

View of Prelacy & Parish Activities

NRA to Meet in Phila.; Lady Cox to be Honored

The Eastern Prelacy's 1994 National Representative Assembly will take place at St. Gregory the Illuminator Armenian Apostolic Church in Philadelphia, May 17 to 20. The Religious Council will convene beginning Tuesday, May 17. The religious and lay delegates will begin their combined sessions on Wednesday, May 18, and continue through Friday, May 20, culminating with the closing banquet.

Each year during the NRA three local community leaders are honored and the annual "Spirit of Armenia" award is presented to an outstanding individual. The 1994 "Spirit of Armenia" is being awarded to Lady Caroline Cox in recognition of her untiring efforts to bring the true story of Nagorno-Karabagh to the international community and her many humanitarian missions to Karabagh bringing food and medicine.

"Lady Cox has made many trips to Karabagh, even in the early years when travel to the area was arduous and very dangerous," said Archbishop Mesrob Ashjian. "We can never forget the aid she managed to deliver to Karabagh when it was desperately needed. Many times during her trips she was under danger herself, once narrowly escaping a grenade attack on her jeep. However, her commitment to the people of Artsakh never wavered, but became more determined. She is truly worthy of this award," the Prelate said.

Lady Cox will be presented with the "Spirit of Armenia" award during a special ceremony on Thursday evening, May 19. During the closing banquet on May 20, "The Man of the Year" award will be presented to an individual whose name will be announced shortly. Three members of the Philadelphia community will also be honored for their service to the church. +

Very Rev. K. Hagopian Appointed in Canada

At the invitation of the Executive Council of the Prelacy of the Eastern United States and Canada, the first assembly of the Canadian churches and organizations took place under the presidency of the Prelate, Archbishop Mesrob Ashjian, on Saturday, February 19, in Kingston, Ontario (Canada).

Participating in the meeting were five clergymen, five representatives of the Prelacy Executive Council, 12 national delegates, 30 members of Boards of Trustees, as well as representatives of national, cultural, benevolent, athletic organizations and press representatives.

During the meeting, Archbishop Ashjian announced the appointment of Very Rev. Khajag Hagopian as Vicar General of Canada. Rev. Hagopian is pastor of Toronto's Sourp Asdvadzadzin Armenian Apostolic Church and chairman of the Prelacy's religious council. +

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Archbishop Mesrob Ashjian, Prelate

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Sts. Ghevontiank Annual Spiritual Seminar Takes Place in Fort Lauderdale, Florida

The 21st annual clergy seminar, sponsored by the Eastern Prelacy, took place in Florida on the Feast of Sts. Ghevontiank, Tuesday, February 8 at St. Gregory the Illuminator Armenian Apostolic Church.

Seventeen clergymen serving the Prelacy parishes attended the seminar, under the presidency of H.E. Archbishop Mesrob Ashjian.

The seminar began Monday evening with vespers when the clergy entered into communion with the model priest, St. Ghevont, by chanting the Shragans dedicated to the saint.

Tuesday morning the session opened with a prayer and words of welcome by Archbishop Ashjian and Vahram Boyajian, chairman of the Board of Trustees, who greeted the clergy on behalf of the community.

Executive officers elected were: Rev. Torkom Hagopian, chairman and Rev. Vartan Kassabian, secretary. The assembly sent a telegram to His Holiness Karekin II, Catholicsos of the Great House of Cilicia, conveying their filial feeling and congratulating him on his name day.

The Seminar consisted of the following four lectures, all dealing with the notion of evil.

1. "Why Evil?" by Very Rev. Khajag Hagopian.
2. "Natural Disasters," presented by

Director of Buirakan Observatory Visits Prelacy

Professor Edward Khachigian, director of the Buirakan Astrophysical Observatory in Armenia, visited the Prelacy offices on Monday, February 28, where he met with the Prelate, Archbishop Mesrob Ashjian. The Buirakan Observatory is known and respected worldwide, due largely to the efforts of Professor Victor Hampartzounian.

During the visit, Professor Khachigian and Archbishop Ashjian discussed the activities of the observatory, its current problems and future programs. Professor Khachigian was invited to visit the United States by Professor Yervant Terzian, head of the Department of Astronomy at Cornell University, Ithaca, New York. Working jointly with Cornell and Macdonald University in Texas, a proposal has been prepared for the Buirakan Observatory which will be submitted to the National Science Foundation in Washington, D.C. Professor Khachigian visited NASA headquarters to discuss the project outlined in the proposal with Professor Dan Weidman, who is familiar with Buirakan having spent three months there some years ago.

During his visit with Archbishop Ashjian, Professor Khachigian presented a proposal to the Prelate on behalf of the International Science Center for the Preservation and Study of Ani. The primary purpose of this group is to bring to the attention of the international community the pitiful condition of the Cathedral

Rev. Khachig Megerdichian.

3. "Christ's Victory Over Evil," presented by Rev. Khachig Megerdichian.

4. "Man and Evil," presented by Rev. Dr. Mesrob Tashjian.

During the Seminar, Archbishop Ashjian brought to the attention of the clergy the issue of celebrating Christmas on January 6. Questionnaires were sent to pastors regarding this matter and the results indicated almost all of the churches celebrate Christmas on January 6. His Eminence encouraged the clergymen to preserve this tradition and to send press releases to local non-Armenian newspapers about Armenian Christmas.

During the evening banquet, Archbishop Ashjian congratulated the community for organizing the clergy seminar. Following dinner, the Holy Liturgy was celebrated with Rev. Krikoris Kesheshian, Pastor of St. Hagop Armenian Church in Racine, Wisconsin, officiating. Since the community does not have a permanent pastor, the parishioners truly enjoyed the Baadarak with the participation of 18 clergymen.

The Religious Council of the Prelacy expresses its sincere appreciation to the Fort Lauderdale community, to the Board of Trustees, parishioners, and to the Armenian Relief Society. +

—Rev. Nerses Manougian

of Ani. The Cathedral is in danger of collapsing and repairs must be made immediately.

The Prelate commended Professor Khachigian for "doing his utmost to help maintain Armenia's scientific community and achievements and to survive through the current difficult time until life in Armenia returns to normal." +

Levon Melik Shahnazarian And Tsvetana Paskaleva Visit Prelacy

Mr. Levon Melik Shahnazarian, Chairman of the Foreign Affairs Commission of the Republic of Mountinous Karabagh and Tsvetana Paskaleva, a journalist and cinematographer, visited the Prelacy office on March 7. Accompanying them on their visit with the Prelate were Tavit Atarian, Mardo Soghomian, representing the Armenian National Committee of New York, and Sherry Melkonian, Director of the ANC office in Boston.

Mr. Shahnazarian and Ms. Paskaleva are currently touring the United States to spearhead fundraising efforts and to increase public awareness on behalf of the Republic of Karabagh.

Ms. Paskaleva is a Bulgarian-born film maker. While studying at the Cinematography Institute in Moscow during the early 1990s she went to the battlefield of Kedashen to make a documentary movie as part of her dissertation requirements. She was so emotionally captivated with the events there that she decided to live amongst the Karabaghitzis. Currently her home is in Stepanakert. During her stay in the United States she is promoting the documentary she produced which she hopes will be shown in the United States.

Although Mr. Shahnazarian is a native of Kirovabad, he spent most of his life in Tashkent. However, after the Karabagh movement began he returned to his native land and is now a dedicated and forceful member of the Parliament.

Archbishop Ashjian wished both visitors success in their mission in the United States and offered to assist them in any way possible to make their visit as fruitful and successful as possible.

Later on the same day Mr. Shahnazarian met with New York Congressman Gary L. Ackerman. Mr. Shahnazarian described the current situation in Karabagh and asked the Congressman to use his influence through the U.S. Congress to bring Azerbaijan to a cease fire agreement. The congressman expressed his sympathy for the Armenians in Karabagh and promised to look into the situation. +

Sts. Vartanantz Church Establishes Fund

The Pastor and Board of Trustees of Sts. Vartanantz Armenian Apostolic Church of Ridgfield, New Jersey, recently announced the establishment of the "Sts. Vartanantz Endowment Fund," which will enable the Church to plan for the future, pay for present day programs and services, and help lighten the burden of managing the Church's ministry on a day-to-day basis.

The members of the Endowment Fund Committee are: Very Rev. Nareg Alemezzian, Kenneth Asbedian, Looçyn Kinostian, Richard Krikorian, Vrej Saboonjian, Richard Sarajian, Esq., and Aram Zadorian.

To contribute to the fund or for additional information contact the Church, 461 Bergen Boulevard, Ridgfield, New Jersey 07657, (201) 943-2950.

Whitinsville Sunday School Adopts Armenian Child

A Sunday School class of St. Asdvadzadzin Armenian Apostolic Church in Whitinsville, Massachusetts, is sponsoring an Armenian orphan.

The gesture received nice coverage in the local Whitinsville newspaper. In an article written by Mike Holloway, the idea is credited to parishioner Mary Amorello, who thought it would be a nice gesture during the Christmas season. For \$120 per year donated by the children, the orphan child will be provided with food, clothing and education until the age of 18. The sponsorship was arranged by the Armenian Relief Society.

Congratulations to the thoughtful children of Whitinsville!

If other Sunday School classes would like to sponsor a child in Armenia or Artsakh contact the Prelacy, 212-689-7810.

V.R. Nareg Alemezzian Attends General Assembly

Very Rev. Nareg Alemezzian, pastor of Sts. Vartanantz Armenian Apostolic Church, Ridgfield, NJ, participated in the Organization Day Ceremonies of the 206th session of the New Jersey Legislature's General Assembly upon the special invitation extended to him by the Speaker Garabed Chuck Haytaian, who was selected Speaker for another two year term. On this occasion, Father Alemezzian had the honor and the opportunity of meeting with Governor Christine Todd Whitman and members of the New Jersey Legislature. He also delivered the benediction at the conclusion of the Legislative Session, which was attended by more than 1,500 persons.

NALG Issues Cookbook

The National Association of Ladies' Guilds of the Armenian Apostolic Church of America recently published a new Armenian cookbook, *The Art of Armenian Cooking*.

The cookbook is a collection of tradi-

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Book Review

The Crossing Place
A Journey among the Armenians

by Philip Marsden

London, HarperCollins, 1993, 248 pp.

Reviewed by Pierre Pappazian

Although this book has been called a travelogue ("brilliantly crafted") and its author a travel writer ("the best kind"), *The Crossing Place* is more than a record of Philip Marsden's odyssey in eastern Europe, Asia Minor, the Near East and the Transcaucasus. It is an attempt by a non-Armenian to discover the ethos of the Armenian nation. This would be a difficult task under ordinary circumstances when a people is located for the most part on its ancestral soil, but it becomes almost impossible when a people is spread across countless borders and immersed within a score of cultures.

The book begins with the author in the hills above Kharpuz in eastern Turkey where he finds a bone in the earth. Reaching the valley, he shows the bone to a shepherd, who merely says, "Ermeni." (Armenians.) "The guide books," Marsden writes, "hardly mentioned the Armenians." Yet as he traveled, going to Lake Van, to Aghdam, to Ani, he asked himself, who were these people, and what had happened? He knew as much as most, but that was not enough for him. He set out to find out as much as he could, directly and personally, about the Armenians. From Anatolia he went a year later to Syria, to the desert, to the cave at Shadadde, into which thousands of Armenians had been thrown to die during the Massacres of World War I.

A year later in Israel, he visited the Armenian community in Jerusalem and in Jaffa. He also went to Egypt, to Venice and San Lazzaro, Cyprus, Lebanon, Antelias, Bourjij-Hammoud, then to Syria, Aleppo and Damascus, even Kessab. He went back to Turkey, crossing the border in the northeastern corner of the Mediterranean and made his way northwest through Konya to Istanbul, thence through Bulgaria, Romania and the north shore of the Black Sea, to Georgia and then to Armenia. Thus, he journeyed through the Near East, eastern Europe, and Armenia, in a trip that actually lasted several years, but which he condensed into one volume, setting a dizzying pace for the reader.

Everywhere the author went, he ran into Armenians, even when he was not seeking them out. At Deir ez Zor, for example, he stayed at a hotel housing foreign itinerant workers, and ran into a man with a heavy Yorkshire accent. When Marsden asked the Yorkshireman how to get into the desert, the reply was, "What's to see oup there?" When the author started to explain about the Armenians killed during the first World War, the Yorkshireman said that he knew about it. Asked how he knew, he replied, "Ahm Armenian." The Armenian with the Yorkshire accent was the manager of the hotel. He had learned English, along with the Yorkshire accent, from an Englishwoman.

Marsden also relates the suspicious and even hostile attitude of the Armenians toward him because he was almost always mistaken for a Russian. After explaining that he was English and spoke Armenian with them, he was then overwhelmed with hospitality, given food and drink, and free lodging. His journey was made easier almost everywhere he went because of the Armenians he sought out or met accidentally. In fact, without such help, a good deal of his journey could not have been accomplished. Priests, taxi drivers, *fedayeen*, entrepreneurs, artists, craftsmen, academics, all kinds of people gladly helped him during his travels.

For all of his genuine sympathy for the Armenians, at times Marsden seems ambivalent about certain aspects of the

Armenian experience. While he says that "the massacres appear appallingly orchestrated," he also states, "But how much the Armenian massacres were planned in advance seems unclear, as does so much surrounding the events of 1915." This latter statement is very reminiscent of pronouncements made by the U.S. Department of State during the 1980's. Marsden even voices his concern with the paucity of documentation, writing "Few papers survive..." as if such papers constitute more definitive proof of the event than the thousands upon thousands of survivors of the Massacres. Of course, he does not deny the Massacres. In fact, he recounts various, very specific stories of the genocide, and does not doubt that the Turks committed a vast and heinous crime against the Armenian nation.

Some of the author's observations on the manners and mores of both the Armenians and the natives of eastern Europe and the Near East are quite perspicacious. Referring to the peoples of eastern Europe, he writes, "All that had struck me was how much nationalism masquerades as scholarship in Eastern Europe. History is an extension of territory, to be claimed and defended with fortresses of facts." The forces arrayed against the Armenians throughout history ultimately had the possession or suzerainty of territory as the objective despite whatever purported reasons were adduced for the assaults: religion, politics, disloyalty, etc. The pan-Turanic dream of the Young Turks was as much a reason for the Armenian Massacres as any other, the purpose being untested rule over a stretch of territory inhabited by Turkic tribes.

For all that, the Armenians have persevered and survived. As the author says, "I watched the movements, fluent and expressive, and sensed that here, where the threat was greatest, the Armenian spirit was at its strongest. It was the same spirit that had driven the Armenians through the vast improbability of their history, that in its oddly inverted form ensured their survival in exile."

On the whole perceptive and informative, the book nevertheless has a few glaring, if small, errors. Right near the beginning of the book, the author, referring to the Brotherhood of St. James in Jerusalem and to the "Mekhitarians" (Mekhitarist fathers of Venice), says that they are of different orders, rather than different sects, the former being Armenian Apostolic and the latter, Catholic. He refers to "Antoine Millet, a French philologist" whose surname was actually Meillet, a linguist who studied and analyzed the Armenian language. At the beginning of chapter 17, Marsden identifies Rockwell Kent as a nineteenth-century American painter, although Kent, who was born in the late nineteenth century, was a twentieth-century artist, renowned for his book illustrations.

The Crossing Place is a fascinating book, which will hold the interest of Armenian and non-Armenian readers alike. The few errors in the book may be safely ignored, for the description of Marsden's encounters with the Armenians of the lands he visited provide an unforgettable and piquant adventure. +

The Crossing Place

\$25.00

plus \$3.00 for shipping & handling

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Freedom Fighter

(Continued from page 1)

of the overwhelming odds, the Azeris went in with no plan, only brute force. The Armenians, on the other hand, had a very carefully devised plan," he explains, with definite pride.

"The Armenians divided themselves into three groups, the central part going backwards to make the Azeris think they are afraid, the right and left groups staying and hiding in the forests. The Azeris, happy that the Armenians were "retreating," would chase after the central group, and ignore the other two groups. With the Armenians encircling them, the Azeris would either surrender or run, leaving their weapons behind. With this clever strategy, no Armenians were killed."

On August 1, Mkhitar was called back to Armenia to secure more weapons. During this time the Azeris closed the one road going into Armenia, a seven-kilometer, difficult mountainous road. On August 6, with only 15 soldiers, he tried to open the road so that the 3,000 villagers in Artsvashen could be saved. For six hours the handful of Armenians fought against 700 Azeris.

"I got in touch with Garmir authorities and asked for help. We had used all our weapons," the young self-defense fighter continues animatedly. "At the same time six of our boys went into the Azeri ranks. Approximately 170 Azeris were killed." The next day, with 10 tanks and another 30 fighters, the Armenians again attacked the road. In two hours, they defeated the Azeris and the road was opened. Forty more Azeris and three Armenians had been killed. That evening, 12 buses came from Garmir, and rescued more than 2,000 women, children and the elderly. The more than 500 male civilians made the journey on foot.

On August 8, at 10 a.m., approximately 10,000 Azeris attacked the 200 soldiers still in Artsvashen. "During that one day, more than 2,700 shells were thrown on the village and leveled it. We could not withstand the onslaught. We started to retreat. What we didn't know was that the Azeris had again closed the road. The

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շար. Էջ 3-ԷԸ

որը մնաց 8 տարի, իր փրկագինը ստացաւ շնորհիւ արաւտաձերձերութեանը Քասաթիլիայի թագաւորին, որ իր մտքիկ ազգականն էր, եւ որ իրեն շնորհեց սեփականացնուիլ Մատրիտ բերդաքաղաքին:

Ահա՛ թէ պատմութեան քաղիքները ո՛ր կրնան արաջնորդէ մեզ, Հայերս, որպէ՛սզի յանգնուինք պահպանութեան քայլ մը առնել, Մատրիտը հռչակելով Հայոց թագաւորութեան սեփականացումը, ու՛ր ինչ որ ան կցուի... Հայաստանի:

Ընթանալով նոյն ճամբէն, կըրնանք յոսալ նաեւ որ, Սալուսայի Դուքսերը, որոնք 1388-ին տէր դարձան Նիսի Կոնստութեան, ուսպա՛ւ Հայաստանի թագին ալ, պատմականօրէն մեզ թոյլատրեն որ պահպանուի իր թոյլատրեալ ծննդ Նիսի վրայ ես: Ինչո՞րէ՛:

Խօսելով Հայաստանի թագաւորութեանցներուն մասին, կարելի չէ չլիշատակել պարագան Այնթոփոս Գալֆաեանի (երեց եղբայրը Պետիկի վեհաժողովին պատուիրակ խորէն Արք. Նար-Պէլի) որ Միխըարեան վարդապետի արքեմը կրել վերջ, օր մըն ալ ինքզինքը հռչակեց Լեւոն Լուսինեանի թագաւորանգ, եւ առնելով *Իշխան Գորիտոճ՝ Լուսինեան* անունը, ամուսնացաւ մեծահարուստ ֆրանսուրիի մը հետ, ու Փարիզի մէջ փառաբեր կեանք մը վարեց, սպիւրով շքեր ապարանքի մը մէջ, իր անմիջական դրացի ունեւալով՝ Վիկտոր Հիւկոն՞:

Azeris were wearing the same Soviet uniforms as us. But as we advanced, they started to attack us. Forty of our boys immediately took three armored vehicles and advanced. The Azeris ran, and we were able to get out." But the toll was high. Out of those 40 Armenians—the last defenders of Artsvashen—25 were killed, all 18-year-olds.

The very next day, August 9, Mkhitar was appointed deputy commander of 150 soldiers defending the border village of Vahan. Several times the Azeris unsuccessfully tried to take the village, losing 200 men and 15 tanks, 11 Armenian soldiers and four tanks were lost.

"We buried their soldiers. The Azeris don't take their own dead, so their people won't know how many have been killed," he says, adding, "The Azeris don't really want to fight. They say Karabagh is not ours. They say they are forced to fight. But for Armenians, it's our land, our soil. It's better for me to fight and die, than for our families and homes to be destroyed. Man is made of his homeland's soil."

He points with his arm to the broken crucifix around his neck. "It always rests on my heart. My faith was born on the warfront, when I saw so few winning against so many."

"Victory demands victims. I came here to get well, but I miss the water and air of Armenia. My goal in life is to get well, so I can go and fight for my people. Though I have no eyes, I can fight in a different way. I want to teach others to fight," he says with determination, then adds quickly, "And I want to marry and have children, so they can also fight for their homeland." +

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Պատմութիւնը չըսեր թէ ո՞ր լաջորդեց Իշխան Գորիտոն Լուսինեանի, հայկական ճիւղէ իրը ծանանգորդ Հայաստանի թագին, բայց գիտենք թէ ան եղաւ քարեգործ եւ արաւտաձերձ ազնուական մը, քաջ հայազէտ, որ ծառանգ ձգեց ֆրանսերէն-հայերէն եւ հայերէն-ֆրանսերէն կրթողային քառարաններ, որոնք դեռ սիւնչեւ այսօր կը գործածուին եւ կը մնան անգերագանցելի:

Լեւոն Լուսինեանի թագաւորութիւնը արա՞դ, որէն օգուտ չբերաւ հայութեան: Բայց իր տխուրոսին օգտագործումը ճիճզ դար վերջ, գոնէ երկու հոյակապ քառարան շահեցուց մեզի: Իսկ 600 տարի վերջ ալ՝ գերեցիկ ցուցահանդէս մը եւ աշխատասիրութիւն մը:

Տիգրան Հանեան Նիս

Վիլիկիոյ առաջին հայ արքան՝ Լեւոն Մեծ, թագաւոր պսակուեցաւ 1198-ին, թագ ստանալով Գեղարմիոյ կայսրէն, Հռոմի պատէն եւ Բիզանդիոյ ղիպի կայսրէն:

Գորիտոն հայացած ձեւն է *Գայ-ի աւելի ճիշդ՝ Guido-ի*: Իշխան Լուսինեան (1826-1906) ճեղհնակած է ճաշ բազմաթիւ հայագիտական աշխատասիրութիւններ, դասագրքեր, եւսյւն, որոնք մոցութեան են այսօր: Չլիշտի թէ Վ. Հիւկոնի ի պատիւ սարքած կարեւոր հանդիսութիւն մը տեղի ունեցած է Իշխան Լուսինեանի ապարանքին մէջ, որ շատ աւելի ընդարձակ էր, քան՝ Հիւկոնի բնակարանը: