

ARCHIVE COPY

Please return.

Periodical
Postage Rate
Paid at
New York, NY



1999

Armenian Apostolic Church of America
138 East 39th Street, New York, New York 10016

Volume XXII, No 1

Year in Review...

In March our Prelate was honored with a Celebratory Banquet on the occasion of his elevation to the rank of Archbishop. A large and enthusiastic group attended the banquet on March 13 and the Divine Liturgy on March 14. Congratulatory messages were received from many individuals including President Clinton; Jean Crétien, Prime Minister of Canada; George E. Pataki, Governor of New York; and Rudolph W. Giuliani, Mayor of the City of New York.



A view of the grand ballroom of the Hilton Hotel in New York where hundreds gathered to honor His Eminence Archbishop Oshagan.

1999 NRA in Chicago

The National Representative Assembly (NRA) of the Armenian Apostolic Church of America, Eastern United States and Canada, convened in Chicago, Illinois, from May 12 to 14, under the presidency of the Prelate, Archbishop Oshagan.

Attending the Assembly were clergymen serving the Prelacy and delegates representing the parishes.

The Spirit of Armenia award was presented to Elizabeth Dole for her great humanitarian efforts on behalf of the Armenian nation.

The Man of the Year award was presented to John Vartan, a successful businessman from Pennsylvania who has been a supporter and benefactor of the Eastern Prelacy.

His Eminence with Elizabeth Dole, recipient of the Spirit of Armenia award, and Jack Mardoyan, chairman of the Prelacy's Executive Council.



The President of Karabagh and His Eminence enter the ballroom.



Archbishop Oshagan with award winners from host parish.



V. Rev. Fr. Anoushavan Tanielian, Vicar of the United States, reads the Encyclical elevating the Prelate during the Divine Liturgy.

Prelacy Ladies Guild Celebrates 25th Anniversary



Archbishop Oshagan with founding members of the PLG

1999 marked the silver anniversary of the Prelacy Ladies Guild. The Guild's annual Mothers Day luncheon marked this anniversary by honoring the founding members of the PLG.

The luncheon took place at the St. Regis and was one of the most successful in PLG history.

The founding members of the PLG are: Seda Andrikan, Mary Boyajian, Lucy Derian, Tamara Dermksian, Josephine Gulamerian, Suzanne Hagopian†, Grace Hampton, Marie Haratunian, Hasmig Hovnanian (the founding chairwoman), Lucille Manuelian, Lillian Nedurian, Knar Petrossian†, Malvina Stepanian, and Ardemis Teshoian.

The PLG was established by the Prelate, Archbishop Karekin Sarkissian in November of 1974. Mrs. Hasmig Hovnanian was the first chairlady.

The PLG continued during the years that Archbishop Mesrob Ashjian was Prelate and continues today under Archbishop Oshagan.

The founding members were presented with certificates of honor by His Eminence Archbishop Oshagan, who praised the PLG members, past and present, for their dedication to the Armenian Church.

Current PLG members are: Jeanine Adanalian, Seda Andrikan, Sima Artinoff, Anita Babikian, Marion Boudakian, Linda Chirinian, Gilda B. Kupelian, Diana Minassian, Seta Nalbandian, Heran Papazian, Anna Piliguian, Lucille Sahagian, Ovsanna Tatarian, Rita Tatevossian, Gemma Vartanian, Silva Zadourian.

A commemorative booklet was prepared on this occasion that provided highlights of the past 25 years. Edited by Gilda Kupelian, the booklet included many photographs from the Prelacy archives going back to the beginning of the PLG when Archbishop Karekin Sarkissian was the Prelate.

In her message in the booklet Ms. Kupelian wrote, "At this time, it is an honor to welcome our new Prelate, His Eminence Archbishop Oshagan Choloyan to officially preside over his first Prelacy Ladies Guild Mothers' Day Luncheon and share in the silver anniversary commemoration. His Eminence has expressed his appreciation to all the ladies who have gathered to offer their support to our Prelacy.... The Prelacy Ladies Guild takes this opportunity to thank all those who have endorsed our worthy causes and have shown their validation by attending our functions."

In honor of the PLG and its first chairlady, Mrs. Hasmig Hovnanian, Mr. Vahakn Hovnanian made a donation of \$5,000 to the Guild.



A scene from the luncheon at the St. Regis.



Current PLG Members



Talented artists Ellada Chakoyan and Gayane Avakian entertain the guests.

"What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

—Micah 6:8—

OUTREACH

A publication of the Armenian Apostolic Church of America Eastern United States and Canada
138 E. 39th Street, New York, NY 10016
Tel: (212) 689-7810 Fax: (212) 689-7168
E-Mail: Prelacy@armprelacy.org
Prelacy@gjs.net
Web page: www.armprelacy.org

Archbishop Oshagan Choloyan, Prelate

Iris Papazian, Editor
Mardiros Minas-Haftvani, Business Manager

OUTREACH (USPS 426-490) is published monthly, with the exception of a combined summer (June, July, August) issue by the Prelacy of the Armenian Apostolic Church of America, 138 E. 39th Street, New York, NY 10016. Unsolicited manuscripts are welcome; please include a stamped, self-addressed envelope. Signed articles do not necessarily reflect the policy of the Armenian Apostolic Church of America. Send all correspondence to the above address to the attention of the Editor. Printed in the United States of America. Periodical rate postage paid at New York, NY 10016. Postmaster: Send address changes to OUTREACH, 138 E. 39th Street, New York, NY 10016. ISSN: 10643087

A Book Review by John A. C. Greppin:**The Emergence of the Armenian Diocese of New Julfa
in the Seventeenth Century**

by Vazken S. Ghougassian

326 pp. Atlanta, GA: Scholars Press; \$24.95

This review by John Greppin of Cleveland State University, originally appeared in the December 18, 1998 issue of the *Times Literary Supplement*, published in Great Britain. The author of the book, Dr. Vazken Ghougassian, is the Executive Director of the Eastern Prelacy. Copies of the book are available at the Prelacy Bookstore, 138 E. 39th Street, New York, NY 10016; 212-689-7810.

This is a church history with a difference, for it is not the story of settlers in a new land building a monument to their godly beliefs, but rather the story of at least 300,000 men, women and children who, at the opening of the seventeenth century, were torn from their homeland of several millennia and forcibly translated to a foreign land with an alien religion and new language. The central figure involved in this great migration, an Armenian diaspora, is none other than the Persian Shah Abbas I, a great man according to history, and surely a confident doer of deeds in spite of human cost. In 1604, he removed, in particular, the entire flourishing Armenian community of Julfa, an Armenian town on the left bank of the Aras River in the sub-Caucasus, as well as many of the inhabitants of surrounding towns—Yerevan, Kars, Erzerum and others. To make sure the Armenians would not return to Julfa, Shah Abbas levelled the town. The kidnapped masses of Armenians were at first settled in western and south-central Persia, but in particular they were sent to a suburb of Isfahan, a magical city, the capital of Safavid Iran. There, the Christian Armenians were not met with joy by the local Muslims, whom they were supposed to invigorate culturally and eventually to replace; and it would be some time before they were free to do the multiple things that Shah Abbas desired of them.

All this actually came about by chance and has its beginning in the tiresome and continuous border wars and conflagrations between Ottoman Turkey and Safavid Persia. These were waged from the opening of the Safavid kingdom in 1501 and lasted until 1639, when the Treaty of Zuhab was signed. In the sixteenth century, central Armenia was situated between those two great warring nations, and the Armenians suffered from the advances of both the Turks and the Persians, and were looted again as the retreating army made its way home. The devastation bled, not only the settled Armenians, but also the nomadic Kurds, who kept their sheep in that area, as they do to this day. The Kurds at least were able to flee without losing their portable homes, though the retention of their quadrupedal property was another matter. And of the four parties in these battles, the Armenians, the Kurds, the Persians and the Turks, only one did well, and that one was the Persian or Turkish victor of the time, since victory traded back and forth. The Treaty of Zuhab was welcomed by all, for in the previous 138 years eleven wars of up to ten years duration had pointlessly exhausted both the Ottomans and the Safavids.

It was in the campaign of 1603–07 that Shah Abbas, on his way to Yerevan, came to the Armenian city of Julfa, in Nakhichevan, now part of post-Soviet Azerbaijan. Even today, outside the towns and settlements, this is a wild desolate land; treeless mountains rise abruptly, their red dirt the home of snakes and marmots, while, above, lammergeiers circle on motionless wings. Vazken S. Ghougassian, who has an eye for description, relates how well the townspeople received Shah Abbas and he “passed through decorated and

carpeted streets.” For three days he was entertained by the Armenian merchants “and was presented with trays full of gold coins.” These merchants did this, not because of love for the Shah, but rather to prevent his violence, seeking to overwhelm him instead with spoils. But it worked all too well, for Shah Abbas was so deeply impressed by the standard of life that prevailed not only in Julfa but in the surrounding towns that he decided these Armenians were just the people he wanted back home, to bolster a stagnant economy, to bring fresh ideas to agriculture (Persia then exported much silk to Europe), to improve crafts (Armenian masons and clockmakers were desired everywhere) and invigorate commerce, which had become flaccid.

Trade in Persia was then international, the most valuable produce being bolts of colourful silk, and accordingly many European kingdoms had embassies there. But trade was inefficient, and Shah Abbas felt this was because the Persians, though clever shopkeepers, were not disposed to the hardships of distant trade. A European voyager, Jean Chardin, who travelled in Persia during the 1660s, observed that the Muslims were not well inclined to trade. In Turkey, the Christians and the Jews managed trade with Europe. In Persia, said Chardin, “The Armenians managed alone the whole European trade, the reason whereof is, because the Mohametans cannot strictly observe their religion among the Christians, with relation to the outward purity it requires of them.” Later in that century, an English traveller, John Fryer, tells how the Armenians would travel with the greatest frugality, beginning their journey “with a stock of hard eggs and a *metarra* of wine... their mattress serving at once for horse cloth, and them to lye on...from such beginnings do they raise sometimes great fortunes....” Frequently they would be gone from their family for years, sailing to Italy and France or even “*Yengiduni Erkirn*” (the New World), increasing their wealth, only returning home when satisfied with their riches.

Shah Abbas gave the Armenians their own town outside Isfahan; they called it New Julfa and were initially much assisted by the admiring Shah. The local Muslims, however, found co-existence with these upstart Christians a tiresome occupation; Ghougassian notes that “because of the differences in lifestyle and social habits, tensions were always high.” For one thing, there were the clanging bells of the Armenians’ new churches; then there was the use of wine; and the women were free to go around without being weighed down by great robes. In spite of this, the

Armenians rapidly erected ten churches in New Julfa and two in neighbouring Isfahan. More followed.

But, eventually, Shah Abbas began to use great pressure to convert the Armenians to Islam, at first sparing the most successful of the merchants of New Julfa, but finally bringing his dismal attention to bear on all. This was particularly so in the agricultural areas outside New Julfa, especially in Peria and Burwari; there, soldiers and Muslim clerics terrorized the Armenian villagers, converted the churches to mosques and destroyed liturgical material. But things improved after the death, in 1629, of Shah Abbas I; during the reigns of Shah Safi and Shah Abbas II, peace between the throne and the Armenians was re-established, and they again received favourable treatment and prosperity ensued. This was to last only thirty years, however, and by the beginning of the eighteenth century, during the reign of Shah Husein, anti-Christian sentiment in Persia reached its peak; the wealthy Armenians were leaving in droves, eastwards to India and the protection of the English, or back to the Ottoman Empire. But so great were their numbers and the wealth they took with them that the Persian economy nearly collapsed. As Ghougassian records: “The departing merchants were taking their treasures out of Iran, thus precipitating the silver hemorrhage in Persia and causing the debasement of the coinage.”

Though Armenians still remain abundantly in Iran, and though the New Julfa community remains, its churches well cared for, most Armenians have since moved to Tehran, which became the capital in 1788. Prosperity returned, especially during the modern Pahlevi dynasty; but, following its fall in 1978, Armenians were plagued with difficulties; for a while, even their schools were closed, the public use of their language virtually forbidden. In this way the Armenians continue their wary existence in Iran, whither they first came en masse nearly four centuries early.

The Emergence of the Armenian Diocese of New Julfa in the Seventeenth Century is a learned book of mature scholarship. The author handles his Armenian sources superbly, and his work with the Persian data, the edicts in which language he gives us in his appendix, seems most satisfactory. Vazken Ghougassian had to do much travelling for his research, and he used sources housed in the main scholarly repositories in Yerevan, at the Catholicosate in Etchmiadzin and in the archives at the Cathedral in New Julfa. He was able to track down many European travelers’ accounts of Persia

**Prayer for the New Year
by Missak Medzarents**

Give me, my God, that kind of
happiness
that has no self. Let me gather it
like flowers in other people’s eyes.

Give me, my Lord, an unselfish joy
which like a child’s sparkler tints
the onlooker’s face.

Give me my Lord, an unpossessive
joy,
to hang like ribbons braided with
bells
on each door I pass.

Let me build altars out of words
from those I love and echo them
like cymbals of brass.

Give me a self-less delight
to share like the stars dispersed
across the sky.

Let it be happiness
that does not drown laments
of those in pain

nor an exultation confined
within my soul alone.
Let every loaf upon my plate
be blessed

with a crossed pair of joys.
And like the sun going west,
let me spread sunlight, Lord.

Let me lower it on waters
as one lowers nets and plant it
in earth’s furrows like a plow

and like rain
shower it over
the thirsty crowd.

And having found it
let me stay the hunter
of the ideal. Give me the grace

to know its true worth
like the sailor on the life raft.
Let me gather it from the souls

of the common and uncommon
man.
And give it back.

translated by
Diana Der Hovanessian

Missak Medzarents 1886–1908 died of tuberculosis at 22. One of the most musical, most lyrical poets in the Armenian language, his poetry has been called untranslatable. Medzarents was born in Akn, region of much great folk poetry. He was educated in Istanbul.

in the seventeenth and eighteenth centuries, which give, for the Western reader, an unbiased narrative, and which are deeply satisfying. This is a splendid book, thrilling in parts, that will have, alas, too small a readership. ✚

Մանկապատանեկան Գիրքեր
Նոր Գիրքեր
 Մանկապատանեկան Գիրքեր

ARMENIAN PRELACY BOOKSTORE
 Գրատուն Ազգային Առաջնորդարանի
 138 East 39th Street New York, NY 10016
 Tel. (212) 689-7810 Fax (212) 689-7168
 E-mail: bookstore@armprelacy.org

Children's Book
New Arrivals
 Children's Book

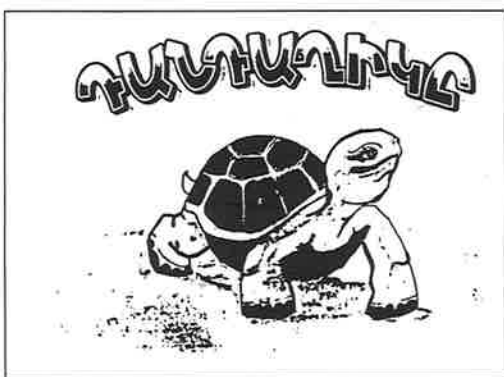
Աղպապեան Ալիծ
 Ըստ ով է ընկերդ
 Հայկական Ժողովրդական Պատմություն
 Քալիֆորնիա, 1996, 31 էջ
 թղթ. \$12.00

Agbabian Alidz
Tell Me Who Your Friend Is
An Armenian Folktale
 California, 1996, 31 pp.
 soft cover \$12.00

Աղպապեան Ալիծ
 Կրակ ու Ջուր
 Քոյր ու Եղբայր
 Հայկական Աւանդազրոյց
 Քալիֆորնիա, 1998, 32 էջ
 թղթ. \$12.00

Սիւլահեան Լիւսի
Փոքրիկ Թռչունք
 Պատկերազարդ
 Հալէպ, 1997, 128 էջ
 թղթ. \$10.00

Նայիրի Հաւան
Դանդաղիկը
 Պատկերազարդ
 Գանատա, 1998, 24 էջ
 թղթ. \$6.00



Գարմէն Պալտազար
Մտրուկը եւ Գայլը
 Պատկերազարդ
 Գանատա, 1998, 28 էջ
 թղթ. \$6.00

Առաջին Բառերս
My First Words
 Հալէպ, 1997, 10 էջ
 լաթ. \$6.00

Սարգիսեան Անահիտ
Ո՞ւր է, ո՞ւր գտի՛ր տուր
 Պատկերազարդ
 Ֆրանսա, 1998, 29 էջ
 թղթ. \$12.00

Թռչուններու Խնայքը
 (Թարգ. անգլերէն-հայերէն
 Արփի եւ Ասպետ Փանոսեան)
 Գանատա, 1998, 29 էջ
 թղթ. \$6.00

Փողարեան Այտա
Փոքրիկ Թռչունք
 Նկարիչ՝ Վաչէ Մալիեան
 Քալիֆորնիա, 1998, 24 էջ
 թղթ. \$8.00



Աղայեան Ղազարոս
Արեւահատը
Քաջիկը
 Արեւմտ. վերածեց եւ պարզացուց
 Սարգիս Մահտերէնեան
 Լոս Անճելըս, 1999, 39 էջ
 թղթ. \$8.00

Աղայեան Ղազարոս
Եղէգնուհի Այծատուր
 Արեւմտ. վերածեց եւ պարզացուց
 Սարգիս Մահտերէնեան
 Լոս Անճելըս, 1999, 43 էջ
 թղթ. \$8.00

Աղայեան Ղազարոս
Լոյս ու Մութ Աշխարհներ
Կորիւնը
 Արեւմտ. վերածեց եւ պարզացուց
 Սարգիս Մահտերէնեան
 Լոս Անճելըս, 1999, 38 էջ
 թղթ. \$8.00

Աղայեան Ղազարոս
Հազարան Բլրուլ
 Արեւմտ. վերածեց եւ պարզացուց
 Սարգիս Մահտերէնեան
 Լոս Անճելըս, 1999, 52 էջ
 թղթ. \$8.00

Աղայեան Ղազարոս
Արեգնազան
 Արեւմտ. վերածեց եւ պարզացուց
 Սարգիս Մահտերէնեան
 Լոս Անճելըս, 1999, 38 էջ
 թղթ. \$8.00

Սիւլահեան Լիւսի
Սպիտակ Իշխանուհին
 Պատկերազարդ
 Գանատա, 1998, 24 էջ
 թղթ. \$6.00

H.H. Karekin I
...And the Boat Moves on the Waters
 Dispatches from an Ecumenical Journey
 Edited by Christopher H. Zakian
 New York, 1998, 200pp.
 soft cover \$12.00

Avakian Arra S.
Armenia
A Journey Through History
 California, 1998, 306pp.
 hard cover \$24.95

Guroian Vigen
Inheriting Paradise
 Meditations on Gardening
 Michigan, 1999, 95pp.
 soft cover \$9.00

Guroian Vigen
Tending the Heart of Virtue
 How Classic Stories
 Awaken a Child's Moral Imagination
 New York, 1998, 198pp.
 hard cover \$22.00

Libaridian J. Gerard
The Challenge of Statehood
 Armenian Political Thinking Since Independence
 Watertown, 1999, 162pp.
 soft cover \$15.00

Ohannes Hannessian
Shirak's
 English-Armenian Dictionary
 With Transliteration
 California, 1999, 471pp.
 soft cover \$35.00

Remembrance and Denial
 The Case of the Armenian Genocide
 Edited by Richard G. Hovannisian
 Michigan, 1998, 328pp.
 soft cover \$27.95

"Turkish Atrocities"
 Statements of American Missionaries on the
 Destruction of Christian Communities
 in Ottoman Turkey, 1915-1917
 Compiled by James L. Barton
 Michigan, 1998, 210pp
 soft cover \$25.00

Dadrian, Vahakn N.
Warrant for Genocide
 Key Elements of Turko-Armenian Conflict
 New Jersey, 1999, 214pp
 hard cover \$32.95

Shirinian Lorne
History of Armenia and Other Fiction
 Canada, 1999, 239pp.
 soft cover \$15.00

Description of Item	Quantity	Price		
_____	_____	_____	Sub Total	\$ _____
_____	_____	_____	Add \$4.75 for S&H	\$ _____
_____	_____	_____	add \$1.00 for each additional book	\$ _____
Ship to:			Total	\$ _____
Name _____			Make checks payable to:	
Address _____			Armenian Prelacy Bookstore	
City, State, Zip _____			138 East 39th Street, New York, NY 10016	
Telephone (Day) _____				