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From the Editor:

September 11

Many of you will be receiving this issue of *Outreach* around the time of September 11—"9/11,"—an expression which has become a permanent part of our international language.

On one hand it is difficult to believe that a whole year has gone by; on the other hand, it seems that an eternity has passed and we find ourselves saying "only one year?"

On a personal level, the anniversary brings back memories of several hours of anguish, waiting for news of loved ones. My niece worked in Tower 2 of the World Trade Center, as did another cousin. Thankfully, they both were able to evacuate the building minutes before its collapse. The full magnitude of the event struck me when I went to ground zero shortly after the attack, before the viewing stands were erected. The area, larger than I had imagined, was still filled with debris. Hope for survivors had ended but hundreds of volunteers were still working around the clock in shifts.

Those of us who were born and raised in the United States have been protected and shielded. War, terrorism and destruction were events that happened "someplace else." September 11 was the great equalizer.

To mark the one-year anniversary, Archbishop Oshagan and the Religious Council issued a directive to all Prelacy parishes to hold a Requiem Service on September 11 at exactly 8:46 a.m. (the time the first plane crashed into Tower One) in memory of those who died. "We must give our faithful the opportunity to reflect on the terrible incident, the devastation that it caused, as well as the temptation of evil and the ultimate triumph of good," said the Prelate.

Yes, let us pray for the dead, but let us also remember to pray for the living—those who survived and those who lost loved ones. ❖



Photo: J.K. Honhannes

This year's Mothers' Day luncheon sponsored by the Prelacy Ladies Guild honored the mothers and wives of 9/11 victims. The wives and mothers of the Armenian victims were present as representatives of the greater group. Here they are shown with the Prelate, Archbishop Oshagan, who presented them each with a khatchkar (stone-cross).



Front Cover: Freedom Flag, from the series "Celebrating Freedom 9/11 NY" by SHANOOR.

Back Cover: The Virgin Enthroned, by Vartkes Soureniants

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The Morality of War and Armenian Theology

by Michael B. Papazian

Since the terrorist attacks on September 11, 2001 and the war against terrorism waged in Afghanistan, there has been a renewed interest in the topic of Christian approaches to war. In particular, Christians have wrestled with the question of when, if ever, one may fight and wage war. Contradictory positions have been and continue to be held by churches and theologians. This is understandable given the biblical evidence—on the one hand, if we focus on the gospels, we see passages that seem to require a strict form of pacifism for Christians in which no use of force is ever met in kind:

“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also.” (Matthew 5:38-39)

Indeed, Christ’s life is itself a model of perfect pacifism. When Jesus is betrayed by Judas and a crowd from the chief priests and elders come to arrest him, Peter drew his sword and cut off the ear of the chief priest’s slave. Jesus rebuked Peter:

“Put your sword back into its place; for all who take the sword will perish by the sword.” (Matthew 26:52)

Some churches believe that a life dedicated to Christ must emulate His pacifism. It is well known that the Amish, Mennonites, and Quakers refuse to participate in war. On the other hand, we find even in the gospels a seeming rejection of pacifism:

“Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.” (Matthew 10:34)

And outside of the gospels but in the letters of Paul, the use of force by the state is said to have divine support:

“Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; for it is God’s servant for your good. But if you do what is wrong, you should

be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer.” (Romans 13:1-4)

In these verses, Paul states that governments derive their authority from God and may bear the sword in order to execute wrath on those who do evil. Paul seems to say that the just use of deadly force by governments, whether in the form of capital punishment or war, is ordained by God. Paul does not make clear whether Christians can participate in war as soldiers. Many early Christians refused to serve in the Roman army, though the main objection to such service was that the soldiers were required to recognize the Emperor as divine and engage in other idolatrous practices. But this passage in Romans does support the view that soldiers are ultimately servants of God, opening the possibility of Christian participation in the military.

The idea that fighting wars may be just was developed most fully in Western Christianity by two of Western church’s most important theologians: St. Augustine (354-430) and Thomas Aquinas (1225-1274). Aquinas, in particular, established criteria for determining whether going to war is just. In his massive work, the *Summa Theologica*, in which Aquinas treats almost every imaginable question in philosophy and theology, Aquinas answered the question “Is war always sinful?” Noting that Christ did not forbid people from being soldiers (Luke 3:14) and citing the Romans passage discussed above, Aquinas held that war is not always sinful. Three conditions make the waging of war just:

1. The war must be conducted by a ruler with the authority to declare war and who is entrusted with the care of the community.
2. The war must be waged in order to avenge wrongs.
3. The intent of waging war must be the advancement of good and the securing of peace.

Thus, wars fought for the conquest of lands and out of greed are never just. But, on the other hand, fighting in defense of one’s country after an unjust attack may be just. It is important to say that it “may be just,” for Aquinas does not believe that the ends justify the means. One

may not engage in atrocities or target civilians even if one's cause is just. How one fights is as important as why one fights in determining whether a war is just.

Aquinas' discussion of just war continues to enjoy a strong following in contemporary Christian thought. It is the basis of the Roman Catholic Church's teachings on war.

Within Christian theology, therefore, two distinct approaches to war developed:

1. **Pacifism:** War is always evil. Christians, being called to emulate the life of Christ, must refuse to participate in war.
2. **The Just War Theory:** States may wage war justly in certain circumstances. Sometimes, love of one's fellow humans demands the use of force and a willingness to participate in acts of war.

One usually reads that the mainstream of all the branches of Christianity: Catholic, Protestant, and Orthodox, adhere to some form of the just war theory. Pacifism is a decidedly minority view held by small Protestant churches like the Mennonites or by small groups within the Catholic Church such as the Pax Christi movement. But Father Stanley Harakas, a distinguished Greek Orthodox theologian, has argued that the Orthodox Church has never accepted the just war theory. The theory, Fr. Harakas states, is a product of Western theology that is alien to the traditions and teachings of Orthodoxy. This bold claim is worthy of further study. It is especially relevant for Armenian Christians, for as Eastern Christians, we must ask if the just war theory, as a Western philosophy, is alien to our traditions and teachings as well. But first we must understand Fr. Harakas' position.

My sources for Fr. Harakas' position on just war are two articles, one titled "The Morality of War," which appeared in an anthology *Orthodox Synthesis: The Unity of Theological Thought* (St. Vladimir's Seminary Press, 1981), and the other "No Just War in the Fathers," which appears on the website of the Orthodox Peace Fellowship

(http://ourworld.comuserve.com/homepages/jim_forest/Justwar.htm).

Fr. Harakas argues that the Orthodox Church rejects the just war approach. The Orthodox position is an alternative to both the just war tradition and pacifism. One may call it the **necessary evil** approach. The necessary evil approach agrees with pacifism that war is by its very nature immoral but thinks that the pacifist's absolute refusal to use force is contrary to the Christian values of establishing order in society and protecting the weak and innocent. Thus, although the use of force and violence is always evil, it may be an "unavoidable alternative." So the necessary evil approach, like the just war theory, recognizes that sometimes one may have to use force. But it rejects the just war theory's insistence that fighting in a war can be a good, virtuous, even noble thing. The just war theory can easily lead to a "crusade mentality," and the prominence of this theory in the West, Fr. Harakas suggests, may explain the establishment of the Crusades in medieval Europe while "the East in general has been comparatively free of [the crusade mentality]."

So Fr. Harakas has staked out a middle ground between the pacifist position

and the just war approach. The necessary evil position, he argues, is characteristic of Orthodoxy and the patristic tradition in the East, that is, what is found in the writings of the early Church fathers. It is most clearly embodied in the Church through the "stratification of pacifism." "Stratification" implies that different moral standards are applied at different levels of the Church. The stratification of pacifism traditionally means that monks and clergy are required to be pacifists.

They are canonically barred from engaging in military affairs. Pacifism, however, is not demanded of laypersons. The Church thereby resolves the dilemma of how war can be both an intrinsic evil and at times unavoidable. By requiring pacifism of priests and monks, the Church makes clear that pacifism is the greater path but as a concession to the sinfulness of this world that causes war, laypersons are allowed to participate in the military. Fr. Harakas proposes that the Church should make available

We may grant that the necessary evil approach to war is found in the Greek patristic tradition. But what about the Armenian patristic tradition? Do we find the same rejection of just war theory and stratification of pacifism in the Armenian Church?

to laypersons the option of living the life of pacifism so long as everything in their lives shows their “commitment to this principle.”

We may grant that the necessary evil approach to war is found in the Greek patristic tradition. But what about the Armenian patristic tradition? Do we find the same rejection of just war theory and stratification of pacifism in the Armenian Church? A complete answer would involve an extensive study of the writings of Armenian theologians and the canons of the Church. We may, however, begin by considering the portrayal in Armenian sources of the war that has had perhaps the greatest resonance in Armenian piety and national consciousness. In the middle of the fifth century, the Persian king or Shah, encouraged by Zoroastrian priests, attempted to impose Zoroastrianism on all of his subjects, including the Armenians. The Armenians refused to renounce their faith and prepared to resist the Shah’s decree. The Armenians, under the command of the general St. Vartan Mamigonian, met the Persian forces in battle at Avarair in 451. Vartan together with more than a thousand of his soldiers were martyred.

The historian Yeghishe’s account of the war is interesting not only for its narrative, but also because of its attitudes toward war. Perhaps the most striking feature of Yeghishe’s book when read in the light of Fr. Harakas’ articles is its rejection of a stratification of pacifism. Yeghishe presents a speech given by the priest Ghevont to the Armenian soldiers:

“You all know that in former times, when you went out to war you had the custom that priests would always be in the camp; and at the hour of battle, relying upon their prayers, you would leave them in a safe place. But today bishops, priests, and deacons, singers of the psalms and readers of Scripture, each in his own canonical rank, like armed men ready for battle, wish to attack with you and smite the enemies of the truth. Even if they may be killed by them, yet they will not be afraid of that because they prefer to die than to kill.” (*History of Vardan and the Armenian War*, R.W. Thomson, tr. 165)

Here it is noteworthy that Ghevont says that it was the soldiers’ custom rather than a canonical mandate that the priests be left behind. Ghevont even provides biblical models of warrior-priests from the Old Testament by recalling “the great priest Pinehas, who by slaughter

removed the profanation in the hour of battle, and confirmed the priesthood by oath from generation from generation [see Numbers 25:6-13]” (160). The rejection of a stratification of pacifism is an indication that Yeghishe’s attitude toward the war is not that it is a necessary evil to be fought only by laypersons but a moral imperative that demands participation even by the clergy. But at the same time Yeghishe distinguishes between just and unjust wars:

“In [the] company [of the troops] came the holy Joseph (Catholicos St. Hovsep of Hoghotsimk) and the priest Ghevont, with many other priests and even more deacons. For these too had no hesitation in coming with the others to war; since they considered the struggle to be in no way for a material cause but for spiritual value, they desired to share the death of the valiant martyrs.” (152)

Here the implication is that waging war in defense of faith and spiritual values is good. Yeghishe portrays the Armenian struggle as both noble and virtuous. Thus, there is a significant difference between the approach to war in Yeghishe and that found by Fr. Harakas in the Greek patristic tradition. Of course, Yeghishe’s history is just one example of an Armenian text dealing with war. A complete and balanced study of war in Armenian patristics would require examination of many more texts. But the account of the war against the Persians holds a prominent and influential place in Armenian religious and political thought. And it is in this account that we find a view of war that is more in line with the just war approach found in the Western tradition than the necessary evil approach that Fr. Harakas locates in the Greek tradition. ✕

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National Representative Assembly of Eastern Prelacy Convenes in Rhode Island

Archbishop Oshagan Reelected by Acclamation

The National Representative Assembly (NRA) of the Armenian Apostolic Church of America (Eastern United States), met in Warwick, Rhode Island, May 8-10, during which time the clergy and lay delegates deliberated on the challenges facing the Armenian Church in America. The host church was Sts. Vartanantz of Providence, Rhode Island. Archbishop Oshagan Choloyan was reelected for a second four-year term by acclamation.

Several awards were conferred during the closing banquet on Friday, May 10. This year's "Spirit of Armenia" award was presented to Congressman James R. Langevin for his active and dedicated support of the Armenian American community. The "Man of the Year" award was conferred upon John Baronian in recognition of his service to higher education and to the Armenian American community. Knight of Cilicia awards were presented to Dr. Vahakn Taschdjian, Garbis Garbooshian and John Baronian on behalf of His Holiness Aram I, Catholicos of the Great House of Cilicia.

Two new categories of recognition were introduced—Youth Leadership award, and the Prelacy Medal-

lion. Youth awards were presented to Tamar Palandjian and Harout Khatchadourian. The Prelacy Medallion was presented to Souren Mouradjian. [See following pages for details on awards—Editor].

Prelate's Message

In his address to the delegates the Prelate thanked the host parish, Sts. Vartanantz, for its warm hospitality and offered words of welcome to the delegation of the Canadian Prelacy headed by His Grace Bishop Khajag Hagopian. He wished the newly formed Canadian Prelacy much success. His Eminence also introduced the representative of the Diocese of the Armenian Church, Mr. George Chakoian and extended his warm brotherly greetings to His Eminence Archbishop Khajag Barsamian, Primate of the Diocese of the Armenian Church of America.

The main body of the Prelate's address focused on the three frontiers of concentration during the past year: First, the strengthening of the parishes; second, education; and third strengthening the Prelacy. [See following pages for text of the Prelate's address].

Keynote Address

Jack Mardoian, Esq., outgoing chairman of the Executive Council, delivered the NRA's keynote address, "The Prelacy—Past, Present and Future,".

Mr. Mardoian began by quoting from a memorandum issued in 1920 by Archbishop Papken Guleserian, the *locum tenens* of the Prelacy in America and who later became Catholicos-Coadjutor of the Cilician See: "What is perceived to be the Dio-



Delegates to the 2002 National Representative Assembly, which convened in Providence, Rhode Island in May, enjoyed the hospitality of the host church, Sts. Vartanantz.



The 2001-2002 Executive Council: Front row, l. to r., Rev. Fr. Sarkis Aktavoukian, Very Rev. Fr. Anoushavan Tanielian, Archbishop Oshagan, Jack Mardoian, Esq., Karen Jehanian. Back Row, l. to r., Peter "Doc" Bedrossian, Rev. Fr. Gomidas Baghsarian, Dr. Jean Arakelian, Richard Sarajian, Esq., Vabe Amirian.

case here in America is an ill-organized entity, which has been subject to the usury of inadequate clergymen since its inception, as well as to partisan passions and interests which often result in fractionalization.”

Mr. Mardoian related some other observations made by Archbishop Guleserian about the Armenian Church in America, and then noted, “In the roughly 82 years since Archbishop Papken’s memorandum, the administrative conditions of the Armenian Church in the United States have changed dramatically...yet, the fundamental questions raised still confront us on a daily basis within our Prelacy. And so, as we enter the 21st century, it is appropriate for us to identify the issues which face our Prelacy and to address those actions we need to take if our church is to survive and remain a relevant part of our daily lives.” [See following pages for text of Mr. Mardoian’s address].

Elections

The delegates reelected Archbishop Oshagan by acclamation to a second four-year term.

The Religious Council members are Very Rev. Fr. Anoushavan Tanielian (reelected)(Douglaston, NY); Rev. Fr. Gomidas Baghsarian (Providence, RI); and Rev. Fr. Sarkis Aktavoukian (Worcester, MA).

Newly elected members to the Executive Council are: Bedros Tashjian (Ridgefield, NJ); Michael Hagopian (Dearborn, MI); Stephen Hagopian (Granite City, IL); Dr. Dertad Manguikian (Bethesda, MD). Karen Jehanian (Philadelphia, PA) was re-elected; incumbent members are, Richard Sarajian, Esq., (Ridgefield, NJ) and Peter “Doc” Bedrossian (Providence, RI).

Closing Banquet

The sold-out closing banquet brought together the Providence community and the NRA delegates in a spirit of fellowship. Sixteen members of the Providence community were given certificates of merit: Elizabeth Kaprielian, Vanouhi Karoghlanian, Sally Mouradjian, Ann Nahigian, Melkon Varadian, Roxanne Arzoomanian, Anahid Kibarian, Margaret Nalbandian, Mary Fermanian, Souren Mouradjian, Ara Nalbandian, Onnig Soghanyemezian, Helen Dayian, Shnorik Markarian, Margaret Stepanian, Kenneth Baronian.

The banquet ended with the benediction by Archbishop Oshagan, who thanked the delegates for their attentive dedication during the deliberation and reminded all that the real job is to return to their respective parishes and work with the pastors, boards of trustees and the faithful toward the goals for the advancement of the Armenian Church. ❖

Raffle Drawing

As in past years the annual Prelacy raffle was drawn prior to the banquet’s conclusion. This year’s winners are: First Prize (\$5,000), St. Gregory’s (Phila.) Community Center; second prize (\$3,000), M/M Hagop Khatchadourian, M/M Harout Taraksian, M/M Chirstaphor Krikorian, M/M Hamazasp Rachdouni, all of Cranston, RI; third prize (\$2,000), Hrag Hamalian (New Jersey); fourth prizes (\$1,000) Carlo Bayrakdarian, MD (New York) and Arsen Manoukian, (New York).

“The funds raised through the raffle help advance many of the Prelacy’s educational programs,” said Archbishop Oshagan. “I thank all those who purchased tickets and helped the Prelacy’s mission of service. For the past three years Antranig Boudakian has directed the raffle and they have been three of the most successful years we have ever had. I am deeply thankful to Antranig for his deep-rooted dedication to the Armenian Church which he shows in so many ways.”

Awards Conferred During

Dr. Vahaken Tachdjian received the “Knight of Cilicia” insignia in appreciation for his many years of dedicated service. Dr. Tachdjian, a well-known and respected physician in the Philadelphia area, has served the Catholicoi of Cilicia. Dr. Tachdjian was introduced by Ms. Karen Jehanian, secretary of the Executive Council. He was acknowledged and praised for his local, national and international involvement.



“Spirit of Armenia” award was presented to Rhode Island Congressman James R. Langevin in recognition of his service to the United States of America and to the Armenian American community of Rhode Island. The Congressman was introduced by Mr. Stephen Elmasian and was praised for his availability and responsiveness to the needs of his constituents.

Another new award category was the “Prelacy Medallion” which was presented to Mr. Souren Mouradjian. A decorated hero of World War II, Mr. Mouradjian has served Sts. Vartanantz, the host church, as a deacon and choirmaster for more than forty years.



John Baronian was honored at the “Man of the Year” and also received the “Knight of Cilicia” insignia in recognition of his life-long service to the Armenian community, especially the youth. He encouraged many young people to attend college and mentored numerous students at Tufts University where he was president of the alumni association. Mr. Baronian was introduced by State Senator Aram Garabedian who spoke about the honoree and the need for the community to be involved in politics.

National Representative Assembly

Dr. Jean Arakelian from Canada, who served on the Executive Council until the recent establishment of the Canadian Prelacy, was thanked by Archbishop Oshagan and presented with a set of 1700th commemorative coins.



Jack Mardoian, outgoing chairman of the Prelacy Executive Council, was presented with an "Encyclical of Blessing," in recognition of his outstanding service to the Church.



Mr. Garbis Garboosbian was honored with the "Knight of Cilicia" insignia in recognition of his many years of support for the Catholicosate of Cilicia.



A new award introduced this year was the "Youth Leadership Award," which was presented to Harout Khatchadourian and Tamar Palandjian both active members of the Providence community. "Through their leadership in various capacities in the community and their devotion to service and excellence they are role models for our upcoming generations," said Archbishop Oshagan.

Message to the National Representative Assembly

By Archbishop Oshagan Choloyan

... **D**uring the past year we had within our Prelacy two singular events. The first was the continuation and the finale of the 1700th anniversary commemorations in Armenia. The second was the tragic terrorist events of September 11 in the United States.

The planning for the 1700th anniversary commemorations began in 1996. In the year 2000, with the visit to the Eastern Prelacy of His Holiness Aram I, Catholicos of the Great House of Cilicia, we commemorated the anniversary with a number of distinct events. These commemorations continued within our Prelacy, as well as other communities throughout the Diaspora. The Blessing of the Holy Chrism (Muron) took place in Antelias and Holy Etchmiadzin bringing the Light into the life of our people. Of course, with the conclusion of the 1700th commemorations, it remains for us to declare the true manifestation of our faith every day, to live the Armenian Church's unchanging presentation, and to feel the presence of Christ in our lives. The 1700th anniversary must not just remain as a memory of a commemoration. It must become a lasting and constant reminder, so that we forge our personal and collective lives with the principles of the Holy Bible and become servants to Christ and our nation.

Last September 11 our lives were shaken and changed and there still remains the echoes of that great tragedy which the terrorists inflicted upon New York's Twin Towers of the World Trade Center, and the Pentagon in Washington, D.C. America was shaken; the whole world was shaken. A war against terrorism was declared, the first results of which were victory against evil for our just struggle. We were not vanquished by evil; we were not terrorized by evil. On the contrary, the leaders of the United States mobilized the entire world to condemn and subdue that which brought fear and terror, destruction and carnage to peaceful and constructive peoples and countries. We know that we have not yet reached the end of the war, but we know that in the end good will triumph, peace and justice will prevail, and the love of the true God will overcome.

* * *

Our term of office as your Prelate comes to an end. Four years of administrative, pastoral, educational, organizational, interaction with the community, and other work have passed. Of course it is not possible to say that we accomplished everything we desired. However, we tried to achieve our goals within three specific frontiers.

First and foremost our efforts concentrated on the strengthening of our parishes and the organization of our communities. We visited every community and saw first hand the work that has been accomplished. We became intimately aware of the work of the various organizations. The necessary instructions were made and we are happy to report that we were able to resolve some deficiencies. We were able to reestablish some new communities with the expectation that they will advance and prosper.

Nevertheless, we have several small communities within our Prelacy whose futures are matters of concern. We served these communities to the best of our ability, but the number of the faithful remains to be a concern for us. Even in some of our larger communities we saw a decrease of members. It is time to study this question, to diagnose the problem and to develop a solution. We know some

of the problems. Incorrect and mistaken understandings do damage to our work. Healthy organizations are those that are able to see and accept their shortcomings, and take corrective steps. It is time for us to conduct a true and just critique—a healthy self-examination—that will result in workable solutions. Otherwise, time goes on taking us with it. The Church is a God-created institution that has an everlasting journey. We, as a church body, must guide the 1,701-year-old Armenian Church, which was entrusted to us, on a straight and proper road.

Second, during our tenure, we gave special attention to the work of our religious education department. We know the necessity of attracting the younger generation for our future programs. For this, the Executive Director of this division, with the assistance of members of the

Healthy organizations are those that are able to see and accept their shortcomings, and take corrective steps. It is time for us to conduct a true and just critique—a healthy self-examination—that will result in workable solutions.

Religious Education Council, investigated methods of attracting the younger generation. All of the programs were re-examined and additional effort was made to attain better results. The St. Gregory of Datev Institute, local and regional seminars for Sunday school teachers, Bible study groups, continuous ties between the Executive Director and the leaders of the communities with the younger generations received more attention. It is true that we have not yet reached our goals, but the vigor and effort is present for the realization of our goals. At all of our clergy gatherings the necessity and importance of the participation of the younger generation as altar servers was considered. We are happy to report that larger numbers of boys and girls are brightening our church services by participating in the church choirs, and serving on the altar. Here, we must say, that this duty must not be left on the shoulders of the parish priests. You must also encourage our young generation to participate and enrich are services with their work and make it contagious so that we will always have servants for our churches.

The advancement of our communities, dear delegates, we concluded through experience is conditional on prepared, gifted, and selfless clergymen. Wherever we do not have a permanent clergyman, that community is weakening. As much as we wanted to retain the same visiting clergymen in these smaller communities, as much as the Prelacy made great financial commitments for more visits and badaraks, nevertheless we know very well the difference made by the presence of a permanent spiritual leader. Unfortunately, the number of clergymen available to us is not sufficient. On the other hand, we are conscience of the importance of proper training for our clergy. Our needs are huge and many. Our clergymen cannot keep the church attached to the people only through the performance of rituals. Agendas must be created; new challenges must be faced so that the church becomes servant and steward, lord and master, for the young gen-

erations who seek spiritual nourishment. With exactly this intention, we reminded our clergymen the importance of “re-qualification.” We advised them to continue their education, especially in those fields that affect their pastoral and related services. Currently, through special and selective efforts we are pursuing new candidates for the clergy. We continue to carefully search for qualified candidates. We have developed new curricula for clergymen to make sure they receive the proper education and direction. We are pleased to say that within the next five or six years we will have six (and possibly more) candidates for the married priesthood. Candidates who have completed their university education as well as at least two years of study in the Cilician Seminary will come to serve our Prelacy.

Just like the special attention we have given to Christian education, so also our Armenian education program has been the focus of our consideration. We have embarked on a concerted effort, along with representatives of the Armenian Relief Society, to study the existing conditions in our Saturday Schools and identify the problems, their shortcomings and accomplishments, so that we will be able to strengthen our Saturday Schools and make them more alluring and more meaningful. A special committee has been formed specifically for this purpose.

The third frontier where special effort was made was to strengthen the Prelacy itself. This faces us with both internal and external problems. In respect to internal problems we must speak of the severe financial situation we are facing, (we will come to this separately), the heavy workload on our personnel, especially when we want to create new programs and must accomplish this with the same personnel. We may have made some omissions on our part, but we are satisfied and happy to say that in large measure we did accomplish our expectations. On the other hand we try to make up any deficiencies by giving additional duties to personnel, training them in that



Archbishop Osbagan addresses the National Representative Assembly in Rhode Island.

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area and making them familiar with our expectations and direction.

Beyond our internal problems there are external problems that are associated with communication and dialogue with our community. The Prelacy is not an ordinary office. It is the center of operations of our Prelacy. The Prelacy is where planning and preparation take place, where ordinary problems are solved to make our executive life harmonious and participatory. We have sometimes heard the question, “Why do we need the Prelacy as it is?” This is a question asked by inexperienced individuals who do not know the structure of activities of our national

and religious community very well. In our estimation, we must strengthen the center for the community as well as the community for the center. Our experience has taught us that our young Prelacy—44 years old—from the day of its establishment to this day has had a thousand and one concerns, and even some conflicts, which we have not examined from a common point of view and which have remained in place locally and have been responsible for slow progress. The lack of central curricula for our Saturday and Sunday Schools has made us satisfied with little and has been successful only in fooling ourselves. Our bylaws provide for local autonomy but this does not signify self-rule, which can lead to dangerous proportions because of a negative approach. On the other hand, the Prelacy reserving to itself the important role of linking and initiating solutions should develop possibilities for the advancement of our communities. With these dual understandings, we must examine our organizational life, in order to reach realistic and creative results.

In order to continue the Prelacy’s benevolent role and to better serve our communities, last year the Executive Council established the Development Office. Our three years of experience had made it clear to us that it is not

possible to meet the financial needs of our communities through ordinary means and at the same time expect the successful realization of all of our programs. As anticipated, the first year the Development Office concentrated on building a base. It was a year when the Prelacy programs

became more visible to the public and when the necessary contacts were made. The programs for the coming year are already in place and we are hopeful that they will be successful even beyond our expectations. Unfortunately, the economic recession in the United States that faced us during the past two years became even more intense with the tragic events of September 11. Economists

are expecting an economic recovery this year, which will have a positive impact on our programs. We must establish funds and income generating sources so that all of the Prelacy’s programs can flow toward the realization of our goals. One of these funds is going to be “The Prelates’ Fund,” which is being established on the occasion of the 35th anniversary of our ordination. The Fund will re-

member and honor all of the Prelates’ who served this community. Our thanks to all who help build the Prelates’ Fund and in this way enrich our programs.

Allow me to mention here the charitable work in Armenia and to express thanks to all who support our programs in Armenia. We

want to also announce the formation of a special committee that will strengthen the charitable work that is vital for our brothers and sisters in Armenia.

...

Before concluding, we wish to specifically emphasize the harmonious and helpful relationships we had as a Prelacy and as the Prelate, just as our communities with their spiritual leaders and boards of trustees had, with all of our affiliated and sister organizations. This is a special manifestation of the Prelacies within the Cilician Catholicosate: that the Church works in cooperation with its af-



Archbishop Osbagan is escorted into Sts. Vartanantz Church for prayer service following his election.

“...From the very beginning of our tenure we adopted the slogan, “With each other, for each other.” When we give life to this slogan, then we feel the sweetness of being together and working together.”

filiated and sister organizations. This can be harmful if the goals and relationships are diverted from their natural course. But if everything is done with mutual understanding, love, respect, and with the proper identification of roles, the presence of these organizations becomes a power that defines a community's success and progress. Exactly with this in mind, from the very beginning of our tenure we adopted the slogan, "With each other, for each other." When we give life to this slogan, then we feel the sweetness of being together and working together. When this slogan transcends partisan and personal gains then we see the strength of working "for each other." The collective and highest national interests are not negotiable and must be placed above all else and regarded to be beyond harmful interests. We praise God that our relationships commenced positively and with mutual understanding. We expect these helpful ties to continue so that both on a community level and on a Prelacy standard our national-church life will continue with goodness and with the blessings of God and our forefathers.

At the conclusion of our four-year term of service, we express our respect and gratitude to His Holiness

Aram I, Catholicos of the Great House of Cilicia, with prayers that God will grant him good health, to successfully take upon his shoulders the heavy responsibilities. We extend our heartfelt thanks to the members of the Prelacy's staff, with whom we worked every day in order to satisfy the needs of our Prelacy. Special and deep thanks to the Prelacy's Religious and Executive Councils, with whom deliberating and working were helpful and spiritually rewarding. We thought and worked as one body. We faced problems and solved them with all consciousness. We proposed programs, which we hope will be realized. Our thanks to all of the pastors serving the Eastern Prelacy and the retired clergy, whose everyday dedication is responsible for our success. Our thanks to the boards of trustees, to our church affiliated and sister organizations, our benefactors, and to all our co-workers, whose collective efforts made possible the successful completion of our term of office. May God's wisdom and grace make your journey smooth. May God's almighty arm protect you, give you and your family good health, long life, success and happiness. ❖

Photo: Harry Koumdakjian



Blessing of the Grapes ceremony at St. Illuminator's Cathedral, August 18.



Archbishop Oshagan delivered the Invocation at the annual Times Square commemoration of Martyrs' Day organized by the Knights of Vartan. "Some would question the necessity of remembering after 87 years," His Eminence said. "It is necessary and essential because a crime against humanity cannot and must not ever be forgotten. Eighty-seven years is a lifetime, yet memory outlasts human life because it becomes a part of history.... We have seen evil many times since and as recently as September 11. We remember, Almighty God, in order to remain strong and alert against the perpetrators of evil and inhuman actions."

Right and below: On Friday, April 19, Archbishop delivered the Invocation at a memorial program organized by the Armenian National Committee in New York City attended by survivors from the tri-state area. In his prayer His Eminence said, "Show us the way, Lord, to spread Your light and word. Help us bring Your wisdom into the lives of the perpetrators of evil so that they may see the inhumanity of their deeds. Our struggle demands not retribution or revenge but repentance and redemption. Then, and only then, can we begin a process of true reconciliation—a reconciliation based on justice and freedom."



Archbishop Oshagan presided over the groundbreaking ceremonies on May 10 for the Martyrs Monument that will be erected in Atlanta, Georgia.



On May 26, Archbishop Oshagan presided over a service of "Prayer for the Republic of Armenia," in commemoration of the 84th anniversary of the first Armenian Republic of 1918, at St. Stephen's Church in Watertown, Massachusetts.

An official photo of the Brotherhood of the Great House of Cilicia taken during the 9th Annual Brotherhood Meeting which took place on June 4th in Antelias, Lebanon.



Address to the National Representative Assembly

The Prelacy—Past, Present & Future

By Jack Mardoian, Esq.

On October 8, 1920, a memorandum addressed to *Amenayn Haiotz*, Kevork V, was prepared by Papken Srpazan Guleserian, the then locum tenens of the Prelacy in America. In this memo, Papken Srpazan states: “What is perceived to be the Diocese here in America is an ill-organized entity, which has been subject to the usury of inadequate clergymen since its inception, as well as to partisan passions and interests which often result in fractionalization.”

Papken Srpazan goes on in his memo to address such issues as the influence of American society on the Armenian Church, the need to establish and properly staff local parish churches, the preparation of clergy and teachers, and the need to position the Armenian church as distinct from other Christian faiths, the use of English language sermons, the need to establish a central diocesan authority to help properly govern the church, and the need for each church to have their own Sunday Schools “to prepare and cultivate the future constituency of the churches”.

Papken Srpazan left the United States for the last time in 1923, initially returning to Jerusalem and later becoming anointed as Coadjutor Catholicos of Cilicia in 1928 until his death in 1936, during which time he was instrumental in establishing the Cilician Catholicosate in Antelias.

In the roughly 82 years since Papken Vehapar’s memorandum, the administrative conditions of the Armenian Church in the United States have changed dramatically. The NRA of 1933 resulted in the creation of an administrative division within the Armenian Church in North America, which still exists today. In October, 1957, the petition of the National Representative Assembly to associate itself with the Cilician Catholicosate was accepted by Zareh Vehapar, of blessed memory. Yet, the fundamental questions raised by Papken Vehapar still confront us on a daily basis within our Prelacy. And so, as we enter the 21st

century, it is appropriate for us to identify the issues that face our Prelacy and to address those actions we need to take if our church is to survive and remain a relevant part of our daily lives.

Chief among the issues which face our Prelacy is the need to train, provide, and maintain qualified clergy, both married and celibate, to serve our community. It is a fundamental tenet of our faith that we are a sacramental church. It is therefore equally fundamental that without persons who are ordained and able to deliver the sacraments, there can be no meaningful church life within our communities.

It is worth noting here, however, that although we have within our Prelacy today a number of qualified and dedicated clergy who tirelessly work to administer the sacraments and meet the spiritual needs of our faithful on a daily basis, we remain woefully short of priests to meet the demand for clergy within our Prelacy today. It makes little sense to speak about the future of our Prelacy and then to suggest that communities such as Detroit, Philadelphia, New York, New Jersey,

Boston, Providence, Chicago, and Washington, D.C. can survive with one priest to meet the needs of thousands of people who reside in each of these communities. It makes even less sense to speak about the growth of our Prelacy into the Armenian communities which are forming in the South and West, in our smaller parishes, and in other large cities without having the ability to provide clergy to deliver the sacraments and provide for the spiritual needs of parishioners on a regular and on-going weekly basis.

Equally important, the future of our Prelacy not only depends upon the ability to provide clergy to our faithful but upon the abilities of our clergy to act as spiritual counselors and teachers who can teach the theology and tenets of our Christian faith. Here, the Prelacy has to take the lead within the Cilician Catholicosate to promote and



Jack Mardoian, the outgoing chairman of the Prelacy's Executive Council, delivers his message to the National Representative Assembly.

even to demand this level of competency from our clergy. Pastors in our parishes must be trained on a regular and ongoing basis not only in the administration of the sacraments and in the maintenance of the historical traditions of the Armenian Orthodox faith but also in what is today generically called pastoral theology. Persons in need or at a point in their lives in which they are willing and able to learn and become a part of the church are poorly served and not likely to remain within the church if the clergyman who enters their life is only skilled in delivering the sacraments and not equally skilled in communicating the faith and providing comfort and spiritual guidance. Today, our seminary in Bikfaya is doing an excellent job of providing seminary students with the knowledge required to understand the history and theology of our church and the ability to deliver the sacraments. Our seminary, however, does a less than adequate job of giving our future clergy the skills they need and will require to effectively serve as spiritual counselors and as administrators of parishes within our Prelacy.

The demands which have been placed upon the Catholicosate to utilize its *miapans* as prelates, vicars, and parish clergy throughout the world, the historical lack of religious life within many of our parishes, and the disruption of seminary life caused by the Lebanese civil war, have unfortunately resulted in an inability to properly recruit and train clergy in sufficient numbers and with the skills required to meet the present needs of our Prelacy.

However, having said this, there are a number of hopeful signs that suggest that Aram Vehapar and the Executive Council in Antelias are aware of and taking steps to address the need to train and provide qualified clergy for our churches. For the first time in many years, Vehapar is deliberately reaching out and seeking funds to enhance the programs offered and the facilities available within the seminary. Younger members of the Brotherhood are again being encouraged to seek out and obtain advanced education beyond that which the seminary can offer.

Equally important, our own Prelacy and Religious Council have taken steps within the last five years which

speak to the needs of our people and to directly address this most critical issue in the future of our Prelacy. For the first time in many years, we have three men who are presently studying at the seminary and a fourth who will enter the seminary later this year. Each of these men have professed that they intend to become priests and serve our Prelacy. Each, at the time they enter the seminary, will have already received an undergraduate college degree. Each has also been advised that becoming eligible for ordination upon completion of their seminary studies is not sufficient to assume the responsibilities of becoming a pastor within our Prelacy and that further training and pastoral experience beyond a seminary education will be required of them. Younger clergy who already serve within our parishes are also being encouraged to continue their education and to receive advanced degrees in areas that deal with pastoral counseling and theology. And of particular importance to those clergy who already serve

within our Prelacy, hard questions are being asked and serious work being done to insure that our Prelacy offers adequate salary and benefit allowances to meet the economic requirements of our clergy who live within this country.

However, despite the advances that are

being made in the training of clergy, the future of our Prelacy also requires us to address the issues concerning the sacramental training and pastoral use of deacons in the ministry of our church. The future of our Prelacy requires that we reassess and use our deacons in the spiritual life of our community beyond the administration of sacraments. Deacons need to be better trained in the sacraments and in a basic understanding of Armenian Orthodox theology. Our deacons also need to be utilized as persons who can provide pastoral care and to minister to certain needs of our parishioners beyond the delivery of the sacraments.

Equally important to the future of our Prelacy is the need to focus on our parishes and parish communities. We are an extremely diverse Prelacy. We are diverse by virtue of our geography. We are diverse in background. We are diverse in the definition of our Armenian identity. We are diverse in what it is we expect of our church. And

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the diversities, which are a part of our community today can be found not only within our Prelacy as a whole but often within individual parishes.

Therefore, if we are to survive as a Prelacy and as an Armenian church organization within the United States, we need to come to a fundamental understanding not only of our diversities but also of our common strengths and of what it is that distinguishes our Armenian Orthodox faith from those of other Christian denominations and from the secular life we encounter on a daily basis. Let me suggest that we focus on three elements that speak to the common strengths within our community. First, our church has a strong and vibrant theology that speaks to our spiritual needs in today's society. Second, we are a national church and have a strong national identity. Third, we have established and have jealously maintained a strong tradition of lay involvement in the administration of our church, which goes to the highest levels of our Catholicosate. These three elements of our common strength, properly developed, are critical to our future as a Prelacy in the 21st century.

The theology of the Armenian Church has been and continues to be the foundation of our Christian life, both within this Prelacy and in the Armenian Church throughout the world. The teachings of Armenian theologians such as Naregatzzi, Shnorhali, Datevatsi, and others throughout the centuries are still being studied today and are increasingly being translated into English and other languages as both a source of teaching and as a source of our spiritual strength.

However, we face a crisis within our church today because of a failure to adequately address this most fundamental element of our common strength as a church. The historical circumstances of genocide and communism, which ravished the Armenian Church during the last century caused a break in the traditions of Christian education and the natural development of our theology. Our failure as a church in many communities to provide even the most basic of Christian education programs such as Sunday Schools for our youth have caused us to

lose many parishioners to other Christian denominations and to secular American society. Today, it is estimated that the Armenian Church, both Prelacy and Diocese, touches no more than 15% of the Armenians who live within our Prelacy.

“If we are unable to teach our fundamental theology, church history, and traditions in a meaningful way, if we fail to nurture a love of the Armenian Church based upon a knowledge of what our church is and what we believe in and if we are unable to provide for the spiritual education and needs of our parishioners at all levels, our church will survive only as a historical church and we will lose those whom our mission as a church calls upon us to serve to other churches and to secular American society.”

What is to be done to address this most fundamental aspect of our church, which threatens our very survival as a Prelacy? To a certain extent, our Prelacy and its parishes have already begun to address this problem. Sunday school attendance and programs offered within our Prelacy, despite being at less than adequate levels on a Prelacy wide basis, are

at an all time high. The Datev program of our Prelacy is singularly successful in reaching out to our youth and in offering quality Christian education.

And yet, there is still so much more which needs to be done. Sunday Schools for our youth still utilize curriculum materials that do not adequately meet the needs of our students in today's society. Sunday School teachers are still often chosen based upon their willingness to serve and not because of their knowledge or abilities to teach. Several of our communities today still fail to recognize that Sunday School programs and Saturday School programs compliment, rather than compete with each other.

How therefore do we promulgate our theology and teach those whom we serve? First, we need to develop the materials that will allow our Christian education programs to flourish. A catechism of the Armenian Church that can be utilized in the United States is a must if we are to speak to and address both those fundamental aspects of our historical theology as well as those spiritual and theological questions that face society today. Updated Sunday School and other Christian educational curriculum materials have to be developed if we are to provide the tools needed to teach our Christian faith. Sunday School teacher training cannot be allowed to occur only on an annual basis but needs to be brought into the local parishes.

Second, the concept of Christian education has to be defined and accepted as an ongoing process from cradle to grave throughout our Prelacy. Our parishioners who

are young adults, persons who are engaged in raising their own families and those who have entered their retirement years have spiritual and Christian educational needs that are not being adequately met by our church.

Third, we have to provide the financial and human resources which are necessary to meet the needs of this Prelacy's Christian educational programs. Not one of our parishes that I am aware of has a full time paid director of Christian education. The Prelacy limps along with two staff persons administering the AREC program. At the Prelacy level, we devote less than 10% of our budget to Christian education and, as inadequate as this is, most of our parishes make little or no provision for Christian education within their annual budgets.

Despite what might seem to be an overly critical analysis of this aspect of our Prelacy, the challenge before us is quite stark and, in many ways, rather basic. If we are unable to teach our fundamental theology, church history, and traditions in a meaningful way, if we fail to nurture a love of the Armenian Church based upon a knowledge of what our church is and what we believe in and if we are unable to provide for the spiritual education and needs of our parishioners at all levels, our church will survive only as a historical church and we will lose those whom our mission as a church calls upon us to serve to other churches and to secular American society.

The second element of our common strength is that we are a national church and have a strong national identity. We commemorate annually and take great pride in the Battle of Vartanantz and the role of the church in the cultural and national life of the Armenian people. But what does it mean to be a national church in the 21st century, particularly for an Armenian church and prelacy which exists far beyond the borders of the Armenian national homeland?

For too many, the concept of being a national church during the past century has been confused with that of being a political church. Although unfortunate, many people still refer to our Prelacy as the "Dashnag" church and to the Diocese as the "Ramgavar" church as if two political parties that today have a combined total membership of less than one thousand somehow have

co-opted the church into their political organizations. For others, the concept of a national church is synonymous with the term "Getron" or community center where religious life and the Armenian faith are tolerated so long as organizational life is allowed to flourish.

The source of these attitudes and their role within the life of our Prelacy today is easily understood and is a direct result of the history of the Armenian people. The church, by necessity and as a result of the political forces of the day, had to assume a role as an almost quasi-governmental entity both to preserve the identity of the Western Armenian community and to serve as an effective counter-weight to communist rule in the traditional Eastern Armenian homelands. The configuration of dioceses within our Catholicosate today in countries as diverse as the United States and Iran is a direct reflection of the struggles the Armenian people were forced to endure during the years of the Cold War.

However, although the life of the church is everlasting and universal, the political lives of all peoples, including the Armenian people, continues to change as governments evolve and rise or fall as a result of world events. The political world the Armenian Church faces today is one that is very different from that which existed even fifteen years ago. The establishment of the third Armenian republic and the end of the Cold War has created new realities that are very different from those our national leadership has faced in years past.

"What therefore does it mean for our Prelacy to call itself a national church in the 21st century and what nation is it that the Prelacy serves? The answer to this question requires the church to go back and to define its role as a national church on a more historical and traditional basis than that which has been used during the past century."

What therefore does it mean for our Prelacy to call itself a national church in the 21st century and what nation is it that the Prelacy serves? The answer to this question requires the church to go back and to define its role as a national church on a more historical and traditional basis than

that which has been used during the past century. The message which Oshagan Srpazan, as our Prelate, has delivered again and again during the past four years of the church and nation working "for each other and with each other" and "as one family" speaks directly to this present reality. The celebration of the 1700th Anniversary was, in large part, a celebration of 1700 years of service as a national church.

Why is this understanding of our role as a national church so important today? Simply stated, it is because the church is a common element and source of strength to the Armenian nation and its people, wherever they may be located. Our Prelacy must speak in a meaningful way and reach out to not only the indigenous community which was established in the United States and to those immigrants who have come to our Prelacy from Iran and the Middle East but also to the children of those who immigrated from Iran and the Middle East; children who have little or no first hand knowledge of the world their parents grew up in. Our Prelacy must also speak in a meaningful way and reach out to Armenian immigrants who have recently come to the United States from the territories of Armenia and the former Soviet Union and to those born in America who has no direct knowledge of their ancestors who survived the Genocide except through their history lessons. This is our national church today and this is the Armenian nation which this Prelacy is obligated to serve as part of our Christian mission.

Third, we have established and continue jealously to maintain a strong tradition of lay involvement in sacraments and in the administration of our church. Our laity directly elects our Catholicos and, within this Prelacy, our bishop. Lay boards of trustees and the fact that our Executive Council is predominantly a council of laity speak directly and favorably to this tradition within our church.

Our Prelacy is well served by the continued role and participation of our laity in the life and work of our church. The recent revelations within the Roman Catholic Church concerning clergy conduct and church administration have lead many to call for a larger role of the laity within the life of the Catholic Church. Of all the challenges which face our Prelacy in the 21st century, one historical advantage and source of strength we have is that of clergy and lay persons working together to further the mission and life of our church.

However, although lay involvement is a great source of strength, we need to better understand the interrelationship between the local parish and the Prelacy as an administrative unit of our diocese. The Armenian Church

in the United States, both Prelacy and Diocese, has always been far too fractionalized as a result of the partisan passions and local interests of the day. Many of our parishes today still either do not properly understand or are not willing to accept certain fundamental aspects of the life of our church which either are better administered on a Prelacy wide level or which go beyond the prerogatives of a local parish.

If we are to succeed as a Prelacy in the 21st century, we need to better define the relationship between parish and Prelacy. The development of our Christian educational programs, programs which teach the language and culture of our people, the requirements and training of

our clergy and of our diaconate and the financial resources which are needed to achieve the same require a level of uniformity which is best achieved on a Prelacy wide level. And yet, although many of our programs are best administered on a Prelacy wide level, our Prelacy cannot succeed

unless we continue to encourage local parish involvement, a sense of ownership, mission, and participation in the life of our church.

The Prelacy that Papken Vehapar, of blessed memory, wrote about in 1920 faced many of the same issues that face our Prelacy today. The challenges that our Prelacy faced then, and now, are daunting and may seem to some to be overwhelming.

And yet, although the issues we face as a church and as a Prelacy are large and complex, we have the capacity and the will to meet the challenges of the 21st century. Faith in God and in our Lord, Jesus Christ, prayer, a clear vision, and the ability of each of us to dedicate our time and our individual resources, both financial and human, will allow us to achieve the task that is before us. Success will not be instantaneous but can only be achieved in incremental steps.

I urge each of you to continue to devote your lives and your strength to our church, to our Prelacy, and to the Armenian nation; to love one each other, to respect each other, to forgive each other's weaknesses and to work as one as together we continue to build our Prelacy within these United States. ✠

“...Although the issues we face as a church and as a Prelacy are large and complex, we have the capacity and the will to meet the challenges of the 21st century. Faith in God and in our Lord, Jesus Christ, prayer, a clear vision, and the ability of each of us to dedicate our time and our individual resources, both financial and human, will allow us to achieve the task that is before us.”

The Armenian Church Beyond the 1700th Anniversary by Catholicos Aram I

A Review Presentation by Yetetzgeen Joanna Baghsarian

Editor's Note: During the National Representative Assembly Yeretzgeen Joanna Baghsarian gave a presentation on The Armenian Church Beyond the 1700th Anniversary, written by Catholicos Aram I. This article is based on Yeretzgeen's presentation. The book is available for purchase at the Prelacy Bookstore.

If I could condense His Holiness' thesis that resounds repeatedly and with urgency throughout his writings into one word, that word would be "Renewal." And with that word as our focus and God's Word as our basis, I shall begin.

Scripture tell us, "Do not conform any longer to the pattern of this world, but be transformed by the renewal of your mind. Then you will be able to test and approve what God's will is—His good, pleasing and perfect will." (Romans 12:2).

God has placed in our Vehapar's heart this deep conviction that the Armenian Church must return to her first love—Christ Himself. In His Holiness' own words: "Renewal is a conscious attempt to be born again in Christ. This is what our people desperately need in a world full of moral degradation and evil forces."

Therefore, if I interpret this correctly, in order for renewal to happen, we—the people—must make a conscious decision to want to change our attitudes so that our thinking lines up with the way God thinks. Then, and only then, will we taste and savor the sweetness of success in the revitalization—the spiritual renewal of the Armenian Church. With this in mind, let us take a look at *The Armenian Church Beyond the 1700th Anniversary*.

His Holiness began his pontifical journey by delivering his first message in the year 2001, on the Feast day of Epiphany, which in the Greek means "Theofania," the appearance of God. His Holiness eloquently writes the

following: "The Armenian people perceive the incarnation of Christ as the manifestation of the Divine Light on earth and consider the Armenian Church as the Bethlehem of its life."

As we all know, Armenia was the first nation among nations to embrace Christianity as a state religion in 301 A.D. But it was more than that. It was the transforming power of Christ that penetrated the nation of Armenia in 301 A.D. that changed the character of a people.

His Holiness writes: "It was the greatest spiritual revolution ever to take place in the history of our nation." How, you may ask, did it revolutionize our place in history?

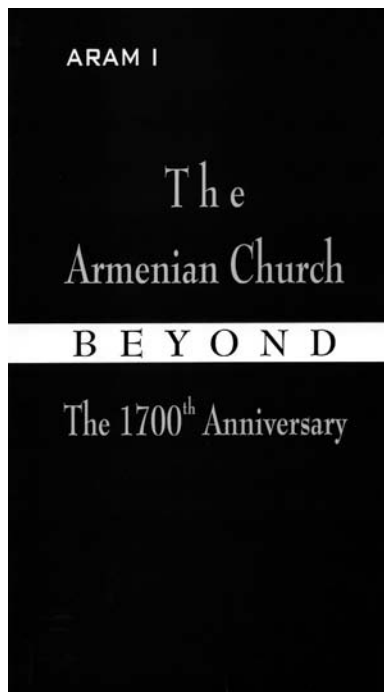
Christianity provided a new quality of life for the Armenian nation. When the Armenian people were transformed spiritually, they became high achievers intellectually and were spiritually tuned in to the mind of God. They understood how He thought. Their faith did not rest on man's wisdom but on God's power.

And so, for 1700 years, the Armenian Church has been the "martyria," the faithful witness to the Gospel of Christ through evangelism, outreach, and "diakonia"—lay ministry.

The Armenian Church has been the "House of the Nation" during the years of turbulence, hopelessness, uncertainties of history and man's inhumanity to man. Through it all, the Church remained the courageous shepherd of her flock, obedient to the Gospel message and faithful to the teachings of our Apostolic Fathers.

And because of our courage, our obedience and our faithfulness to His Son, God rewarded this tiny Christian nation with survival and not extinction. Why?

Personally, I believe it is because Armenians maintained and practiced throughout the centuries, a value system that was biblically based and recognized as such.



Armenians were living examples and became living sacrifices for the sake of the Gospel. Are we still moving in that direction with courage, obedience and faithfulness to the Gospel and the teachings of our forefathers?

According to a national poll done by the Armenian Religious Education Council (AREC) in 1984, Armenians have little or no knowledge of scripture and are struggling to find the standard—a reference point—from which to draw a moral code. Confusion, doubt and frustration filled the pages of that questionnaire back in '84.

Here we are—almost twenty years later—and our spiritual growth has remained stagnant. Listen carefully to what His Holiness says about the condition of the Armenian heart at this juncture in our history:

“Where are we today in our spiritual pilgrimage? To what extent are we faithful to the covenant we made with God 1700 years ago? Our fathers shed their blood for Christ. The Christian faith became the sustaining, life-giving power of our existence. Now, 1700 years later, the institutional church is in crisis, globally. In Armenia, only 5% of the population attends church. In Europe, America and Canada, only 10% are churchgoers. In the Middle East, 20% attend church. We live in a world of moral decay and the compromising of spiritual values. Our call for spiritual renewal is more urgent today than ever before. The Armenian Church must come out of her self-contained existence and respond boldly to new challenges. And the first challenge is to turn back to God.”

When I read this excerpt from Vehapar’s book, I was reminded of the Book of Revelation. According to tradition, Revelation (also called the Apocalypse) was written by the Apostle John during a forced exile on the Island of Patmos. The Prologue begins with the Revelation of Jesus Christ: “Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.”

The greetings were given to His servant John to pass on to the seven churches in the Province of Asia. These greetings, I might add, could be directed to any of the world’s Christian churches today. The theme throughout

Revelation is “faithfulness in tribulation.” I would like to share the following greeting, which was given to the Church in Ephesus:

“I know your works, your toil and your patient endurance, and how you cannot bear evil men but have tested those who call themselves apostles but are not, and found them to be false; I know you are enduring patiently and bearing up for my name’s sake, and you have not grown weary. But I have this against you, that you have abandoned the love you had at first. Remember then from what you have fallen, repent and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. Yet this you have, you hate the works of the Nicolaitans, which I also hate. He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will grant to eat of the tree of life, which is in the paradise of God.”

Vehapar’s challenge for us “to turn back to God” is the first step for renewal. Then everything else will follow. If we return to our first “agape,” love, God will transform our lives, empower our spiritual leaders and electrify and fill our churches.

And so, as we reflect on the 1700th anniversary, it is important to look beyond the celebrations. His Holiness stresses that the anniversary should:

1. Become an ongoing process of self-evaluation and rediscovering our identity as Armenian Christians.
2. Challenge our Church to deepen the internal unity by establishing closer relations with the Hierarchical Sees.
3. Engage in missionary outreach, be receptive and sensitive to changing times.
4. Revitalize and reorganize Christian education.
5. Remind the Church to be a servant to all.
6. Remind the Church that renewal is an urgent need for all Armenians.
7. Move from celebration to engagement, making our Church once again a growing mission of faith in the life of the Armenian people.



Yeretzeen Joanna Baghsarian

“Furthermore,” writes His Holiness, “the Church must evangelize. Liturgical reform, initiation of Youth Ministries, restoration of the order of deaconess, reactivation of ladies’ guilds and youth associations, special seminars for women on issues of common concern are crucial if we are to bring the Good News to the world.”

When I was given this assignment, I was also given the golden opportunity to ponder my role in the Church based on the challenges His Holiness presented in this book. As many of you know, I have a heart for the youth. And I questioned myself. What will keep the youth in the Church once they enter her portals? The Church is the only institution that has the authority to take a stand for basic moral values and high academic achievement. It is not just a place for extracurricular activities and organization participation. It must influence their daily lives.

His Holiness has this to say regarding our youth: “Our youth search for meaning in their lives. They have moral questions and concerns. They are confused and need guidance. We cannot leave them alone. We must give clear direction. If we fail, our youth will leave the Armenian Church and seek answers to their burning questions from different groups and movements.”

At a Focus Group that met prior to the Youth Forum with Vehapar two years ago, one of our Providence youth said, “The Church affects my decisions, my choices about things in life. My attitude reflects back on the Church when I stop and think: ‘What would God think about my actions?’” While another said, “The Church has little or no impact on my daily life. I’m here for two hours a week and I don’t understand what’s going on.”

Two extreme responses. There is no middle ground. Either the Church makes a big impact or none at all. What will live on and impact their hearts for eternity is the gospel message relevant to their lives today. This is the formula that will keep our youth in Church once they enter her portals. Christ must be the center. Then God’s spirit will move and influence our nation for the next generation of Armenians who are not only actively involved in the life of the Church but who are also able to express their Armenian Apostolic faith with joy and satisfaction as future leaders of this great community. ❖

In Memoriam

Dr. Christopher Babigian



It was with deep regret that the Eastern Prelacy announced the death of Dr. Christopher Babigian, one of the founding members of the Prelacy, a World Assembly delegate, a long-time delegate to the National Representative Assembly and former chairman of the Prelacy’s Executive Council. Dr. Babigian died on Sunday, July 28, in Connecticut.

His Eminence Archbishop Oshagan Cholyan presided over national funeral services on August 2 at St. Stephen’s Armenian Apostolic Church, New Britain, Connecticut, followed by burial service at West Avon Cemetery.

His Holiness Aram I, Catholicos of the Great House of Cilicia, expressed heartfelt sympathy on behalf of the Catholicosate, describing Dr. Babigian as “one of our most indefatigable and dedicated sons.”

Dr. Christopher Babigian of Avon, Connecticut, formerly of Saddle River and Paramus, New Jersey, was the first of two sons of Meline and Agazar Babigian, survivors of the 1915 genocide.

After graduating from Clark University, he enlisted in the U.S. Navy during World War II, serving for four and one-half years. Upon his discharge he entered Tufts Medical School from where he graduated in 1950. He served his internship at Jersey City Medical Center and later was chief medical resident at Hackensack Medical Center in New Jersey. He practiced medicine and surgery in Paramus, New Jersey for forty years.

Dr. Babigian is survived by his wife of 54 years, Adrienne, and three children, all residing in Connecticut: Dr. Gregory Babigian and his wife, Tina; Christine Babigian Millinger and her husband Dr. Gary Millinger; and Dr. Armen Babigian and his wife Dr. Laurie Slotnick. He is also survived by six grandchildren. ❖

A Commitment to the Future

Manoushag Simonian Bequest Will Bolster Prelacy Programs

The late Manoushag Simonian, a Genocide survivor and long-time resident of Belmont, Massachusetts, has bequeathed \$50,000 to the Eastern Prelacy.

Simonian, who passed away on July 16, 2001, is survived by her niece, Nancy Derian of Enfield, Connecticut, six great-nieces and eight great great nieces and nephews. Her husband, Edward Simonian, passed away in October 1979. She was 97 years old.

Half of Manoushag Simonian's bequest is designated for the Prelacy's Orphan Sponsorship Program, while a \$10,000 portion will support the Prelate's REACH Fund and \$15,000 will be allocated to various Prelacy projects. These include educational, youth outreach and clergy-training programs, serving the Armenian communities within the jurisdiction of the Eastern Prelacy.

The Prelacy's Orphan Sponsorship Program supports young orphans living in Armenia through sponsors from the United States. Now in its 10th year, the program benefits more than 800 orphans. The Prelate's REACH (Religious Education within the Armenian Church) Fund is a new endowment fund that was established this year, on the occasion of His Eminence Archbishop Oshagan Choloyan's 35th anniversary of public service.

Archbishop Choloyan early this year approved plans to focus community resources on launching the new endowment fund, in lieu of holding public celebrations of his milestone of service. Prelacy sources say that the Prelate's REACH Fund, which is projected to raise \$1 million, already enjoys a rallying of support across Armenian American parishes, as well as a number of communities

abroad, where His Eminence has served in the past.

"We are extremely touched by the fact that Manoushag Simonian, a Genocide survivor, was able to transform the terrible tragedies of her formative years into positive, humanitarian endeavors here in America, by giving back to the community which she and her husband so cherished," said Archbishop Oshagan. "Manoushag and Edward Simonian were devoted members of the St. Stephen's Church. Their sense of belonging, however, went beyond the local parish and encompassed the whole of the Armenian American community. Mrs. Simonian's bequest today serves as a testament to an enduring vision of community excellence and togetherness."

Simonian has also bequeathed a sizable gift to the St. Stephen's Armenian Apostolic Church, in Watertown, Massachusetts, the St. Gregory Armenian Apostolic Church, in Indian Orchard, Massachusetts, and the St. Gregory Armenian Apostolic Church, in North Andover, Massachusetts. Fathers Antranig Baljian and Torkom Hagopian, of the St. Stephen's Armenian Apostolic Church, fondly recalled paying Simonian pastoral visits at her home during her final years.

Born in Erzerum, Turkey, in 1903, Manoushag Simonian (nee Mouradian) was the daughter of Marina and Senekerim Mouradian. Following the murder of her father and several relatives during the Ottoman Genocide of the Armenians during 1915-1918, Manoushag's surviving family, including her mother and three siblings, was forced to abandon their ancestral home. Like thousands of displaced Armenians, they wandered from city to city



Edward and Manoushag Simonian at home.

until they temporarily settled in Constantinople, where Manoushag and her siblings were able to attend school.

Thanks to the sponsorship of an uncle in California, Manoushag, her mother and sister, Knarig, emigrated to the United States in 1922 and found a home with an aunt and uncle in the Boston area; Manoushag's other sister, Shoushanik, and brother, Aram, had emigrated the year before. The Mouradians eventually settled in Roxbury, Massachusetts, where Manoushag helped support her family by weaving exquisite hand beading on garments. According to Derian, Manoushag was a self-taught and highly accomplished craftswoman, gardener and homemaker.

Manoushag married Edward J. Simonian in 1938. Some years later they built a home in Belmont, where

she lived until her passing. A long-time supporter of the St. Stephen's parish, Edward J. Simonian was a distinguished Department Manager with the New England Telephone Company. He is also remembered as a trusted and respected Treasurer of the Telephone Workers Credit Union of New England.

"Planned giving is a deeply rewarding way of ensuring the continued vibrancy of our communities," said Richard Sarajian, Chairman of the Prelacy Executive Council. "Mrs. Simonian's generous bequest to the Armenian Prelacy does exactly that: it helps us realize our shared goals of preserving the Armenian identity in America, and of reaching out to compatriots who are less fortunate than ourselves. Her great deed will be remembered and appreciated by generations to come." ❖

An Exhibition of Arpi Nardone's

Shadow Tole Art

Will take place at

The Prelacy

138 E. 39th Street

New York City

September 27 to October 5

The exquisite and unique art created by Arpi Nardone brings to life a 17th century English art form, known as shadow tole. The dramatic three-dimensional pieces are created by cutting and layering multiple prints of a painting, resulting in beautiful life-like artwork.

Arpi and her art have achieved international recognition, especially her creations of Anton Pieck paintings of Dickens' England, which were exclusively distributed by Alfred Dunhill of London.

Her works have been exhibited at Cartier International, as well as private galleries in New York, Chicago, Houston and San Francisco. Fashionable and up-scale department stores have commissioned pieces for their window displays and many private collectors have eagerly added her special art to their collections.

Exhibition is open to the public:

Saturday, September 28th to Saturday, October 5th, noon to 4 p.m.

Opening reception: Friday, September 27th, 7 to 9 p.m.



News from the Catholicosate of Cilicia

World Assembly Identifies Priorities

The World General Assembly of the Catholicosate identified a set of priorities for the coming years including: Christian Education, Preservation of Armenian Identity in the Diaspora, Theological Formation, Youth, Women and the Church, Human Rights, Diaspor-Armenia Relations, and Ecumenical Relations.

The General Assembly convened on June 6-11, in Antelias to deliberate on issues pertaining to the mission of the Catholicosate in the life of the Armenian people.

In his opening remarks, His Holiness Aram I emphasized the historical mission of the Holy See of Cilicia and the necessity of restructuring the activities of the Catholicosate in the light of current development in the world. His Holiness stressed, "Antelias is not a mere administrative center, but it is the living center of the collective efforts and ever-expanding multi-faceted role of the Catholicosate of Cilicia. His Holiness praised the activities of the members of the brotherhood of the Cilician See and its lay members in all aspects of the Catholicosate's activities throughout the world. He also stressed the necessity of strengthening the collaboration with the Catholicosate of All Armenians in Etchmiadzin, within an atmosphere of brotherly love and mutual understanding. His Holiness also emphasized the necessity of implementing reform with the Armenian Church. He appealed to the clergy and laity alike to work together towards the renewal of the Armenian Church.

During the meetings the Assembly received the reports of the religious and executive committees, which underwent a serious discussion by the Assembly. In his answer to a number of questions, His Holiness emphasized the importance of dialogue collaboration, faithfulness, transparency, and accountability. "We are not an organization," he said, "we are a Church. We don't organize functions, we do mission. We must look at our work in this perspective and with this vision. We must look for quality and commitment.

The Assembly takes place every four or five years, and is composed of the diocesan representatives. According to the constitution of the Church, the laity is the majority in the assembly.

Consultations in Antelias

His Holiness Aram I received the prelates and lay delegates of all of the dioceses of the Holy See of Cilicia specifically to discuss the internal situation and difficulties faced by Armenians in different parts of the world. During the meeting, His Holiness emphasized the importance of preparing leaders, both lay and clergy, in the Diaspora. His Holiness also stressed that Christian education and Armenian schools in the Diaspora should be supported in order to strengthen Armenian identity.

Seventh Anniversary of Catholicos Aram's Election and Consecration Marked

The 7th anniversary of the election and consecration of His Holiness Aram I was celebrated on Sunday, June 9, 2002 in the Cathedral of St. Gregory the Illuminator. The sermon was delivered by Archbishop Oshagan Choloyan in which he upheld the providential role of the Holy See of Cilicia, and praised the Catholicos for his initiatives for the renewal of the Armenian Church and his concern for the participation of the youth in the life of the Church.

Ninth General Brotherhood Meeting

The 9th General Brotherhood meeting of the Catholicosate of Cilicia convened on June 4. Many members of the Cilician Brotherhood from all over the world attended. In his opening address, Catholicos Aram I emphasized the main mission of the Catholicosate, including prayer, love, obedience, loyalty and service. He greeted the delegates saying, "the dignity of the Cilician Brotherhood lies in their sacred mission of serving the Armenian Church and nation with dedication, sacrifice and love."

The members of the Brotherhood pointed out the vital presence of our Church in the life of our people and the active participation of the youth in Church life. They stressed the vital importance of the commitment of the Catholicosate to its mission under the circumstances of today's changing world.

Dr. Calian Lectures at Seminary

Dr. Samuel Calian, President of Pittsburgh Theological Seminary lectured at the Seminary in Bikfaya, Lebanon, on July 4 at the invitation of His Holiness Catholicos Aram I. Dr. Calian spoke about the "Necessity of the Effective Presence of the Christian Church in World Society Today." ❖

St. Gregory of Datev Institute **16th Annual Christian Studies Program**

“Do we have to attend the daily church services?” asked one brave student during the orientation, a question that was on the minds of most first year participants at the weeklong St. Gregory of Datev Institute Summer Christian Studies Program. To their surprise, the participants, ages 13 and older, were informed that, in addition to the 30-minute morning and evening worship services, they will be attending classes from 8:30 am to 12:30pm and then from 7:00pm to 9:30pm. By now they were probably thinking, “Had I known this, I would not have registered for the program.” Well, it’s too late.

On Saturday morning during evaluation, it is not uncommon to read and hear those same students suggesting that the Institute should be longer, possibly two weeks. Longer? Are they for real? Do they know what they are asking for? That’s more than 25 hours of class time per week and more church time than most have participated in their entire life (aside from Badarak), as one student put it. Could it be that they merely tolerate class and church time because of the time they will spend with their peers?

Hundreds of individuals have attended the Summer Program during the past 16 years. Of those, the majority have returned to continue with the program. Over 80 have graduated - i.e., have completed the four-year program. So it seems most students do well with the three-fold objectives of the Institute: religious education, worship, and fellowship.

Run by the Armenian Religious Education Council

(AREC) of the Prelacy, the St. Gregory of Datev Institute is a four-year faith-based youth program, one week each year. Those who complete the Program may return for postgraduate classes. Classes for the five levels of study take place concurrently.

Through worship, lectures, interactive presentations, Bible studies, and group discussions, the curriculum exposes the students to a range of important foundations of Armenian Christianity, from Bible and creeds, sacraments and sacred chants, personal and corporate prayer, language and history, to contemporary moral and ethical issues.

This year seventy-two students from 11 Prelacy parishes attended the Program, with the participation of 10 clergymen under the directorship of Very Rev. Anoushavan Tanielian, the Vicar General and Chairman of the Religious Council of the Prelacy. Twenty-two were first-year students, 18 second-year students, 8 third-year students, 7 graduates (fourth-year students), and 19 postgraduate students.

The participants were graced with the presence of His Eminence Archbishop Oshagan, the Prelate, who took time out of his very busy schedule to be with the Datevatzies at the 4th of July picnic.

The instructors of the Institute were: Very Rev. Fr. Anoushavan Tanielian (Director), Very Rev. Fr. Yeghishe Manjikian, Very Rev. Fr. Muron Aznikian, Rev. Fr. Dr. Mesrob Tashjian, Rev. Fr. Khoren Habeshian, Rev. Fr. Antranig Baljian, Rev. Fr. Nerses Manoogian, Rev. Fr. Gomidas Baghsarian, Rev. Fr. Dr. Khatchadour Boghos-



Participants of the St. Gregory of Datev Institute Summer Christian Studies Program gather around to celebrate July 4th.

sian, and Dn. Shant Kazanjian. Mr. Haroutune Misserlian was a guest lecturer.

To empower the emerging generation to assume leadership roles in the church community, the Institute invites postgraduates to share in various responsibilities of the program. The Institute is grateful to the following veteran and recent Datev postgraduates for their contributions in teaching, supervision and counseling: Dn. Haig Baklayan, Dn. Nishan Baljian, Dn. Joseph Garabedian, Dn. Stepan Stepanian, Ms. Barbara Baljian, Ms. Nayiri Baljian, Ms. Marie-Noel Givlekian, Gary Khatcherian, Dr. Arsen Mekaelian, Mrs. Martha Mekaelian, and Ms. Jeanette Nazarian.

A program of this caliber and scope requires the collaborative efforts between AREC and parishes, parents, volunteer workers, as well as a number of organizations and individuals who value the ministry of the Institute. It is meet and right to acknowledge their support and contributions. In the first place, the Prelacy wishes to thank the faculty and the counselors of the Institute for their invaluable services, and the parents who entrusted their children to the Institute for a week of spiritual formation. 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 their donation of \$2,500.00. A special word of thanks to Mrs. Asdghig Kazanjian (the owner of Armenian De-



A Datevatsi pondering on the Word of God.



During evening service.



Datevatsi boys gearing up for aquatic fun at French Creek.

light in Philadelphia) for providing delicious Armenian food to the Datevatsies on various occasions during the Program, including the 4th of July picnic.

The Institute also thanks the following organizations and individuals for their donations: The National Association of Ladies' Guild (NALG), Prelacy Ladies Guild (PLG), Mrs. Alice Haigazian-Berman, Mr. and Mrs. Hrant Jilozian, Mr. and Mrs. Vartan Karakelian, Mrs. Grace Keshgegian, Ms. Margaret Keshgegian, Mr. and Mrs. Joseph Khatcherian, Mr. and Mrs. Ralph Jehanian, Ms. Zarouhi Mardikian, Mr. and Mrs. Noubar Megerian, Dr. and Mrs. Arsen Mekaelian, and Dr. and Mrs. Michael Nalbantian.

The 72 participants at the 2002 St. Gregory of Datev Institute came from the following communities:

17 from Sts. Vartanantz Armenian Church, Ridgefield, NJ; 14 from St. Sarkis Armenian Church, Douglaston, NY; 9 from St. Gregory the Illuminator Armenian Church, Philadelphia, PA; 7 from St. Stephen's Armenian Church, Wattertown, MA; 6 from Holy Trinity Armenian Church, Worcester, MA; 6 from Sts. Vartanantz Armenian Church, Providence, RI; 5 from St. Gregory the Illuminator Armenian Cathedral, New York, NY; 5 from St. Paul Armenian Church, Waukegan, IL; 1 from St. Sarkis Armenian Church, Dearborn, MI; 1 from St. Gregory Armenian Church, North Andover, MA; and 1 from St. Asdvadzadzin Armenian Church, Toronto. ✠

Setian Coin Award Recipients 2001 – 2002

The Armenian National Education Committee, sponsored by the Eastern Prelacy of the Armenian Apostolic Church of America and the Armenian Relief Society, recently awarded the coveted “Setian Ancient Armenian Coin” prizes to students from the following schools for excellence in Armenian Studies. In addition to the awards, the ANEC has also enclosed informative background data about coin collection as well as information about the kings depicted on the coins.

Generously donated by Mr. Gary Setian of Massachusetts, this award is traditionally presented to the students during their schools’ year-end pageant. This year’s coin was of Tigranes II.

Congratulations to the following recipients:

Single Day School Students

Raffi Rashdouni
Mourad School, Providence, RI

Christian Hidirsah
St. Gregory Armenian School, North Andover, MA

Hagop Ohanian
Taniel Varoujan Armenian School, Glenview, IL

Arpy Avanesi
Rubina Poochigian
Hamasdegh School, Bethesda, MD

Anoush Essajanian
Hasmig Moujoukian
St. Stephen’s Saturday School, Watertown, MA

Tanya Darakjian
ARS Zavarian School, Detroit, MI

Vache Asadourian
Nareg School, Ridgefield, NJ

Viken Bastajian
Taline Demirdjian
Sourp Hagop Saturday School, Montreal, Canada

Diran Panossian
Sipan Armenian School, Paramus, NJ

Day School Students

Balig Mouradian
Natalie Kouyoumdjian
Garen Salibian
St. Stephen’s Armenian Elementary School, Watertown, MA

Talene Nigdelian
Holy Martyrs Armenian Day School, Bayside, NY

Adelaine Kassabian
Razmig Goudian
Vartivar Doushoghlu
Sourp Hagop Day School, Montreal, Canada

Nanor Arabatlian
Aram Frounjan
Armenian Sisters Academy, Philadelphia, PA

Talar Manjikian
Antranig Valeti
Lorig Manjikian
Armenian Sisters Academy, Lexington, MA

Zaruhi Akopian
St. Illuminator’s Armenian Day School, Woodside, NY

New Arrivals at the Bookstore



The Survivor

by Dr. Rosemary H. Cohen

The Survivor is a tender and sensitive story based on the true story of a young girl caught in the crossfire of family traditions and political unrest in the early 1900s.

Hardbound, 184 pages. \$24.95



Cilicia: At the Crossroads of Empires

by Claude Mutaflan

A comprehensive history of Cilicia by noted Armenologist/historian, Claude Mutaflan. Originally published in French, this Armenian edition was translated by Amalia Shahumian, and

published in Armenia under the sponsorship of His Holiness Aram I, Catholicos of the Great House of Cilicia. Hardbound, 632 pages. \$35.00



Passages: Celebrating Rites of Passage in Inscribed Armenian Rugs

Edited by Murray L. Eiland Jr.

The editor of this beautiful volume has studied oriental rugs for more than three decades during which time he has traveled many times

to the rug-making countries of the world. This volume is dedicated to inscribed Armenian rugs, with color photographs and essays by noted experts. Hardbound, 156 pages. \$65.00



Ani: World Architectural Heritage of a Medieval Armenian Capital

Edited by S. Peter Cowe

This 161-page, soft-cover volume contains the eleven papers delivered at the First International Symposium on the history, culture, and architectural significance of Ani. The symposium

was part of a series of events commemorating the millennium of the Great Cathedral of Ani, sponsored by the Eastern Prelacy in 1989. \$42.00



Karekin I: In His Own Words

by Iris Papazian

A memorial volume published on the occasion of the 70th anniversary of the birth of the late Catholicos. This 238-page volume includes a long introductory biography. The bulk of the book is devoted to His Holiness's

years of service in various capacities told in photographs and in the words of the late Catholicos. \$40.00



Encyclopedia of Christian Armenia

Newly published by the Armenian Encyclopedia Committee with more than 1,070 entries on different aspects of Armenian Christianity, includes 12 maps, 700 photographs and artwork in color and black and white. Hardbound, 1,072 pages. \$45.00

PRELACY BOOKSTORE ORDER FORM

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info@armenianprelacy.org

Armenian Religious Education Council:
arec@armenianprelacy.org

Armenian National Education Committee:
anec@armenianprelacy.org

Development Office:
philanthropy@armenianprelacy.org

Prelacy Bookstore:
books@armenianprelacy.org

Our official website has a new address. Visit us at:

www.armenianprelacy.org

Annual Book Fair

Sponsored by the Prelacy Bookstore
under the auspices of
His Eminence Archbishop Oshagan Choloyan, Prelate

October 11 to 13

Sts. Vartanantz Armenian Apostolic Church
461 Bergen Boulevard, Ridgefield, New Jersey

The Book Fair will open on Friday, October 11 at 7:00 p.m.
and continue

Saturday, October 12, 10 a.m. to 9 p.m.

Sunday, October 13, 10 a.m. to 2 p.m.

Special Book Presentation, Saturday evening at 7:00 p.m.

Illuminated Armenian Manuscripts of the Catholicosate of Cilicia
by Sylvia Ajemian

The newly published English translation of this beautiful volume will be presented and available for sale.

The Prelacy of the Armenian Apostolic Church of America

Presents

“Light from the Cross”

A concert of Armenian Sacred Music

featuring the internationally acclaimed soprano

Isabel Bayrakdarian



and the
Prometheus Chamber Orchestra
Mario Bernardi, Conductor

Sunday, October 13, 2002, 5 p.m.

Alice Tully Hall

**Lincoln Center for the Performing Arts
Broadway at 65th Street, New York City**

The program includes the world premiere of
“Light from the Cross”
by Christos Hatzis.

Commissioned by the Eastern Prelacy
Written expressly for Ms. Bayrakdarian

Tickets: \$100, \$50, \$25 (Box seats available)

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Linda Chirinian: (203) 966-7255 Rita Tatevossian: (718) 268-3919

Proceeds will benefit the Prelacy’s educational, humanitarian and community outreach programs.



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