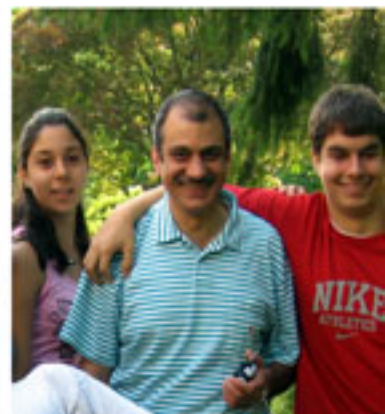


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# OUTREACH



**DATEV AT 20**

## From the Editor

### Dick Sarajian: "What Can I Do for You?"

I do not generally use this space for obituaries. But, then, this is not an obituary. It is a well-deserved appreciation of a very special person—a dear friend, a colleague, and an extraordinary human being.

I have absolutely no qualms about writing about Dick Sarajian in *Outreach*—the official publication of the Eastern Prelacy, an institution he served with unwavering devotion. The full extent of Dick's contribution to the Prelacy is probably best known by only two people: Archbishop Mesrob Ashjian, of blessed memory, and me. I write this knowing that Mesrob Srpazan would agree with every word.

Richard "Dick" Sarajian was born in Brooklyn to genocide survivors, Avedis and Ardemis Sarajian. As a young man he took a job with Edward Sahagian and learned the photoengraving business. When he returned from his service in the U.S. Air Force after World War II, Dick continued to work with Mr. Sahagian's firm Pictorial Photo Engraving Co., on 8<sup>th</sup> Avenue in Manhattan. Mr. Sahagian was a kind and loving mentor and eventually Dick became a partner in the firm with Mr. Sahagian's son Edward, Sam Vosganian and his brother Haig Sarajian. The business flourished, but the printing industry was undergoing dramatic changes that would eventually make photoengraving obsolete. Pictorial Photoengraving became Pictorial, Powers and Conway in the 1960s as technology continued to change rapidly and dramatically. The partners, now including Nubar Nakasian, transformed



*Dick made a special effort to attend the banquet last October in honor of His Holiness Aram I, at The Pierre in New York City.*

the company into a modern separation, digital imaging and printing company named Gotham Graphics with sprawling headquarters in New Jersey.

I first met Dick and his wife Arax in 1959 when after my marriage I joined the Sts. Vartanantz Church family in New Jersey. Dick and I "talked the same language"—we worked in related fields—under the large umbrella of the "Printing Industry," which includes so many different aspects. During those early years Dick and I, working together, produced the church's monthly newsletter and other church publications.

He served the Prelacy from its earliest days under Archbishop Hrant Khatachadourian and Archbishop Karekin Sarkissian, but his greatest and most prolific service was during the twenty year tenure of Archbishop Mesrob Ashjian.

*continued inside back cover*

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**Front Cover:** Twenty years of Datev.

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## Պատգամ Ազգային Երեսփոխանական Ժողովի Ռիճֆիլտ, Ն.Ճ.

**Գ**երապատիւ եւ արժանապատիւ հոգեւոր եղբայրներ,  
Յարգարժան հիւրեր եւ երեսփոխաններ,

Հայրական սիրով եւ քրիստոնէական հաւատքի ջերմութեամբ կ'ողջունենք ձեզ բոլորդ, Ամերիկայի Միացեալ Նահանգներու Արեւելեան Թեմի Երեսփոխանական Ժողովին առիթով եւ սրտանց կը մաղթենք որ յառաջիկայ երկու օրերու մեր ժողովական նիստերը ընթանան հեղասահ, արդիւնալից եւ օգտակար, քննարկելով մեր անցնող տարուան աշխատանքը եւ ծրագրելով յառաջիկայ տարուան, ինչու չէ նաեւ քանի մը տարիներու, մեր երկարամէտ աշխատանքային հորիզոնները:

Յատուկ եւ սիրալիւր ողջոյնի խօսք ունինք յանուն Ազգային Վարչութեան Կրօնական եւ Վարչական Ժողովներուն, ինչպէս նաեւ յանուն մեր Թեմի բոլոր համայնքներուն եւ ժողովուրդին՝ ուղղուած Ռիճֆիլտի Սրբոց Վարդանանց Եկեղեցոյ հոգեւոր հովիւ՝ Գերապատիւ Տ. Շահէ Ծ. Վարդապետ Փանոսեանին, հոգաբարձութեան, յարակից եւ քոյր կազմակերպութիւններուն ու միութիւններուն, որոնք կը հիւրընկալեն մեզ եւ ամէն ճիգ վստահաբար պիտի կատարեն, որպէսզի լաւագոյն պայմաններու մէջ դիւրութիւններ ստեղծուին՝ մեր ժողովական նիստերը արդիւնաւոր գումարելու համար: Գնահատանքի խօսք ունինք Նիւ Ճրքի մէջ ապրող եւ Սրբոց Վարդանանց Եկեղեցոյ ծառայութիւնը ընդունող մեր հաւատացեալ ժողովուրդին, որոնք հոգեւոր եւ ազգային ջերմ գգացումներով կը ջանան իրենց մասնակցութեամբ կենսունակ պահել Սրբոց Վարդանանց Եկեղեցոյ համայնքը: Աշխարհագրականօրէն մօտիկ ըլլալով Ազգային Առաջնորդարանին, գոհունակութեամբ կ'ունենանք նաեւ իրենց բարոյական եւ նիւթական աջակցութիւնը, որուն համար կրկնակ շնորհակալութիւն բոլոր հաւատարիմ մեր զաւակներուն:

Սիրելի՛ ժողովականներ,

Անցնող տարին, 2005-ը, մեր ժողովուրդի եւ Կիլիկոյ Կաթողիկոսութեան կեանքին մէջ հանդիսացաւ կարեւոր դէպքերու յիշատակութեանց տարեդարձային տարի: Քսաներորդ դարու առաջին ցեղասպանութեան 90-ամեայ յիշատակը, մեզի՝ տակաւին ապրող ու հոգեպէս տառապող յետնորդ սերունդիս կողմէ՛ նշուեցաւ համագաղութային տարողութեամբ, մասնակցութեամբ էջմիածնական եւ Կիլիկեան առաջնորդարաններուն,

քաղաքական եւ բարեսիրական կազմակերպութիւններուն: Անգամ մը եւս ուխտեցինք վերանորոգուած վճռականութեամբ տէր կանգնիլ մեր անժամանցելի դատին՝ մինչեւ անոր արդար լուծումը:

Երկրորդ, անցեալ տարի Հիւսիսային Ամերիկայի ցամաքամասը ընդունեց շնորհաբեր այցելութիւնը Մեծի Տանն Կիլիկոյ Կաթողիկոս՝ Նորին Սուրբ Օծութիւն Տ.Տ. Արամ Ա. Վեհափառ Հայրապետին, որ նախագահեց Քանատայի, Ամերիկայի Արեւմտեան եւ Արեւելեան թեմերուն մէջ Կիլիկեան Դպրեվանքի Անթիլիասի մէջ հիմնադրութեան 75-ամեակին հանդիսութիւններուն: Վերստին շեշտուեցաւ այն նախաինամական ծառայութիւնը որ Անթիլիասի Դպրեվանքը մատուցանեց համայն Հայ ժողովուրդին, յատկապէս ցեղասպանութեան յաջորդող տարիներուն եւ մայր հայրենիքէն ներս համայնավար բռնատիրական շրջանին: Դպրեվանքը հանդիսացաւ այն դարբնոցը ուրկէ՛ շրջանաւարտներ նստան թէ՛ Կիլիկեան եւ թէ՛ էջմիածնական Կաթողիկոսական աթոռներուն վրայ, եղան առաջնորդներ թէ՛ Կիլիկեան եւ թէ՛ էջմիածնական թեմերուն, եղան հովիւ ու դաստիարակ ամէն տեղ, հոն ուր կարիքը կար Հայ հոգեւոր մշակի եւ ազգային դաստիարակի: Վեհափառ Հայրապետը յիշեցուց այս բոլորը եւ մենք խոստացանք հաւատարիմ մնալ Կիլիկոյ Կաթողիկոսութեան հաւատքի առաքելութեան, հետեւիլ իր ցուցմունքներուն, ինչպէս նաեւ բացայայտել այն կենսական դերակատարութիւնը որ Անթիլիասի Դպրեվանքը ունեցած է անցնող 75 տարիներու ընթացքին եւ այն կոչումը, որ պիտի իրագործէ գալիքին:

Երրորդ, ամբողջ տարին (խորքին մէջ՝ ունէ՛ Հայու ամբողջ կեանքի տարիները) յատկանշուեցաւ Հայ գիրերու գիւտին 1600-ամեակով: Վեհափառ Հայրապետի սրբատառ կոնդակով մեզի բոլորիս, համեստ հայէն



մինչև գիտնականն ու արուեստագետը, աշակերտին մինչև ուսուցիչ, մտաւորական, մամուլի ծառայ, մէկ խօսքով բոլոր հայերու պատգամ տրուեցաւ որ հայ ազգին ամրապնդման, հոգեւոր եւ մշակութային մեր ինքնակերտման երկրորդ մեծագոյն այս հրաշագործութիւնը՝ քրիստոնէութեան մեր դարձէն ետք, արժեցընենք ամենայն բարձրութեամբ: Կազմակերպուեցան դասախօսութիւններ, ցուցահանդէսներ եւ համագումար, ըստ արժանւոյն պանծացնելու համար հայ գիրերուն գիւտը եւ դարերու ընթացքին անոր դերն ու արժէքը մեր ժողովուրդի հոգեմտաւոր պայքարին եւ նուաճումներուն մէջ:

Եւ ահա 2006 տարին Մեծի Տանն Կիլիկիոյ Վեհափառ Հայրապետին կողմէ կը հռչակուի որպէս «Հայ Դպրոցի Տարի»: Իմաստուն որոշում է որ բնական շարունակութիւնն է Սուրբ Մեսրոպ Մաշտոցի կատարած հրաշագործ գիւտին եւ ոսկեդարու հիմնադրութեան: Հայ դպրոցը այն ամենէն ապահով կառոյցն է ուր յաճախողը գիտութեան եւ ծանօթութեան կողքին կը դարձնէ եւ կը դառնայ վաւերական կնիքը իր ինքնութեան, արտայայտուած լեզուի եւ մշակոյթի ճամբով: Վեհափառ Հայրապետին իսկ բառերով հայ դպրոցը «դարձնոցն է հայակերտումի եւ մարդակերտումի», անիկա «ամրոցն է հայութեան»: «Մեր ազգային ինքնութիւնը խաթարող եւ մշակութային արժէքները ապականող հոսանքներուն դիմաց, հայ դպրոցը իր հայաբոյր մթնոլորտով դարձած է այն միջավայրը, ուր հայութիւնը կրցած է անադարտ պահել իր հոգեւոր, մտաւոր, մշակութային եւ ազգային արժէքներու անկորնչելի գանձը»: Նոյն իմաստուն եւ խոհեմ մտածումներով է որ մեր բոլոր համայնքներն ալ եկեղեցւոյ կողքին ունին շաբաթօրեայ դպրոցները, եւ հոն ուր կարելի է՝ ամենօրեայ վարժարանները, որպէսզի օտարացուցիչ միջավայրերու մէջ ամրօրէն կանգնած մնանք անխորտակելի այս խարխիւին վրայ եւ մեր կեանքը՝ ընտանեկան, ընկերային եւ անձնական՝ կերտենք մեր հայրերու այս ամրակուռ ժայռին վրայ:

Ի վերջոյ, այս տարի կ'աւարտի նաեւ մեր առաջնորդական պաշտօնավարութեան քառամեայ շրջանը: Կրօնական եւ վարչական ժողովներուն հետ, մեր հոգեւոր հովիւներուն ամբողջական նուիրումով, հոգաբարձութիւններուն բժախնդիր գոհողութեամբ եւ մեր ժողովուրդին հաւատաւոր մասնակցութեամբ ջանացինք ծաղկեցնել մեր Թեմը, թէ՛ որպէս Առաջնորդարան եւ թէ՛ որպէս առանձին համայնքներ, ձեռք-ձեռքի գորաւոր պահելով Թեմի ամբողջականութիւնը: Թերեւս այս մտահոգութեամբ էր որ Առաջնորդարանը աւելի մօտէն հետեւեցաւ մեր շրջաններու կեանքով, աւելի յաճախակի կապ պահելով հոգեւոր հովիւներուն եւ հոգաբարձ-

ձութեանց հետ: Չենք յաւակնիր ըսելու թէ կատարեալ եւ ցանկացուած վիճակին հասանք, սակայն բոլորիս մէջ վառ եւ եռանդուն մնաց այն ճիգը եւ նուիրումը՝ լաւագոյնին ձգտելու մեր աշխատանքներուն մէջ:

Այս մտահոգութեամբ է որ ներկայ Երեսփոխանական ժողովին որպէս թեմա ընտրեցինք համայնքներու վերաշխուժացումն ու զարգացումը, որ առիթ պիտի տայ քննելու մենք զմեզ, մեր աշխատանքը եւ մանաւանդ փորձառութեանց հիման վրայ մշակելու աւելի ապահով եւ հիմնաւորեալ ծրագրերն՝ երկար ժամանակի վրայ դէպի յաջողութիւն առաջնորդելու մեր համայնքային՝ եկեղեցական եւ ազգային՝ կեանքը:

Այս հիմնաւորումով է որ մեր խօսքը կ'ուղղենք ձեզի, քննարկելով Ազգային Առաջնորդարանիս եւ եկեղեցիներու հոգաբարձութիւններու խնամատարութեան յանձնուած ժողովուրդին եւ անոնց բարօրութեան ձգտող մեր աշխատանքները եւ կատարելու թելադրութիւններ, առաւել պայծառ եւ յաջողութեամբ լեցուն ապագայի մը համար:

Մեր ազգային-եկեղեցական կեանքը կը քննենք երեք բնագաւառներու վրայ տարածուած:

Ա.- ՀՈԳԵՒՈՐ ԿԵԱՆՔ

Որպէս ազգային-եկեղեցական կազմակերպութիւն եւ մանաւանդ որպէս եկեղեցի, մեր ամենէն վսեմ եւ քրիստոնէավայել պարտականութիւնն է ամրապնդել մեր ժողովուրդի զաւակներուն մօտ հաւատքի կեանքը: Մենք որպէս անհատներ, ճիշդ է որ մաս կը կազմենք եկեղեցիին, սակայն եկեղեցւոյ միութիւնը կ'արտայայտուի Քրիստոսով, որ հիմնաքարն ու անկիւնաքարն է այդ կառոյցին: Այս կառոյցը կենդանի եւ աշխոյժ կը դառնայ այն հաւատքով որ Քրիստոսինն է եւ տեսանելի կը դառնայ այդ հաւատքին արտայայտութիւններով, այսինքն, աղօթքով, ծէսով, ժամերգութիւններով, մեր եկեղեցւոյ յատուկ արարողութիւններով, քարոզներով, բայց մանաւանդ սուրբ պատարագով սրբագործուած հաղորդութեամբ եւ եկեղեցւոյ հաւատքի կեանքին մեր մասնակցութեամբ:

Հիմնական այս հասկացողութեամբ է որ մեր համայնքները կը հարստանան եւ կը յառաջադիմեն որպէս եկեղեցի: Մեր հաւաքական կեանքը, անոր աշխոյժ մեր մասնակցութիւնը երաշխիքն են հաւատքի զօրացման: Այս մտահոգութեամբ է որ իւրաքանչիւր համայնքի առաջնահերթ պարտականութիւնն է զարկ տալ քրիստոնէական դաստիարակութեան, որպէսզի քրիստոնէութիւնը վերացական հասկացողութիւն չմնայ, այլ վերածուի մեր գործին, խօսքին եւ մտածումին միջոցաւ ապրող իրականութեան: Քրիստոնէական դաստիարակութիւնը

բոլորիս կեանքին մաս կը կազմէ, մեծին ու փոքրին, որ պէսզի լայն ծանօթութիւններով Հարստացնենք քրիստոնէութեան մեր ճանաչումը, երանութեամբ ապրինք մեր Տիրոջ հետ եւ հպարտութեամբ կրենք ու արժեցնենք քրիստոնեայ իր անունը:

Անշուշտ որ այս բոլորը մի միայն եկեղեցական արարողութիւններուն մասնակցութեամբ եւ սովորական քարոզներու ունկնդրութեամբ չեն իրագործուիր: Անհրաժեշտ են յատուկ դասընթացներ, պատրաստուած հոգեւորականներ եւ ուսուցիչներ, դաստիարակչական ազդեցիկ եւ արդի միջոցներու գործածութիւն: Եթէ կը հաւատանք մեր հոգեւոր եւ ազգային առաքելութեան, եթէ որպէս Աստուծոյ պատասխանատու ծառաներ, ընտրուած երեսփոխաններ եւ հոգաբարձուներ, պաշտօնի կոչուած ուսուցիչ-ուսուցչուհիներ խղճմտանքով առաջ կը տանինք մեզի վստահուած ծառայութիւնը, ուրեմն անհրաժեշտ է որ ստեղծենք արդիւնաւոր աշխատանքի մարզեր՝ յաջողութեամբ մեր ապագան կերտելու համար:

Եկեղեցին պայծառ եւ զօրաւոր կը դառնայ յատկապէս երբ կը պատրաստենք մեր յաջորդ սերունդը: Կիրակնօրեայ դպրոցը առաջին եւ հիմնական հաստատութիւնն է կազմաւորելու համար պատանին: Իրապաշտ պէտք է ըլլանք մեր քննարկումներուն մէջ: Հարիւր հազարաւոր Հայորդիներուն մէջէն քանի՞ հոգի կը յաճախեն մեր կիրակնօրեայ դպրոցները: Նոյնիսկ շրջանաւարտ աշակերտներուն մէջէն քանի՞ հոգի հետագային մասնակից կ'ըլլայ եկեղեցական-ազգային մեր կեանքին: Միայն ուսումն ու դաստիարակութիւնը չեն բաւեր կերտելու համար քրիստոնեայ Հայ հաւատացեալը: Հաւատքի կեանքին գործնական մասնակցութիւնը պէտք է ապահովենք, զանազան բնագաւառներու մէջ անոնց ներկայութիւնը տեսնելու համար: Դպրաց դաս, սարկաւազ ու դպիր, Սուրբ Գրոց սերտողութեան իմբակներ պէտք է ունենան: Քիչ հոք երբ շօշափելի թիւերով մեզի ներկայացուի պատկերը մեր Թեմէն ներս անոնց գործօն մասնակցութեան, յուսահատական կրնան թուիլ թիւերը: Այսուհանդերձ յուսահատութիւնը անգործութեան եւ լճացումի պէտք չէ մղէ մեզ, այլ այս կացութիւնը պէտք է դիմադրուենք որպէս մարտահրաւէր, մեր ճիգերը առաւել եւս պրկելու՝ յաջողութիւն գտնելու համար: Մէկ խօսքով, պէտք է ծրագրենք եւ կերտենք մեր ապագան:

Ուստի, կոչ կ'ուղղենք ձեզի եւ ձեր միջոցաւ մեր ծնողներուն եւ Հայորդիներուն, որ կրկնապատկենք մեր ճիգերը, կեդրոնացնենք մեր աշխատանքները՝ հաւատացեալ եւ Հայ Եկեղեցւոյ հաւատարիմ սերունդ մը պատրաստելու համար: Ոչ ոք թող ըսէ թէ այս կամ

այն գործը իմ պարտականութիւնս չէ: Հաւաքական ոյժով եւ նպատակասլաց տեսիլքով պէտք է նուիրուինք Քրիստոսի եկեղեցւոյ, մեր պարագային Հայ եկեղեցւոյ աշխուժութեան: Ներդաշնակ աշխատանքով պէտք է աշխատինք մեր ապագայի յաջողութեան: Գործի պահն է, որպէսզի պատրաստենք մեր յաջորդ սերունդը, լեցնելու համար մեր պաշտօնները, ապահովելու համար շարունակականութիւնը Հայ Եկեղեցւոյ կատարած լուսաւորչակերտ առաքելութեան:

**Բ.- ԱԶԳԱՅԻՆ ԿԵԱՆՔ**

Հայ եկեղեցւոյ գեղեցիկ առանձնայատկութիւնն է, որ կը պատկանի բոլոր անոնց որ կը հաւատան Հայ հոգեւոր եւ ազգային մշակոյթին, որուն միջոցաւ իւրայատուկ գոյն ստացած է մեր եկեղեցին: Հայ եկեղեցին ուղղուած է բոլոր Հայորդիներուն եւ բոլոր անոնց որոնք կը ճանչնան, կը սերտեն եւ կը գնահատեն այն բոլոր հարստութիւնները, որոնք Հայ եկեղեցին դարերով ստեղծած է Հայ ժողովուրդի կեանքէն ներս: Աստուածաբանական, եկեղեցաբանական, սուրբ գրային, Հայերէն լեզուի ու գրականութեան, արուեստներու՝ ճարտարագիտական, նկարչական, երաժշտական հսկայական ժառանգ մը ունինք որ կը պատկանի ընդհանրապէս քրիստոնեայ քաղաքակրթութեան, բայց մասնաւորաբար Հայ ժողովուրդի ինքնութեան: Իրատես, հեռատես եւ մարդկային ազնուութեան բոլոր արժանիքներով ստեղծուած են անոնք եւ որոնք կը կազմեն մեր ինքնութիւնը: Ի՞նչ իմաստութիւն եւ աստուածատուր շնորհք ունեցած են մեր նախնիքները որ քրիստոնէական հաւատքը արտայայտած են Հայութեան ստեղծագործ եւ հաւատացեալ ոգիով:

Այս գիտակցութիւնն է որ մեզ մղած է բանալու մեր դպրոցները, մեր գոյութեան խարխիւր ամրացնելու համար մեր լեզուով ու մշակոյթով: Հրաշքը միայն Աստուծոյ ներգործութեամբ չէ որ կ'իրականացուի, այլ նաեւ Աստուծոյ գործին մեր մասնակցութեամբ: Գործակից ենք Աստուծոյ եւ շարունակողը անոր ստեղծագործ արարչութեան: Հայուն արարչութիւնը իր լեզուն է, իր գրականութիւնը, իր ինքնութիւնը եւ ասոնց միջոցաւ մեր բարիքն ու մասնակցութիւնը՝ շարունակողը Հայ արարչութեան եւ գոյապահպանման: Ուստի կենսական, պատասխանատու եւ ազնիւ պարտաւորութիւնը ունինք մեր ժողովուրդին նկարագիրն ու ինքնութիւնը վսեմ պահելու, պանծացնելու եւ մանաւանդ ծանօթացնելու բոլորին, օտար թէ Հայ: Հպարտ ենք մեր անցեալով, մեր մշակոյթով, մեր իրագործումներով: Մանաւանդ հպարտ պէտք է ըլլանք մեր հայութեամբ:

Հետեւաբար անհրաժեշտ է կենսունակ պահել մեր

դպրոցները, յատկապէս երբ այս տարին «Հայ Դպրոցի Տարի» է: Մեր Հոգածութեան եւ խնամքին լայն բաժինը պէտք է բերենք անոնց պայծառութեան եւ բարգաւաճման համար: Նոյնքան անհրաժեշտ են բոլոր այն մշակութային ձեռնարկները, որոնք կը ձգտին հայութեան սերմը ցանկելու մեր հաւատացեալներուն Հոգիներուն մէջ: Սերմնացանը մենք ենք, պատասխանատուներս, եւ թերացած պիտի ըլլանք եթէ այս աշխատանքին մէջ թուլանք եւ յուսալքուինք: Հայու անունը կը կրենք: Պատիւով արժեցնենք զայն:

3.- ԸՆԿԵՐԱՅԻՆ ԿԵԱՆՔ

«Հոն ուր երկու Հայ քով-քովի կու գան, հոն Հայաստան մը կը կերտենք», ինչպէս կ'ըսէ մեծ գրագէտ Ուիլիըմ Մարոյեան: Իրապաշտ մօտեցումով խորիմաստ է գրագէտին այս հաստատումը, որ ուրիշ բան չի յիշեցներ մեզի, եթէ ոչ մեր ուրախութիւնը ապրիլ իրարմով, մեր անցեալը ներկայով արժեցնել եւ հաւաքական մեր կեանքով ստեղծել այն Հոգեւոր հայրենիքը որ իւրաքանչիւրիս սրտին հարստութիւնն է: Այս իմաստով բոլոր այն մշակութային ձեռնարկները որոնք կը կատարենք պէտք է ունենան մակարդակ եւ ազդեցիկութիւն, որպէսզի յառաջդիմենք:

Համայնքը վերացական հասկացողութիւն չէ: Համայնքը մենք ենք մեր քաղաքական թէ մշակութային, բարեսիրական թէ մարզական եւ ընկերային կազմակերպութիւնները, միութիւնները եւ այս բոլորէն ներս մեր ներկայութիւնը՝ գործօն մասնակցութեամբ, որ կը գոհացնէ մեր Հոգին եւ անաղարտ կը պահէ մեր ինքնութիւնը: Համայնք ըլլալը նպատակ է, մեր հաւաքական կեանքը լեցնելով այն բոլոր արժէքներով որ արիւնով եւ քրտինքով, սուրով ու գրիչով շահուած են: Պէտք է անդրադառնանք որ մեր մշակելիք ծրագիրները մի միայն գործ մը կատարելու, աշխուժութիւն եւ խանդավառութիւն ստեղծելու համար չեն, այլ մանաւանդ ապագան կերտելու՝ ապագան աւելի հաստատուն հիմերու վրայ դնելու համար: Սերունդները կը փոխուին, մեր շրջապատի ազդեցութեան տակ եւ քաղաքակրթութեան յառաջդիմութեան հետ նորանոր մտածումներ ու ձեւեր կամայ թէ ակամայ կ'որդեգրենք: Ուշագիւր պէտք է ըլլալ որ ընդունինք անոնք, առանց աղարտելու մեր դիմազիծը, հայուն աւանդութիւնը, ընտանեկան սրբութիւնը եւ հայու նկարագրային արժանիքները: Ազգը պէտք է դիտել ոչ թէ հատուածական, նեղ եւ մասնակի ծիրին մէջ, այլ մեր ճիգերն ու աշխատանքները պէտք է սլաքենք դէպի հայուն հաւաքական շահերը: Տարբեր կարծիքներ կրնանք ունենալ, տարբեր համոզումներ այլեւայլ կերպերով մեզ աշխատանքի կը մղեն, բայց ասիկա չի նշանակեր հատ-

ուածական ըլլալ: Ազգը ամէն բանէ վեր է, անոր կենսունակութիւնը ունենալու համար պէտք է լարենք մեր հաւաքական ճիգը, որպէսզի նոյնիսկ եթէ օտար երկրի մէջ ապրինք, չօտարանանք, մշակութային զանազան երանգներ ընդունինք, բայց անգոյն չըլլանք:

Հետեւաբար մեր բոլորին պարտականութիւնն է զանազան ձեւերով, զանազան դերերով, զանազան միջոցառումներով մեր կեանքը հարստացնել ազգային ապրումներով, որպէսզի հարստացնենք թէ՛ Ամերիկեան մշակոյթը եւ թէ՛ մեր ազգային ինքնութիւնը: Այս է այսօրուան հրամայականը:

2008-ին կը պատրաստուինք տօնակատարելու Ամերիկայի մէջ Հայ եկեղեցւոյ հիմնադրութեան 110-ամեակը եւ մեր Թեմին Կիրիկեան Կաթողիկոսութեան խնամատարութիւնը եւ Հովանաւորութիւնը վայելելու 50-ամեակը: Յետագարձ ակնարկով պիտի քննենք մենք զմեզ, մեր ծառայութիւնը, իրագործումները, յաջողութիւններն ու թերիները, որպէսզի զսպանակուած անցեալի ծառայութենէն, ճիգերէն եւ իրագործումներէն կարենանք նորանոր շրջաններ բոլորել Հայ եկեղեցւոյ եւ ժողովուրդին փայլուն ապագային համար: Անելիք շատ բան ունինք տակաւին:

Սիրելի՛ ժողովականներ եւ հիւրեր,

Այսօր, քիչ ետք, պիտի նուիրուինք մեր մտածումներով եւ առաջարկներով ձեւեր ու միջոցներ գտնելու՝ զարգացնելու եւ աշխուժացնելու համար մեր գաղութները: Մեր դաստիարակութեամբ եւ ուսումով մեզմէ շատեր հասակ առին հայաբոյր ընտանիքներու մէջ, ընդունեցինք աղօթքն ու օրհնութիւնները Հայ եկեղեցւոյ, կոփեցինք մեր հաւատարմութիւնը զանազան կազմակերպութիւններու մէջ: Գիտակից ենք որ անոնք անցեալ չեն: Կարօտախտ չունինք մեր պատանեկան եւ երիտասարդական գործին: Պրկենք մեր ճիգերը, կենսունակ դարձնենք մեր աշխատանքները, որպէսզի ըլլանք արժանաւոր ժառանգորդները բոլոր անոնց որոնք գործեցին ու հետք ձգեցին մեր եկեղեցւոյ եւ ժողովուրդի կեանքին մէջ: Գիտնանք որ յարգը կ'երթայ եւ ցորենը կը մնայ: Եղէք ցորեն, դառնալու համար մեր եկեղեցւոյ եւ ազգին հացը՝ սնուցանելու եւ զօրացնելու համար մեր ազգին ապագան, որուն սպասարկուներն ու նուիրեալներն ենք:

Պատիւս արժանաւորաց:

Շնորհակալութիւն:

ՕՇԱԿԱՆ ԱՐՔԵՊԻՍԿՈՊՈՍ

Մայիս, 2006

Առաջնորդ Ամերիկայի Արեւելեան Թեմին

## Address to the National Representative Assembly Sts. Vartanantz Armenian Apostolic Church Ridgefield, New Jersey *[translation]*

We greet all of you with fatherly love and fervent Christian faith. On the occasion of the National Representative Assembly of the Prelacy of the Eastern United States, we express our wish that during the following two days our assembly sessions be calm, fruitful, and productive, examining the work of the past year and planning that of the coming year. Indeed, why not also include that of many years—our long-term horizons.

We have a special and affectionate greeting on behalf of the Religious and Executive Councils as well as on behalf of our Prelacy's communities and people, directed at the pastor of Sts. Vartanantz Church in Ridgefield, Very Reverend Shahe Dzayrakouyn Vartabet Panossian, the Board of Trustees, and affiliated and sister organizations, which are hosting us and will surely make every effort so that the best conditions will be created for the productive outcome of our meetings. We are appreciative of our faithful living in and serving Sts. Vartanantz Church, who with feelings of spiritual and Armenian warmth endeavor through their participation to keep the community of Sts. Vartanantz Church vibrant. Because of their geographical proximity to the Prelacy, we also rely on their moral and material support, for which reason we are doubly grateful for all of our faithful children.

Dear Delegates,

Last year, 2005, commemorations of the anniversaries of important events in the life of our people and the Catholicosate of Cilicia took place. The 90<sup>th</sup> Anniversary commemoration of the first genocide of the 20<sup>th</sup> century was marked for us on behalf of the last who are still living of this spiritually afflicted generation by the entire community with the participation of the Prelacy and Diocese, and political and benevolent organizations. Once more we pledged with renewed resolve to press our solemn case until its just resolution.

Secondly, last year the North American continent was graced by the visit of His Holiness Aram I, Catholicos of the Great House of Cilicia, who presided over the celebrations in the Prelacies of Canada and of the Eastern and Western United States of the 75<sup>th</sup> anniversary of the establishment of the Cilician Seminary in Antelias. Again, the providential service which the Cilician Seminary offered to the entire Armenian nation, especially in the years following the Genocide and when communist oppression prevailed in the Motherland. The Seminary was celebrated as the forge from which its graduates went on to sit on the Sees of both Cilicia and Echmiadzin, and became prelates of both Cilician and Echmiadzin dioceses, and also became pastors and teachers everywhere there was a need for a cultivator of the spirit and teacher of the nation. Vehapar remembered all of this and we promised to remain loyal to the mission of the Catholicosate

of Cilicia and to follow its example, and also to demonstrate the vital role, which the Seminary of Antelias has had in the course of the last 75 years and the calling it will fulfill in the future.

Thirdly, the entire year (and in its depth, years in the life of any Armenian) was devoted to the 1600<sup>th</sup> anniversary of the discovery of the Armenian alphabet. In the sacred letters of the Vehapar's encyclical to us all, from the modest Armenian to the scholar and specialist, from the student to the teacher, intellectual, journalist, with one voice for all Armenians, we consider as of the highest value that the Armenian nation was given the ability to become stronger through this second great miracle of spiritual and cultural self-formation, after our conversion to Christianity. Lectures, exhibitions, and gatherings were organized to extol the value of the discovery of the Armenian alphabet and its role in the course of centuries and its value to our people in our spiritual struggle and subjection.

And now Vehapar has proclaimed 2006 the year of the Armenian School. It is a wise decision that is the natural continuation of the miraculous discovery of the alphabet by St. Mesrob Mashdots and the establishment of the Golden Age. The Armenian school is that most secure structure where one who devotes himself to learning and knowledge forges and becomes the authentic seal of his identity expressed in language and culture. In Vehapar's words, the school "is the forge of the formation of the Armenian and person." It is "the fortress of Armenian identity." "Our national identity deteriorates and our cultural values are corrupted in the face of currents, but the Armenian school with its Armenian-flavored atmosphere has become that environment where the Armenian identity is formed to keep undefiled the imperishable treasure of its spiritual, intellectual, cultural, and national values." It is with the same wise and prudent thoughts that all our communities have Saturday schools in the church, and where it is possible, day schools, so that in an environment where there is pressure to lose one's Armenian identity, we remain standing firm on the unbreakable anchor and build our life—family, social, and personal—on the strong rock of our fathers.

Finally, this year our four-year term as Prelate ends. With the Religious and Executive Councils, the total dedication of our pastors, the very particular sacrifices of our boards of trustees, and the participation of all the faithful, we have tried to make our Prelacy flourish both as a whole and as individual communities, working together to keep the Prelacy strong. Perhaps it was with this concern that the Prelacy more closely followed the life of our centers and maintained ties more often with the pastors and boards of trustees. We do not pretend to say that we have reached the perfect and desired state, but in

all of us this effort and dedication to exert ourselves more in our work has remained strong and fervent.

It is with this concern in mind that the present NRA has chosen as its theme the rebuilding and development of communities. This will give us the opportunity to develop more secure and fundamental plans from our work and especially on the basis of our experiences, and after some time to lead the life of our communities—both religious and national—toward success.

It is on this basis that we direct our words to you, examining the care given to the people by the Prelacy and boards of trustees, and exerting our efforts for their welfare and completing the plans for a brighter and successful future.

We examine our national and religious life in three areas.

### 1. Spiritual Life

As a national-religious organization and especially as a church, our most noble and Christian obligation is to strengthen the life of faith of our people. It is true that we as individuals constitute a part of the Church, but the unity of the Church is expressed by Christ, who is the foundation stone and cornerstone of this structure.

The Church becomes bright and strong specifically when it prepares the next generation. The Sunday school is the first and basic institution to organize the young people. We must be realistic in our examination. From our thousands of young people, how many attend our Sunday schools? Even from our graduating students, how many become participants in our church and national life? Education alone is not enough to form the Christian faithful. We must insure the practical participation in the life of the faithful in order to see their presence in various fields. Choir members, deacons, or acolytes, Bible study groups must be developed. A little later when we are given the picture with actual numbers of their participation in our Prelacy, we may find the numbers to be disappointing. This disappointment, however, should not result in inaction and stagnation, but rather we must confront this situation as a battle cry to increase our attempts to achieve success. In other words, we must plan and build our future.

Accordingly, I issue a call to you and through you to our parents and children to increase our efforts, centralize our work to prepare a generation faithful to the Armenian Church. Let no one say that this or that work is not my duty. We must be dedicated to Christ's Church with collective strength and purposeful vision, for the growth of the Armenian Church during our time. We must work harmoniously for our future success. It is time to work in order to prepare the coming generation, to fill our leadership positions, and to insure the continuity of the Armenian Church's illuminating mission.

### 2. National Life

A beautiful special quality of the Armenian Church is that it belongs to all who believe in the Armenian spiritual and national culture, by means of which our church has received its own particular color. The Armenian Church is directed at

all children of Armenia and all those who recognize, study, and value all of the riches the Armenian Church has created over the centuries in the life of the Armenian people. We have an enormous theological, ecclesiastical, biblical, Armenian language, literature, art, architecture, and musical legacy that belongs generally to Christian civilization, but particularly to the identity of the Armenian people. They have been made through all the values of genuine, far-sighted and human nobility and they form our identity. What wisdom and god-given grace did our ancestors have who expressed their Christian faith with a creative and faithful Armenian spirit!

It is this consciousness that has impelled us to open schools, in order to strengthen the foundation of our existence with our language and culture. The miracle is not realized only through the activity of God but also needs our participation in God's work. We are co-workers of God and continue the work of His creation. The creation of the Armenians is their language, literature, identity, and by means of this, their good deeds and participation in continuing the Armenian creation and perpetuation. Thus, we have a vital responsibility and noble obligation to maintain the honor of our character and identity, by glorifying it and especially making it known to all, both non-Armenians and Armenians. We are proud of our past, our culture, and our accomplishments. We must be especially proud of our Armenian identity.

Consequently, it is essential to keep our schools alive, particularly when this year is the "Year of the Armenian School." We must bear a wide share of the responsibility and concern for their vitality and success. Likewise essential are all of the cultural undertakings, which grow the seeds of Armenian identity in the soul of the faithful. We are the sowers, the responsible ones, and we will be negligent if we become complacent and give up hope on this work.

We bear the name of Armenian. Let us value this with honor.

### 3. Social Life

"Whenever two Armenians meet, they will build an Armenia," as the great writer William Saroyan said. These words of the writer have truly come close to profound wisdom, which reminds us of nothing other than our joy to live with one another, of making our past worthy in the present and with our collective life create that spiritual fatherland, which enriches each other's hearts. With this wisdom, all our cultural undertakings that we complete must have the level and influence so that we may progress.

The community is not an abstract concept. We are the community, whether political or cultural, benevolent or athletic and social organizations, unions, and it is our presence and participation in all of these that our spirit is satisfied and our identity is kept undefiled. The aim is to be a community, filling our collective life with all the values that were achieved through blood and sweat, sword and pen. We must realize that our plans are not only to complete work or to create vitality and excitement, but also especially to build the future and to place the future on a more firm foundation. Through generational change, under the influence of the

surroundings and with the progress of civilization, we adopt, whether willingly or unwillingly, new ideas and ways. We must be attentive so that we accept these, without disparaging our characteristics, the Armenian traditions, sacredness of the family and the characteristic Armenian values. We must not consider the community as fragmented, in narrow and particular spheres, but we must aim our efforts and work toward the common good of Armenians. We can have different opinions, different persuasions of various forms may motivate our work, but this does not mean that we should be divided. The nation is above all else, and in order for it to have vitality we must extend our collective effort, so that even though we live in a foreign country, we do not lose our Armenian identity, and we accept the diverse cultural dyes, but we do not become colorless.

Therefore, it is the duty of all us, in various ways and roles, to enrich our lives with our national life, so that we enrich both American culture and also our national identity. This is today's imperative.

We prepare to celebrate in 2008 the 110<sup>th</sup> anniversary of the establishment of the Armenian Church in America and the 50<sup>th</sup> anniversary of our fruitful affiliation with the Holy See of Cilicia. By looking back, we will examine ourselves—our service, our accomplishments, successes and failures—so that through these we will be able to bring about a new era for the bright future of the Armenian Church and people. We

have yet a great deal to accomplish.

Dear delegates and guests,

Later today we are going to concentrate, with our thoughts and suggestions, to find ways and means for the development and flourishing of our communities. In terms of moral formation and education most of us grew up in Armenian flavored families. We accepted the prayers and blessings of the Armenian Church. We formed our loyalty in various different organizations. We realize that these do not just belong to our past. We do not have nostalgia for the work we did during our youth. Let us bind our efforts together, turn our work lively, so that we will be the worthy posterity of all those who worked and left their mark in the life of our church and nation. Let us remember that the chaff is discarded and the wheat remains. Let us be the wheat, to become the bread for our church and nation, to feed and strengthen the future of our nation, of which we are the devoted servants.

Honor to whom honor is due.

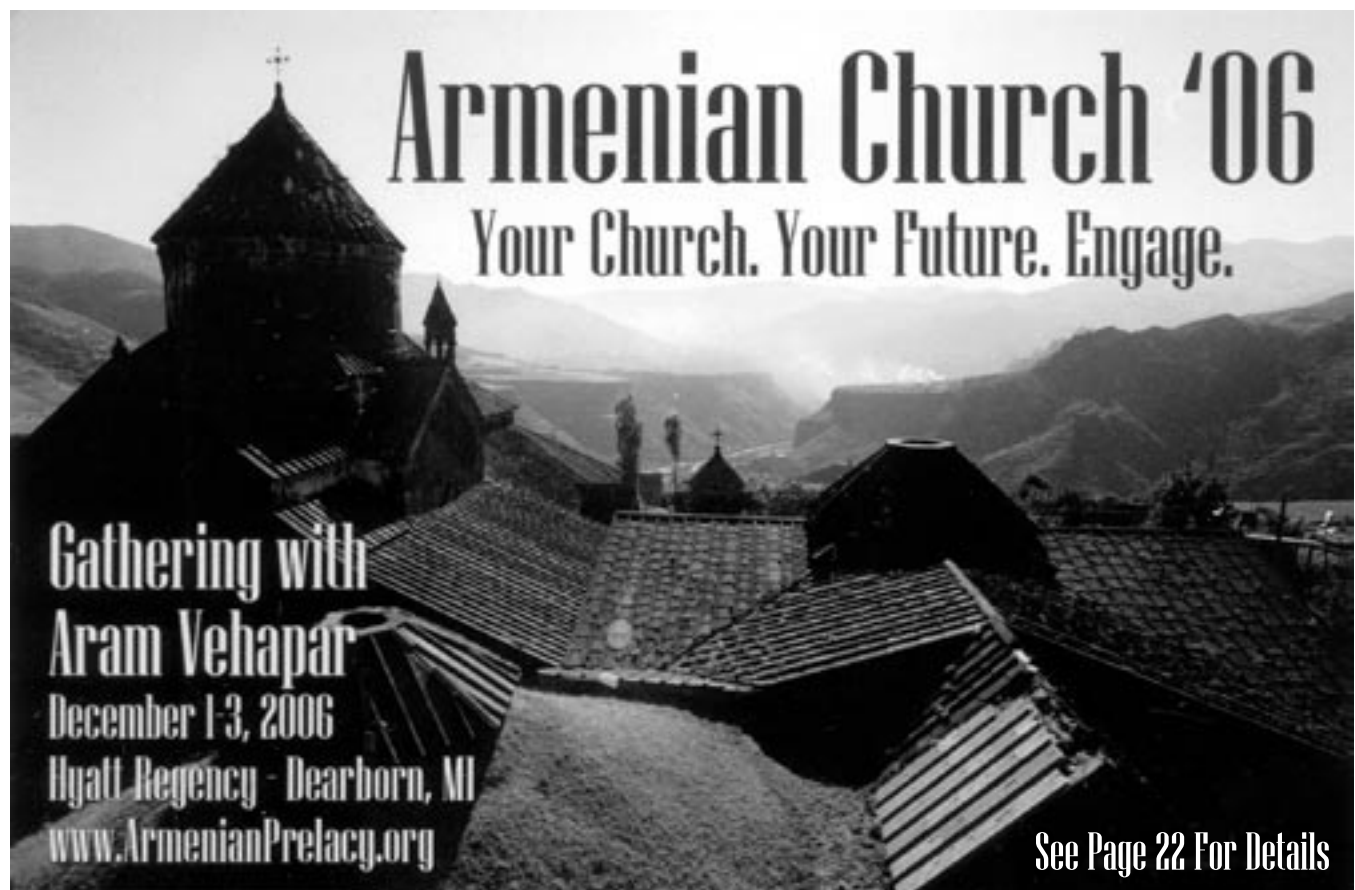
Thank you.

ARCHBISHOP OSHAGAN

Prelate

Armenian Apostolic Church of America

(Eastern United States of America)



# Armenian Church '06

Your Church. Your Future. Engage.

Gathering with  
Aram Vehapar  
December 1-3, 2006  
Hyatt Regency - Dearborn, MI  
[www.ArmenianPrelacy.org](http://www.ArmenianPrelacy.org)

See Page 22 For Details

*A photo-essay of the 2006 National Representative Assembly*

## National Representative Assembly Convenes in New Jersey With Focus on Parish Development

### Archbishop Oshagan is Re-elected by Acclamation

### Honors Conferred During Closing Banquet



*The 2006 National Representative Assembly at Sts. Vartanantz Church, Ridgefield, New Jersey.*

**T**he 2006 National Representative Assembly convened in Ridgefield, New Jersey, May 17 to 19, with the host parish, Sts. Vartanantz Church, extending a warm and attentive welcome to delegates and guests.

In his keynote address to the Assembly, the Prelate, Archbishop Oshagan, touched upon the accomplishments of the past year and the challenges that must be faced during the coming year in an atmosphere of cooperative partnership.

"With the Religious and Executive Councils, the total dedication of our pastors, the very particular sacrifices of our boards of trustees, and the participation of all the faithful, we have tried to make our Prelacy flourish both as a whole and as individual communities, working together to keep the Prelacy strong. Perhaps it was with this concern that the Prelacy more closely followed the life of our centers and maintained ties more often with the pastors and boards of trustees. We do not pretend to say that we have reached

the perfect and desired state, but in all of us this effort and dedication to exert ourselves more in our work has remained strong and fervent.

"It is with this concern in mind that the present NRA has chosen as its theme the rebuilding and development of communities. This will give us the opportunity to develop more secure and fundamental plans from our work and especially on the basis of our experiences, and after some time to lead the life of our communities—both religious and national—toward success." [The full text of the Prelate's address to the assembly, in both English and Armenian, is in this issue of *Outreach*—Editor].

Elected to serve as co-chairmen were Alan Goshgarian (Whitinsville) and Nerses Gedigian (Dearborn). Elected to serve as English secretary was Janet Haroian (Granite City). Elected to serve as Armenian secretary was Rev. Fr. Serop Azarian (Granite City).

### Prelate's Election

Archbishop Oshagan was re-elected by acclamation to serve a third four-year term as Prelate of the Eastern Prelacy. His Eminence received the unanimous support of the delegates, and immediately after the election, the clergy escorted him into the sanctuary of Sts. Vartanantz Church where a *Hrashapar* service took place. The Prelate expressed his gratitude for the confidence the delegates have in his leadership, and he prayed for God's wise guidance during the next four years.

### Closing Banquet

Parishioners from the metro area parishes joined delegates and guests at the closing banquet on Friday evening at the Fort Lee Hilton.

Six couples from the host parish were honored for their dedicated service and were presented with Certificates of Merit by the Prelate. The honorees were: Zohrab and Talin Daghljan, Charles and Alice Kasparian, Berj and Varsenne Massoyan, Charles and Helen Mesropian, Sarkis and Mary Ohanessian, Zarmair and Sonia Setrakian.

Seven individuals were honored as "Persons of the Year," including: Antranig Boudakian, Harry Koundakjian, Hagop Kouyoumdjian, Dr. Dertad Manguikian, Iris Papazian, Richard Sarajian, and the Hon. Sarkis Teshoian. These seven individuals had received medals from His Holiness during his visit last year. On this occasion the individual encyclicals, which were not available at the time of the original presentation, were presented to the seven individuals honored. †



Archbishop Oshagan delivers his message to the Assembly.



Rev. Fr. Nerses Manoogian, secretary of the Religious Council, presents the report of the Religious Council.

## 2006 Raffle Drawing Takes Place in New Jersey

Once again the Eastern Prelacy's annual raffle fundraising program was a great success thanks in large part to the chairman, Antranig Boudakian. Mr. Boudakian has chaired the raffle committee for the past seven years. The drawing took place at the conclusion of the banquet at the Fort Lee Hilton, hosted by Sts. Vartanantz Church in Ridgfield, New Jersey. The 2006 winners are:

- First place (\$5,000), Sophie Schwartz, Indiana.**
- Second place (\$2,000), Dr. & Mrs. Haroutune Mekhjian, New Jersey.**
- Third place (\$1,000), Mr. & Mrs. Charles Keumurian, Massachusetts.**
- Fourth place (\$1,000), Mr. & Mrs. Antranig Vartanian, New York**
- Fifth place (\$1,000), Berj Vartanian, New Jersey.**

Dr. & Mrs. Mekhjian, who were present at the banquet, donated their \$2,000 prize to the St. Gregory of Datev Institute which this year is celebrating its 20<sup>th</sup> anniversary.

Funds raised through the raffle are allocated to the Prelacy's various religious and language programs for the youth. Archbishop Oshagan expressed his gratitude to Mr. Boudakian for his dedicated service. "Without this extra financial resource each year we would be unable to offer the type of programs we currently maintain," the Prelate said.



Stephen Hagopian leads the parish development presentation, which is available on the Prelacy's website.

*Outreach*



*Antranig Boudakian, chairman of the annual raffle campaign, does his final calculations. Mr. Boudakian has chaired the raffle fundraising campaign for seventh consecutive years with unprecedented success.*



*Above and two photos below: Scenes from the plenary sessions.*



*A surprise birthday celebration for Rev. Fr. Aram Stepanian during the Thursday evening dinner hour.*



*Dr. Raffy Hovanesian expresses greetings on behalf of Archbishop Khajag Barsamian, Primate of the Diocese of the Armenian Church (Eastern).*





*Above and below: Following the election of Archbishop Oshagan to a third term as Prelate, the clergy lead him into the sanctuary where a Hrashapar service took place.*



*V. Rev. Fr. Shahe Panossian welcomes delegates and guests to the closing banquet on behalf of the host parish, Sts. Vartanantz Church. Also expressing words of welcome was the chair of the Board of Trustees, Mrs. Bea Movsesian.*



*Der Daron and Der Khatchadour*



*Youth Leadership awards presented to Tamar Samuelian and Yeghya Sanbouljian.*



*Archbishop Oshagan enters the church.*



*Youth Leadership awards presented to Shogher Baronian and Ara Sarajian*

## Local Parishioners Honored

Six local couples were presented with Certificates of Merit in appreciation of their many years of service to Sts. Vartanantz Church. Honored were: Zohrab and Talin Daghlian, Berj and Varsenne Massoyan, Charles and Helen Mesropian, Sarkis and Mary Ohanessian, Zarmair and Sonia Setrakian, and Charles and Alice Kasparian, who were unable to attend.



Talin and Zohrab Daghlian.



Charles and Helen Mesropian.



Sarkis and Mary Ohanessian.



Varsenne and Berj Massoyan.



Sonia and Zarmair Setrakian.

## Persons of the Year

Seven individuals were honored as "Persons of the Year." These individuals had received medals from His Holiness Catholicos Aram I last October, but had not been presented with the individual encyclicals. On this occasion, Archbishop Oshagan read and presented each with the Pontifical Encyclical. One recipient, Dr. Dertad Manguikian (Prince of Cilicia), was not present.



*Hagop Kouyoumdjian, Prince of Cilicia.*



*Richard Sarajian, Esq, Knight of Cilicia.*



*The Hon. Sarkis Teshoian, Prince of Cilicia.*



*Antranig Boudakian, Knight of Cilicia.*



*Iris Papazian, Knight of Cilicia.*



*Harry Koundakjian, Mesrob Mashtots Medal.*

## Prelacy Introduces Two New Books During NRA:

### Archbishop Hrant Khatchadourian's Doctoral Dissertation Chronicles the Historiography of Fifth Century Armenia

### Michael Papazian's *Light from Light* Presents a Comprehensive Introduction to the History and Theology of the Armenian Church

During this year's National Representative Assembly two new books published by the Eastern Prelacy were introduced at evening presentations attended by delegates and community members.

#### **Light from Light**

On Tuesday evening, Michael Papazian's book, *Light from Light*, was presented with a wine and cheese reception at Sts. Vartanantz Church. The book and its author, a professor in the state of Georgia, were introduced by the Prelate, Archbishop Oshagan.

His Eminence recalled knowing Michael since he was just a young boy—barely eight or nine years old. "My image of Michael is that he always had a book in his hand; always reading. And that is true to this day. Whenever I see him, he is reading a book."

Archbishop Oshagan described the primary aim of the volume to make as clear as possible the light of the spirit that shined in the life of the Armenian people in the first Christian centuries and the foundation of the Armenian Church. He noted that this book is not a history book in the traditional sense, but rather the author navigates the reader through the history of the church, often stopping to investigate important topics in greater detail and injecting his own personal experiences. "When he speaks about St. Gregory of Narek, he discusses in depth the understanding of prayer. When he speaks about Stepanos of Siunik, he gives an account of the biblical commentary literature. Yet he journeys along with the history of the Church, and his personal experience makes him a traveling companion of history, as when he remembers his visit to Aghtamar and the relief

there on the exterior of the Cathedral of the prophet Jonah and others."

Dr. Papazian spoke briefly noting his pleasure to be in his home parish of Sts. Vartanantz. "This is where I grew up," he said, "and it is always good to come back." He thanked Archbishop Oshagan for his support and assistance on this project. He said that he tried to see the history of the Church not simply as a series of past events and facts, but also as having vital relevance for the present day.

"The idea for this book was first proposed and encouraged by Archbishop Mesrob Ashjian when he was prelate of the Eastern Prelacy," Professor Papazian said. "It is my deep regret that he did not live to see the publication of this book but I am comforted by the fact that Mesrob Srpazan did see the final draft and the last conversation we had concerned the book."

Michael Papazian is associate pro-



*Archbishop Oshagan pours red wine on a copy of *Light from Light*, by Professor Michael Papazian.*



*The author signs copies of his book following the presentation.*

fessor of philosophy and chair of the Department of Religion and Philosophy at Berry College in Rome, Georgia. He received his bachelor's degree from Johns Hopkins University and his master's and Ph.D. from the University of Virginia. In addition to his study of contemporary metaphysics and philosophical logic, he also pursued his interest in ancient philosophy at Virginia. In order to research the early Armenian translations of and commentaries on Greek philosophical texts, he studied the classical Armenian language at Oxford University. He received a Master of Studies degree in classical Armenian from Oxford in 1995. Dr. Papazian has completed three books and numerous journal articles and has given presentations on a range of topics including Stoic logic and metaphysics, the medieval Aristotelian commentary tradition, the medieval Armenian biblical commentary tradition, the morality of war, terrorism, and the theology of sin and redemption.

#### Arhant Srpazan's Doctoral Dissertation

On Wednesday evening, May 17, the newly published *Historiography of Fifth Century Armenia* by Archbishop Arhant Khatchadourian, was presented at the Prelacy office in New York City. Delegates traveled from New Jersey to New York first to pay a visit to St. Illuminator's Cathedral and then to the Prelacy offices where they witnessed the presentation of the late Archbishop's work. Present were members of Arhant Srpazan's family including his brother Antranig who was the sponsor of the publication.

Archbishop Oshagan made the presentation noting that the next day, May 18, would have been the late Archbishop's 80<sup>th</sup> birthday. He explained how the work focuses on a group of authors who formed Armenia's fifth century literature. "Immediately after the founding of the Armenian alphabet, the fifth century authors established the foundation of the Golden Age with their literary works and translations. We have never had such a prolific output of literary work, which aside from its historical value also shows the richness of Armenian genius—theological, polemical, philosophical, ritual, literary

and linguistic writings. These are the things that are presented in compact form in this volume that is meant for the general reader."

Ms. Maral Khatchadourian, a niece of Archbishop Arhant, spoke on behalf of the family and their memories in their close-knit family. [Ms. Khatchadourian's message is printed on the next page—Editor].

Archbishop Oshagan expressed words of thanks to Antranig Khatchadourian and his family for making the publication of the work possible. He ended with a prayer to Almighty God for everlasting rest and peace for the soul of Arhant Srpazan. "His memory will remain forever bright in the history of our Prelacy and in the minds and hearts of all who knew him," the Prelate concluded.

#### Archbishop Arhant

Archbishop Arhant Khatchadourian, the first Prelate of the Armenian Apostolic Church of America, was born on May 18, 1926, in Aleppo, Syria. He received his primary education in the Haigazian Armenian School in Aleppo. After graduation he entered the Armenian Theological Seminary of the

Catholicosate of the Holy See of Cilicia in Antelias, Lebanon in 1940, where he studied for four years as a high school student and three years on a college level, studying theology, philosophy, history and literature.

Upon graduation in June 1948 he was ordained a celibate priest. He served in a number of administrative and teaching positions at the Catholicosate in Antelias. He came to the United States in 1952 and served as a pastor of St. Gregory the Illuminator Church in Haverhill, Massachusetts for six years.

His Holiness Catholicos Zareh I ordained him a Bishop on November 2, 1958. On May 9, 1959, he was elected *locum tenens* of the newly organized Prelacy of North America. Five months later, on November 11, he was elected to serve as the first Prelate. In 1964 he was elevated to the rank of Archbishop by His Holiness Catholicos Khoren I.

Archbishop Arhant, young and dynamic, served as Prelate for fourteen years (1959-1973) for the vast area of the entire United States and Canada. It was a difficult, but challenging, era during which he provided the strong leadership so vital for the growing and enthusiastic community that required



ARCHIVAL PHOTO: The Executive Council taken during the National Representative Assembly on May 18, 1968. Back row, left to right: Puzant Granian, Antranig Aslanian, Rev. Fr. Datev Kaloustian, Rev. Fr. Mesrob Tashjian, Moushegh Haratunian, Dr. Christopher Babigian. Front row, left to right: Mihran Guzelian, V. Rev. Fr. Yervant Apelian, His Eminence Archbishop Arhant Khatchadourian, Yeghishe Melikian, Rev. Fr. Moushegh Der Kaloustian.



Archbishop Oshagan presents Hrant Srpazan's newly published book during a presentation at the Prelacy.



Hrant Srpazan's book is "dedicated" with red wine.



The family of the late Archbishop Hrant surround Archbishop Oshagan after the presentation.



Prior to the book presentation delegates visited St. Illuminator's Cathedral in New York City.

new churches, qualified clergymen, and educational institutions. He had the daunting task of ministering to a large segment of the Armenian people in North America who had been left without spiritual leadership for nearly three decades. He was greatly admired for his administrative abilities, beautiful voice and his passionate and eloquent sermons.

In September of 1973, he entered the Franciscan Theological Seminary of St. Anthony-on-Hudson in Rensselaer, New York. He received his Master of Theology in June 1975. He continued his studies at Providence College, Rhode Island, where he successfully defended his dissertation and was awarded the degree of Doctor of Philosophy on May 21, 1979.

Faced with a serious heart condition—and without the medical advances of today—Archbishop Hrant passed away on Sunday, January 27, 1980. He was 53 years old. Funeral services and Extreme Unction took place at St. Illuminator's Cathedral in New York City. His remains were escorted to Lebanon by Archbishop Mesrob Ashjian (the Prelate at the time) and family members where he was laid to rest in the Zareh I Mausoleum at the Catholicosate of Cilicia. †

*During the book reception, Maral Khatchadourian, Hrant Spazan's niece, delivered the following message on behalf of the family.*

I am going to speak in English because it is easier for me and I am not as gifted in writing in Armenian as my uncle, Hrant Spazan, or my brother Hagop.

You might wonder why it took so long for us to publish Hrant Spazan's doctoral dissertation. There is no special reason other than the fact that initially we as his closest family needed time to heal, to grieve the loss of our uncle, brother, brother-in-law, and cousin. We started families, raised our children and continued to serve our church and the Armenian community because that's what our family did. We had a great example to follow—our uncle who we affectionately called "ammo srpazan." His memory did not escape us, we thought about him daily, at family gatherings, when we were alone, in our prayers, when our children got baptized, when they were ordained as acolytes and sub-deacons or when they showed musical talent that was unquestionably from their great uncle. He would have been proud of us as we were proud of him.

This book is more than a publication. It is a testament to Hrant Spazan's life as a servant of God, and of the Armenian Church, its people and its rich history. He loved to read and he had quite a collection of books. He prized his books so much that he would say, "*Yerp yes gu mernim, kirkerus Antelias ghurgetsek*," (When I die send my books to Antelias). And so we did. His books were his pride and joy much like this book is. His love for the Armenian people, for the Armenian Church and his trust in God gave him the strength to persevere and write this dissertation. I remember my uncle's desk covered with books, some of them written and published 100 years ago. As some of you may know, he was a perfectionist and he would spend days writing and rewriting a single page. Most of his reference material was written in Armenian and he had the challenging task of translating their content to English in order to write about them.

It was not easy. He would refer to his dissertation as the birth of a child and when the day came to deliver, it was truly a memorable one. He was ecstatic and tired, much like the parents of a newborn. As a candidate for the Doctor of Philosophy degree, he studied the history of many nations and the works of many great historians. He developed a special friendship with his professors and mentors who respected him not only as a high ranking clergyman but also a unique human being. He chose, *The History of Historiography of Fifth Century Armenia*, as the topic of his dissertation because he wanted to enlighten people about how we came about and why we are here. In the end, Hrant Spazan himself became a teacher about a subject that his professors had little exposure to in a Catholic and Dominican college.

So here we are 27 years later when this piece of work sees new light. It is painful to think about what might have been, but it is even more painful to think that Archbishop Hrant Khatchadourian would be forgotten. With much courage and faith in God Almighty he lived his life on earth to the fullest in a short amount of time. He leaves behind a legacy that we as his descendants and children of God can only hope to perpetuate through our servitude to our church and nation.

*Maral Khatchadourian  
May 17, 2006*

## Historiography of Fifth Century Armenia

By  
Archbishop  
Hrant Khatchadourian



164 pages  
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From the Introduction by Archbishop  
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*Historiography of Fifth Century Armenia*

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## National Association of Ladies Guilds (NALG) Celebrating its 23<sup>rd</sup> Year

### Annual Conference Takes Place Concurrent with the National Representative Assembly

The 23<sup>rd</sup> annual national conference of the National Association of Ladies Guilds (NALG) took place at Sts. Vartanantz Church, Ridgefield, New Jersey, concurrently with the National Representative Assembly. During the meeting the executive members of the NALG presented their annual report to the representatives of the various Ladies Guilds. The representatives shared the objective of strengthening their Guilds, communicating with other parishes and establishing a primary goal. This year's goal is to concentrate on encouraging the involvement of the young women in the communities, with a general theme of: "When you educate a girl, you educate a family. Once you educate a family, you educate a community."

Two speakers were featured this year. The first on Thursday, May 18, was offered by Mrs. Mary Derderian, an adjunct professor, and a successful entrepreneur. She spoke about "Theme Events and Event Protocol," which prompted a lively question and answer period.

The second speaker was Mrs. Hourig Papazian-Sahagian, an educator and former director of the Armenian National Education Committee, who spoke about "The Armenian Women in History."

According to the bylaws of the Guild, the purpose of the Association is: To help strengthen and promote the activities of Ladies' Guilds; to inspire Ladies' Guild members to learn the doctrines and traditions of the Armenian Apostolic Church; to set forth objectives designed to focus on youth as future leaders of the church and to motivate them to foster continuing growth of the Armenian Apostolic Church of America; to financially assist candidates currently enrolled in the theological studies leading to the priesthood of the Armenian Apostolic Church of America."

In order to meet some of these goals throughout the years the NALG



*Archbishop Oshagan with the representatives of the Ladies Guild who attended the national conference.*



*Hourig Papazian-Sahagian speaks about Armenian women throughout history.*

has engaged in a number of fundraising activities including an annual raffle, a very successful cookbook and companion apron, and the popular cocktail and full size napkins inscribed with the Armenian greetings "Paree Yegag (welcome) and Anoush ulah (enjoy, or literally "may it be sweet"). The current executive is working on new projects to raise funds in order to continue the support they have given to programs like the St. Gregory of Datev Institute,

and the seminars and programs they organize on a national level.

Mary Derderian, the new chair of the NALG executive, notes that this year they will urge the local Ladies Guilds to organize seminars locally or regionally and to institute programs and activities to attract young women to participate in the life of the church and community. †

—Iris Papazian

## Conference of *Yeretzgeens* Convenes During the NRA

### Marriage, Christian Family and the Special “Call” of the Priest’s Wife are Explored

**P**ast “First Ladies” of the United States have often lamented that there is no job description for their unpaid position, yet much is expected of them. The same can be said for our *Yeretzgeens*—the wives of our pastors—who have no assigned duties but of whom so much is expected. Especially in orthodox churches the priest’s wife has a special title that commands recognition and respect, but no real direction as to what she should or not do.

For the first time many of the problems that the *yeretzgeens* face were brought out into the open for discussion, guidance, and sympathetic answers to some difficult questions.

Some of the questions discussed included: What is the role of a *Yeretzgeen* in today’s parish? How do we handle conflict? How do we deal with difficult people? How do we balance our parish, professional and personal life? How do we live out our faith? What is our role in the ministry with our life partner? Must we attend every activity of the parish? What is my gift to give to others? How can we best put our skills to work in our parish?

These and many other questions emerged during the two-day conference of *yeretzgeens*. The two main presenters were Presbytera Athanasia Papademetriou and *Yeretzgeen* Joanna Baghsarian.

The title *presbytera* is Greek meaning “priestess.” The Armenian title *yeretzgeen* literally means “wife of an elder or priest.”

Presbytera Athanasia is the wife of Father George C. Papademetriou, an ordained priest serving the Greek Orthodox Archdiocese and Professor of Systematic Theology at Holy Cross Greek Orthodox School of Theology. She is the author of *Presbytera: The Life, Mission and Service of the Priest’s Wife*, recently published by Somerset Hall Press. This book, a copy of which was presented to each of the *yeretzgeens* attending the conference, presents the



*The yeretzgeens who participated in the conference—the first of its kind—with the sponsors Boghos and Arlene Minoyan (extreme right).*



*Yn. Margaret Stepanian presents a token of appreciation to the sponsors, Mr. and Mrs. Boghos Minoyan.*

historical role of a priest’s wife based on Holy Scripture and tradition, as well as reflections from her own life experiences.

Her two-part presentation focused on “Marriage, Christian Family and the Special Call of the Priest’s Wife” and “The Priest’s Wife in Parish Life.”



*Prebytera Atanasia Papademetriou, wife of a Greek Orthodox priest for more than 45 years, shares her valuable insight and experiences during the two-day conference.*

This was followed by an enlightening presentation by Yeretzeen Joanna Baghsarian on "Women of Noble Character."

Attending the conference were the following yeretzeens: Marineh Shetilian, Maggie Aktavoukian, Anie Terterian, Naira Azarian, Joanna Baghsarian, Ani Bozoian, Ojene Lakissian, Sossie Stepanian, Margaret Stepanian, Rita Tatoulian Nicolian, Lucy Daghl-ian, Vartouhi Der Kalousdian. Guests attending including Karen Jehanian, who along with Yn. Baghsarian and Yn. Margaret Stepanian, organized the event, and Iris Papazian, editor of *Outreach*.

The first conference of *yeretzeens* was sponsored by Mr. and Mrs. Boghos and Arlene Minoyan of Old Tappan, New Jersey. The sponsors hosted a dinner for the *yeretzeens* at a local restaurant in Ridgely, New Jersey on Tuesday evening.

Those who attended the conference were very pleased with the content and presentation, and agreed that this was a major initial step. The younger *yeretzeens* were especially pleased to hear the comments and suggestions of the more experienced *yeretzeens*. †

—Iris Papazian

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## It's that Simple!

## Delegates Visit the Hovnanian School

### Images that are Worth More than a Thousand Words



Archbishop Oshagan went on stage to address the student actors directly. "You took me back to my own childhood in Aleppo," he told them. "I am not ashamed to tell you that tears filled my eyes listening and watching you. At one point it was no longer a play, but real life. I thank you, and your principal and your teachers for this extraordinary evening." A single rose was presented to each of the students and bouquets to the principal, teachers and assistants.

On Thursday evening, May 18, the delegates visited the Hovnanian School in New Milford, NJ, where they were treated to an encore presentation of DZALABADIG, the extraordinary presentation originally made by the students two years ago that has been repeated several times by popular demand. For this special encore presentation last year's graduating class returned to join the current students in recreating the magical presentation.

The entire evening was a rendition of a moving story, as told by Alidz Jebejian-Agbabian through the photographs of Vartan Derounian, a well-known photographer in Aleppo during the 1920s who went house to house, school to school in the Armenian areas of Aleppo taking photographs. The title of the production is "Dzalabadig: Memories of the Armenian Community in Aleppo," and what at first

sounded like a typical school play is actually something very different.

The production is the brain-child of the principal Ms. Anahid Garmiry-an, who mounted a four-part presentation combining film, music, retelling, reenactment, and tableau. For the audience it becomes an enlightening journey through the last 90 years of Armenian history, centered on the stories told about the Armenian community in Aleppo. It was a travel in time and space, which actually could have been to any other place in the Diaspora, any place we carry in our hearts and memories. It was a metaphor of our hopes and dreams.

How can our children create a comprehensive bridge between the present and the past? How can they understand concepts such as death, deportation, exile, hunger and loss of a homeland along with horror and poverty? How can they envision the

Armenian Genocide today? These are questions that Ms. Garmiry-an has wrestled with throughout her educational career.

After watching this performance, it is apparent that a key to that understanding has been found. The first part of the program was a journey back in time through an iMovie produced by Ms. Garmiry-an, "Down by Numbers." A hundred images, gathered from various sources were placed below each year in a dramatic countdown from 2006 to 1915 constructing a network of our recent history and life, from the newly-independent Republic of Armenia to the Diaspora, from Soviet Armenia to the first independent Armenian Republic and the Genocide. Everyone found a personal reflection in this silent, but gripping visual "narration," enhanced by a powerful soundtrack.

The second part, "Reconstructing the Past," was a kind of intermezzo be-

tween the iMovie and the play. The last scene of the dispersal of the birds was echoed by the students coming to the stage and reconstructing by themselves the critical moment, which gave birth to the Diaspora. No words, no script, only a self-styled creation of survival and dispersion. Improvisation, freedom of movement and imagination were needed in order to make it a unique experience.

"(Hi)istory telling," the third part, followed through with a fragment by fragment rendition of Alidz Agbabian's Armenian text, superbly done by the students. They recreated the atmosphere of the 1920s Armenian

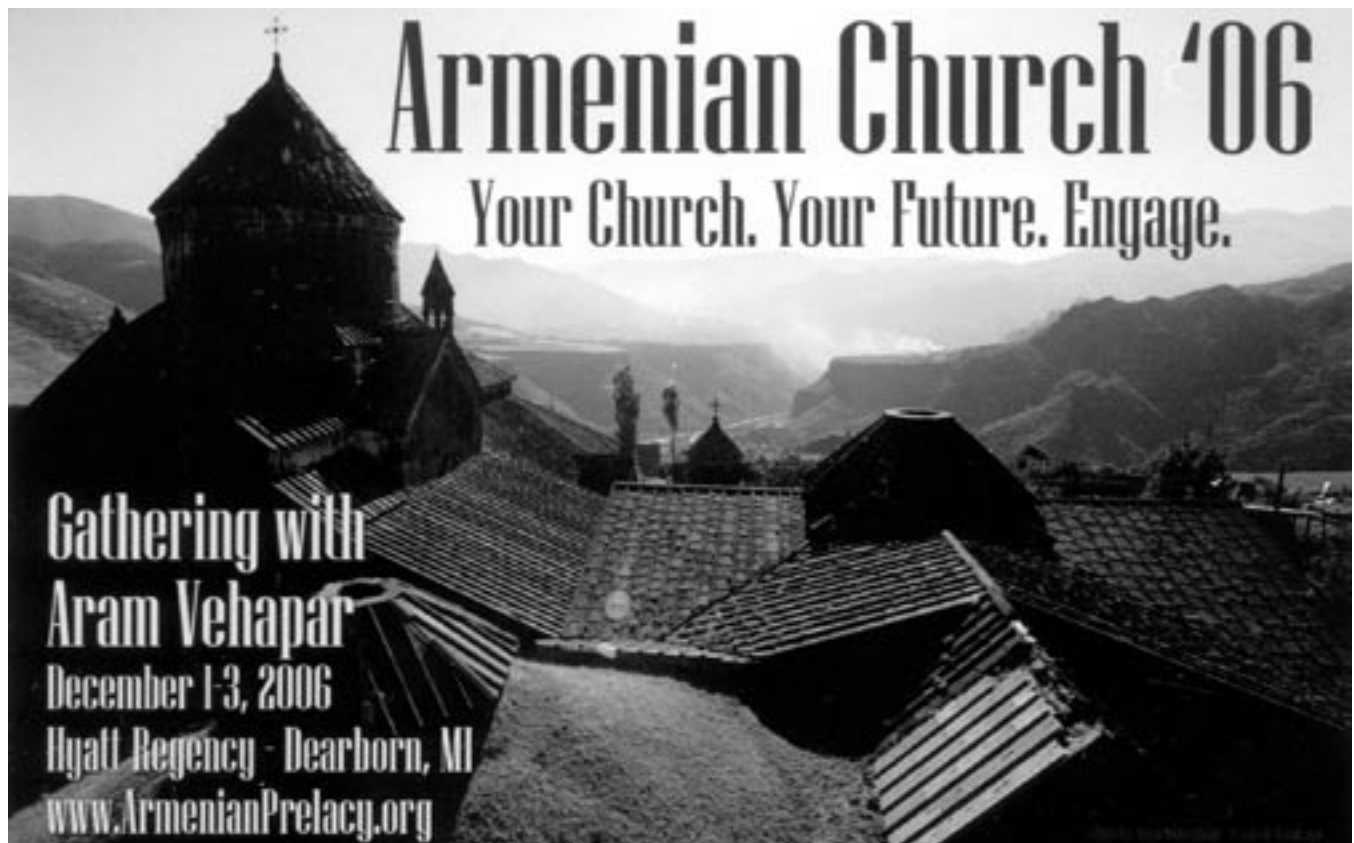
Aleppo, as depicted in photographs by Vartan Derounian, which introduced each vignette. The humble school/church, people in their daily activities, poverty and mourning, but also a joyful confidence in a better future, were so sensitively portrayed that one found it hard to believe that these were 12-14 year old actors.

Images of school children in Aleppo reading and writing while sitting cross-legged —*Dzalabadig*— gave rise to the wise sayings of adults, such as, *Garta vor mart ullas* (Read so you grow up to be a decent human being). The past was in sharp contrast to the present in New Jersey as the students of

today recited the words of the Aleppo students of yesteryear, "Our books were old and tattered. Those who had books would share theirs with those who had none."

In the end, "Back to the Future," inspired by the modern photography of Miriam-Miller Kaprielian returned us to the present through photographs of the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> graders reminding us that they are the present and the future. The standing ovation they received, richly deserved, was testimony to this fact. †

Iris Papazian



**Program featuring:**

His Holiness Aram I, Catholicos of the Great House of Cilicia - *Keynote Address*

Dr. Roberta Ervine, St. Nersess Armenian Theological Seminary - *The Legacy of Saints Thaddeus and Bartholomew*

Nairy Ohanian, InterVarsity Christian Fellowship - *The founding of a student Christian movement in Armenia*

Yeretzgin Joanna Baghsarian - *The Armenian Church Beyond 1700th Anniversary and her own journey of faith*

*And many more...*

**Other special events include:**

Saturday-evening concert by world-renowned singer Salpi Keleshian

Special guest choir for morning and evening services under the direction of Rev. Fr. Meghrig Parikian of Toronto, Canada

## The Need for Spiritual Renewal

By Rev. Fr. Nerses Manoogian

*[Editor's Note: The theme for this year's National Representative Assembly was "Parish Development." All presentations focused on an aspect of this theme. This article is a condensed and edited version of the presentation made by Rev. Fr. Nerses Manoogian, secretary of the Religious Council and pastor of St. Gregory Church in Philadelphia. The full presentation is on the Prelacy's web site.]*

It is an honor for me to stand here and share with you my thoughts about a very important issue concerning the Armenian Church in general and Prelacy churches in particular. In the context of our general theme of "Parish Development," my lecture this morning is about the need for spiritual renewal.

Renewal is very essential in life. Without renewal there is no advancement. Renewal of our spiritual life is a God given direction. *"Unless you are born anew, you cannot see the Kingdom of God"* (John 3:3).

Generally whenever the words renewal and change are heard in the life of a church, people get uneasy and somewhat apprehensive. They resist change because they think everything is fine and change is not needed.

As much as renewal causes pain, it remains very vital for survival. The church of Christ is a dynamic reality. It is a moving and self regenerating reality. Therefore, those churches and congregations that think they have no need for revival are destined to fail. Our risen Lord from the distance of two millenniums looks into our eyes and says, "Behold I make all things new" (Rev. 21:5). This is a perpetual reminder and a warning to all churches, including the Armenian Church which strives to live and function at the dawn of the 21<sup>st</sup> century.

Yes, it is true that the Armenian Church is an ethnic church, but it still is a church. It is a religious entity. I am sure none of us is willing to compromise the ethnic character of our church, but by the same token we need to be aware that ethnicity and spirituality

**"The Armenian Church is in need of revival, not so much by way of disposing the old, but by giving to the old the color of contemporary times, enabling the church to partake in the life of her children and find answers to the many social issues churning in their lives."**

constitute the two lungs of our church. And it is important that both lungs are equally healthy for the church to survive as a church.

Karekin I, Catholicos of All Armenians, of blessed memory, writes in his book *Why this Spirit*, "The indestructible and centuries old power of this church is in her Armenian spirit, flourished under the Gospel of Christ and its proclaimed eternal truth." Historically this might be very true, but in this present age the reality is different. It seems that "flourishing" has lost its momentum.

So, what is needed today is the improvement of our spiritual life. The Armenian Church is in need of revival, not so much by way of disposing the old, but by giving to the old the color of contemporary times, enabling the church to partake in the life of her children and find answers to the many social issues churning in their lives.

The Armenian Church throughout history has always served her children in many ways. At the dawn of the 21<sup>st</sup>



century she cannot be different. She cannot fall back and lose touch with her membership.

The Armenian Church will not lose anything from her ethnic fabric, but will be more credible if she does the following:

1. Reform the Badarak and make it more appealing without compromising its general meaning nor the Armenian character.
2. Compose new prayers which will address the concerns of modern day problems and issues.
3. Have a concrete and transparent stand on contemporary social, ethical and moral issues.
4. In her preaching ministry give a wider berth to the Gospel of Christ.
5. Plan and implement a wide range of Christian outreach ministries.
6. Publish a catechism book, explaining the doctrine, traditions and tenets of the Armenian Apostolic Church.

In this age and time, the primary thrust of the Armenian Church should

be geared towards improving the spiritual maturity of her members rather than growing the numbers. Let us not forget that quality will bring quantity.

We need to know that the growth of our church will be a result of divine/human cooperation. God does not work for us, but through us. He expects that we remain loyal to Him and be fruitful. Listen to what Jesus says to his disciples in the Gospel of John: *"You have not chosen me, but I have chosen you. I have appointed you to go and produce fruit that will last, so that whatever you ask the Father in my name, he will give it to you. I am giving you these commandments so that you may love one another"* (John 15:16).

The church is Christ's church, not ours. He founded His church, He shed His blood for His church. As the founder of the church He had already set the course of the church and laid down her goals which cannot be altered. It is our duty to comprehend those goals and execute them. Throughout the years our *modus operandi* may change but never the goals.

It is my observation that at present our churches are spiritually in decline. Parishioners come to church but fail to form the church. The social halls of the church are filled to capacity after church, but the sanctuary remains empty throughout most of the Liturgy. And the church leadership is involved in all kinds of fundraising projects in order to secure the physical survival of the church.

Therefore, I believe that the spiritual revival of the Armenian Church is imperative. We need to be engaged in re-evangelizing our churches. Re-evangelizing those who are in the pews and those who are outside of the church.

In our daily routine, I am afraid to a certain extent we have lost the true meaning of the church and our responsibilities as church members.

#### What is a church?

Christ called the church His church and promised to be present in faith based churches forever. *"For where two or three are gathered in my name, there am I among them"* (Matt. 18:20). With this in mind, before His Ascension our Lord commissioned His apostles to the world with the following directive: *"All authority in heaven and on earth has*

*been given to me. Go therefore and make disciples of all nations"* (Matt: 28:18-20). Therefore, we come to realize that the church of Christ is a delegated body which has the responsibility to teach to her members the laws of the kingdom of Christ and make them citizens of that kingdom. In other words the church is an entity consisting of people who have trusted in the Lord Jesus Christ as their savior and have agreed to carry out the responsibilities the scriptures have assigned to it.

The New Testament makes reference to four specific and rudimentary functions:

1. To meet regularly as a visible expression of the body of Christ willing to minister to all believers and their families regardless of their age, race, nationality, economic status or culture, (Acts 2:42-46).
2. To be organized under spiritual leadership, (Acts 14:23).
3. To carry out basic assembly functions of worship, prayer, teaching, fellowship, caring for the needy, (Acts 2:42-46).
4. To administer sacraments.

Obviously, in the New Testament whenever the word "church" is used it refers to the body of believers and not the building. In order to be qualified to be called a member of a church, a member needs to do one fundamental thing: Grow in his or her faith. St. Paul said to his Ephesian parishioners: *"We are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love"* (Eph. 4:16).

St. Paul's teachings show us that members of a mature church exhibit these following six characteristics:

1. Devotion to one another.
2. Honor one another.
3. Be of the same mind with one another.
4. Accept one another.
5. Admonish one another.
6. Greet one another.

#### Church Leadership

Leadership is an essential consideration in church growth. When we have the right people in the right positions—people who are qualified

**"Leadership is an essential consideration in church growth. When we have the right people in the right positions—people who are qualified in character and who have a biblical outlook—churches will grow not only numerically but spiritually."**

in character and who have a biblical outlook—churches will grow not only numerically but spiritually.

In the first century when churches were established, spiritual leaders were appointed to lead these churches. These local spiritual leaders were to "manage and shepherd" God's people.

It is important to underscore the point that the more authority a leader has, the more he is to be a servant. Leadership in Jesus' book is never about prestige, but an opportunity to serve. *"But whoever would be great among you must be your servant...even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many,"* (Matthew 20:27-28).

Two fundamental things are required of a church leader—faith and the desire to serve. How can you serve an institution when you do not believe in its mission and the ideals of the founder? There is no such thing as, "I don't believe in Jesus, but I like to serve my church." This does not fly. "Failure" is written all over this kind of leader. In biblical terms a true leader stands on "rock" and not on "sand."

A church leader must have the desire to serve. Leaders must look at their parishes with the eyes of Jesus and put their hearts and souls into their service.

Let us pray that God blesses all our church leaders in whatever position they hold—clergyman, BOT members, NRA delegates, Sunday School staff, choir member, Ladies Guild or Men's Club members. May He endow them with abundant faith and light in their hearts the fire of service and dedication. †

## Ordinations in Antelias

### Prelacy's Vicar General and Two Other Candidates Receive Episcopal Ordination in Antelias

On June 4, 2006, V. Rev. Fr. Anoushavan Tanielian, was ordained to the rank of Bishop by His Holiness Aram I, Catholicos of the Great House of Cilicia, in the Cathedral of St. Gregory the Illuminator in Antelias, Lebanon.

Also receiving the ordination to the episcopate on this occasion were V. Rev. Fr. Papken Charian, Prelate of the Diocese of Isfahan), and V. Rev. Fr. Neshan Topouzian, Primate of the Diocese of Tabriz.

#### Calling Service and Oath Signing

In accordance with the rites of the Armenian Church, the calling service took place in the Cathedral on the evening of June 3 in the presence of His Holiness. Recommendations were read from the Executive Councils of each corresponding diocese asking the Pontiff to ordain the three candidates as bishops.

Various ranks of spiritual servants of the Armenian Church, including acolytes, sub-deacons, deacons, priests and bishops came up to His Holiness. The Pontiff then read prayers as a testimony to the true faith. The candidates then acknowledged the true faith according to the doctrine of the Orthodox Church.

The candidates, on their knees, recited their oath, publicly pledging loyalty to the Catholicosate of Cilicia, obedience to the Pontiff and their readiness to serve the Armenian church and nation.

#### Ordination and Consecration

The ordination ceremony took place the following day. Archbishop Oshagan Choloyan, Prelate of the Eastern Prelacy of the United States, and Archbishop Sebouh Sarkissian, Prelate of the Diocese of Tehran, participated in the service alongside the Catholicos. Assisting on the altar was Bishop Khoren Doghramajian, Prelate of Greece.

The Pontiff consecrated the foreheads and right thumbs of the three candidates with Holy Chrism and gave them their ring and staff—symbols of their new higher office.

The Catholicos then delivered his sermon, noting that by assuming the responsibility to serve the people, the newly ordained bishops will become the servants of the Catholicosate of Cilicia's mission, showing commitment towards all the tasks expected of them. He stressed the importance of keeping the oath to remain loyal to the traditions and laws of the Armenian Church, as well as the principles of the Catholicosate of Cilicia.

Addressing the newly ordained bishops, His Holiness said: "The prayers of the ordination had one outlook: the oath and loyalty to it. The oaths of humbleness, integrity, holiness and obedience were mentioned there. Today, once again you pledged to be obedient to God above anything else and not to humans and their interests. To pledge and vow also mean to be accountable to God and to have not ourselves in front



*Very Rev. Fathers Neshan, Papken and Anoushavan in the last hours before their episcopal consecration.*



*His Holiness Aram I anoints Very Rev Fr. Anoushavan with Holy Chrism during the consecration ceremony.*

of us, but God and our service. We are not in need of numbers, but spirituals who would be loyal to their pledges, who would work for the achievement of God's plan and not their personal agendas. As such, you will bring the people close to God and God closer to the people through your service and God-centered life."

## Outreach

During the *Voghtchouyn* (Kiss of Peace), members of the Brotherhood and other clergymen came up to the altar to congratulate the newly ordained bishops. A large number of the faithful from the Eastern Prelacy of the United States, Isfahan, Tabriz, and Lebanon expressed their love and respect to the Pontiff after the ordination service. The Faithful then received the first blessings from the new bishops. †

The Episcopal ordination of Bishop Anoushavan was celebrated on Sunday, October 1, at the Terrace on the Park in New York, with the attendance of nearly 300 parishioners and friends from the mid-atlantic area, under the auspices of the Prelate, His Eminence Archbishop Oshagan.

Prior to the gala banquet, Bishop Anoushavan celebrated the Divine Liturgy at St. Sarkis Church in Douglaston, New York, a parish he served as pastor for more than a decade. Professor Hratch Zadoian, Vice Chairman emeritus of Queens College served as the master of ceremonies. Rev. Fr. Nerses Manoogian, pastor of St. Gregory Church in Philadelphia, and a classmate of Bishop Anoushavan, delivered the keynote address. A short video of the highlights of the Episcopal consecration in Antelias was shown. For full details about the celebration and photographs go to the Prelacy's web page [www.armenianprelacy.org](http://www.armenianprelacy.org) and click on "What's New." †



*A scene from the ordination ceremony in the Cathedral of St. Gregory the Illuminator, Antelias, Lebanon.*



*The newly ordained bishop with His Holiness Aram I, Archbishop Oshagan, and Bishop Anoushavan's godparents, Dr. Dertad and Mrs. Seta Manguikian.*

**Gathering with  
Aram Vehapar**  
December 1-3, 2006  
Hyatt Regency - Dearborn, MI  
[www.ArmenianPrelacy.org](http://www.ArmenianPrelacy.org)

**See Page 22 For Details**

## The Armenian Religious Education Council: Keeping Our Heritage Alive

**T**he Christian faith is at the heart of the Armenian identity. Our history and culture have been inextricably linked with the Gospel of Jesus Christ, making for a civilization celebrated for its creativity, constructiveness and humanism.

Today, as Armenian communities in America strive to sustain an awareness of who we are and where we come from, it is imperative to instill a solid Christian consciousness in our youth. In an era when traditional values are at risk of being eroded, we believe in helping shape a generation that prides itself on its cultural and religious roots in equal measure. It is about preparing exemplary, compassionate citizens who draw strength from their ethnic heritage on the one hand, and Christian values on the other.

This is why the Eastern Prelacy dedicates considerable resources to fostering the Christian faith among the Armenian family as a whole. Leading the effort is an essential Prelacy department, the Armenian Religious Education Council (AREC), whose mission is implemented through a plethora of programs for the youth and adults.

Seventeen centuries after the official adoption of Christianity by our nation, Armenian communities in North America are on a path that upholds the twin legacies of spiritual devotion and cultural excellence. It is a path that requires our collective vigilance and energies, since the very vitality of our future generations is at stake.

The following are some of the programs that AREC has developed.

### **St. Gregory of Datev Institute Summer Christian Studies**

The Datev program, which this year completed its 20<sup>th</sup> year, is a week-long summer program for junior and senior high age students, who join together to share in worship, learning and fellowship. Promoting healthy minds in healthy bodies, the Institute provides a faith-based four-year program of studies, under the direction of Bishop Anoushavan Tanielian. Many

of the teens who complete the program return for postgraduate classes, attesting to the intellectual and spiritual appeal of the Datev Institute. [See *accompanying two stories about this year's Datev program and the 20<sup>th</sup> anniversary celebration*—Editor].

### **Youth Panel Discussions**

Given the myriad challenges of modern life faced by our youth, it is extremely important to provide them with a forum where they can voice their concerns, share experiences, and receive guidance. AREC offers such a forum through occasional youth focus groups and youth panel discussions. These dialogues are of significant importance because they lead to better youth participation in community life and promote youth leadership.

### **Lenten Lecture Series**

The Lenten Lecture series, co-sponsored by AREC and the Prelacy Ladies Guild, is a six-week educational course held during Great Lent. With specific themes relating to the Armenian Church, the program offers a broad religious experience including the traditional Hsgoom service and presentations made by clergy and church scholars. This is followed by a question and answer period, which are lively and informative.

### **National Conference for Christian Educators**

As our Sunday schools continue to be an important—and often the only—source of Armenian Christian education in many communities, AREC is committed to maintaining a highly qualified cadre of Sunday school teachers. To this end, AREC focuses on ongoing teacher training with seminars, workshops, and conferences.

The yearly conferences seek to impart religious information and elucidate theological concepts; strengthen pedagogical skills, and create a forum for Sunday school teachers to network and exchange teaching ideas and resources. The conferences feature pre-

sentations by specialists, Bible studies and workshops.

The director of AREC also conducts local Sunday school workshops and seminars when requested by the parishes.

### **Bible Studies**

AREC conducts Bible study classes on a regular basis at the Prelacy offices in New York and is also prepared to assist parishes in establishing Bible studies on a local basis.

The current Bible study series at the Prelacy, which began on October 2, is focusing on the Letter to the Hebrews.

### **Publications**

The Prelacy's Christian Education Department occasionally publishes relevant booklets. The latest such project is a series of booklets, written by the well-known and respected theologian Professor Vigen Guroian, on Christian ethics. The target audience for this series of booklets will be adults and young adults of high school and college age. The booklets will tackle such issues as: What makes Orthodox Christian Ethics Christian?; Marriage and Divorce; Procreation and Reproductive Technology; Abortion, Genetic Screening and Genetic Technology; Suicide and Euthanasia; Homosexuality; Organ Donation and Cremation.

The first booklet, "Homosexuality and Same-Sex Union," has been written and is currently in production. It is hoped that the entire series will be completed within the next two years.

### **AREC and You**

AREC's mission is to work hand-in-hand with pastors and local leadership to advance and enhance local religious educational programs, for the community at large and for those who work with children and youth.

For information about any AREC program contact the director, Dn. Shant Kazanjian, [arec@armenianprelacy.org](mailto:arec@armenianprelacy.org) or 212-689-7810. †

## 2006 St. Gregory of Datev Institute Summer Program

### 71 Students Gather for a Week of Learning and Fun

**“I** have attended Datev for the past four summers and I must confess that it was probably the highlight of each of those summers,” said Garineh Panosian, a 2006 graduate of the Datev Institute. That is just one of many observations and personal testimonials that have come forth from students who have attended the Datev Institute during the past 20 years.

This summer, seventy-one students (between ages 13 to 18) from thirteen parishes, and ten clergymen, gathered at the St. Mary of Providence Center in Elverson, Pennsylvania, July 2 to 9, for the 20<sup>th</sup> annual St. Gregory of Datev Institute Armenian Christian Studies Program, under the directorship of His Grace Bishop Anoushavan Tanielian, Vicar General of the Eastern Prelacy of the Armenian Apostolic Church of America.

In appreciation of the twenty years of Datev a celebration took place on Saturday evening July 8, at the Holiday Inn, not far from the St. Mary of Providence Center where the Datev Institute’s summer program takes place each year. Attending were current and former Datevatzis. (*See details of this event in separate accompanying story.*)

Sponsored by the Armenian Religious Education Coun-

cil (AREC) of the Prelacy, the Datev Institute offers an opportunity for the youth to enrich their Armenian Christian faith in a wholesome and nurturing environment. Worship, Christian education and fellowship are the three main components of the weeklong program, with daily *Arevakal* (Sunrise) and *Husgoom* (Rest/Compline hour) services, six hours of interactive classes, panel discussions and Bible studies, as well as recreational and communal activities. In addition, this year a special workshop was conducted for altar servers.

The Institute is a four-year program (one week each summer) for youth. Those who complete the four-year program may return for postgraduate classes. All five levels of study take place concurrently. The overall curriculum exposes the participants to Armenian Christian essentials, from Bible and creeds, sacraments and sacred chants, feasts and saints, communal worship and personal prayer, and ways to live today in faithful obedience to the mandate of the Gospel of Christ.

The program began on Sunday evening, July 2, with a prayer by His Grace Bishop Anoushavan Tanielian, followed by orientation led by Deacon Shant Kazanjian, director of AREC. After presenting the preliminaries, Dn. Shant stressed that “Datev is not just another youth program; to be sure, it is



2006 Datev Institute students and faculty.



*Datev 2006 instructors, bottom row, l to r: Rev. Fr. Nerses Manoogian, Rev. Fr. Antranig Baljian, H.G. Bishop Anoushavan Tanielian, Rev. Fr. Khoren Habeshian, Ms. Jeanette Nazarian. Top row, l to r: Dn. Shant Kazanjian, Dn. Arsen Mekealian, V. Rev. Fr. Daniel Garabedian, Rev. Fr. Sarkis Aktavoukian. Not in photo: V. Rev. Fr. Shahe Panossian and Dn. Nishan Baljian.*

a youth program, but with gospel in it. The Gospel of Christ is the essential ingredient that makes Datev what it is. This gospel, as proclaimed and celebrated by the Armenian Apostolic Church throughout the centuries, has shaped and formed our distinctive Armenian Christian character.”

### The Faculty

The roster of instructors this year included Bishop Anoushavan Tanielian, V. Rev. Fr. Shahe Panossian, V. Rev. Fr. Daniel Garabedian, Rev. Fr. Khoren Habeshian, Rev. Fr. Antranig Baljian, Rev. Fr. Nerses Manoogian, Rev. Fr. Sarkis Aktavoukian, Dn. Shant Kazanjian, Dn. Nishan Baljian, Dn. Arsen Mekealian, and Ms. Jeanette Nazarian.

Guest lecturer, Rev. Fr. Paul Tarazi, Ph.D., Professor of Biblical Studies and Biblical Languages at St. Vladimir’s Orthodox Theological Seminary, taught the upper level students a 4-hour mini course on the Letter of James. Fr. Tarazi also held a three-hour session on the same letter with the clergy-instructors of the Institute.

### 20<sup>th</sup> Anniversary

On the occasion of the 20<sup>th</sup> anniversary of the Datev Institute, a seminar entitled, “Youth, Faith and Life” took place on Saturday, July 8, which attracted over 25 Datevatzis. The seminar was led by Rev. Fr. Antranig Baljian, pastor of St. Stephen Armenian Church, Watertown, Massachusetts, and V. Rev. Fr. Paul Tarazi.

Hagop Kouyoumdjian served as the honorary chairman of the 20<sup>th</sup> anniversary and chairman of the fund raising committee. Mr. Kouyoumdjian and his wife, Ica, have been supporters of the Prelacy and especially Christian education for more than two decades. His eagerness to help celebrate twenty years of Datev provided the inspiration for others to

follow and support the future growth of this program for the youth. [See accompanying story about the 20<sup>th</sup> anniversary banquet—Editor]

The weeklong program came to a close on Sunday, July 9, with the celebration of the Divine Liturgy at St. Gregory the Illuminator Church in Philadelphia, officiated by the Prelate, His Eminence Archbishop Oshagan Choloyan, followed by a farewell picnic, graciously provided by Mrs. Asdghig Kazanjian, the owner of Armenian Delight in Broomall, Pennsylvania. In his homily, which focused on prayer, His Eminence said, “Praying together is our Christian obligation and goal. This for us is not negotiable, because it is the teaching of the Scriptures. When we pray together, we gather in one place as one body. That coming together in the name of Christ strengthens our faith and builds us up as a community of faith. As a Datevatzi you have learned these things, and it is



*Rev. Fr. Paul Tarazi, Ph.D., Professor of Biblical Studies and Biblical Languages at St. Vladimir’s Orthodox Theological Seminary, is a popular guest lecturer.*



*2006 Datev graduates, bottom row, l to r: Alan Minoyan, Ari Dikran Nalbandian, Gregor Gregorian, Raffi Rachdouni. Top row, l to r: Nora Palandjian, Katrina Selverian, Talene Yeremian, Sara Selverian, Garineh Panosian.*



*Friendships that last a lifetime begin at Datev.*



*Varied recreational activities are a regular part of the daily schedule.*

your Armenian Christian duty to go back to your parish and take an active role in the communal worship there in order that you may continue to grow in your faith and contribute to the building up of your parish community."

**Ari Nalbandian**, a 2006 graduate offered this inspiring personal observation of Datev: "I have been attending the Datev Institute since my first year in 2003, but it was not until my fourth year that I truly began to understand its purpose. I now realize that it is more than just a "bible camp" or a religious retreat. The one lecture that truly spoke to me was Der Antranig's July 4<sup>th</sup> lecture about freedom. He explained the concepts of servitude and freedom in a way that was revolutionary to me, and probably all the Datevatzis in that room. Servitude and obedience to God is true freedom, the freedom from sin, which I am now trying to apply to my daily life. Thank you Datev and Der Antranig for giving me a new Christian outlook on my life."

And second year student, **Arpi Shetilian**, had this to say: "I love Datev more than I could ever imagine. It's the great-



*A choir of Datevatzis sing during the Divine Liturgy on the final day of the program.*

est place to meet the best people and to make great lifelong friends. Just in these past two years that I attended Datev, it gave me a whole new perspective about God and religion."

#### Words of Appreciation

A program of this scope is possible only through the collaborative efforts of AREC and parishes, parents, volunteer workers, and a number of organizations and individuals. The Institute thanks the instructors for their labor of love and the parents for entrusting their children to the Institute for a week of spiritual formation. The Institute would also like to express its gratitude to the following for their invaluable services as supervisors and counselors: Dn. Bedros Kalajian, Dn. Dr. Arsen Mekaelian, Mrs. Lena Aslanian, Ms. Barbara Baljian, Ms. Mary Gulmezian, Mr. James Haddad, Mr. Arek Hamalian, Ms. Taleen Kupelian, Mr. Nazareth Markarian, Mrs. Martha Mekaelian, Mr. Martha Mekaelian, Jr., Mr. Mikhail Mekaelian, and Ms. Jeanette Nazarian. Many thanks to those parishes that subsidized a portion of the expenses by providing scholarships.

The Institute extends its appreciation to the Pashalian Family Education Fund for the donation of \$2,000. The Institute also thanks the Prelacy Ladies Guild (PLG) and the National Association of Ladies' Guilds (NALG) for their generous support.

**Gregor Gregorian**, a 2006 Datev graduate, categorized his experience with these words, "Datev was an amazing experience for me. It helped me to understand more about the Armenian Church and learn more about the services and worships such as the Badarak. Another great aspect about Datev is that it is strict about its educational program.... I have also learned how to speak more Armenian which is good because I would eventually like to speak and understand the language fluently. Overall, Datev is a great experience for anyone who wants to learn more about the Armenian Church, history, language, and make new or see old friends." †

## 20 Years of Datev Celebrated

### Bringing Together Past and Present Students

It all started more than twenty years ago thanks to a visionary Archbishop and a nucleus of dedicated priests. It evolved through the years and adapted to the needs of the Armenian American community, and this year the St. Gregory of Datev Institute commemorated a milestone with the celebration of the 20<sup>th</sup> anniversary of what now is a popular youth-oriented summer program.

Under the auspices of His Eminence Archbishop Oshagan Choloyan, Prelate of the Armenian Apostolic Church of America, a banquet to mark the two decades of Datev took place on July 8 at the Holiday Inn in Morgantown, Pennsylvania, nearby the retreat center where the Institute holds its summer sessions each year. The Datev Institute is sponsored by the Eastern Prelacy's Armenian Religious Education Council (AREC).

#### Securing the Future

Mr. Hagop Kouyoumdjian served as the honorary chairman of the 20<sup>th</sup> anniversary commemoration and chairman of the fundraising committee. Mr. Kouyoumdjian and his wife Ica, dedicated supporters of the Armenian Church, are especially devoted to youth programs. Mr. Kouyoumdjian's efforts on behalf of Datev made possible the establishment of an endowment fund specifically for Datev. It is the hope of the Prelacy that this fund will continue to grow ensuring the future continuity of the Datev program.

The gala celebration was attended by the seventy Datev students who attended this year's program, along with many alumni, clergy, and friends throughout the eastern region of the United States and Canada. The master of ceremonies for the evening was the director of the Institute and Vicar of the Prelacy, His Grace Bishop Anoushavan Tanielian, who had just returned from Lebanon where he received his Episcopal consecration by His Holiness Aram I.

Jeanette Nazarian, chair of the pro-



*Archbishop Oshagan Choloyan offers his message during the 20<sup>th</sup> anniversary banquet.*



*Bishop Anoushavan Tanielian, Director of the Datev program, served as the Master of Ceremonies.*

gram committee, welcomed the guests. As the first female student to attend the Institute, she provided background and insight into what makes this program so special for the Armenian American community. "The Institute has provided Armenian American youth with not only a stellar education in Christian faith, but also a friendly environment

in which to grow and nurture relationships that last a lifetime," she said.

In his remarks, Bishop Anoushavan provided a brief history of the Institute and thanked all those who contributed to its success. He noted: "The Institute was established in 1987 by His Eminence Archbishop Mesrob Ashjian, of blessed memory, as a training program for altar servers. In 1990, the Institute opened its doors to female participants, particularly those involved in the various ministries of the church. Within a few years, in an effort to meet the spiritual needs of various segments of our communities, the Institute accepted all youth interested in learning more about the Armenian Christian faith. By the mid-1990s, the Datev Institute modified its goals and objectives, and evolved into a full-fledged youth-oriented program. With the election of a new Prelate in 1998 this impetus continued and we are proud to say that under the leadership of our Prelate Archbishop Oshagan, the Datev program is one of the most successful programs of the Eastern Prelacy."

#### Spreading the News of Datev

The history of Datev was told in words and images through a 20<sup>th</sup> anniversary booklet written and designed by Melissa Selverian, and an audiovisual presentation prepared by Datev alumnus Mikhail Mekaelian. Interspersed in the 32-page booklet amongst the text and photos were "Spotlights on a Datevatzi," bringing to life the thoughts of graduates of the program. Looking through the booklet one gets a good sense not only of Datev's past, but its bright future as well. The booklet was distributed to everyone attending the celebration, and sent to all donors and friends of Datev.

The audiovisual presentation provided everyone a delightful retrospective on the past twenty years of the program. The audience—especially all of the Datevatzis—looked on as the fond memories of the great friendships



Rev. Fr. Antranig Baljian and Haroutune Misserlian share their experiences as part of the teaching staff.

forged, and positive experiences with students and instructors were recalled. Two of those instructors—Haroutiun Misserlian and Rev. Fr. Antranig Baljian—spoke about the memories they cherished. Two Datev alumni, Dn. Jack Karakelian (class of 1991) and Ms. Mary Gulmezian (class of 2004), reflected on their experiences and what the Institute has meant for them.

The musical portion of the evening included hymns by a choir of Datev students under the direction of Dn. Nishan Baljian, and a violin interlude by a current Datevatzi, the talented Arpi Shetilian.

Following the various presentations, Archbishop Choloyan spoke to the youth. Directing his words to them, His Eminence spoke about the importance of communicating their newly acquired knowledge to their respective communities. He encouraged all to return to their communities with new motivation to participate in the life of the church.

“Amongst all of the programs of the Eastern Prelacy,” His Eminence said, “the Datev Institute has a unique

position and role. The Institute is where our young generation receives its vital instruction in language, religion, liturgy, and history—all of which augments the attentive participation of our younger generation in the life of our church and nation. The Datev Institute deserves everyone’s wholehearted support. We are confident that in the future the roots of Datev’s mission will be further strengthened in its fertile soil.”

Before concluding, His Emi-



Arpi Shetilian, a student at the Datev Institute, entertains the banquet attendees.

nence expressed his thanks to Bishop Anoushavan, the director of Datev, to the guest lecturers and faculty, especially Dn. Shant Kazanjian, Director of the Prelacy’s Armenian Religious Education Council (AREC), and the many volunteers. “We pray that the protective arm of Almighty God will stretch over and protect the Institute, the administration, the teachers and students so that through their service to our Lord they will enjoy the grace and happiness of the spiritual growth of our people,” said the Prelate.

Evening entertainment was provided by the wonderful sound of the Aravod Band, which includes several Datev alumni. The popular musicians donated their services as a token of their esteem for the Datev program.

Current and former students celebrated the 20<sup>th</sup> anniversary of Datev with renewed resolve to give the Datev program the support that it richly deserves. †



Current and former Datevatzis enjoying the gala celebration.

## Dialogue with the Youth

### WCC 9<sup>th</sup> Assembly: An Assembly of the Youth and for the Youth

by Aram I

*Catholicos of the Great House of Cilicia*

I just returned from Porto Alegre, Brazil, where the World Council of Churches (WCC) had its 9<sup>th</sup> Assembly. The gathering of four thousand people (delegates, advisors, guests and journalists) was a landmark event in world Christendom. Through prayer, celebration, reporting, discussion and decisions, the Assembly set a new process in the life and witness of the WCC. I am sure that church historians, theologians, ecumenists and journalists will make a critical assessment of the Assembly. At a later stage, I would like to make my own evaluation of this event by identifying its challenges and vision for the future of the ecumenical movement.

With this fourth dialogue with the youth of the Armenian Church, I want to share some information and my perspectives pertaining to the presence of youth delegates and their participation in the Assembly and discuss with you my expectations from our youth.

In my report to the Assembly, I challenged the youth to make the Assembly a "Youth Assembly," not only by their strong presence but also by seeking the most efficient ways of making an impact. Further, I emphasized the crucial importance of the role that youth are impelled to play in the ecumenical movement, and called them to become the pioneers of a new ecumenical order, as well as the avant-garde of a new ecumenical future.

The response of the youth was positive. In fact, their commitment, participation and forward-looking vision permeated all aspects of the Assembly. In my dialogue with the youth, I reminded them that the dignity of service and not the arrogance of power must guide us, that we must look for substance and not for position, and we must be after quality and not after visibility.

This is what I have learned in this worldwide ecumenical movement and in my ministry. This is what I expect from our youth.

Now that the "Youth Assembly" is over, how can the youth make it an "Assembly for Youth" by translating its recommendations and vision into action-oriented process in the life of their churches and the ecumenical movement at large? This is the real challenge. I hope that the youth will take this challenge courageously and responsibly.

I am very pleased to see the young delegates of our church actively and seriously involved in all spheres of the life and work of the Assembly. The intervention particularly of our two young women delegates from Los Angeles and Boston in the plenary sessions made me proud. They reminded me of my first intervention as a young delegate at the 5<sup>th</sup> Assembly, in Nairobi, in 1975. The contribution, the zeal and the seriousness of our youth give me hope for the future of the ecumenical movement and the active ecumenical role of our church.

With this strong conviction and forward-looking perspective, I want to underscore a few points:

1. Those who are taking part in the ecumenical movement are not necessarily clergy or theologians. They come from different walks of life and with different experiences. This diversity of age, gender and expertise constitutes one of the rich expressions of the ecumenical movement. Yet, for these people, basic information about Bible, church history, the confessional communions and church families, etc., is vitally important. This background information will significantly enhance the intellectual and spiritual dialogue between people, who come from different churches and from different parts of the world, seeking the unity of the church and a common Christian witness.
2. For our youth, who want to engage in the ecumenical activities, the knowledge of the Armenian Church is essential. I say this because I know the limited scope of the information that our youth have about their church, its history and theology, liturgy and spirituality. Representing a church means representing its doctrinal positions, theological teachings, moral principles and spiritual values. The ecumenical movement is a space where not only people but also values, traditions, experiences come together and engage in creative and mutually enriching dialogue.
3. The ecumenical formation of our youth must become a continuous process. By ecumenical formation I do not mean only accumulation of information on ecumenical history, agenda, goals, priorities and structures, etc. By ecumenical formation I basically understand: a process whereby through the acquisition of knowledge a person is transformed and learns to look beyond the narrow boundaries of a particular church, to open up to other churches, to different contexts and traditions, and to look at realities, issues and concerns in a broader context. Hence, ecumenical formation is a learning process.
4. Knowledge and formation are not enough if they are not under girded by firm commitment. Fully equipped with the necessary tools, our youth must become active participants in the ecumenical movement. Ecumenism deals with vision. It has clear goals. Being ecumenical means being engaged in a faith-sustained and vision-driven life. Being ecumenical means being involved in struggle for the visible unity of the church and for the promotion of Gospel values.
5. Finally, ecumenism is a sort of school, where one always remains a student and never becomes a graduate, where one knows what and how to give and what and how to receive, when and how to talk and when and how to remain silent. Indeed, quality, commitment and vision count more in ecumenism than any other thing.

I invite the Armenian youth to engage in ecumenical life with this spirit, openness and vision. †

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*Catholicos Aram I concluded his 15-year tenure as Moderator of the World Council of Churches at the 9<sup>th</sup> Assembly which took place in February. He has been an active participant in the worldwide ecumenical movement since his youth.*

## Encountering Ecumenism:

### A Young Woman's Experience as a Delegate to the 9<sup>th</sup> Assembly of the World Council of Churches

by Nayiri D. Baljian

While we paced back and forth in the warm sunshine of a Brazilian afternoon, His Holiness Aram I summarized for me the guiding principles behind Christian ecumenism: 1) Biblical unity is a gift from God, but that unity is broken because of the sinfulness of man; 2) There is a tension in our existential reality between God-given unity and the truth of our disunity; 3) Unity starts at the local level—as churches realize their interdependence, their disunity will be felt more acutely.

I had set aside the copy of St. Gregory of Nyssa's "On the Soul and Resurrection" that I had been reading as a theology assignment before Vehapar called me over, and gladly so: what was the point of reading theology from a book when the wisdom of the countless books and articles written by His Holiness on ecumenism was being summarized for me so skillfully by the author himself? There he was, this man who has been a key player in the world ecumenical movement for decades, sharing the pearls of his experience with me face to face, his eyes intense with the passion of lifelong commitment.

When I first arrived at the 9<sup>th</sup> Assembly of the World Council of Churches (WCC) in Porto Alegre, Brazil, I was skeptical about ecumenism. The very word "ecumenism," derived from the Greek *oikos* meaning "household," seemed overly ambitious. While I understood that Christian unity is a biblical imperative, based on passages such as John 17:20-26 and Ephesians 4:1-16, I felt less than hopeful about the prospect of churches achieving that reality. Did we the representatives of diverse churches really think we were going to make cooperative progress after hundreds of years of history to the contrary? But as I learned first-hand from the leaders of the ecumenical movement, including Vehapar, I began to see what strides we might make, by the grace of God, toward a united Christian Church. For example, setting a common date for Easter, which

Vehapar, as the Moderator of the WCC, called for in his opening address, could be a prime act of Christian unity. Likewise, creating a common Christian response to social issues like poverty and United Nations reform, a task toward which the Assembly devoted much of its time, is an act of Christian unity. (You can read the various topical statements of the Assembly, as well as Vehapar's addresses online at [www.wcc-assembly.info](http://www.wcc-assembly.info).)

However, any ecumenical progress can happen only by the grace of God. Grace was central to the theme of the WCC 9<sup>th</sup> Assembly, "God in Your Grace, Transform the World." And grace is central to the hope of the Christian church. "Grace is the core of God's revelation," Vehapar said in his opening report. "It appears in the Bible with multi-faceted meanings and manifold implications." The implications of God's grace, to me, are summarized in one key word: reconciliation. Paul writes to the Corinthians, "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God." (2 Cor. 5:18). The proclamation of the reconciling work of God through Christ, a task Jesus himself gave to the Church (Matt. 28:18-20), can only be carried out by a Church that is reconciled within itself or at least works together. The WCC knows this well.

Founded in 1948, the WCC is comprised of 350 member churches, including the Orthodox churches and various Protestant denominations

from the Mainline, Pentecostal and Evangelical branches. Efforts are being made toward Catholic Church membership in the WCC and the Vatican sends an advisory delegation to each Assembly. The Catholicosate of Cilicia became a member of the WCC in 1962, participating for the first time at the 5<sup>th</sup> Assembly in Uppsala, Sweden in 1968. The WCC is staffed by full-time employees who work year round on issues of Christian unity as regards society, theology, and church practice. Every seven to eight years, representatives of the WCC member churches gather for a General Assembly such as the one that I recently attended.

The work of the WCC is multi-faceted. Yet among the many facets, there are two primary faces: the one that looks toward establishing a common ground between the churches (organic unity), and the one that looks outward and speaks to society, not only by word but by deed (functional unity). In both faces we see the permeating idea of reconciliation. The latter is perhaps the most tangible for the local community, and leads to the former. When a group of local churches joins together, with the help of the Holy Spirit, to start a food drive or refurbish a playground or campaign for human rights, we achieve unity. This is the ecumenism of cooperative action, and it should be built into the consciousness of the various churches, including the Armenian Church. As we have said,

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*Nayiri Baljian making a presentation on Ephesian, Chapter 4, at the WCC 9th Assembly in Brazil.*

if the Christian churches are going to fulfill their calling to minister to the needs of a broken world, we cannot accomplish it in isolation from one another.

Furthermore, the work of Christian unity must span the generations. Old and young together must be engaged in the ministry of reconciliation that St. Paul describes. The 9<sup>th</sup> Assembly of the WCC was proclaimed a "Youth Assembly." Among the 12 representatives of the Great House of Cilicia were five youth, three of whom were voting delegates. Each youth delegate from the Holy See played an active role in the Assembly. Very Rev. Housig Mardirossian, staff-bearer for His Holiness, was nominated for youth president while Vanna Kitsinian, Esq. and myself, both from the United States, addressed the plenary each on various occasions. I also had the privilege to co-lead an "Ecumenical Conversation," a key component of the Assembly in which participants gathered in small groups over three days to discuss challenging issues regarding church unity and the ecumenical movement. In the month before the Assembly, I worked with a leadership team from around the world via email, to prepare texts and questions on the topic, "Challenges on the Way to Unity." On day two of our "Ecumenical Conversation," I led a reflection on Ephesians 4, the text of

which appears in the box below. From all accounts, the activities of the Cilician youth were heralded by many as a true representation of youth participation in the ecumenical movement. His Holiness Aram I, having encouraged his youth delegates to take an active part, said, "Youth must not simply be prepared for the future, but engaged

for the present." Vehapar himself first participated in a WCC Assembly as a youth delegate and was the youngest WCC Moderator ever elected.

"Alleluia O-o-or-ti." The familiar sound of Armenian chanting rang through the WCC Assembly worship tent on another sunny Brazilian afternoon, this one a day or two before our departure. It was Hayr Housig, Vehapar's staff-bearer (*kavazanagir*), singing the gospel for the day. For two weeks I had experienced worship from around the world, in many beautiful styles, but the sense of home I felt when I heard those familiar words was overwhelming. I questioned for a moment whether I had made any progress in appreciating ecumenism. However, I reminded myself that ecumenism is not a push to homogeneity. Rather, it is the hope that in Christ's name, Christians from all walks of life will unite in their differences to address the concerns of the Church and of the world, both in need of God's continual transformation. This transformation happens by the grace of God, and with the cooperation of his people, in unity with one and other. I appreciate the leadership of the WCC in the quest for Christian unity and pray that the vision for ecumenism will continue to thrive among the leadership of the Armenian Church as well. +



*Youth delegates with Catholicos Aram I, (left to right) Maral Jouloyan, Narine Khosrovian, His Holiness, Vanna Kitsinian, Esq., Nayiri Baljian and an unidentified delegate from the Armenian Evangelical Church in Iran.*

## Աստուծոյ Արժանաւոր Տնտեսները եւ Տալու Քրիստոսավայել Եղանակը

«Աշխարհը բեմ է եւ մարդիկ՝ դերակատարներ», ըսած է Շէյքսպիրը: Եւ որքա՞ն ճիշդ: Աշխարհը տնտեսութեան թատերախաղի մը բեմն է, ուր Աստուած կը յայտնուի որպէս տանուտէր եւ մարդն ալ՝ անոր տնտեսն ու ծառան:

Տնտես բառը, յունարէնով *օյգոնոմոս*, Հին Կտակարանի մէջ կը նշանակէ կարգաւորող կամ վերակացու: Նոր Կտակարանի մէջ ալ կը հանդիպինք նմանօրինակ նշանակութեան, երբ օյգոմոնոսը կը թարգմանուի որպէս վերահսկիչ կամ մէկը, որուն բան մը վստահուած է:

Աստուծոյ եւ մարդ արարածին միջեւ կայացած յարաբերութիւններով, վերջինս հրաւիրուած է երկրին իշխելու որպէս առաջինին ներկայացուցիչը: Որպէս քրիստոնեաներ, կը հաւատանք, որ հակառակ չարին ու մեղքին գոյութեան, կարելի է այս աշխարհը տակաւին բարի նկատել, քանի որ Աստուծոյ ստեղծագործութիւնն է եւ Աստուած երբեք չէ՛ կամեցած չար բան մը ստեղծել:

Մեր կրօնը մեզի կը սորվեցնէ այս աշխարհին նայիլ սկզբնական իր բարութեան, անկման, Քրիստոսով յառաջացած փրկութեան եւ ի վերջոյ ապագայ կերպարանափոխութեան մէջ: Ընդարտութեան այս լոյսին ներքեւ է, որ պիտի կարենանք լրիւ ըմբռնել Քրիստոսի խօսքերը. «Ձեմ խնդրեր որ զանոնք աշխարհէն վերցնես, այլ զանոնք Չարէն պահես: Ինչպէս որ ես աշխարհին չեմ պատկանիր, այնպէս ալ իրենք այս աշխարհին չեն պատկանիր» (ՅՃ. 17:15-16): Մարդ արարածը հաւանաբար Աստուծոյ տնտեսն է այս աշխարհին մէջ թէ՛ որպէս անհատ եւ թէ՛ որպէս հաւաքականութեան մաս կազմող անդամ: Այս տնտեսին պարտականութիւնն է ծառայել Աստուծոյ նպատակներուն, միեւնոյն ատեն գործածելով իր բնածին հոգեկան, իմացական եւ ֆիզիքական կարողութիւնները, ինչպէս նաեւ բնութեան պարգեւած հարստութիւնները: Մարդ էակը կոչուած է իր ազատ կամքով եւ պատասխանատուութեամբ տնտեսել, սակայն միշտ Աստուծոյ առջեւ հաշուետուութեան նստելու գիտակցութեամբ:

Եկեղեցին ծառայող եւ համարատու հաստատութիւն մըն է, որուն գլխաւոր պարտականութիւնն է ջանալ իրագործել Աստուծոյ կամքը: Ըստ Նոր Կտակարանի՝ իւրաքանչիւր քրիստոնեայ մաս կը կազմէ Աստուծոյ տան ծառայութեան եւ տնտեսութեան գործին: Մուխի մը իւրաքանչիւր անդամը Աստուծոյ տնտեսն է՝ հաւատարմութեամբ ծառայելու (Ա. Կր. 4:1), այնպէս, ինչ-

պէս Քրիստոսի աշակերտները դարձան հաւատարիմ եւ անարատ տնտեսները Աստուծոյ (Տիտ. 1:7, Ա. Պո. 4:10):

Առաքելութեան իր ճանապարհին, բազմատեսակ պարտաւորութեանց շարքին, Եկեղեցին ամենէն առաջ Աւետարանի եւ Աստուծոյ տնօրինութեանց տընտեսն է: Տիրոջ տնօրինական խորհուրդներուն մաս կը կազմէ ի հարկէ փրկութեան ծրագիրը, որուն մէջ յըստակօրէն ի յայտ կու գայ Աստուծոյ տնտեսութիւնը շեշտող դերը: Առաւել եւս, Եկեղեցին կոչուած է պահպանել Աւետարանի անեղծութիւնը: Պօղոս Առաքեալ այս ուղղութեամբ կ'ըսէ. «Ով Տիմոթէոս, պահէ քեզի վստահուած աւանդը, հեռու մնալով շինծու եւ դատարկ տեսութիւններէն» (Ա. Տիմ. 6:20): Այդ պատասխանատուութիւնը առաջնահերթ պարտականութիւնն է այսօրուան հովիւներուն, հոգաբարձութեանց եւ ծուխի մը ղեկավարներուն: Մեծ Առաքեալը ըսած է. «Ինծի՝ որ Աստուծոյ ժողովուրդին մէջ յետիններուն յետինն եմ՝ Աստուած այս շնորհքը տուաւ, որպէսզի բոլոր ազգերուն աւետիս տամ՝ թէ ի՛նչպիսի աներեւակայելի գանձ մըն է Քրիստոս, եւ լուսաւորեմ բոլորը, որպէսզի տեսնեն թէ ի՛նչպէս Աստուած կ'իրագործէ իր ծրագիրը» (Եփ. 3:8-9):

Եկեղեցւոյ վսեմագոյն պարտականութիւնն է հետեւաբար, մշակել ու բարձրացնել իր հետեւորդներուն հոգեւոր կեանքը, զանոնք ներշնչելով եւ անոնց հոգեկան եւ իմացական հորիզոնները լուսաւորելով:

Արդ՝ թեմի մը ենթակայ բոլոր ծուխերէն կը պահանջուի Քրիստոսի անունով արթնցնել իրենց անդամներուն մէջ զԱստուած փառաւորելու գիտակցութիւնը եւ զօրավիգ կանգնելու եկեղեցւոյ հոգեւոր եւ նիւթական յանձնառութեանց, որոնց մէջ արդար տեղ ունին անկասկած, Առաջնորդարանի կրօնական, կրթական, հոգեւոր եւ եկեղեցական ծրագիրները, որոնք կը ծրագրուին եւ գործադրութեան կը դրուին ծուխերու մէջ՝ յօգուտ երէց թէ փոքր հաւատացեալներու հոգեւոր կարիքներու գոհացման ու մտային զարգացման:

Անկախ ներքին ծրագիրներէն, Առաջնորդարան մը, ունի նաեւ իր անմիջական շրջանակէն դուրս գոյութիւն ունեցող անյետաձգելի կարեւոր հարցեր, ինչպէս Հայաստանի ու Արցախի մեր քոյր եկեղեցիներու հոգեւոր եւ նիւթական կարիքները, որբանոցներուն օգնելու անհրաժեշտութիւնը, մշակութային եւ կրթական հաստատութեանց ընծայուելիք օժանդակութիւնները եւ նման կարեւոր ծրագիրներ:

Քրիստոնէական տնտեսութեան արդի շարժումը, որ թափ ստացած է վերջերս, շեշտը կը դնէ տալու կարեւորութեան վրայ: Տալը, նուիրելը կամ ընծայելը իր սկիզբը առած է ստեղծագործութեան օրերուն Աստուծոյ տուած բարիքներէն: Քրիստոնեան ոչինչ կ'ունենայ տալիք, եթէ իր Արարչէն բան մը ստացած չըլլայ: Տալու գեղեցիկ գաղափարը արդիւնք է Աստուծոյ իր արարածներուն հանդէպ ունեցած հայրական սիրոյ: Սէր մը, որ յօժար է մարդ արարածը բարձրացնելու աստուածային մակարդակի ու անոր ընծայել առիթն ու պատիւը մասնակից դառնալու երկնքի փառքին: Քրիստոնեայէն հետեւաբար, կը պահանջուի բաժին հանել իր ստացուածքներէն ու ծառայել Աստուծոյ եւ մարդ արարածներուն:

Պօղոս Առաքեալ չորս նպատակներ կը տեսնէ տալու առաքինութեան մէջ.

- ա) փառաւորել զԱստուած,
- բ) հասնիլ մարդ արարածին կարիքներուն,
- գ) խելահաս ու հաստատ մնալ հաւատքի մէջ,
- դ) սատարել եկեղեցւոյ կեանքին, առաքելութեան եւ հովուութեան:

Քրիստոնեան պարտի հետեւիլ աստուածաշնչական սկզբունքներու եւ տալ՝

- 1) որպէս պատասխան Աստուծոյ տուած շնորհներուն,
- 2) որպէս պատասխան Քրիստոսի գոհաբերման,
- 3) որպէս պատասխան մարդ արարածին կարիքներուն,
- 4) որպէս շնորհակալիք առ Աստուած,
- 5) որպէս գոհ,
- 6) որպէս որդիական անուրանալի սիրոյ փաստ դէպի Արարիչը:

Փոխարէն ի՞նչ վարձատրութիւններ կ'ակնկալուին: Վարձատրութիւնները ի հարկէ Աստուծոյ կողմէ մեզի տրուած պարգեւներն են ո՛չ թէ որպէս աշխատավարձք, այլ՝ հայրական սիրոյ արտայայտութիւն:

Պօղոս Առաքեալ ըսած է. «Ով որ քիչ կը սերմանէ, քիչ ալ պիտի հնձէ, եւ ով որ առատօրէն կը սերմանէ՝ առատօրէն ալ կը հնձէ: Իւրաքանչիւրը թող տայ՝ նայած իր սրտի յօժարութեան եւ ո՛չ թէ չկամութեամբ կամ պարտաւորուած զգալով, որովհետեւ Աստուած զուարթառատ կերպով նուիրողը կը սիրէ: Եւ Աստուած կրնայ ամէն պարգեւ տալ ձեզի առատօրէն, որպէսզի միշտ ալ ունենաք այնքան՝ որքան պիտի բաւէր ձեր կարիքներուն եւ աւելնար՝ ամէն տեսակի բարի գործերու յատկացուելու» (Բ. Կր. 9:6-8):

Մեսրոպ Ա. Քհնյ. Թաշճեան

## Profiles in Giving:

### Parishes Come to the Aid of Hurricane Katrina Victims

On September 1, 2005, Archbishop Oshagan issued an urgent appeal on behalf of the victims of Hurricane Katrina that devastated the gulf coast of the United States. His Eminence sent the following message:

"The impact of hurricane Katrina to large areas of the Gulf Coast affecting the states of Louisiana, Mississippi, and Alabama, is enormous. The city of New Orleans is particularly hard hit. Immediate aid to thousands and thousands of people who have lost their homes and all of their possessions is imperative. Emergency workers who are in the devastated areas use the words "massive," "horrendous," and "unprecedented." The needs of the elderly and the very young are especially urgent.

"The American public has an impressive history of responding to the charitable needs of their fellow human beings, wherever the need might be. I am urging all Armenian Americans to join in this relief operation, which is expected to be one of the largest in U.S. history. The best, quickest, and most efficient way to help is through monetary donations. This will permit the experienced relief organizations to utilize the money for what is needed the most.

"I am instructing all of our parishes to offer special prayers for the victims and survivors and to have an offering specifically for Gulf Coast relief on the next two Sundays, September 4 and September 11. The sermons on these days should reflect on the recent tragedy. On Sunday, September 11, prayers should remember the victims of the terrorist attacks four years ago in New York, Washington, and Pennsylvania."

Our parishes responded to the Prelate's appeal for special plate collections. In addition some utilized other methods for funds such as bake sales. Many people sent their donations directly to the Prelacy. But it was interesting to note that most of our Sunday Schools wanted to be involved and the children wished to help raise funds. We began receiving small, but meaningful amounts, from \$50 to \$100 from the Sunday Schools—efforts made by the children themselves in most cases.

For one of our parishes—St. Gregory of Granite City—the major source of fundraising comes from bingo two times each week. The parish decided that the proceeds of September 14 and 15 would be allocated to hurricane relief, and were able to donate \$4,520—an impressive sum for a small parish.

All in all, it was an effort from the heart, bringing to mind Paul's observation about the believers in Corinth and financial giving. "This they did, not as we hoped, but even beyond that, first they gave their own selves to the Lord, and to us, by the will of God." (2 Cor. 8:5).

We wish to correct one error and one omission in the list of donors to the Seminary Fund made during the visit of His Holiness Aram I. Dr. & Mrs. John Chaglasian donated \$2,000, and Dn. Sarkis Apelian donated \$1,000. Our thanks to them.

## Profiles in Giving

### Your Legacy...Shaping the Future

## The Haigaz and Ankiné Najarian Endowment Fund Joins the Growing Prelacy Endowment Fund Family

**E**ndowment Funds are the lifeblood of religious and charitable institutions. A healthy endowment fund ensures that the church will have a regular income to support programs and services.

In terms of years in the world of charitable giving, the Prelacy Endowment Fund is in its infancy. Established in 1993, it has been steadily growing and currently supports about 10% of the Prelacy's annual budget. The more it grows the less dependent the Prelacy will be on other sources of funding. The Endowment Fund not only provides support for Prelacy programs, but it also provides funds that are distributed directly to local parishes in support of church construction and renovation projects. The Endowment Fund also supports Prelacy programs in Armenia and the Middle East.

#### The Najarian Fund

Endowed memorial and tribute gifts honor and commemorate those who have served and passed on. These memorial funds greatly benefit the religious and charitable work of the Prelacy. Such funds can be established by individuals in memory of loved ones. The founders of the fund can either designate that the income from the fund be used for a very specific purpose, or, as many do, for the general programs of the Prelacy.

One of the more recent funds established in the Prelacy Endowment Fund is the Haigaz and Ankiné Najarian Fund, with donations made by their children Nora, Viken, Maral, Taline and Meline. The terms of the Najarian Fund stipulate that the income of the fund "provide for the education of students at the St. Illuminator's Day School, presently located in New York, New York, and for the general educational needs of the Prelacy."

Archbishop Oshagan praised this decision and noted, "The Najarian Family decided that the best way to memorialize their loved ones in a lasting and meaningful way was the establishment of a Fund that would remain as a remembrance of their parents who were dedicated to

the Armenian church and nation. We are grateful for the confidence they have in the Prelacy and our programs."

#### Leaving a Legacy

There are many ways that donations can be made, including outright cash gifts, charitable remainder trusts, gift annuities, and transfer of appreciated stocks or property. A bequest to the Endowment Fund is a sure way to help the church in its long-range goals.

Memorial gifts are popular and a good way to perpetually remember a loved one. However, many people like to make a gift during their lifetime because this allows them the satisfaction of seeing the positive accomplishments made possible by their generosity. In any event, these funds continue to benefit the church generation after generation.

Donations to the Endowment Fund serve many purposes. You may choose to support a Prelacy program by a donation to one of our existing funds. We currently have funds dedicated to support the Prelacy's Christian Education, Armenian Education, Clergy Training, Publications, and Orphans program. There are also general funds which can be utilized at the discretion of the Executive Council.

Most people would like to leave a legacy that continues to help a favorite charity. Fortunately this is no longer just in the domain of a privileged few. Because of the many different options of planned giving, nearly everyone can take advantage of the opportunities. Such gifts may also provide added tax benefits along with the opportunity to experience the personal satisfaction of seeing your gift put to good use.

If you would like more information about different ways you can support the church's mission, contact the trustees of the Prelacy Endowment Fund by email (email@armeniaprelacy.org) or by contacting the Prelacy office at 138 E. 39<sup>th</sup> Street, New York, NY 10016, 212-689-7810. Your inquiry will be forwarded to a trustee of the endowment fund who will contact you at your convenience in a professional and confidential manner. †

*Special funds currently established in the Prelacy Endowment Fund include the following:*

Pashalian Family Education Fund  
Sahack Y. Kework and Morrow M. Kework Fund  
Theological Seminary Fund  
Prelates' REACH Fund  
Ardemis Mangikian & Yeran Mangikian Garian Memorial Fund  
Mardiros and Marguerite Malkonian Family Fund  
Colonel Harry A. and Alice Sachaklian Antelias Seminary Fund  
Lucine Majarian Revocable Trust  
Manoogian Fund for Theological Education  
Sadoyan Fund  
Hripsime Haik Minassian and Edouard Haik Minassian Fund

Raffy A. Hovanesian and Vicky Shoghag Hovanesian Fund  
Catholicos Karekin I Religious Education Fund  
Pierre Papazian Literary Fund  
Puzant Yeghiayan Higher Theological Scholarship Fund  
Archbishop Mesrob Ashjian Publications Fund  
Vartan Family Fund  
Boudakian Family Fund  
Suzanne and Hovsep Hagopian Fund  
Zaven Andrikan Special Fund  
Haigaz and Ankiné Najarian Fund  
Guzelian Family Fund

## Worship

### A Parishioner Discovers the Meaning of Holy Week

By Mary M. Hoogasian

**A**s Easter signifies the most important day for all Christians, Holy Thursday and Good Friday help define what it is to be a Christian. Through these prelude services, Easter is complete and I now understand the importance of observing Holy Week and not just Easter Sunday.

Archbishop Oshagan Choloyan came to Chicago to perform the Holy Thursday service at All Saints Armenian Apostolic Church in Glenview, Illinois, with the parish priest Rev. Fr. Zareh Sahakian. Srpazan Hayr sat at the altar surrounded by Der Hayr and eleven men from the congregation representing the twelve disciples and performed the ceremonial washing of the feet. Starting with Der Hayr, Srpazan kneeled in front of a basin filled with water and washed the twelve men's right foot, placing blessed butter on top of the foot and covering the butter with cotton. Archbishop Oshagan later explained that butter is used instead of oil because of its insoluble nature and only the right foot is washed to signify Jesus Christ at the right hand of our Father. This act commemorates Christ's lesson of humility, love and service.

After a short interim and a light Lenten meal, we reentered the sanctuary for the vigil service—*Khavaroum*. Having never attended this service, I could not imagine how dramatic and moving this service would be. Srpazan and Der Hayr were cloaked in black vestments. A black altar curtain was drawn. Twelve candles in front of a portrait of Christ on the Cross represented the twelve disciples. Eleven were lit; the twelfth—a black candle representing Judas—was unlit. The Gospel—normally in vibrant red binding—was covered with black lace.

Most of the women in the congregation had at least ten long strings neatly placed on their laps and after each Gospel reading, in unison, they would tie a knot in each string while pairs of candles were extinguished. When the candles were all out, the church lights were also shut, leaving the church in total darkness. Above us flashes of lightning could be seen from the windows in the octagon dome which made me wonder if this was real or staged—it all seemed too coincidental. Sitting in the dark, the senses were heightened and I became fully aware of the sounds of weeping. From the upper balcony, Dikran Leblebajian sang the beautiful hymn, *Where are you, Mother?* and this amazing rendition only made the heart heavier with sadness. Thunder now accompanied the lightning and singing and I wrote in the dark, "Christ is suffering for our sins." Christ was on the Cross suffering and dying...for us. It was the Passion.

The next day, Archbishop Oshagan went to St. Hagop Armenian Apostolic Church in Racine, Wisconsin, where he joined Rev. Fr. Arsen Kassabian, for the Good Friday burial service. A table draped in a white cloth with gold crosses

was in front of the altar, and placed on top was a miniature Armenian dome filled with red, pink, white and yellow flowers. Srpazan Hayr, Der Hayr, the deacons and choir members kneeled in a semi-circle as they reenacted the burial. Again, twelve candles were in front of the closed altar, but this time the candles were all white and all were lit.

At the end of the service, Srpazan Hayr spoke about the significance of Holy Week and Easter. He told us that, Christ is the way, Christ is the truth and Christ is the life. The life given to us to enjoy in this world is only a shadow of what is yet to come. Our God is never dead, but let us be sad for our own sins. We have to kill our sins today in front of the Lord, then we can celebrate the Resurrection of the Lord and only then can we understand what He has done for us. He died for us. We must live for Him. †

*Mary M. Hoogasian is a parishioner at All Saints Armenian Church in Glenview, Illinois. This is the first in an occasional series about our faithful and our sacraments and holy days.*

*If you have a story you would like to share, please send to the Editor, Outreach, 138 East 39th Street, NY, NY 10016 or by email to [info@armenianprelacy.org](mailto:info@armenianprelacy.org).*

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## Focus on the Youth:

# A Child Shall Lead Them...on the Organ Next Generation Already Plays a Key Role

By Don Stacom

[Editor's Note: This is an excerpt from an article that originally appeared in the November 27, 2004 issue of the Hartford Courant. At the time Vahe Hovhanessyan was nine years old and was already playing the organ on Sunday during the Divine Liturgy on a regular basis at St. Stephen's Church in New Britain, Connecticut. The young musician was known as Vahig—the diminutive form of his given name—but when he turned ten last year he announced that he was now grown up and therefore he should be called Vahe. He is now eleven and a half years old and continues his service to his church.]

It is a tale shared by so many old, ethnic churches entrenched in Northeast cities: The pews are getting a bit emptier, the parishioners a bit more elderly.

As the first-wave immigrants who once clustered together in tight-knit neighborhoods die off, their children—or grandchildren—move on. And the churches that had been vibrant centers of worship, culture and social life begin to fade, their vitality sapped.

In the heart of downtown, the 100 or so dues-paying members of St. Stephen's Armenian Apostolic Church are comitted to keeping the oldest Armenian church in Connecticut alive and well. And they believe they have in their midst someone who will strengthen their link to the next generation. His name is Vahe Hovhanessyan, and in March he will be 10.

"Vahe is a gift to us from God," said Father Krikoris Keshishian, priest at St. Stephen's. "He loves his music, and he loves his church."

Vahe captured the congregation's attention last summer when longtime church organist Shirley Kevorkian announced she was tiring of her duties.



Vahe at the organ with Archdeacon Sebouh Asadourian and choir member Ani Hovhanessyan (sister of Vahe). Seen in the background is the pastor Rev. Fr. Krikoris and Sub-Deacon Richard Meyer. (Hartford Courant photo)

"I thought we would have to start playing recorded music on CDs; I didn't know what we could do," Fr. Keshishian recalled. "Vahe came up to me and said, 'I'll play.'"

And now the shy 9-year old—who has never formally studied music—is St. Stephen's organist. For two and one half hours every Sunday morning, Vahe accompanies the choir and deacon for the liturgical service.

Vahe plays a keyboard at home, and takes music classes twice a week with his fourth-grade class at Griswold School in Berlin. But he has never formally studied music or gotten professional lessons. He practices at the church every weekday afternoon, and recently learned the music for the funeral and wedding ceremonies.

"You're just overwhelmed that this little boy would take over playing the organ, and that he would want so badly to do it," said Lila Winters, 75, a lifelong member of St. Stephen's.

From the pews, the diminutive boy can hardly be seen behind the three and one half foot high Conn organ. First-time visitors to the church occasionally ask who played the music, and are astonished when Fr. Keshishian points to the boy.

"When he plays, you look at the older parishioners and they've all got smiles on their faces," said George Rustigian, former chairman of the church's trustees. "He's probably doing as much for the elderly as for the youth."

There is no doubt that St. Stephen's seeks more youth. Some second- and third-generation parishioners remain, of course, but others have drifted off, drawn to more comfortable homes in distant suburbs, or to jobs in the Sunbelt, or perhaps simply away from the church that bound their parents and grandparents so closely.

Vahe, who has listened to classical music since he was a toddler,

volunteered to take the place of the organist who served for 60 years. Fr. Keshishian was skeptical, but said the boy won him over with a relentless determination to learn the music.

Tigran and Sophia Hovhanessyan brought their son, Vahe, and daughter, Ani, to the United States from Armenia eight years ago. They are precisely the sort of young family that St. Stephen's seeks. Devoted to the church, and eager to keep up their cultural heritage.

"I tell my son: Feel very proud. Armenians are the first nation that accepted Christianity, we were the first to see the light in Christianity," Tigran Hovhanessyan said. "We try to transfer the traditions to the next generation, and keep them always with the religion."

Vahe is a Boy Scout, swims at the YMCA and plays soccer and basketball, but every afternoon he goes to St. Stephen's to practice. At his home in Kensington, he listens to Strauss, Verdi and Beethoven, and plays on a Yamaha keyboard in the living room.

Asked about his music, he is almost bashful, and says quietly, "I think I wanted to play the piano when I was three."



Archpriest Krikoris Keshishian embraces the young organist Vahe Hovhanessyan. Archdeacon Aram-Sumpad Khachoyan is at the right. (Hartford Courant photo)

What is his favorite piece in the liturgy? Vahe replied by walking to the Yamaha to play *Amen Hayr Soorp* (Amen Holy Father). "I like the melody," Vahe said simply. "I just like to play it."

"We are all proud of Vahe," said Fr. Keshishian. He's very awake for a nine-year-old boy. What was I doing when I was nine? I don't remember. But he is playing the entire Divine Liturgy." †

# Midwest Datev Program

## For Junior and Senior High School Students

**November 10-12, 2006**

Colombiere Retreat and Conference Center, Clarkston, Michigan

The weekend program will be a short version of the popular annual Datev Summer Program held in Pennsylvania, acclaimed by scores of participants as one of the most successful youth events.

Participation Fee: \$110 (includes lodging, meals, seminar material and activities).

Space is limited. Registration is on a first come, first served basis.

For information about the retreat center, [www.colombiere.com](http://www.colombiere.com)

For further information, please contact Carolyn Sirian at 248.553.7585 or [csirian@aol.com](mailto:csirian@aol.com) or Dn. Shant Kazanjian at the Prelacy at 212.689.7810 or [arec@armenianprelacy.org](mailto:arec@armenianprelacy.org)



## News from the Catholicosate

### Catholicos Aram I Elected Honorary President of Religions for Peace Global Organization

Religions for Peace, the global inter-religious organization, recently elected His Holiness Aram I, Catholicos of the Great House of Cilicia, as one of its honorary presidents. The international organization met in Kyoto, Japan in August.

Founded in 1970 as an international, nonsectarian organization, Religions for Peace is now the largest coalition of the world's religious communities.

The Religions for Peace 8<sup>th</sup> World Assembly returned to Kyoto, the site of its historic first Assembly in 1970. Since then, their world assemblies have taken place in Louvain, Belgium (1974), Princeton, New Jersey, USA (1979), Nairobi, Kenya (1984), Melbourne, Australia (1989), Rome, Italy (1994), and Amman, Jordan (1999), having brought the world's religious communities together to address the critical global challenges of our time from a faith perspective.

The Religions for Peace 8<sup>th</sup> World Assembly was the world's largest and most diverse multi-religious assembly. More than 800 high level delegates came from the Religions for Peace network of more than 70 national and regional affiliated inter-religious councils and groups. It also included Buddhist, Christian, Hindu, Jain, Jewish, Muslim, Sikh, Shinto, Zoroastrian and indigenous leaders. Representatives of governments, development agencies and civil society also attended the Assembly.

The Japanese Prime Minister, Junichiro Koizumi, welcomed the religious leaders at the opening ceremony. In his message, the UN Secretary General Kofi Annan wrote: "By standing together in multi-religious alliances, you are well-placed to be effective agents for peace."

Due to the situation in Lebanon, His Holiness Aram I was not able to attend the Assembly. Commenting on the Assembly, the Catholicos said, "Religions must become the avant-garde of global struggle for peace and justice."

### Office for Educational and Armenological Projects Established in Antelias

In recent years the Catholicosate's multifaceted mission has opened new horizons in the fields of religious and Armenian education, and Armenological publications, as well as seminars and conferences that have brought together Diaspora communities. A new office to coordinate these efforts was recently established by the Catholicos and the Central Executive. The prominent writer, Sarkis Giragossian, was appointed to direct the office, which will oversee and organize yearly conferences and publications in various fields.

### United Nations Must Recapture Its Essential Mission Says Catholicos

His Holiness Aram I, Catholicos of the Great House of Cilicia, has welcomed the removal of the air and sea blockade

of Lebanon that had been imposed by Israel. He praised the efforts of the Secretary General of the UN, and said that in the past the unilateral decisions of some states were directed towards discrediting the role of the United Nations as a model for governance expressed by the general will. "The removal of the blockade responds to the will of the Lebanese people to rebuild their economy not only through aid, but primarily through their own entrepreneurship." His Holiness went on to say that "it also shows the commitment of many sovereign states to the democratic values that place the will of the people at the center of any viable strategy for peace. His Holiness described the UN as a "concrete model of multilateralism" and he stressed the need of strengthening the UN by making it more active, effective and credible."

### V. Rev. Fr. Shahe Panossian Begins Service as Dean of Seminary

V. Rev. Fr. Shahe Panossian, who was recently appointed to serve as the Dean of the Cilician See's Armenian Theological Seminary, has begun his leadership of the Seminary. Hayr Shahe has previously served as director of the Birds Nest Orphanage, as well as in the dioceses of Greece, the United States and Canada. Most recently he was the pastor of Sts. Vartanantz Church in Ridgefield, New Jersey.

### Catholicos Aram Addresses Armenia-Diaspora Conference

His Holiness Aram I called for a strong Armenian nation and a strong Armenia in an address to a large number of Armenians from all parts of the world during the opening session of the third Armenia-Diaspora Conference in Yerevan which took place September 18 to 20. One day prior to the opening of the conference President Robert Kocharian received His Holiness Karekin II, Catholicos of All Armenians, and His Holiness Aram I, Catholicos of the Great House of Cilicia, for an exchange of ideas about Diaspora-Armenia relations.

Catholicos Aram's speech to the conference, which was received enthusiastically, highlighted the important role of the conference in the life of the Armenian nation, church and motherland. He considered this conference to be a more conscious approach towards collective belonging and one



His Holiness Karekin II, Catholicos of All Armenians, and His Holiness Aram I, Catholicos of the Great House of Cilicia, place a wreath at the martyrs memorial in Armenia during the Armenia/Diaspora Conference.

dictated by the Armenian nation's collective history.

He elaborated on four major points and then talked about a number of important national issues that should be discussed on a Pan-Armenian level with a clear separation in the roles of the Armenian government and the Diaspora. In this context he particularly mentioned the recognition of the Armenian Genocide, the Nagorno Karabagh conflict, the situation in Javakh, and the issues of dictation and dual nationality. He stated that collective discussion on these issues strengthens and channels Pan-Armenian issues.

"The cooperation between Armenia and the Diaspora should not be conditioned by financial standards only and should not be limited to narrow economic boundaries. In other words, the Diaspora should not be satisfied with financing projects in Armenia; it has much more to give to Armenia with its manpower and experience. Armenia in its turn should not only organize Pan-Armenian conferences, it also has a lot to offer to the Diaspora particularly in the fields of culture and Armenology. Our church and intellectuals have an important role to play in this respect," the Catholicos said.

#### **Quarter of Million is Allocated to Schools in Lebanon from Khatchig Babikian Fund**

The recently established "Khachig Babikian Fund" of the Catholicosate of Cilicia will donate \$250,000 to the Armenian national schools in Lebanon. In making the announcement, His Holiness Aram I, said, "As we had previously announced, the yearly income of this fund will be used for educational, cultural, social and publishing projects. However, considering the hardships created in Lebanon as a consequence of the recent war, we decided to grant the largest part of the fund's allocation this year to our schools. We believe this is a wise decision considering the importance of the Armenian school in the life of the community."

#### **Funeral Services for Kevork Kandaharian**

Funeral services took place in Antelias, Lebanon, on August 18, for the well-known educator, Kevork Kandaharian, who served the Theological Seminary in Antelias for the past fifty years. Affectionately known as "Baron Kandaharian" by everyone, His Holiness praised the legacy left by the prominent teacher and educator through his service to the Seminary.

#### **Thousands of Faithful Attend Feast of Assumption and Blessing of Grapes**

In spite of the difficulties in Lebanon during the summer, thousands of Armenian pilgrims attended the Feast of the Assumption and the Blessing of Grapes ceremony in Bikfaya, Lebanon, last weekend. In his message, His Holiness reminded the pilgrims that faith should become the basis of the life of any person who claims to be Christian. "Faith is at the heart of the Gospel. Being Christian means living a faith-driven life. Being Christian means translating faith into a quality of life marked by love, compassion, engagement and service. Faith also implies faithfulness to all values and principles that constitute the essence and the purpose of Christianity."

His Holiness took this opportunity to address the current situation in Lebanon and the importance of compassion. "As Christians each of us must become a Good Samaritan. The real Christian is the one who articulates his or her Christian-

ness by identifying himself or herself with the suffering people." The Catholicos appealed to the Armenian community in Lebanon to help those refugees who have been forced to leave their homes in South Lebanon. "We must not forget that the Lebanese people—Christians and Moslems—accepted us in this country after the Armenian Genocide, and they shared their bread with us. This is the time that we reciprocate by tangibly expressing the same compassion towards our Lebanese sisters and brothers."

#### **Aram I Will Receive Pax Christi Award**

St. John's University of Minnesota is awarding the 2006 Pax Christi Award to His Holiness Aram I. the announcement was made by the president of the University, Dr. Dietrich Reinhart. The award—the highest award conferred by the University—will be presented on December 6 at a special event honoring His Holiness at the University.

President Reinhart praised the ministry of the Catholicos and stated: "Particularly notable is your support for Ecumenical and inter-religious relations, dialogue and cooperation. Through your prolific writings, public lectures and interventions, and your leadership in the World Council of Churches, you have played a significant role in promoting common values, mutual understanding, and peaceful co-existence among people of faith throughout the world."

St. John's is the site of the Hill Museum and Manuscript Library, which is undertaking the digitization of manuscripts, books, and art throughout the world. It is the home of the world's largest collection of manuscript images and of The Saint John's Bible, a handwritten, illuminated Bible in modern English. The manuscript collection of the Cilician Catholicate was recently digitized and preserved. The Library currently houses the largest collection of Eastern Christian manuscripts in the world, more than the British Museum and the Vatican Library combined.

#### **Pan-Armenian Writers Conference in Antelias**

The Third Pan-Armenian Writers' Conference took place in April at the Catholicosate of Cilicia. The president of the Writers' Union of Armenia, Levon Ananian, thanked His Holiness Aram I on behalf of the participants. Mr. Ananian expressed his gratitude not only for the organization of the conference, but for the love, support, care and commitment that the Pontiff shows towards Armenian writers and culture. The conference was the initiative of the Writers' Union of Armenia in cooperation with the Assembly of Lebanese-Armenian Writers. More than 300 Armenian writers from Armenia, Nagorno Karabagh, Lebanon, the Middle East, Europe, North and South America, Canada and Australia participated.

In his concluding remarks, His Holiness proposed that in the future more time be reserved for discussion sessions, which should include more questions than statements. He suggested penetrating into the heart of the presented topics and bringing problems clearly into the spotlight. His Holiness said that we must bravely face difficult and sensitive issues rather than ignoring them. As an example he mentioned the issue of dictation, noting that as one of the strong factors of the Armenian nation's unity, the matter needs to be discussed. He also spoke about the deterioration in the quality in all fields of Armenian literature and called for a new level of quality with collective efforts and commitment. †

# C R S S R O A D S

## A Review of Prelacy and Parish Activities

[For more information and photographs on most of the items listed please visit the Prelacy's web site, [www.armenianprelacy.org](http://www.armenianprelacy.org)].

### **New Office of St. Nerses The Great Dedicated to Archbishop Mesrob**

The new Yerevan office of the Prelacy's St. Nerses the Great Charitable Organization was inaugurated on September 19. The new building was named "The Archbishop Mesrob Ashjian Center," in honor of the late Archbishop who as Prelate of the Eastern Prelacy first organized the St. Nerses organization and its programs in Armenia and Artsakh. Archbishop Oshagan and a number of invited dignitaries and guests attended the dedication and the reception that followed.

Since its establishment thirteen years ago, the St. Nerses Charitable Organization has been operating from a small two-room office. Two years ago an apartment on Koryun Street was purchased and underwent extensive renovations.

"The Executive Council and I deemed it appropriate to name the office in honor of Mesrob Srpazan, because of the extraordinary service he performed in Armenia. He created the St. Nerses Charitable Organization and nurtured it from the earliest days paving the way to the current status of this charitable organization, which provides assistance to hundreds of individuals and institutions in Armenia and Artsakh," the Prelate said.

The next issue of *Outreach*, which will be dedicated to the Prelacy's programs in Armenia will provide details and photographs of this event.



*Archbishop Oshagan speaking at the dedication ceremony.*

### **Bishop Anoushavan Attends Ecumenical Service**

Bishop Anoushavan Tanielian, Vicar General and Ecumenical Officer in the United States for the Catholicosate of Cilicia, attended an ecumenical service on the occasion of the opening of the 61<sup>st</sup> session of the United Nations General Assembly. The service took place at the Holy Family Catholic Church in New York City on September 11. It was hosted by the Vatican's Apostolic Nuncio to the United Nations. U.N. Secretary General Kofi Annan spoke.

### **Archbishop Oshagan Attends Retirement Gala For Judge Sarkis Teshoian**

Archbishop Oshagan attended a retirement celebration for The Honorable Judge Sarkis Teshoian, in Worcester, Massachusetts, on September 28. Judge Teshoian, a highly respected jurist and scholar, is a past chairman of the Eastern Prelacy's Executive Council, as well as a delegate to the World Assembly of the Catholicosate of Cilicia. Judge Teshoian recently retired and his wife, Ardemis, managed to plan a surprise retirement gala that brought together more than a hundred colleagues and friends.

Archbishop Oshagan praised the Judge who has served the Armenian church and nation, and the United States of America with great dedication. The Prelate talked about the environment of the Judge's formative years and the influence of his parents as major components of the integrity and honesty that have been the hallmark of his life. The Prelate presented a gift of a beautiful incense burner to the couple as a reminder of their "sweet fragrance in this world." [The next issue of *Outreach* will include an article about Judge Teshoian—Editor.]

### **Prelate at the AYF Olympics**

As he does every Labor Day weekend, Archbishop Oshagan opened the 73<sup>rd</sup> annual AYF Olympic games, which this year took place in Milwaukee.

In his opening message and prayer, His Eminence praised the Armenian Youth Federation for its years of service to the youth, and said, "...the AYF has taught you to participate and not remain in the margins of Armenian American life. May you always be faithful to these traditions in the footsteps of our forefathers, looking ahead to the future." The entire message is on the Prelacy web site, [www.armenianprelacy.org](http://www.armenianprelacy.org).

### **V. Rev. Fr. Daniel Garabedian Begins Ministry in Midwest**

The Prelacy family bid farewell to V. Rev. Fr. Daniel Garabedian who for the past year has been serving in the Prelacy's Christian Education Department. The Prelate, Vicar, and staff members enjoyed a farewell luncheon together. Fr. Daniel has now started his service to the St. Hagop Church in Racine, Wisconsin, and St. Paul Church in Waukegan, Illinois.

Besides working in the Christian Education Department, Fr. Daniel served as interim priest at St. Illuminator's Cathedral, as well as visiting priest to other parishes. For several weeks during the summer Hayr Daniel was at Camp Haiastan in Franklin, Massachusetts, where he assisted in the religious education program for campers.

### **Eastern and Western Prelacies Meet to Discuss Joint Concerns**

In August the Prelates of the Eastern and Western Prelacies, Archbishop Oshagan Choloyan and Archbishop Moushagh Mardirossian, met in Detroit to discuss issues of joint

concern, especially in ecumenical matters and relationships with other churches. Joining the Prelates were Bishop Nareg Alemezian, Ecumenical Officer of the Catholicosate of Cilicia, and Bishop Anoushavan Tanielian, Ecumenical Officer for the Eastern and Western Prelacies.

### Tufenkian Foundation Presents Scholarships to Gifted Students

The Tufenkian Foundation sponsored its first year-end concert in June featuring scholarship winners from its *Taghandavor Yeridasardner* program for gifted and talented youth in Karabagh. Conceived in conjunction with the NKR Ministry of Education, the program provides higher education and professional development for youth who show the potential to make major contributions in their respective fields. During its inaugural year, the program supported the activities of 28 young talents in Stepanakert, and this year will expand to include Karabagh's Martuni district as well. The program's development has been facilitated, in part, by the generous co-sponsorship of the Eastern Prelacy.

The Tufenkian Foundation was established in 1999 by New York-based entrepreneur James Tufenkian. The Foundation currently pursues a wide array of humanitarian projects in Armenia and Karabagh, and also sponsors the "Armenian Forests" NGO. The Foundation also recently opened a health clinic in the Lachin area in southern Karabagh.

### Prelacy Ladies Guild Mothers Day Luncheon

The Prelacy Ladies' Guild's Mothers Day luncheon in May was a crowd pleaser on many different levels. The Roof Garden of The St. Regis was the site of the annual luncheon, which attracted many attendees from near and far.

Archbishop Oshagan presented the Mother of the Year award to Mrs. Araxie Varjabedian in the presence of members of her family and friends. Mrs. Varjabedian accepted the award with humility and thankfulness. Entertainment included a musical interlude entitled "Voices of Spring." The program featured vocalists Ross Chitwood, Jeanette Becchione, and Solange Merdianian, with Vlad Iftinka on the piano.



Mrs. Araxie Varjabedian surrounded by the Prelate and family members.

### Armenian National Education Committee Awards Ancient Armenian Coins

With the ending of the school year, some lucky (and exceptional) students at Armenian schools heard an extra jingle

in their pockets. The jingle was not the traditional noise of change, but ancient coins depicting Armenian royalty, specifically during the reign of King Levon II of Cilicia.

Donated by Mr. Gary Setian of Massachusetts, each year coins are presented by the Armenian National Education Committee (ANEC) during the year-end ceremonies at several Armenian schools. Only a select few students, who have excelled in Armenian studies and are active members of the Armenian community, receive this special annual recognition.

This year, 45 students received the awards at 19 schools throughout the Eastern United States. In celebration of "The Year of the Armenian School," ANEC awarded more coins than in previous years.

The coveted awards this year went to the following students:

Antranik Pogosian, *St. Sarkis Suzanne & Hovsep Hagopian Armenian School, Douglaston, NY*; Natalie Kublbeck, Michael Guzelian, Megerditch Kassabian, Justin Gostanian, *St. Gregory Armenian School, North Andover, MA*; Mardiros Afarian, *St. Stephen Armenian School, New Britain, CT*; Mary Daniel, *Taniel Varoujan School, Glenview, IL*; Aline Vosganian, Tsoghig Hovhannessian, *Hamadegh School, Bethesda, MD*; Talar Manjikian, Lorig Manjikian, Ani Zarifian, Sosse Beujekian, *St. Stephen School, Watertown, MA*; Ashod Oshagan, *ARS Zavarian School, Detroit, MI*; Kevork Torossian, *Nareg School, Ridgefield, NJ*; Vana Ekmekjian, *Sipan School, Paramus, NJ*; Arakel Khaligian, *ARS Marzbed School, Racine, WI*; Ann-Marie Manougian, Vicken Bastajian, *Sourp Hagop Saturday School, Montreal, Canada*; Missak Sarkissian, Vatche Asadourian, Shogher Baronian, Chris Baronian, Tamar Samuelian, *Siamanto Academy, New York, NY*; Talene Taraksian, Rita Minasian, *Mourad School, Providence RI*; Ari Kazanjian, Varteni Jamakorzian, Jirair Manoukian, Rose Arslanian, *St. Stephen Elementary School, Watertown, MA*; Sara Selverian, Anna Selverian, *Armenian Sisters' Academy, Radnor, PA*; Sarkis Mesrobian, Elizabeth Bekilian, *Armenian Sisters' Academy, Lexington, MA*; Alexandra Kaprielian, Marielle Jamgochian, Emmadora Boutcher, *Hovnanian School, New Milford, NJ*; Jessica Megerian, Andrew Reed, *Holy Martyrs Armenian Day School, Bayside, NY*; Nayiri Mardiros, Serge Bourkoulouian, Nayiri Iwazian, Tavit Kojaoghlanian, Vigen Endinian, *Sourp Hagop Armenian School, Montreal, Canada*.

### ANEC Celebrates Year of the Armenian School

At the conclusion of the Festival of Armenian Schools that took place in New Jersey in March, Archbishop Oshagan addressed the students with this question: "Dear children, do you know where Armenia is?" The Prelate of the Eastern Prelacy quickly answered his question by telling the students, "Today, Armenia is here, because for the past three hours you all spoke, sang, danced, acted and recited in Armenian. I am very touched and very proud," he told them.

The Festival of Schools was presented by the Armenian National Education Committee (ANEC), which is co-sponsored by the Eastern Prelacy and the Armenian Relief Society (Eastern Region), in celebration of the Year of the Armenian School proclaimed by His Holiness Aram I, Catholicos of the Great House of Cilicia.

Seven schools and the Yeraz Dance Ensemble participated in the Mid-Atlantic Festival, which took place in



*Festival of Schools in New Jersey.*

Englewood, New Jersey. Participating in the Festival were the Hamasdegh School, Washington DC; Haigazian School, Philadelphia, PA; Siamanto Academy, New York; Holy Martyrs Elementary School, Bayside, NY; St. Sarkis School, Douglaston, NY; the Armenian School of Brooklyn, NY; and the Nareg School, Ridgefield, NJ.

During the main portion of the program each school presented its own program of songs, recitations, plays and dances.

**Five Students Are Graduated From Siamanto Academy**

“When I was attending Siamanto Academy many moons ago, I was told by many people how important my education from Siamanto was for me and my future. At the time of my graduation, I remember wondering where my Armenian education would fit in the grand scheme of things and what significance it would have in the years to come. Over time, I came to realize that the well-intentioned people were right. I see that Siamanto had done more than teach me the Armenian language, history and faith. It had provided me with an Armenian identity that I have carried with me at every stage of my life.”

Tamar Harutunian, Esq., a Siamanto Academy alumnus, began her message to the 2006 Siamanto Academy graduates with those words providing an eloquent beginning to the



*The 2006 graduates of the Siamanto Academy with the principal Mrs. Ani Nercessian, Rev. Fr. Mesrob Lakissian, and Mrs. Nayri Balanian.*

commencement exercises that took place on June 24 at the Armenian Center in Woodside, New York. The graduates of 2006 are: Tamar Samuelian, Shogher Baronian, Mesak Sarkisian, Chris Biramian and Vatche Asadourian. Mrs. Ani Nercessian, principal of the Academy, opened the program and invited Rev. Fr. Mesrob Lakissian, pastor of St. Illuminator’s Cathedral, New York, to offer the invocation.

This year marks the 25<sup>th</sup> anniversary of the establishment of the Siamanto Academy, under the sponsorship of the Armenian National Education Committee (ANEC). A three-year, weekly, comprehensive course of study in Armenian language, literature, Christian studies, history and culture, entitles students to college credit recommendations.

The Siamanto Academy is designed for high school students who are graduates of Armenian schools. The Academy offers accredited, college-level courses in Armenian studies. With an accomplished faculty of Christian educators, literature professors, historians, and guest speakers who specialize in various disciplines, the Siamanto Academy is a gateway to higher cultural awareness, preparing students for effective leadership in our community.

**Prelate Attends Homenetmen Olympic Games**

Archbishop Oshagan attended the Homenetmen Olympics in Washington, DC, during the July 4<sup>th</sup> holiday weekend. His Eminence offered prayers and messages during the banquet and the closing ceremonies. More than 800 athletes from the United States and Canada participated in the games.

**Prelate Represents Catholicos at 50<sup>th</sup> Anniversary of Gulbenkian Foundation**

Archbishop Oshagan and V. Rev. Fr. Norayr Ashekian, director of the Cilician Catholicosate’s printing house, represented His Holiness Catholicos Aram I at the 50<sup>th</sup> anniversary of the Calouste Gulbenkian Foundation in Lisbon in July, which was under the auspices of the President of Portugal, Jorge Sampaio. The Catholicos sent a letter to the foundation’s president praising the humanitarian, cultural and education work accomplished by the foundation during the past fifty years. His Holiness praised Dr. Michael Yesayan, Mr. Martin Yesayan, and Dr. Zaven Yegavian, who through their great dedication and commitment have made important contributions to Armenian education and culture.

**Archbishop Oshagan Offers Condolences for Victims in Plane Crash**

Archbishop Oshagan issued the following statement following the crash of an Armenian airliner:

“This morning I spoke with His Holiness Karekin II, Catholicos and Patriarch of All Armenians, to extend my personal condolences, as well as on behalf of the Faithful of the Eastern Prelacy, on the tragic loss of life following the crash of an Armenian Armavia passenger jet in the Black Sea.

“One hundred thirteen men, women and children were killed in the crash of the airplane in stormy weather. We extend our heartfelt sympathy to the families who lost loved ones. May the love of our Lord and Savior Jesus Christ comfort them in this time of deep sorrow.

“We urge our Faithful to join our brothers and sisters in Armenia in offering special prayers on Friday, May 5. May the souls of the victims find everlasting peace in our Lord’s Heavenly Kingdom.” †

## In Memoriam

### Harry Khajag Dombalagian

National funeral services for Harry Khajag Dombalagian took place at St. Gregory the Illuminator Church in Philadelphia on February 1, 2006. Mr. Dombalagian was a devoted son of the Armenian Church, a Prince of Cilicia, and a former member of the Executive Council for many years. He was a decorated veteran of World War II. He died on January 29 in Philadelphia. Archbishop Oshagan was in Etchmiadzin and instructed the Vicar, V. Rev. Fr. Anoushavan, to officiate at the funeral. Also participating in the service were Rev. Fr. Nerses Manoogian, V. Rev. Fr. Shahe Panossian, V. Rev. Fr. Daniel Garabedian, Archpriest Moushegh Der Kaloustian, Rev. Fr. Nareg Terterian, and Rev. Fr. Mesrob Lakissian.

### Archbishop Ghevont Chebeyan

His Holiness Aram I and the Cilician Brotherhood announced with sadness the passing of Archbishop Ghevont Chebeyan, on March 9, 2006, in Lebanon. At the age of 95 he was the oldest Archbishop of the Armenian Church and the oldest member of the Cilician Brotherhood. Extreme Unction and Funeral Services took place at the Cathedral of St. Gregory the Illuminator in Antelias, Lebanon, under the presidency of Catholicos Aram I. The late Archbishop was laid to rest in the Catholicosate's Zareh I Mausoleum.

Archbishop Ghevont served the Holy See of Cilicia for many decades. He was one of the first students to enter the Seminary when it was established in Antelias after the forced exile of the Catholicosate from its ancient home in Sis.

### Diramayr Rose Baljian

Diramayr Rose Rustigian Baljian, 85, died on March 9, 2006, after a long illness. She is the mother of Archpriest Fr. Antranig Baljian, pastor of St. Stephen Church in Watertown, Massachusetts. Besides her son, she is survived by a daughter, Barbara Baljian, daughter-in-law, Yn. Cheryl Baljian, granddaughter Nayiri Baljian, grandson Nishan Baljian, brother, Robert Rustigian, and many nephews and nieces.

### Kaloust Karl Sogoian

Kaloust "Karl" Sogoian, an ardent supporter of Armenian charitable institutions, including the Eastern Prelacy, died on March 14, 2006. Archbishop Oshagan Choloyan and Archbishop Khajag Barsamian officiated at the funeral services on March 17 at St. John Armenian Church in Southfield, Michigan. Messages of condolence were received from His Holiness Karekin II, Catholicos of All Armenians, and His Holiness Aram I, Catholicos of the Great House of Cilicia.

Mr. Sogoian and his wife Emma supported many Prelacy programs as well as many projects in Armenia including the construction of St. Drtad Church in Vayk in the Vayotz Dzor region. He was an avid supporter of the Holy See of Cilicia and the Holy Mother See of Etchmiadzin and was awarded the highest civilian award from both sees. He was the Prelacy's Man of the Year in 2001, and a recipient of the Ellis Island Medal of Honor. Born and raised in Detroit, for more than fifty years Mr. Sogoian was a leader and innovator in

the engineering and manufacturing fields with a number of successful industrial patents in his name. He was a passionate collector of Armenian manuscripts and artifacts.

### Diramayr Rose Vartouhi Kassabian

Diramayr Rose Vartouhy Kassabian, mother of Der Vartan Kassabian, pastor of St. Gregory the Illuminator Church in North Andover, Massachusetts, was laid to rest on April 3, 2006, with funeral services at Sts. Vartanantz Church in Providence, Rhode Island. Besides Der Hayr and Yn. Pauline, she is survived by a daughter, Ovsanna Kassabian. V. Rev. Fr. Anoushavan Tanielian, the Vicar, officiated over the services with the participation of clergy from the New England and New York metropolitan areas.

### Diramayr Mary Bozoian

Diramayr Mary Bozoian, mother of Rev. Fr. Hovnan Bozoian, died on April 14, 2006. Funeral services took place in Lebanon.

### Mrs. Kohar Tololyan

Mrs. Kohar Tololyan, wife of the late editor, writer, and intellectual Minas Tololyan, died on April 13, 2006. Archbishop Oshagan presided over the funeral services on April 18 at St. Stephen's Armenian Church in Watertown, Massachusetts. Mrs. Tololyan herself was a well-known educator, writer and an active member of the Armenian community. She is survived by her son, Khachig, and a daughter.

### Edward K. Boghosian

Edward K. Boghosian, the founding editor of The Armenian Reporter died on June 11, in New Jersey. Archbishop Oshagan participated in the funeral service with Archbishop Khajag Barsamian at St. Vartan Cathedral in New York City, on Friday, June 16. Archbishop Oshagan offered condolences on behalf of His Holiness Aram I, who in a letter expressed his heartfelt sympathy to the Boghosian family. Last year the 40<sup>th</sup> anniversary of the newspaper he founded was commemorated with a gala banquet at which time Archbishop Oshagan presented him with the Cilician See's Mesrob Mashdots Medal on behalf of Catholicos Aram I. Survivors include his widow Arlene and daughter Sylva.

### Richard "Dick" Sarajian

Richard "Dick" Sarajian, dedicated friend and supporter of the Prelacy, died on July 8, 2006. Funeral services took place on July 11 at Sts. Vartanantz Church in Ridgefield, New Jersey, where he was a charter member. Archbishop Oshagan read a message of condolence from His Holiness Aram I, who recalled his first meeting with Dick when he first came to the United States as a student. Archbishop Oshagan eulogized him as one of the kindest human beings he has ever met. He was honored by the Prelacy for his years of service in 1983, 1984 and 1996. His immediate survivors include his wife Arax and their children Richard, Kenneth, Carol and their families, as well as a brother Haig and his family. †

*Asdvatz Hokeeneen Lousavoreh*  
May God Illuminate their Souls



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Michael Papazian grew up attending the Armenian Church and since his early childhood spent considerable time, along with his parents, with some of the most learned clergymen and scholars of the Armenian Church. This early encounter created in him a deep interest in the Armenian Church—an interest he continues to pursue by translating the commentaries of our early Church Fathers. His goal for this book was to produce a narrative about the Armenian Church that is both easy to read and informative.

*“After translating the book of Proverbs, Mesrop and his students began the translation of the New Testament. Translating the Bible into any language is an enormous amount of work. It is especially daunting given the absence of any Armenian literature prior to the Bible. Contrast this with the translation of the Bible into English. The most famous English translation is the King James Version, completed in 1611. The earliest English Bible was produced by John Wycliffe in 1382. But even before Wycliffe, there was a tradition of writing in English from which Wycliffe and subsequent translations could draw familiar expressions and phrases. The Armenian Bible, however, is the first work of Armenian literature. In translating the Bible, Sahak and Mesrop and their disciples did more than just a translation. They in essence created a new written language that would be a source and inspiration for all of the Armenian literature that would follow.”*

From chapter five of *Light from Light*

Michael Papazian is associate professor of philosophy and chair of the Department of Religion and Philosophy at Berry College in Rome, Georgia. He received his bachelor’s degree from Johns Hopkins University and his master’s and Ph.D. from the University of Virginia. In addition to his study of contemporary metaphysics and philosophical logic, he also pursued his interest in ancient philosophy at Virginia. In order to research the early Armenian translations of and commentaries on Greek philosophical texts, he studied the classical Armenian language at Oxford University. He received a Master of Studies degree in classical Armenian from Oxford in 1995.

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*continued from inside front cover*

In 1978 when Archbishop Mesrob became the Prelate of the Eastern Prelacy, Dick was one of the first to come forth and ask, "Srpazan, what can I do for you?" The answer turned out to be "plenty." As many of you will remember, Mesrob Srpazan was noted for his devotion to publications and commemorations. He left a wonderful legacy for the Prelacy, engaging the youth in his commemorative events that brought to life the history and value of the Armenian Church. Because of Dick's willingness to be of service, and his persistent inquiry, "What can I do for you?", the Prelacy was able to produce at little or no cost some of the most beautiful publications, in full color, including oversize posters, booklets, stamps, calendars, and brochures.

In today's modern computerized and digitized age all of this may not sound like much. But in those black and white days printing in color was a big deal and very expensive. Just one color separation of an image could be hundreds of dollars. Certainly much too extravagant for any charitable institution, especially the Church. From 1978 until Gotham Graphics closed its doors, a victim of ever more changes in technology, Dick made sure that the needs of the Prelacy were met, even though he himself had retired from the business in 1992. It is impossible to accurately calculate the actual value of his services in dollars, but suffice it to say that it would be a considerable sum of money. Dick's work enhanced the image of the Prelacy in the community, but above all else he should be remembered for the humble and graceful way he served—never looking for recognition (in fact embarrassed by any fuss), thankful to be able to help the church, and always praising others for their good deeds. He would complete a project and express his thanks! He would do it so naturally and sincerely that we would actually say "You're welcome, Dick," before realizing the incongruity of this exchange of words.

When I retired from my firm, I had forty years of "stuff" in my office. Most of it got tossed out. One of the few things I kept was an eighteen-inch steel ruler from Pictorial Photo-Engraving Company that Dick gave me almost fifty years ago. It has all of the measurements that printers used—picas, agates, points. I no longer have need of it as a ruler—everything is done by computer these days. But, it sits on my desk at the Prelacy as a reminder to say "What can I do for you?" more often and to look for goodness in everyone and everything. †



*Archbishop Mesrob Ashjian honored Dick at a special reception on November 11, 1983, at the Prelacy offices, which was filled beyond capacity by hundreds of people who wanted to participate in the recognition of this special person.*

## Prelacy Calendar of Events

MIDWEST MINI DATEV, Friday, Saturday, Sunday, November 10, 11 and 12 at Colombiere Retreat Conference Center in Clarkston, Michigan, directed by His Grace Bishop Anoushavan Tanielian and Dn. Shant Kazanjian. For registration and information [arec@armenianprelacy.org](mailto:arec@armenianprelacy.org).

SATURDAY, NOVEMBER 18, Autumn Colors, a concert for children featuring Taline and Friends, 3 pm at Florence Gould Auditorium of the Alliance Francaise, 55 East 59<sup>th</sup> Street, New York City. For tickets (\$20) contact the Prelacy office 212-689-7810.

FRIDAY, SATURDAY, SUNDAY, DECEMBER 1, 2 AND 3. A gathering of the youth with Catholicos Aram I. Organized by the Eastern Prelacy, Western Prelacy, and Prelacy of Canada. Hyatt Regency, Dearborn, Michigan. For information [www.armenianprelacy.org](http://www.armenianprelacy.org).

SIAMANTO ACADEMY meets every Saturday at the Armenian Center, 69-23 47<sup>th</sup> Avenue, Woodside, New York, 11:00 am to 2:30 pm. The college-accredited Academy offers Armenian language, history and Christian studies classes for high school students.

For up-to-the-date information about events check the Prelacy website:  
[www.armenianprelacy.org](http://www.armenianprelacy.org)

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