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Armenian Apostolic Church of America
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Message to the National Representative Assembly

Dearborn, Michigan
May 16–18, 2001

It is with joy and satisfaction that I greet all of you on the occasion of the 2001 National Representative Assembly of the Eastern Prelacy of the United States and Canada. With heartfelt wishes I hope our meetings will be productive and helpful in centralizing our thoughts on our goals and strategy for the advancement of our church and people.

I extend special words of welcome on behalf of the Prelacy's religious and executive councils, our parishes and faithful who have come to Michigan, to all of the faithful of St. Sarkis Church, to the pastor Rev. Fr. Daron Stepanian, the Board of Trustees and auxiliary organizations—our hosts who make our presence here comfortable and enjoyable.

Our Prelacy's National Assembly takes place in the year 2001—an anniversary date which for the Armenian Church has singular significance. For 1,700 years, without interruption, the Armenian Church has performed its apostolic mission and today calls upon us to recognize her providential role in the spiritual formation of our nation. The Christianization of the Armenian world in the year 301 was not the ending to the mission of Christ's church. St. Gregory the Illuminator and those who followed remained faithful to Christ's commandments and spread the Light of the Gospel even beyond the borders of Armenia. Historical documents authenticate this evangelism. Our fathers, heeding the word of our Lord, tried to the utmost of their ability to turn the entire world into disciples of Christ (Matthew 28:19).

It is true that after accepting Christianity as a national religion, the new era became the time when the profound and indelible seal was stamped on our character, our life and our collective creative talent. We were Christianized in the full, complete and authentic meaning of the word, turning our spirit into a copy of the truth of the Gospel. It is also true that our journey was not easy, nor is it easy now, but our faithfulness to God and our majestic principles remained a source of pride in our lives. That faithfulness became a natural force which strengthened our instinct for self-defense to face all types of evil and to conquer all types of degenerative attacks. We paid dearly and heavily for this; however, we realized that

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This is a translation of the keynote address delivered by Archbishop Oshagan to the National Representative Assembly. The Armenian text appeared last month.

New Clergy Assignments Announced

The Prelate and the Executive Council recently announced the appointment of clergymen to the Holy Cross Armenian Church, Troy, New York, and St. Hagop Church in Racine, Wisconsin.



Rev. Fr. Arsen Kassabian
Assigned to Holy Cross Church
Troy, New York

Rev. Fr. Arsen Kassabian, baptismal name Boghos, was born in Beirut, Lebanon. He is the son of Mr. and Mrs. Jean and Verjin Kassabian. He received his primary education in the Bird's Nest School in Jbeil, Lebanon. After graduating in 1982, he was accepted into the Seminary of the Catholicate of Cilicia in Antelias, Lebanon. In 1986 His Grace Bishop Vartan Demirjian ordained him Deacon. In 1998 he returned to the Seminary and enrolled in special classes leading to ordination to the priesthood. Upon completion he was ordained by His Eminence Archbishop Zareh Aznavorian. He served as a parish priest at St. Nishan Cathedral in Beirut for one year before coming to the United States at the invitation of His Eminence Archbishop Oshagan to serve in the Eastern Prelacy.

He arrived in the U.S. in January 2001, and served as an intern at St. Gregory Church, Philadelphia, for about three months.

Father Kassabian arrived in Troy on June 15th accompanied by his wife and their young son.

His Eminence Archbishop Oshagan expressed his very best wishes to the two clergymen and their parishioners with the hope and prayers that a new era of growth and service will be forthcoming.



Very Rev. Fr. Vaghinag Meloian
Assigned to St. Hagop Church
Racine, Wisconsin

Very Rev. Fr. Vaghinag Meloian was born on March 14, 1972, in the city of Kamishli in Syria, where he received his primary education in the Yepradian National School. In 1986 he was accepted in the Seminary of the Catholicate of the Holy See of Cilicia in Lebanon.

In 1991, after successfully completing his studies, he was ordained a deacon by His Eminence Archbishop Ardavast Terterian. In 1994 after completing advanced studies in Theology and Armenian Studies, he was ordained a celibate priest by His Eminence Archbishop Mesrob Ashjian.

He subsequently served in the Iranian city of Urmia for six months. He then returned to the Cilician Catholicate where he was appointed assistant to the director of Christian education department. In 1998 he was given the rank of Vartabed.

Very Rev. Fr. Vaghinag served as Sacristan of the Catholicate's St. Gregory the Illuminator Cathedral in 1999, and taught introductory courses on the New Testament in the Seminary.

Father Vaghinag has now assumed his duties as the pastor of St. Hagop Church.

Archbishop Oshagan In Armenia

Archbishop Oshagan recently returned from a ten-day trip to Armenia where he chaired the meeting of the central committee of the 17th Centenary Commemorations—the last meeting prior to the September grand finale events scheduled in Armenia.

The committee listened to the report delivered by the Executive Secretary, His Eminence Archbishop Hovnan Derderian and reviewed the plans made for the commemorative events including the consecration of the Cathedral in Yerevan. They also reviewed the past events including the various worldwide symposiums, exhibitions, lectures, and publications.

The consecration of the new St. Gregory the Illuminator Cathedral in Yerevan is scheduled to take place on September 21. The next day the Catholicos of All Armenians, His Holiness Karekin II, will officiate at the Blessing of the Muron. The Muron blessing ceremony will be preceded by an ecumenical service which is expected to bring the participation of the heads of many sister churches.

While he was in Armenia, Archbishop Oshagan visited the offices of the St. Nerses the Great Charitable Fund which undertakes all of the charitable programs of the Eastern Prelacy for Armenia and Artsakh, most notably the orphan sponsorship program. The officials of the Fund informed His Eminence that the last container of goods shipped by the Prelacy arrived in July. His Eminence praised the staff and thanked them for their dedicated service.

Youth Pilgrimage

The Pan Armenian youth pilgrimage which was scheduled as part of the 17th Centenary commemorations was underway during the time Archbishop Oshagan was in Armenia.

The pilgrimage brought together 800 young people from the Diaspora and 1,000 from Armenia. The group made visits to Khor Virap, the deep pit where St. Gregory the Illuminator was imprisoned. The young pilgrims walked from Khor Virap to Etchmiadzin and thereafter visited many historic and religious sites such as Garni, Geghart, Dzizemagapert, St. Mesrob Mashdotz Church in Oshagan and various dioceses throughout Armenia.

The young pilgrims came from the United States, Canada, Germany, France, Sweden, Egypt, Russia, Algeria, Cyprus, Iran, Turkey, Spain, Italy, China, and of course Armenia and Karabagh.

Inside:

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- Datev Institute Summer Studies (see page 5)
- Overview of Armenian Schools by ANEC (see page 4)
- St. Sarkis Celebrates 17th Centenary with Week-Long Events (see page 8)

ANEC Educators' Seminar Will Take Place August 25

At the vanguard of promoting excellence in learning, His Eminence Archbishop Oshagan endorses the efforts of the Armenian National Education Committee (ANEC) to implement pedagogical endeavors in Armenian education. In partnership with the Prelacy in ANEC, the Armenian Relief Society subscribes to the same school of thought that leads to quality scholarship.

In compliance with this mission to encourage accomplishment and distinction in teaching, the Armenian National Education Committee will hold its annual Educators Seminar on Saturday, August 25, 2001, at the Armenian Center, 69-23 47th Avenue in Woodside, NY. The day-long seminar will begin at 9:00 a.m. and will focus on vision for the future of the Armenian school.

As the keynote speaker, Mr. Artoun Hamalian, a seasoned educator and former Armenian school principal will adopt a holistic approach to Armenian education; address challenges and concerns; and attempt to provide innovative suggestions and remedies that will ameliorate the Armenian school situation.

Dr. Mary Olson, Director of Instruction and School Improvement in Warren Township High School in Gurnee, Illinois, will broach curricular issues through "hands-on" presentations on teaching strategies based on language learning research. Dr. Olson has participated in nationwide conferences on leadership, teacher training and continuous improvement in schools.

The agenda will also include the presentation of awards to be bestowed for educational achievements.

For registration and further information regarding the seminar, please contact the ANEC at 212-689-7231, e-mail: anec1@yahoo.com.

Prelacy Clergy Teach at Camp Haiastan

During the summer camping season four clergymen from the Eastern Prelacy have been providing religious education and counseling to the campers on a two-week rotating basis.

The clergymen were at the camp each day from 9 a.m. to 1 p.m. Participating in this program are: Archpriest Fr. Antranig Baljian, pastor of St. Stephen's Church, Watertown, Massachusetts; Rev. Fr. Gomidas Baghsarian, pastor of Sts. Vartanantz Church, Providence, Rhode Island; Very Rev. Fr. Yeghishe Manjikian, pastor of St. Gregory Church, Indian Orchard, Massachusetts; and Rev. Fr. Serop Azarian, pastor of St. Gregory Church, Indian Orchard, Massachusetts.

Newly Blessed Holy Muron Is Distributed to Prelacy Parishes

The newly consecrated Holy Muron (Chrism) was distributed to all Prelacy parishes on June 16 which marked the anniversary of St. Gregory the Illuminator's deliverance from the pit (Khor Virab). Archbishop Oshagan participated in the Muron blessing ceremony last month.

Prelacy parishes conducted a "Blessing of Water" ceremony on Sunday, June 17, with the new Muron. The blessed water was shared with the Faithful.

The blessing of the Holy Oil took place in Antelias, Lebanon, in the courtyard in front of the Cathedral of St. Gregory on May 26 amidst the attendance of clergy and pilgrims from all over the world in a traditional ceremony filled with pageantry. The blessing of the Muron was planned to coincide with this historic year of 2001, when the Armenian Church is celebrating the 1,700th anniversary its official establishment. The Holy See of Cilicia has been marking this anniversary with many activities which included pilgrimages, symposiums, exhibitions, concerts, lectures, and publications.

The Blessing of Muron ceremony took on an ecumenical tone and a true spirit of unity with the presence and participation of representatives from the Holy See of Etchmiadzin, and the Patriarchate of Jerusalem, and the presence of His Beatitude Archbishop Mesrob Mutafian, the Patriarch of Constantinople, as well as the Patriarch of the Coptic Church, His Holiness Pope Shenouda; His Holiness Iwaz Zacca, Patriarch of the Syrian Church, and His Holiness Philippos, Patriarch of Eritrea.

The Holy Muron, symbol of the grace of the Holy Spirit is traditionally blessed every seven years (or sooner if necessary), and only the Catholics has the right to consecrate the oil. The oil consists of 48 different aromas and flowers which are mixed in a special vessel where it remains for forty days prior to its consecration. With church bells ringing and the chanting of special hymns, the large heavy cauldron is carried in a procession to the altar where the cauldron is opened by the Catholics and the new oil to be blessed is mixed with some of the old Muron, thus linking the oil to centuries past. The Muron is then mixed with the relic of the hand of St. Gregory the Illuminator. The cauldron is then closed and veiled. The new Muron is distributed to every diocese under the jurisdiction of the Holy See of Cilicia.

"We have all been baptized into the Armenian Church with the same Muron which is the seal of our identity," said Archbishop Oshagan. "It is the unifying factor for all Armenians. May the new Muron be a source for our greater dedication to God and to humanity."

Four Questions

It's been suggested that every once in a while everyone should stop, pause and ask themselves four questions:

- What are we doing?
- What should we be doing?
- What should we be doing next?
- What should we not be doing?

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(Նոր Օրհնուած Ա. Միւռոնի Խորան մատուցման առիթով)

Յանուն Հօր եւ Որդւոյ եւ Հօգւոյն Սրբոյ: Ամէն:

«Տէր, մեզ քու աստուածային պարգեւներով անոյշ բուրմունքով լեցուր, քու Սուրբ Հոգիիդ շնորհքը դրկէ մեզի եւ մեզ հաղորդակից դարձուր քու փառքիդ ուրախութեան»:

(Աղօթք Միւռոնօրհնէքի)

Անցեալ ամիս, 26 Մայիս, 2001ին, Կիլիկիոյ Սուրբ Աթոռի Կաթողիկոսարանի Ա. Գրիգոր Լուսաւորիչ Մայր Տաճարի շրջափակին մէջ տեղի ունեցաւ Հայց. Առաքելական Եկեղեցւոյ ամենէն սրբազան եւ գրաւիչ արարողութիւններէն մէկը՝ Ա. Միւռոնի օրհնութիւնը: Բազմահազար հաւատացեալներու, ուխտաւորներու եւ հարիւրաւոր հայ թէ օտար բարձրաստիճան եկեղեցականներու եւ ֆառափակեալներու կողմէն շնորհակցեալ հաշիւով շնորհակցեալներու մասնակցութեամբ անցեալը խառնուեցաւ ու շաղկապուեցաւ ներկային՝ մեզի տալով ապագայի փայլուն, արդիւնաւոր ու յաջող կեանքի մը յայտը:

Համաձայն մեր եկեղեցւոյ արանդութեան, Ա. Միւռոնի ներկայութիւնը Հայ ժողովուրդի կեանքէն ներս կ'երթայ մինչեւ առաջին դար, երբ Քրիստոսի առաքելութեամբ Ա. Թաղէտու եւ Ա. Բարթողիմէտու մեր առաջին լուսաւորիչները, իրենց հետ բերին օրհնուած իւղը, որ դարձաւ լոյսի փայլք, հաւատքի կրակ որ բոցկըլտաց ու բորբոքեց հայ ժողովուրդին հոգին ու կեանքը, այնքան արագ եւ կենսագործող, որ առիթ ընծայեց Հայ ժողովուրդին դառնալու առաջին քրիստոնեայ պետութիւնը, համազգային մեր դարձին մեծ նուիրեալին, Քրիստոսի անայլալ խոստովանողին Սուրբ Գրիգոր Լուսաւորչին ձեռնով:

Մայիս 26ին կ'օրհնուէր 1700ամեակի սրբալոյս Միւռոնը: 1700 տարիներ Հայ եկեղեցւոյ ամենասուրբ մայրական գուրգուրանքը դարձեալ կեանք կ'առնէր ոչ միայն իր հոգեւոր խնամքը ցուցաբերելով անգամ մը եւս, այլ մանաւանդ մեր ժողովուրդին բաժնետէր Սուրբ Հոգիին կենսատու շնորհքը, որպէսզի մեր եկեղեցին մնայ անսասան, մեր ժողովուրդը մնայ առողջ եւ հաւատացեալ եւ Հայ կեանքին վրայէն փարատին ամէն տեսակի չարիք, թշնամութիւն, ցաւ ու տառապանք: Աստուած կ'իջնէր Անթիլիասի շրջափակին մէջ իր բազմազան շնորհներով, կրկին յայտնելու իր անսահման սէրը Հայ ժողովուրդին նկատմամբ, նորոգելով մեր հաւատքը եւ յայտը:

Սուրբ Միւռոնը ամէն քանի առաջ Ա. Հոգիին ներկայութեան է մեր եկեղեցւոյ մէջ: Անով կ'օծուինք մեր երկրորդ ծնունդին մկրտութեան ընթացքին, կնիւնելով Քրիստոսի անունով, դառնալու անոր որդեգիր եւ ըլլալու տաճար Սուրբ Հոգիին: Ինչ հանգստութիւն եւ հոգեկան գերազանց երջանկութիւն է ծնողի մը համար, երբ իր գաւազը միւռոնութեամբ կերպարանափոխուած կը տեսնէ մկրտութեան ստի: Ինչ արանդութիւններ կ'ապուած են յաջորդող երեք օրերուն նորոգ մկրտեալ եւ օծեալ երեխային հետ: Հայ տունը կը դառնայ Յիսուսի տունը, Հայ օմախը կը դառնայ Սուրբ Հոգիի տաճարը՝ լոյս ու թշկուութիւն սփռելով ամէն տեղ: Այդ, մեր ֆիզիքական Հայ ծնունդին կը միանայ Սուրբ Հոգիին երկրորդ ծնունդը, կ'ըլլանք ամբողջական Հայ քրիստոնեայ, անբաժանելի եւ մանաւանդ ուխտեալ գաւազ հայ եկեղեցւոյ: Մայիս 26ի Միւռոնը Սուրբ Հոգիին կը բերաւ մեր տունները:

Սուրբ Միւռոնի օրհնութեամբ եւ Սուրբ Հոգիի ստացումով մեր տուններէն ներս կը մտնէ Սրբօրհնութիւնը: Առաքելի այս օրհնեալ կեանքին երբեք չենք անդրադառնար, սակայն Հայ ժողովուրդի 1700 տարիներու կեանքին մէջ այս սրբութիւնը, իր արտայայտութեամբ բոլոր կերպերով, եղաւ մեր ազգին ամենէն թանկագին հարստութիւնը, ամենէն աստուածատուր շնորհքը, որ մեր անհատական թէ հաւաքական կեանքին տուաւ Քրիստոսի պատկերը, աստուածային նկարագիրը, մեր ուրոյն եւ յատկապէս քրիստոսի ցուցումով եղող դրոշմը: Սրբութեան աստուածապարգեւ շնորհքը մեր կեանքը վերածեց Քրիստոսի պատկերին, Հայ լեզուն դարձուց աղօթաշունչ, Հայ երգը վերածեց հրեշտակային ձայնի, քարը դարձուց տաճար ու խաչքար, Հայ միտքը ըրաւ հանճար, մինչեւ իսկ մեր կեանքը հակառակ Գողգոթայի ու խաչելութեան՝ կերպարանափոխեց յոյսի, հաւատքի ու մանաւանդ յարութեան: Սրբութիւնը դարձաւ մեր արիւնին բաղկացուցիչ մասը, մեր մտքի ստեղծագործ թռիչքին երկնաւազ թելը, մեր հոգիի սաւառնուրդը պիտի Աստուած՝ ստեղծելու համար հրաշագործ միութիւնը Քրիստոսի հետ: Մայիս 26ին այս սրբութիւնը իջաւ Անթիլիասի մէջ:

Սուրբ Միւռոնը անուրանալի նշանն է ՀԱՅ ԵԿԵՂԵՑԻՈՅ ՄԻՈՒԹԵԱՆ: Ինչ խորհրդաւորութիւն կայ ամէն անգամ երբ միւռոն կ'օրհնենք եւ նոր միւռոնին կը խառնենք հին միւռոնը: Պատմութիւնը որպէս ժամանակ կանգ կ'առնէ, պատմութեան ժամացոյցը կը վերադառնայ նոյն կէտին, մեր անցեալը, ներկան ու ապագան գիրար կը համընթան Աստուծոյ յաւիտենական ժամանակին գեղեցիկ մէկ զարկին վրայ: Ժամանակի այս միութեան կու գայ միանալու մեր ժողովուրդի իսկական միութիւնը՝ հաւատքի միութիւնը: Դարերու ընթացքին ուր ալ գտնուած ըլլանք, Մայր Հայրենիքէն ներս թէ աշխարհի ուրեք մէկ տարածքին, Հայուն Միւռոնն է որ մեզ միացուցած է նոյն հաւատքին եւ նոյն հաւատքով: Այս միութիւնը ամենէն հաստատունն է անխախտելի նշանն է հայ ժողովուրդի հաւատքին: Ուր որ գացինք, տարագիր թէ բռնակալ ոյժի ներքեւ, մնացինք հաւատարիմ մեր Աստուծոյ, որ Միւռոնի հրաշքով մեզ միացուց իրարու: Որքան խորին խորհուրդ ունի Սուրբ Հոգիին նշան Միւռոնի այս կաթիլը, որքան սրբութիւն ունի ու կը սրբացնէ Միւռոնի այս աստուածային կայծը: Հրաշք է, Քրիստոսի ձեռնով շաղուած շաղախ որ Հայը կը պահէ նոյն հաւատքին մէջ, նոյն եկեղեցւոյ յարկին տակ, մեր հայրերու քրտինքին ու արիւնին գորութեամբ: Միւռոնով կը մնանք նոյն հայը Ամերիկայէն Եւրոպա, Եւրոպայէն Միջին Արեւելք, Միջին Արեւելքէն Ծայրագոյն Արեւելք ու Աւստրալիա՝ այս աշխարհածաւալ հողամասերէն հոգիի մեր թռիչքով միանալու մեր մայր հողին, Հայաստանին: Մայիս 26ին Սուրբ Միւռոնի օրհնութեամբ վերահաստատեցինք մեր միութիւնը, վերանորոգեցինք մեր յաւիտենական ուխտը մեր Աստուծոյ եւ հայրերուն հետ կնիւնած:

Outreach

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National Chamber Orchestra of Armenia Prepares for New York Debut, November 10

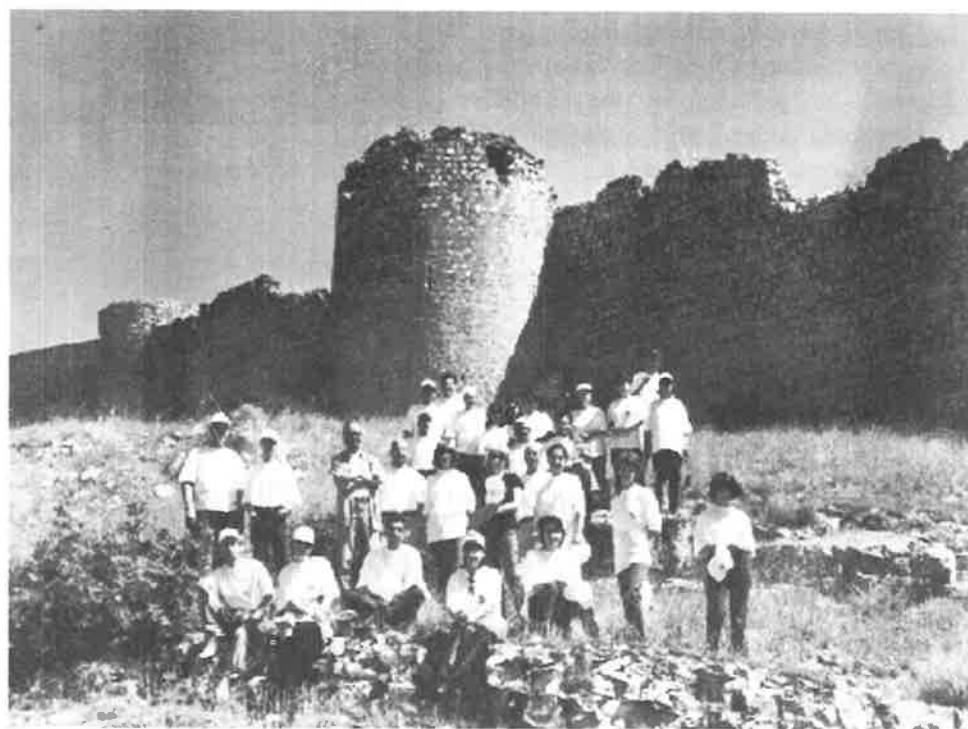
New York's Alice Tully Hall is Site for Concert
in Celebration of the 17th Centenary of Christian Armenia



The National Chamber Orchestra of Armenia performing in Dater Monastery.

Plans are well underway for the New York debut of the National Chamber Orchestra of Armenia (NCOA), a young orchestra which has attracted international attention in a short time. Under the leadership of Maestro Aram Gharabekian the Chamber Orchestra will make its New York debut on Saturday, November 10, 2001, in Alice Tully Hall in New York City's Lincoln Center, under the sponsorship of the Eastern Prelacy. The event is dedicated to the 1700th anniversary of the adoption of Christianity as a state religion in Armenia.

Maestro Gharabekian visited New York in June in order to meet with the committee and help make the final plans for the concert. The September issue of OUTREACH will feature an interview with Maestro Gharabekian speaking about his vision for the NCOA and the program he has planned for the November concert.



The talented musicians during a tour of Karabagh last year.



The NCOA in a performance at Gharanchetsotz Monastery in Shushi.



A performance in the gardens of the Komitas Conservatory.

>>

Brief Overview of the Armenian Single-Day School: Performance and Challenge

by Gilda B. Kupelian

Executive Director, Armenian National Education Committee

The Armenian school continues to bravely wage its uphill battle along a rocky road towards growth and durability. In its mission to teach the Armenian language and culture deeply ingrained in its consciousness, its attempts have been commendable.

Commitment

Armenian immigrants have long believed in the transmittal of the Armenian language to their children, hence their fruitful efforts in starting one-day schools alongside their churches. Although they craved acceptance in the New World risking the threat of assimilation, their goal was and has remained the same: to perpetuate their unique, Armenian heritage in the American cultural mosaic. This objective was fortunately shared by the Armenian Church and affiliate organizations. The Armenian Relief Society has always been at the forefront of spearheading Armenian education. Faith and culture went hand-in-hand. They had suffered much too long to forfeit that.

Background

Armenian Schools were established under dire straits. An influx of immigrants from the Middle East sporadically gave it a boost. Since the 1960's progress has been continuous, but the dwindling rate of immigration, the demographic factor of dispersed communities, economic hardship or failure of economic prioritization and lack of interest, impacted the growth of the Armenian school. Despite all that, accomplishments and resourceful alternatives have been registered, as reflected in the ANEC Newsletter, proving once again that the Armenian spirit is unbendable.

Student Profile

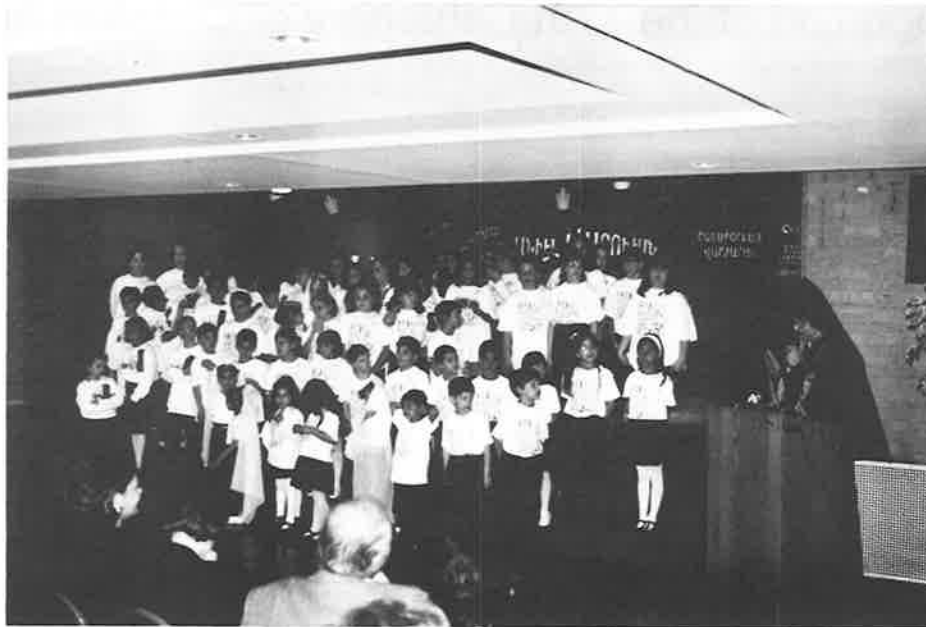
It is noteworthy that there is no distinctive, integrative profile for the Armenian single day school student. Educators have, over the years, tried to tailor the existing curriculum to fit the needs of the evolving profile of the Armenian student. The identifiable "types" of students in the Armenian community are:

1. The immigrant well-versed student who is becoming a minority.
2. The child of immigrant parents (also well versed in Armenian) on his way to attrition.
3. The child of Armenian Americans with little knowledge of Armenian.
4. The child of Armenian Americans with no knowledge of Armenian.

Achievement

It behooves us to recognize the important role played by certain parish schools in spearheading the furtherance of the Armenian language against all odds. This knowledge can only increase one's resolve to propel the Armenian school towards excellence and growth.

A heartwarming initiative taken by the St. Gregory the Illuminator Church (Indian Orchard, MA) pastor, Der Serop Azarian, resulted in the reinstatement of the Armenian language school where language and history are being taught on alternate weeks. The resourceful pastor is the advocate, principal, and teacher catering to the young and old alike.



Archbishop Oshagan speaks to the students who participated in the ANEC Festival which took place in Detroit, Michigan.



Dancers at the performance of the Mourad Armenian School in Providence, Rhode Island.



The 2000-2001 graduates from the Saturday School of St. Hagop Church, Montreal.

St. Stephen's Saturday School in Watertown, MA, led by its diligent principal, Mrs. Mayda Melkonian, and a dedicated school board and faculty has added a new grade to a thriving school. The prospect of having a single-day high school seems like an attainable reality.

Hamasdegh School thrives in Washington, DC, under the directorship of Mr. Hovsep Melkonian. His executive credentials and the collaboration of a supportive staff and equally supportive community, headed by the pastor, have enabled this school to flourish so much so

that they will soon need larger facilities to accommodate their student body.

The Detroit Zavarian Armenian School system follows the adage that if the Prophet can't go to the Mountain, then the Mountain must go to the Prophet. Under the effective supervision of Mrs. Hermine Manoogian (who also teaches) and the Detroit ARS Mid-Council, the Zavarian schools meet at three different locales to cater to the community.

Parish schools such as the Nareg School in New Jersey, the Taniel Varoujan

School in Illinois, the St. Sarkis School in New York, and the Mourad School in Rhode Island are consistently improving by virtue of the remarkable guidance provided by the schools' communities.

Smaller language schools such as the St. Gregory School in North Andover, Massachusetts—which incidentally also has an adult language school—the Mesrobian School in Granite City, Illinois, the St. Illuminator's Saturday School in New York, the St. Stephen's School in Connecticut, the Haigazian School in Pennsylvania, and the Marzbed School in Wisconsin, are to be commended for their attempts. Faced with limited time allotments, financial and human resources and scarcity of qualified teachers, these schools try to keep their schools afloat with the outlook for improvement.

As for the Siamanto Academy, it is at the forefront of its worthwhile mission to prepare tomorrow's leaders. Interest and efforts to duplicate this prototype would fill the gap between Armenian school and college in different districts.

Examples of accomplishments are many; the above constitute a sampling. Similar initiatives can only inspire other schools into emulating these examples.

We would be remiss if we did not include the contribution of the Armenian day schools in the Eastern United States and the schools in Canada to this collective effort.

Support and Guidance

Fortified by the sustaining generosity and dynamic endorsement of benefactors who share the same objectives, this special group of educators forms that rare breed of people adamantly committed not only to preserving our language and culture but also to passing it on further enriched to our new generation. Cultural organizations notwithstanding, the ANEC helps nurture this cherished Armenian identity by providing educational leadership and guidance to Armenian schools through the implementation of its curricular and cultural programs.

ANEC's Educators' seminars have proven effective and more are being planned in different regions. Student participation is encouraged in cultural presentations. Conscientious students and educators are rewarded. ANEC has also expanded its network to include schools that are not under ANEC or Prelacy jurisdiction.

The Committee has been working diligently towards remedying the ever-changing needs of the Armenian school. Consequent to identifying ailing areas, committees have been formed to assess core curriculum, to address the textbook standardization issue and to develop a tests and measures framework. Contact with Armenian schools alumni has also been of prime consideration by ANEC. Armenian education at the adult level has been addressed.

Challenges

The bright outlook portrayed above should not be abated by some of the hardships that perturb our schools and infringe upon its smooth operation. During a recent ANEC seminar, after underscoring successful experiences,

(Continued on page 7)

St. Gregory of Datev Institute Sponsors 15th Annual Summer Christian Studies Program

Sixty-five students from 14 parishes plus eight clergymen gathered for the 15th Annual St. Gregory of Datev Institute Summer Christian Studies Program at the St. Mary of Providence Center in Elverson, Pennsylvania, July 1-8. The program was held under the auspices of H.E. Archbishop Oshagan, the Prelate, and the directorship of Very Rev. Fr. Anoushavan Tanielian, the Vicar General and Chairman of the Religious Council.

The Institute, sponsored by the Armenian Religious Education Council (AREC), provides an intensive faith-based four-year youth-oriented program of studies—one week each year. Those who complete the four-year program may return for postgraduate classes.

“The purpose of the weeklong program is to create an environment for learning, worship and fellowship,” the students were reminded during the orientation. The daily schedule of the Institute reflected these three objectives. Every morning at 7:15 a.m. the participants filed into the chapel for a 30-minute worship service, where they returned in the evening for “Peace/Rest Service” of the Armenian Church. For many, the worship services were the most memorable and formative part of the weeklong program. After breakfast, students attended classes from 8:30 a.m. until lunch at 12:30 p.m. All five levels of classes took place concurrently. Classes resumed after dinner with a general lecture followed by a Bible study from 7-9 p.m. In the afternoon from 1:30-5:30 p.m., the students enjoyed recreational and sports activities.

Through worship, lectures, interactive presentations, Bible studies, and group discussions, the Institute’s curriculum touched on all the essential elements of Armenian Christianity. This included



Participants at the 15th Annual St. Gregory of Datev Institute Summer Christian Studies Program, July 1-8, 2001, which was held at the St. Mary of Providence Center in Elverson, Pennsylvania, with the participation of 66 students from 14 parishes.



His Eminence Archbishop Oshagan addressing the Datevatzies.

what we believe, what we celebrate, how we pray, and ways in which we may implement and live out the Gospel in an age of disbelief.

This year, the Institute registered 28 first-year students, 7 second-year students, 8 third-year students, 7 fourth-year graduates, and 16 postgraduate students. More than 100 fifty-minute sessions were conducted during the week, about 20 for each of the five grades, plus general lectures and bible studies.

On Thursday, July 5, the participants were graced with the presence of His Eminence Archbishop Oshagan, who took time out of his very busy schedule to be with the Datevatzies. Srpazan Hayr held an open forum with the students, who engaged him on a number of faith and church-related issues.

The instructors were: Very Rev. Fr. Anoushavan Tanielian (Director), Very Rev. Fr. Yeghishe Manjikian, Rev. Fr. Dr. Mesrob Tashjian, Rev. Fr. Khoren Habeshian, Rev. Fr. Antranig Baljian, Rev. Fr. Khatchadour Boghossian, Dn. Dr. Hovaness Hovanessian, and Dn. Shant Kazanjian.

The Institute was honored to have two world renowned scholars teach several classes to the postgraduates: Dr. Kenneth E. Bailey, Canon Theology of the Episcopal Diocese of Pittsburgh, and Dr. Peter Cowe, Narekatsi Chairholder of the Armenian Studies Program at UCLA.

To equip and empower the emerging generation to assume leadership roles in the church community, the Institute invites recent postgraduates to share in various responsibilities of the program. The Institute is grateful to the following veteran and recent Datev postgraduates for their contributions in teaching, supervision and counseling: Dn. Haig Baklayan, Dn. Nishan Baljian, Dn. Joseph Garabed-

(Continued on page 6)



Author and biblical scholar Rev. Dr. Kenneth Bailey conducting an evening Bible Study.



Der Mesrob Tashjian cooking up a storm.



A scene from the Peace/Rest service at the Institute.



Datevatzies cooling-off during a break from their studies.

St. Datev Institute *(continued from page 5)*

ian, Ms. Nayiri Baljian, Mr. Arto Kiremitdjian, Dr. Arsen Mekaelian, and Ms. Jeanette Nazarian.

Words of Appreciation

A program of this caliber and scope requires the collaborative efforts between the AREC and the parish priests and Boards of Trustees, parents, volunteer workers, as well as a number of organizations and individuals who value the religious ministry of the Institute to the youth. It is meet and right to acknowledge their support and contributions. In the first place, the Prelacy wishes to thank the staff, the guest lecturers, and the counselors of the Institute for their invaluable services. A special thanks is due to the Pastors and Boards of Trustees of the participating parishes for subsidizing a portion of the expenses for each church-sponsored participant from their parish, namely, Sts. Vartanantz Church (Ridgefield, NJ), St. Sarkis Church (Douglaston, NY), Sts. Vartanantz Church (Providence, RI), Holy Trinity Church (Worcester, MA), St. Stephen's Church (Watertown, MA), St. Sarkis Church (Dearborn, MI), Sts. Gregory Church (North Andover), St. Asdvadzadzin Church (Toronto and Montreal).

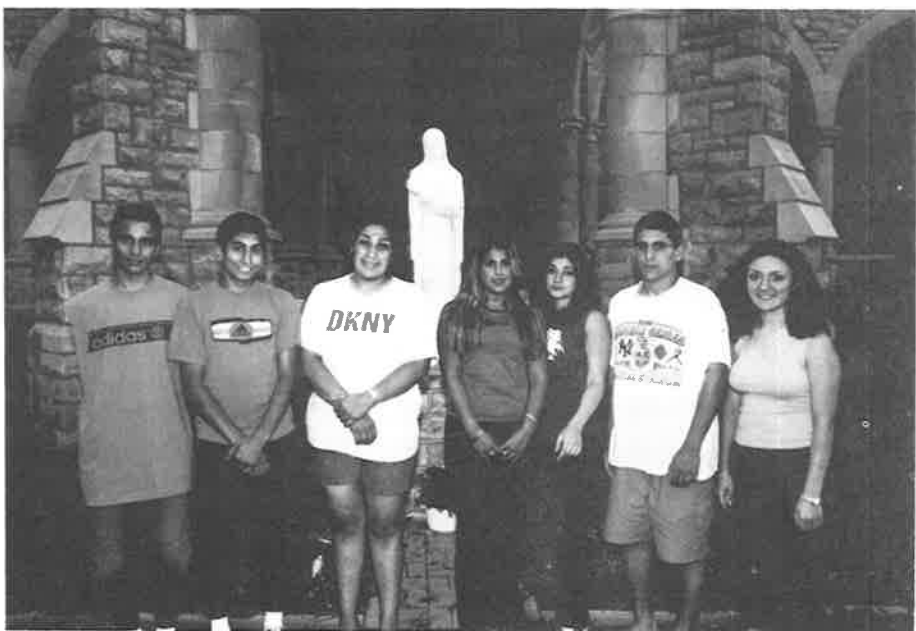
Many thanks also to the parents who entrusted their children to the Institute for a week of spiritual formation; to the

Pastors and Boards of Trustees of St. Gregory the Illuminator Church of Philadelphia for their hospitality on Sunday, July 8; to the ARS Artemis Chapter of Philadelphia for the graduation luncheon; to the Armenian National Education Committee (ANEC) for the donation of Armenian language textbooks to all the Datevatzies, to Mr. and Mrs. Navasart Mardoyan for establishing a scholarship fund in memory of Mrs. Violet Zennedjian, to Mrs. Asdghig Kazanjian (the owner of Armenian Delight in Philadelphia) for providing delicious Armenian food on various occasions during the program, including the 4th of July picnic.

The Institute also thanks the following organizations and individuals for their donations: the National Association of Ladies Guilds (NALG), Prelacy Ladies Guild (PLG), ARS Artemis Chapter of Philadelphia, Mr. and Mrs. Hovhannes Aprahamian, Mrs. Alice Haigazian-Berman, Mr. and Mrs. Vartan Karakelian, Ms. Margaret Keshgegian, Mr. and Mrs. John Megerian, Mr. and Mrs. Noubar Megerian, Dr. and Mrs. Arsen Mekaelian, Dr. and Mrs. Michael Nalbantian, Mrs. Victoria Nazarian, Mr. and Mrs. George Semerjian, Ms. Kayane Shirozian, Mr. and Mrs. Dikran Tenguerian.



Datevatzies enjoying a game of Volleyball.



This year's graduates are, left to right), Vicken Boghossian, Mikail Mekaelian, Marie-Noel Givaleghian, Alin Sabverdiyian, Taline Toutounjian, James Haddad, Garine Palandjian.

Prelate's Message to NRA *(Continued from page 1)*

our witness and faithfulness to Christ secured for us our existence, in spite of disastrous calamities.

The celebrations of the 1700th anniversary is an opportunity for us to direct our sight on our church and to see her role within our church's current picture and to hear the message learned through history as well as today's vital message.

The 20th century was the darkest period of our nation's history. Following the Genocide and the forced dispersion of our people, the remnants of our people were strewn in a multitude of countries around the world. It took many years for them to adapt to their new surroundings, customs and situations. Not to mention that even up to the present day we relocate for economic and safety reasons, diminishing our former effective, advanced, and prosperous communities. On the other side of the dispersion of our people, our newly independent Motherland fell under the yoke of the Soviet Empire, and our spiritual and national voice was forcibly silenced. Both in the Diaspora and our Motherland the church was faced with new circumstances. For the sake of survival the church undertook along with its spiritual mission the role of national survival—sometimes even relegating its spiritual mission to a secondary role. On the other hand, our church in the Motherland became complaisant in the face of communism. Honor to those who were able to carefully navigate our Church through the currents and retain some rights.

All of this, at times with heavy and difficult work, brought us to the reality of today's situation. The two countries of our Prelacy had different experiences, taking note of their different lives, their achievements and failures and especially their formation. I am speaking of the United States and Canada. In the case of the former, it had an existence because of an old struggle which brought about the administrative division which created both Etchmiadzin and Cilician dioceses. Then followed the immigration of Armenians from various countries in the Middle East and Armenia who settled in various states and cities within our Prelacy. In the case of Canada, it did not experience the original struggle because of its relatively recent formation. We are grateful to all those devoted people, both in the United States and Canada, who built churches, schools, centers, and other organizations whose goal was to give meaning to the national existence of the children of the massacred people.

Today, at the threshold of the 21st century, there have been some changes in our situation. Armenia is independent. The immigration to the West has subsided. What remains for us is the re-examination of our church and other bodies to make clearer their roles and direction. As I stated, the 1700th anniversary is an opportunity for this healthy self-examination done carefully, with vigilance and with clear vision identify and coordinate the tasks to be undertaken. "With each other and for each other" must be our obligation as we undertake our separate tasks without confusion and without underestimating the value of working together.

As a national ecclesiastical body we ask today:

What is the Church?

Before answering this question, I want to make it clear that the events of the past

century, with all of their repercussions, deviated to some extent the church's true role and mission. For the sake of the survival and welfare of our nation, the church's spiritual mission was diminished. Today we must acknowledge that the time has come for the church to make the spiritual road her priority and to make moral and ethical principles a way of life.

Above all else, the Armenian Church is a House of Faith for those who enter. The Church must preach and inspire faith. Those who enter must be faithful, with the full and profound meaning of the word, in order to translate their souls and lives into the truth of Christianity's faith and deeds.

Second, the church must become a preacher and evangelist of God's word. Unfortunately, during the last century our immediate problems caused the church to neglect this. The church became a center for rituals, a remnant of a national posterity, and the clergymen (I take into the consideration the majority) were performers of rituals much below the educational and intellectual capacity of the children of our nation. Yes, the church and the clergy need education and a return to their obligation of preaching. They are obligated to preach the bible and to make it understood and loved by our children. This is our sacred mission, because without the Word of God firmly anchored in the souls of our children it is not possible to understand the Armenian Apostolic Church within the reality of our people's social, economic, and demographic realm.

The healthy Christian education of our faithful is the obligation of the Armenian Church. Today's society is devoid of humanity's most common ethical and moral principles. Our children grow up in their schools without Christian education, they speak with sinful tongues, they lead irresponsible lives. It is true there are proper, upright and honest followers and defenders of spiritual and moral principles. However, there is a mass of indifferent people. The task of our church is to lead them to the right path.

Finally, the Armenian Church must become a mission, just as she has been in the past. History chronicles the great missionary work of St. Gregory the Illuminator, Sts. Sahag and Mesrob and others of their generation. Not only within the borders of Armenia and for the children of Armenia, but for surrounding non-Armenians. Christianity is continuous mission; within the confines of narrow ethnic and racial borders it becomes stagnant. What prompted our fathers to preach Christianity to the Huns? Without evangelicalism the church commits suicide. Yes, I know, perhaps some will challenge this, saying, "The Armenian Church is a national church." Were we not a national church in history? "National" in this instance does not mean "for the Armenians," but fundamentally represents that identifying mark which explains our church's reasoning, theology, and ritual.

In order to explain what I am saying, I direct a question to you, which in reality is a challenge. What is going to happen and how do we envision the Armenian Apostolic Church in America a few generations hence when mixed marriages are going to proliferate, when what we call a "pure Armenian" is going to be in a minority. We are either going to say "the remnant is the Armenian Church" or we are going to re-think our understanding and strengthen our mission. It is a heavy,

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Contact: Deacon Shant Kazanjain

212-689-4481

Prelate's Message to NRA (Continued from page 6)

difficult and responsible challenge. Let us think. The institutions which survive are those that clearly see the future in the present. The church and our culture were the "salvation raft" which we realized by our collective self-defense through the centuries. Approaching a problem with knowledge is just as important as instinct and intuition. It is not possible to take decisive steps by accident. It is necessary for us to study and critique our past experiences and through them see the current signs and lead accordingly. The source of our national and collective maturity is our centuries-old wisdom gained through sweat and martyrdom just as our national ideology, which is everlasting and inalienable, leads us to our collective way of life. In one word the sap of our blood and life. It is within this context that we must understand the concept of a "national" church; not within the confines of the narrow meaning of the word, but rather through our mission keep the Armenian Church's distinct image which is faithful to our theology and Armenian-flavored rituals.

The 1700th anniversary is an occasion for our internal, individual renewal, illumination, and reform. When we prepare ourselves for reform and renewal, only then will our church's reformation have multi-faceted meaning.

Dear delegates and guests,

You are the representatives of the parishes within the Prelacy of the Armenian Apostolic Church of the United States and Canada. You have volunteered to serve her for the sake of uplifting our church. Thank you for your dedication and sacrifice, as well as thanks and gratitude to our founders who served in the past. The 21st century opened with greater and clearer roles and responsibilities which must be examined and implemented by all of our nation's organizations.

As a national ecclesiastical body, our fundamental objective must be our church, her Godly mission, educational obligations, improved relationships, and well-being of our people. It is true that the Armenian Church's mission is not only spiritual, but the scale must tip toward that side. We should never confuse the church with the nation. The nation is not the church, nor is the church the nation. The church is an assembly of the faithful. Perhaps some may find this statement to be bold, inflammatory, and irritating, but it is the truth. We cannot provide good, proper and productive solutions without a true understanding of the problem. It is time for those devoted to the Armenian Church to consider their priorities in their participation and helpfulness in the church, as in any organization. In plain and clear language, members who serve a church or church-related bodies must have the honesty—even resign from their positions—when they do not work for the well-being of the church, when they do not believe in the church's spiritual mission and her specific role within national life. As I said, that our role in this or that organization must be made clearer. It is imperative that our work be complementary, have a complete character and our dedication and sacrifice must be directed toward the establishment of a unified effort. This will strengthen all of our national institutions, without being the same shape, same way, or same pattern. It is important to define the role and delegate the work of each

institution but all institutions must pursue the collective good and purpose. We are like a river with many tributaries, going in different directions. When the tributaries complete their journey they join the mother river enriching and strengthening the mother river. Confusion and indecision in the rapids of life cripple us and waste time and energy. A strong church represents a strong spiritual and national entity. The existence of our church and nation depends upon strong institutions which successfully complete their roles.

I hope and pray that this National Representative Assembly which coincides with the 1700th anniversary commemoration will conclude successfully, smoothly, and with meaning, and that our efforts will result in the flourishing of our Armenian Church mission, for the well-being and spiritual enjoyment of our people.

May the 1700th anniversary become a new Aradzani in the rebirth of our Christian life and national baptism.

Archbishop Oshagan

Prelate

Armenian Apostolic Church of America
Eastern United States and America

May 16, 2001

Shared joy is double joy and
shared sorrow is half-sorrow.

Archbishop Oshagan Thanks Governor George Pataki

Archbishop Oshagan expressed gratitude to Governor George E. Pataki, Governor of New York, for his designation of June 17 at "Armenian Apostolic Church Recognition Day."

In his proclamation the Governor acknowledged the role that various ethnic groups and faiths have played in strengthening New York State. Because of the Armenian Church's unique role in Christendom as the first nation to declare Christianity as its official state religion, on the occasion of the 1700th anniversary of that conversion, he proclaimed June 17, 2001, as Armenian Apostolic Church Recognition Day.

The Governor also notes that Armenians "have paid a dear price for their faith, beginning in the fifth century," and into the 20th century as witnessed "in the martyrdom of an estimated 1.5 million Armenian Christians in the Armenian Genocide of 1915-1923."

In his letter to the Governor, Archbishop Oshagan expressed appreciation to the Governor and the Empire State saying, "New York holds a profound significance in the annals of Armenian American history. Ever since the early 1800s, the Empire State has provided waves of Armenian newcomers in this country a gateway to a second chance. As importantly, New York has helped generations of Armenians overcome the scars of persecution, eased the path to becoming a thriving element of the state's multicultural mosaic. Today, with your proclamation, you have done more than demonstrate your office's sensitivity and kind regard toward ethnic groups, you have recognized Armenians as a positive, creative part of the American fabric. In

ANEC Overview (continued from page 4)

Armenian educators voiced their concern regarding the imminent need for a shot in the arm to continue this sacred mission. The challenges included: paucity of qualified teachers, budgetary restrictions, an escalating attrition rate, unfavorable prognostics, logistical issues and especially apathy that is probably the most detrimental to the growth of the Armenian school.

Recommendations

Cognizant of its responsibility to serve the Armenian school, the Armenian National Education Committee is aware of the arduous efforts deployed by principals, school boards, teachers and parents alike to fulfill the charge they are entrusted with. Endorsed by its parent organizations, ANEC can only help further this mission predicated upon the cooperation of all parties involved.

The following are proposals based on observations:

- Enlisting the direly needed active involvement of pastors, parents and boards of trustees to rally their efforts to instill pride in our cultural heritage and language by offering support to our schools. Community involvement would improve school operations.

- Making budgetary allowances for teacher training, textbooks and resource material. To create the opportunity for teachers to acquire pedagogical credentials and not be held to inferior standards for the mere fact that they speak Armenian. Equitable compensation should be commensurate with their proficiency and especially teaching ability.

- Strategizing for the provision of

tuition, especially at the elementary level. Money should never be an impediment for anyone eager to learn Armenian. Incentives should be provided to encourage those who are ambivalent. They will forever be grateful one day. Students should be able to take their textbooks home instead of xerox copies. Both Professor Shake Minassian (whose textbooks are recommended and widely used in our curriculum) and the late Dr. Vahe Oshagan have deplored the irreverence shown towards the Armenian book. Professor Minassian has encouraged schools to make sure students enjoy their colorful, illustrated Armenian books by continuing to use them in their homes. Dr. Oshagan has stated during a recent ANEC seminar that Armenian books should never collect dust; they should be cherished as rare commodities.

- Providing forums for interaction among educators would bring new and feasible ideas to fruition. To encourage brainstorming sessions with educators and community leadership.

- Accessing the Internet would provide proximity that would foster accessibility to language teaching.

- Promoting inter-scholastic activities would obviously bring Armenian students together. The Armenian student should not feel isolated. More ambitiously, there is an urgent need to encourage cultural and educational associations to work concurrently to keep the Armenian spirit aglow in our children. To establish a network whereby we could all benefit and avoid duplication of effort and conflicting events.

- Providing appropriate facilities instead of makeshift accommodations would make students more enthusiastic about Armenian school. Students should want to attend Armenian schools and not be forced to do so.

- Having the community embrace Armenian school alumni in a more effective manner and work towards their integration within our fold.

- Encouraging individual, innovative efforts that promote ethnic pride.

- Establishing contact with Armenian students worldwide. Communication with the motherland may act as a cohesive force and an anchor to culture and heritage.

- Establishing ties with the local American public school and library to make sure that parents and students alike have a voice in the educational arena at the local level.

Commentary

The above points are only a few suggestions that may prove beneficial if implemented. A comprehensive approach to this question is imperative.

It is incumbent on us to project the understanding to the Armenian school student that he should know he belongs integrally to a larger community where he is made proud of his heritage, is encouraged, is rewarded and feels kinship with his peers. It is by taking him into our fold that the future Armenian leader will acquire his initiation.

The urgency for a visionary educational strategy to prioritize language instruction could best be substantiated with a concerted effort deployed by all the Armenian hierarchical bodies. Moral and financial support should not tarry where Armenian education is concerned. If we are to keep our language and culture alive this ought to be a serious exigency.

A Mini Lesson

Incense has been used in the church since ancient times. It symbolizes honor, dignity and purity. The incense is a symbol of our prayers ascending into heaven.

Rev. Fr. Khachadour Honored for Achievements



Rev. Fr. Khachadour Boghossian, pastor of Sts. Vartanantz Church, Ridgefield, New Jersey, was honored on Friday, June 29, for his dual achievements: receiving his Doctor of Ministry degree and the publication of his two books. Attending the reception was the Prelate Archbishop Oshagan who offered his congratulations to the pastor, his family, and the members of the congregation. The presentation of Der Hayr's two books was made by Dr. Haikaz Grigorian. Participating in the program was the Children's Choir which was organized by Der Hayr and which became part of his doctoral studies resulting in the production of a CD featuring the choir. Seen above are some of the members of the choir with Der Hayr. Der Khachadour received his doctorate from Drew University (New Jersey) in May.

St. Sarkis Church Commemorates 17th Centenary with Week-Long Activities

St. Sarkis Armenian Apostolic Church, Douglaston, New York, marked the 17th Centenary of Christian Armenia with a series of events from June 10 to 16. The week-long commemoration was organized by the pastor, Very Rev. Fr. Anoushavan, and the Board of Trustees and was under the auspices of the Prelate, H.E. Archbishop Oshagan.

The events included an exhibition of photographs of the extraordinary photographer, Hrair Hawk Khatcherian. Entitled "Stones of Faith Speak" the exhibit included photographs of many well-known as well as remote churches and monasteries found in Armenia, Karabagh, and historic Armenia. Mr. Khatcherian has made it a personal mission during the past several years to photograph and document as many sites as possible. The exhibit was open for the entire week making it possible for many to see this special display of Armenian faith.

Father Anoushavan presented a lecture entitled "The Armenian Church: The Shield and the Armor of our Identity," on Monday, June 11.

Tuesday, June 12, featured readings of Armenian spiritual poems in a program entitled, "Faith and Literature." Sixteen young parishioners participated in the readings to the delight of all in attendance.

"Faith and Youth" a panel discussion took place on Wednesday, June 13 with Archdeacon Shant Kazanjian providing the introduction, and moderated by Michael Gostanian. Participants included, George Berberian, Hrayr Berberian, Nanor Harutuian, Bedros Kalajian, Tamar Kupelian, Nazaret Markarian, Arousiag Markarian, Liza Seropian.

On June 14 an impressive recitation of Armenian prayers took place in a program entitled, "Faith and Prayer." Fourteen prayers were offered.

On June 15 "Faith and Witness" provided a glimpse into the fourteen torments of St. Gregory the Illuminator and Living Armenian Christian Faith Throughout the Centuries.

Finally on Saturday, June 16, on the occasion of the observance of St. Gregory's deliverance from the pit, a solemn Divine Liturgy was celebrated by the Prelate, Archbishop Oshagan which was followed by a reception and a concert of sacred music featuring Vagharshak Ohanian, Anahid Zakarian, Hagop Lokian, and Gayane Avakian.

In his message to the St. Sarkis congregation, His Eminence said, "The 1700th commemoration is an opportunity to remain, to live and be creative in the life of our Church so that it may continue its mission and service to our nation enabling us to become individuals who immortalize and brighten the Church. Our road passes through the Church. Our road is guided by the Church leading us toward Christ, our Savior, and everlasting life."



A scene from the concert of sacred music at St. Sarkis Church.



His Eminence Archbishop Oshagan receives N.Y. State's proclamation on the 17th Centenary.

ԱԶԳԱՅԻՆ ՈՒՍՈՒՄՆԱԿԱՆ ԽՈՐՀՈՒՐԴԻ ԿՐԹԱԿԱՆ 22-րդ ՍԵՄԻՆԱՐ

Ազգային Ուսումնական Խորհուրդի տարեկան 22-րդ կրթական սեմինարը տեղի պիտի ունենայ նախագահութեամբ Թեմիս Առաջնորդ՝ Բարձրաշնորհ Օշական Արք. Ջօղյեանի, Նիւ Եորքի Հայ կեդրոնին մէջ, Armenian Center, 69-23 47-th Avenue in Woodside, Queens, Շաբաթ, Օգոստոս 25, 2001-ին, առաւօտեան ժամը 9-էն սկսեալ:

Սեմինարի ընդհանուր բնաբանն է «Դպրոցներու իրավիճակն ու բարելաման միջոցառումներ»:

Ելոյթ պիտի ունենան երկարամեայ կրթական մշակ և տնօրէն՝ Տիար Արթուր Համալեանը և ուսուցման կերպերու մասնագէտ՝ Դոկտ. Մէրի Շամշոյեան-Օլսըն: Տեղի պիտի ունենայ նաև կարծիքներու փոխանակում բոլոր ներկաներուն մասնակցութեամբ:

Արձանագրութեան և յաւելեալ տեղեկութիւններու համար հաճեցէք դիմել Ազգային Ուսումնական Խորհուրդի գրասենեակին, Հեռ. (212)689-7231:

Blessing of the Grapes

by Diana Der-Hovanessian

After the Feast of Assumption,
after the planting of vines,
after the season of tending,
the hour for praise will arrive.
The priest will say old prayers
adapted from pagan days
to confirm the blessing of sunlight,
affirm the sanctity of soil

and celebrate irrigation water
with holy sprinkling on globes
of green and white translucence
of mounded purple and red.
He will seal once more the covenant
of God and man, man and nature,
and nature with God,
while our eyes bless the clustered light.

շար. էջ 2-էն

Սիրելի՛ հաւատացեալներ,

Այսօր, երբ Հայց. եկեղեցին կը տօնէ Ս. Գրիգոր Լուսաւորչի Խոր Վիրապէն ելին յիշատակը մեր անխախտ հաւատին է, որ նոր օրհնուած Սուրբ Միւռոնը անգամ մը եւս պիտի գայ մեզի յիշեցնելու մեր ինքնութիւնը, մեր նուիրումը եւ մեր ուխտը: Սրտանց կ'աղօթեմ որ քիչ ետք Ջրօրհնէի արարողութեամբ երբ անոր հիւլէն ֆիզիքապէս կ'առնէ՛ք ձեր մէջ, անիկա ըլլայ հոգիի լուսաւորութեան, մտքի պայծառութեան, սիրոյ, սրբութեան, միութեան եւ քրիստոնեայ գիտակից կեանքի աղբիւր: Թող օրհնուած ջուրը աստուածային օրհնութիւն բերէ ձեր ընտանիքներուն վրայ, թող դառնայ ամենաբոյժ դեղ ու դարման բոլոր հիւանդութեանց ու ցաւերու, թող օրհնուած այս ջուրը դառնայ դրախտի գետ, ձեր կեանքերը առաջնորդելու Քրիստոսի, անով գտնելու համար մեր փրկութիւնը եւ յաւիտենականութիւնը: Ամէն:

ՕՇԱԿԱՆ ԱՐԻՔԵՊԻՍԿՈՊՈՍ
Առաջնորդ Միացեալ Նահանգներու
Արեւելեան Շրջանի եւ Քանադայի Թեմին