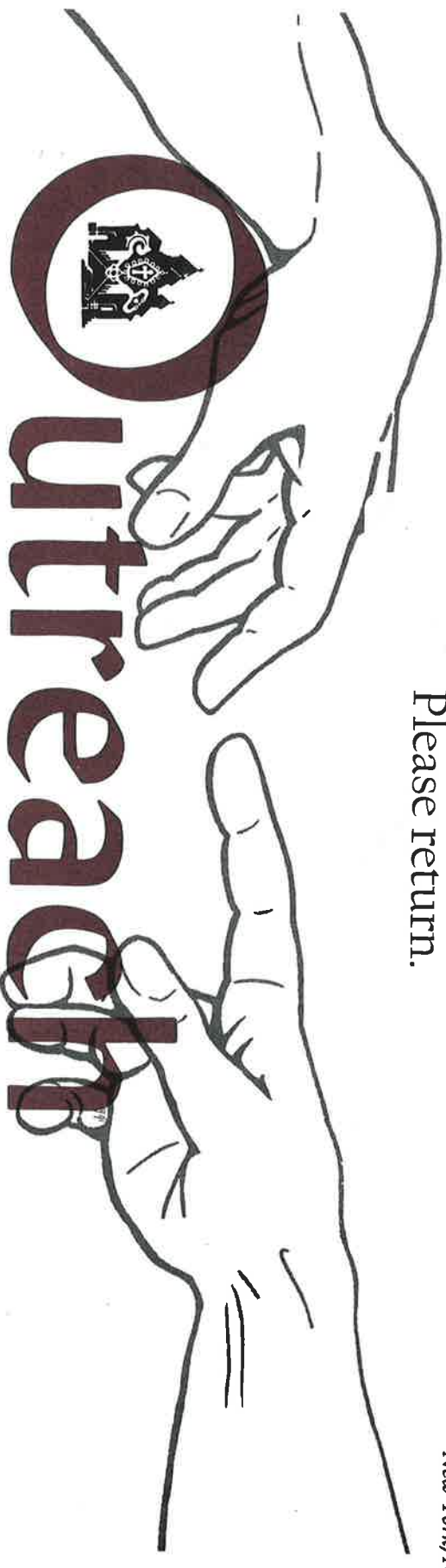


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# Outreach

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

Volume XVI, Number 8 — February 1994

## Drive for Easter Food Baskets Begins

### ԾԱՌՈՂՆԻՈՒՄ ԱՌԻՐԲ ԶԱՏԻԿ

Միտելի հայտորդիք,

Քանի սիլ օրերէ ի վեր թեւակիսած ենք Հայ Եկեղեցուր Մեծ Պահքի շըրջանը: Քատասուն օրերու ապաշխարութեան օրեր՝ երբ մենք առիթ կ'ունենանք ոչ սիայն հոգեպէս վերանորոգուելու, այլ նաեւ վերործելու մեր կեանքը, քննարկելու մեր արաջ-նահերթութիւնները, վերործելու մեր յանճարութիւնները՝ իրելս մարդ եւ իրելս քրիստոնէայ: Մեծ Պահքի ասարոն ալ, հոգեպէս ջորեղաւած եւ մաքրագարդուած, մենք արժանի կ'ըլլանք սիարարելու մեր Տիրոջ եւ Փրկիչն հրաշապար յարութիւնն, որ համայն աշխարհի քրիստոնէութեան մեծագոյն տօնն է: Եւ արդարեւ, այս ղէպքն աւելի մեծ եւ կարեւոր թուական չկայ ու չէ՛ եղած: Աւելի իմաստալից տօն չկայ, աւելի գարա-սիարական տօն չկայ: Զատիկը նաեւ ողբակութեան տօն է, յոյսի տօն է եւ հասարակ տօն:

Քրիստըսը սիւս մեծ տօնն է, եւ գէթ մեր երկիրներու մէջ, Քրիստըսը նուր տայու եւ մեր սիրելիներուն մեր սերը արտայայտելու տօնն է: Բայց Զատիկն ալ պէտք է եւ կրնանք Աստուծոյ յայտնել մեր սերն ու շնորհակալիքը՝ մեր վայելած բոլոր բարիքներուն հանձար:

Այս Զատիկուան առթիւ կը խնդրեն որ ձեր շնորհակալիքը արտայայտէք Հայաստան եւ Արցախ ուղարկելով զատական կողովներ եւ մարթելով մեր հայրենակիցներուն Շնորհարար Սուրբ Զատրիկ: Կողովները լէցուն պիտի ըլլան անհրաժեշտ ուտելիք-ներով եւ նուրներով, եւ պատասխան պիտի հասցնեն մեր հայրենակիցներուն, թէ՛ Ամերիկայի եւ Գանատայի մէջ մէկը կայ որ իրենց մասին կը ստածի, իրենց համար կ'արթօք:

Թէ ինչպէ՛ս:  
Զատաշիկայ Մարտ 6-ի Կիրակի օրը մկարտ ունեցէք իրելս ծոմասպահութեան օր: Այսինքն՝ դուք ձեզ գրկեցէք ուտելիք եւ աւելորդ պեր-

նանքներ եւ այդ օրուան ձեր ծակ-սերը յատկացուցէք կողովի սը գըն-ման: Արդեւ այդ օրը, մեր եկեղեցուր տօնացուցին մէջ ծանօթ է իրելս կողովները քանակալի սը եւ թիշկի սը: Տնտեսի կիրակին: Ակնարկութիւնը կ'երթայ անհրա տնտեսին, որ մասնակէն անգամ բարեկան շինեց, այսինքն կրցաւ ճիւղը, դրամը, հասարակը կերածել բարիքի:

Մարտ 6-ի ձեր գոհողութեան արդիւնք գումարը՝ 25 տողար դիւե-ցէք Ազգային Առաջնորդարան, մեմեն ուշը միճելու Մարտ 15, 1994, որպէսզի կարենանք ձեր անունով գնել եւ կողովի սը մէջ գետերել հետեւալները-

- 30 հատ հաւկիթ
- 4 բաւոն շաքար
- 4 բաւոն բրնձ
- 4 բաւոն մաքարոն
- 2 բաւոն չամիչ
- 2 բաւոն փոշի կարթ
- 2 ծրար պիւրքոտիթ
- ալ, սոմ եւ յուցիկ
- 5 հատ փուչիկ (պալուն) մանուկներու համար,

եւ զատակուան քարտ սը ձեր անունով:  
Այս տարի ծրագրած ենք 1,000-ական կողով բաժնել Արցախի մայրաքաղաք Ստեփանակերտի եւ Հայաստանի սահմաններն եւ ամենէն շատ վտանգուած հետուեալ շրջաններու մէջ-իջեւան, Այակերտի, Նոյեմբերեան, Տարուշ, Կարսի, Վարդենիս եւ Միսիան: Նկարտի պիտի ունենանք ամենէն շատ կարիք ունեցողները, եւ նաեւ ուսուցիչները, թժշկական կալուածէ ներս ծարաւ-յողները եւ մտարական գործիչները:

Մեր նպատակն է գոնէ 8,000 ընտանիքի օգնութեան հասնիլ:  
Ազգային Առաջնորդարանի Հայաստանի բարեխրական գործերը յարաջ կը տարուին մեր գրասենեակին միջոցաւ, որուն տնօրէնն է Պր. Մերգէլ Զարութիւնեան: Իր աշխատակիցներն են Մարինէ Աւագեան, 13 Փետրուար 1994

Տիգրան Գալուստեան, Արման Պետրոսեան: Անհրաժեշտ պարաստակները կային կը վայելենք նաեւ օժանդակութիւնը քանակալի սը եւ թիշկի սը: Այն գրասենեակի աշխատանքներուն կը հպէ յատուկ յանճարարները, որուն անդամներն են— Պր. Երուանդ Մելքոնեան, Միւնրքի թեմի Առաջնորդ Տ. Արքաբատ Վրդ. Առաջնորդ Ս. Արքաբատ Վրդ. Սօթթ. Միքայէլ Քուչաքեան եւ Պր. Մերգէլ Զարութիւնեան:

1992-93 ձմրան, մենք նախատագրին, որ մեծ յաջողութիւն արձանագրենք: Միշտ է, այս տարի ալ կողով սը ուտելիքը պիտի չբաւէ որ մեր հայրենակիցները հանգիստ ձմեր սը անցնեն: Բայց՝ 1992-93-ի նման, ասիկա ալ աւելի բարոյական եւ հոգեբանական օգնութիւն սը պիտի ըլլայ: Եւ հաւանաբար այս է մեր ճիգին ամենէն կարեւոր երեւը— լեցնել մեր հայրենակիցներու սրտերը: Անպատրաստան դիմանց ներշնչել յոյս եւ վստահութիւն տալ որ վաղը աւելի փայլուն պիտի ըլլայ, օրերը աւելի գեղեցիկ պիտի ըլլան:

Ուտտի կը խնդրեն, որ ձեր կրցածի չափ մեծ թողու Զատիկուան կողովներ ուղարկէք Հայաստան, յանուն Քրիստոսի, յանուն մեր Փրկչին, որ ուզեց որ մեզմէ իրաքանչիւրը իմաստուն տնտես սը ըլլայ:

Թող ձեր ծոմասպահութիւնը ընդունելի ընէ Աստուած, եւ թող որ Տէր Յիսուս Քրիստոսի օրհնութիւնն ու խաղաղութիւնը ձեր հետ ըլլան այժմ եւ յախտեան:

Շնորհարար Սուրբ Զատրիկ: Արթօքով եւ սիրով՝

Մերոյ Արքեպիսկոպոս Աշտեան Առաջնորդ Արեւելեան Միացեալ Նահանգներու եւ Գանատայի Արթօքով եւ սիրով՝

## Easter Basket of Hope

- EACH BASKET CONTAINS THE FOLLOWING ITEMS:
- 30 eggs
  - 4 lbs. sugar
  - 4 lbs. rice
  - 4 lbs. pasta
  - 2 lbs. raisins
  - 2 lbs. powdered milk
  - 2 packages of biscuits
  - salt
  - candles and matches
  - Easter balloons for children
  - Easter card with your name

The cost for each basket is only \$25.00. You may send as many baskets as you like. Please respond to the appeal you received immediately.



The Eastern Prelacy of the Armenian Apostolic Church of America has launched a campaign to provide at least 8,000 baskets of food to be distributed by Easter Sunday to families in border towns in Armenia and in Stepanakert in Artsakh.

Archbishop Mesrob Ashjian, Prelate, is encouraging all community members to participate in a Fast on Sunday, March 6, "in solidarity with our brothers and sisters in Armenia and Artsakh," and to contribute toward the purchase of baskets of food containing the following items: 30 eggs; 4 lbs. sugar; 4 lbs. rice; 4 lbs. pasta; 2 lbs. raisins; 2 lbs. powdered milk; 2 packages of biscuits; salt; candles and matches; Easter balloons for children, and an Easter card inscribed with the donors name. Each basket will cost \$25 and donors can send as many as they like.

In a mailed appeal the Archbishop said: "We have entered the period of the Great Lent which each year affords us the opportunity to reevaluate our lives and reinforce and redirect our commitments. At the end of this period of contemplation we will celebrate the most important holy day on the Christian calendar: Easter, the resurrection of our Lord and Saviour, Jesus Christ.... While Christmas has become a time to give gifts as a token of our love for each other, Easter is the time to make a special offering as expression of our gratitude to Almighty God for the many blessings He has bestowed upon us. This Easter I am asking you to express your gratitude to God by helping individuals and families in Armenia with an Easter basket of hope. The basket will be filled with food staples, but its true value is the message it will send to families who are in dire circumstances. It will show them that someone cares and there is hope for a better tomorrow. I am asking our faithful to participate in a one-day fast on Sunday, March 6, which commemorates our Lord's parable of the Unrighteous Steward as related in the Gospel according to Luke. The parable teaches us that God's bountiful stewards will never lose their reward and that the possession of wealth, influence, position, leisure, or opportunity used here on earth in His service will never be forgotten...."

The baskets of food will be distributed to 1,000 families in each of the following border towns in Armenia: Ichevan, Alaverdi, Noyemberian, Davoush, Garni, Vartenis, Sissian and in Stepanakert in Artsakh. The baskets will be distributed to individuals and families who are most in need of help.

The Prelacy's charitable work in Armenia is overseen by an advisory committee composed of: Very Rev. Abraham Mugerichian, the Primate of the Diocese of Simnik; Romen Gozmoyan, Yervant Melconian, Dr. Michael Kouckakjian, and Sergei Haratounian, who is the director of a staff of three individuals who implement the programs. Staff members are: Armand Bedrossian, Dikran Kaloustian,

(Continued on page 2)

## Anooshig Vartan

When I started writing this letter it was the beginning of January. Here we are again, another year when anything can happen, birth or death, loss or discovery, failure or success, and combinations of negative and positive events. Thousands of years have begun and ended while thousands of generations have come and gone.

Possibly, by the time you read these lines we will be looking forward to springtime, somewhat impatiently, after a cold dragging winter. Spring is a time for awakening, new growth, new shapes and colors, the promise of fruition. What intrigues me most is the blossoming of the little flowers. Soon after the snow melts the colorful crocuses, the delicate violets, the fragrant lilies of the valley, the lovely daisy and many more follow suit.

The colorful blooms seem to be nature's way heralding the importance of little things. Nature tells us being small doesn't mean being insignificant. The season of new life starts with plants. Raindrops eventually make their way to rivers, lakes, seas and oceans. Bread is accumulation of seeds. Small things. In fact all living things start with tiny seeds, germs and cells.

In the luxury and abundance of our age we ignore little things. We forget that one burning candle dissipates total darkness. A kind word or a little understanding changes the life of a person in distress. A gentle gesture wins a friend for a lifetime. Hearts have been won or lost because of small things or insignificant incidents.

I still remember the tiny picture of Christ in a field of flowers given to me by my Sunday school teacher when I was a little girl. Of all the gifts I have received since then, this picture has remained dearest to my heart.

I don't know if you have made New Year resolutions. Perhaps you're thinking of great deeds, dreaming of wealth, millions of dollars to have so many things. Believe me Vartan, neither you nor anyone else needs a lot of money to be happy. Luckily we already know we don't need to spend a lifetime to find out that peace and happiness can't be bought. About two thousand years ago a homeless and poor preacher, Christ, gave us advice and examples in his own life. He told us the secret for peace and happiness was doing small favors such as giving a glass of water to the thirsty; some food to the hungry. To show compassion to the sick and people in distress. Above all to love one another. You don't need to walk from house to house; don't need to cover long distances nor does one need to spend millions to buy T.V. time to become a "good Samaritan."

### CHARITY STARTS AT HOME.

It works like a grain of yeast in a large bowl of dough. As the yeast grows the dough overflows the bowl. A little understanding; a little cooperation; a little compassion and respect for the rights of others will spread out from family to relatives, friends, neighbors and nation, eventually reaching out to make a big difference in your world and that of

Your loving  
Eugenie Horkoor

## OUTREACH

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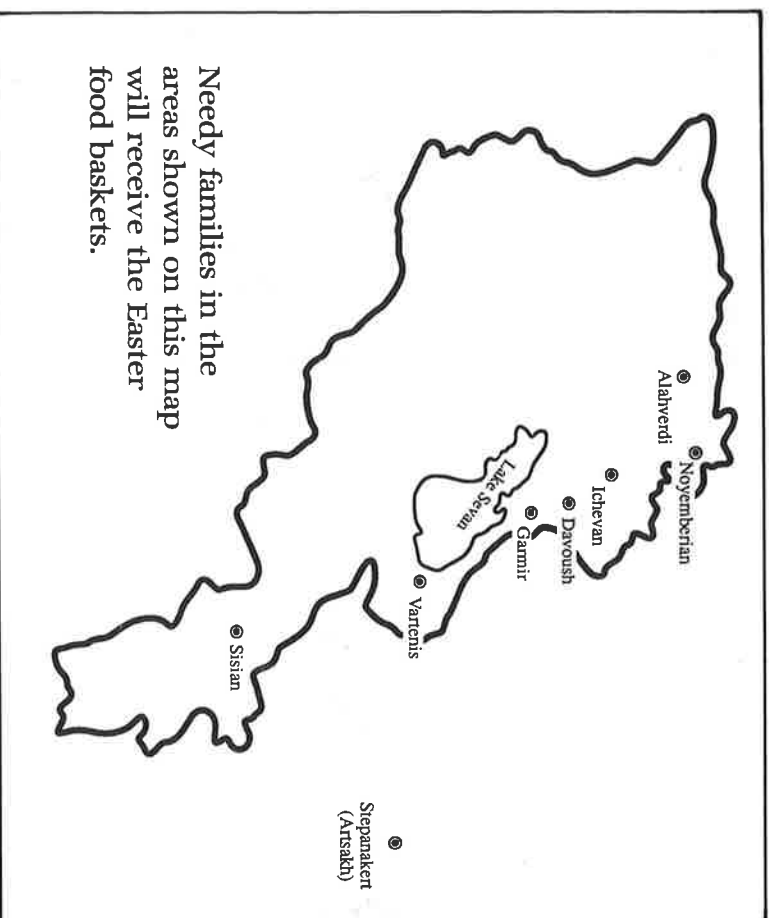
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Needy families in the areas shown on this map will receive the Easter food baskets.

### Two Poems by Diana Der-Hovanesian

#### Apricot Trees

She calls to tell me they are cutting  
the apricot trees in Armenia.

You can't be serious, I gasp.

They are freezing, And there  
is no other fuel.

But what about the fruit for next year?

I don't say "blossoms".

I don't say "petaled light".

I don't say "trees like haloed angels".

I don't say "trees like veiled brides".

I say What about next  
year's harvest?

She interrupts saying  
There is no heart. There might not be  
a next year.

She pauses, waits for forgiveness,  
for the absolution no one can give.

### From A Letter I Did Not Receive

We are burning books  
in Yerevan. For heat.  
The poplars that lined  
the streets are gone.

The flowering apricot  
won't bloom this spring.  
The limbs were cut  
but did not keep us warm.

You,—you who hear  
the stream heat rise,  
and boil water for tea,  
taste everything twice,  
please, once for me.

### Easter Food Baskets

(Continued from page 1)

and Mariné Avakian. In addition, a medical doctor and a priest are always available to provide health care and counseling.

The Prelacy is continuing its ongoing charitable work in Armenia and Artsakh as well. This includes the care of: 700 orphans; 2,500 elderly citizens who cannot survive on their meager pension; 100 families who have lost their chief breadwinner in defense of Artsakh. The Gamo orphanage receives fresh fruit all year round. Two thousand families in Artsakh receive assistance on a rotating basis in five different regions in conjunction with the Varagan Charitable Organization.

Recognizing the need for spiritual and intellectual sustenance, the Prelacy has sponsored the publication of religious material as well as volumes on philology, history, and literature.

Most recently the Prelacy made an agreement with the editor of Kantazazar Publishing House, Rev. Mesrob Aramian, to print the following three works:

1. *Tebî Lonyê Yev Gyank* (Toward Light and Life) which is a collection of sermons by Catholicos Karekin I Hovsepien. Ten thousand copies will be printed under the sponsorship of Mr. and Mrs. Harold and Josephine Gulamerian.
2. *Catechism of the Armenian Church* by Catholicos Papken Gulnesserian. Ten thousand copies of this volume will be printed under the sponsorship of Mr. Russell Gulamerian.
3. *Three Centuries of the Armenian Kingdom of Cilicia*, by Puzant Yeghlayan. Five thousand copies will be printed in memory of Krikor and Dikranouhi Derderian.

Archbishop Ashjian noted that "the publication of these three volumes will not only help Armenian literature but will also help the renown Kantazazar Publishing House which is noted for its scholarship, quality and dedication."

Archbishop Ashjian thanked the many individuals and parishes who have heard his call and have been doing a superb job. "We could not do anything without the support of our faithful people," the Archbishop said. "For example, most recently our charitable work in Artsakh was endowed with donations from the St. Sarkis Church community in Detroit, Michigan and the family of the late Khazar Aramian of Providence, Rhode Island.

In 1992-93 the Prelacy's "Gift of Life" program which provided food parcels was a tremendous success with all of the parcels reaching those most in need. During that Christmas appeal, 14,100 food parcels were distributed and food and monetary aid was given to orphanages and old age homes.

"Our Gift of Life appeal in 1992-93, reached many people," the Prelate said, "and while it is true that one parcel of food is not going to help an individual or family get through the winter, we do know that the parcels provided a tremendous boost to the moral of the people. This is perhaps the most important aspect of our endeavor: to fill people's hearts with hope, instead of desperation, to help them believe that, indeed, tomorrow can be better than today. And we—every one of us—have a personal and moral responsibility to make it so. Please help me send as many Easter Baskets of Hope as possible, in His name and in His service which, as the Parable of the Steward tells us will give us satisfaction in this life and become a memorial in the ages to come."

Anyone interested in additional information about the project to send Easter Baskets of Food can contact the Prelacy at 212-689-7810. Donations can be mailed to the Prelacy, 138 E. 39th Street, New York, NY 10016. Checks should be payable to Armenian Apostolic Church of America. As stated, each basket will include an Easter card with the name of the donor.

*All things are possible with God.*

Mark 10:27

## NOTICE

Due to the snow storm  
affecting the entire  
east coast

the Paregentan Weekend  
was cancelled.

The raffle drawing  
will take place in May  
during the National  
Representative Assembly  
in Philadelphia.

## Armenia's Unending Winter

by David Orr

David Orr, an Irish correspondent based in London, writes for *The Observer* and other publications. This article appeared in the December 1993 issue of *Choices*, a publication of the United Nations Development Programme.

stopped in its tracks and no one is talking about it."

Like the other 14 former Soviet republics, Armenia is going through a difficult period of adjustment. It is in order to ease this process and to support the transition to a free market economy and a democratic political system that UNDP is working in Armenia and in other republics of the CIS.

UNDP's role is based on a dual strategy. The first part involves technical assistance in such priority areas as privatization, energy, transport and state reforms. Some of this assistance will be provided through UNDP's TOKTEN programme, which will bring skilled Armenians living abroad back to their homeland for short-term consultancies. There is also a commitment to helping establish "a social safety net" for vulnerable groups, to catch those left behind in the transition to a free-market economy. Already, high unemployment and rampant inflation have put basic social services beyond the reach of many.

The second part of UNDP's strategy, which is particularly urgent, involves humanitarian assistance. Last June, UNDP and the Government of Armenia launched a \$22 million appeal to donors to cover such basic needs as food, shelter and medicine. As of this writing, 15-30 percent of this amount has been committed.

Raising money to fund these initiatives is not easy. UNDP's programme budget is only \$1.2 million for a five-year period that began in January 1993.

"Donor countries and the international community have been lukewarm towards the republics of the former Soviet Union," says Mr. McKinnon. "But we hope to attract more money by presenting interesting sectoral strategies concerning the environment, energy and the status of women. We also hope to harness more diaspora money—there are 3.5 million Armenians living abroad."

Singer Charles Aznavour and singer-actress Cher are among the expatriate personalities who have brought aid into Armenia. But the country's humanitarian needs are extreme. There are an estimated 334,000 refugees from Azerbaijan and Karabakh in Armenia, and of that number only 134,000 are believed to be receiving aid from organizations such as the UN High Commissioner for Refugees.

Then there are the 514,000 Armenians who are homeless as a result of the 1988 earthquake that struck Gumri, the country's second largest city, located on a high plateau near the Turkish border. Thousands of families still live in overcrowded and unsanitary conditions in metal containers and prefabricated houses, surrounded by a townscape of ruin and rubble. In the main square, the clock on the tower is stopped at 11:40, in testimony of the moment on 7 December when the earthquake hit. Between 20,000 and 25,000 people are thought to have died that morning.

On the outskirts languishes a "new city" of half-finished apartment blocks which was meant to house the thousands of residents made homeless. Started with money from Moscow soon after the earthquake, the project quickly ground to a halt with the super power's collapse.

In addition to running nearly half the country's industrial base, the earthquake severely weakened its health-care capacity, destroying three of the five general hospitals in northern Armenia. Both the economic transition process and the blockade have further weakened the country's medical services. Most hospitals can now only carry out emergency operations.

Few Armenians claim to be happy with their lot. After all the years of Soviet rule, they had reason to hope for better times. But, in the words of a popular folk song that Armenians are fond of quoting, *Dzemeran rman gongan ou gerdan*—"The bad days will come and go like winter." ❄

YEREVAN—With hardly any electricity, Yerevan in winter is cold beyond belief. In the candlelit gloom of their apartments, families huddle around small wood-burning stoves and cook whatever food they have been able to forge in the sub-zero temperatures.

As the 1.3 million inhabitants of the Armenian capital confront their fourth winter of deprivation and misery, many are wondering whether they can survive it. Of course, most will. They are resilient and, more important, after 70 years of Soviet rule, they are used to hardship.

Despite its suppression during the Soviet years, the Armenian Apostolic Church is a major force and the people are imbued with a strong sense of religious fatalism. "God is angry with us, but what can we do?" asks a young woman doctor in Gumri, the northern Armenian city devastated by a massive earthquake in 1988.

"Armenians are mentally rugged, even stubborn," says Fabian McKinnon, the former deputy UN representative and UNDP [United Nations Development Programme] representative in Yerevan. "They have an almost bottomless capacity to withstand and have survived thousands of years of difficulty as a people. They come through."

But not all of the country's 3.6 million people will survive the winter of 1994. In January and February the temperature will probably sink to minus 15 degrees centigrade, even to minus 20 for a while. Without heating, many elderly are likely to freeze to death in their homes and newborns may die. Only the most basic foodstuffs are affordable to the majority of people, who live on a diet of bread and potatoes only occasionally supplemented with meat or green vegetables. The frail will be vulnerable to disease because of malnourishment.

It was too cold last winter for children to go to school and many offices remained closed. In a desperate search for firewood, people hacked down trees in the parks and by the roadsides. Residents of apartment buildings tore up floorboards, cut down banisters and pulled out wooden window frames.

The main cause of these problems is the total economic blockade imposed by neighbouring Azerbaijan as a result of the two countries' dispute over the territory of Nagorno (mountainous) Karabakh. Armenia is supporting the area's ethnic Armenians who have been fighting for independence from Azerbaijan since 1988. Some 3,000 people have died in the four-year conflict and some 300,000 are homeless.

"Karabakh is for the Armenians what the Alamo was for Texas," says Mr. McKinnon. "It's not just a question of territory. It represents their right to assert their ethnicity in their own minds. But it's distracting the Armenian government and the people from more immediate problems, specifically the economy."

It was the Azeri blockade that dealt the critical blow to the run-down, centralized economy inherited by Armenia on the collapse of the Soviet Union in 1991. All essential supplies—everything from fuel to medicines—must be flown in from abroad. Deprived of Azeri oil, the energy source which had long sustained it, Armenian industry soon seized up. In the spring of 1993 only a handful of factories were functioning and productivity was estimated at a mere 15 per cent of what it was during the Soviet period. But the country's industrial sector showed signs of improving in the summer, according to a report by the Armenian Council of Ministers. However, a spokesman for the Armenian Embassy in London admits that industrial requirements were only met at the expense of domestic needs.

Last year, UNDP became the first international organization to take up operations in Armenia, facing the same severe conditions that gripped the country. In opening, its office was something of a prototype, becoming one of the first UN offices to operate under a "unified" mandate, representing not only UNDP but the entire UN system. Another such office had opened in Azerbaijan.



Stephen Wilson / Select

*Short on fuel, Armenians are cutting down trees and burning furniture.*

While conditions grew progressively worse last winter because of the shortage of fuel and supplies, UN officials fear that the winter of 1994 could prove far more difficult unless a settlement is reached.

"There will most likely be a far greater shortage this winter," says Reinhart Helmke, director of UNDP's division for Europe and the Commonwealth of Independent States. "But it's absolutely vital for UNDP to maintain a presence there and to continue assisting the country, especially as the office in Azerbaijan is remaining open; to close one would give the appearance of taking sides."

While the typical UNDP programme is geared to long-term development, this is not the case in Armenia—at least not for the moment. "We're supporting a short-term transition process during the immediate emergency," Mr. Helmke says. "And we're very active in helping Armenians create national institutions that can work with international organizations in setting up humanitarian aid packages."

Landlocked and poor in resources, Armenia is a country with few friends in the region. Turkey, its neighbor to the east and Azerbaijan's traditional ally, has also closed its border with Armenia because of the conflict over Karabakh. Iran, which has close links with Muslim Azerbaijan, keeps its distance from Armenia.

But it is not until one travels within Armenia that the country's isolation is felt. Driving across the 50 kilometres of bleak highlands separating Yerevan from Gumri, one is struck by the harshness of the landscape. In the spring, the mountains and higher reaches of plateau are still covered with snow. The pastures produce a stunted, stubby grass that can sustain only the hardiest creatures. The few villages seem sad and deprived places, lacking vitality and human warmth. Apart from roadside stalls and the occasional huckster's shop, there is little commerce. Food for the traveller is hard to come by, yet the Armenians are a hospitable people. Visitors to their homes are offered brandy, cognac, bottled fruit and jam, knowing all the while that such

luxuries have been carefully hoarded for just such an occasion.

As anyone visiting the country soon discovers, electricity production is minimal and one comes to expect long periods of blackout. No coal, natural gas or oil is produced in Armenia. The only real source of power is a gas pipeline running down from Georgia to the north, which is regularly blown up by Azeri commandos. With no street lamps and only the occasional beams of light from passing cars, Yerevan by night is an eerie experience.

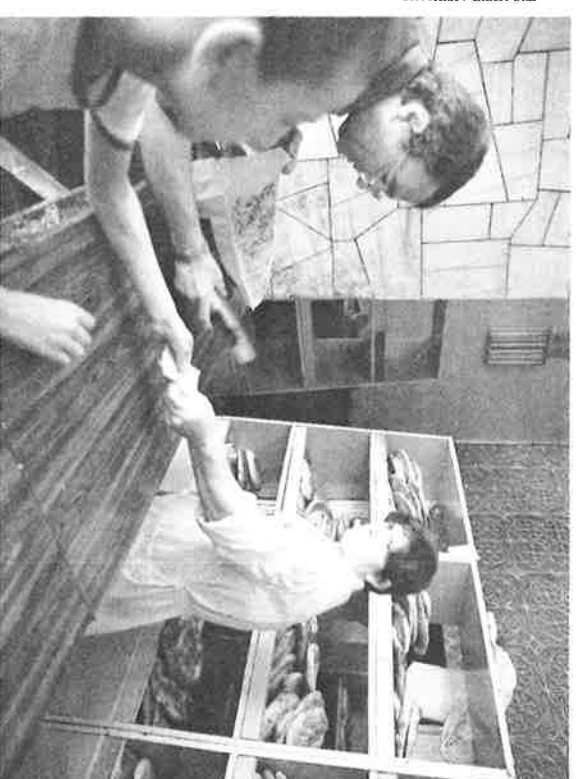
Armenia's domestic power source, the Metsamor nuclear plant southeast of Yerevan, has lain idle since the 1988 earthquake. The two pressurized water reactors, which once generated almost half the country's electricity, operated normally during the tremor but were closed for fear of a repeat of the 1986 Chernobyl disaster. The government is committed to reopening Metsamor but experts believe it would be unsafe to do so without massive spending. The estimated cost of repairing the reactors and installing Western safety systems is anywhere from \$80 million to \$120 million.

With an average monthly wage of only 5,000 rubles (US\$7.50) and inflation running at 90 percent, Armenia is suffering what Hrair Balian calls "a socio-economic crisis of critical proportions." Mr. Balian, a lawyer representing the American organization Human Rights Advocates in Geneva, estimates that three-quarters of the population are living below the poverty line.

This situation, however, finds little

political expression among the people, and the government appears powerless to get the country moving. There is little dissent and minimal public debate about national problems. It is as if 70 years of Soviet domination have sapped initiative and the will to question. It seems unlikely that parliamentary elections—at the time of writing scheduled for sometime in 1994—will raise the level of political awareness significantly.

"Armenia's greatest tragedy is not the cold, the lack of disposable syringes or the ambulances which don't run," says Mr. McKinnon. "It is that the country is



Daniel Sheehan / Black Star

*Food remains in short supply in Armenia, with bread and potatoes the main staples.*

# Persevering in Armenia

by Jon Auerbach  
Globe Correspondent

The following two articles, written by Jon Auerbach, appeared in the December 25, 1993 issue of the Boston Globe.

YEREVAN, Armenia—A stone's throw from shivering schoolchildren, tired mothers hauling bundles of firewood and malnourished babies lying in the city hospital, an elderly man dressed in rags set up his cello on a sidewalk and began to play a deep, sweet song.

A dozen or so people gathered around in the biting cold to listen as the echoing melody, if only for a minute, brought calm to this otherwise desperate city. One woman pulled a crumpled ruble note out of her pocket and dropped it near the man's feet before shuffling away.

In this former Soviet republic of 3.3 million—now suffering with no heat or hot water, barely any electricity and skyrocketing inflation—the man with the cello attests to the perseverance that allows Armenians to endure seemingly insurmountable hardships.

Because of it, the tiny Armenian nation—which has withstood massacres, deportations and bloody conquests at the hands of foreign enemies, not to mention more than its share of internal strife—is trudging on, slowly and patiently, as life deteriorates.

"What will be in the future we don't know," President Levon Ter-Petrosian said in an interview with the Globe this month. "But we must get through this. We have no other choice."

Armenia is enduring its fourth winter under an energy blockade that has helped change it from a progressive country of wine and literature to a desperate, almost medieval land of misery. Foreign observers say few nations could withstand what Armenia is living through today.

"In any other country you would expect a revolution," a UN official said. "Here the people are so used to suffering that they can take almost anything."

Although the official may be correct, this winter promises to be the most difficult in modern Armenian history.

The temperature inside Yerevan's schools is in the mid 30s. School children bundled up to their ears sit taking notes in mittens. Between shortened, 20-minute lessons, they do jumping jacks and run in place to try to stay warm.

A touf of half a dozen schools in the capital recently revealed that attendance averages around 15 percent as parents keep their children home rather than send them out to the frigid classrooms.

"If my children are home, at least I know I can sit them by the stove to try to keep them warm," said Anya Mhasian, an unemployed architect and mother of two.

At School No. 2, 12 teachers huddled around a tiny electric heater in the faculty room, rubbing their hands for warmth. It was 11 a.m. and most of the children already had been sent home because of the cold.

"The conditions are just too bad," said Lida Miachian, a veteran English teacher. "This is no way to live."

Across town at the Mayakovski School, principal Silva Abramian had just collected a few bags of kindling for the wood stove that heats her home. The twigs came from trees that were chopped down in the snow-covered schoolyard. "Our country has become an insane asylum," she says, "so naturally we're all going crazy."

The cold has compounded the difficulties landlocked Armenia has been living with for the past four years, beginning when neighboring Azerbaijan, with whom Armenia is fighting an undeclared war, started a crippling energy blockade.

This year, however, the blockade has been aggravated by mounting inflation, dwindling money supplies and instability

in Georgia, Armenia's neighbor to the north through which it gets energy and supplies from the outside world.

"We've had a lot of crises over the last couple of winters but this is the mother of them all," said one diplomat in Yerevan. "It's... the biggest challenge to the survival of the new Armenian state."

That challenge is especially apparent at the Pediatric Infectious Disease Hospital, where protein-starved babies with bloated stomachs and bony limbs lay swaddled in a dark room, a makeshift wood stove providing the only warmth.

Standing beside the stove, Narina Gregorian comforted her 1-year old baby Agayn, while her husband went to fetch wood. The baby suffered from malnutrition.

Like many rural Armenians, Gregorian was unable to get the infant to the hospital quickly because of chronic fuel shortages that have halted ambulances and most private automobiles.

"Some of the babies are sick for a long time before they arrive."

In the past, most families were able to stockpile larders over the summers, but an early winter and growing inflation this year meant that few people were able to conserve much.

Partly as an attempt to control the inflation, and partly because of pressure from Russia, Armenia unexpectedly was forced to introduce its own national currency late last month.

But with national reserves estimated by government sources as less than \$1 million, the currency, the dram, has dramatically lost value over the past month. The average monthly salary of 70 drams, now equivalent to about \$1, buys just 2 pounds of cheese.

No longer able to afford meat or vegetables, many families in Yerevan are living on bread and potatoes. "There is no doubt that the urban population is going to suffer," one UN official said. "Some will freeze and some will starve."

The inflation has wreaked havoc on an already ruined economy. The most serious effect is on energy costs, always high but now unaffordable.

Many families used gas stoves last year to heat, but one liter of kerosene costs the equivalent of \$1.25 these days. Even comparatively rich families cannot afford liquid fuel and are relying on wood stoves.

More than 2 million trees were chopped down for this purpose last year alone, and few still stand in any of the cities. Residents are forced to scavenge for old boards, twigs and discarded books.

Those who can afford a ticket are just picking up and leaving Armenia, some to join relatives and friends in the United States, but the majority to wait out the winter in neighboring Russia.

The Armenian government estimates that as many as 25 percent of the Yerevan population has already left. A recent flight to Moscow where passengers were stowed in the toilets and luggage holds indicated the flow shows no sign of ebbing.

"Last year, the exodus to Russia for the winter was a new idea," said Gasia Apkarian, director of the Yerevan office of the Armenian Assembly of America, a Washington-based Armenian lobby group. "This year it's a matter of survival."

## Pushed by Diaspora, Nations Offer Aid

YEREVAN, Armenia—It seems that every other car on the streets here these days bears the markings of some international aid group or government organization, shutting foreign officials in Core-Tex jackets to and from offices and meetings.

English and French are about as likely to be spoken in the hallways of the city's handful of hotels and restaurants as Armenian, and the weekly flight from Paris is always full.

The presence of so many foreigners says much about the international community's efforts to provide lifelines to former Soviet republics like Armenia just two years after the Soviet Union collapsed.

It also shows the strength of the Armenian diaspora—more than 1 million in the United States alone—that has rallied governments from Washington to Tokyo to the Armenian cause.

As a result, Armenia—which some jokingly refer to as "Eastern California" because of the concentrated diaspora community in and around Los Angeles—is now partly relying on the West to ease an economic blockade that has all but strangled the republic.

The presence of so many foreigners says much about the international community's efforts to provide lifelines to for-

**U.S. State Department Reports on Winter Assistance to Armenia**

According to a press release issued by the Washington office of the Armenian National Committee of America the United States has provided approximately \$288 million in humanitarian assistance to Armenia since fiscal year 1992. Harry Gilmore, the U.S. Ambassador to Armenia has reported that a "life-threatening disaster exists in Armenia affecting segments of the population throughout much of the country."

The aid by the U.S. includes:

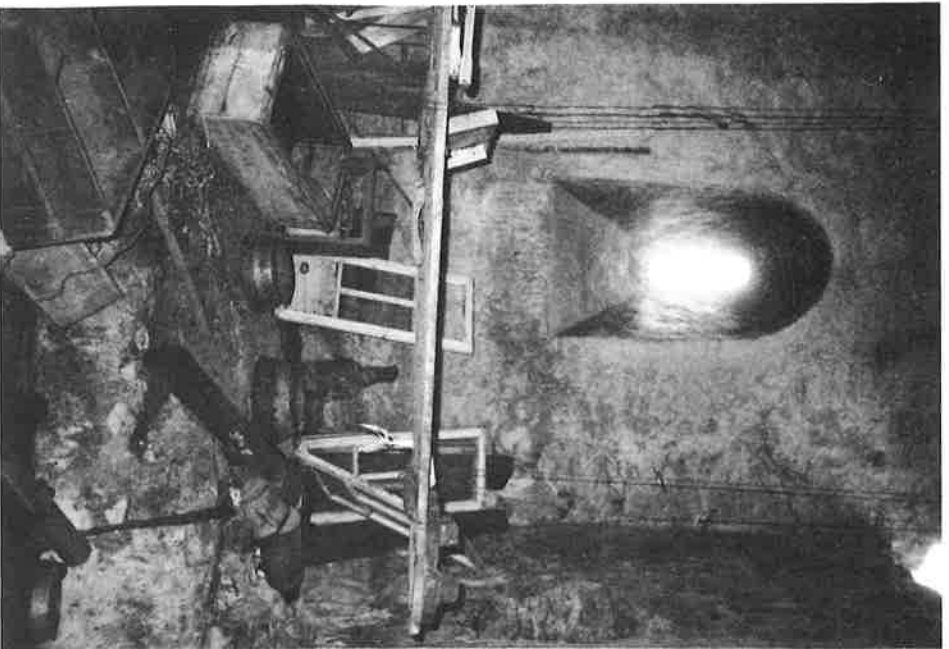
- 250,000 metric tons of food valued at \$98.2 million (including transportation) under FY 1993 food and programs.
- \$15 million to buy and transport 30,000 metric tons of kerosene, 96,000 kerosene heaters, and 200,000 kerosene containers to help heat the homes of Armenia's most vulnerable refugees, large families and pensioners. The assistance includes a monitoring program to help assure the distribution of these commodities for humanitarian purposes.
- Paid for the transport of \$1 million of kerosene (5,000 metric tons) which the Government of Japan is donating to Armenia.
- Paid for the commercial transport of about 72,000 metric tons of heating oil from Russia through Georgia by ship and rail.
- Provided 4,198 tons of milk, infant formula, and cereal, valued at \$11.2 million, under a special nutrition program for infants and mothers.
- Provided or approved over \$1 million in funding, under a grant administered by Save the Children, for American private voluntary organizations to assist the most vulnerable groups in Armenia with food, fuel, blankets, and medicines.
- Provided \$377,000 to the International Organization for Migration (IOM) to prepare an assessment of emergency needs and government response capabilities and provide training on emergency management.
- Contributed \$1.6 million to the U.N. World Food Program to establish a Caucasus Logistics Advisory Unit to resolve transportation problems at the Georgian ports of Poti and Batumi. These transportation problems have delayed the delivery of urgently needed food assistance to all of the countries in the Caucasus region.
- Allocated 200 metric tons of butter oil, with an estimated commodity and transportation cost of \$420,000, toward the U.N. World Food Program (WFP) Appeal for Armenia.
- Paid the transportation and administrative expenses associated with Project HOPE's delivery of approximately \$1 million worth of donated medicines and medical supplies to Yerevan on November 11. This flight brought the total value of the donations to Armenia from Project HOPE to \$7.2 million.
- Provided \$1.1 million to the U.N. High Commissioner for Refugees, \$1 million to the International Committee of the Red Cross, and \$2.9 million to the American Red Cross to assist Armenian refugees and displaced persons.

**This Issue of OUTREACH** • • is being mailed to a larger list than usual.

If you do not receive OUTREACH regularly and would like to, contact the Prelacy at 138 E. 39th Street, New York, NY 10016.

# Photo Essay of Life in Artsakh

Photos by Anoush Ter Taulian



Armenian Church in Kelbajar being used as a stable.



Family of soldier killed in battle.



Baking bread in Harterk.



Bombed house in Drambor.



Azeri Headquarters in Horadiz.



Women in Martakert region.



Women in Stepanakert carrying supplies.

## First Major Exhibition in U.S. Devoted to Art and Culture of Medieval Armenia Opens at Morgan Library on May 4

Approximately 90 Illuminated Manuscripts Chart Six Centuries of Armenian Art, History, Religion and Literature

For the first time in America a major exhibition will be devoted to the art and culture of medieval Armenia—the world's oldest and eastern most Christian nation. The exhibition opens at the Morgan Library on May 4 and remains on view through August 7.

Entitled *Treasures in Heaven: Armenian Illuminated Manuscripts*, the exhibition takes as its focus the illuminated manuscript—above all, the Gospel Book—for 1000 years the most important cultural artifact of the Armenian people. Approximately 90 manuscripts, many exhibited here for the first time, have been selected from over 30 public and private collections in North America. Dating from the 10th through the 18th centuries, the works on view show Armenia's fusion of East and West, Christian and non-Christian cultures into a unique and now nearly forgotten civilization.

*Treasures in Heaven* has received major funding from the National Endowment for the Humanities and the Lila Wallace-Reader's Digest Fund. Additional support has been provided by the Hagop Kevorkian Foundation and Arcana Foundation.

Charles E. Pierce, Jr., director of the Library, commented: "This is, I feel, one of the most exciting and ambitious projects the Morgan Library has ever undertaken. We are presenting what will be for many an essentially new chapter in medieval art and history. Most of us are very aware of the troubled and often tragic history of the Armenian people during this century. But it is only in the past decade that the story of Armenia's early history and brilliant periods of cultural achievement have begun to receive the attention they so richly merit. The exhibition will be a revelation for scholar and layman alike."

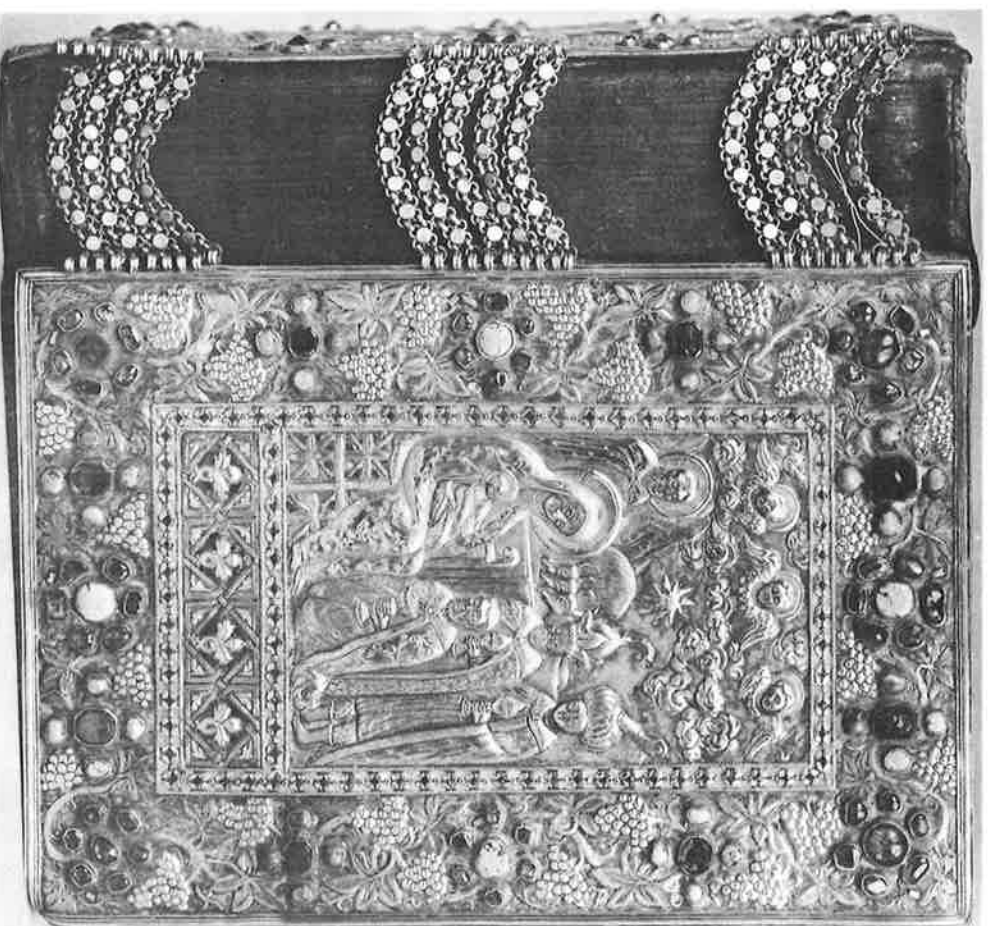
Richly painted and often bound in silver and jewels, the Gospel Book played a unique and central role in Armenian life. As the receptacle of the word of God they were venerated by their owners as a perpetual offering on their behalf—"a treasure in heaven." Although sculpture and mural paintings were created, illuminated manuscripts, and most notably the illuminated Gospel Book, was Armenia's chief form of artistic expression. Gospel Books also served as chronicles, preserving and transmitting religious doctrine and historical records across the centuries.

Although countless thousands of these manuscripts were destroyed in the course of Armenia's turbulent history, the large number that do survive testifies to the central importance of the Gospel Book of Armenia.

Zealously guarded for centuries in church treasures or hidden away as precious family heirlooms, many of these manuscripts were brought to the United States during the mass murders and deportations of Armenians in the late 19th and early 20th centuries. Today they form an artistic resource of incomparable value. *Treasures in Heaven* marks the first time that the finest and most representative examples of Armenian manuscript illumination in this country have been exhibited as a group.

The works on view range from a rare 10th-century Gospels to manuscripts produced as late as the 18th century in the far-flung communities of the Armenian diaspora. Highlights includes the Gospel of the Priest (966), the oldest Armenian illuminated manuscript in America; a 13th century Gospels regarded as the masterpiece of Armenia's greatest illuminator, Toros Roslin; and the Gladzor Gospels, the most important manuscript produced in the great monastery of Gladzor.

The exhibition has been organized by a



*The dazzling, jeweled, enameled and gilt-silver repousse covers of this Gospels (1475) are pre-eminent examples of the important silversmith work carried out during the late 17th century by the Armenian refugee communities in Kayseri. The silversmith is unknown. This is from the collection at the Walters Art Gallery, Baltimore, and will be part of the exhibit at The Pierpont Morgan Library in New York City which will open May 4.*

team of scholars under the co-direction of Thomas Mathews, professor of art history at New York University's Institute of Fine Arts and one of the world's leading scholars of Armenian art, and Roger Wieck, the Morgan Library's associate curator of medieval and Renaissance manuscripts.

*Treasures in Heaven* is accompanied by a fully illustrated catalogue, published by the Morgan Library in association with Princeton University Press. The publication is the first comprehensive introduction in English to the art, history, social and religious context, and techniques and materials of Armenian illuminated manuscripts (\$69.50 hard cover, \$35 paper).

Following the Morgan Library showing, *Treasures in Heaven* will travel to Baltimore's Walters Art Gallery, where it will be on view from August 28-October 23, 1994.

### THE ARMENIAN GOSPEL BOOK: A TREASURE IN HEAVEN

Although Gospel Books became obsolete in the rest of the Christian world by about the 10th century, they remained the single most common type of book in Armenia through out the medieval period and well into the 16th and 17th century. As a result, the Armenian Gospel book today provides the most complete surviving record of the art, history, religion, and society of Armenia for a period of more than one thousand years.

All levels of Armenian society commissioned and cherished Gospel Books, which they regarded as a perpetual "treasure in heaven," ensuring eternal salvation for them and their family. There are numerous accounts of entire communities pooling their resources to acquire these precious objects.

Miraculous powers were often attributed by the Armenians to their Gospel Books, which were given names such as "Savior of all" and "Resurrector of the Dead." If a manuscript fell into the hands of the infidel, it would be ransomed just like a captive king.

Iconographically, these Gospel Books became a storehouse of images expressing many of the unique aspects of Armenia's form of Christian faith and rit-

ual. The numerous inscriptions by the owners and makers of Gospel Books are an invaluable source of historical information, ranging from commentaries on major political events to personal tragedies. Stylistically, the illustrations reveal the Armenian illuminators' extraordinary way of assimilating the widely diverse cultures with whom they had contact—from Islam and Byzantium, to France and Italy—into their own distinctly Armenian form of artistic expression. These volumes also bear witness to the universality of the Gospel Book in Armenian culture: in addition to manuscripts by highly skilled, sophisticated painters, we find large number of Gospels also being produced by untutored laymen and priests.

"Traditional studies have tended to portray Armenian art as an essentially derivative culture," commented Professor Mathews. "In this exhibition, however, we present the most recent and revisionary view of Armenian art, revealing the degree to which there is continuity alongside change. Indeed, it is this very openness to change and freedom to experiment, while still remaining faithful to old traditions, that is a hallmark of Armenian art down to modern times. It is significant that the greatest Armenian artist of the 20th century, Arshile Gorky, saw his painting as inspired by the work of medieval Armenian illuminators!"

### THE GOSPELS OF THE PRIEST

The exhibition begins with the second oldest surviving Armenian illuminated manuscript in the world, the "Gospels of the Priest," dated 966 (Baltimore, Walters Art Gallery). The manuscript will be dramatically displayed inside a 10-foot scale model of an early medieval Armenian church. This is intended to underscore for visitors the central importance of the Gospel Book in the Armenian service and also to provide an introduction to another important aspect of Armenian culture—church architecture.

The "Gospels of the Priest," written and probably illustrated by a priest named Sargis, is painted in a bold, naive style, with a love of decorative patterning

and bright colors. Clearly the work of a non-professional, the manuscript stands at the head waters of the folk tradition of Armenian manuscript painting, which develops alongside the more sophisticated court style.

The exhibition also features "golden paintings" of the Cilician period, notably the work of the Cilician illuminator Toros Roslin, regarded as the greatest of all Armenian painters; manuscripts made in the region around Lake Van; the Gospels of the priest Khatchatur of Khizan; and manuscripts of the diaspora including some from New Julfa, Constantinople, Aleppo, and Kayseri.

During the course of the exhibition the Library will also present an exhibition video, shown several times daily; guided tours; and a free, 10-page gallery guide. In conjunction with *Treasures in Heaven*, the Morgan Library is also presenting an international, scholarly symposium (May 21-22), a 5-part lecture series, and a concert of Armenian music.

The Library, located at 29 East 36th Street (at Madison Avenue), is open Tuesday through Friday, 10:30 a.m. to 5:00 p.m.; Saturday, 10:30 a.m. to 6:00 p.m.; Sunday, 12:00 p.m. to 6:00 p.m.; and closed Mondays and major holidays. The suggested contribution is \$5 for adults and \$3 for students and senior citizens.

### Exhibition Book

Accompanying the exhibit is a 288 page book, intended as a resource for both the general public and the specialist.

Prepublication price (until April 1) \$59.95 hard cover, \$30 soft cover  
After April 1: \$69.50 hardcover, \$35 soft cover.

To order, contact:

The Morgan Library Book Shop  
29 East 36th St., NYC 10016  
1-800-861-0001.

### Upcoming Events Armenian Religious Education Council (AREC)

#### SATURDAY, FEBRUARY 26

Contemporary Ethical Issues & the Armenian Apostolic Church  
A one-day seminar (10 a.m. to 3 p.m.) at St. Gregory Armenian Apostolic Church of Philadelphia. Fee for the seminar is \$10.00 (\$5.00 for students), which includes registration, lenten luncheon and refreshments.

#### MARCH 11-13, 1994

Young Adults & the Search for Meaning, Faith and Commitment, a weekend retreat for young adults (ages 18-35) at Liebenzell Retreat Center, Schooley's Mountain, NJ. Registration fee: \$70.00 (\$35.00 for students), includes all program costs, two nights' lodging, five meals and refreshments.

#### SATURDAY, MARCH 19

Teacher Training Seminar for the New England region Sunday School teachers at St. Gregory Armenian Apostolic Church, North Andover, Mass.

## Karl and Emma Sogolian Honored as Prince and Princess of Cilicia



Mr. and Mrs. Karl and Emma Sogolian with Archbishop Mesrob Ashjian and Rev. Dr. Gorun Shrikian and Yereztgin Arpinch Shrikian. The Sogolians were given the Prince and Princess of Cilicia insignia on January, 16 in Dearborn, Michigan.

Mr. and Mrs. Karl and Emma Sogolian of Bloomfield Hills, Michigan, were honored on Sunday, January 16, in the presence of hundreds of friends who came to witness the bestowing of the Prince and Princess of Cilicia insignia on the popular couple who are generous contributors to countless Armenian organizations and churches.

Archbishop Mesrob Ashjian presented the awards to the Sogolians on behalf of His Holiness Karekin II, Catholics of the Great House of Cilicia during a banquet presented by St. Sarkis Church in Dearborn, in honor of the couple. Archbishop Ashjian praised "this exceptional couple" who have given generously without discrimination to a host of Armenian organizations.

In an encyclical, read by Archdeacon Manouk Derovakimian, His Holiness said:

"We have had the pleasure of your friendship for many years, and we are well aware of your generous and thoughtful philanthropic endeavors. Through your noble humanitarian spirit you were able to translate your life into a life of dedication to the Armenian nation, making it a part of your everyday life. For many years, without interruption and with faith and diligence, you shared the fruits of your labor with the children of your nation... All of this, your work, your good deeds, you performed in an ecumenical spirit without discrimination. You lived and live, you served and serve as a total Armenian. You remained above parochialism and served as a pure Armenian—the children of one church and one nation. Responding to the request of His Eminence Archbishop Mesrob Ashjian, Prelate of the Eastern United States and Canada, who recognizes and sincerely appreciates your endeavors, to which we add our love and our high esteem... with this Pontifical Encyclical we bestow upon you the insignia of Prince and Princess of Cilicia."

The high esteem the Sogolians command was clearly seen by the large number in attendance and the cross-section of official representation from the community including the following: Very Rev. Baret Yereztzian, St. John's Armenian Church; Rev. Dr. and Mrs. Vahan Tootikian, Armenian Congregational Church of Detroit; Mrs. Rose Gerjekian, St. Sarkis Church Ladies' Guild; Mr. & Mrs. Garabed Darakdjian, St. Sarkis Mr. & Mrs. Club; Mr. Michael Hagopian, A.R.F. Azadamard Gomidah; Mr. Larry Avedisian, Armenian Community Center; Mrs. Arpine Garbooshian, Hamazkain Armenian Cultural and Educational Association; Mrs. Meline Karjian, A.R.S. Mid-Council of Detroit; Mr. Manuel Karjian, Homenetmen of Detroit; Mrs. Mary Jo Agbabian, Armenian Renaissance Association; Ms. Angela Varvarian, Perservation of Armenian Heritage; Mr. Osep Sarafian, Cultural Society of Armenians from Istanbul; and

many representatives on behalf of the Detroit Armenian Women's Club.

Karl Kaloust Sogolian was born on December 18, 1924, in Detroit, Michigan, son of Paravon and Haganoush Sogolian. He had five sisters and one brother: Eva, Mary, Nishan, Gloria, Virginia and Eleanor. His father was a devoted family man and dedicated community member who encouraged his children to get involved in the Armenian Community. Kaloust's involvement with the Armenian community started at the Zavarian Club, where he joined his father. Kaloust, by this time known as Karl, graduated from Western High School and continued his education at the Detroit Institute of Technology, graduating with a B.S. in Mechanical Engineering.

From the beginning he wanted to have his own business because, in his words, he "never wanted anybody to tell him what to do." With perseverance and relentless efforts in 1951 he was able to open a modest machine shop, which from a humble beginning, grew into a successful auto parts manufacturing company, due to his vision, ingenuity and tireless hours of work.

Karl's love affair with machines made him an avid motorcycle and sports car rider, covering every state from east to west, north to south. Because of his love toward the machine, he made every effort to produce quality parts for smooth and reliable performance. Car manufacturers loved his trouble-free quality parts and he loved their long-term contracts.

In 1955, while attending an Armenian community dinner in the old Hye Getron, to quote Karl: "I was bored and slumbering when suddenly in the audience I noticed a pretty face. And I asked who is that lady? I would like to meet her." That lady was Ms. Emma Tabibian from Constantinople, visiting relatives in Detroit.

Emma is the daughter of Dr. Stepan and Perouz (Gulbenkian) Tabbian. She has two sisters, Mary and Araxi, both in Constantinople with families of their own. Unfortunately, Emma lost her father at a young age, but her dedicated mother raised Emma and her sisters to the best of her ability. Karl and Emma were married in 1956 and formed a warm and hospitable Armenian home.

Rev. Dr. Gorun Shrikian, pastor of St. Sarkis Church, speaking of the honorees saluted their dedication to each other and the Armenian community. "They participate in every church and community activity and donate to all cultural, religious, benevolent and political organizations, on the local and national level. The beauty of their philanthropy is they give to all churches and organizations."

Their service to the community and the nation is not limited to philanthropic acts. They have taken the time, sometimes with great difficulty and large amounts of money, to locate and purchase from auctions and individuals Armenian manu-

Բրիտանական եկեղեցին իրրել աստուածամարդկային հաստատութիւն, ունեցած է եւ դեռ կ'ունենայ իր անձինք նորիշակք հերոսներու հողը, հե-րունելո՞րդ ողոնք իրենց կեանքով արտայայտեցին Աւետարանին ճշմար-տութիւնները:

Կեանքի օրինակը դաստիարակութեան մեծագոյն եւ ամենէն վաւերա-կան սերուն է, որով կարելի է ճշշարտութիւն սը փոխանցել:

Մեր եկեղեցւոյ տուրներու կեանքը սքանչելակնիս պատմութիւնն է կեանքով ապրուած, արտայայտուած անտարաբանական սիրոյ, հաւատքի ու խաչի կեանքին: Քրիստոնէական եկեղեցւոյ տուրներու ոսկեայ շրթային սէկ գե-ղեցիկ օղակն է Սուրբ Սարգիս գօրակը, որոն հետ կը լիշուի նահատա-կութիւնը իր Մարտիրոս որդւոյն եւ քաջ ճիգակիցներուն: Մեր եկեղեցւոյ եւ ժողովորդի ամենէն ժողովրդական սուրբերն սէկն է, որոն անուով եկե-ղեցիներ ու մատուներ կառուցուած են դարեր շարունակ: Ան լայն կերպով տեղ գտած է սեր գրականութեան մէջ:

Հու փակագիծի մէջ ճշեմք, որ նպխնական եկեղեցւոյ տուրներու շարքին մէջ կը հանդիպինք երկու Սարգիսներու, մէկը՝ Սուրբ Սարգիս, որ իր Բագոս զինակիցին հետ կը նահատակուի Մաքսիմիանոսի օրով, Բոսձափ կոչուած քաղաքին մէջ, այժմ Սուրիոյ Էլ-Մասայէ քաղաքին մէջ (303 թուին): Իր նահատակութենէն ետք, քաղաքը իր անունով կը կոչուի Սերժիտարիս, դարձալով սիածամանակ ճշանատու ուխտավայր սը: Այստեղ կը նահա-տակուի նաեւ սեր սուրբ Վահան Գործնացին, Ը, դարուն:

Երկրորդ Սուրբ Սարգիսը, ընդհանրապէս սեզի ծանօթ Սուրբ Սարգիսն է, որ իր որդւոյն՝ Մարտիրոսի եւ իր 14 զինուորներուն հետ կը նահատակուի Պարսկաստանի մէջ, Գ. դարու երկրորդ կիսուն:

Սուրբ Սարգիս Գ. դարու արաշին քարտորին կը ծառայէր հոտնէական, հետագային՝ բիզանդական բանակին մէջ, Կոստանդիանոս մեծ կայսեր օ-րով: Ան ծագումով կապարովիքացի էր: «Աստուծոյ հոգիով կ'երար, իրելւ շնորհալի այլ սը», կ'ըսէ իր կենսագիրը:

Կոստանդիանոս քրիստոնէութիւնը պետական կիօնք կը հոշակէ իր կայսրութեան սահմաններէն ներս: Սուրբ Սարգիս կ'ապրի քրիստոնակայել արաքիւնի կեանք սը: Ան կը սկսի քանդել իր իշխանութեան տակ գտնուող սեհեաններն ու հեթանոսական պաշտամունքի վայրերը ու անոնց տեղ կը հիսնէ եկեղեցիներ:

Կոստանդիանոսի եւ իր գաւազներուն մահէն ետք, 361ին կայսերական գահ կը բարձրանայ Յուլիանոս կայսրը, ծանօթ՝ Ուրացոյ անունով: Ան հե-տամուտ կ'ըլլայ վերականգնելու հեթանոսութիւնը: Նոյն միջոցին, աստուա-ծային յայտնութեամբ Սուրբ Սարգիսին կը թելարդրուի հետանակ կայսրու-թեան սահմաններէն: Չարչարանքն ու հալածանքը կը վերսկսին քրիստոն-էաներուն դէմ:

Այս միջոցին, Սուրբ Սարգիս իր Մարտիրոս որդիին եւ 14 հաւատարիտ զինուորներուն հետ կը լքէ իր հայրենական երկիրը եւ կ'անցնի նախ՝ Հա-լաստան, հայոց Տիրան թագաւորին ձօտ, որ մեծ պատիւներով կը հրիդըն-կալէ Սուրբն ու իր ուղեկիցները: Երբ Յուլիանոսի արշաւանքին յուրը կը հասնի Հայաստան, Տիրան թագաւոր կը թելարդէ Սուրբ Սարգիս գօրա-վարին, որ իր հետեւորդներով անցնի Պարսկաստան, Շապուր Արքային քով: Հոն Սուրբը մեծ ընդունելութեան կ'արժանանայ: Ան հաւատարմօրէն կը ծառայէ թագաւորին եւ համարձակօրէն կը քարոզէ քրիստոնէութիւնը: Արքան լսելէ ետք անոր քաջագործութիւններն ու բարի համբար, գայն գօ-րագլուխ կը կարօզէ, պաշտպանելու համար պարսկական սահմանագլուխը, Հոտի եւ բարբարոսներու արշաւանքներէն:

Յուլիանոս խստիւ կը շարունակէ հալածանքը ընդդէմ քրիստոնէաներու: Ան իր բանակներով կը հասնի սինչել պարսկական սահմանը: Սուրբ Սար-գիս գօրակարին փորձաքիւ բանակը կը սարսափի: Սուրբը սակայն արօթ-քով կը սպարազինէ իր զինակիցները, որոնք կը յաջողին պարտութեան մատնել Յուլիանոսի բանակը: Այս միջոցին ու այս յարթանակէն ետք, կարգ սը գօրականներ նախանձ տարուած, Շապուր թագաւորին ձօտ կը չարախօսեն Սուրբ Սարգիսը, իրելւ սիրտեցնոյ: Շապուր կը դիտէ խորա-մանկութեան, ու դատարարար պալատ կը հրախիղճ Սուրբն ու անոր որդին, գանձոք սպաննելու դիտարութեամբ: Մարտիրոս Շապուրին կողմէ կ'եր-թայ հայրը հրախիղելու պալատ, քայց ճանապարհին թշնամի զինուորներու կողմէ կը ձերբակալուի: Սուրբ Սարգիս իր արօթքներով կ'ազատէ որդին: Միւս կողմէ, Սարգիս կ'իտանայ Շապուրին չար ստադրութիւնը, հետեւա-բար, իր զինակիցները կը թելարդեն իրեն չերթալ Շապուրին քով, այլ՝ հե-րանայ շրջանէն: Սուրբը սակայն կը սերժէ թելարդանքը եւ իր գաւազին ու քանի սը գօրականներուն հետ կը ներկայանայ արքային: Շապուր կը դըր-աւառ Սարգիսի հաւատքն ու քաջութիւնը:

Արիթը կը ներկայանայ Շապուրին, իրագործելու իր նպատակը: Աստ-աճճներու նուիրուած մեծ հանդիսութեան սը ընթացքին, Սարգիս կը սերժէ աստուածներուն յարգանք ընծայելու Շապուրի հրահանգը, յայտնելով որ ինք միայն կ'երկրպագէ միակ ճշմարիտ Աստուծոյ: Թագաւորը սաստիկ զայրացած կը հրահանգէ գայն շրթայակալ բանուարիէ:

Բոլոր սպառնալիքները անգօր կը մնան տարհամոզելու Սուրբը, որ իր ձեռքի շրթանելով կը գարնէ սեհեանի կուրքերուն եւ կը փշոէ գանձոք: Այս միջոցին կը նահատակուի Մարտիրոս որդին: Ի վերջոյ կը նահատակուի նաեւ Սուրբ Սարգիս, թագաւորին հրահանգին ենթարկուած չըլլակուն համար: Այս դէպքը կը պատահի 362-363 թուականին:

\* \* \*

Հետաքրքրական է գիտնալ, որ ժողովրդական հաւատալիքներուն մէջ Սուրբ Սարգիսը կոչուած է մերձակ Ձիսարո, որ յոյն արջիկ սը կոսպաշ-տութենէն դարձի կը բերէ:

Ս. Սարգիսի սոճին ծոնսպահութեան Յրո օրը, Չորեքշաբթի երեկոյեան, իրաքանչիւր հայկական տան մէջ կը պատրաստուէր ցորենի բովրած ալի-րեն եւ խաղողի ոռուլէն թօծուած անուշեղէն, որ կը կոչուէր *դայուրթ*: Այս անուշեղէնը կը դրուէր մեծ տաշտի սը մէջ, խաչի ճշան սը կիտն, բարձր դա-քանի սը կիտն կը դրուէր անբոջ ցերեկը, այն խոր հաւատքով, որ Սուրբ Սարգիս իր ձիով պիտի գայ եւ անուշեղէնին վրայ ձիու պայտին հետքը պիտի թողու: Երեկոյեան՝ տնեցիները կը հաւաքուէին տան նահապետին շուրջ, որուն արօթքէն ետք *դայուրթը* հաւասարապէս կը բաժնուէր տան անդամներուն:

«Անգիր դպրութիւն եւ հին սովորութիւններ» գրքին մէջ կը կարդանք.

(Continued on page 8)

### ՉՕՆ ՀԱՅՈՒԹԵԱՆ

Արամ-Անբատ Խաչդեան

Եկար աշխարհ, վե՛ր ու արի,  
Եւ այն օրէն սի՛նչէր այսօր,  
Ստիպուեցար՝  
Փարիզ զէ՛նքի, սի՛ղել պայքար,  
«Վասն Հայրենեա՛րց, վասն Յիսուսի»:

Բաշխեցիր գիր-մագաղաթ, երգ ու պար,  
Շուրջը ամենուն, հասասարի,  
Ու փոխարե՛ն՝  
Սուր ու շիան, կեանք դաժան,  
Բաժին քեզի ստացար:

Խաչեցին քեզ, խաչեռու վրայ նոտանոր  
Ամեն վայրկեան, ժամ՝ ու օր,  
Դուն՝ արիւնովդ անաբատ  
Պահեցիր հասարջ՝ ու հողո՛ր պարարտ:  
Թէ՛ւս վիտարո, թէ՛ւս մահամերձ,  
Ջահը Լոսանոյնի՛ր պահեցիր անմար:

Յարաջացար՝ մերթ սարսափած, սի՛շտ խրոխտ,  
Երբ դարձան խառար՝ դարեղը... անդ՛րս...  
Շունչով Մշարոպի, հոգիով Հայկեան,  
Յարեցիր աչքերոյ Ձի՛րն Արտաբասին...  
Անջե՛ր էր ուղիդ...:

Վերապրէր էիր -ի՛նչ հրաշք-  
Ապրիլ սի՛ր սեւ, մահասփիւր,  
Դո՛ւմ՝ լո՛յս, հասա՛տք, նահատակուո՛րդ քաջութիւն,  
Դո՛ւմ՝ անցքունելի արդբի՛ր կեանքի.  
Որ վերջերոյ ամի, մահի  
Վերածեցիր յարթանակի՛ր ու լոյսի՛ր...:

Կիողջունե՛րս Քեզ եւ այսօր,  
Ջերքով դողորոջ, գրչով վսիտ,  
Ու հրանօ՛ր է սիրոսս... համակ սրտմոք,  
Սէ՛ր՝ ու գորով,  
Իմ քաջազա՛րմ Հայութիւն.  
Ապրիս դարե՛ր դեռ հազար  
Իմ սրբացած Աճգ ամնկուն:

Փիւճիկ անմահ, որ պողպատը խրած սրտիդ,  
Վերածեցիր ձողի դալար,  
Ուրի՛ւ այսօր Եռագոյնը Յարթանակի,  
Խոր՛խտաբար դէպի Մասիս կը ծածանի...:

Թո՛րդ հայքորդեմ ձեռքերոյ քու, Սո՛րդը-Սիրոց,  
Համճար, արօթք, պայքար, արիւն  
Անպարտելի՛ Հայութիւն,  
Ու Քեզի հետ, Քու կերտած,  
Վերականգնած, արի՛, ազա՛րտ,  
Մարմնացումը յարութեան սի՛ր հրաշակի,  
Հայ Գարունը՝  
Հայաստա՛նս Մայիսեան...:

Մենչեւթըր, Գեկտ. 12, 1993

### ՍՈՒՐԲ ԱՍՐԳԻՍ

շար. էջ 7-18

«Կոյս արջիկներ եւ փեսացուներ նույն օրը, Չորեքշաբթի, չոր բլիթներ կը շինեն եւ իրենց տուններու տանիքներու վրայ կը դնեն: Երբ ագռաւ սը կամ թռչուն սը գայ եւ այլ բլիթը կտցանարէ, ու կտուցով ո՛ր կողմը որ տանի կամ ո՛ր ոտ ձգէ, իրենց ղըսմե՛րը այն կողմէն գալը կը գուշակեն»:

Իսկ Վանի մէջ կը կատարուի այսպէս. «Ուրբաթ երեկոյ ակիւր կը շարեն եւ գաղտնօրէն կը պահեն անկիւն սը, արջօթքներ արտասանելով, որպէսզի կէս գիշերի՛ն՝ Սուրբ Ասրգիս իր ձիով անցնի անկէ եւ պայտին հետքը ձգէ, խմորին երեսին վրայ: Վա՛յ այն արջիկան, որուն խմորին վրայ պայտին նշանը չկայ...»:

Սուրբ Ասրգիս մեր ժողովուրդին կրօնական-բարեպաշտական կեանքին մէջ դիտուած է նաեւ իրբու պաշտպան արջիկներու, բժիշկի հիւանդաց, սե՛ծ բարեխօս առ Աստուած, ցանքու փայտառիչ եւ հրաշագործ:

Ջերմեռանդ մայրեր կ'երգեն Սուրբ Ասրգիսի նուիրուած երգեր, Ուրբ-բաթէն յոյս Շարաթ գիշեր, իրենց հարսնցու արջիկներուն քակտ խնդրելու համար: Կու տանք նմոյշ սը յիշեալ երգերէն:

Սուրբ Ասրգիս, ըսէ գօտիս,  
Տուն ու ետրիք, արճուն լուսիկ:  
Սուրբ Ասրգիս, ըսէ գօտիս,  
Տոյր գառակիս, սիրականիս,  
Արեւ, լոյս փեայ, զոքան լուսնկայ,  
Աղոտը քառոյ, քաջ ձիառոյ:

Ասանդրութեան պահպանումը մեզ կը պահէ մեր նախահարց կեանքի ու-րիկն վրայ: Ուրի սը, որմէ ընթանալը այսօր հրամայական անհրաժեշտութիւն է, Թորգոմեան ցեղի գառակներու համար, որպէ՛զի կարելի ըլլայ յարթանարել ամեն տեսակի նեղութեանց եւ դժուարութեանց, ի խնդիր մեր ազգի ամբողջական երազներուն եւ ձգտումներուն իրականացման:

Անպուճ Ծ. Վրդ. Ասրգիսեան

### Book Review

**In Search of Spiritual Life:  
An Armenian Christian Miscellany**  
Karekin II (Catholicos of the Great House of Cilicia)  
New York, Armenian Prelacy, 1994. 285 pp., \$10.00.

*Reviewed by Pierre Papazian*

Spirituality is not a common topic of discussion in our times. The growing secularization of our society has relegated spirituality, morality and religion to lesser roles in the lives of people. When the subject of spirituality does come up, it is usually as a last-resort response to a personal or communal crisis. This is probably because religion is most often thought of as a personal and private belief distinct from everyday life, especially in the United States and other countries where the separation of church and state places an effective, if invisible, barrier between the secular and the sacred.

In this collection or "miscellany" (as the author calls it), the idea of spirituality and religious values is not seen or regarded as something ancillary to our lives, but as fundamental to all aspects of human activity. In speaking of the "spiritual life," His Holiness does not refer to a separate, monastic existence, but to the amalgamation of the spiritual with the secular so that the spiritual becomes part of one's life in all of its aspects, not something apart to turn to in crisis or on special occasions.

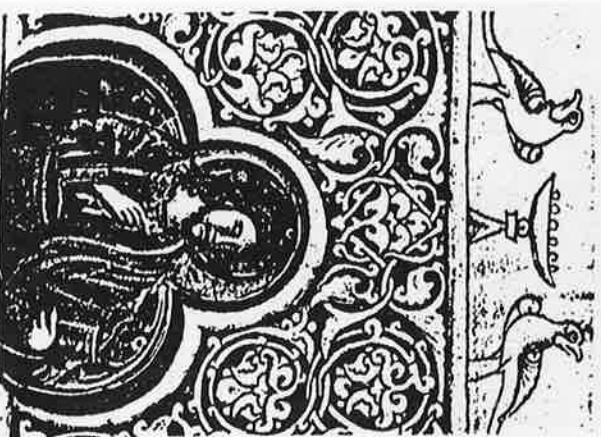
This book is a collection of sermons or sermon-like messages, addresses, essays, etc., by Karekin II, Catholicos of the Great House of Cilicia. It was originally published in Antelias, Lebanon, in 1991 by the press of the Catholicate of Cilicia. Part I of the book, consisting of nine pieces, is entitled, "Christmas: Call to Rebirth." These are sermon-like messages originally addressed to people within the "spiritual jurisdiction" of the Cilician See. The connecting theme among the nine addresses is the mystery of the Lord's incarnation, i.e., the birth of Jesus.

Part II of the book is called "An Armenian Christian Miscellany" because it is a collection of essays (for want of a better word) unrelated to any single theme, although it could be said that as a group they relate to life and its deeper meaning going from the past into the future.

In the foreword, His Holiness asks, "Is there a better, more profound and more authentic joy than to search for truth in and for one's own life?" While the answer to his question may be easy for the serious seeker after truth, the actual search for the truth of which he speaks is difficult. The vision of one's own life must perforce be subjective and any search for truth in one's own life must likewise be colored by one's own mentality and experience. For the Christian Armenian, the truth in and for one's own life may be sought, if not always found, through the tenets of Christianity.

In the first part of the book, devoted to Christmas, the author dwells on the meaning of Christmas, the Nativity, the coming of the Lord. He speaks of Christmas as a gift to mankind from the Creator, an almost forgotten concept in these days of the commercialization of Christmas with its frenetic buying sprees for "gifts." But as His Holiness reminds us, "...life is a gift of God; ...not to be *orned* as an ornament or an award or as an honorary title, but to be *lived* as a vocation, with a purpose, a sense of meaning and wisdom."

Approaching the end of the millennium, with the year 2000 just six years away, the ideas, the thoughts, the prayerful wishes expressed in these messages are quite relevant to our lives today, although they were written (or spoken) over the course of the last few



KAREKIN II  
**IN SEARCH OF SPIRITUAL LIFE**

years. In both the life of Christianity and of the Armenian nation, it is a challenging and crucial time when we "are called today to make the decade stretched between 1990 and 2000 a time of national regeneration...."

Part II consists of eighteen essays and is more than three times longer than the first part. Although this part is a "miscellany" of unrelated pieces, it has, of course, a common thread, that of spirituality and moral value, running through the individual pieces. The underlying theme is the message of Christianity and its meaning in the lives of people, and more specifically, in the lives of Armenians. The author deftly intertwines the tenets of Christianity and the values of Armenian life into the tapestry of the history of the last two thousand years. He then shows the reader that these tenets and values are not merely abstractions, but the foundation for growth and progress into the future.

Because of the variety of the pieces in this book, it may be said, to paraphrase Francis Bacon, some are to be tasted, and some to be chewed and digested, but all to be read with diligence and attention. Yet none of them is beyond the grasp of the average reader. These are not theological treatises, but discussions of spiritual values expressed in terms both elegant and cogent. In recent times two Armenian churchmen were endowed with this uncommon ability: one was the late Archbishop Tiran Nersoyan and the other is Catholicos Karekin II of the Great House of Cilicia.

### Sogdians Honored

(Continued from page 7)

scripts, especially illuminated manuscripts. Many of the purchases may have been lost to the Armenian nation had they not purchased them and made them part of their private collection.

The banquet included dinner music on the piano by Margaret Laffan, remarks by John Mancoogian, Chairman of the Board of Trustees; musical selections on the piano by Emma Bagdasarian and final words by the honorees who expressed deep thanks to Catholicos Karekin, Archbishop Ashtjian, and all those who came to share this special day with them.

**To be willing is only half  
the task.**

ARMENIAN PROVERB