

January/February 2003

# OUTREACH

Volume XXV, No. 5



*Zareh I*  
1956-1963

*Khoren I*  
1963-1983

## From the Editor

As we were preparing to go to press with this issue of *Outreach*, the New York metropolitan area was hit with a blizzard temporarily paralyzing the city and its environs. It was a not-too-gentle reminder to us that our lives are controlled by a higher authority. The snow started in our area Sunday evening and continued throughout Monday. The initial day of a major snowstorm always creates a special feeling. You watch the snow falling and accumulating, and from the vantage point of a warm house it looks like a gift from God—beautiful, pure and unspoiled.

\* \* \*

A major part of this issue of *Outreach*, as you can see, is devoted to two anniversaries: The 40th anniversary of the passing of Catholicos Zareh I, and the 20th anniversary of the passing of Catholicos Khoren I.

In our continuing commemoration of the “Year of the Bible,” we offer in this issue, “The Background and Beginnings of Biblical Interpretation in Armenia,” by Michael B. Papazian.

The Prelacy’s tribute to Atom Egoyan and Arsinee Khanjian turned out to be one of the best-planned, best-attended events ever and we give you a glimpse in this issue. Incidentally, there are many more photos of this event on our web page so take look, [www.armenianprelacy.org](http://www.armenianprelacy.org)

St. Gregory Church of Merrimack Valley is the focus of our parish profile. A lively and energetic parish, St. Gregory is embarking on the building of a new church. Read all about it on page 15.

In our first issue of the new format, Karen Jehanian, Secretary of the Prelacy’s Executive Council, wrote an article calling for the opinions of our young professionals. The idea was to start a regular column in *Outreach*, called “Young Professionals’ Forum.” We want very much to create such a forum and several people are already working on articles, but I would like to remind our readers to take advantage of this opportunity. In her initial article, Karen wrote: “...*Outreach* is creating a free platform through this column. We have no doubt that you have some important ideas you might want to share with others. We would like you to express them, to voice your concerns, to exchange opinions with the community at large. In the near future, as we progress in addressing logistical and technological issues, you will also be able to make your voice heard through chat rooms on the Prelacy Web site. For now, we encourage you to submit short essays on youth issues or concerns that you think will be of interest to young Armenian Americans... We believe these exchanges will lead to positive, significant change, thanks to the constructive approach of young, educated Armenian Americans.”

I look forward to hearing from you. You can email articles for the Forum or any other comments to [info@armenianprelacy.org](mailto:info@armenianprelacy.org) And yes, “snail mail” is fine, 138 E. 39th Street, New York, NY 10016.

## INSIDE...

- 3 Catholicos Zareh I
- 9 Catholicos Khoren I
- 15 Parish Profile: St. Gregory Church of Merrimack Valley
- 18 REACH Fund
- 20 Egoyan and Khanjian Honored
- 25 Year of the Bible: Background and Beginnings of Biblical Interpretation In Armenia
- 29 News from the Catholicate
- 30 ANEC: Volunteers in Our Midst
- 32 AREC Seminar
- 33 New Organ Dedicated
- 34 Honor Roll of Donors

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138 E. 39<sup>th</sup> Street, New York, NY 10016  
212-689-7810 / 212-689-7168 (fax)  
e-mail: [email@armenianprelacy.org](mailto:email@armenianprelacy.org)  
web page: [www.armenianprelacy.org](http://www.armenianprelacy.org)

His Eminence  
Archbishop Oshagan Choloyan  
*Prelate*

Iris Papazian, *Editor*  
Khajag Zeitlian, *Design*  
Mardirous Minas-Haftvani, *Business Manager*

Comments and/or editorial contributions may be mailed to the attention of the editor Outreach, 138 E. 39<sup>th</sup> Street, New York, NY, or by email to [info@armenianprelacy.org](mailto:info@armenianprelacy.org) or by fax, 212-689-7168.

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## Առաջնորդ Սրբազան Հօր Խօսքը

### Հոգացող եւ Նուիրեալ Հայրեր

**Ա**մբողջական սէրը եւ անսակարկ նուիրումը կ'անդրանցնին մարդկային ամէն տեսակի հաշիւ եւ մտադրութիւն: Անոնք կու գան մաքրամաքուր հոգիէ, ծառայելու քրիստոնեայի մղումէ եւ Աստուծոյ Խօսքն ու ծրագիրը տարածելու պաշտօնի եւ առաքելութեան գիտակից հասկացողութենէ:

Ահա այս նուիրական զգացումներով եւ ծառայելու ամէնապարզ ու անհաշիւ պարտաւորութեամբ էր որ 1957ին, Ամերիկայի Միացեալ Նահանգներուն մէջ ձեռնարկուեցաւ Հայ եկեղեցիէն որբացած զանգուածին հոգեւոր ու արգելալից հոգատարութեան: Ծանր ու պատասխանատու որոշում էր: Ոմանց կողմէ քննադատուեցաւ արարքին արտաքին երեւոյթը, մինչ միւս կողմէ անհրաժեշտութիւն էր, եկեղեցւոյ հիմնական պարտաւորութիւնը՝ հասնելու անտեսուածին, որբացածին եւ այդ կացութեան մէջ ուծանալու դատապարտուած հաւատացեալներուն: Միացեալ Նահանգներուն մէջ Մեծի Տանն Կիլիկիոյ Կաթողիկոսութեան կողմէ ժողովուրդին հասնիլը ա՛յս խորքով ու նպատակով ծնունդ առաւ, որ պատճառ դարձաւ վարչական երկու կեդրոններու ստեղծումին, որոնք այդ օրուրէն սկսեալ կը կատարեն իրենց հոգեւոր ու արգելալից ծառայութիւնը իրարմէ անկախ՝ յուսալից եւ ցանկալից օրերու սպասումով:

Այս օգնութեան ձեռքը հասաւ Կիլիկեան Կաթողիկոսութեան սրբակենցաղ ու բարի Հայրապետին՝ Երջանկայիշատակ Զարեհ Կաթողիկոսի դահակալութեան օրով, որուն վախճանման (18 Փետրուար, 1963) 40ամեակն է այս տարի եւ ժրաջան ու պայծառատես օգնականին՝ Երջանկայիշատակ Խորէն Ա. Հայրապետին, այն ատեն Միացեալ Նահանգներու Հայրապետական Նուիրակ, որուն վախճանման (9 Փետրուար, 1983) 20ամեակն է միեւնոյն ատեն: Դուրեմանքին մէջ միասին մեծցած, արեղայութեան եւ եպիսկոպոսութեան միասին ծառայած Հայ ժողովուրդին ու եկեղեցւոյ, ցեղասպանութենէն ճողոպ-

րած դաղթականներուն ու նորափթիթ սերունդին, անոնք մնացին նուիրեալ ծառաները Աստուծոյ եւ մեր ժողովուրդին: Քրիստոսի խօսքը իրենց հոգիին մէջ պատգամ որպէս գացին հոն ուր կարիք կար, ժողովուրդի կանչ կար, ծառայութեան դաշտ կար: «Որովհետեւ անօթի էի եւ գիտ կերակրեցիք, ծարաւ էի եւ ջուր տուիք, օտարական էի եւ ընդունեցիք գիտ, մերկ էի հագցուցիք ինձի, հիւանդ էի եւ հոգ տարիք ինձի, բանտի մէջ էի եւ այցելեցիք ինձի» (Մտ 25. 35-36):

Դժբախտ եւ անհեռատես պատճառներով կարօտ մնացեր էինք հոգեւոր հացի եւ կերակրուեցանք ու լիացանք Աստուծոյ եւ մեր եկեղեցւոյ հացով: Որբացած էինք եւ գտանք մեր Կիլիկեան Կաթողիկոսութեան հայրութիւնը: Եւ մեր այս երթին մէջ առաջնորդող հանդիսացան յուսապասակ հայրապետներ՝ Զարեհ եւ Խորէն բարեյիշատակ Կաթողիկոսները: Անոնք քրիստոսատիպ ապրեցան ու գործեցին: Եղան ծառայ՝ հոն ուր պէտք էր, տիրութիւն ըրին ժողովուրդին՝ ամէն տեղ ու ամէն ատեն: Ահա այսպէս դարձան Հայր, Հայրապետ՝ հոգացող ու գուրգուրացող:

Այսօր, 46 տարի ետք, մեր Թեմը իր ծաղկուն վիճակին մէջ, հաւատացեալներով եւ հոգեւորականներով երախտագիտական զգացումներով կը խոնարհի բարի Հայրապետին՝ Երանաշնորհ Զարեհ Կաթողիկոսի եւ շինարար Հայրապետին՝ Երանաշնորհ՝ Խորէն Կաթողիկոսի յիշատակին առջեւ, ուխտելով հաւատարիմ մնալ Հայ Եկեղեցւոյ, Կիլիկեան Առբք Աթոռին եւ շարունակել հոգեւոր ու արգելալից առաքելութիւնը՝ ի խնդիր Քրիստոսի եկեղեցւոյ պայծառութեան եւ մեր հաւատացեալներու բարօր ու բարեյոյս դատախարակութեան:



## Prelate's Message

### Caring and Devoted Fathers

Complete love and uncompromising devotion transcend every type of human interest and intent. These emanate from a pure spirit, a Christian-sense of service and with a clear understanding about the duty and mission for spreading God's Word and Plan.

It was with this simple and selfless devotion to service and mission that resulted in the decision in 1957 to provide spiritual and national guidance to the orphaned masses in the United States. It was a heavy and responsible decision—a decision that was criticized by some superficially. It was a decision that came from the Church's fundamental role, to reach out to the neglected and the orphaned—the faithful who had been isolated and in this situation destined to be lost. It was with this deep intent that the Great House of Cilicia reached out to the abandoned community, and the reason for the presence of two jurisdictions in the U.S. who, since that day, administer their spiritual and national service independent of each other, waiting and hoping for more desirable days.

The helping hand came during the pontificate of the holy and saintly Catholicos Zareh, whose 40<sup>th</sup> anniversary of his passing (February 18, 1963) we mark this year and the 20<sup>th</sup> anniversary (February 9, 1983) of the passing of his diligent and brilliant successor Catholicos Khoren, who at that time was a Pontifical Nuncio to the United States. They grew up together in the Seminary. They were ordained together. They served the Armenian church and nation—especially

the survivors of the Genocide and the generation that followed—and they remained devoted servants to God and our people. With Christ's words ingrained in their souls, they went where there was need, where the people called, where there was a field in need of service. "For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." (Matthew 25:35-36).

Because of tragic and shortsighted reasons we were left longing for spiritual nourishment. We were given the nourishment we craved and we were filled with the bread of God and our Church. We were orphans and we found the fatherly guidance of the Cilician Catholicosate. Guiding us in our journey were the hallowed pontiffs, Zareh and Khoren, of blessed memory. They lived and worked in the image of Christ. They served where there was need. They cared for the people everywhere and at all times. Thus they became father and pontiff, guardian and caregiver.

Today, 46 years later, our Prelacy in its current flourishing state, with faithful community and clergy, pays homage to the memory of the good pontiff, Zareh, and the builder pontiff, Khoren, vowing to remain faithful to the Armenian Church, to the Holy See of Cilicia, and to continue the spiritual and national mission for the glorification of Christ's Church and the advancement and edification of our faithful. ❖

*If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works: that you may know, and believe, that the Father is in me, and I in him. John 10:37-38*

## Zareh I Catholicos of the Great House of Cilicia February 14, 1915—February 18, 1963

This year marks the fortieth anniversary of the passing of one of our most loved and greatest clergymen of the 20<sup>th</sup> century, Catholicos Zareh I.

Catholicos Zareh's death at barely the age of 48, caused shock and sadness throughout the world. Years later Catholicos Karekin I of All Armenians, of blessed memory, at the time a young vartabed, recalled the day Catholicos Zareh

His Holiness Catholicos Zareh I (Simon Payaslian) was born in Marash, Cilicia, in 1915, a tragic date in the history of the Armenian people. From the earliest days of his childhood he experienced the bitter sufferings of his people whom he loved and served with dedication.

At the age of seven, in 1922, he went to live with his refugee parents in Aleppo, where he obtained his pri-



*A scene from the Consecration of Catholicos Zareh I. Archbishop Khoren Paroyan pours the Holy Chrism. The Catholicos is flanked by V. Rev. Fr. Ardag Manougian and V. Rev. Fr. Dadjad Ourfalian.*

died. "When I saw him suffering, struck by a heart attack at age 48, I experienced a feeling of revulsion. I couldn't understand why such a person had to lose his life. He was for me a model before God, a model of sacrifice, of devotion, of goodness. That was, without doubt, the saddest day of my life."

mary education at Haigazian School. In 1930, after a year of study at the Jesuit College of Aleppo, he entered the Theological Seminary of the Holy See of Cilicia, which had been newly established in Antelias, Lebanon, following its forced exile from Cilicia. He was a member of the first class to enter the Seminary in its new

Encyclical Issued by Catholicos Vazken I on the Occasion of the First Anniversary of the Death of Catholicos Zareh I

To His Holiness Catholicos Khoren I of the Great House of Cilicia, Antelias.

Greetings of Love in Christ.

Today, as Your Holiness and the Brotherhood of your Order and your people honor the memory of the departed Catholicos, His Holiness Zareh I, we share your grief and join in your prayers with a fraternal spirit.

The premature, tragic death of our beloved brother Zareh, indeed caused us great pain as well, as one sad day, seven years ago, we embraced and took our leave of one another, in hope that we would greet each other again, on some happy day in the future. How often and how fondly we yearned for that joyous day, which was unfortunately delayed and the dear, departed Holy Father went to his final rest, saddened and disappointed.

Today, it is up to us then, to pray that the Lord will keep the soul of the departed Holy Father in his infinite peace and to keep his good and merciful soul always holy and bright; a soul who so loved his Mother Church and her entire people; a soul who suffered its pain in silence and who expired without a whisper, to exclaim to Armenians everywhere, "Love one another."

At this time, our prayers contain the bright hope and faith

home. In 1935 he graduated from the Seminary and dedicated his life to celibacy, and received the Holy Anointment, being re-named Zareh, thus becoming the first graduate of the Cilician Seminary to totally dedicate himself to the service of his people and church.

A year after his ordination he was sent to the University of Brussels where he took courses in Oriental and Byzantine history. He studied under such professors as Henri Gregoire and Nicolas Adontz and other famous professors of philosophy. Upon his return, in 1939, he taught for a year at the Seminary until his

and interchurch relations. What was uppermost in his mind was the maintenance of the religious, moral and national character of education. The Armenian College of Karen Yeppe came into existence in 1948 thanks to his inspiration and personal efforts. The many graduates whose minds he enriched and whose hearts he lifted will always remember him with a deep feeling of gratitude.

In the field of ecumenical relations, he first broke the narrow confines of official and conventional relationships between the religious heads of different communities. In collaboration with other religious



*Zareh I presides over the episcopal consecration of Bishop Sahag Ayyazjian (left) and Bishop Hrant Khatchadourian.*

election as Vicar and later Prelate of the Archbishopric of Aleppo. In 1947 he was ordained to the rank of Bishop. For 16 years he directed the Diocese of Aleppo, which was the spiritual and cultural center for the Armenians of Syria. Apart from purely spiritual activity such as the preaching of the Holy Gospel and the renewal of religious life, his consuming concern in which he distinguished himself were education

leaders he created an atmosphere of cordiality and personal openness and solidarity.

In 1956 he was elected Catholicos of the Great House of Cilicia under very difficult circumstances. All through that period he maintained his dignity and courage, although the stress took a toll on his health.

During the first years of his pontificate he did his utmost to bring calm and solidarity to the Holy See.

that His Holiness' living and vivid soul, shall now be shared equally by us all, as a manifestation of love, unity and peace.

Let all those who serve our holy altars and all who are counted among the children of our nation, pledge once again, in the gracious memory of His Holiness, to preserve as one harmonious entity, the Holy Mother Church of Armenia; and of all her people.

We extend greetings and divine blessings to the honored memory of the dearly, departed Catholicos, Zareh I, from the Mother Throne of Holy Etchmiadzin and of the Armenian Fatherland.

May God the Father keep our Christ-created Church steadfast; and her faithful people, forever vital and productive, unified and indivisible.

On Sunday, 16 February, in the Cathedral of Holy Etchmiadzin, we shall preside at an official memorial service, commemorating the first anniversary of the passing away of the beloved Catholicos. We have directed all our churches to hold simultaneous memorial services throughout our dioceses.

Yours prayerfully and fraternally,

Vazken I  
Patriarch and Catholicos of  
All Armenians

Encyclical issued 3 February,  
1964 Year of our Lord  
According to Armenian  
reckoning 1413  
Monastery of Holy Etchmiadzin  
No. 473

First and foremost his message was one of love and charity.

He gave the Seminary priority and within six years 17 graduates were ordained. The significance of this accomplishment can be seen when compared with this fact: In 26 years, from the founding of the Seminary to the election of Zareh, only 18 graduates had entered the religious order.

Under his impetus the structure of diocesan and parochial committees was strengthened, and they began to function more efficiently. New dioceses placed themselves under his jurisdiction and found in the Catholicosate a center



*Catholicos Zareh with the Ecumenical Patriarch of Constantinople, H.H. Athenagoras.*

of spiritual renewal.

By personal and regular contacts with other religious heads he manifested once again his ecumenical spirit, his dedication to the common

cause of Christianity and its mission in the world enhanced the dignity of the See of Cilicia. He took the initiative to bring the Catholicosate into membership in the World Council of Churches, and also to accept the invitation of Pope John XXIII by sending an observer to the Second Vatican Council.

The words he repeated with ever-increasing conviction to his ecclesiastical interlocutors are remembered still: "Today it is not the form of the faith which is challenged, but faith itself; it is not this or that formula which is at stake, but Christian truth itself." ✠

## Catholicos Zareh's Words Remembered

**"You** have placed upon my shoulders a most heavy duty, perhaps the heaviest in the world. While others possess worldly and coercive powers, you have given me only one kind of power, over this patriarchal See of the Armenian Church—spiritual power, and only one weapon—the Holy Bible. With the deep faith that we have inherited from our ancestors, we should believe that beyond the transitory powers and values there exist the moral values and the Holy Bible which are more basic, sublime, and eternal.

We encountered difficulties. We still have difficulties, and indeed, we will have them in the future. The source and nature of these difficulties are known to all. I have a sole plea to make to the present Electoral Assembly and to the representatives of the press. I plead with you to regard this historic event with utmost consciousness

and thoughtfulness. You should know that in this election there is no victor or loser. Let us all hope and wish that in the present election the victor will be the Armenian Church, the Holy Bible, and our Christian Life."

*Message following election  
February 20, 1956*

**"Let** this day be one of divine calling, for us to realize that unless peace reigns in our hearts and our hearts are converted to God, peace will not exist in this world. Furthermore, we should realize that peace will not exist in our church if we are not converted to God.

This church and this see consider their prime duty to say to their people: both our and your salvations depend on our spiritual and continuous conversion to God.

I believe with all sincerity and I am sure you do also, that the Armenian Church and our strong faith and trust in the Almighty and

our will to accept Him are our only basis for salvation.

*First Sermon  
Sunday of the Prodigal Son  
February 26, 1956*

**"Indissoluble** and imperishable are these people and this church, because they are joined together with sweat, tears, and blood. This church will remain indestructible and eternal, despite all external assaults and internal desertions, because it is impossible to extinguish the divine light with human breath and because the Illuminator's Lamp forever keeps vigil in the top of Mount Arakadz and prompts us to repeat, *The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?*

"The vigilant guardian of our church, St. Illuminator, stands guard over our people's faith, and I am sure that God has heard and

will hear my—His servant—pleas and prayers to preserve this church for the memory of our millions of martyrs and for His glory.”

Day of Pilgrimage  
Sunday, March 18, 1956

“O, Lord, my first prayer is unto you. Hold my hand and guide me in the path of righteousness, so that in turn I will be able to lead the children of the Armenian Apostolic Church. O Master, shower Thy divine wisdom and peace in the hearts and souls of

each one of us, so that we may live and be worthy while in this world, to Thy kingdom and everlasting life.

“Without Thy strength, wisdom, and patience, it is difficult to realize our mission in the present circumstances. You know our condition—the present and the future. On this day I surrender my humble self and my people, one of the choicest of all peoples, to Thy care and protection.

“My second message is unto you, children of the Armenian

Apostolic Church, you, who are linked by a common destiny. On this solemn occasion after surrendering you and myself to Almighty God, my wish is that you love and understand each other. Children of the Armenian Church, you who were confirmed by the same Holy Muron, love one another because without Christian concepts and deeds...our life is painful and our future dark.”

Sermon  
Consecration of Holy Muron  
September 2, 1956

## Զարեհ վեհափառ կը պատգամէ

Մեր եկեղեցին իր հիմնադրութեան շրջանէն սկսեալ, թաղէոս եւ Քարթողիմէոս առաքեալներու քարոզութենէն սկսեալ մինչեւ մեր օրերը, ենթակայ եղաւ հալածանքի, ենթակայ եղաւ տառապանքի, ենթակայ եղաւ կործանարար հովերու, բայց միշտ մնաց կանգուն որովհետեւ Հայց. Եկեղեցին հիմնուած չէր աւագի վրայ, այլ հիմնուած էր հայ հոգիին վրայ, այլ՝ հիմնուած էր իւրաքանչիւր հայու սրտէն ներս, եւ ոչ մէկ թշնամանք, ոչ մէկ հայածանք եւ ոչ մէկ տեսակի անարդարութիւն պիտի կարենային մեր Եկեղեցին խափանել, կործանել եւ պատմութեան անցընել:

Այս եկեղեցին անմահ եւ կանգուն պիտի մնայ, հակառակ բոլոր արտաքին յարձակմանց, հակառակ ներքին խորտումներու եւ այս կամարները ճարձատեցնել ուզողներուն, որովհետեւ կարելի չէ մարդկային շունչով մարել աստուածային յոյսը, սրբաշնորհ տեւ Լուսաւորչի արցունքով լեցուած կանթեղին մէջ պրպայցող յոյսը մեզմէ անկախ, մեզմէ բարձր՝ միշտ կը հսկէ Արագածի կատարին վրայ եւ միշտ ըսել կու տայ մեզի. «Տէր յոյս իմ եւ կեանք իմ, ես յումմէ՞ երկեայց, Տէր ապաւէն կենաց իմոց ես յումմէ՞ ղողպայց»:

Մենք մեր ամբողջ պատմութեան ընթացքին եղած

ենք հաւատացող Յարութեան. եւ մեր կեանքին օրինակով կենդանի օրինակը եղած ենք այդ գաղափարին: Քանի անգամ մեռանք, ջարդուեցանք եւ մեր թշնամիները ուրախացան այդ պատճառով, եւ սակայն, մենք յարութեան հաւատացող ժողովուրդ՝ հոգիի համար մեր մարմինը չսակարկող ժողովուրդ՝ իսկնք աշխարհին թէ՛ անմահ է հոգին: Եւ մեր այդ հաւատքին շնորհիւ կրկին ծաղկեցանք, բարձրացանք, ազգութիւննիս պահեցինք եւ եկեղեցի կազմեցինք:

Եթէ խորապէս հաւատացողը չլրջայինք յարութեան, քանի անգամներ մեր անդոհալից պատմութեան մէջ մեռած ու գերեզմանուած էինք. եւ մեր թշնամիները կարծեցին թէ, այլեւս մահը վերջապէս պիտի փոշիացնէր մեզ ու մենք պատմութեան պիտի անցնէինք: Սակայն յարութեան մասին մեր ունեցած անխախտ հաւատքին շնորհիւ, ամէն անգամ գերեզմանէն ելանք, յաղթական մահուան վրայ, ու աւելի փառաւոր, ու աւելի հզօր:

Խօսքս քեզի է, Հայ ժողովուրդ, Հայոց. Եկեղեցւոյ գաւազներ նոյն անցեային, նոյն ներկային եւ նոյն ապագային սահմանեալ զաւակներ: Պաշտօնական այս առթիւ, Աստուծոյ յանձնելէ ետք գիտ եւ քեզ, իմ պատուէրս ու մաղթանքս է քեզի, սիրել ու հասկնալ գիրար Հայց. Եկեղեցւոյ նոյն միւռնոնով մկրտուած

րոյոր գաւակներ, — ՍԻՐԵՑԷՔ ԶԻՐԱՐ, որովհետեւ առանց քրիստոնէական ըմբռնումի եւ քրիստոնէական գործնական կեանքի, մեր ապրումները թերի են, մեր կեանքը՝ դժուար, ու մեր ապագան՝ մութ:

Եկեղեցւոյ քրիստոնէութեան եւ մարդկութեան կեանքի ըմբռնումը հիմնուած է ՍԻՐՈՅ վրայ. ՍԻՐԵՑԷՔ ԶԻՐԱՐ, յանուն մեր նահատակներուն եւ հալածուածներուն: Ոչինչ կը բաժնէ մեզ իրարմէ: Մըտածողութեանց տարբերութիւններ կրնան ըլլայ, սակայն մեր անցեալը, ներկան եւ ապագան նոյն են:

Մենք մեր քրիստոնէական լայնամտութեամբ ու համբերութեամբ պիտի յաղթանակենք ի վերջոյ եւ ուշ չէ վերադարձի եւ միութեան օրը, ուր մենք պարծանքով պիտի նայինք բոլոր աչքերուն: Բուռն հոգեկան բաւարարութիւն պիտի գգանք ու մեր աչքերն ու ճակատները պիտի պահենք բարձր, որովհետեւ չարիք չենք մտածած, դաւ չենք նիւթած, չենք ատած ոչ ոք, ու մեր բերանները նոզովքի խօսքեր չեն արտարերած ու պիտի չարտարեին:

Հաւատացող եմ, եւ ինծի հետ հաւատացէք նաեւ դուք, որ այս ոգին պիտի յաղթանակէ անպայման:

Ազգերը չեն մեռցուիր: Կարելի է անհատներ սպաննել, բայց ազգերը՝ ոչ: Ազգերը կը մեռնին, կը հիւժին, կը մաշին հետզհետէ: Թալանը, ետթալանը, սուրը, հրացանը կամ այժմու մահացուցիչ գործիքները չեն կրնար ազգերը մահացնել ամբողջութեամբ: Եւ վա՛յ այն ազգերուն —արդէն կորուստի ճամբան բռնած են անոնք—, որ մոռցած են յարգել իրենց նահատակներուն յիշատակը եւ խել անոնց պատգամին ձայնը:

Կեանքի մէջ հիմնական ձգտում ու պահանջ է ՕՐԷՆՔԸ: Առանց օրինաց, առանց մարդոց միջեւ հաստատուած զանազան կապերու եւ պայմանադրութիւններու՝ մարդիկ եւ ժողովուրդներ դէպի անիշ-



Catholicos Zareh with the Archbishop of Canterbury, Dr. Geoffrey Fisher.

խանութիւն կ'երթան. ամէն մարդ ինքն իրեն համար կը դառնայ օրէնք եւ հեղինակութիւն: Օրէնքի չափանիշներ չեն կրնար ըլլալ անհատական մեր զգացումներն ու մտածումները: Օրէնքը վեր է ամէն բանէ ու վեր պէտք է մնայ: Վա՛յ մեզի, եթէ դուրս պիտի ելլենք անոր սահմաններէն...

Կապ է օրէնքը. կապ՝ մեր բոլոր չար տրամադրութիւններուն համար, զգացական շեղումներուն ու սայթաքումներուն համար, մարդկային նկատառումներուն եւ տկարութիւններուն համար: Եւ պայման է որ այդ օրէնքին վրայ արտապետէ մեր խիղճը, մանաւանդ՝ քրիստոնէական սիրոյ եւ զիտակցութեան սպին: Առանց մեր հոգիի աչքերու յստակութեան, առանց խոր ու յաւիտեական ճշմարտութիւններու ճանաչումին, առանց քրիստոնէական սիրոյ եւ ոգիի՝ դժուարին ու ծանր պիտի ըլլան մեր պարտականութիւնները. ծանր եւ անսասնելի:

Պատանի Մեսրոպի Դպրեկանք մուտքի առաջին օրն է: Վանքէն ներս աշակերտները ֆուլթպոյ կը խաղան, եւ ինք՝ ամչկոտ ու վարանոտ, մէկ կողմ կեցած կը դիտէ խաղացողները: Կ'ուզէ ինք ալ խաղայ, սակայն խումբի պատասխանատուն կ'ըսէ թէ տեղ չկայ: Այն ատեն, Սիմոն՝ խաղացողներէն մէկը, կ'ըսէ խումբի պատասխանատուին. «Ես կ'ելլեմ, թող տեղս խաղայ»:

Սիմոնը եղաւ Զարեհ Վեհափառ, Մեսրոպը՝ Խորէն Վեհափառ, գործակից, սրտակից ու մտերիմ իրարու:

It is the first day in the Seminary for young Mesrob. In the courtyard the students are playing soccer, and he, shy and hesitant, watches from the sidelines. He asks if he can join them; the team's leader says there is no room. A player named Simon says, "I will leave. Let him play in my place."

Thus began a lifetime of working side by side with love and dedication for Simon who became Catholicos Zareh and Mesrob who became Catholicos Khoren.

## Աննման Վեհափառ

**Ա**րցունքի եւ սղօթքի փոխարէն ընդունէ սա քանի մը բառերը, որոնք այնքան տփփոյն են եւ այնքան տկար՝ քու ճաճանչող յիշատակիդ առջեւ...

Ժողովուրդդ ամբողջ, մեծով ու պզտիկով, իր սրտին խորերէն եւ իր արցունքներուն ամենէն դառն ու տաք շիթերովը կու լայ ետեւէդ, աննման Վեհափառ, կու լայ կանաչ արեւդ, կու լայ անմերադարձ մեկնումդ... եւ այս լացը ո՛չ հանդիսաւոր սուգերու փարակիչ յուզումն է, ոչ ալ արքայական գաղափարներու վրայ թափուած հնօրեայ առասպելը:

Դուն մէկ անձ ես, բայց այսօր ամէն հայ տուն քու անձիդ կորուստով իր հարազատը հողին կը յանձնէ, իր սրտին հատորը կ'ողբայ:

Այսքան կարճ կեանքով եւ այսքան արագօրէն, ի՞նչպէս յաջողեցար տիրել հարիւր հազարաւոր սրտերու, ի՞նչպէս կրցար բոլոր զգացումներէն վեր՝ սիրոյ հրաշքը բռնկեցնել հողիներու մէջ:

Կարելի՞ է երեւակայել աւելի մեծ յաղթանակ քան այն յաղթանակը գոր դուն շահեցար:

Դուն Վեհափառ Հայրն էիր այս ժողովուրդին, բայց ահա հայ մամիկները Քեզ կ'ողբան իրիւ իրենց անդին զաւակը, հայ երիտասարդներն ու երիտասարդ ունիներն՝ իրենց անհունօրէն սիրելի եղբայրը:

Այսպիսի մտերիմ ու հարազատ զգացում բազմութիւններու սրտին մէջ ո՛չ իշխանական ծիրանիով հնարաւոր է ստեղծել, ոչ ալ հայրապետական մակահնով:

Դուն ուրիշ զաղտնիք մը ունէիր, աննման Վեհափառ, ուրիշ հրապոյր, ուրիշ գորութիւն: Դուն փարդապետ, եպիսկոպոս, եւ կաթողիկոս ըլլալէ առաջ Մարդ էիր, մարդկային արժանեաց արձանագոյն յատկութիւններով լուսազարդուած: Թագերն ու գահերը, դիրքերն ու փառքերը չկրցան շուք ձգել քու անսահման բարութեանդ, պարզութեանդ, համեստութեանդ վրայ: Ընդհակառակն, քու գրաւած դահդ գիտցար ասոնցմով փառաւորել: Գաղափարա-

պաշտ մարդու ճառագայթող հաւատքը ճակատիդ լուսազոյն լուսապսակը դարձաւ: Եթէ չվախնամ խոնարհութեան տիպար հանդիսացող անձիդ յիշատակը վիրաւորելէ, պիտի ըսեմ որ դուն կենդանի Աւետարանն էիր ամենուն հանդէպ քու բաց սիրտով, ամենուն համար յորդաբուխ քու սիրով... քեզ օրն ի բուն քարկոծող թշնամիներդ իսկ կուրծքիդ սեղմելու չափ մեծ սիրտ ու մեծ սէր ունէիր, անյիշաչար Վեհափառ:

Եւ ինկար սրտէդ վիրաւոր:

Շատ է թիւր անոնց որոնք գիտունի, իմաստունի կամ քերթողի համբաւ կը շահին: Բայց շատ քիչ է եւ հետզհետէ աւելի քիչ կը դառնայ ամբասիր մարդու կոչումով մարդը բարձրացնող անուններու թիւը:

Դուն հայ ժողովուրդի արժանաւոր զաւակը եղար եւ Աստուծոյ հարազատ որդին: Հայ սրբի եւ հայ եկեղեցիի բոլորանուէր սպասարկուն միանգամայն, որովհետեւ քեզի համար այս երկու արժէքները մէկ էին եւ անբաժանելի:

Եւ այսօր, թէ՛ ժողովուրդ, թէ՛ եկեղեցի, քու քաղցր անունիդ, քու ծաղիկուն յիշատակիդ բոցրով տոգորուած՝ չեն ուզեր հաւատայ, չեն կրնար հաւատալ որ դուն չկաս:

Ինչպէ՞ս հաւատան, երբ քու անմերադարձ մեկնումովդ մեր կեանքի անդաստանէն հոգեկան ոյժի կենսունակ ծառ մը կը տապալի եւ լուսաշող յոյսի ժպիտ մը կը մարի:

Մնա՛, Վեհափառ, մնա՛ մեր մէջ միշտ՝ քու հոգիիդ անսպառ բարութեամբ, քու դէմքիդ սրտազրաւ քաղցրութեամբ, քու նայուածքիդ փարակիչ սէրով եւ քու առաքելութեանդ անսասան հաւատքով:

Մնա՛, աննման Վեհափառ, մնա՛, մի՛ մեկնիր...

Ս. ԻՇԽԱՆ

Որովհետեւ ես արդէն իսկ կեանքս իբրև զոհ Աստուծոյ նուիրած եմ եւ այս աշխարհէն մեկնումիս ժամանակն ալ մօտեցած է: Բարի պատերազմը մղեցի, կեանքիս բնթացքը աւարտեցի, հաւատքը պահեցի: Ասկէ ետք ինձի կը մնայ միայն սպասել արդարութեան պսակին, որ Տէրը, արգար Դատաւորը, իբրև հատուցում՝ ինձի պիտի տայ դատաստանի օրը: Եւ պիտի տայ ոչ միայն ինձի, այլ բոլոր անոնց՝ որոնք սիրով կը սպասեն Տիրոջ յայտնուելուն: (Ռ. Տիմ. 4,6-8)

*A Journey of Service*

## His Holiness Khoren I

### Catholicos of the Great House of Cilicia

November 24, 1914—February 9, 1983

Throughout his long service to the Armenian Church and nation, His Holiness Khoren I, Catholicos of the Great House of Cilicia, heeded the call of his flock. Clearly discerning that a church, after all, is made up of people, he has been acutely aware of the problems facing his Armenian community, dispersed throughout the world.

His Holiness was born on November 24, 1914 in Nicosia, Cyprus (baptismal name Mesrob Paroyan). He attended the Melikian National School in Cyprus. In 1931 the Prelate of Cyprus, Archbishop Bedros Sarajian, impressed with young Mesrob's keen intellect and dedication suggested that he enter the Cilician Seminary in Antelias, Lebanon. Thus began his journey.

Graduating from the Seminary in 1937, he was ordained a celibate priest and given the name Khoren in honor of His Holiness Khoren I Mouradpegiyan, Catholicos of the Mother See of Etchmiadzin.

When V. Rev. Fr. Paroyan was ordained a bishop in 1947 the Catholicate of Cilicia was just beginning to emerge from the devastating after effects of the Armenian Genocide of 1915-1920. He was part of the first group of bishops to be ordained after the Catholicate was established in Antelias.

During the Pontificate of Karekin I (Hovsepian) he served as Grand Sacristan of the Cathedral and Chancellor of the Catholicate. He was the Vicar of Jezireh from 1942-47. He was elected Prelate of Lebanon in 1951 and in the twelve years that followed he displayed his mature administrative ability. He brought new vitality to the activity

of the central diocesan bodies and guided a complete internal reorganization of the Lebanese Prelacy. Maintaining a closer relationship with churches and auxiliary bodies under his care, personally supervising the schools and programs for the youth.

Strong and mutually advantageous relationships were set up with the state of Lebanon, with local Lebanese and Armenian communities and with foreign diplomatic



*President Richard Nixon receives His Holiness and Archbishop Hrant Khatchadourian. It was the first time an American president received an Armenian Catholicos.*

circles. Armenian schools were established, including two colleges in Beirut, Suren Khanamirian and Sophia Hagopian schools. Five new churches were built. The Cathedral of St. Nishan in Beirut was completed and the first Prelacy office was purchased.

In 1955 Bishop Khoren was given the difficult and delicate responsibility of *Locum Tenens* to over-

see the preparations for the Electoral College for the election of a new Catholicos. Despite many pressures he guarded the independent status of the Catholicate until it was possible to elect a new Catholicos. The election of Zareh I took place on February 20, 1956.

During the years that followed Archbishop Khoren served the Holy See at home and abroad in North America and the Middle East.

In 1957 and 1958 as a special nuncio of Catholicos Zareh I, Archbishop Paroyan heeded the call of the North American flock who having been denied spiritual leadership since the early 1930s expressed a desire to affiliate their churches with the Cilician See. He came, listened, and reported his findings to the Catholicos.

In 1963 he was unanimously elected Catholicos upon the sudden death of Zareh I. In 1969 he came again to North America for an extensive Pontifical visit

#### The Builder

The reign of Khoren I is best remembered for the extensive expansion and construction completed not only within the Catholicate's complex, but schools and apartment buildings outside of Antelias. Land was purchased in Antelias, Beirut, Bikfaya, and Junieh.

He personally supervised building projects such as the George Mardigian School for children in Antelias; the building of a mausoleum, dedicated to Zareh I; a new modern kitchen and dining room for seminary students and members of the brotherhood; extensive renovation of existing buildings; the

construction of the Veharan, which provided residence area for the Catholicos, administrative offices, and a large public reception hall; summer residence in Bikfaya; a museum and library; and a chapel in memory of the Martyrs. New modern printing equipment was purchased. Apartment houses were built in various areas of Beirut, including Leilavan (also known as Khorenashen), which was built through donations given by Ms. Leila Karageuzian. Archbishop Oshagan recalls that when Robert McNamara visited Lebanon representing the International Monetary Fund, the President of Lebanon took him to Leilavan to show him this model community.

### The Ecumenical Catholicos

Catholicos Khoren was equally active in building the Holy See's inter-church relationships. His efforts established the See of Cilicia firmly within the international Christian church family. Through his initiative, the Holy See was represented in the major ecclesiastical councils at the Vatican and within the World Council of Churches (WCC), which the See joined in 1962.

In one year alone he traveled to Cyprus, Greece, Rome, Geneva, Venice, Vienna, Lisbon, and London. Some of the church leaders

he met included Archbishop Makarios, Pope Paul VI, Archbishop of Greece, Archbishop of Canterbury, and Dr. Eugene Carson Blake of the WCC.

### Toward the Future

In 1977, Catholicos Khoren who had suffered several heart attacks called for the election of a Catholicos-Coadjutor. The years of

ier man. In May 1977, Catholicos Khoren presided over the election and consecration of Archbishop Karekin Sarkissian as Coadjutor Catholicos. The two worked side by side until the death of Catholicos Khoren in 1983,

Catholicos Karekin II has written this about Catholicos Khoren:

"Khoren Catholicos became the spiritual Father who was keen on maintaining the Armenian spirit in the rendering of the Liturgy. He strived to safeguard the genuine and traditional rites of the Armenian Liturgy even to the extent of recording the melodies of the holy hymns himself.

"I recall from my days as a deacon, that he possessed the most complete collection of Armenian hymns, handwritten with great care and diligence.... He was the fastidious protector of the traditions and unique orders of the Armenian Church.

"As a spiritual person, he learned, lived and executed the verses of the Holy Testament, not as much in a theological approach as with a realistic perception.

The Bible provided him with inspiration and incentive and not mere preaching matter. His sermons thus became simple and vibrant, accessible to the people." ✠



*His Holiness with the delegates to the National Representative Assembly held in Philadelphia in 1969. It was the first time a reigning Catholicos attended an NRA.*



*His Holiness with members of the Prelacy's Executive Council. Seated, l. to r., Yeghise Melikian, Chairman; Archbishop Hrant, Prelate; His Holiness; V. Rev. Fr. Yervant Apelian, Vicar General; Moushegh Haratunian, Vice-Chairman. Standing, l. to r., Robert Derian, Christopher Babigian, MD, Hovag Hagopian, Secretary; Mibran Guzelian, Treasurer; John Manuelian, MD.*

Civil War in Lebanon had taken a toll on his health, as did the day-to-day stress of administering to the needs of the See. Looking towards the future, he realized that the See required the services of a younger and health-

## Catholicos Khoren's Words Remembered

“According to the teachings of the Holy Gospel, the three great virtues of faith, hope, and love, provide the most powerful force in a life of creativity, as well as giving to that life its greatest value. It must be understood that these three virtues have been the moving force in the life of the Armenian people throughout their history and, indeed, still is in the present day. Without faith it would not be possible to understand the unshakable will of our people to live, to survive, indeed to go on existing forever. The mighty tempests, threatening to shatter that will have been so frequent in our history and so destructive, that without the sacred fire of faith, it would not have been possible for our people to emerge victoriously unscathed. Without hope it would not be possible to comprehend the clarity of vision with which our people looked ahead toward a bright and promising future after so much destruction and massacre. Without love it would not be possible to explain our most glorious creations, which have been the secret of our nation's greatness and continued existence. The love of God, of truth, of country, and culture has been the noblest emotion for our people, who have never betrayed that love; for to have renounced love, would have meant accepting death. No other value, material, money, position, knowledge, fame, have weighed so heavily upon the scales of our people's consciousness as Faith, Hope, and Love.”

*First Encyclical*

“At all times, in all places, the supreme value and esteem of the Holy Bible must be honored. Today it must play that same decisive

role in the lives of our people and have that same beneficial influence on them that it has had in the past. How very important is God's word, with its emphasis on purification and its vital strength. Especially in the life of the Armenians in the Diaspora, where, living under the conditions of the modern world, they are affected by so many detrimental influences and where, so often are heard the sounds of falsehood rather than the sound of God's word. It is possible to have a thousand and one books—and we should have them—but the “Book of Books,” the Holy Bible, the “Breath of God” must be the first book in the home of every Armenian family.”

*Encyclical on the 300<sup>th</sup> Anniversary of the First Printing of the “Vosganian” Bible*

“We believe that churches can no longer remain apart from each other, mutually non-communicant, opposed to each other, when the knowledge of one and the same calling is so strong in them. In the twentieth century, the most legitimate means of remaining faithful to the calling which Christ has bequeathed to us is through mutual prayer, dialogue and cooperation.”

*On Occasion of Meeting with Pope Paul VI*

“In the vast expanse of the Armenian Diaspora, the sturdiest foothold for the continued existence of the Armenian nation and the strongest citadel of its heritage is the Armenian School. It is there, in the Armenian school, that the children of the Armenian nation, from the very tender years of their childhood are going to learn their wonderful language and their glo-

rious history. It is there that their national character is going to be formed and their shining Armenian countenance kept unadulterated and pure. And again, it is there that our new generation is going to be armed and made ready to face the degenerating and denationalizing forces of evil in today's world, and overcome them.”

*Encyclical on the Occasion of the 150<sup>th</sup> Anniversary of the “Martasiragan” Academy of Calcutta*

“Since time immemorial the Armenian people have had kingdoms and princedoms—from the days of Dikran the Great, to the Cilician Kingdom, and through the Ardashesian, Arshagounian, Pakradounian, and Rupenian dynasties. Each of these empires eventually succumbed. But there remained indomitable, for almost 2000 years, the granite-like, holy Armenian Church, which in our history's darkest hours survived as the Armenian people's spiritual home and wellspring of inspiration. Neither flame, fire, sword, nor any human hand can diminish the church's eternal life. The church must remain always glorious and free so that the Armenian people may hold close its precious ideals.”

*Pontifical Visit to United States, 1969*

“Bear in mind that you are the children of a people who do not accept the concept of extinction. Live and work in such a manner that your achievements will further enhance our people throughout the Armenian continent. May the omnipresent eye of our Lord retain a vigil over you as guardian, and guide you toward bright horizons and noble deeds.”

*Pontifical Visit to United States, 1969*

## Խորէն վեհափառ կը պատգամէ

Հայ ժողովուրդին գոյութեան ու գոյատեւման առաջին ու հօր կրու-  
ուանը հայ ընտանիքն է: Հայ ըն-  
տանիքին մէջն է որ յոյս աշխարհ ե-  
կող մանուկին սիրտն ու հոգին պի-  
տի ծաղկին ու բացուին հայ հոգի-  
ին, հայ շունչին, հայկական սրբու-  
թիւններուն ու աւանդութիւննե-  
րուն: Հո՛ն է որ հայ մանուկին ա-  
կանջները պիտի յեցուին հայկական  
բարբառին շեշտովը, եւ հո՛ն է որ  
անոր շրթները պիտի բացուին հայ  
խօսքին՝ իր մօր եւ հօր հայու-  
թեամբ օծուն շունչին տակ:

Ազգ մը կը բաղկանայ անհատ-  
ներէ՝ այդ անհատները ազգին  
տուօղ ընկերային հաստատու-  
թիւնը րնտանիքն է՝ իսկ րնտանի-  
քին ալ հիմքը, խարխիւր եւ ոգին կը  
կազմէ մայրը: Արդ, երբ կը խօսինք հայ րնտանիքի  
ղերի մասին, շենք կընար շեշտը չղնել հայ մօր վրայ,  
քանի որ մայրն է այն սցօր, որ ոտքի կը կանգնեցնէ  
ամբողջ ընտանիքը:

Մեր Հայրապետական առաջին պատուէրն է Զեզի,  
հայ երիտասարդնէր եւ երիտասարդուհինէր, ա-  
ւու՛յր, աւու՛ղջ, գիտակից եւ պարտաճանա՛չ հայ րն-  
տանիքներ կազմեցէք բառին ամբողջական իմացու-  
մով, սրպէսզի հայ րնտանիքին մէջ ծնունդ աւնող  
երեխաները ըլլան հա՛յ, մեծնան հա՛յ, ապրին հա՛յ եւ  
օր մըն ալ իրենց բաժինը բերեն հայապահպանման  
սուրբ եւ նուիրական գործին:

Հայ ժողովուրդի գոյատեւման անխորտակելի երկ-  
րորդ ամբողջէ հայ դպրոցը, տեսակ մը շարունակու-  
թիւնը, լրացուցիչը եւ գործակիցը հայ ընտանիքին:

Հայ Դպրոցը, Ափիւռքի ցիրուցանուած տարած-  
քին վրայ, հօրագոյն կուռանն է եւ անառիկ ամրո-  
ցը հայուն գոյութեան եւ տեւականութեան: Հայ  
դպրոցին մէջն է, որ մեր Ազգին ընտիր-ընտիր գա-  
ւակները, իրենց ծաղիկ հասակին ու մատղաշ տարի-  
քին մէջ, պիտի սորվին իրենց մայրենի մեծաբանչ  
յեղուն եւ իրենց պանծալի պատմութիւնը: Հո՛ն, հայ  
դպրոցին մէջն է, որ ազգաշունչ կրթութիւնը եւ  
սահմային առողջ գաստիարակութիւնը պիտի ստա-



His Holiness with Clergy Committee. Seated, l. to r., Rev. Fr. Daler Kaloustian, Chairman; Archbishop Hrant, Prelate; His Holiness; V. Rev. Fr. Yervant Apelian, Vicar General; Rev. Fr. Arsen Hagopian, Secretary. Standing l.to r., Rev. Fr. Moushegh Der Kaloustian, Rev. Fr. Vahreich Shirinian, Rev. Fr. Yerkom Hagopian and Rev. Fr. Vatche Niwvachian.

նան անոնք եւ պիտի կերտուին անոնց նկարագիրնե-  
րը եւ անադարտ պիտի պահուին անոնց հայեցի պայ-  
ծառ դիմագիծերը: Հո՛ն է, դարձեալ, որ մեր սիրա-  
սուն պաւակները հոգեպէս եւ բարոյապէս պիտի  
գինուին այս աշխարհի այլատերող եւ ապագայնա-  
ցնող բոլոր տեսակի շարիքներուն եւ վտանգներուն  
դէմ եւ պիտի դառնան անխոցելի եւ անպարտելի ոյ-  
ժերը Հայկեան ցեղին:

Հայ ժողովուրդի գոյատեւման երրորդ միջնաբերդն  
է Հայաստանեայց Առաքելական Ս. Եկեղեցին՝ իր  
ազգային նկարագրով, իր երկնասլաց կառուցով, իր  
դաւանութեամբ եւ իր հմայիչ ու գրաւիչ արարողու-  
թիւններով: Հայ Եկեղեցին ոչ միայն վերածնող  
մայրն է հայ ժողովուրդի պաւակներուն, այլ նաեւ ու  
մանաւանդ զանոնք իր լայնատարած թեւերուն  
տակ, իր ապահով հովանիին ներքեւ պահպանող  
պաշտպան մայրն է: Ինչպէս որ երեխաներ բացար-  
ձակ ապահովութեան մէջ կը զգան ինքզինքնին երբ  
իրենց մայրերուն թեւերուն մէջ կը դտնուին, այն-  
պէս ալ հայ ժողովուրդի գաւակները օտարացումի,  
ձուլումի, ապագայնացումի բոլոր տեսակի վր-  
տանգներուն դէմ ապահովութեան մէջ կընան զգալ,  
երբ հաւատարիմ մնան գիրենք վերածնող մօր՝ Հայ  
Եկեղեցոյ, երբ անոր սրբազան կամարներուն հո-  
վանիէն չհեռանան, երբ անոր խունկին ու աղօթքին,  
դաւանանքին ու շարականին, հաւատալիքներուն ու  
սրբութիւններուն չխորթանան: Հայ Եկեղեցին մէրն

է եւ մենք՝ անո՛րր: Վա՛յ մեզի, երբ այդ հարազատութիւնը խախտի: Ազգութեան հետ մեզ անքակտելիորէն կապող ոսկի շղթան է ան, Հայ Եկեղեցին:

**Կիլիկեան Ս. Աթոռի Միաբանութիւնը** այդպիսի համայնական մարմին մըն է, որուն մէջ առաջին հերթին եւ ամենէն վեր՝ Քրիստոսի հոգին պէտք է ճանչէ եւ վերապրի հոգիներուն մէջէն այն անձերուն, որոնք ուխտի սրբազնասուրբ նուիրականութեամբ կապուած են այդ մարմնին:

Մենք մեր հարազատ Հայ ժողովուրդին զաւակներն ենք եւ միանգամայն ժողովուրդին խոնարհ սպասաւորները: Մենք ինքնանպատակ Միաբանութիւն մը չենք: Հայց-Եկեղեցւոյ հաւատացեալ ժողովուրդէն ենք ծնած եւ դարձած այդ ժողովուրդին սպասարկունները: Մեր իշխանութիւնը կը ըլխի մեր ծառայութենէն միայն:

Վստահ եմ որ բոլոր ժառանգակիրներս պիտի համաձայնին ինծի երբ ըսեմ, թէ Դպրեվանքը Կաթողիկոսարանիս Սիրան է ու հայութեան Հոգեւոր Միջնաբերդը միեւնոյն ժամանակ, ուր կը մարզուին ու ծառայութեան դաշտ կ'իջնեն ազգին կամաւոր ու բոլորանուէր պահակները: Մենք չենք կրնար Կաթողիկոսարանը, իրրեւ ազգային կեդրոնական հաստատութիւնը կենսունակ պահել առանց Դպրեվանքին, որ, ըսի, ու կր կրկնեմ, առողջ ու բարբախող սիրան է անոր: Մենք չենք կրնար տարածուն մեր թեմերուն եկեղեցիները շէն ու պաշտօն պահել առանց Դպրեվանքին: Ահա թէ ինչ<sup>ու</sup> մեր իմաստուն եւ հեռատես վարիչներուն առաջնահերթ գուրգուրանքին առարկան դարձաւ ան: Արդ, ներկայ եւ գալիք բոլոր սերունդներուն պարտքն ու պարտականութիւնն է կանգուն ու կեանքոտ պահել ազգային այս միջնաբերդը:

**Աստուածաշունչի Հայերէն Բնագրի Տպագրութեան Երեքհարիւրամեակին Առթիւ**

Ս. Գիրքը պէ՛տք է պահել իր արժանի բարձրութեան վրայ ամէն տեղ եւ ամէն ժամանակ: Այն վրձնական դերը եւ այն բարերար ազդեցութիւնը զորս ան ունեցաւ անցեալին մեր ժողովուրդին կեանքին մէջ, անհրաժեշտ է որ ունենայ ներկայիս եւս: Ափիււքահայ մեր կեանքի աշխու պայմաններուն մէջ, ուր այնքան ալլասերող ոյժեր կը ներդրած են խորթ ձայներ կր թուին, որքա՛ն կարեւոր է Աստուծոյ խօսքին մաքրողական շեշտը եւ անոր կենսատու գորութիւնը: Հազար ու մէկ գիրք կարելի է ունենայ, —եւ հարկ է ունենալ—, բայց «գիրքերուն գիրքը», Աստուածաշունչ Մատեանը, պէտք է ըլլայ առաջին

գիրքը բոլոր հայ քնասնիքներէն ներս:

Անցեալին, մեր ժողովուրդը խորապէս հաւատաց, թէ «Ճրագ է բան քո ուրից իմոց եւ յոյս տայ շաւղայ իմոց» (Սղմ. ՃԺԸ. 105). եւ հայր քայից աստուածային իմաստութեան այդ լոյսով՝ քալեց յաւերժութեան տեսիլքով:

Քալէ՛ նաեւ այժմ դուն, սիրելի ժողովուրդ Հայոց, քալէ՛ նոյն ճրագին պայծառ յոյսով. քալէ՛ նոյն իմաստութեան անշեղ ուղիներովը. քալէ՛ նոյն տեսիլքէն կեանք առնող սրտիդ զարկերովը: Հաւատքիդ ոյժը քեզ պիտի պահէ կենսառողջ եւ ստեղծագործ:

**Ապրիլեան Եղեւնի Յիսնամեակին Առթիւ**

Ո՛վ հարազատ որդիք Հայց. Ս. Եկեղեցւոյ եւ Հայկազնեան ցեղի. մեր նահատակներու ոսկորներու ձայնին լսեցէք.—

«Մի է Հայ ժողովուրդը. մի է Հայ Հաւատքը. մի է Հայ Լեզուն. մի է Հայ Մշակոյթը. մի է Հայ Պատմութիւնը. մի է Հայ Հայրենիքը. մի է Հայց. Եկեղեցին. մի է Հայ Ապագան: Յանուն մեր արեան, ի սէր մեր նահատակութեան, եղէք մի ձեր կեանքով, ինչպէս մենք մի եղանք մեր խոյսի ճամբուն վրայ եւ մեր մահուան մէջ: Մեր անունով հեղ մը եւս ճշմարտեցէք այն խօսքը, թէ Զօրութիւնը միութեան մէջն է: Միութեամբ է որ պիտի կարենանք յաղթական հանդիսանալ այս նոր ու առաւել եւս տաժանելի պայքարին մէջ որ մեր ժողովուրդի գոյութեան պայքարն է Ափիււքի անծայրածիր արեւուն վրայ: Զեր խօսքը յօղս պիտի ցնդի, անլուր եւ անարձագանգ պիտի մնայ ան, եթէ չըլլայ միաձայնօրէն ուժեղ եւ ներդաշնակ: Ո՛վ կը լսէ ձեզ, եթէ զուր չլսէք իրարու: Յանուն մեր սուրբ եւ արդար գատին, միացէ՛ք իրարու, սերտացուցէ՛ք ձեր արեան եղբայրութիւնը կեանքով եւ գործով եւ այն ատեն, վստահ եղէք, աշխարհի դատաստանին նօտրը, ուշ կամ կանուխ, կը շարժի Հայ Անունի ծանրութեան տակ աստուածամերձ Արարատի վեհական ուժին զօրութեամբը՝ յուրախութիւն մեր ժողովուրդին եւ եւ յօգուտ մեր ապագային: Մենք կամաւորապէս խաչուեցանք հաւատալով որ զուր յարութիւն պիտի առնէք նոր կեանքի մը կենսախայտ ոգիովը: Մեզի համար կեանքը փակուեցաւ անապատի աւազներու կրակին եւ փոշիին մէջ: Կեանքը ձեզի բացուեցաւ շէն քաղաքներու հանդրատակէտ պայմաններու տակ: Բայց ի՞նչ իմաստ ունի ձեր կեանքը եթէ գայն չապրիք Հայու տաք ու լեցուն ապրումով, հայրենական մեր երկրի ամբողջական տարածութեան վրայ, ազատութեան շունչով, եւ ամայացեալ ու աւերակեալ երկիրը կ'ընէք վերստին «երկիր դրախտապայր»...»:

## Լոյսի Առաքելայր

Այս գրութիւնը խուսափում է Լիբանանի Առաջնորդ Գերշ. Տ. Արամ Եպս. Քէշիշեանի (այժմ Մեծի Տանն Կիլիկիոյ Կաթողիկոս) Բարոզին՝ խօսած Անթիլիասի Մայր Տաճարին մէջ, 20 Մարտ, 1983-ին:

**Խ**որ Վիրապէն ճառագայթող յոյսի առաքելութեան լծուեցաւ Հայաստանեայց Եկեղեցին իր ամբողջ էութեամբ եւ գոյութեամբ: Հոգիի ու մտքի ճամբով եւ ի պահանջի հարկին դիտակից նահատակութեամբ պայքարեցաւ, որպէսզի Լուսաւորչի Կանթեղը մնայ անմար հայ կեանքին մէջ, որպէսզի հայ կեանքն ընթանայ յուսաւորչահաստատ ուղիէն աշխարհի չորս ծագերուն:

Լոյսի նոյն առաքելութեան ի սպաս դրաւ իր կեանքն ամբողջ Մեծի Տանն Կիլիկիոյ Աթոռի Գահակայ Երանաշնորհ Տ.Տ. Խորէն Ա. Կաթողիկոս: Լուսաւորիչէն եկող յոյսը կեանքի՝ վերածեց, ծառայութեամբ արտայայտեց, գործով արժեւորեց՝ Կաթողիկոսարանին տալով իր դիրքին ու վարկին համապատասխան պատկերը իր նիւթեղէն կառույցին մէջ, բարձրացնելով անոր միջազգային հանգամանքը իր յարարերութեանց ընդարձակումով եւ զօրացնելով անոր համահայկական ու համասփիւռքեան դիրքը անոր ծառայութեան դաշտին ընդարձակումով:

Խորէն Կաթողիկոս իր անձին ու գործին անջնջելի կնիքը դրաւ Մեծի Տանն Կիլիկիոյ Կաթողիկոսութեան վերջին քառասուն տարիներու պատմութեան մէջ: Եղաւ տիրական ու գործօն ներկայութիւն Կաթողիկոսութեան կեանքին ու առաքելութեան բոլոր բնագաւառներէն ներս: Եղաւ անվկանդ պաշտպանը դարաւոր այս Աթոռին անկախութեան ու միաժամանակ Հայաստանեայց եկեղեցւոյ անքակտելի միութեան: Ապրեցաւ, գործեց ու պայքարեցաւ այս հաւատքով ու տեսլականով:

Խորէն Կաթողիկոսը եղաւ Հայաստանեայց եկեղեցւոյ յոյսի հաւատաւոր եւ անձնոր առաքելութեան մին: Ու այսօր ինք յոյս դարձած կը յուսաւորէ նոյն առաքելութեան լծուած մեր բոլորին կեանքն ու գործը:

Քառասունքի յիշատակի սա պահուն, երբ մեր հոգիներէն կը բարձրացնենք աղօթքը Երջանկայիշատակ Հայրապետին հոգիի խաղաղութեան համար, մեր նայուածքները կ'երթան իր արժանաւոր յաջորդին՝ Ն.Ս.Օ.Տ.Տ. Գարեգին Բ. Կաթողիկոսին որ կը գործէ այսօր մեր առաքելատիպ հայրապետներուն նոյն տեսիլքով, հաւատքով ու կամքով: Թոյլ տուէք, հետեւաբար, սա պահուն, ձեր բոլորին սրտերուն թարգմանը ըլլալու ու ժԵ. դարու անանուն գրչա-

գրին խոնարհ բառերով հայցելու Աստուծէ, որ մեր սիրեցեայ հայրապետը «բարի օրինակ ու վառ ճրագ պահեսցէ ի մէջ աշխարհիս, մինչ ի խոր ծերութեան հասուցանէ»:

Ու երբ Աթոռակայէն անդին մեր մասածումները կը սեւեռենք Աթոռին, չենք կրնար չարտայայտել մեր հոգեկան ցնծութիւնը ի տես տառապանքի ճամբաներէն քայած, արիւն ու աւեր տեսած պատմական այս Աթոռին վերականգնումին ու վերածաղկումին:

Սփիւռքահայ տարածքին վրայ Լուսաւորչի Կանթեղէն առկայծող յաւերժական յոյսին տարածման համար կանգնած փարոս մըն է Մեծի Տանն Կիլիկիոյ Կաթողիկոսութիւնը: Իր գոյութեան իրաւունքը յոյսի առաքելութիւն է: Իր կոչումը ծառայութիւն է Աստուծոյ եւ ժողովուրդին: Այս հաւատքով, տեսիլքով ու յանձնառութեամբ գործեց ու կը գործէ այս Աթոռը՝ իր Վեհափառ Հայրապետով, իր միտարանութեամբ, իր ժողովականութեամբ:

Լուսաւորչի յիշատակով լեցուն սա պահը ուխտի վերանորոգութեան պահ է, «նորոգ հոգեւոր ծննդեան» պահ է՝ անհատապէս ու հաւաքաբար:

Ուխտէ՛, ժողովուրդ հայոց, յանուն Սուրբ Լուսաւորչի եւ մեր պատմութեան յայտնի թէ՛ անյայտ բոլոր յուսաւորիչներուն՝ քայելու մեր պատմութեան յուսաւորչահաստատ ճանապարհէն:

Ուխտէ՛, ժողովուրդ հայոց, հաւատարիմ մնալու Սփիւռքեան այս տխուր ու տմոյն իրականութեան մէջ յուսաւորչահիմն հաւատքիդ, Մեսրոպաշունչ մշակոյթիդ ու բիւրաւոր նահատակներու արիւնով շաղախուած քու սրբազան խնայներուդ ու արդար իրաւունքներուդ:

Ուխտէ՛, ժողովուրդ հայոց, քու հաւատարմութիւնդ ու կապուածութիւնդ Մեծի Տանն Կիլիկիոյ դարաւոր այս Սուրբ Աթոռին աւելի՛ գործօն ու դիտակից մասնակցութեամբ արտայայտելու, որպէսզի յոյսի այս Փարոսը քեզմով ու քեզի՛ համար միշտ մընայ կանգուն ու յուսատու իր պատմական առաքելութեան մայր հունին մէջ՝ ի փառս Աստուծոյ, ի պայծառութիւն Հայաստանեայց Առաքելական Սուրբ Եկեղեցւոյ եւ յանասանութիւն Ազգիս Հայոց:

ԱՐԱՄ ԵՊՍ. ՔԷՇԻՇԵԱՆ

*The Third in a Series of Parish Profiles*

## Building on Faith...Acting on Commitment

### St. Gregory Armenian Apostolic Church of Merrimack Valley North Andover, Massachusetts

St. Gregory Armenian Apostolic Church of Merrimack Valley celebrated its 32<sup>nd</sup> anniversary in December. A very active and devoted parish, St. Gregory recently embarked upon an ambitious fundraising program for the building of a new church facility and the renovation of the adjoining community center. The fundraising efforts will encompass a three-year pledge campaign with a goal of raising two million dollars.

St. Gregory is a diminutive but strong community which opened its parish doors in 1970 to meet the spiritual needs of the Armenians who had settled in the Merrimack Valley in the early 1900s. The community purchased a post-civil war era church that once served as a Methodist parish. This structure, poised on a prime corner in downtown North Andover, was originally built with a stone foundation, clapboard siding, and a traditional New England style steeple. The main building has since become structurally unsound, bowing out at the sides and the steeple was removed many years ago because it was slipping from its foundation. Due to the deteriorating structural condition of the facility, the membership voted to build a new church. The Board of Trustees approached the Prelacy for approval with architectural plans [see back cover for rendering of the new church—Editor] and received the go ahead from the Prelate and Executive Council.

Architect Yervant Nahikian has designed a traditional Armenian church for the St. Gregory parish. His designs are well known and include the Holy Cross Armenian Catholic Church in Belmont, Massachusetts. Having traveled extensively, researching the architecture of the Armenian Church, his designs reflect not only the Armenian church architectural tradition but also provides complete space for all the needs of the community. The facility will include rooms for religious and language education, meetings, and offices. The renovation of Jaffarian Hall will provide a room conducive to elegant private parties and, at the same time, will serve the basic needs of the community.



*Archbishop Oshagan Choloyan during a recent visit to North Andover met with the priest and parishioners. A model of the new church is on the table. Back row, left to right: Vabe Apelian, Chairman Building Committee; Sosy Jeknavorian, Yervant Nahikian, Architect; Florence Nahikian, Nina Hovsepian, Vartkes Hovsepian, Vanessa Ovian, and Michael Devejian, Chairman Financial Committee. Seated front row, left to right: Armen Jeknavorian, Chairman Board of Trustees; His Eminence Archbishop Oshagan; Very Rev. Fr. Yeghishe Manjikian, and Mary Mooradian, Chairman Fundraising Campaign.*

Very Rev. Fr. Yeshishe Manjikian, the pastor of the church, in a message to parishioners said, "We all accept that St. Gregory Armenian Apostolic Church of Merrimack Valley is our church, the house of our God. Therefore, as we worry and take care of our own house we must also take care of our Lord's house.... It is our church. It is our obligation to do our utmost. It is a once in a lifetime opportunity and challenge.... I am sure that through our faith, devotion and all that we cherish in our hearts, that we will see our dream materialize. We will witness our new church and community center spiritually healthy and flourishing and our community renewed through our rewarding work."

*(continued on page 17)*

## A Small Parish Capable of Great Accomplishments

More than three decades ago, a number of Merrimack Valley organizations were holding meetings at the community center located on Newbury Street in Lawrence, Massachusetts. The building was old and the neighborhood was declining. In 1968 a committee, comprised of Becky Mooradian, Rose Ozoonian, Olga Sarkisian, Kaspar Kasparian, Arev Kasparian, and Fred Jaffarian, was formed to search for a new facility. After a few months, the committee became aware of a Methodist church for sale in North Andover with an asking price of \$75,000. The deed to the church stipulated, “the church and property could only be sold as long as it remained as a church.” The committee made an offer of \$50,000, which was refused. The committee kept seeking other locations but couldn’t find any location as good as the one in North Andover.

One year passed. The new Methodist church was nearing completion and they were in need of funds. The Methodists contacted the Armenians and ultimately agreed to sell the church for \$45,000. The dream of purchasing a hall changed to the reality of purchasing a church and community center.

The first general meeting took place shortly after the purchase of the church and with the guidance of Archbishop Hrant Khatchadourian, the Prelate at that time, a seven member Board of Trustees was appointed.

The community used the facility primarily for meetings and gatherings, because the consecration of the facility could not take place until the platform and altar were prepared. Garabed Dargoonian was instrumental in constructing the platform for the altar and Garabed Najarian took on the task to build the altar, which was donated by Satenig Sarkisian. Many volunteers from the community also helped with the project.

Archbishop Khatchadourian consecrated St. Gregory Armenian Apostolic Church of Merrimack Valley on September 29, 1970. The Godfather of the church was killed in action in 1943 during World War II, but his mother Agnes Sevkarian wished to bestow this honor upon her heroic son.

Rev. Fr. Torkom Hagopian served as a visiting priest to the new congregation. The first permanent pastor assigned was Rev. Fr. Arshag Daghlilian, who served for 14 years. Rev. Fr. Sahag Vertanessian served six years; Rev. Fr. Gomidas Baghsarian who served the community for nine years, followed him. The current pastor is Very Rev. Fr. Yeghishe Manjikian.

St. Gregory hosted the Ghevontiantz clergy gathering for the first time in 1979. The year 1997 was

a memorable year for the church. Not only did the parish host Ghevontiantz for the second time, but also had the honor to host the first visit of His Holiness Aram I, Catholicos of the Great House of Cilicia, to the Merrimack Valley. For the Catholicos’ visit a community-wide reception was organized which included representation for all the area Armenian and non-



*Armenian School Hantes: back row, left to right, Lucia Frounjian, Brett Duffy, Christine Labbe. Front row, left to right, Timothy Kublbeck, Mary Frounjian, Nairyri Hovsepian, Dennis Teague.*

Armenian churches. Parishioners remember that this historic occasion not only inspired the membership to become more involved in the everyday activities of the church, but also helped to educate others in the Merrimack Valley about the Armenian Apostolic Church.

Today the message echoed by all parishioners is, “Join with us as we work to fulfill the dream of a new St. Gregory Armenian Apostolic Church in North Andover, and continue to strive forward building on faith and acting on commitment.”

(continued from page 15)

St. Gregory Church has a very active membership. Located in beautiful North Andover, an idyllic and rural setting, it serves Armenians from the north of Boston, southern New Hampshire and Maine. It boasts an active Sunday and Armenian School, Ladies Guild and Men's Club, Bible Study and Adult Language classes. Avak luncheons for the retired Armenian community and Family Nights for the general membership are offered each



*The active parish receives the help of many of its members in a variety of fundraising activities including bazaars and picnics.*

month, both of which feature special guests and activities. A new program is the "Main Street Coffeehouse," which is an organized evening of fellowship and entertainment, to help raise funds for operational expenses. Gourmet coffees, herbal teas and sweet pastries are served. St. Gregory is also the home base for the North Andover Sassoon junior and senior chapters of the Armenian Youth Federation.

With its theme, "Building on Faith...Acting on Commitment," this proud community has taken on the task to keep the light of St. Gregory bright. ❖

Mrs. Gayane Kanayan, the widow of General Drastamat (Dro) Kanayan was presented with the newly established "General Drastamat Kanayan Medal," by the Ministry of Defense of the Armenian Republic. The presentation was made to the 103-year old Mrs. Kanayan at the Armenian Home in Jamaica Plains, Massachusetts, on February 8.

Present on the special ceremony were Archbishop Oshagan Choloyan, Prelate, Archbishop Mesrob Ashjian, Col. Armen Sargsian, Military Attache of the Armenian Embassy, and family members including Mrs. Kanayan's son, Mardig, and grandsons Dro and Phillip.

General Dro is considered to be one of the founders of the First Republic of Armenia in 1918. Gayane stood steadfast by her husband and also served valiantly in her own right by administering to the needs of the Armenian people, especially the orphans and charitable work through the Armenian Relief Society.

Archbishop Oshagan spoke about the "important and vital role of Armenian women in our struggle for freedom. With this medal we can feel the spirit of General Dro—the spirit of struggle, sacrifice, and victory."



*Mrs. Gayane Kanayan is the first recipient of the newly created General Drastamat Kanayan Medal, which was presented to Mrs. Kanayan by Col. Armen Sargsian, Military Attache of the Armenian Embassy. Archbishops Oshagan and Mesrob participated in the ceremony which was attended by family and friends.*

## Christmas in Connecticut Brings Together Prelacy Friends In Support of Prelates' REACH Fund

### Fund Established in Honor of Archbishop Oshagan's 35<sup>th</sup> Anniversary of Ordination

The picture-perfect setting of the residence of Mr. and Mrs. Rene and Linda Chirinian brought together many friends and supporters of the Eastern Prelacy for an elegant dinner party early in December. With the theme of "Christmas in Connecticut" the Chirinian residence, inside and outside, looked like a beautiful Christmas card, with just enough snow to make it "A White Christmas in Connecticut."

The event, organized by the Prelacy Ladies Guild and hosted by the Chirinians was dedicated to the 35<sup>th</sup> anniversary of Archbishop Oshagan Choloyan's ordination with all proceeds going to the Prelates' REACH Fund (Religious Education within the Armenian Church).



Archbishop Oshagan with the hosts, Rene and Linda Chirinian.

It was Archbishop Oshagan's wish that such a fund be established in lieu of an anniversary banquet or any other type of celebration. Furthermore, the Prelate asked that the Fund be known as the

"Prelates' Fund," in honor of all Prelates who served in the past as well as those who will serve in the future. The Fund will allow the Prelacy to enhance Christian education in its parishes and schools, as well as sustain other humanitarian and cultural programs.

The evening began with cocktails and hors d'oeuvres as the guests arrived from various parts of the metropolitan area. Dinner followed and guests enjoyed the delicious variety of the abundant and beautiful buffet table, prepared in large part by the hostess, Linda Chirinian, an accomplished and noted cookbook author. Rene Chirinian offered a champagne toast in honor of the Prelate and

expressed his and Linda's pleasure of hosting this event for such a worthwhile endeavor.

Richard Sarajian, Esq., chairman of the Executive Council, thanked all those present noting with pleasure the attendance of many young adults who are following in the footsteps of their parents in their commitment and dedication to the Armenian Church.

Jack Mardoian, Esq., chairman of the REACH Fund explained in more detail the goals of the Fund. "Proceeds from the fund," said Mr. Mardoian, "will help bolster core Prelacy programs for community outreach, youth services, Christian education, and clergy training. The Fund will also sustain other humanitarian and cultural programs, especially those programs developed for our



Richard Sarajian, chairman of the Prelacy's Executive Council, thanks everyone for honoring the Prelate and the Prelacy in this very special way.

youth." The immediate goal of the Fund is to raise one million dollars, of which \$200,000 has already been raised through the generosity of friends throughout the world. The first regional fundraising event took place last year in the Philadelphia area. Others are planned during the current year.

Archbishop Oshagan in his brief remarks thanked the hosts, Rene and Linda Chirinian, and the Prelacy Ladies Guild for this very special evening. He also thanked everyone who attended for their support. "The REACH

Fund,” he said, “will benefit the Prelacy’s programs not only during my tenure, but for those Prelates who follow me. The Fund will give Prelates the kind of flexibility that is needed to designate funds for special projects.”

Members of the Prelacy Ladies Guild presented a check for \$500 to the Prelate during the evening. On January 6, during the Prelate’s Christmas Reception, the PLG presented a check for \$25,000, the proceeds from the Christmas in Connecticut event.



*Hospitality at the highest level and the companionship of good friends brought smiles to all faces. Standing, l. to r., Antranig Boudakian, Tro Piligian, Hagop Kouyoumdjian, Ohannes Beudjekian, Rene Chirinian. Seated, l. to r., Marion Boudakian, Linda Chirinian, Ica Kouyoumdjian, Anna Piligian, Silva Zadourian, Ani Beudjekian.*



*A large group of young adults joined in the celebration. Left to right, Maria Gueyikyan, Dr. Ara Gueyikyan, Ara Zadourian, Eileen Karakashian, Haig Ariyan, Nadine Ariyan.*

Members of the Guild are: Seda Andrikan, Sima Artinoff, Marion Boudakian, Linda Chirinian, Lilian Hairabedian, Gilda Kupelian (advisor), Lillian Merdinian, Diana Minassian, Seta Nalbandian, Annie Pampanini, Anna Piligian, Lucille Sahagian, Rita Tatevossian, Ovsanna Tatarian, Gemma Vartanian, Silva Zadourian.✘

## Christmas at the Prelacy

The long-standing tradition of the Prelate’s Christmas Reception continued on the evening of January 6 with a continuous stream of visitors from 7 to 9 p.m. The annual reception provides the opportunity for the Prelate and the faithful of the tri-state area to greet one another on the occasion of the New Year and Christmas. The home blessing ceremony was conducted by V. Rev. Fr. Muron Aznikian, pastor of St. Illuminator’s Cathedral in New York City. The Prelacy Ladies’ Guild offered a buffet table filled with an array of refreshments.



*Prelate’s Christmas Reception: Mr. Setrag Agonian presents a bronze and gold plated cross to His Eminence Archbishop Oshagan, during the Prelate’s annual Christmas Open House, January 6. During the reception, Very Rev. Fr. Muron Aznikian, pastor of St. Illuminator’s Cathedral, New York City, performed the traditional home blessing ceremony. From left to right: Very Rev. Aznikian, Archbishop Oshagan, Mr. Agonian, and Mrs. Anni Pampanini, chairman of the Board of St. Illuminator’s Cathedral. (Photo by George Maksian)*



*Very Rev. Fr. Muron Aznikian performs the home blessing ceremony at the Prelacy. From left to right, Very Rev. Fr. Anoushavan Tanielian, Vicar General and pastor of St. Sarkis Church, His Excellency Moses Abelian, Permanent Representative to the U.N. from the Republic of Armenia, His Eminence Archbishop Oshagan, and Very Rev. Fr. Muron.*

## Prelacy Honors Atom Egoyan and Arsinée Khanjian at New York Yacht Club With Capacity Attendance

### Awarding of Mesrob Mashtotz Insignia Announced

### New Prelacy Awards, Eagle of the Prelacy and Queen Zabel Medal Presented

by Florence Avakian

photos by Ted Partin

More than 200 metropolitan area Armenians braved frigid temperatures on Friday evening, January 17, to pay tribute to acclaimed film director Atom Egoyan, and actress Arsinée Khanjian who were honored with the highest cultural award given by the Catholicosate of Cilicia. This special program was sponsored by the Eastern Prelacy of the Armenian Apostolic Church, and organized by a group of young professionals in the New York metropolitan area.

The setting for this auspicious event was the exclusive New York Yacht Club in midtown Manhattan where members have miniature replicas of their yachts on display in a cavernous room luxuriously decorated like the inside of one of these pleasure boats, replete with chandeliers, carved wood balcony and ceiling, tiffany glass lamps, and huge portholes.

A different kind of voyage was symbolized on Friday evening for the tribute to *Ararat*. This pioneering film has embarked on an historically important journey to inform millions about the reality of the 1915 Genocide, and also the current denial of this most tragic chapter in Armenian history.

The unique evening began with a sumptuous filet mignon dinner for the guests of honor in one of the club's elegant private dining rooms. In welcoming the attendees, and expressing appreciation to the honorees and sponsors, Archbishop Oshagan Choloyan, Prelate of the Eastern Prelacy, called *Ararat* "the story of every Armenian. It touched every Armenian soul."

Richard Sarajian, Esq., Chairman of the Prelacy's Executive Council, welcomed the guests, before introducing Armenia's Ambassador to the United Nations, His Excellency Movses Abelian, who spoke of the difficulties involved for the recognition of the Genocide at the U.N. "You make my task easier," he stated, addressing Atom Egoyan. "You have told the story to the public. Working with the Diaspora, we will see the day when the Genocide is universally recognized." He urged all Armenians, especially the young generation, to "speak, write and propagate the story because our eyewitnesses to the tragedy are dwindling. After 87



Archbishop Oshagan presents the "Eagle of the Prelacy" award to Atom Egoyan.

years we have to be positive. We have survived. We must give this message to the world. Working together, we can achieve the necessary results."

### Standing Room Only for Reception and Program

Following a reception in the large hall, Master of Ceremonies and Committee Chairman Khoren Bandazian thanked the committee members, sponsors, and contributors. He remarked that Atom Egoyan, in making the film *ARARAT* "has opened a dialogue which has consumed the Armenian psyche for decades."

Presenting a community perspective, Aram Hamparian, Executive Director of the Armenian National Committee of America in Washington, D.C., who has been instrumental in Genocide recognition efforts on the governmental level, pointed out that "twenty years ago, we would stay till the end of a film to read the credits, and try to catch an Armenian name. Today, we are hon-



*Archbishop Oshagan presents the Prelacy's Queen Zabel award to Arsinee Khanjian.*

oring a director whose film *Ararat* has been called 'the most thought-provoking film of the year,' by *The New York Times*. Today, Armenians are active in lobbying the government on Armenian issues, and have made serious progress. *Ararat* broke through to the American audiences in a way politics didn't or can't," he said. "The film went to the heart of the issue – denial. It is why we protest; write letters and op-ed pieces. The film will open the door for many Armenians to walk through. You opened that door," he said addressing Atom Egoyan directly.

Twenty-one year old actor Manuel Ishkanian who had a small role in the film, shared personal reflections on his invaluable experience. A native of Philadelphia where he attended the Armenian Sisters' Academy, was a member of the AYP, and currently is a student at York University in Canada, he related how the film affected his life both as an Armenian youth, and as a future actor. He recalled his excitement when he received the call for an audition, and

called it an honor to have Atom Egoyan's name on his resume. "This movie made it easier for *odars* to feel what it means to be a diasporan Armenian, and is a new door to our political gains," he noted.

A highlight of the program was a video clip of the "Making of *Ararat*." Several of the film's principal players provided an insight into the huge and

complex preparations, which went into the production of this film. Included were the composer, set and costume directors, and producer

Robert Lantos who had also sent in a message to the Prelacy that was read. Mr. Lantos said, "I regret not being able to join you tonight. However, I would like to share some of my feelings about *Ararat* with you. I am deeply honored by the opportunity to collaborate with Atom in bringing this story about the Genocide of the Armenian people to the screen. To this date, this human tragedy of holocaust dimensions remains one of history's best-kept secrets. Yet when history is denied, its lessons are lost. I hope that our film will help shed light into this, one of the darkest chapters in the history of man's cruelty to man."

#### Address Cultural Demons

Receiving a standing ovation, Atom Egoyan stood to address the enthusiastic audience. "This was an opportunity to address my cultural demons," he said, and read



*Archbishop Oshagan and the honorees with committee members: Left to right, Raffi Setrakian, Sophie Khatchatryan, Dr. Aram Cazazian, Karen Jehanian, Khoren Bandazian, Iris Papazian, Atom Egoyan, Arsinee Khanjian, Archbishop Oshagan, Richard Sarajian, Esq., Nvair Beylerian, Annie Pampanini, Anna Piliguian, George Maksian. Missing from photo: Michael Sarajian, Conni Alexandrian McDonnell.*



*Arsinee Khanjian happily mingles with the guests.*

excerpts from his book “*ARARAT – The Shooting Script*” which can be purchased in all Barnes and Noble bookstores. “I decided to create this film-within-the-film in order to generate the drama in the present day. Most of the conflicts that occur in the contemporary story are related to the unresolved nature of not only the genocide, but also the difficulties and compromises faced by the representation of this atrocity. How does an artist speak the unspeakable? What does it mean to listen? What happens when it is denied?” he asked.

“These are hugely complicated issues, and I certainly have enormous expectations of my viewer. While my work may have been different if a more popular movie version of the Armenian Genocide had already existed, this was not the case. Thus the screenplay had to tell the story of what happened, why it happened, why it’s denied, why it continues to happen, and what happens when you continue to deny,” he continued. *Ararat* is a story about the transmission of trauma. It is cross-cultural and inter-generational. The grammar of the screenplay uses every possible tense available, from the past, present and future, to the subjective and

the conditional. I firmly believe that this was the only way the story could be told. It is dense and complicated because the issues are so complex. This film needs to be read and seen more than once.”

During the lively question and answer session, topics discussed included the combining of his artistry with the psychological expectations of the Armenian community; the release of the film in spite of the Turkish propaganda; the recreations of the sets and costumes; and the reasons for making the film now.

Mr. Egoyan pointed out that he was aware that the Armenian community preferred a linear film focus-

are more than 300 films on the Holocaust. And they have had the advantage of using the physical remnants that still survive. “We had to recreate towns and villages from photos and our imagination. Unfortunately, we have to represent as many aspects as possible. I needed to bring it into the present. A traditional film would have been difficult to finance, and it doesn’t break any ground,” he said, and predicted that the Genocide segments will probably be consolidated into a film by the community.

He noted that, “one of our nightmares was Turkish pressure on Disney and Miramax (the film’s distributor) – as many as 2,000 e-mails. However, once it premiered at the Cannes and Venice Film Festivals, one of our biggest surprises was that there was no point for the Turks to protest.” Another great worry was whether Harvey Weinstein (Miramax’s CEO) understood the position of Israel, which has officially denied



*More than 200 attended the event. Left to right, Lena Der Ohanessian, Mona Simonian, Njieri Nazarian, Sarine Gregorian, Meline Toumani, Lana Hampar, Sarah Setrakian.*

ing on the Genocide alone, “but that wasn’t my style, and it didn’t answer the issues.” He pointed out that there

the Genocide. But he pointed out that without the support of three Jewish colleagues working with him,

including Weinstein and Lantos, the film could not have been made.

Mr. Egoyan, who has made several award-winning feature films including *Exotica*, *The Sweet Hereafter*, and *Felicia's Journey*, and has been an Academy Award nominee, revealed that he made the film at this time because he was at a high point in his career. He expressed joy that for the first time the *Washington Post* and *The New York Times* in their reviews did not use the word alleged. "Arts are crucial because they have the ability to galvanize public imagination," he said in conclusion.

### An Unrecognized Genocide is a Renewed Genocide

"Everyone has a story in this film," stated Archbishop Choloyan in eloquent remarks before awarding the special honors. He pointed out the significance of the Church going through the Genocide. "The theology of being crucified, resurrected, hope are all parts of our church. Once again we are frustrated because our enemy is denying the Genocide. We are pursuing this though the world needs no documents. An unrecognized Genocide is a renewed Genocide," he stated, adding, "We have to prove to the world we are a strong people, and this is how we become a victorious nation. In this way, resurrection and hope become a reality."

The Prelate then read the encyclical issued by His Holiness

Aram I, Catholicos of the Great House of Cilicia, announcing the awarding of the coveted Mesrob Mashdotz medal to Atom for extraordinary contributions to the arts. Archbishop Oshagan said that His Holiness will personally present the medal to Atom at a later date. In his Encyclical, His Holiness stated, "Your film, *Ararat*, is a great achievement and a victory at the same time. It is an achievement for you as an artist.... The film you prepared is a victory for truth.... We are proud of you, just as you are proud of your nation, your nation's history, culture, values, and dreams and as you are dedicated to the eternity of our heritage."

Two awards, newly created by the Prelacy, were also awarded. The "Eagle of the Prelacy" was awarded to Mr. Egoyan for his outstanding contributions to the Armenian nation and the "Queen Zabel" award was presented to Ms. Khanjian in recognition of her excellent contribution to the arts, knowledge and society.

Overcome with emotion, Ms. Khanjian, revealed that her portrayal

of an Armenian modern woman was based on her youth with her mother who coincidentally was named Zabel. "My sister and I were taught by our mother to be an Armenian educated, independent woman. I wouldn't be where I am today without her," she said, and expressed the hope to pass this priceless legacy to her child.

With the conclusion of the formal program both honorees remained in the room for more than one hour talking with attendees, posing for photographs, and signing autographs.

As guests departed words like "awesome," "an important event," "classy and well-organized," could be heard.

And surprisingly in the days that followed many people offered written comments. Sona Kludjian wrote: "Just a note of thanks for a wonderful affair. The Yacht Club provided an intimate space for the various functions, and certainly was a prime factor for the good time we shared. The question and answer period followed by personal meeting with Atom was comfortably timed." Many people also praised the brochure, designed by graphic designer, Armena

Jehanian. Ms. Kludjian, an artist herself, wrote: "The graphics, format, simplicity, color and texture of the brochure was stunning. Four stars for a memorable evening."

Monique Kendrickian-Sarkessian offered these observations: "After seeing *Ararat*, I had so many questions.



Atom and Arsinee with George Maksian and Annie Pampanini.

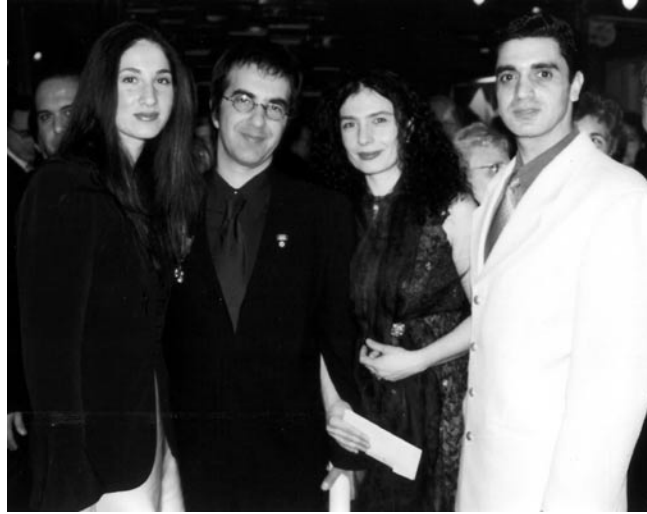
Atom Egoyan addressed so many of these in such a personal way. It was great to hear Mr. Egoyan and Ms. Khanjian speak so openly about how this film and their Armenian heritage are so dear to them. Atom Egoyan has clearly been motivated by a love of his people and a desire for the truth of our story to be told..... This event gave us access to one of the most talented filmmakers of our time.”

The major sponsors of the event, Mr. and Mrs. Shant Hovnanian, attended and later wrote to the Archbishop: “The event was very well received by all!! You did a won-

derful job and should be pleased by the attendance.” Other sponsors of the event included, Mr. & Mrs. Ara Aslanian, Ms. Edele Hovnanian, Mr.

& Mrs. Puzant Khatchadourian, and Mr. & Mrs. K. Yervant Terzian.

The extraordinary evening was planned and executed through a dedicated committee which included Archbishop Oshagan Choloyan, President; Khoren Bandazian, Chairman, and members, Conni Alexandrian McDonnell, Nvair K. Beylerian, Dr. Aram Cazazian, Karen M. Jehanian, Sophie Khachatrian, George Maksian, An-nita Nerses, Iris Papazian, Annie Pampanini, Anna Piliguian, Michael Sarajian, Richard Sarajian, and Raffi Setrakian. ✦



*Atom and Arsinee with Lara Millian and Kegham Bayrakdarian.*

## Armenian Heritage Cruise VI

Archbishop Oshagan attended the Armenian Heritage Cruise VI, which took place in January. His Eminence conducted morning services each day and presented short homilies, which were well-attended and very much appreciated.

His Eminence also participated in a Forum along with the Consul General of the Republic of Armenia, Dikran Seiranian. Archbishop Oshagan spoke about the 21<sup>st</sup> century mission and role of the Armenian Church

in the Diaspora, which was followed by a question and answer period.

Archbishop Oshagan praised the organizers of the cruise for their expertise in flawlessly guiding the week-long cruise with more than 900 Armenians in attendance. “The Armenian Spirit prevailed throughout and I congratulate the committee members who were responsible for this extraordinary event,” said the Prelate.



*The Prelate conducted services each morning.*



*A scene from the Forum.*

## Year of the Bible: The Background and Beginnings of Biblical Interpretation in Armenia

by Michael B. Papazian

As we enter the year that Catholicos Aram I has proclaimed as the Year of the Bible, one aspect of the Bible in the Armenian tradition that should be remembered and studied more is the long and complex history of biblical interpretation in the Armenian Church. Among the great works of literature and theology produced by Armenian Christians since the 5<sup>th</sup> century stands the long line of commentaries written by Armenian theologians on virtually every book in the Bible.

It is sometimes forgotten that the Bible itself is the product of the Church. It took several centuries for the Church to decide on the official canon, that is, the books that make up the Old and New Testament. From the earliest days of the Christian church there have been disputes about which books should be included in the Bible and which excluded. As early as the second century a heretical Christian named Marcion argued that Christians should not recognize any of the Old Testament nor any of the Gospels (the four books that narrate the life and mission of Jesus Christ: Matthew, Mark, Luke, and John) other than Luke as canonical. It seems that Marcion thought that the Jewish God described in the Old Testament was a different God from the Christian God. Accordingly, Marcion rejected all books that he felt to be devoted or partial to the Jewish God. This left him with a greatly truncated Bible that included, besides Luke, only some of the letters of St. Paul.

Because Marcion was a fairly wealthy man and had a large number

of followers, his movement was a serious threat to the Church. Many theologians wrote against the Marcionites, among them the 5<sup>th</sup> century Armenian bishop and theologian Eznik, whose surviving book contains a treatise against Marcion. But Marcion's heresy had a positive effect on the church and brought about the establishment of the canon with the books of the Old Testament and New Testament that we are now familiar with.

In addition to the problem of

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*“It is sometimes forgotten that the Bible itself is the product of the Church. It took several centuries for the Church to decide on the official canon, that is, the books that make up the Old and New Testament.”*

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establishing the canon, the text of the Bible itself presents a number of difficulties. These include apparent contradictions and obscure passages. From the earliest centuries Christian theologians and *exegetes* (that is, interpreters of the bible) have written commentaries attempting to shed light on and to understand the meaning of various biblical texts.

In doing this, Christian scholars followed the lead of Jewish exegetes. The most notable of these was Philo of Alexandria (1<sup>st</sup> century A.D.), a Greek-speaking Jew who lived in

the Egyptian coastal city named for Alexander the Great. Philo devoted himself to interpreting the Books of Moses, the first five books of the Bible. The Jews call the Books of Moses the *Torah*, which means “law” in Hebrew. Philo was a master of allegorical interpretation. *Allegory* literally means, “saying other things.” An allegorical interpretation looks for a hidden meaning or significance beyond the literal or intended meaning of a text. Since Philo received a Greek education, he was familiar with Greek philosophy and literature. Indeed, the very concept of allegory comes from the ancient Greeks, many of whom interpreted their ancient myths as symbols for more abstract moral teachings and principles. It should be noted that a number of Philo's books have survived only in Armenian translation. This means that Armenians (as well as other Christians) were interested in Philo's approach to reading the Hebrew scripture.

Philo often tries to show that the ideas found in the *Torah* are compatible with Greek philosophical ideas, especially those of Plato. For example, Plato had taught that the human mind or soul becomes corrupted through its association with the body and the senses, which are distracted by worldly and sensual pleasures. Philo attempts to read Plato's teaching into the account of the tempting of Adam and Eve by the serpent in the book of Genesis. The serpent, which symbolizes pleasure, tempts Eve, who represents the senses, who then tempts Adam, who symbolizes the mind or reason. For

Philo, the story of Adam and Eve is an allegory of Plato's admonition to philosophers to shun the physical pleasures and to pursue a life of contemplation and austerity.

Some early Christian theologians adopted Philo's methods for their own purposes. In particular, Christians were interested in understanding the relationship between the Old and New Testaments. They argued that the Old Testament must not be read only literally but also as an allegory for the New Testament and Christ. We see allegorical interpretations in the New Testament itself. St. Paul, in his letter to the Galatians, interprets the verses in Genesis that tell us that Abraham had two sons, one by a slave woman, Hagar, and one by a free woman, his wife, Sarah:

One, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born through the promise. Now this is an allegory: these women are two covenants. One woman, in fact, is Hagar, from Mount Sinai, bearing children for slavery. Now Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. But the other woman corresponds to the Jerusalem above; she is free, and she is our mother. (Gal. 4:23-26)

Ishmael, the son of Hagar, symbolizes the Jews, while Isaac, the son of Sarah symbolizes the Christians. As Ishmael is born of a slave, so the Jews are enslaved to the Law. Isaac, however, is born of a free woman, indicating that the Christ has set the Christians free.

Elsewhere in the New Testament, we read that the Law contains within it shadows of the "good things to come" (Hebrews 10:1). This has been taken to mean that

the Old Testament contains symbols and images that when read allegorically signify Christ and the Church as well as various Christian sacraments and concepts. Thus, Paul interprets the waters of the Red Sea that the Jews passed through as a type for the waters of baptism. The manna that the Jews ate in the wilderness and the water from the rock that they drank (Exodus 17:6) foreshadow the sacrament of the Eucharist in which Christians are spiritually nourished by the Body and Blood of Christ (1 Corinthians 10:1-5).

The greatest of the Christian allegorical interpreters was Origen (c.185-c.254). Origen wrote an enor-

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*“In addition to the problem of establishing the canon, the text of the Bible itself presents a number of difficulties. These include apparent contradictions and obscure passages.”*

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mous number of commentaries on books of the Bible. He went into great detail, often interpreting the significance of names and numbers as well as looking into apparent contradictions in the Bible. One could say that he practically invented the systematic study of the Bible. Although greatly admired to this day, Origen was condemned by the Church after his death for teaching ideas that were heavily influenced by pagan philosophy such as that the souls of humans exist before conception.

Origen applied allegorical interpretation to the New Testament as well as the Old. Here is how Origen

reads this verse about John the Baptist from Matthew: “Now John wore clothing of camel's hair with a leather belt around his waist, and his food was locusts and wild honey” (3:4):

“John ate locusts, suggesting that the people of God were being nourished by a word that traveled high aloft in the air and have not yet passed over the earth. In the second place John ate honey, which is not obtained by people through their own efforts.” [Origen, Fragment 41 of the *Commentary on Matthew*. Translation by M. Simonetti, *Ancient Christian Commentary on Scripture. New Testament: Ia*, InterVarsity Press, 2001, p. 41.]

A guiding principle of Origen's approach is that no detail in scripture, no matter how trivial it may appear, is insignificant. Thus, even the food that John the Baptist ate in the wilderness has symbolic value. The locusts symbolize the Word of God that had not yet descended to the earth. And the wild honey signifies for Origen that the spiritual nourishment provided by God is not the result of human effort or labor.

While such allegorical interpretations of the text became common among Christian exegetes in Alexandria, theologians in other parts of the Christian world often viewed Origen's methods as excessively speculative or fanciful. In particular, exegetes associated with the ancient school of Antioch preferred more literal and historical interpretations over allegorical interpretations. Modern scholars point out that the contrast between the two schools of interpretation—Alexandria and Antioch—is not as stark as is often maintained. But nevertheless, biblical interpretations associated with Alexandria have a greater inclination toward allegorical readings.

Origen continued to have an important influence on Christian biblical interpretation even after his condemnation. Evidence of his later influence is found in the writings of an eighth century Armenian bishop and theologian named Stepanos Siunetsi (or Stepanos of Siunik, the southernmost region of the present-day Republic of Armenia).

What we know about the life of Siunetsi comes from a number of Armenian historical sources dating from the tenth to fourteenth centuries. Piecing together the various sources, we get the following details. Stepanos was born some time toward the end of the 680s. He was the son of a priest in the Armenian capital city of Duin. Stepanos' sister, Sahakdoukht, lived as an ascetic in the valley of Garni, and also composed a number of hymns and poems. Stepanos himself was recognized at an early age as a gifted student who had an extensive knowledge of the Bible. After receiving his primary education at the catholicate in Duin, he was sent to study at the monastery of Makenots on the southern shore of Lake Sevan. He then went to the school of Siunik. Around 712, he went abroad to Athens and to Constantinople to study philosophy as well as biblical exegesis. It was in Constantinople that Stepanos translated a number of Greek theological and philosophical texts into Armenian. He also met the Greek patriarch of Constantinople, Germanus I, with whom he engaged in a theological debate on the Armenian Church's position on the nature of Christ. Returning to Armenia, Stepanos began to write commentaries on the Gospels, Ezekiel, and Job. He may have traveled a second time to Constantinople, this time encountering the Emperor Leo III (emperor from 717 to 741), himself of Arme-

nian ancestry. By the end of the 720s, Stepanos was again back in Armenia. He is consecrated bishop of Siunik, where we are told that he set out to purify his diocese of debauchery and to preach a life of holiness.

His repeated admonitions to the people of his diocese to repent led ultimately to his death. According to an Armenian *synaxarion* (a *synaxarion* is a kind of a calendar that commemorates and elaborates on the feast days of the saints), Stepanos had repeatedly admonished an adulterous woman in the village of Moz

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*“...a number of Philo’s books have survived only in Armenian translation. This means that Armenians (as well as other Christians) were interested in Philo’s approach to reading the Hebrew scripture.”*

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to repent. But the woman responded by behaving even more shamelessly. She persuaded her lover to kill Stepanos when the bishop was passing through Moz to rest. When the man approached armed with a sword, he became frightened and was unable to carry out the deed. The woman then took the sword and thrust it into Stepanos' throat. When he was struck, the earth cried out like a man and said “Woe!” (*vay!*). Thus, according to the *synaxarion*, the region is called to this day “the valley of woes” (*Vayots dzor*). Stepanos' body was taken to the monastery of Tanahat, where he was buried at the entrance of the church. The *synaxarion* supports Stepanos' saintliness by reporting

that many pilgrims to Tanahat have been healed by his relics and that a monk by the name of Noah had a vision of Stepanos standing before Christ, pointing to his wound, and saying “See this, Lord, for vengeance belongs to you.” After seeing this vision, Noah urged the people of the province to do penance. But despite his warning, fog and mist enveloped the land, and there was a violent earthquake that killed many people and animals. Most sources place Stepanos' martyrdom in 735.

As noted, Stepanos wrote a number of commentaries on the books of the Bible. I have spent the last couple of years translating into English one of these commentaries, the *Commentary on the Four Evangelists*. The history of this commentary is interesting. It was believed to have been lost until the beginning of the 20<sup>th</sup> century when a manuscript containing the commentary was discovered by Karekin Hovsepian (who later became Catholicos Karekin I of the Great House of Cilicia) in the manuscript collection of Etchmiadzin. The manuscript, which was written in the 12<sup>th</sup> century, is now housed at the Matenadaran in Yerevan. A printed edition was later produced by Bishop Mesrob Krikorian.

Although the title of the commentary suggests that the commentary is devoted to all four of the Gospels, about two-thirds of the commentary is concerned with the Gospel of Matthew. Stepanos cites a verse from the Gospels and then provides a brief explanatory note or comment. According to the dedication of the commentary, Stepanos based his commentary on earlier biblical commentators and chose those verses that seemed most difficult to interpret. Although Stepanos rarely tells us his sources, a careful study of the commentary shows that he re-

lied greatly on the commentaries of Origen. I have found at least seventy passages in Stepanos' commentary that are either taken verbatim from or are loosely based upon Origen's commentaries. So we have very good evidence that Origen's approach to biblical interpretation was taken seriously in Armenia during the early 8<sup>th</sup> century.

To give the reader just a taste of Stepanos' exegesis, I will provide two passages from the commentary. Stepanos has a rather detailed discussion of the Sermon on the Mount from Matthew (chapters 5-7). In the sermon, Jesus teaches us how to pray by praying what is now often called the Lord's Prayer or Our Father (*Hayr mer* in Armenian). The prayer begins "Our Father in heaven, hallowed be Your name" (Matthew 6:9). But this raises a question that Stepanos tries to resolve:

"Why does [Jesus] say 'hallowed be Your name'? Is it possible that His name was not always holy? Yes, it was always holy but when we do unworthy acts His holy name is said to be profaned, as the prophet said, 'You have profaned my holy name among the nations to which you came' [Ezekiel 36:22]. And when we perform good works His name is said to be holy. Now this saying 'holy be Your name' signifies nothing other than that our acts be holy and that we be righteous before You." (commentary on Matthew 6:9-13)

Thus, Stepanos makes it clear that in praying that God's name be holy, we are not saying that God's name is not holy now but rather that we pray that we do not profane His name through sin. In posing and responding to this question, Stepanos is following Origen, who had written in his treatise *On Prayer*:

"...when we are commanded to say 'hallowed be Your name,' the implication of the text is that the name of the Father has not yet been hallowed. But someone might say, how could a person think that the name of God could be hallowed as though it had not already been hallowed?" (Origen, *On Prayer*, tr. by R.A. Greer in *Origen*, Paulist Press, p. 129)

Just before the prayer, Jesus tells us that when we pray, we should go

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*“Much more  
scholarly work  
remains to be done before  
the Armenian traditions  
can take their right-  
ful place along with the  
Latin, Greek, and other  
Eastern traditions that  
have been more extensiv-  
ely studied and are more  
widely known.”*

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into our room, close the door, and pray to the Father in secret (Matthew 6:6). Stepanos cautions us not to read this too literally:

"[Jesus] is not speaking about a room and door in visible buildings. For there are people who do not have such rooms. By 'room,' He means the union with the Spirit and separation from worldly things. He commands us to enter this kind of room and to withdraw from the distractions of this world. Closing the door means closing the physical senses, sight and hearing, so that we do not desire the physical vices through our eyes. He commands us

to close our ears so that we do not hear evil reports or other slanders. When we are able to do this and pray with all our heart to the God of all, He will see these prayers and supplications that remove and purify us from the vile sins of this world, and will reward us openly in the world to come." (commentary on Matthew 6:6)

Thus, according to Stepanos, Jesus is not telling us to pray only in a literal room with the door shut. Rather, the room and door are symbols indicating that in praying we are to withdraw from the cares and troubles of the world. An earlier commentator, Hilary of Poitiers (c. 315-367), says essentially the same thing: "...we are admonished not to enter the recesses of our homes but the bedroom of our hearts" (*On Matthew* 5.1, tr. by M. Simonetti, *Ancient Christian Commentary on Scripture, New Testament Ia*, p. 128).

The *Commentary on Four Evangelists* is but one work of biblical commentary in the Armenian tradition. Much more scholarly work remains to be done before the Armenian traditions can take their rightful place along with the Latin, Greek, and other Eastern traditions that have been more extensively studied and are more widely known. It is an enormous task but one which promises to bear much fruit in the understanding of scripture both for Armenian and non-Armenian Christians. ❖

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Michael Papazian is Assistant Professor of Philosophy at Berry College, Rome, Georgia. Dr. Papazian's complete translation of Stepanos Siunetsi's *Commentary on the Four Evangelists* is due to appear in Fall 2003 in the Eastern Christian Texts and Translations series edited at the Catholic University of America and published by Peeters Press in Belgium.



## News from the Catholicosate of Cilicia

### **Catholicos Aram I Declares 2003 as “Year of the Bible”**

During the Sunday Mass, January 19, 2003, H.E. Archbishop Zareh Aznavorian read the pastoral message of His Holiness Aram I, in which he declares 2003 as the “Year of the Bible.” In his message, His Holiness described the Holy Bible as the source of revelation, the heart of Christian life and mission. He underscored the importance of translating the values and teachings in the Bible into life. His Holiness urged all of the dioceses with the Cilician jurisdiction to make the Bible a living reality in the life of our communities.

### **Catholicosate Participates in Middle East Council of Churches Meeting**

The meeting of the Middle East Council of Churches (MECC) Executive Committee took place from January 9 to 11, 2003, in Cyprus. Bishop Sebouh Sarkissian, Prelate of the Armenian Prelacy of Tehran, and Bishop Nareg Alemezian, Ecumenical Officer, attended as members of the Executive Committee.

### **Aram I Stresses Need to Reassess the Role of Religion in Society**

Speaking to a group of university professors and students in Antelias, His Holiness Aram I emphasized the crucial importance of redefining and reassessing the role of religion in society. His Holiness outlined the various perceptions of religion and referred major developments that religions have undergone in the course of history. He also stressed the need of a holistic approach to religion considering it a reality touching all aspects of human life.

“Religion should deal with all basic issues and concerns that touch human life. The approach of religion must be sustained by moral principles and spiritual values. Religion should not identify itself with political and ideological structures or policies. Rather it must have a prophetic role by criticizing those structures, policies and efforts that ignore the moral values, justice, peace, human rights and dignity.

His Holiness welcomed the growing importance given to the role of religion in public life, but he warned that “if the role of religion remains ambiguous, it may become a source of tensions and conflicts. Nowadays everybody, including politicians, economists, and individuals and institutions belonging to different sectors of society life, show special interest towards religion. This interest must be located in the right perspective, otherwise religion may be used for non-religious purposes.”

### **Very Rev. Fr. Shahe Panossian Appointed Director of “Birds Nest”**

His Holiness Aram I has appointed V. Rev. Fr. Shahe Panoosian as the director of the “Birds’ Nest” in Byblos, Lebanon. The Birds’ Nest was established as an orphanage to shelter the thousands of orphans who were deported during the Armenian Genocide of 1915, and continues to provide a home and education for disadvantaged children.

After graduating from the Seminary in 1980, he was ordained a celibate priest and served on the administrative board of the Seminary. After serving for two years, Very Rev. Panossian assumed pastoral responsibilities in different dioceses of the Catholicosate. From 1982 to 1994 he served as priest at Greece, in the United States (Florida and Chicago). Since 1995, until his recent appointment, Father Panossian was the pastor of St. Mary Armenian Apostolic Church, Toronto, Canada.

### **Contribution of the Armenian Church to the Christian Witness in the Middle East**

The Proceedings of an international conference which took place last year in Antelias, have been published in a volume, edited by Seta B. Dadoyan, D. Phil. The volume brings together the various messages, papers and interventions of the distinguished participants in this conference and also testifies to the firm belief that the Armenian Church should follow the continuous process of self-awareness, self-discovery, and self-assessment in a dynamic spirit of renewal beyond the celebrations of the 1700<sup>th</sup> anniversary.

## Armenian National Education Committee: Volunteers in our Midst

by Gilda B. Kupelian

Idealistic as it might sound, Gandhi's expression that "The best way to find yourself, is to lose yourself in the service of others," rings true with its inherent tone of altruism.

Volunteers are generally unassuming individuals, paradoxically, filled with verve. They are ready when the community beckons. They recognize need, take initiative, offer, participate and work in the trenches. Their contribution generally transcends monetary allocation. Gratification lies in the mere fact that they want and can help, regardless of any expectation of recognition.

The Prelacy, Armenian Relief Society, the clergy, ANEC membership and Armenian school bodies notwithstanding, it behooves us to single out a few names representative of the meager volunteer pool of which we are the beneficiaries. The unsung heroes of the Armenian National Education Committee contribute in their own way to the preservation of the heritage we hold so dear.



Mary Mgrdichian-Dugan

Despite her husband's recent medical woes, Mary Dugan has been graciously forthcoming, making time to tend to clerical and organizational matters at the ANEC. She has done so for over two decades. The same has been true of Anna Kasparian, who has always been ready to help at a moment's notice. Sona Kludjian's reputation as an artist having preceded her, she had acquiesced to set the stage décor of our first ANEC festival, which led us, 'unabashedly',

to impose on her this year as well, especially after the success of ANEC's "Art for Artsakh" Project. She was so enthused with the latter project that she underwrote the design and printing expense of the artwork produced by students from eight communities. The resulting colorful notecards depict scenes from the life and tribulations of Karabaghtsis. NKR President Ghougassian, on his recent visit, impressed with the display, extended an invitation for American-Armenian students to visit his country.

The list of volunteers is enhanced with the likes of Dr. Sylvie Merian, of the Morgan Library in New York City, instrumental in donating books on Armenian



Artist Sona Kludjian with some of her students.

Illuminations and offering tailor-made lectures to our students; former ANEC director, Hourig Papazian-Sahagian, who not only conducted previous festival choirs, she contributed to the musical arrangement of the program. Maestro Raffi Svajian, will follow suit in the same capacity in this year's festival. He has additionally offered to visit schools during their rehearsals; Dr. Meline Karakashian and Dr. Anny Kalayjian, have generously offered their expert help and practical resources during the 9-11 crisis; Krikor Lakissian, has been generous with educational advice as well as stationery from his newly established business; Siamanto Academy Treasurer, Zaven Varjabedian, along with some of the Academy lecturers, have foregone any stipend; ANEC seminar lecturers, such as Dr. Mary Olson and Hovsep Melkonian, who in addition to dispensing their expertise far beyond the call of duty, mindful of budgetary constraints, have quietly foregone their honorariums or travel expenses. A word of gratitude is in order, to the congenial inter-departmental help provided by the Prelacy staff. And finally, kudos to all those parents who rally behind their children's teachers, contribute, help, carpool, cook, supervise and substitute.

These acts of kindness may not relate to financial contributions for which we are naturally immensely grateful. What distinguishes these volunteers is the shining spirit that can eclipse a Getty's in its selfless enthusiasm and benevolent predisposition. They don't owe it to anyone to do what they do. They just sign up, engage and deliver. After all, they recognize that "a candle loses nothing of its light when lighting another." (Khalil Gibran). ❖

## Armenian Schools Revive Culture and Tradition

Excitement has been mounting in anticipation of the Armenian Students' Festival organized by the Armenian National Education Committee (ANEC). The March 23, 2003 Festival will take place at 3 p.m. at the Cresskill High School in Cresskill, New Jersey, under the auspices and in the presence of His Eminence, Archbishop Oshagan Choloyan, Prelate of the Armenian Apostolic Church of America.

Over a hundred students representing the Mid-Atlantic regional Armenian schools, will participate in a cultural extravaganza to showcase their talents.

A primary goal of the festival is to promote pride in the rich cultural heritage the students share by immersing them in an environment that is uniquely their own. Furthermore, the festival aims to advance a sense of unity and camaraderie among students and their peers by creating a forum for the exchange and appreciation of their language and common traditions.

Choral singing, group and individual recitation, musical interludes, dance and theatrical presentations replete with props and dramatization will regale the general public. The program will include a special 1000th anniversary commemoration of Narekatsi, a traditional wedding and Armenian hospitality.

The following schools will participate in what is expected to be the collegiate, cultural event of spring: St. Illuminator's Day School; St. Illuminator's Saturday School, Woodside, NY; Hamasdegh School, Bethesda, MD; Haigazian School, Philadelphia, PA; Nareg Saturday School, Ridgefield, NJ; St. Sarkis Suzanne & Hovsep Hagopian Armenian School, Douglaston, NJ; St. Illuminator's Saturday School, Woodside, NY and Siamanto Academy, NY. The program will be enhanced by guest performances by the New York Yeraz Dance Ensemble.

Maestro Raffi Svadjian will be the guest director for the unified student ensemble chorus. He will succeed Mrs. Hourig Papazian-Sahagian, who initiated the festival. Mr. Svadjian, will also supervise the students' rehearsals.

Talented artist Sona Kludjian will design and execute the stage decor and ANEC member, Mrs. Nairy Balanian will serve as stage manager and field director. Mr. Asbet Balanian, former ANEC vice-chairman, has volunteered to videotape the proceedings. Mrs. Gilda B. Kupelian will serve as publicity and festival coordinator.

The Armenian National Education Committee is sponsored by the Armenian Prelacy and the Armenian Relief Society. For further details, please contact the ANEC at 212-689-7810 or e-mail at [anec@armenianprelacy.org](mailto:anec@armenianprelacy.org). ❖



*A scene from the 1997 ANEC Schools' Festival with guest conductor, Mrs. Hourig Papazian-Sahagian, former ANEC director and originator of the Students' Festival.*

**ANEC ARMENIAN STUDENTS' FESTIVAL**  
**MARCH 23, 2003, 3 p.m.**  
**CRESSKILL HIGH SCHOOL, CRESSKILL, NJ**

## Creation is the Focus of AREC Seminar

by Mary Mooradian

Deacon Shant Kazanjian, Director of the Armenian Religious Educational Council (AREC), led a seminar for Sunday School teachers in the New England area entitled “Creation: Interpretation of Genesis 1-2.” In an effort to encourage more participation, attendance was opened up to all members of the St. Gregory Armenian Apostolic Church of Merrimack Valley in North Andover, Massachusetts, the host parish.

The idea for the seminar began with an invitation to Deacon Shant from the St. Gregory Sunday School to



*Some of the seminar participants with (seated l. to r.), Rev. Fr. Arshag Daghljan, V. Rev. Fr. Yeghishe Manjikian, and Dn. Shant Kazanjian.*

attend their annual retreat to be held on April 5, 2003. The theme of the Sunday School retreat this year is “Creation.” Students will be encouraged to be involved in an environmental project related to the seven days of creation and to learn more about stewardship.

In response to the invitation, Deacon Shant proposed hosting a training session for the Sunday School teachers to enhance the teachers’ understanding of Creation and to help them find innovative ways to teach this complex subject. Sunday School staff from St. Gregory in North Andover, St. Stephen’s in Watertown and St. Gregory of Indian Orchard attended as well as clergy members, Very Rev. Fr. Yeghishe Manjikian and Rev. Fr. Arshag Daghljan.

Before the seminar even started, the participants experienced a mini-crisis. When arriving at St. Gregory on Saturday morning, it was found that all the pipes were frozen and the heat was not working. Albert S. Movsessian, Parish Council member of St. Gregory the

Illuminator Church in Haverhill, Massachusetts, came to the rescue by inviting the seminar participants to use their church facilities. Special thanks to Mr. Movsessian for saving the day with his true Christian charity.

After only a short delay, Deacon Shant, began his presentation. He successfully kept the interest and enthusiasm of his audience of 30 attendees while enlightening us about the meaning of Genesis 1 and 2. Further on in the seminar, he paralleled Genesis 1 and 2 to passages of different Psalms, which poetically



*Intense discussions continue during the lunch break at the seminar for Sunday School teachers, which took place at the St. Gregory Armenian Apostolic Church of Merrimack Valley, Massachusetts.*

expressed praises to God and His Creation. Deacon Shant’s interesting and informative presentation was so well received that participants voted to postpone the lunch and mid-afternoon breaks in order to have more time for discussion!

After the three-hour seminar, Deacon Shant held a meeting with the Sunday School teachers to discuss curriculum needs, outreach, various projects and the possibility of organizing a high school retreat for the Sunday School students.

The Seminar left everyone “wired for the scriptures,” as Dn. Shant had hoped, and encouraged by the rewarding enrichment they received. ❖

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Dn. Shant is available to conduct local Religious Educational Seminars. For information contact the AREC office, [arec@armenianprelacy.org](mailto:arec@armenianprelacy.org) or 212-689-7810.

## Michigan's St. Sarkis Church Dedicates New Organ

by Narses Gedigian

The faithful of St. Sarkis Church in Dearborn, Michigan, gathered in the sanctuary to witness the blessing of their new organ, on Saturday, January 11, which was followed by a dedicatory concert by world-renowned organist, Dr. Berj Zamkochian.

His Eminence Archbishop Oshagan Choloyan officiated over the blessing service, which had been specially prepared for this occasion. Archbishop Oshagan offered praise “to Our Lord Jesus Christ for bringing us together to bless this organ. This organ will be part of this church accompanying the choir in praising and glorifying Our Lord.” His Eminence extended his personal words of congratulations as well as from the Prelacy’s Executive Council.

The Archbishop also extended his appreciation and words of thanks to the donors of the organ, Mr. & Mrs. Karl Sogioian and Mr. & Mrs. Robert Benian.

Following the dedication ceremony, Dr. Zamkochian performed a glorious concert on the new Rodgers Organ, which was built specially for St. Sarkis by the Rodgers Instrument Corporation and installed by Hammell Music of Bloomfield Hills. The new organ is the digital equivalent of 94 rows of pipes, ranging from 32 feet long pipes to pipes the size of a pencil. The sound system in the church was custom designed for the St. Sarkis Sanctuary and uses 16 speaker cabinets in 5 zones.

Dr. Zamkochian performed selections from Johann Sebastian Bach, Tomasso Albinoni, and Julius Reubke. His performance demonstrated the versatility of the organ. The second portion of the concert was dedicated to selections of Armenian Liturgical music arranged for the organ by Dr. Zamkochian.

Dr. Zamkochian is a native of Boston, and a graduate of the New England Conservatory of Music, where during his years of graduate studies he was appointed to the organ faculty. He made his debut recital in Boston’s Symphony Hall at the age of 24. Since that time he has presented concerts throughout the world. Pope Paul VI, Cardinal Aghagianian, and His Holiness Catholicos Vasken I have bestowed distinctive honors on him. In 1980 he became the first non-native born son to be received into the Armenian Academy of Arts and



*The Prelate blesses the new organ.*



*Top l. to r., Rev. Fr. Daron Stepanian, Berj Zamkochian and Yeretsgin Sossi Stepanian. Front l. to r., Karl Sogioian, Emma Sogioian, Archbishop Oshagan, Margaret Benian and Robert Benian.*

Sciences. In November 2000, His Holiness Catholicos Aram I awarded him with the highest honor of the Armenian Church for artistic achievement—the Mesrob Mashtotz Medal.

Mr. Evarian presented a gift to Archbishop Oshagan for the Prelates’ REACH Fund in honor of His Eminence’s 35<sup>th</sup> anniversary of his ordination.

The next day, the Prelate officiated at the Divine Holy Liturgy, assisted by the parish priest, Rev. Fr. Daron Stepanian, with Dr. Zamkochian at the new organ accompanying the church choir.

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We pay tribute to our generous contributors for donations received from January 1, 2002 to December 31, 2002. Your dedication to the Armenian Church makes all the difference. Thank you for leading the way.

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Mr. & Mrs. Gabriel Aharonian, Mr. & Mrs. Hatchik Alahverdian, Mr. & Mrs. Mardiros Anastasian, Mr. & Mrs. Vartan Andonian, Mr. & Mrs. George Arakelian, Armenian Renaissance Assoc. Sophia Chapter, Dr. & Mrs. Haroutune Armenian, Mr. Allan Arpajian, Dr. & Mrs. Armand Asadourian, Mr. Razmig Aslanian, Mrs. Maryann Atamian, Mr. Antranig Avakian, Mr. & Mrs. Ara Aykanian, Mrs. Isabelle Azablar, Mr. & Mrs. Michael Azarian, Mr. & Mrs. Michael Babaian, Mr. & Mrs. Avedis Baghsarian, Rev. Fr. & Yer. Gomidas Baghsarian, Mr. & Mrs. Norair Bahlavouni, Mr. & Mrs. Khoren Bandazian, Mr. & Mrs. Edward Barsamian, Ms. Dorothy Bengoian, Mr. & Mrs. Leon Berberian, Mr. Vahan Bezdikian, Ms. Leman Boladian, Mr. & Mrs. Gregory Boudakian, Ms. Rose Bouley, Dr. & Mrs. Kevork Boyadjian, Mr. & Mrs. Vahram Boyadjian, Mr. & Mrs. Armen Boyagian, Mr. Abraham Bozian, Mr. & Mrs. John & Rose Buchaklian, Mr. & Mrs. Ara Chakarian, Sevan Chakiryan, Ms. Tania Chamlian, Mr. & Mrs. George Changelian, Mr. Harry Chantikian, Mr. & Mrs. Raffi & Addie Chekmeyan, Dr. Medina Dadurian, Rev. Fr. & Yer. Arshag Daghljan, Mr. & Mrs. Araham Deirmenjian, Mr. Walter Demoorjian, Ms. Amalia Der Avedisian, Mr. Aram Der Manouelian, Mr. & Mrs. Philip Der Pilbosian, Bartavoochi & Seta Dilanian, Mr. & Mrs. Kegham Dirielian, Mr. Albert Donigian, Mr. & Mrs. John & Mary Doursounian, Mr. Steve Dumanian, Ms. Arpi Emirzian, Miss Mary Engustian, Ms. Dorothy Esperian, Dr. Aram Fereshetian, Dr. & Mrs. Melcon Garabedian, Ms. Arpine Garbooshian, Dr. Anahid Ghazarian Luka, Mr. & Mrs. Bedros Givelekian, Mrs. Lovenia Gopoian, Dr. & Mrs. Vazken Ghougassian, Mr. & Mrs. Vahe & Cindy Gregorian, Dr. & Mrs. Sombat Grigorian, Miss Arax

Gulbenkian, Mr. & Mrs. Antibas Gumushian, Mr. & Mrs. Vartkes Guzelian, Mr. & Mrs. Jeffrey Hagopian, Mr. & Mrs. Vanig Hagopian, Ms. Martha Hananian, Mr. & Mrs. Michael Haratunian, Mr. & Mrs. Michael Haroutunian, Ms. N. Arpi Haroutunian, Ms. Joanna Hoard, Mr. & Mrs. Charles Hoosian, Mrs. Claire Hovsepian, Mr. & Mrs. Edward Jeamgocian, Mr. & Mrs. Noubar Jessourian, Ms. Ann Jevizian, Mr. & Mrs. Harry Kabalian, Mr. & Mrs. Richard Kalajian, Ms. Makrouhi Kalayjian, Mr. & Mrs. Vazken Kalayjian, Mr. & Mrs. Varujan Kalustian, Ms. Lucy Kambourian, Mr. & Mrs. Stepan Kanarian, Mr. & Mrs. Vartkes Kaprielian, Mr. & Mrs. Vartan Karakelian, Mrs. Lida Karamian, Mr. & Mrs. Hagop & Valentine Kasparian, Mr. & Mrs. Edward Keljik, Mr. & Mrs. Armen Kerbeykian, Mr. & Mrs. Edwin Keusey, Mr. Zaven Khatchadourian, Mr. Megerdich Khederlarian, Nathasm Khorshad, Ms. Shakay Kizirian, Miss Sona Kludjian, Mr. & Mrs. Sarkis & Rose Kojoyian, Mr. & Mrs. Azarig Kooloian, Mr. Grant A. Korkoyan, Ms. Arpena Kostegian, Mr. & Mrs. Neshan & Varteny Koulian, Mr. & Mrs. Andrew Kourajian, Mr. & Mrs. Krikor Krikorian, Dr. & Mrs. Hrair Kurkjian, Mrs. Rose Lahiff, Mr. & Mrs. Richard & Rose Maloian, Mr. & Mrs. Zack Manauelian, Mr. Shavarsh Manoojian, Mr. & Mrs. Ara Marangosian, Mr. Arthur Maranian Sr., Mr. & Mrs. Zohrab Marashlian, Mr. & Mrs. Krikor Marcarian, Ms. Sonia Mardinian, Mr. & Mrs. Desmond & Conni McDonnell, Mr. & Mrs. Raffi Megejian, Dr. & Mrs. Haroutune Mekhjian, Mrs. Hermine Menakian, Dr. & Mrs. Harout Mergian, Dr. & Mrs. Ashot Merjianian, Mr. & Mrs. Aspet Merjianian, Mrs. Emerald Midinian, Ms. Suzanne Midinian, Mr. & Mrs. Aram Minassian, Mr. Kevork Minassian, Mr. Zaven Mirjianian, Mr. & Mrs. Archie Misakian, Mr. & Mrs. Haroutune Misserlian, Dr. & Mrs. Mark Mkrdichian, Mr. & Mrs. George Mouradian, Miss Nora Najarian, Mr. & Mrs. Levon Nazarian, Dr. & Mrs. Andrew Nersesian, Dr. & Mrs. Jeffrey Noroyan, Mr. George Odian, Mr. Viken Oundjian, Mr. & Mrs. Ara Ourlian, Mr. & Mrs. George Ovigian, Ms. Pearl Papasian, Ms. Anna Papazian, Mr. & Mrs. Glenn Papazian, Mr. Souren Papazian & Family, Mr. & Mrs. Victor Perkins, Mr. George Petrossian, Dr. & Mrs. George & Rita Petrossian, Mr. & Mrs. Mardiros Petrossian, Mr. & Mrs. Adam Pidedjian, Mr. & Mrs. Krikor Pidedjian, Dr. & Mrs. Guiragos & Sossy Poochikian, Mr. Joseph Rucci, Mrs. Alice Sagerian, Mr. & Mrs. Ara Sahagian, Mr. & Mrs. John Sahagian, Mr. Thomas Sahagian, Mr. & Mrs. Kenneth Sarajian, Mrs. Malena Sarhadian, Mr. & Mrs. Vazgen Sarkisian, Mr. & Mrs. Arsen & Lousin Sarian, Ani & Armen Saryan, Dr. & Mrs. John Saryan, Mr. & Mrs. Peter Sausville, Mr. Aram Sekterian, Mr. & Mrs. David Semerjian, Mr. & Mrs. Charles Setian, Mr. & Mrs. Zarmair Setrakian, Mr. & Mrs. Leon Shahnasarian, Mr. & Mrs. Raffi Shekookian, Mrs. Karine Sogomonian, St. Gregory the Illuminator Arm. Apostolic Church in PA, St. Hagop Armenian Apost. Church in NY, St. Illuminator's Mr. & Mrs. Club in NY, Mr. Haroutoun Stepanian, Mr. & Mrs. Wallace Stronski, Mr. James Surabian, Mr. & Mrs. Darius Vahe & Rose Surenian, Miss Sylvia Tanielian, Mr. & Mrs. Thomas Tatarian, Mr. & Mrs. Hagop Tehlirian, Mr. Martin Tellalian, Mr. & Mrs. Simon Terzian, Mr. & Mrs. Joseph Vartanian, Mrs. Mary Viscomi, Mr. Jack Zadourian

**\$100 TO \$199**

A.Y.F. Juniors, A.Y.F. Varantian Chapter, Mr. & Mrs. Ardzrouni Abrahamian, Mr. & Mrs. Arzroon Abrahamian, Dr. Hratch Abrahamian, Mrs. Donna Adam, Mr. & Mrs. John & Sonia Addario, Mr. Kevork Adourian, Ms. Maro Adourian, Mr. Sarkis Agasarkisian, Mr. & Mrs. Haroutiun Aghajanian, Mr. & Mrs. Vartan Aghazadian, Mr. & Mrs. Hachig & Virginia Aghjayan, Dr. & Mrs. Vicken Aharonian, Mrs. Janet Ahwal, Ms. Hasmik Aivazian, Mr. & Mrs. Vasken Aivazian, Mr. Andre Ajemian, Mr. & Mrs. Charles Akalarian, Dr. & Mrs. Sam Akmakjian, Mr. & Mrs. Garbis Aladjadjian, Mrs. Asdghig Alemian, Mr. & Mrs. Kevork Altounian, Ms. Gloria Alvandian, Ms. Neiri Amirian, Mr. Serosh Andrenian, Ms. Nina Andrikian, Mr. & Mrs. Vahe Apelian, Mr. & Mrs. Ned & Aroxie Apigian, Ms. Nevart Apikian, Mr. & Mrs. Edward Arakelian, R. Arakelian, Mrs. Rosemary Arakelian, Ms. Martha Aramian, ARF Ani Chapter, ARF Azadamard Gomideh, ARF Providence Gomideh, Mr. & Mrs. Joseph Arikian, Mr. & Mrs. Keroppe Arman, Armenian Renaissance Association in MI, Mr. & Mrs. Vasken Arpajian, ARS Knar Chapter, ARS Ereboundi Chapter, ARS Zabel Chapter, Mr. Gregory Arzoomanian, Dr. Raffi Arzoomanian, Ms. Sona Arzoomanian, Miss Mary Asadoorian, Mr. & Mrs. Edward Asadorian, Mr. & Mrs. Val Asbedian, Dr. & Mrs. George Asdourian, Mr. Henry Ashjian, Ms. Belle Ashodian, Mr. Charles Aslanian, Mr. Gourgen Assaturian, Dr. & Mrs. Nubar

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Andrew Hagopian, Mr. & Mrs. Dikran Hagopian, Rose & Elizabeth Hagopian, Mrs. Alice Haigazian Berman, Mr. & Mrs. Arshag & Tamar Hajian, Miss Helen Hajinian, Maral Hajjar, Mr. & Mrs. Robert Hajjar, Mr. & Mrs. Michael Halebian, Mr. & Mrs. William Halsey, Mr. Hrag Hamalian, Ms. Sona Hamalian, Hamazkayin - Providence Chapter, Mr. & Mrs. Antranig Hamparian, Mrs. Grace Hampton, Mr. & Mrs. Edison Hanna, Mr. Peter Hansen, Mr. & Mrs. Paul Harabedian, Mr. & Mrs. Haygas Haroian, Mrs. Janet Haroian, Ms. Sena Harootunian, Mr. & Mrs. Aram Haroutunian, Mr. & Mrs. John Haroutunian, Mr. Michael G. Harpe, Dr. & Mrs. Aspet Haruthunian, Mr. & Mrs. Antranig Harutunian, Nanor Harutunian, Tamar Harutunian, Mr. & Mrs. Hagop & Zabel Hatem, Mr. Frank Hekimian, Judith Hellmich, Holy Cross Armenian Apost. Church in NY, Holy Trinity's Ladies' Guild in MA, Holy Trinity's Seniors' Club MA, Homenetmen Providence Chapter, Mr. & Mrs. Ara Horenian, Mr. & Mrs. Jirair Hovagimian, Mr. & Mrs. Ralph Hovanesian, Hovnanian Armenian Day School, Mr. Vartkes Hovsepian, Mr. & Mrs. Vazgin Ishak, Mr. & Mrs. Vahe Ishkanian, Mr. & Mrs. Agop Ispentchian, Charlie Jangoghian, Mrs. Shake Javardian, Ms. Helen Javizian, Mrs. Pearl Javizian, Ms. Janet Jeghelian, Mrs. Lucille Jehanian, Mr. & Mrs. Ralph Jehanian, Mr. & Mrs. Hagop Jehezian, Mr. & Mrs. Thomas Jeknavorian, Miss Lily Jelalian, Mr. & Mrs. Peter Jelalian, Mrs. Florence Jesmajian, Mrs. Iskouhi Jibilian, Dr. & Mrs. Aram Jigarjian, Mr. Richard Jigarjian, Mr. & Mrs. George Jizmajian, Dr. & Mrs. Hrayr Kabakian, Mr. & Mrs. Andrew Kabasakalian, Mr. & Mrs. Dan Kachaturoff, Mrs. Haji Rose Kachian, Mrs. Arpine Kachikian, Mr. & Mrs. Kevork & Nora Kadehjian, Mr. Garbis Kalenderian, Mrs. Perouz Kalousdian, Miss Araxie Kalvonjian, Mr. & Mrs. George Kamajian, Ms. Mary Kambourian, Mr. & Mrs. Richard Kanarian, Mr. & Mrs. Martin Kanayan, Mr. & Mrs. George Kaprielian, Mr. & Mrs. Samuel Kaprielian, Mr. Hayrabet Karabulut, Mr. Kirk Karagelian, Mr. & Mrs. Bedros Karagolian, Mr. & Mrs. Kaloust Karakelian, Mrs. Donna Karapetian, Mr. Vartan Karian, Mr. Mark Karibian, Mr. & Mrs. John Karnikyan, Mr. Stephen Karoghlanian, Mr. Gary Kasakian, Mr. & Mrs. Kevork Kasbarian, Carol Kasparian, Karen Kasparian, Susan Kasparian, Rev. Fr. & Yer. Vartan Kassabian, Mr. & Mrs. Mosses Kassardjian, Mr. & Mrs. Henry Kazan, Mr. & Mrs. Albert Kazangian, Mr. & Mrs. Berdj Kazanjian, Mr. Hovhanes Kazanjian, Mr. & Mrs. Jack Kazanjian, Mr. John Kazanjian, Mr. Vicken Kazanjian, Mr. & Mrs. Kazar Kazarian, Mr. Nishan Kazazian, Dr. & Mrs. Abraham Kedeshian, Mr. Oganeg Kegeyan, Mr. Hagop Keheian, Mr. & Mrs. Gerald Keosayian, Mr. John Kerbeck, Mr. & Mrs. Richard Keshgegian, Mr. James Keshishian, Mr. & Mrs. Zakios Keshishian, Mr. Garbis Kesisoglu, Mr. & Mrs. Charles Keumurian, Mr. & Mrs. David Kevorkian, Mr. & Mrs. George Kevorkian, Mr. Khatchig Kevorkian, Ms. Rosemary Khachadoorian, Mr. & Mrs. Vachik Khachatourian, Dr. & Mrs. Grigor Khachikian, Mr. Peter Khanbegian, Mr. & Mrs. Aram Khatchadourian, Hrant Khatchadourian, Mr. & Mrs. Manuel Khatchadourian, Mrs. O. Cecile Khatchanian, Mr. & Mrs. Edward Khatchatourian, Mr. & Mrs. Armen Kholamian, Mr. & Mrs. Dro Kholamian, Mr. Hagop Kholamian, Mr. & Mrs. Aaron Khorshad, Peter Khorshad, Sayen Khorshad, Mrs. Alice Khrimian, Mr. & Mrs. Hagop Khrimian, Dr. Vartkes Kiledjian, Mr. Karnik Kilician, Mr. Ari Killian, Mr. Sarkis Kimatian, Mr. & Mrs. David Kirby, Ms. Marguerite Klavanian, Ms. Louise Knox, Mr. & Mrs. Hagop Kochian, Ms. Rose Kojojian, Mrs. Elizabeth Kopoian, Mrs. Eva Kopoyan, Dr. & Mrs. Armen Korkigian, Mrs. Many Korkigian, Shant & Alex Korkigian, Mr. & Mrs. Jacques Kouchakdjian, Mrs. Lucine Kouchakdjian, Mr. & Mrs. Harry Koundakjian, Mr. Varoujan Koundakjian, Mr. & Mrs. John Kourkounian, Mr. & Mrs. Ohannes Kourkourian, Mr. & Mrs. Ralph Kourtjian, Mr. & Mrs. Avedis Koushakjian, Mr. & Mrs. Yervant Krafiyan, Mr. & Mrs. George Krikorian, Mr. & Mrs. Melkon Krikorian, Ms. Lucienne Kumjian, Mr. & Mrs. Vartan Kupelian, Mr. & Mrs. Harry Kzirian, Mr. John LaColla, Ladies' Guild of Soorp Khatch Church in MD, Mr. & Mrs. Mihran Leblebajian, Mr. Gabor Armen Luka, Mr. & Dr. Ivan Luka, Dr. & Mrs. Serop Mackertichian, Mr. Arthur Maghakian, Mr. & Mrs. Karl Mahdasian, Mr. & Mrs. Paul Mahdasian, Mr. & Mrs. Avedis Mahdesian, Mr. & Mrs. James Malo, Mr. & Mrs. Serop Manjikian, Mr. & Mrs. Aram Manoogian, Mr. & Mrs. Harold Manoogian, Mr. & Mrs. Leo Manoogian, Mr. Arsen Manoukian, Mr. & Mrs. Berj Manoukian, Dr. & Mrs. Hratch Manoukian, Mr. & Mrs. Nahabed Manoukian, Mrs. Sona Manoukian, Mr. & Mrs. Peter Mantaian, Mr. & Mrs. Everett Marabian, Mr. & Mrs. Ardash Marderosian, Mr. Joseph Mardiguian, Vahan & Karen Mardikian, Mr. & Mrs. Vartkes Mardirossian, Mr. & Mrs. Harold Mardoian, Mrs. Maria Mardoian & Family, Mr. & Mrs. John

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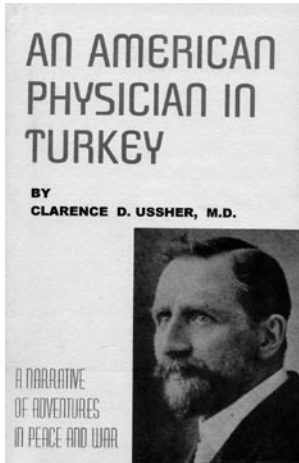
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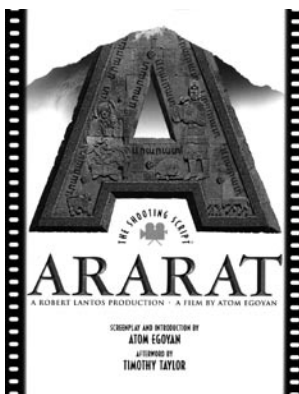
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## Prelacy Calendar of Events:

**Bible Study** at the Armenian Prelacy, 138 E. 39<sup>th</sup> Street, New York, every 1<sup>st</sup> and 3<sup>rd</sup> Thursday of the month, from 7:15 p.m. to 8:45 p.m. led by Dn. Shant Kazanjian, Director of the Armenian Religious Education Council (AREC). Topic: Great Themes from the Gospel of St. Matthew. For information: [arec@armenianprelacy.org](mailto:arec@armenianprelacy.org).

**Siamanto Academy** meets every Saturday at the Armenian Center, 69-23 47<sup>th</sup> Avenue, Woodside, New York, 11:00 a.m. – 2:30 p.m. The college-accredited Academy offers Armenian language, history and Christian studies classes for high school students. For information contact Gilda B. Kupelian, Director of the Armenian National Education Committee: [anec@armenianprelacy.org](mailto:anec@armenianprelacy.org).

**Ghevontiank Annual Clergy Conference**, February 24, 25, and 26, 2003, with the participation of clergy from North American Prelacies, at St. Illuminator's Cathedral, 221 E. 27<sup>th</sup> Street, New York City. The Conference will concentrate on the millennium anniversary of the Book of Lamentations by St. Gregory of Narek, the 40<sup>th</sup> anniversary of the passing of Catholicos Zareh I and the 20<sup>th</sup> anniversary of the passing of Catholicos Khoren I.

**National Conference for Christian Educators**, March 21-23, 2003, at the Wonderland Conference and Retreat Center, Sharon, Massachusetts. Theme: The Sacraments of Healing—Anointing the Sick and Confession. For information: [arec@armenianprelacy.org](mailto:arec@armenianprelacy.org).

**Musical Armenia**, Sunday, March 23, 2003. Weill Recital Hall, Carnegie Hall, New York City. Rodion Pogossoff, baritone; Michael Simonian, violin. Tickets: \$25. Contact Sophie at Prelacy office by email, [sophie@armenianprelacy.org](mailto:sophie@armenianprelacy.org) or by telephone, 212-689-7810.

**ANEC Armenian Schools Festival**, March 23, 2003, Cresskill High School, Cresskill, New Jersey, with the participation of students from Armenian day and one-day schools from the Mid-Atlantic region. For information: [anec@armenianprelacy.org](mailto:anec@armenianprelacy.org).

**Prelacy Lenten Programs** will take place at St. Illuminator's Armenian Cathedral, 221 E. 27<sup>th</sup> Street, New York City, on Wednesdays of Great Lent, starting March 5, 2003, with *Husgloom Service* from 7:30 pm to 8:00 pm, followed by a short meditation and Q/A from 8:00 to 8:45 pm. The theme this year is the Holy Scriptures. The program is co-sponsored by the Prelacy Ladies Guild and the Armenian Religious Education Council (AREC). For further information, contact the AREC office by email, [arec@armenianprelacy.org](mailto:arec@armenianprelacy.org) or by phone, 212-689-7810.

**Mother's Day Luncheon**, Thursday, May 8, 2003, at The Pierre, New York City. Sponsored by the Prelacy Ladies Guild.

**National Representative Assembly**, May 14-16, hosted by St. Gregory Church, North Andover, Massachusetts.

Prelacy Main Address:  
[email@armenianprelacy.org](mailto:email@armenianprelacy.org)

Press Office / Outreach:  
[info@armenianprelacy.org](mailto:info@armenianprelacy.org)

Armenian Religious Education Council:  
[arec@armenianprelacy.org](mailto:arec@armenianprelacy.org)

Armenian National Education Committee:  
[anec@armenianprelacy.org](mailto:anec@armenianprelacy.org)

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Architect's Rendering of the New St. Gregory's Armenian Apostolic Church of Merrimack Valley, North Andover, Massachusetts

Eastern Prelacy of the Armenian Apostolic Church of America  
138 East 39th Street, New York, New York 10016  
[www.armenianprelacy.org](http://www.armenianprelacy.org) ✉ [email@armenianprelacy.org](mailto:email@armenianprelacy.org)

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