, and recognition of, America's ethnic diversity.
4. Since World War II there has been an influx of "new" Armenians to the U.S. from the Middle East, Armenia and the Balkans.

As an example of Marcus Lee Hansen's theory of "third generation return" we see that interest in Armenian culture and language had lagged with the American-born generation. But their children, a third generation of Americans of Armenian descent, are out there, listening to sounds of ethnic interest emitted by all descendants of immigrants to the United States.

Why had it skipped a generation? Mainly because of trauma, Many witnesses of genocide cope with it by blotting it out. There are instances of Anglicizing Armenian names, dropping the "ian." Cosmetic surgery took care of many noble Armenian noses. As grandparents died, there was no longer a need to speak Armenian in the home. There was a will-full blotting out of those ingredients which made them different, which made them Armenian. And because of their "Armenianess" they had been the target of ostracism, deportation, terror and cruelty. The generation which had borne the suffering, passed on to their American-born children, the pain in the marrow of their bones.

Unerasable, never to be erased, it was a living part of their being. Their children saw the pain in their parents' lives, and more often than not, chose not to talk about it because it evoked and renewed the pain. Those of the second generation who chose to study the circumstances which had caused their parents' pain were either also filled with impotent rage, or else tried deliberately to shut it out completely by divorcing themselves from "Armenianism" which had provoked the horrors in the first place.

Then along came a third generation. Many of them knew nothing or very little about the Armenian "pain." Many adopted, adapted, acculturated and assimilated into the general all-American scene. Many knew very little about the people from whom they had sprung. When asked who or what are the Armenians, most would reply: "They were the first people to adopt Christianity as a state religion," and/or "They were the first victims of genocide in the 20th century." Beyond these two facts, they knew little more about the Armenians, nor did they seem to care.

However, this third generation is a little more attuned to world currents. The world, and especially America, has discovered something called "multiculturalism." The world of education is grappling with bilingualism and ESL (English as a second language) in public schools. In 1951 Oscar Handlin wrote in his classic study, *The Uprooted*, "Once I thought to write a history of the immigrants in America. Then I discovered that the

immigrants were American history." Pluralism, multiculturalism, bilingualism, multilingualism, ethnics, ghettos, colonies, hyphenated Americans, assimilation, acculturation, integration, desegregation—these words are in the forefront as public school boards grapple with their connotations.

These are not just problems in social strategy; it has also to do with human awareness and self-definition. Many of us want to remain for a little time that we can, whatever it was that we were before circumstances started to strip away vestiges of our personal identity. So let's try, even if the historical odds are against us. But there is another moral possibility. There is a vision of humanity or humanness; it serves as a norm, a possibility beckoning us. Keeping one eye upon the fading past and the other on the unclear future, enlarging *ethnic* into *ethnic*, we can become men and women of the world, even as we remember the tongue our grandfathers and grandmothers spoke in, though in fact the words themselves are fading from memory.

Let us not only expose our children to Armenian education, but let us participate ourselves. There is a wealth of knowledge there which is begging to be let out to serve the entire world. It is easy to recognize that this phenomenon is in harmony with the ancient traditions of our people.

The stated goals and mission of the Armenian National Education Committee falls within those same noble traditions of past and future: "To instill in each student an unquenchable Armenian spirit based on knowledge of the Armenian language and culture." The Armenian National Education Committee is in its 33rd year of educational services provided to Armenian one-day and day schools in the Eastern United States and Canada. The ANEC is widely recognized as a supervisory educational resource center for its 40 affiliated single day and 3 day schools. The ANEC network of schools has an enrollment of some 2,500 students and staff numbering over 300 teachers and administrators.

The Armenian National Education Committee firmly believes that the best possible Armenian education is the birthright of every Armenian child. Incredible suffering has been experienced to insure the present Diaspora generation's claim to that birthright. ANEC does not ask Armenian schools to accomplish more than that... nor will it accept that schools do anything less.

For information regarding ANEC affiliated schools contact the ANEC offices at 138 East 39th Street, New York, NY 10016, (212) 689-7231.

### ԾԵՐՈՒՆԻՆԵՐՈՒՆՆԵՐ ԲԱՆՈՒՄ ԼՈՅՍ ԱՍՍ

Ծիւրովհեղինակու ճճաքի Լոյս» սաս. Նրանք, զիսով չափ խաւարի մէջ են, Եւ երջանիկ են աւրճ առաւօտ, Որ դարս են գալիս ճարից յաւարից...  
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 Եւ քիս մի դնի ճրանց ուսերիճ-Ծիւրովհեղինակ քիսը հիբիէ է ճրանց...

ԳԻՈՐԳ ԿՄԻՆ

## Recent Donations to Armenia Announced

The Prelacy recently announced some special donations made to Armenia and Artsakh by individuals in the community who have recognized the grave situation and the need for immediate help. By agreeing to publicize their contributions, they hope that it will motivate others to do their share.

### BOZOYANS AID STUDENTS

Mr. and Mrs. Ohaness Bozoyan from New Jersey volunteered to sponsor 12 university students. Mr. Bozoyan, who was in Armenia recently, saw the tremendous needs of the country and upon his return wished to contribute to help the young people especially students in the universities. The twelve students, selected by St. Nerses the Great Charitable Organization, will be able to continue their studies in medicine, dentistry, economics, ecology, philosophy, and Armenian language and literature. Mr. and Mrs. Bozoyan hope to be able to continue their sponsorship program in future years as well.

### GULAMERIANs AND ORPHANS

Mr. and Mrs. Harold and Josephine Gulamerian of New York, dedicated community members who have in the past sent assistance to Armenia in a variety of ways, recently continued their aid to orphans by sending 96 dozen pairs of socks, 350 pieces of new winter clothing, and 400 pieces of warm sleepwear. In addition, they donated \$3,500 to purchase food and milk for orphans.

### YOUTH PROJECTS IN ARMENIA AND ARTSAXH HELPED IN MEMORY OF ARAM ZERDELIAN

On November 17, Mr. and Mrs. Bedros and Virginia Zerdelian of New York, accompanied by Very Rev. Anoushavan Tanielian, visited the Prelacy and expressed the desire to donate in-lieu-of-flowers donations received in memory of their son, Aram, to fund scholarships and other youth projects in Artsakh. A total of \$6,000 has already been transferred to the Prelate of Artsakh, Bishop Barkev Matrossian, who will implement the project. Aram Zerdelian died on May 9, 1992, at age 23 in a tragic motorcycle accident in New York. "The loss of such a young and promising life is a deep wound in the hearts of his parents," said Archbishop Ashjian, "but they have chosen to ease

their grief by helping other young people, especially those who are in desperate need. We sincerely hope that will, in some small way, console the bereaved parents of Aram Zerdelian."

The Prelacy continues its mission to help Armenia and Artsakh. Those interested in funding special or specific projects should contact the Prelacy at 138 East 39th Street, New York, NY 10016, (212) 689-7810.

## Letter from Armenia

Archbishop Ashjian received the following letter during the holiday season:

Your Eminence:

On behalf of thousands of individuals, hundreds of families, and many other beneficiaries, we wish you and all your generous and hospitable faithful people, a Happy New Year and Merry Christmas. It has been more than one year that the Armenian Prelacy's St. Nerses the Great Benevolent Organization in Armenia, as well as the Gayane Manougian-Melkonian Educational Foundation and the Vararagen Benevolent Organization, have been working together to efficiently organize and implement the charitable work that you and your faithful people generously support. Your heartfelt generosity has enabled us to transform darkness into light, supply food for the hungry, and bring respite from the cold. By contributing our services we have been able to utilize all the aid you send to directly help needy individuals and families. We do this with the unconditional belief that it is our duty to our country and our countrymen—a duty we perform with diligence and love.

My God bless your generosity, and grant you a healthy year and continued success. We pray that He will bless you and all of our people with good luck and fill us with the hope of a better and brighter tomorrow.

St. Nerses the Great Benevolent Organization

Gayane Manougian-Melkonian Foundation  
Yervant Melkonian, director

Vararagen Benevolent Organization  
Lawrence Aroushanian, Supervisor  
Sergie Haroutunian, Dikran Kaloustian,  
Arman Bedrossian, Marine Avakian,  
Associates

## NALG Midwest Regional Seminar



Yeretgin Arpine Shrikian thanks guest speaker Mrs. Anie Chirinian.

The Mid-West regional seminar of the National Association of Ladies' Guilds was hosted by the Women's Auxiliary of St. Paul Armenian Apostolic Church, Waukegan, Illinois in October.

Very Rev. Shabe Panossian gave the opening prayer followed by welcoming remarks by the NALG Chairman, Yeretgin Arpine Shrikian and Chairman of St. Paul's Auxiliary, Mrs. Mariam Sargsian.

Mrs. Anie Chirinian, the guest speaker, presented the day's topic, "Armenian Women: Balancing Career and Family" in

a most inspiring and insightful manner. Ms. Chirinian, a successful business executive, spoke of the struggle to balance competing demands of family and career. She stressed the importance of prioritizing and maintaining a proper equilibrium as well as a supportive family network in order to succeed in this challenge. She stated that self-esteem is most essential to personal and business success and is critical to withstand failure without losing sight of one's personal and business goals.

Հիւն, բայց միշտ նոր

## ՓՈՒՍՆ ԾԱՂԿԵՊՍԱԿԻ

Երբ ցայտը եկեղեցիներու եւ վարժարաններու հողաքաճութիւններ պիտոճէի անբաւարարութեան պատճառաւ կը տառապին եւ նորանոր եկամուտներու միջոցներ կը վնասեն: Երբ խիտ կենսական հարցեր տակաւն շին կրնար լուծուիլ՝ վարժարաններ եւ եկեղեցիներ շինել, ի վարժարաններ ոտքի կը կենան եւ ժարաններ վաղուան սերունդին համար կարգաւորելու սուրբ ծառայական մասնակցանքներ:

Երբ մեր արեւակեցները ցարդ Արեւելքն կը գաղթեն մեր այս հիւրընկալ երկիրը ու անոնցոյ՛ք զքեզ թախանդ, չունենալով որեւէ միջոց, անկարան ափ կ'անոնն իրենց թագաւորական պալատը՝ Հայ Եկեղեցին, նիւթական աջակցութեան եւ գործ ինքերու եւ մեծաւ մասամբ անկէ կը վերադառնան ձեռնունայն եւ յուսակոտր:

Երբ եկեղեցիի եւ դպրոցի հանգոյն խիտ կարեւոր մեր մշակութային եւ հաւաքական կեանքը վառ պահելու ջանքերը գլխաւոր եւ տարածուն օրաթերթեր, ցարդ նիւթական անձնակազմներու ներքեւ կը ճմլուին:

Եւ երբ տակաւն ինչ ինչ բարեպաշտական կազմակերպութիւններ եւ գաւազան միութիւններ կ'երկբայեն ի խնդիր իրենց եկամուտներուն:

Մինչ անդին, ամէն օր, յունգիտս եւ ակամայ մեծ գումարներ կը վատնելին օրն ի ցուն մեր եկեղեցիներուն մէջ կատարուած միտելական արարողութիւններուն համար զրկուած երկուներանդ եւ ճոխ ծաղկեպսակներու ցուցադրութեան, որոնք ի սին ամէնուն, կու գան եկեղեցւոյ ասպդ գնին ներս տեղ գրաւելու եւ հանգիչու պահիկ մը զարդարին կողքին եւ քաղրիքներուն առջեւ, ընդերուզուրած լախ նանխտ գունաւոր ծաղաւէչներով, եւ որոնց վրայ շարք մը ոսկետառ գիրեր, դրկողին ինքնութիւնը կը ցուցաբերեն: Եւ սակայն քիչ յետոյ, յետ մտեւական տխուր արարողութեան, պիտի փոխարցուին անոնք մասնաւոր միջոցով գերեզմանատուն, ողբացեալին հողակոյտին վրայ թաւամիտու եւ նետուելու: Ուրիշ ոչ մէկ բան: - Հազար մերք հառնց համար վճարուած հազարաւոր ֆրանգներուն...:

Այս առընդութեամբ ներկայիս այլքի առջեւ ունեցանք Փարիզի Հայոց Առաջնորդին՝ Գիւտա Եպիսկ. Նաբգարշեանի մեծաւ բնակչութեամբ պատրաստած Գրպանի Օրացոյցը, որուն մէջ մեր ժողովուրդի ուշադրութեանը կը յանձնուի նաեւ հետեւեալը. «Պատկի, յուզարկաւորութեան եւ ուրիշ արիթմետուն,՝ փոխանակ անօգուտ տեղ, ծաղիկի համար գումարներ տրամադրելու, թեկադրելի է նպատակարարուած այդ գումարը փոխան ծաղկեպսակի նուիրել եկեղեցւոյ կրթական եւ բարեխրական նպատակներում կամ ձեռնարկներու: Այսպէսով երած նուէրը մնալուն յիշատակ կը թողու»: Հակառակ այս տեղի՛ն թեկադրութեան, որոշապէս կը տեսնուի ամէնուորեք, թէ շատ քիչեր միայն կ'ընդառաջեն:

Տարիներ առաջ նման յանձնարարութիւններ ալ եղած էին մեր Պրլայոյ ժողովուրդին եւ էին գործարարուած: Այս իսկ պատճառաւ, Շնորհք Պատրիարք, իր կողքին ունենալով Կրօնական ժողովն ու Կեդրոնական վարչութիւնը, յատուկ շրջաբերականով մը յուզարկաւորութիւններու համար

զրկուած ծաղկեպսակներն ու պսակի համար զրկուած ծաղկեղողները եկեղեցիներէն դուրս շարուեց: Այժմ, անոնց փոխարէն զգալի նուիրատուութիւններ կ'ըլլան, միկիւնաւոր լիքանք կը հաւաքուին ու շնորհիւ այս գրամներուն, ցայտը եկեղեցի եւ վարժարաններ ոտքի կը կենան եւ բարեխրական հաստատութիւններ մեծապէս կը նպատարորդին:

Անցեալ օր արտասահմանի մեր օրաթերթերէն միոյն մէջ, յատկանշալկան մահազգի մը աակ գրուած էր հետեւեալը. «Հանգուցեալին կամփն համաձայն կը խնդրուի ծաղկեպսակ չըրիկ եւ ասոր փոխարէն կարժարաններ ոտքի կը կենան եւ ողբան պրոպագանդի արտայայտութիւն մը, գոր հանգուցեալը կ'ունենայ ի կենդանութեան: Հոս, անկախած մեր խոր համոզումն այն է, որ նա կ'առի այս անցաւոր ու անցաւոր աշխարհի փորձ փորձերը, ուստի եւ չուրք իր դազաղին շուրջ ունեալ գոյնգոյն ծաղկեպսակներ ու ծաղիկներ, որոնք քիչ յետոյ պիտի երթան խմբովին լամբիկ իր գերեզմանին վրայ, ալ թրիտունէական ազնիւ գգացումներով կը հաւատայ միայն իր կեանքի քարտը համարտուութեան երկնային դատաստանին առջեւ եւ պայծառանալ Անթարաթ Պատկներով:

Ուրեմն, վերեւ յիշած մեր մատնանշումներէն որոշապէս կը տեսնուի, թէ Ֆրանսահայ գաղութը ունի ներկայիս իր յոյժ կարեւոր մտահոգութիւնները, հետեւաբար ընենք մեր նուիրատուութիւնները ուղակի եւ աղխոր արիթմետով, միայն փոխան ծաղկեղողի եւ փոխան ծաղկեպսակի, ծաղկեպսակներու համար մեր հաւատքական կեանքը ընդմիշտ այս հիւրընկալ երկրին մէջ: ❖

Մոլուէտ Ա. ԲՈՂԵ, Գալեմուիւնիւն Ծառաջ, Արայու. 10, 1986

**The heart of the giver makes the gift dear and precious.**

### Book Review

## ASKING THE RIVER

A novel by  
DAVID KHERDIAN  
Illustrated by Nonny Hogrogian  
Orchard Books, New York  
106 pages, \$14.95

Reviewed by Pierre Papazian

David Kherdian is a rather prolific writer, an author of both prose and poetry. He has been writing for quite some time, at least for two decades that I know of, and longer, I'm sure. Like many serious authors, he would probably say that he has been writing for as long as he can remember. In this year alone, he has published two new works: *Asking The River*, a work of prose, and *Friends: A Memoir*, a book of poetry. An earlier book, *The Road from Home*, was named Newbery Honor Book.

*Asking The River* also deserves a literary award as a book both simple and elegant. It is the story of a young boy, thirteen years old, who seems trapped between two cultures, American and Armenian, and who finds it difficult not only to resolve the differences between the two, but also to decide on a path for his future. Stepan Bakalian is a young Armenian American whose thoughts and questions

## Religious & Lay Councils Meet in Lebanon



Onnic Marashian, a member of the Prelacy's Executive Council and the Central Executive of the Catholicate of Cilicia, addresses the student body and faculty of the Cilician Seminary in Bیکaya, Lebanon.

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institutions under the jurisdiction of the Catholicate was discussed and decided that a closer examination take place.

The Catholicate's real estate and construction projects were studied and decided that the Catholicate was proceeding in a proper direction. The Executive was commended for their work in this area and special mention was made of the new museum and manuscript repository now under construction in Antelias.

### TWO COUNCILS MEET

The two councils met in two sessions on Friday and Saturday, December 3 and 4, and discussed those topics which required action by the two bodies.

Concerning better communications between the dioceses and the catholicate, it was felt that the normalization of life in Lebanon, as well as reliable communications, and ease of travel, would provide the opportunity for better communications between the dioceses and the catholicate. It was felt that a big help in this area would be the visit of each Prelate to the Holy See at least once a year and more frequent visits by the Catholics to dioceses outside of Lebanon.

Concerning the dialogue with the Mother See of Etchmiadzin, it was deemed vital to continue the relationship as reaffirmed by the World Assembly. It was noted that during the past year there were efforts within certain quarters and

are constantly challenging the norms and mores of both his American and American cultures. He is rebellious, but intellectually rather than physically. He is also ambivalent and does not know what he wants from life. Yet he knows what he does not want. He does not want to live forever in Racine, and he does not "want to be told what to do by people who don't seem to know what they are doing themselves." He is seeking a freedom which he himself cannot define.

Stepan's rebelliousness seems to arise from frustrations, the frustration of his cultural marginality which he feels deeply. Anyone who has experienced marginality, having grown up in an ethnic household in America with immigrant parents can relate to the confused and confusing demands imposed by such a dual environment. Everyday life seems to be full of conflicts, ambivalence, and contradictions, just what young Stepan experiences.

His solace is found in the river where he goes for peace, quiet, and contemplation, and where he also seeks answers to his questions about life. The river is free-flowing, and Stepan wants to be as free as the river. The river is where he can dream and imagine; for him Root River is the passageway to the rest of the world. The river provides the catalyst for his own thoughts, his own answers to his own questions.

The story is not totally contemplative. Stepan is also a typical adolescent with

On Saturday evening, December 4, His Holiness and members of the religious and lay councils visited the President of Lebanon, His Excellency Elias Hrawi. His Holiness introduced each council member to the President and described briefly the work of the Executive Council.

On Monday, His Holiness together with some members of the Council visited the Seminary in Bیکaya, at which time Archbishop Mesrob Ashjian, Mr. Vache Madenlian, and Mr. Onnic Marashian delivered remarks to the student body.

The guests shared lunch with the seminarians and their director. ❖

Catholicate Executive Council  
December 7, 1993  
Antelias, Lebanon

family and friends, and activities like fishing, softball, shining shoes, and movies, among others. His encounters with family members have a special emotional appeal and tend to draw the reader into the story. Kherdian's writing skills make the story real enough that the reader feels he is accompanying Stepan in his experiences. For those of us who also experienced living in two cultures like Stepan Bakalian, the book evokes a sense of bittersweet nostalgia.

Although the book calls itself "A Novel" in the title, it is more like a string of related stories, reminiscent of Saroyan's stories of Armenians, but without being imitative of Saroyan. Kherdian's writing is original, appealing, human, and philosophical. Yet for all that there is an element of quiet humor in the book. With the body of literature that David Kherdian has created over the past couple of decades and including this book, one can only ask why he has not received the acclaim he deserves. *Asking The River* is a book that everyone will enjoy and will read in one sitting. ❖

David Kherdian's *Asking the River*, and many other interesting books on a variety of topics can be purchased at the Prelacy Bookstore.