#### Hratch Tchilingirian

**ACTIVITIES - 1984-1994** 

as reported in

Abaka, Montreal AIM, Los Angeles Ararat, Lebanon Armenian Church, New York Armenian Life Weekly, Los Angeles Armenian Reporter, New York Mirror-Spectator, Boston Observer, Los Angeles Asbarez, Los Angeles California Courier, Los Angeles Daily News, Los Angeles Etchmiadzin Monthly, Armenia Hrairk, Vienna Loosavorich, Yerevan Mother Church, Los Angeles Nor Gyank, Los Angeles Outreach, Canada St. Nersess News, New York Together, UCLA Feminist Newsmagazine, Los Angeles

# INTERNATIONAL NEWS - INTERNATIONAL NEWS - IN

# Large Response for St. Sarkis Discussion Programs with Hratch Tchilingirian, Former St. Nersess Rector

LONDON, England - Recently a seven-week program was inaugurated here under the auspices of the Diocese of the Armenian Church of England, and organized by the newly formed Armenian Church Youth Organization of London. The theme of the program was "The Armenian Church's Faith and

Its Relevance to Life in Contemporary Society.'

Explaining the purpose of the program, Hratch Tchilingirian, who initiated and led the discussions, said, "This project is designed to give Armenian youth and young adults an opportunity to learn about the faith and history of the Armenian Church, the Bible, and contemporary moral and theological issues. The format of the program is group discussion and open forum, rather than a lecture series. The participants are most encouraged to express their ideas and reflect on some of the issues that concern all of us."

The first group discussion was held October 23 and continued until December 4th. Held on Sundays after the Divine Liturgy at St. Sarkis Armenian Church here, the program at-

tracted 53 participants.

At the introduction of the first meeting Archbishop Yeghishe Gizirian, Primate of England, said: "The Armenian Church not only preserved our nation, but it has enriched the life of our people with her spiritual treasures. We are happy that discussions such as these are being held to underline their relevance to our daily life. We are also fortunate to have Hratch Tchilingirian with us for two years, and thank him for undertaking this project."

Tchilingirian is a doctoral student in the Sociology Department at the London School of Economics. Prior to his move. he was the rector of St. Nersess Armenian Seminary in White Plains, New York. He is also editor of Window Quarterly and currently is doing research on the religious ramifications

of the war in Karabagh.

For further ACYO program information, call Fr. Shnork Baghdassarian, pastor, St. Sarkis Church, at the Armenian Vicarage here (071) 937-0152.



Fr. Arakel Aljalian

#### Dn. Hratch Tchilingirian



# FR. ARAKEL ALJALIAN APPOINTED ADMINISTRATOR OF THE SEMINARY

Recently, the Board of Directors of the Seminary appointed the Rev. Fr. Arakel Aljalian as the new Administrator of St. Nersess Armenian Seminary. This appointment was made in view of the fact that Seminary Rector Hratch Tchilingirian will be pursuing his Ph.D. studies in London.

Fr. Arakel – a graduate of the Patriarchal Seminary of Jerusalem – began his theological studies in 1983 at the General Theological Seminary in New York City and continued at St. Nersess/St. Vladimir's Seminaries. He graduated in 1989 with a Master of Divinity degree.

Upon his graduation, while a deacon of the Armenian Church, Fr. Arakel was assigned, Deacon-in-Charge by His Eminence Archbishop Torkom Mancogian, to Holy Resurrection Armenian Apostolic Church in South Milwaukee, Wisconsin. He served in this capacity for two years. In 1991, he was assigned, by His Eminence Archbishop Khajag Barsamian, Primate of the Eastern Diocese of America, to the Armenian Church of the Holy Martyrs' in Bayside, NY, as a Pastoral Assistant.

Besides his pastoral assignments, Fr. Arakel has also studied iconography and medieval manuscript illumination at the School of Sacred Arts in New York City. He is currently continuing his research in religious art and iconography.

Fr. Arakel is married to Natasha of Milwuakee, WI. They both reside on the campus of the Seminary.

We welcome Fr. Arakel and wish him success in his new position and Godpleasing service to the Seminary and the Armenian Church.

# FAREWELL TO RECTOR HRATCH TCHILINGIRIAN

This academic year, Dn. Hratch Tchilingirian, the Rector of St. Nersess Armenian Seminary since September 1991, will be on an extended leave to pursue his doctoral studies at the London School of Economics and Political Science in England. Dn. Hratch will specialize in Sociology of Religion. He is a graduate of the Armenian Seminary of Jerusalem (1981); Concordia College, BA (1984); St. Nersess and St. Vladimir's Seminaries, M. Div. (1987) and California State University Northridge, MPA (1991). Dn. Hratch is also editor of Window Quarterly, an independent publication dealing with contemporary Armenian Church issues.

At a farewell gathering on September 18, the staff, students and friends of St. Nersess wished Dn. Hratch good luck in his studies and thanked him for leading the Seminary during the last three years, with dedication, love and wisdom. Our prayers and best wishes will always be with him.

# 1994-95 ACADEMIC YEAR

The 1994-95 academic year started on September 12, 1994. For the Fall semester there are four full time students: Deacon Deron Petoyan, Deacon Dikran Joulfayan, Deacon Hamlet Mehrabian and Arshag Benlian. This year we also have a special student, Deacon Randy Dagly. In the Spring Semester there will be three additional students. Besides the graduate students there are four diocesan undergraduate students: Arto Arsenian, Ara Kadehjian, Raffi Hazarian, Edouard Zakarian.



# Hye-Phenated America

# Midwest Armenian Youth Embrace a Challenge

#### By Sonia Derman Harlan

CHICAGO, IL — If second and third generation Armenian Americans have hyphenated identities, they also have hyphenated ethical values: a blending of the Armenian traditional values taught at home and church and additional codes of ethics practiced in mainstream professional work-place, often with "mixed-signals." As such, the compassion and openness that are characteristics of Armenian living often need to be curtailed as one enters the work-force; job descriptions, job performance, advancement opportunities, interaction with colleagues, etc., confront the Armenian American professional every step of the way, on a daily basis. There are many problems, dilemmas and choices facing the Armenian professional today.

It is precisely because of such challenges in the work-place that Deacon Hratch Tchilingirian, Rector of St. Nersess Armenian Seminary has been offering a seminar, called "Ethical Issues Facing Armenians in the Work-place." This workshop has already been offered in six other cities in the United States and Canada.

On Saturday, March 6, Deacon Tchilingirian brought the "Ethical Issues" workshop to the Midwest, in the form of a daylong ACYOA Young Adults Retreat. College students and professional young-adults with careers in sales, law, public relations, medicine, advertising, engineering, etc. from several

Midwestern states came together. Held at St. George Armenian Church of Waukegan, the retreat was a joint project between St. Nersess, ACYOA and . Diocesan Midwest coordinator's office. The organizers were eacon Tchilingirian, Kevork Hagopian, and Mrs. Harlan. according to their affiliation with the Seminary, ACYOA and the Diocese.





Deacon Hraich Tchilingirian during his presentation.

Deacon Tchilingirian lectured about "Sources of Ethics in the Armenian church," followed by a discussion. After lunch, the third session was in the form of a smaller group activity where "case studies" of hypothetical scenarios were discussed. Rev. Fr. Yeprem Kelegian, Pastor of St. Mesrob parish in Racine, WI, was partially in charge of this session. The fourth session was a group discussion on ethical issues that had come up in the previous three sessions. After dinner, Rev. Fr. Tavit Boyaijan, Pastor of St. John Armenian Church in Greenfield, WI, conducted a Bible Study on the topics, "The Parable of the Shrewd Manager" and "The Rich Man and Lazarus."

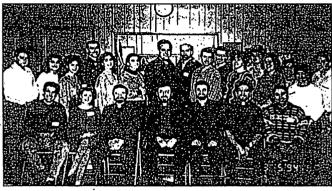
Deacon Tchilingirian's presentation focused on the difficulties of living in an increasingly secular and pluralistic society. He briefly spoke about the shifting chain of command in the work-place: How even lower management employees are encouraged to help with ethically difficult policy decisions; how pressures of problem handling and solving in the work-place are becoming extremely challenging. Often, matters are further complicated by unreliable interpersonal relationships and unrealistic expectations from co-workers or superiors in the work-place. Therefore, it has become increasingly more critical for each one of us to clearly identify the sources of our ethical values: If the sources are clear, it is easier to stay on track, no matter how vast the spectrum of the choices we are confronted with in our professional and private lives.

The speaker stressed the importance of familiarizing ourselves with the teachings of the Armenian Church. "These teachings should be the source of our ethical values," he stressed. "Knowing the doctrines of the Church, tearning about the lives of the saints, appreciating the various expressions of our faith, participating in the liturgical life of the Church - all could provide guidance to us. Indeed, these are all organically interconnected elements which guide our ethical behavior and enhance our relationship with God. And this is a lifetong commitment."

So where should our inquiry begin? According to the speaker, "Ethical sources of the Armenian Church are based on the tradition of the Church called Avantutyum, Tradition is the ongoing life of the Church from the time of Christ until today.

The Bible, liturgy, writings of the Church Fathers, and the decisions of various Councils are all part of this tradition. Therefore, the ethical norms of the Church develop in the context of the community that is the coming together of believers for worship and fellow-ship."

On the other hand, we all know that it is this collective community that tests and challenges our Christian faith continuously. "Life often tempts and contradicts our faith: In and out of our work-places, some of us are tempted with materialism, homosexuality, adultery, fraud, etc. Some of us



Seated, from left: Gary Topalian, Karina Sawaya, Rev. Fr. Yeprem Kelegian, Archbishop Khajag Barsamian, Deacon Hratch Tchilingirian, Rev. Fr. Tavil Boyajian, John Bagdasarian. Standing, from left: Tom Gingasian, Tilda Gircik, Nora Papazian, Haig Derdarian, Marie Barssmian, Carol Kazarian, Kavork Hagopian, Kai Kazarian, Hag Tcheurekjian, Shunt Madanyan, Pam Mouroukian, Onnig Modanyan, Lucine Baronian, Dentse Barsamian, Doraen Norsegian, Russ Kotshian.

have to inflict embarrassment, and financially difficult situations upon others based on the expectations/guidelines of our professional job description. The list goes on and on \_ Ideally, we would all be equipped with our Christian code of ethics, and practice preventive social life where we do not place ourselves in unethical situations. But that is not reality in today's world. Precisely because reality imposes morally difficult choices upon us, we need to turn to our Christian ethical guidelines to minimize damage to our spiritual growth."

During the retreat's second session, two scenarios were discussed. It became clear to every participant that by being ethically unsound, a person simply hurts himself - loses something of his identity ... There was agreement that the concept of "damage control" is applicable to a person's spiritual and ethical life: It is a preventive measure; and, as such, it must come from the teachings of the Church. The role of a priest, or a "Christian friend" to advise and pray for the sinner to reestablish his communion with God, is also "damage control."

Indeed, Deacon Tchilingirian pointed out that for us Armenians, the amount of moral strength we can derive from our Church is in direct proportion to the extent to which we are willing to participate in its life of worship and service, Worship ("Araroghootyoun") refers to the common work, common experience of the faithful. Therefore, it must be understood that the Divine Liturgy provides us the opportunity to share the faith. Thus, worship is the living expression of the faith practiced over and over again weekly, daily. Communal worship is the most crucial dynamic in strengthening our ethical sources, our ethical traditions, our ethical behavior. In short, communal worship is the true life of the church.

Historically, in a given Armenian village, the church had always been the center of daily life. Armenians were taught that participating in the faith of the community was more important than knowing about it. They were taught to follow what Christ said: "You must lose yourself in order to find yourself." In other words, a Christian must experience togetherness in order to find his true path, his salvation.

Then and today, church life for laymen can be the equivalent of a "support group" experience. For the villager whose crop failed, another was there to help. Today, mainstream Armenian Americans, urbanites and suburbanites, are increasingly depriving themselves of this communal existence. In our individualistic society, career is becoming the focus of people's lives. When one is hitting a rocky road in his career, he is finding loneliness

and depression hard to battle by himself. On the other hand, if he had been able to identify and maintain other sources of vision in his life as a practicing Armenian Christian, the devastating traumas resulting from career and family failures could be minimized.

Another important problem in contemporary life is the lack of role models. Fewer and fewer parents, for whatever reasons, are succeeding in becoming role models for their offspring; it is just as hard to find people to emulate in school or in the work-place. Again, we can turn to the life of the Church to find contemporary role models. Cleric or lay, the formula for a leader is the same. By choosing Christ as our role model; by asking ourselves, "How can I be perfect in my relationship with God. How do I reflect each word of God in everything I do?" Our saints were/are our role models. Each one of us has the potential to be a saint of the Church.

This highly successful ACYOA retreat accomplished several things. First, all participants had a chance to scrutinize their ethical values. Second, the day-long dialogue served as training for young adults who are involved or are about to enter into



Retreat participants during group discussion.

parish leadership. Finally, everyone had a good time.

Organizers and participants were honored also with the presence of Archbishop Khajag Barsamian, the Primate, who was in the Midwest region for his seven-parish mission tour, and chose to spend Saturday at the retreat.

The retreat was made possible by funds received from nine benefactor families of the region: Mr. and Mrs. Mark Akgulian, Dr. and Mrs. Ara Dumanian, Mr. and Mrs. Kegham Giragosian, Dr. and Mrs. Cerard Goshgarian, Dr. and Mrs. Raffy Hovanessian, Dr. and Mrs. Vahe Karachorlu, Mr. and Mrs. Thomas Kooyumjian, Mr. and Mrs. Armand Mirijanian, and Mr. and Mrs. Greg Srabian.



Archbishop Barsamian and Fr. Boyajian with Mrs. Sonia Harlan.

# Armenian Professionals in a Hye-phenated America

By Sonia D. Harlan

r C second and third generation Armenian-Americans our professional and private lives." He added: "We don't come from the teachings of the Church. The role of the have hyphenated identities, they also have hyphenated ethical values: A blending of the Armenian traditional values taught at home and in church, and the codes of ethics practiced in mainstream professional work- Church's teachings, Deacon Hratch noted that "these

place, often with "mixed signals". As such. the compassion and openness that are characteristics of Armenian living often need to be curtailed as one enters the work-force. Job descriptions, job performance, advancement opportunities, interaction with colleagues and so on confront the Armenian-American professional every step of the way, on a daily basis. There are many problems, dilemmas and choices facing the Armenian professional today.

It is precisely in response to these challenges in the work-place that Deacon

Seminary, has been offering a seminar to young professional. Entitled "Ethical Issues Facing Armenians in the Work-place", this workshop has already been conducted and well-received in six other cities in the United States and Canada.

In March, Deacon Hratch brought an "Ethical Issues" workshop to the Midwest in the format of a day-long ACYOA young adults retreat. College students and young professionals from the fields of sales, law, public relations, medicine, advertising, engineering, etc. came from several Midwestern states. The program was jointly sponsored by the St. Nersess Seminary, the ACYOA and the Diocesan Armenian Church of Waukegan, IL.

Armenian Church", and the lecture was followed by discussions. Several discussion break-out groups addressed ethical "case studies" in other sessions. Fr. Yeprem Kelegian, pastor of the St. Mesrob Armenian Church of Greenfield, WI conducted a Bible study during a later ses-Rich Man and Lazarus".

Focusing on the difficulties of living in an increasingly . secular and pluralistic society, Deacon Hratch addressed the shifting chain of command in the work-place, the dilemmas of ethically difficult policy decisions and pressures of problem-solving. He emphasized the critical need for each of us to identify the sources of our ethical values. matter how yast the spectrum of choices we face in both and loses a part of his identity. Preventive measures must

just one part of your life: it is a life-long process."

In stressing the need to be familiar with the Armenian form of "damage control".

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Deacon Hratch Tchilinvirian

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So where should our inquiry begin? According to Deacon Hratch, "ethical sources in the Armenian Church are based on the Tradition of the Church called 'Avantutyun'. Tradition is the ongoing life of the Church from the time of Christ until today. The Bible, the Liturgy, writings of the Church Fathers and the decisions of the var-Midwest Coordinators office, and hosted by the St. George ious Councils are all part of this Tradition. The ethical norms of the Church develop in the context of the commu- in contemporary life: the lack of role models. Fewer and Deacon Hratch lectured on "Sources of Ethics in the nity that is the coming together of believers for worship fewer parents, for whatever reasons, are succeeding in and fellowship."

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Later retreat discussions evidenced the notion that by "If the sources are clear, it is easier to stay on track, no being ethically unsound, a person simply hurts himself

learn ethics in one place, like a class; it does not happen in priest, or a "Christian friend", to advise and pray for the sinner to reestablish his communion with God, is also a

"The amount of moral strength we can derive from our

Church is in direct proportion to the extent we are willing to participate in a life of worship and service." Deacon Hratch suggested, "The Divine Liturgy provides us the opportunity to share the faith: it is the living expression of the faith practiced over and over each week. Communal worship is the most crucial dynamic in strengthening our ethical sources, traditions and behavior. Communal worship is the true life of the Church."

Historically, in a given Armenian vil-Hratch Tchilingirian, Rector of the St. Nersess Armenian teachings should be the source of our values. Knowing the lage, the church has always been the center of daily life, doctrines of the Church, learning about the lives of the Then and today, Church life for laymen can be the equivalent of a "support group" experience. For the villager whose crop failed, another was there to help. Today. mainstream Armenian-American urbanites and suburbanites deprive themselves of this communal existence. In our individualistic society, careers are becoming the focus of people's lives. When one hits a rocky road or a failure in his career, the accompanying loneliness and depression is hard to battle alone. The ability to identify and maintain other sources of vision in one's life as a practicing Armenian Christian could minimize the devastating trauma resulting from career and family failures.

The seminar also stressed another important problem, becoming role models for their children; it is equally diffi-"It is this collective community that tests and challenges cult to find people to emulate in their schools or in their work-place. We can turn to the life of the Church to find contemporary role models. Cleric or lay, the formula for a leader or role model is the same: By choosing Christ as our role model, by asking ourselves how we can be more perfect in our relationship with God, and by pondering whether we reflect each word of God in the things we do,

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Deacon Hratch Tchillingirian speaking. Seated from Medical Services; Very Rev. Haigazoun Najarian,

# left are: Regina Ohanian, AGBU Director of Vicar General; and Primate Abp. Khajag Barsamian Armenian Church Issues Discussed

NEW YORK - Twenty-seven clerical and com, many needs of both young, old and intergenera-Church of America, on Saturday February 20., lems, the participants emphasized. The purpose of this historic gathering was to disand reflect on ideas for its future path.....

tively evaluate both the strengths and weaknesses; and to help define the future of the Church. The, focus of the participants - "Worship, Armenian" Christian Identity, Moral and Ethical Issues, Church and Politics, and the Mission of the Church, will serve as a basis for future meetings of the Task-Force the clergy and the entire Church at large in the coming months.

"In the last three years we have seen the liberation of our homeland and the establishment of the independent Republic of Armenia: We must now look at the mission of our Church with the same new eyes that have witnessed change and see opportunity in the future," the Primate stated.

HEALTH DISCUSSION OF VITAL ISSUES Ohio.

Throughout the all-day meeting, several challenging questions confronting the Church today were openly and candidly discussed. They included whether the mode of worship was satisfying the diverse needs of the people, so that they could unis derstand, become involved and participate in the i services; how to make the liturgy understandable and interesting to the faithful; whether the length of the liturgy and its language should be changed; as well as looking into alternative forms of the

It was agreed that a clear difinition of the and Community leaders, included Ara Kalaydjian, gious mission is essential.

There was also a strong consensus for better trained clergy, both in the Church's teachings as well as in counseling, their participation in ministerial groups and their contact with clergy from

remain relevant and alive, it should be in the fore. Altiparmakian, active member, St. Thomas Armen-

munity leaders, participated in a Task Force meet- itional. The Church should also examine how, ing, sponsored by the Diocese of the Armenian, other ethnic churches are dealing with these prob-

cuss the nature of the Armenian Church currently, and relationship of the Church in the United States with Armenia-its responsibility to establish, Archbishop Khajag Barsamian, Primate of the and communicate stands on ethical issues to Ar-Armenian Diocese, in his opening remarks, ex., menia which is faced with ever-increasing problems plained how this first-ever gathering was to object, of drinking, abortion, extra-marital affairs, child abuse, suicide, drugs, pomography, in addition to. its problems of daily survival.

FUTURE TASK FORCE MEETINGS, was need to be

This first-ever gathering of clergy, scholars, and community leaders will again be meeting in the, near future to continue the discussions on these vital topics. Among the clergy participating in the February meeting were Very Rev. Haigazoun Najarian, Vicar General; Rev. Fr. Garabed Kochakian, Chancellor; Rev. Fr. Yeprem Kelegian, pastor of St. James Armenian Church, Hartford, Connecticut; Deacon Hratch Tchilingirian, Rector of St. Nersess Armenian Seminary, New Rochelle, NY; and, Deacon Norman Odabashian, Deacon-in-Charge of St. Gregory of Narek Armenian Church, Cleveland, . . . . . . .

Scholars who took part in the gathering included Dr. Pergrouhy Svajian, psychologist; Dr. Kevork Bardakjian, Marie Manoogian Professor of Armenian Language and Literature at the University of Michigan; Dr. Barbara Merguerian, Professor of History at Tufts University, Medford, MA; Dr. Helen Hanesian, Columbia University Medical Center, NY; Dr. Anny Bakalian, sociologist at University of Notre Dame, Baltimore, MD; Dr. Abraham I Terian, Andrews University, MI; and, Dr. Nevart Yaghlian: in this straight bases from aid; a

Church's dogma, rights, traditions as well as its religibility. Editor, Armenian Mirror-Spectator, MA; Yeznig Simon Balian; Holy Martyrs Armenian Day School Principal Zarmine Boghosian; Regina Ohanian, AGBU Director of Medical Services; in Armenia; Yeretzgin Sirarpi Ayvazian, St. Mary Armenian. Church, Livingston, NJ; publisher and consultant, other churches. It was emphasized that the Armen- Michael Kermian; Keith Muhleman, Diocese Deian community should play a major role in encour- velopment Director; Corinne Heditsian, a, former in aging more students to study at St. Nersess Semi- Foreign Services, Officer with USIA; businessman, Martin Cholakian, Detroit, MI; financier Greg Part The non-spiritual or secular role of the Church; seghian, NY; Doug Tashjian, former ACYOA Exewas also stressed, with a definite need for the ventive Secretary; Steve Sarkisian, developer of Dio-Church to make a clear stand on the thomy moral cess. Youth Ministry Department; educator Ara issues of the American society. If the Church is to Ishkanian, Hudson, Valley, Iryington, NY; Levon

#### Meeting at Diocese Discusses Future of Arm. Church

NEW YORK, NY - Twenty-seven clerical and community, leaders participated in a Task Force meeting, sponsored by the Diocese of the Armenian Church of America, on Saturday, February 20. The purpose of this historic gathering was to discuss the nature of the Armenian Church currently, and reflect on ideas for its future

Archbishop Khajag Barsamian, Primate of the Armenian Diocese, in his opening remarks, explained how this first-ever gathering was to objectively evaluate both the strengths and weaknesses, and to help define the future of the Church. The focus of the participants --\*Worship, Armenian Christian Identity, Moral and Ethical Issues, Church and Politics, and the Mission of the Church," will serve as a basis for future meetings of the Task Force, the clergy, and the entire Church at large in the coming months.

'In the last three years we have seen the liberation of our homeland and the establishment of the independent Republic of Armenia. We must now look at the mission of our Church with the same new eyes that have witnessed change and see opportunity in the future, the Primate stated.

Emphasizing the importance for the Diocese to keep. up with the ever changing different needs of the Armenians in America, he said, "We must; objectively evaluate our strengths and weaknesses, so that we might be more respon-sive as leaders to the needs of our people both here in the United States and in Armenia. HEALTHY DISCUSSION OF VITAL ISSUES

Throughout the all-day meeting, several challenging questions confronting the Church today were openly and candidly discussed. They included whether the mode of worship was satisfying the diverse needs of the people, so that they could understand, become involved and participate in the services; how to make the liturgy understandable and interest-ing to the faithful; whether the



Deacon Hratch Tchilingirian, Rector of St. Nersess Seminary, addresses special meeting held at Diocese last month. Among those in attendance were (l. to r.) Regina Ohanian, Vicar Gen. Haigazoun Najarian, and the Primate, Abp. Khajag Barsamian.

length of the liturgy and its issues to Armenia which is language should be changed; as well as looking into alternative forms of the liturgy.

It was agreed that a clear definition of the Church's dogma, rights, and traditions, as well as its religious mission, is essential. There was also a strong consensus for better trained clergy, both in the Church's teachings as well as in counseling, their participation in ministerial groups and their contact with clergy from other churches. It was emphasized that the Armenian community should play a major role in encouraging more students to study at St. Nersess Seminary.

The non-spiritual or secular role of the Church was also stressed, with a definite need for the Church to make a clear stand on the thorny moral issues of the American society. If the Church is to remain relevant and alive, it should be in forefront with creative, well-articulated answers to the ethical dilemmas, as well as give direction to the many needs of both young, old and intergenerational. The Church should also examine how other ethnic churches are dealing with these problems, the participants emphasized.

Also discussed was the need to define the role and relationship of the Church in the United States with Armenia - its responsibility to establish and communicate stands on ethical

faced with ever-increasing problems of drinking, abortion, extra-marital · affairs, abuse, suicide, drugs, and por-

"We must not just talk to one another, but listen as well. This is the nature of communication. We have a common source for both our support and our criticism - the Armenian heart. It is this that will keep the Armenian Church a living Church."
FUTURE TASK FORCE

#### MEETINGS

This first-ever gathering of clergy, scholars, and community. leaders will again be meeting in the near future to continue the discussions on these vital topics. Among the clergy partici-: pating in the February meeting . were Very Rev. Halgazoun . Najarian, Vicar General; Rev. Fr. Garabed Kochakian, Chancellor, Rev. Fr. Yeprem Keleg-ian, pastor of St. James Armenian Church, Hartford, Connecticut; Deacon Hratch Tchilingirian, Rector of St. Nersess Armenian Seminary, New Ro-chelle, NY; and Deacon Norman Odabashian, Deacon-in-Charge of St. Gregory of Narck rmenian Church, Cleveland,

Scholars who took part in the gathering included Dr. Pergrouhy Svajian, psychologist; Continued on page 22



Attendees at special Task Force meeting at Diocese finish productive day-long meeting.

#### The Diocese Fund of Armenia's Recovery Sends More Butter to Armenia.

Recovery (DFAR) office in Yerevan has been extremely busy with the arrival of 3,000 metric tons of butter (equivalent of 6.6 million pounds)
donated by the United States Department of Agriculture (USDA).

For the past three weeks, nlanes have been landing every day at Yerevan's airport bringing in tons and tons of butter. and a group of specially trained local volunteers have ments at the airport to ensure a smooth unloading and to transport the butter to a special warehouse, said Laurens Ayva-zian, the On-Site Coordinator in Yerevan. The total shipment

nography, in addition to its Transporting butter to problems of daily survival. Armenia has to be a well-concluding the historic planned and thought-outoperameeting, the Primate stated, tion, says Ared Bulbuljian, Armenia has to be a well-New York. There are logistical difficulties -- butter must be kept in a refrigerated container heit warehouse. Loading and vital to surviving in the cold.

By Aleen Toroyan unloading has to be done effi-NEW YORK, NY - The ciently and quickly to avoid any Diocesan Fund for Armenia's spoilage."

Once this shipment is completed, DFAR will start sending another 7,200 metric tons of butter bringing the total amount of butler to be sent to Armenia in 1993 up to 10,200 tons. This is equivalent to roughly 90 million sticks of butter (as sold in supermarkets in the U.S.) or 25 sticks for every man woman and child in Armenia.

Despite the planeloads of been meeting the daily ship- butter that have been arriving every day, the demand for it continues. In the West, butter has come to be associated with cholesterol and expanding waistlines, and 10,200 tons might in Yerevan. The total shipment seem like an inconceivable will take 85 planeloads. Amount of butter. However, "Transporting butter to with the lack of other oil, butter is a staple in Armenia. During normal conditions butter tion, says Ared Bulbulijan, consumption averages 23/4 lbs. General Manager of DFAR in per person per month. As an official commented, People here know that there's a food crisis if they can't find butter." With the freezing temperatures during shipping, and once it has With the freezing temperatures reached port it must be trans- of this year's winter, butter is ferred to a zero-degree Fahren- an important source of energy,

#### Peter Khanbegian Donates 250 Copies of "Garoong" to the DFAR

NEW YORK, NY - The Diocesan Fund for Armenia's Recovery (DFAR) has received a donation of 250 copies of Garoong (The Crane) from Mr. Peter Khanbegian, author, and Mrs. Jean Khanbegian to be sold at the St. Vartan Bookstore, "DFAR thanks the couple for their support. It's because of our donors, friends and volunteers, and their support and encouragement that DFAR has emerged as one of the leading Armenian relief aid organizations," said Archbishop Khajag Barsamian, Primate of the Diocese of the Armenian Church of America.

Garoong (The Crane) is the saga of an Armenian family, covering three generations, ranging from Armenia in the early 1900's to America's col-, lege campus activism of the sixties. "We Armenians have so many books about the Geno-cide. I think writing a novel and, through it, feeding historical, cultural and traditional information to the reader is a good way to introduce our hislory and customs to 'odars'," said Mr. Khanbegian.

The 462-page hard-cover book is fascinating and easy to read. It is a novel covering universal themes such as hatred and love, revenge and forgiveness and, through it all, giving will be used to the history and culture of the for Armenia.



Jacket cover of new novel telling saga of Armenian family.

Armenian people.

"I am writing a sequel to Garoong. I already have seven chapters. It is based around the characters of Lahce, third-generation Armenian, and Karamine, an Armenian friend who he meets in college. I will be covering the 1988 earthquake and the Karabagh issue in the sequel," said the author.

To buy your copy of this fascinating novel which sells for \$18.95, visit St. Vartan Bookstore at 630 Second Avenue in New York City. All proceeds will be used for relief programs

Cheek The Calendar Of Coming Events To See What's Happening In Your Area

# THE APOSTLE OF ST. NERSESS

A tribute to Rector Hratch Tchilingirian

NEVER BEFORE HAS THE ARMENIAN Church ever been in the dire need of a missionary spirit as she has at the present time. Both in Armenia and the Diaspora we have a number of young clergy, though few they may be, who feel deep in their souls the urge inspired by their forefathers to reestablish the Armenian church in her apostolic mission. Among these dedicated servants there is one prominent figure. Dn. Hratch Tchilingirian, the Rector of St. Nersess Seminary, who has been working tirelessly since two years to bring the Seminary to the attention and consciousness of the parishes and to disseminate the Word of God. A graduate of the seminaries of Jerusalem and St. Nersess, Dn. Hratch Tchilingirian has pursued his education in North America and has devoted himself now, in conscientious and wholehearted dedication, to the task of sowing the seeds of a spiritual revival in communities where the dynamism of faith had long since vanished.

He is the apostle of St. Nersess, imbued with vision, who future and speaks for the pressing need of clergy: well-educated and consecrated clergy, who would be able to inspire the communities entrusted to their care with the power of a living faith. Dn. Tchilingirian's aim is to make the St. Nersess Seminary a heart where Armenian spiritual life would be rekindled in North America, and to provide a firm basis upon which the Church will rest unshaken. In order to keep the entire organism of the Church healthy, he even expects and encourages, with faith and farsightedness, the full participation of the laity in the life of the Church, because the mission of the Armenian Church is not resolved exclusively to the clergy; hence, each layman or laywoman is to perform just as much according to his or her abilities.

Dn. Hratch Tchilingirian, the apostle of St. Nersess, endowed with theological education and administrative skills, embodies in himself the spirit of modern times, firmly anchored at the same time on the faith of our fathers. Filled with the ardor of faith, renewed with vigor and preaches with the anxieties of the armed with many ideas, he carries the message of St. Nersess from community to community and raises awareness of the unique mission of the Armenian Church.

Within the past two years (1991-1993) he has organized more than twenty well-planned and longrange projects to aid the spiritual revival, which already have left their impact on the three Diocese of North America. Since its founding, the Seminary has never been so visible in our communities. Some of these projects, besides the academic program of the Seminary are: a) Programs for the training or retaining of acolytes and Dn.s; b) Preparation of seminars and conferences for churches; c) A spiritual mission to Armenia for young people; d) Establishment of theological lecture series; e) Organizing symposia for professionals; f) Religious publications; etc.

The last but not least, was a fifteen-city tour conducted in the summer of 1993 which, as a unique project of its kind, gave Dn. Tchilingirian the opportunity to promote the mission of St. Nersess Seminary; in fact, it is none other than the mission of the Church, which comprises as its principal aim the training of priests. In this noble work the Dn. surely needs the encouragement and the cooperation of the Primates and the entire lay community as well.

In order to reaffirm her mission, the Armenian Apostolic Church needs dedicated and conscientious young clergymen. And, indeed, we are thankful to God that in these days one such person has come forward, with a bright vision and a consecrated heart: Hratch Tchilingirian, the apostle of St. Nersess.

Prayerfully, ARCHBISHOP HOVNAN DERDERIAN Primate. Diocese of the Armenian Church of Canada

Montréal - No. 93.464

**Community News** 

# St. Nersess Summer Studies and Programs

NEW ROCHELLE, NY — This year, St. Nersess Summer Studies and Programs started with a Deacons' Conference, during the weekend of July 8-10. There were programs held throughout the summer, both in New York and California.

The Deacons Conference is part of the St. Nersess Liturgical Institute, devoted to providing creative educational opportunities for deacons, altar servers, acolytes and others who are interested in the liturgy of the Armenian Church. The theme of the Conference this year is "The Role of the Deacon in the Ministry of the Church." There will be an Acolyte Training Program in California July 24-30, at the Western Diocese's Summer Camp in Dunlap, near Fresno. A combined Deacons Training and Acolyte Training Program will take place August 26-28 in Costa Mesa, CA, at St. Mary Armenian Church.

At the Seminary in New Rochelle, two Summer Courses will be offered for two weeks, which will include courses in liturgical theology and Biblical studies. The courses are offered to college and graduate students, as well as to married students who cannot attend classes at St. Nersess during the regular semesters. The instructors for the courses are the Rev. Fr. Arshen Aivazian, an expert in the field of Armenian liturgies and Dr. Joseph Alexanian, an associate professor of Biblical Studies at the Trinity College in Deerfield, IL. For over two decades, Dr. Alexanian has researched and written extensively on the Armenian New Testament in professional and academic publications.

This summer, the St. Nersess Mission will take place August 16-23. The Mission team will visit Erie, PA; Cleveland, Columbus, Toledo, OH; Detroit, MI and Windsor, Ont. In each city, the team will visit the Armenian communities, conduct services and fellowships, home visitations, Bible studies, youth discussions and programs. Mission members will stay with

Armenian families in the respective cities. "The purpose of the Mission is to participate in the ministry of the Armenian Church in a real life experience," explained Seminary Rector Hratch Tchilingirian. "This year our Mission will be a special one because we will visit the Armenian refugees from Baku who have settled in Erie, PA, numbering about one hundred. There isn't any Armenian Church or organized community there, so the Mission will also provide an opportunity for them to come together. It is our hope that this will be the catalyst for the formation of a future community," said Rector Tchilingirian.

All St. Nersess programs are open to the public, especially the youth. More information and details can be obtained by contacting the Seminary at (914) 636-2003 or by writing to St. Nersess Armenian Seminary, 150 Stratton Road, New Rochelle, NY 10804. In California, call Western Diocese director of Youth Ministry at (818) 683-1199.

# St. Nersess Summer Studies and Programs

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#### Donald and Lorna Miller: Voice of the Genocide Survivors

NEW ROCHELLE, NY -Donald E. Miller and Lorna Touryan Miller -- the authors of Survivors: An Oral History of the Armenian Genocide (University of California Press, 1993) -- as a husband-and-wife team have been studying the survivors of the Armenian Genocide for almost two decades. On April 16, they shared their research, study and thoughts at a seminar -- organized and sponsored by St. Nersess Armenian Seminary -- entitled "Genocide and Ethnic Cleansing Today."...

During the first session of the seminar, the Millers spoke about the process of interviewing over one hundred survivors and the context of their research. Speaking about their efforts to complete and publish the Survivors, Donald Miller said, "This has not ally imagined our own children in the place of the survivor-chil-dren we interviewed. And perhaps equally painful is the real-, ization that there are currently many children in the world who are orphaned or who have been discarded by their parents or an. uncaring society. They, like the survivors who told us their stories, are wandering in search of a piece of bread and a little warmth. During this project our emotions have ranged from melancholy to anger, from feeling guilty about our own privileged status to being overwhelmed by the continuing suffering in the world. Working with these interviews over a period of years has led to a permanent loss of innocence about the human capacity for evil -- and to a recognition of the need to combat such evil."

Throughout the day-long seminar, the participants mostly young students and professionals -- listened to the presentations with their eyes pregnant with tears. The Millers shared anecdotal accounts of survivors' stories, facilitating a better understanding of the barbarity of the Genocide and the permanent scars that it left on the survivors. As Lorna Miller reflected, "We increasingly believe that there is considerable truth in the statement that to deny, genocide is to repeat it, Indeed, we would add that to shield our- teeral co-investigators are studyselves from suffering in this ring the response of the religious world is to perpetuate it. We community to the LA Riots.



Dr. Donald E. Miller and Lorna Touryan Miller during the Genocide Seminar at St. Nersess Seminary. On the left is Seminary Rector Hratch Tchilingirian.

need to keep our consciences soft and vulnerable; only then will werise up to challenge the suffering that surrounds us. Denial of evil is a desense mechanism that a just world simply cannot afford."

Besides the survivors' account, been an easy book. We continue the Millers also discussed the historical and political context of the Genocide and pointed to the fact that although the Armenian Genocide is the first major genocide of the twentieth century, it was certainly not the last. "It has been estimated that 60 million people have died in this century alone of state-orchestrated violence," said D. Miller.

The second session of the seminar was devoted to the problem of "Ethnic Cleansing," particularly as it is experienced by the people of Karabagh. The Millers, using a slide projector, showed photos that they had taken during their visit to Karabagh and Armenia. Donald and Lorna Miller, together with a team of ten individuals, have interviewed more than 300 people in Armenia and Karabagh, as part of a research project to document, study and assess the current events and conditions in the region. They will return to Armenia to continue the research, the results of which will be published in a book.

Donald Miller is Professor of Religion at the University of Southern California. In 1993, besides the Survivors, he also published (with co-author Barry) Jay Seltser) Homeless Families: The Struggle for Dignity (University of Illinois Press). Currently he is engaged in several major research projects. With assistance from a grant by the Haynes Foundation, he and sevConcurrently, he is writing a book -- Reinventing American Protestantism (University of California Press).

Lorna Touryan Miller is Director of the Office of Creative Connections, All Saints Episcopal: Church in Pasadena, CA, and is the founder of the award-winning project, "Young and Healthy," a health-care program for children... of low-income families in Pasadena. She is the daughter of two survivors of the Genocide.

Commenting on the seminar, Seminary Rector Hratch Tchilingirian said, "Donald and Lorna Miller conducted a most informative and elucidating seminar on the Armenian Genocide. Beyond the academic excellence of their research, the Millers made the survivors live through their words and images that they created -- the sensitivity and awe they have toward the subject were manifested in their reflections and personal discernment. Their work is not only a contribution to the study and research of the phenomenon of genocide, but more important, it is a humanitarian contribution to the healing process of the greatest tragedy of Armenian history."

On April 15, the Millers, together with photographer Jerry Berndt, made presentations at a photo exhibit in New York City, entitled "Armenia: Portrait of Survivors," which was jointly sponsored by the Diocese of the Armenian : Church and St. Nersess Armenian Seminary. Both the seminar and the photo 3 exhibit were part of a series of 3 programs organized by St." Nersess Seminary to commemorate the: Armenian Genocide -with the theme "Remembrance and Witness," and Witness."

#### Mission of Faith Held in the Midwest

CHICAGO, IL dis Eminence Archbishop Khajag Barsamian, Primate of the Eastern Diocese of the Armenian Church, and Dn. Hratch Tchilingirian, Rector of St. Nersess Armenian's Seminary, held a seven-parish Mission of Faith in the Midwest region during the month of March. His Eminence and Dn. Hratch first conducted a daylong retreat on Saturday, March 5, 1994, for Armenian professionals, organized jointly by St. Nersess Seminary and Midwest ACYOA.

On Sunday, March 6, a solemn Divine Liturgy was celebrated at St. George Armenian Church in Waukegan, Illinois which was followed by a luncheon and fellowship in the church hall. Throughout the mission, Archhishop Khajag and Dn. Hratch made presentations on The Mission of the Armenian Church Today — at St. James Armenian Church, Evanston, IL; St. Mesrob, Racine, WI — jointly with St. John, Greenfield, WI; Holy Resurrection, S. Milwaukee, IL -- Sts. Josehim & Anne, Palos Heights, IL. While in the region, the mission team had gatherings with Armenian senior

citizens and visited area homes and old-age homes.

This unique Midwest Missionwas coordinated by Sonia Harlin, Midwest Regional Coordinator in cooperation with Rector Tchilingirian. The V. Rev. Fr. Varoujan Kabaradjian and George Nahabedian of the Midwest Regional Council also conributed to the success of the program.

MISSION OF CHURCH

Speaking about the mission of Armenian Church today, Archbishop Khajag underlined the biblical, historical and Armenian Church's understanding of Christian evangelism and the ministry of the church in the world today. He urged the faithful to participate in the ministry of the church by providing leadership, service and Christian stewardship. He said, "We must all understand that the mission of the Church is the same today as it was yesterday, and in the remote past. We also must understand that our church is founded on the fundamental tenets of Christian faith: worship, fellowship, evangelism, service and education. As we read in the Book of Acts, the apostles,

through the gifts of the Holy Spirit, spread the Good News of Christ after his resurrection. Today we need to continue the mission that was started by the Apostles. As such, our Apostolic Tradition is a depository of the accumulated wisdom and experience of the apostles, our church fathers, our saints and our church leaders. But, we must realize that all these exist in the context of a community." Following His Eminence, Dn. Hratch spoke primarily about the mission of the church in finding, training and providing ordained and lay leaders for today and for the future. After each visit and presentation in a parish, a fellowship gathering was held in the church hall, where refreshments were served and questions were entertained by Dn. Hratch. Numerous issues concerning parish and church life were discussed in an open forum.

The five-day mission became a source of inspiration and enthusiasm in the parishes of the Midwest region, with a better focus on the mission of the church and the challenges that she faces in the coming years.

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Dn. Hratch Tchilingirian, Abp. Khajag Barsamian and Arch-priest Rev. Fr. Diran Papazian (seated front, I. to r.) with a group of senior citizens from the various parishes of the Midwest region.

#### Midwest Armenian Youth Embrace a Challenge: Hye-Phenated America

If second- and third-generation Armenian-Americans have hyphenated identities, they also have hyphenated ethical values: a blending of the traditional Armenian values taught at home and church, and additional codes of ethics practiced in the mainstream professional workplace, often with "mixed signals." As such, the compassion and openness that are characteristic of Armenian living often need to be curtailed as one enters the work force;

job descriptions, job performance, advancement opportunities, interaction with colleagues, etc., confront the Armenian-American professional every step of the way, on a daily basis. There are many problems, dilemmas and choices facing the Armenian professional today.

It is precisely because of such challenges in the workplace that Dn. Hratch Tchilingirian, Rector of St. Nersess Armenian Seminary, has been offering a seminar called Ethical Issues Facing Armenians in the Workplace. This workshop has already been By Sonia Derman Harlan

offered in six other cities in the United States and Canada.

On Saturday, March 6, 1994, Dn. Hratch brought the "Ethical Issues" workshop to the Midwest in the form of a daylong ACYOA Young Adults Retreat. College students and professional young adults with careers in sales, law, public relations, medicine, adventising, engineering etc. from several Midwestem states came together. Held at St.George Armenian Church of Waukegan, Illinois, the retreat was a joint project among St. Nersess Armenian Seminary. ACYOA and the Diocesan Midwest Coordinator's office. The organizers were Dn. Hratch Tchilingirian, Mr. Kavork Hagopian, and this writer, ac-cording to their affiliation with the Seminary, ACYOA and the Diocese.

The retreat had four sessions.

During the first and second sessions, Dn. Hratch lectured about
"Sources of Ethics in the Arme-

nian Church," followed by discussion. After lunch, the third session was in the form uf smaller group activity where "case studies" of hypothetical scenarios were discussed. Fr. Yeprem Kelegian, Pastor of St. Mesrob parish in Racine, WI, was partially in charge of this session. The fourth session was a group discussion on ethical issues that had come up in the previous three sessions. After dinner, Fr. Tavit Boyajian, Pastor of St. John Armenian Church in Greenfield, WI, conducted a Bible Study. His topics were, "The Parable of the Shrewd Manager" & "The Rich Man and Lazarus."

Dn. Hratch's presentation focused on the difficulties of living in an increasingly secular and pluralistic society. He briefly spoke about the shifting chain of command in the workplace: How even lower management employces are encouraged to help with thically difficult policy decisions; how pressures of problem

Continued on p. 14

# Midwest Armenian

Continued from p. 13

handling and solving in the workplace are becoming extremely challenging. Often, matters are further complicated by unreliable interpersonal relationships and unrealistic expectations from coworkers or superiors in the workplace. Therefore, it has become increasingly more critical for each one of us to clearly identify the sources of our ethical values: If the sources are clear, it is easier to stay on track - no matter how vast the spectrum of the choices we are confronted with in our professional and private lives. "We also must understand that you don't learn ethics in one place; it does not happen in one part of your life; it is a life-long process," warned Dn. Hratch.

#### FAMILIARIZING WITH

CHURCH TEACHING

Having said that, Dn. Hratch stressed the importance of familiarizing ourselves with the teachings of the Armenian church. These teachings should be the source of our ethical values," he stressed. "Knowing the doctrines of the church, learning about the lives of the Saints, appreciating the various expressions of our faith, participating in the liturgical life of the church, all could provide guidance to us. Indeed, these are all organically interconnected elements which guide our ethical behavior and enhance our relationship with God. And this is a life-long commitment."

So where should our inquiry

begin? According 1
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and fellowship."

On the other h know that it is th community that te lenges our Christi: tinuously, "Life ofte contradicts our fait of our workplaces, s tempted with materi sexuality, adultery Some of us have to rassment and financ situations upon off the expectations/g The list goes on and we would all be et our Christian code practice preventive where we do not pli in unethical situation is not the reality in to It is precisely hec imposes morally di es upon us, that we to our Christian et lines to minimize di spiritual growth."

During the retri session, two scenar cussed. It became c

able." ANC-NY worked very closely with Councilman McCaffrey in organizing the commemoration program, which featured proclamations by both Mayor Rudolph Giuliani and Council Speaker Peter Vallone on behalf of the City Council. Both

# St. James Youth Celebrate ACYOA Day

PURCHASE, NY - The Senior ACYOA of St. James Armenian Church of Westchester celebrated "ACYOA Day" with a very successful Palm Sunday Banquet last month. This day was especially significant to the group and the parish because it represents the beginning of a new era for the recently reorganized chapter. Eighteen ACYOA members pulled together to make the entire day an enjoyable one for all who attended.

After the meal was served. remarks were made by Rev. Fr. Karekin Kasparian, Parish Council Chair Lionel Galstaun, and ACYOA' members Alice Leylegian, Naiyre Tanajian Foster, and Meline Kasparian. Hratch Tchilingirian, Rector of St. Nersess Armenian Seminary, and Rev. Fr. Arakel and Yereizgin Natasha Aljalian also enhanced the Banquet with their presence.

On. Hratch, the featured speaker, gave moving examples of faith and the mission of the Armenian church today. He used examples of the faith of Armenians both in the homeland and in the Diaspora which were representative of the fortitude and determination of the Armenian people. His talk was followed by an interesting video presentation of Michelangelo's "Last Supper," an appropriate preamble to Holy Week. The program was complemented by group singing of Armenian folk songs, which contributed to the warm familial atmosphere enjoyed by all who were present.

students and senior citizens.

Reine Barteve is an accomplished actress and playwright currently living in France. Her vations or (212)679-7562 for infirst play, L'Armenoche (No-

Please call the theater at (212)679-7540 for group reserdividual reservations.

# St. Nersess Offers Course on Parish Leadership

NEW ROCHELLE, NY - As part of St. Nersess Armenian Seminary's Spring 1994 semester Extension Program, a course entitled "Parish Administration and Leadership" (Practical Theology 382) is being offered to the students and the community at

large.

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This seminar course will focus on the practical and administrative responsibilities of the parish organization and the priest as the leader of the community. The administrative dynamics of the parish will be discussed from a biblical, patristic and sociological perspective. For example, what is the "job description" of the pastor based on the Gospel, the liturgical tradition, Diocesan by-laws and parish expectation? What are the functional parameters of the parish community? etc.

After a general overview of public administration and its environment, issues such as organizational structure, dynamics, goals and leadership will be discussed, with specific emphasis on the church organization. What are the similarities and differences between public and religious organizations? How does an organization realize its goals, especially as a church (ministry)? What is the role and responsibility of the leadership? How are resources allocated and distributed? What are the important issues concerning personnel (parish council, church organizations) and management?

The instructor of this course is Seminary Rector Hratch Tchilingirian, who holds a Master's degree in Public Administration (MPA) and a Master's degree in Theology. The classes will be on Thursday, 7:00-9:00 p.m. at the Seminary, starting January 27, 1994, and it is open to the general public. St. Nersess Seminary is located on 150 Stratton Road, New Rochelle, NY (30 min. drive from NYC). For more information and registra-

tion please call (914)636-2003.

Reporter 1/22/99

ed a unanimous reso-



🗪 Armenian Genof genocide in this ported by the Rusrepresenting another people victimized by genocidal policies. This interesting turn of events came in the same month as a highly successful US Holocaust Museum program on the Armenian Genocide held at the US Holocaust Museum in Washington, DCan event significant both because the Museum is an agency of the federal government, and because it is dedicated primarily to the Jewish Holocaust during World War II.

In Armenia, the 79th anniversary of the Genocide was marked by the march of nearly one million Armenians to the Tsitsernakaberd Monument. Despite

> the fact that the eternal flame had not burned for many months due to the country's severe energy shortage, the government ensured enough fuel for the fire to burn all day on April 24. Dignitaries at the monument included President Levon Ter Petrossian, British Parliamentarian Baroness Caroline Cox and US Ambassador Harry Gilmore.

Garine Zeitlian

# THE CHURCH IN THE NEW world order

In what appears to be a movement to position the Armenian Apostolic Church as a leader among religious establishments in the former Soviet Union, a delegation from the Mother See of Ejmiatsin will participate in a conference, June 21-23, which will bring together the major churches and Christian denominations of the CIS. To be held in Moscow, the conference will pri-

marily focus on ways of resolving the conflicts that threaten newly-found religious freedoms. Another topic of discussion at the conference will be the possibility of direct church intervention with government authorities in areas of conflict.

Christian attitudes to growing nationalism within the former Soviet Union also tops the agenda of the conference—the first major interdenominational gathering since the collapse of Communism. Planning began in Moscow last September at a meeting called by the Russian Orthodox Church and the US National Council of Churches. A second meeting was attended by representatives of the Orthodox, Roman Catholic, Protestant and Evangelical churches, as

well as other churches representing the Christian communities of Russia, Ukraine, Georgia, Armenia and Belarus. Representatives of the World Council of Churches, the Council of European Churches and ecumenical bodies also attended.

At the same time, the Armenian Patriarchate of Jerusalem, which falls under Ejmiatsin's ecclesiastical jurisdiction, is destined to play an important role in the upcoming talks on the status of the city of Jerusalem. The World Council of Churches (WCC) has urged that future decisions regarding the status of the city that is holy to the three monotheitic religions of the world take into account its importance for Jews, Christians and Muslims. The preservation of Christian holy places in Jerusalem is of vital importance to the Council's 322 member churches, particularly the Eastern Orthodox and the Oriental Orthodox—among them the Armenian Church, which is one of the custodians of the holy places.

The WCC, emphasizing that it was not its normal practice to comment on the activities of the Vatican as a state, added "it is our understanding that the question of the future status of Jerusalem will be a subject of continuing discussions between the Vatican and the State of Israel."

Hratch Tchilingirian

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# OFFICIAL, DIRECT, AND PUBLIC **MONEYS TO** KARABAKH

The first installment of funds raised during a nationwide telethon in the United States at the end of February was transmitted on March 29 to Karabakh officials-Karen Baburian, President of the Karabakh Parliament, and Robert Kocharian, Chairman of the Karabakh State Defense Committee-by representatives of the Armenian Revolutionary Federation of the Western U.S. The "Artsakh Fund" telethon had raised nearly \$1.5 million from 10,700 donors, individuals and organizations over 12 hours. An additional \$125,000 was raised during a similar telethon in San Francisco a month later.

Viken Hovsepian, a member of the ARF Central Committee of the Western United States, explained that \$500,000 of the sum raised was wired for disbursement on specific projects and that the ARF's primary goal at this time was to establish "a mecha-

pport Fund headed menian Revolutionsolution further exthe crime, its offiin people and excendants of survivors the world.

ardits only Middle ity Foreign Minise Israeli Knesset, his extermination of the cre and genocide, nember." The ane from a government

, MAY 1994

# rard Mardigian

as benefactor, Armenian servant and innovative inassed away on November 3. Pligian was a pillar of the mmunity of Detroit, the ; and overseas. Together fe, Helen (Alexander), Mr. s care, involvement and mistance were of historic



as an American success in Istanbul, Turkey, Mr.

nmigrated to America with his family in 1914, settled in Phio area and then moved to Detroit in 1923. At 19 he e tool and die apprentice program at the Ford Motor d attended classes at Wayne State University. He ugh the ranks of the Briggs Manufacturing Company then he was selected to go to England as chief project work on the production of a line of Ford cars for

ırld War II, Mr. Mardigian gained recognition for his the war effort as a tool and die designer. After the ed his own company, the Mardigian Corporation, buildtomobile body dies and special production machinery. growth, he sold the company in 1971 to the Dana Thereafter he purchased and expanded the Hercules and Die Company in Warren, Michigan, built it into a any and sold it in 1991. An innovator and inventor of ardigian was involved in producing a range of products Then ware and the "Mardi-Cart", which received an best-designed golf cart at the National Sports Show.

outions to the Armenian and American communities nore noteworthy. He and his wife were the most generctors in the history of the University of Michiganhere the campus library was rededicated the Edward ırdigian Library. The Mardigians also built the Helen Mardigian Library at the St. John's Armenian Church southfield, MI. He also contributed to the renovation ion of a number of churches and monasteries and fundmuseums, including one in the Armenian Quarter of one in Keghard, Armenia.

to the various Armenian organizations was exem-President of the Armenian General Benevolent Union rom 1970 to 1985; a member of the Board of Trustees of of the Armenian Church, a founding trustee of the sembly of America, and member of the Board of the St. Nersess Armenian Seminary. In 1980, Mr. 3 named by President Carter as a U.S. delegate to the sference of the Helsinki Accords; He was later rey President Reagan.

The Archbishop Khajag Barsamian, Primate, eulogized ppic spirit of Mr. Mardigian. "The example Edward was not simply one for a single generation, but for all as not a passive benefactor, but was actively involved in fe, never sparing his time and energy when it came to minitarian and above all, Christian and Armenian cause stated.

te also addressed the works of the Mardigians as a community was also blessed through the marriage of ! Helen Mardigian. The kindness, devotion and noble became a fountain of inspiration for Edward, who to ever-greater heights of philanthropy and leadermenian community. Together, Edward and Helen the good of our people as few before ever had, and as Il. Seeing them together made one remember the true
the word "philanthropy"—the love of mankind. They
n exemplary couple, reflecting the love of God and

ner years, Edward focused his efforts on the younger and I suspect this will constitute his most enduring legainence noted. "He understood the importance of transritage from generation to generation, and with his d a determined effort to improve and advance all youth of our community." The Primate concluded, ortantly than his great accomplishments, Edward Marus his example of how a decent, Armenian Christian tht to live and this will keep his memory alive among

r. Vahan H. Tootikian shared his thoughts on Mr. "The Mardigians did not live for and by themselves. for their fellow man, particularly for their fellow a team, they worked hard to bring leadership and to Armenian community life, and they both earned ct and admiration of the Armenian people.

Mardigian will be remembered as a self-made man ith a good intellect. He had an inventive and indepenan unusual ability for thinking and planning... A judgment and a great heart, in Edward Mardigian d two qualities that do not always meet: the shrewd-Susinessman and the moral insight of a man of 2 all, he was a great investor in human life, that it might

# ST. NERSESS: A Spirit of Activism

#### The Seminary Broadens Its Outreach

From seminars for professionals on ethical issues, to retreats in the Midwest to pan-Orthodox conferences on globalization, the St. Nersess Armenian Theological Seminary typifies the spirit of outreach and activism. The Seminary, and in particular its Rector, Deacon Hratch Tchilingirian, has maintained a busy schedule, both bringing people and interest into the New Rochelle campus, and also going to where the faithful are and are represented. This past fall, the Seminary's "community extended to Milwaukee, Washington, D.C. and Tarrytown, NY.



Globalization Conference—October '93. Back row: Dr. Roman Globalization Conference—October '93. Back row: Dr. Roman Yereniuk (St. Andrew's), Dn. Tcbilingirian (St. Nersess), Fr. John Kowalczyk (St. Tikbon's), Prof. Jobn Erickson (St. Vladimir's), Fr. Thomas Hopko (St. Vladimir's), Fr. Alkiavidis Calivas (Holy Cross), Fr. Luke Mibaly (Christ the Saulour), Dr. Paul Meyendorff (St. Vladimir's) and Fr. Thomas Kazich (St. Sava, Grayslake). Seated: Bp. Seraphim (OCA Synodal Commission on Theological Education), Metropolitan Christopher (St. Sava, Libertyville), Bp. Yuri (St. Andrew's).

#### Ethics Seminar for Professionals

"Ethical Issues Facing the Armenian Professional" hosted by St. Mary's Armenian Church in Washington, D.C. in November. This program had previously been presented by the Seminary in Montreal, Toronto, New York and Los Angeles, with great response. The intent of the seminar is explained by Deacon Tchilingirian:

Today, as members of society, we are constantly being challenged by numerous social, political, economic and cultural trends and movements. On the other hand, whether as doctors, lawyers, accountants, architects, teachers or any working woman or man—we are faced with the problems and issues of daily life. How do we deal with all these currents and the ethical dilemmas that come with them? What are our ethical and moral standards? What is the role of the Church in these matters? These are just some of the questions that we deal with at this seminar."

#### Conference on Globalization

In the spirit of ecumenicism, St. Nersess was one of nine Orthodox seminaries represented at a daylong Conference on Globalization in Tarrytown, New York in October. The purpose of the conference, funded by the Lilly Endowment, was to study and discuss the impact of the events in the Balkans, Eastern Europe and the former Soviet Union upon theological education. The process of globalization grapples with questions about the adequacy of theological education in North America in the broader context of the multicultural and multinational dimensions of the various Orthodox churches.

Deacon Hratch Tchilingirian represented the Armenian Church and the St. Nersess Seminary. Other denominations attending the conference were Holy Cross (Greek Orthodox), St. Sava (Serbian), St. Vladimir's, St. Tikhon's (Orthodox Church of America), Christ the Saviour and St. Andrew's College of Theology,

#### Midwest Retreat

Coordinating with parishes has been another effective vehicle of getting the Seminary's message and mission to the faithful. Once such effort resulted in the third annual Midwest region retreat, jointly sponsored by the Seminary and the St. John

St. Nersess presented a day long seminar entitled Armenian Church in Greenfield, Wisconsin. This year's focus was "the Faith of the Armenian Church" and its elements. Seminary Rector Deacon Hratch presented on the Holy Tradition of the Church and how it is lived in the life of the faithful, both individually and collectively. The retreat focused on the formative year's of child's life and the family's role in teaching and living church tradition, and the family's moral sustenance.

The Rev. Fr. Diran Papazian, pastor of Sts. Joachim and Anne Armenian Church in Palos Heights, Illinois, served as the retreat chaplain and conducted liturgical services throughout the weekend retreat. A committee headed by Diana Keutelian coordinated the retreat, which had 34 participants. Next year's retreat will be sponsored jointly by the St. Mesrob Armenian Church of Racine, Wisconsin and the Seminary.

#### "Friends of St. Nersess" Formed

Recognizing the need for grassroots community support for the efforts and goals of the Seminary, a new "Friends" of the Seminary group has formed and is encouraging those interested to join its efforts. Spearheading the organizing effort are Yeretzgin Roberta Kochakian and the Rev. Fr. Garabed Kochakian, in cooperation with the St. Nersess Office of Recruitment and Development.

The new Friends group will foster financial and moral support for the Seminary. "This group will provide an opportunity for individuals to share their talents, professional expertise and time, for the benefit of the Seminary," said Yeretzgin Roberta at the group's first gathering at St. Nersess. "St. Nersess is a vital institution, and has already contributed to the Church's mission in North America. Already, 24 of its graduates are serving the Church in various capaci-

The second meeting the Friends group will be in January. Those interested in supporting and joining the group are urged to call the Seminary at (914) 636-2003 for more information. The Seminary is located in New Rochelle, New York, a 35 minute drive from New York City.

#### Ocean Markings/The New Year for Aunt Lucille

by Peter Balakian

Everything's frozen to bottom; scallop shells rigid in place the spine of each sanddollar split, small August drift like iron on the jetty.

Each wave that breaks on shore returns nothing. You come back to this, to the level of ocean and find gulls white as ice scanning the low tide. You bear the wind slam the foors of empty bathbouses.

The bedge that bloomed tiger-lily

now winds likes capillary around the rail,

of your mother hobbling along the wall return to sand. you'll come and lay the bones of your father in the last imprint of the crab, and return the eyes of your sister to the pearl white shells that know the deep weed beyond the jetty. if you stare into the loud black waves that claim and reclaim the moonlit rows ofd shells emptied of their meat, you'll bear the sound of birds, too far off to be familiar Think of their wings poised in the wind making a long silent arc

Tonight you'll let the shadow

against the furious air.

# IGTON, DC, NEWS

# WASHINGTON, DC, NEWS

#### tter to Editor of NYT

993, whose text follows, 's an appeal for an "outce and harmony among

Despite the fact that Arme-3 not a party to the con-Turkey and Azerbaijan, in int violation of interna-I law, have instituted a ade on our landlocked ry. Lacking access to ; railroads and pipelines Armenia, urgently needed ies of fuel and food are ; choked off. Armenia's ing efforts to feed, clothe shelter the victims of the quake as well as the refuwho have fled from war-Nagorno-Karabagh and baijan in the tens of thou-; are seriously threatened. .rmenia is firmly commito the peaceful resolution conflict. The region has thing to lose and nothing in from the continuation ostilities. But to achieve and harmony among all as in the region, we must the same outpouring of ort from the entire world nunity that occurred five ago at the time of our tragedy.

Rouben Shugarian Washington, DC

# nues to Speak Karabagh

national community has critical of these Armenian ives. without placing in context.

1 commenting on the curituation, it is important to; mber the following evibased on first-hand exnce of 16 visits to the n, both to Azerbaijan in irly days of the escalation conflict, and subsequent-Armenia and Karabagh. \$ 50-ton cargo planes of

tinan and the will mery test

# St. Nersess Seminary Presents Program for Armenian Professionals

WASHINGTON, DC - A seminar, entitled Ethical Issues Facing the Armenian Professional, was presented by St. Nersess Armenian Seminary at St. Mary's Armenian Church here. The program, new in its type and scope, addressed issues that are a part of the daily lives of Armeni-

an professionals.

In explaining the intent of the seminar, Seminary Rector Hratch Tchilingirian said, "Today, as members of society," we are constantly being challenged by numerous social, political, economic and cultural trends and movements. On the other hand -- whether as doctors, lawyers, accountants, architects, teachers or any working woman or man -- we are faced with the problems and issues of daily life. How do we deal with all these currents and the ethical dilemmas that come with them? What are our ethical and moral standards? What is the role of the church in these matters? These are just some of the questions that were dealt with at this seminar." Fifteen young professionals from the metropolitan Washington area participated in the daylong program, which took place on Saturday, November 13.

Previously, St. Nersess Seminary held similar seminars for Armenian professionals in Montreal, Toronto, New York and Los Angeles. There are plans to hold these seminars in San Francisco, Chicago and Detroit. As a new creative feature, the format of the programs is informal. Ample time is devoted to group discussions, where individuals' participation is most encouraged. "These conferences are not a 'lecture series' held in one day," said the Rector. "Participation and reflection are the central elements of the project." Additional information about these programs can be obtained

by calling St. Nersess Seminary at (914)636-2003.

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# A Cautionai his Pro

By Philip & Tim.

No one ever homa City Fede vid L. Russell of touch. But havi himself, his hea another father, ( arian -- the conv of savings and tions and of th Urban Developm arian said his so attend his only di ding before he: prison, perhaps

So on Aug. 3 ing Bazarian's p laundry list of vie Russell set asi objections, and stocky, charisma 24-hour furlougi

It was a rui live to regret. A ian, 54, made it Sept. 4 wedding made it back to

Two months ian's trail remain as it was the r But if Bazarian far from forgotte to a 15-year cr that has cost t investors hundre he leaves behind answered questi relationships wit same federal lay officials who in prosecuted. him court documents talked an assista ney who put him investing in an manipulation sci FBI agent once a case, it turns ou zarian's help w business.

BEST-LIKE Some of the to the silver-tong - a man who liv

# ion's Status

d by FAR, a permaice in Armenia was ed in early 1992. Lauazian, Director of the revan office, leads a lled staff to properly and monitor all pro-

ultimate goal of the tion is to become a ged relief agency to aid y Armenia, but other s in need of assistance. 3alian, FAR Executive r, explained that once zanized, it is hoped that ill expand its scope to other disasters throughworld.

R is still headquartered New York Diocese on Avenue and continues c under the auspices of nate, His Eminence Arop Khajag Barsamian, 3 the President of the of Directors. Kevork S. nian serves as the Board ectors Chairman. The taff of six includes Bais Executive Director; · Kapeghian and Arto rian. Special Projects inators; Paulette Kasparcommunications Coordi-Joseph Allam, Controlnd Marcia Sasloff, Ad-

arther information on may be obtained by call-(212)686-0710. Tax-deole contributions towards nt to the Fund for Arme-. New York, NY 10016.

rative Assistant.

# ig Scholars



# Newly Formed Friends of St. Nersess Meet

NEW ROCHELLE, NY -Recently, a group of dedicated people gathered at St. Nersess Armenian Seminary to start the "Friends of St. Nersess," an auxiliary group which will foster financial and moral support for the Seminary. The Friends of St. Nersess was organized by Yn. Roberta Kochakian and the Rev. Fr. Garabed Kochakian, in cooperation with the Seminary's Office of Recruitment and Development.

"This group will provide an opportunity to individuals to share their talents, professional expertise and time for the benefit and further development of the Seminary," said Yn. Kochakian. St. Nersess Seminary, as one of the most vital institutions of the Armenian community, has greatly contributed to the continuation of the mission of the Armenian Church in North America. Already 24 graduates of the Seminary are serving the Church in various capacities. "In order to secure the future of our Armenian Christian life in North America, we need the continued involvement and contribution of our community, so that we are able to prepare more disciples for the Church," affirmed Seminary Rector Hratch Tchilingirian.

The gathering of the Friends of St. Nersess started with a brief vesper service in the Seminary Chapel. This was followed by an informal discussion and exchange of ideas concerning potential projects and methods of generating support for St. Nersess in each of the three dioceses.

The next meeting of the Friends of St. Nersess will be held in January. Membership is. open to all those who are interested in the work and mission of the Seminary. For more information, please call (914)-636-2003. St. Nersess is located in New Rochelle, NY, a 35minute drive from NYC.

# Sts. Vartanantz Holds 2nd Annual Art Exhibition, Invites Artists for 1994

RIDGEFIELD, NJ - The Sts. Vartanantz Armenian Apostolic Church's second annual art exhibition took place on November 5-7, 1993. Sponsored by the Church Pastor, Very Rev. Nareg Alemezian, and the Board of Trustees, this f the Fund's projects may year's exhibit featured works by 10 Armenian artists from Relief at 630 Second New Jersey, New York and Massachusetts. Displayed in

By Susan Dadian

art gallery. .. A majority of the paintings presented were works in oil. Jeanette Koumjian's still lifes drew much attention for their fine technique, particularly "Carole's Scarf" and "Granny Smiths" whose use of light was : handled with special mastery.

the Church Hall, the works

gave the warm ambience of an

 Valery Boyakjian displayed delicate still lifes as well as one collage titled "Green Pomin Thin work and Armenia. One showed a small child standing outside her home and another showed a young lady grinding wheat between two flat stones. Haig Sarajian's works presented Armenian church scenes and clergy with great verisimilitude.

Two artists exhibited photographic images. Margaret Tomanelli showed a number of photos that she had taken in the Armenian Quarter of Jerusalem the previous summer, one of which depicted the St. James Convent and another of a fifth-century mosaic.

Ardem Aslanian's works. recounted glimpses of his past summer. Mr. Aslanian had travelled to Armenia and Karabagh where he lived on the front lines with fedayeen for a number of days. A documentary photographer, his photos from Karabagh showing fedayone and other photos gave on-

# anavan ıtal Model

panavan, Aram plained that the challenge is to chology among cause for years es solved all arose:

rogram is based as of a newly s Association -ind in Armenia.
If the residence I for the Tenants
The Board is celected represe being elected to six units. The voted on a se who will

resident of the offices of the ation Board will nongst the six. The elections I and monitored van office staff. ed board will day Community vorkshop to be erican University.

erican Universia in Yerevan. ver all expenses se attending the ning workshop. ortunate to have one of the three

demonstrations program," said of the Yerevan Ayvazian. Two n Armenia cho-ISAID for this vperiment are in revan.

successor of the for Armenia's AR), has been Village property. Once the Tennis fully operall step out of the nagement.

# g Levon V iem Service

rated memorial ed by George G. Chairman of the

# Holy Martyrs Church Choir Hosts Successful Workshop

By Mary Selvinazian

BAYSIDE, NY - Jointly sponsored by the Association of Armenian Church Choirs of America and the Holy Martyrs Church Choir, a regional workshop was held on October 16, 1993, with Maestro Khoren Meikhanedjian of the Holy Etchmiadzin Cathedral Choir as the music instructor and Rev. Fr. Garabed Kochakian and Deacon Hratch Tchilingirian as guest lecturers. Thirtythree participants from the New York/New Jersey area choirs spent the day at the Holy Martyrs Church here, in a musical and spiritual environ-

Following a prayer by the Church Pastor, Very Rev. Fr. Samuel Aghoyan, Choir Association Central Council Chair Mary Selvinazian welcomed everyone, stating that this was the third workshop in as many months, each taking place in a different locale under the auspices of the AACCA and with Maestro Meikhanedjian as the music director.

The Maestro's syllabus included a segment on correct liturgical singing, with a concentration on the special hymns for "Kyood Khatch," the Feast of the Discovery of the Holy Cross, the following week's feast day. Fr. Garabed Kochakian, Diocesan Chancellor, gave a very informative talk on the proper attitude and conduct of choir members and also pointed out frequently made errors in pronunciation during the singing of the Liturgy.

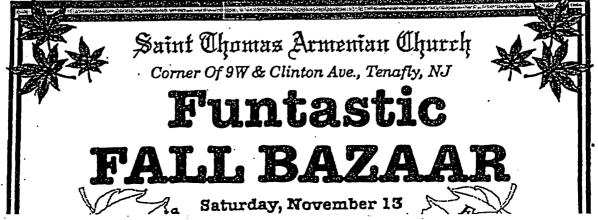
Deacon Hratch Tchilingirian spoke on the significance of the feasts of the Holy Cross and what meanings the Cross should have for Armenian Christians. He also gave some insight on the "Arevakal" (Sunrise) Service sung during Lent.

Holy Martyrs Choir Chairman Carol Loshigian thanked the instructors for giving their time and expertise in this much-anticipated event. A getacquainted coffee hour and delicious lunch prepared by Anoush Givelekian and her committee were enjoyed by all who attended. Holy Martyrs organist Juliet Gregorio accompanied the group at the piano and organ. The culmination of the day's proceedings was an intensive rehearsal in the Sanctuary for Sunday's Divine Liturgy which Maestro Meikhanediian directed at Holy Mar-

Continued on page 23



Participants at the Regional Choir Workshop held on October 16 at Holy Martyrs Church.
Photo: Albert Der Tatevasian



bagh to Armenia would be a clearly anti-socialist solution ... Eventually about 130,000 Azeris left Armenia and 200,000 Armenians made the journey in the reverse direction."

About the May 1990 elections we are informed that "the turnout, already the lowest in 1989, was lower still -- just

over 60 per cent."

Among the individual Armenians mentioned, discussed or quoted are: economist Abel Aganbegyan, chess player Gary Kasparov, activists Yelena Bonner, President Levon Der Bedrosian, Georgi Shakhnazaro ("head of the Soviet political science association and a Gorbachev adviser"), V.M. Movsisyan ("Armenian leader") and Suren Arutyunian ("Armenian leader").

Kitchener, Ontario, Canada

# Light, Grace & Miracles

NEW ROCHELLE, NY - Points of Light -- Parables of Faith in the Everyday Experience of Armenian Priests. Edited by Hratch Tchillingirian. New Rochelle, NY: St. Nersess Armenian Seminary Press, 1993. 51 pages.

Most often the Armenian priest is seen primarily as a liturgical functionary on Sundays or as someone who is preoccupied with administrative duties in the parish. Contrary to these stereotypical characterizations, the recently published Points of Light records events and experiences in the life of the Armenian priest that challenge these perceptions.

This engaging book -- a collection of fifteen pastoral vignettes -- is a welcomed first publication in its genre. The simple, short and moving narrative of each priest leaves an endearing impact on the reader. Each story is a personal account of a real experience that the author shares with the reader in "an informal conversation."

As the forward of the book states, "many Armenians see the Church as a 'historical monument,' rather than the gathering or the assembly of God's people. Many Armenians are unaware of the Armenian Church where the Grace of the Holy Spirit is experienced in the small miracles and in the little incidents that occur on a daily basis in the lives of Armenian faithful." Points of Light gives the reader a glimpse of these miracles and establishes once again that true faith can only be expressed in a living praxis.

Copies of this book can be ordered from St. Nersess Armenian Seminary, 150 Stratton Road, New Rochelle, NY

10804. (914)636-2003 (\$5 per copy).

menian artists.

The Kingdom of Cilicia is one of the most fascinating. periods in Armenian history. Stretching from the twelfth through the fourteen centuries, it represents the last Armenian experiment with statehood until the twentieth century. Moreover, it was highly novel in being established in territory outside the traditional Armenian lands, in a diaspora, at a tumultuous period in human history when popular forces from East and West converged on the eastern Mediterranean shores. These in turn affected the two Armenias in different ways and created various tensions between them which were to outlive the state itself. The purpose of this symposium is to explore these various issues, focusing first on Cilicia's external relations and then its internal structure, culture and way of life.

A brief overview follows about the events of the three day of activities. More detailed information will be forthcoming about each one of the events separately in the next few weeks.

#### SYMPOSIUM

Three panels will convene on Friday, and three on Saturday, November 12, and 13. Registration on both days begins at 9 a.m. with the first panel starting at 10 a.m. Each panelist will speak for twenty

The fin centrate on the State o sentations l (USA), Ro (USA), and berg (Italy) persons of well-knowr specialists Evans, Car Garsoian,

Service Services

Nothing Arrange Our Dir

 $\Gamma H$ 

# **Armenian Journalism Past To Be Extolled**

NEW YORK, NY - On Sunday, October 24 the Diocese of the Armenian Church of America will host a special program .commemorating the 200th anniversary of Armenian journalism. The day's events include a requiem service for deceased Armenian intellectuals, lectures by Rober Haddejian and Ara Kalaydjian, as well as an exhibit of rare, historic Armenian periodicals sponsored by the Krikor and Clara Zohrab Information Center, the research and information facility of the Diocese.

Contemporary society is inundated with newspapers, current events publications and broadcasts, so it is easy to forget that the profession of journalism -- that is, day-to-day recording of local topics of interest -- is a relatively recent development. In America, the pioneers of journalism were people like Benjamin Franklin. And at exactly the same time as Franklin, a world away, an Armenian priest was laying the foundation for what was to become a flourishing tradition of Armenian editorial publications.

That obscure but historic figure was Fr. Haroutune Shmavonian -- now credited as the father of Armenian journalism. The story of this intellectual and esoteric man is still re-

But as a literal pioneer in the ly from scratch -- there was no standard typographical equipment that he could buy or acquire to facilitate his objective.

Shmavonian actually prepared the matrices and east the typefaces for the Armenian letters himself; there is even reference to his building his own printing press. The priest's project was encouraged by local intellectuals, as well as by renowned clergymen such as Archbishop Yeprem of Holy Etchmiadzin and Archbishop Hovsep Arghutian, the Primate of Russia.

Fr. Shmavonian named his monthly publication Aztarar (Monitor), and his first issue appeared on October 16, 1794. All in all, 18 issues were published between 1794 and 1796. Each issue of Aztarar contained articles on a variety of topics by Armenians living in different Oriental countries; also news from Armenia, Europe and Asia, translations from European and Eastern languages, letters from renowned Armenian clergymen. interesting information on various topics, commercial news, prices of commodities, calendrical information and so on. Some of the articles dealt with Armenian topics, and encouraged the immigrant

# Diocese Offers Regional Choirs Workshop on Arevakal Service

NEW YORK, NY - The field, he had to work complete- next regional Choir Workshop, to be held under the auspices of the Diocese of the Armenian Church in the New York metropolitan area and directed by Maestro Khoren Meikhanediian, will take place on Saturday, October 16, at the Armenian Church of the Holy Martyrs and is eagerly anticipated by church choir directors, organists and singers alike.

Jointly sponsored by the Association of Armenian Church Choirs of America and the Holy Martyrs Church Choir, the day's agenda will include a two-session music workshop by Maestro Meikhanedjian, presentations by Rev. Fr. Garabed Kochakian, Diocesan Chancellor, and Deacon Hratch Tchilingerian, Rector of St. Nersess Seminary, as well as a get-acquainted coffee hour and lunch, all to be held at the church complex at 209-15 Hor-

# Holy Martyrs Holding Parent/ Youth Forum

BAYSIDE, NY - The Armenian Church of the Holy Martyrs is happy to announce that they will once again be holding parent-youth forums, led by Dr. Anic Sanentz-Kalayjian, in more expanded form.

ace Harding Expressway in Bayside, Queens. It is expected that choir members from neighboring parishes in New Jersey and Connecticut will participate also.

Musical Director of the Holy Etchmiadzin Cathedral Choir, Khoren Meikhanedjian is currently on special assignment with the Diocese of the Armenian Church of America and is serving as director of the St. Vartan Cathedral Choir of New York City. A professor of music and composer of liturgical hymns, the most familiar of these being the Maestro's own interpretation of the Divine Liturgy of the Armenian Church, known as The Khorenian Badarak, Meikhanedjian will be offering workshops throughout the Diocese at various intervals. The most recent was held Sept. 25th in Washington, DC under joint sponsorship of AACCA and St. Armenian Church Mary's

Choir.

The upcoming Bayside workshop will cover the special hymns of the Lenten Sunrise (Arevakal) Service in addition to Maestro Meikhanedjian's syllabus on voice quality and correct liturgical singing. Those interested in attending may register by sending name and address, together with a check for \$10.00 payable to Armenian Church of the Holy Martyrs to cover the cost of lunch and materials for each person attending. Mail to Mary Selvinazian, Chairperson of the Central Council, at 56-36 196 Place, Flushing, NY 11365.

Check The Calendar Of Events To See What's Coming Up in Your Area

#### ARMENIAN SOCIETY OF NEW YORK



An Invitation

The Armenian Society of New York

#### WEEKEND IN WATERTOWN:

# ACYOA's Annual Assembly & Sports Weekend Mixes Labor Day Festivities with Innovative Youth Slants Mgrdlitch "Mitch" Hagopian the most active ACYOA group: Ella Fitzgerald, or Johnny Mathi

NEW YORK, NY - The dour voices of the Armenian community who are perpetually bemoaning the lack of youth involvement in Armenian causes should take a lesson from the 1993 ACYOA Assembly and Sports Weekend — a lesson in how to do things right. The annual Labor Day-weekend event September 1 through 6 was organized under the Diocese of the Armenian Church of America by St. James parish, Watertown,

The historic Watertown Armenian community — with its high-profile presence in the city-at-large and a vigorous and active group of young people — provided the perfect setting for an Armenian youth event which I found graitfyingly innovative, as well as just plain fun.

as well as just plan fun.
Having observed several past
ACYOA Assemblies, I was
pleased to notice that this latest
effort was characterized by a few
things which were definitely out
of the ordinary. One thread which
ran through the weckend was an
emphasis on worship. The Assembly sessions in particular
which began Wednesday night
and continued through Thursday
and Friday always began with
some form of religious observance, whether a home blessing
eremony, a "matins" or morning service, or a regular badarak.

Actually, the latter was anything but regular: the text of the Divine Liturgy celebrated on Friday morning was a streamlined, concentrated one called "The Common Liturgy," recently devised by the Diocesan Departments of Religious Education and Youth Ministry. I think it is interesting that this particular function — an ACYOA national assembly — was the setting for the "debut" of the Common Liturery.

This year's Assembly was also remarkable for the way the idea of Christian action in the world was brought to the fore. The particular theme - that Christians have a special vocation and duty, and are called to act upon their convictions in evcryday life -was struck several times by the Primate, Archbishop Khajag Barsamian, during his formal and informal remarks (see the adjoining piece on "The Highest Good for Human Beings"); but it was particularly evident in the reports from young people who had participated in a number of Diocesan programs during the summer. These included an internship program at the Patriarchate in Jerusalem, a student internship at the Diocesan headquarters, and the Ar-menian Studies Program which every year sends a group of young Armenian Americans on an extended excursion in their home-

One aspect of the theme was movingly articulated in a special presentation by Fr. Stanley Harakas, a renowned Eastern Orthodox writer and pastor, who screened a video entitled "AIDS: An Orthodox Christian Perspective" and afterwards led a discus-



Participants in the "Insights" program led by Deacon Hratch Tchilingirion, Rector of St. Nersess Armenian Seminary (center) and Dr. Norman Odabashian, Dn.-in-Charge of St. Gregory of Narek Armenian Church, Cleveland (I. of center).

sion on the same topic. I confess that I was expecting something that would, be embarrassingly foolish; instead, to my complete and humbling surprise, the video was really first-rate, dealing intelligently with the question of the disease. More importantly, it outlined the Orthodox Christian perspective with integrity, and without the mawkish sentimentality which characterizes a great deal of liberal sermonizing on the subject.

The discussion was lively and spirited, and the total episode was an excellent addition to the Assembly sessions. Later in the Assembly, a presentation was made concerning "Project Growth," a plan to revitalize and bolster existing ACYOA chap-ters. It was delivered by Laura Gononian of the Diocesan Department of Youth Ministry and seems sensible and practical enough; yoked to a series of touring programs like the above video and discussion, it might be the beginning of a very powerful ministry to young people in the Armenian Church. Reports were also given by representatives of sister dioceses in Canada and the Western U.S. as well as the Araratian diocese from Armenia; from the Choir Association, the Diocesan Council and the St. Nersess Seminary.

Having attended the 1993
Assembly, I was left with the general impression that the Armenian Church has been giving serious thought and priority to creating a genuine ministry to its younger generation — not the "we must preserve our youth" platitudes of the past that are still the hallmarks of other ethnic organizations, but rather a clear-sighted, honest reflection on what it means to be young, Armenian and Christian in fin de siecle

Now these are small movements at the edge of the web, no doubt. But they are, I believe, movements in the right direction. Armenians have been abstractly concerned about "the youth problem" for the better part of two generations now, it is gratifying to see an archbishop and a group of elever young people

actually taking practical steps to do something about it. Although these steps may seem small now, they are on an am-bitious and laudable track; after observing the Diocesan Youth Ministry program, and speaking with the people involved in forming it as well as with the young adults who have participated in it, I am convinced that it constitutes a minor revolution in the Armenian Church.

#### THE SOCIAL SCENE

Naturally, the big draw to the ACYOA Sports Weekend is the social scene, and the Watertown community did a terrific job of organizing a series of memorable outings and events. These included a trolley ride through old Boston, a dance-mixer at historic Fanicul Hall, and a charming boat ride through picturesque New England waters.

There were sports competitions, too, yet it seemed that, although the weekend events pulled in a record number of participants, the field of players was thinner than in previous years. The "Superbowl" of the ACYOA games is always the men's basketball competition, which this year was won by the Holy Martyrs parish of Bayside, NY. Winners in other, non-sporting categories were the Cleveland ACYOA chapter, which received the annual Chapter A award for

the most active ACYOA group; and Sara Andonian, of Detroit, MI, who received the 2nd annual Greg Arpajian leadership award.

The awards were bestowed during the Sunday night banquet and dance, which drew some-thing like 1500 people. Of the dance itself, I would like to make two observations. First, I will never again tolerate the whining of my Armenian friends - both male and female -- about the dearth of attractive, accom-plished members-of-the-opposite-sex in the Armenian community. The ballroom of the Sheraton Boston Hotel was literally filled to overflowing with strapping lads in jackets-and-ties, and lovely young women in decollete evening gowns, and all seemed perfectly charming and

The second observation has to do with music. It seems to me that the organizers of these affairs never imagine that young Armenian men and women night have musical tastes which in-

Ella Fitzgerald, or Johnny Mathis, or Sinatra (no first name necessary)? Surely there is room for this more sophisticated, less strenuous expression of the dancing art at Armenian functions. I would cautiously add that — since one legitimate and laudable objective of such affairs is to bring young Armenians together as potential mates — dancing check to check is a much better way for young singles to meet each other than linking pinkies in an impersonal line dance.

As for the Armenian dances themselves, continue to include them, by all means: they remain a fun and unique part of our heritage. But they work better in a less formal setting; please don't ask me to put on a \$300 suit or stiletto heels (I know someone who does both) and then work up a sweat racing around in concentric circles, or bobbing and weaving to the current Madonna hit.

But I am afraid I have overstepped my "point of privilege" as reporter to editorialize like



Charles Shooshan presents the Greg Arpajian Award to Sara Andonian of Detroit.

clude something other than, on the one hand, turn-of-the-century. Armenian line-dance music, and on the other hand, the most vulgar top-forty pop tunes. I realize that these genres -- especially the "Hye Bar" music and its associated dances — have their partisans, and I respect that. But isn't there room for a little variety? The dances themselves require more than a little physical effort, and this seemed utterly at odds with the generally elegant

ambiance of the festivities. Hasn't anyone ever heard of this. Suffice it to say that the weekend's entire social scene -- from the accommodations to the food to the festivities themselves -- was a delight. A Labor Day pienic at the St. James Church brought the weekend full circle, and the St. James ACY'OA, their pastor, the Rev. Fr. Dajad Davidian, assistant pastor, the Rev. Fr. Arsen Barsamian, Jill Arslanian, who chaired the Assembly and Sports Weekend committee, and the local parishioners deserve thanks as well as credit for its success.



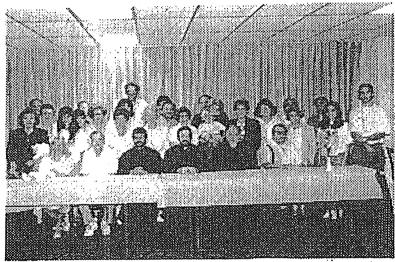
Archbishop Barsamian and the men's basketball champions from Holy Martyrs, Baystak, NJ

# St. Nersess Summer Mission Accomplished

NEW ROCHELLE, NY -The "1000-Mile Mission" of St. Nersess Armenian Seminary has been completed -after visiting 14 Armenian parishes and communities in Canada, New York and New England regions. The twoweek journey began August 1 in Montreal and concluded on August 14th, in New Rochelle, NY. The mission was led by Archbishop Khajag Barsamian, Primate of the Diocese of the Armenian Church, and Archbishop Hovnan Derderian. Primate of the Diocese of the Armenian Church of Canada.

The purpose of the program was to acquaint the communities with the mission of the Armenian Church vis-a-vis St. Nersess Armenian Seminary. "The apostolic mission of the Armenian Church -- which was started by the Apostles of Christ and continued throughout the centuries -- has been the sustaining force of the Armenian nation. Today at the threshold of the 21st century, we need to continue that mission throughout North America," said Seminary Rector Hratch Tchilingirian.

During the mission stops, worship services were conducted with the local communities and presentations were made



The St. Nersess Mission Team with the two primates (center) at St. Sarkis Armenian Church, Niagara Falls, NY.

pleship in the Armenian conducting home blessings. Church.

and Jirayr Abadjian from the North America." Western Diocese.

reach activities, such as visit- Saturday, August 14. ing pursing homes, meeting

about the Seminary and Disci- with youth and young adults,

"The hospitality and warm Accompanying the Prim- reception of each community ates were the Rector of the made this mission fruitful," Seminary; Arlene Boyd, St. said Archbishop Barsamian. Nersess Office of Recruitment "We hope that this type of and Development; seminarian ministry will continue in our Deacon Greg Souin, from the respective dioceses. As such, Canadian Diocese; Elise Papa- St. Nersess is a very important zian from the Eastern Diocese resource for our church in

The "1000-Mile Mission" While on the road, the mis- (more precisely 2300 miles) sion team conducted a series of concluded at the St. Nersess Bible studies on discipleship Summer Celebration, held on and engaged in various out- the grounds of the Seminary on or in

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# Rev. Tchilingirian Insights Program to Highlight ACYOA Sports Weckend

ACYOA General Assembly and Sports Weekend will take place here from September 1st to the 6th. One of its highlights will be the Insights Program, an informal youth discussion of church-related issues. This year's keynote speaker is Rev. Dn. Hratch Tchilingirian, Rector of St. Nersess Armenian Seminary.

Deacon Hratch will discuss "Discipleship in the Armenian Church." In selecting this topic, he expressed the desire of our youth to serve the Church in various ways, and aims to make participants discover the many opportunities which exist to support our Church.

Deacon Hratch explained, "While standing at the threshold of the 21st century, the question we need to address is how the community as a whole can get involved in the ministry of the church. Discipleship in the Armenian Church goes back to the time of St. Gregory the Illuminator. Today, how can we continue that mission in our own communities or parishes?"

Sports Weekend Chairperson Jill Arslanian commented, "We are pleased to offer this worthwhile program and are thrilled that Deacon Hratch

BOSTON, MA - The 1993 accepted our request to be keynote speaker. Many of our members know him personally. as he has participated in other ACYOA events. He is quite knowledgeable and yet easy to talk to, which make him an excellent choice to lead this program."

Deacon Hratch is a graduate of the Armenian Seminary of Jerusalem, Concordia College, St. Nersess and St. Vladimir's Seminaries, Master of Divinity. In addition, he has a Master's degree in Public Administration from California State University, Northridge. He is also editor of Window Quarterly, an independent publication dealing with contemporary church issues, where he writes regularly. He is the author of the recently published A Brief Historical & Theological Introduction to the Armenian Church.

The Insights Program will be offered on Saturday, September 4, from 1-3 p.m. at Watertown High School, the site of the sporting events. All youth are welcome to participate. This very successful program, developed by Dean Shahinian, has been greeted with much enthusiasm by members during past Sports Weekends.

Berj Zamkochian Belmont Concert
AMAA Ornhan Care Fund

# nmemorating

at a Detroit texts conferway. Sir. The massacres - appealed nearly 70 years - 15 3" Ottoman Empire. \*\* . "YEY."

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ন্ত্ৰণৰ anacks against men , gr crigin -- I also have ar for the young men and got fixed their lives in the est partice.

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gras principles, I do not arce against Turkish na-

# 3rd Annual Midwest Retreat to Focus on Faith of the Armenian Church

GREENFIELD, WI - St. John the Baptist Armenian Church of Greenfield, in cooperation with St. Nersess Armenian Seminary of New Rochelle, NY, will host the Third Annual Midwest Retreat at the Archbishop Cousins Retreat Center, 3501 S. Lake Drive in Milwaukee, WI. It will begin on Friday, September 17, at 7:00 p.m. and end on Saturday, September 18, at 5:00 p.m.

The program will focus on the Faith of the Armenian Church and its elements. It will consist of two presentations, prayer services, bible study, group discussions and reflections. There will be time for questions and answers, where issues pertaining to faith, particularly from an Armenian perspective, will be discussed. The program is for men, women and young adults.

The retreat leader will be Deacon Hratch Tchilingirian, Rector of St. Nersess Armenian Seminary. Deacon Hratch is editor of Window Quarterly, an independent publication dealing with contemporary Armenian church issues. He writes regularly in Window Quarterly and is the author of A Brief Historical & Theological Introduction to the

Armenian Church. In addition to leading the overnight program. Deacon Hratch will give a presentation on "The Faith of the Armenian Church."

Guest Speaker will be Yeretzgin Rosalie Papazian, who is a retired educator in the Dearborn Public School System in Michigan. She is very active in the Armenian community and church on the local as well as Diocesan level. Recently, as Grand Matron of the Daughters of Vartan, she presented leadership workshops throughout the US. She is the superintendent of Sunday School of Sts. Joachim & Anne Armenian Church in Palos Heights, IL. She will speak on "Faith and Family."

The Chaplain will be The Rev. Fr. Diran Papazian, pastor of Sts. Joachim & Anne.

The overnight package costs \$45.00 per person (dbl. occ.) for registration, materials, lodging and meals, or \$30.00 per person for Friday and/or Saturday for registration, materials and meals. Excludes lod-

For additional information and/or reservations, call Diana Keutelian at (414)453-5839 before September 4th.

AGBU's Sissag Varjabedian School Graduation Highlighte Founder's Life

# newsbriefs

# • INTER-ORTHODOX SEMINARY CONFERENCE

St. Nersess Armenian Seminary, represented by the Rector, was one of the nine Orthodox Seminaries that participated in the fourth annual conference of Orthodox Seminaries held in Tarrytown, NY, on October 1, 1993. The project was funded by the Lilly Endowment and the theme was Globalization and Orthodox Theological Education in North America.

#### • INSTALLATION OF G.T.S. DEAN

On September 22, 1993, The Right Rev. Bishop Craig B. Anderson was installed as the eleventh President and Dean of The General Theological Seminary. Rector Hratch Tchilinigirian represented St. Nersess Armenian Seminary at the ceremonies. Bishop Craig, Dn. Hratch and Prof. John Keonig, Sub-Dean of GTS, had a brief discussion on developing cooperation between St. Nersess and GTS. Previously, the Rector and the Sub-Dean have had several meetings regarding the possibility of a joint program.

# • IN MEMORIUM: ARCH BISHOP TIRAN NERSOYAN

On September 6, 1993, a memorial service for Archbishop Tiran Nersoyan was held at St. Nersess, on the occasion of the transfer of his remains to Jerusalem. The tribute was co-sponsored by the Eastern Diocese and the Seminary. After the requiem service, His Eminence Archbishop Khajag Barsamian, Primate of the Eastern Diocese, the Rev. Fr. Garabed Kochakian, Chancellor of the Eastern Diocese, and Professor Thomas Bird of Hunter College spoke in memory of the beloved Archbishop and the founder of the Seminary.

#### ACYOA INSIGHTS PROGRAM

Rector Hratch Tchilinigirian and Deacon Norman Odabashian presented discussions on Discipleship and Faith in the Armenian Church as part of the Saturday afternoon "Insights" program, held during the 1993 General Assembly and National Sports Weekend of the Armenian Church Youth Organization of America. Dn. Norman is a 1988 graduate of St. Nersess and the current Deacon-In-Charge of St. Gregory of Narek Armenian Church in Cleveland, Ohio. During the same weekend, Arlene Boyd from the Seminary's Office of Recruitment and Development, made a presentation at the General Assembly about St. Nersess programs and opportunities in the ministry of the church.

#### MID-WEST RETREAT

During the weekend of September 17-19, a retreat for the Mid-West region was held in Milwaukee, WI, co-sponsored by St. Nersess Seminary and St. John the Baptist Armenian Church of Greenfield, WI. The retreat was lead by the Rector of the Seminary. Yn. Rosalie Papazian gave a talk and Fr. Diran Papazian served as the chaplain of the group.

#### CHOIR WORKSHOP

On October 16, a regional Choir Workshop was held at Holy Martyrs Armenian Church, organized by the Association of

Armenian Church Choirs of America and under the direction of Maestro Khoren Meikhanedjian. During lecture sessions of the workshop, Seminary Rector Hratch Tchilingirian spoke about the Feasts of the Holy Cross in the Armenian Church and the Rev. Fr. Garabed Kochakian, St. Nersess alumniand Chancellor of the Diocese, spoke about the Divine Liturgy.

#### PARISH VISITATION

On October 10, the Seminarians visited the parish of St. Leon Armenian Church in Fair Lawn, NJ. The "St. Nersess Day" was organized by Fr. Vahan Hovhannesian, parish priest and St. Nersess alumni, who presented the seminarians to the congregation during a luncheon that was held after the Divine Liturgy. The Rector and the Seminarians shared their thoughts and experiences. On the occasion of the visit, a tatoal of \$4000 donation was made to the seminary by the Parish Council and individual parishioners.

#### ST. NERSESS PARISH NETWORK

To further enhance visibility within the parishes of the Armenian Church, the Seminary Office of Recruitment and Development has established a Parish Network. To date, the Network has 45 liaisons, representing 48 parishes throughout the Eastern, Western and Canadian Diocese of the Armenian Church. The network serves as a link between the Seminary and the local parishes. The role of the individual liaison is threefold: to work with the parish priest to publicize St. Nersess activities and programs for the local parish; to assist in the organization of a parish St. Nersess Day one Sunday per year; and to maintain awareness of potential students in the community.

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# oraduation, Alumni, Conferences, 1000 Mile Mission

hile May 23, 1993 may have marked the end of the academic year at St. Nersess Armenian Seminary and graduation day for Deacon Gregory Doudoukjian of

Tenafly, NJ, the closing exercises initiated a busy summer of events for the Seminary.

For Seminary graduate Gregory Doudoukjian, the weekend of May 22-23 was doubly special, as he was also ordained to the Diaconate during the Divine Liturgy the morning of his graduation. It also marked the beginning of the clinical part of Deacon Gregory's training for the priesttoral education, followed by further training in Jerusalem, hood, which includes a summer assignment of clinical pas-

is presently the Rector of the Seminary gave a progress Over twenty of the Seminary's alumni gathered during met for its annual meeting and retreat at the Seminary in New Rochelle. Alumnus Deacon Hratch Tchilingirian, who graduation weekend as the St. Nersess Alumni Association

report on the Seminary, and discussed programs and proects being undertaken by the Seminary. The new programs planned for the summer of 1993 included an "Intergenerational Program" and a "Second Vocations" project, offering courses to older students.

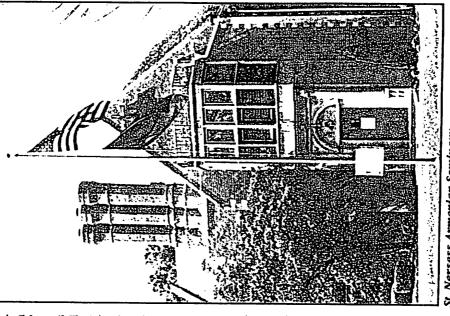
Development Director, Arlene Boyd, the publishing of a Deacon Hratch noted the progress of the Seminary as evidenced by the hiring of a new Recruitment and "Book of Pastoral Vignettes", and the proposed Seminary building project, which includes a 16 room dormitory, housing for married couples, and an educational building.

ing of the Archbishop Tiran Nersoyan Scholarship to a qualified applicant attending the summer conferences. The Once again, the Alumni Association approved the offeralumni also initiated the sponsorship of an annual lecture series, the first of which being planned for 1993-94 and focusing on moral and ethical issues facing the Church.

Perhaps the most exciting undertaking for the Seminary this year is the "1000 Mile Mission", which took place from

seven people: Archbishop Khajag Barsamian and Archbishop Hovnan August 1-14. The team consisted of Derderian, Primates of the Dioceses of America and Canada, Deacon Hratch Tchilingirian, Deacon Gregory Souin of Toronto, Elisc Papazian of Detroit, Arlene Boyd, Recruitment Director of the Seminary and Gerard Abadjian of Costa Mesa, California.

of the mission was to increase awareparishioners for worship and Bible study and create a sense of mission and The Mission group visited 15 parishes in 14 days, stretching from Toronto, Canada to Providence, RI. The purpose ness about the Seminary, meet with service from the Dioceses to their people. The Mission trip concluded on



St. Nersess Armenian Seminary

August 14, at St. Nersess, where friends and well-wishers shared a day of fun, celebration, the Blessing of the Grapes, music and food with the Mission team.

Creating a Missing

The Niagara church with the "1000 Mile Mission" team

or affiliator of the Church rathor, than truly active Armenian-Americans by far and large are observers

What has emerged here is a different perception of the church as Charle an institution that is more inclusive and

# St. Nersess Conference for Armenian Professionals Planned

MONTREAL, Canada - A nomic and cultural trends and will be informal. Ample time Planned especially for the Ar- clergy and the medical profesgram will address the issues of Armenian professionals. In explaining the intent of the conference, Bishop Hovnan at the conference." Derderian, Primate of the Canadian Diocese, said, "Today, as members of society, we are constantly being challenged by numerous social, political, eco-

nary, New Rochelle, NY, will accountants, architects or any be hosted here in Montreal by working woman or man -- we standards? What is the role of elements of the program." that are a part of the daily lives the church in these matters?

conference/seminar, organized movements. On the other hand will be devoted to group discusby St. Nersess Armenian Semi- -- whether as doctors, lawyers, sions, where individual participation will be most encouraged. will consist of a presentation by "This conference is not a 'lec- the Rev. Dr. Stanley Harakas, a obtained by calling the Canadithe Diocese of the Armenian are faced with the problems ture series' held in one day," renown Orthodox ethicist, an Diocese (514)276-9479 or Church of Canada. Entitled, and issues of daily life. How do said Seminary Rector Hratch which will be followed by a Ethical Issues Facing the Ar- we deal with all these currents? Tchilingirian, "participation and question-and-answer period. nary (914)636-2003. What are our ethical and moral reflection will be the central

Another seminar is also These are just some of the being organized jointly by St. questions that we will deal with Nersess and the Canadian Diocese. On March 6, a seminar on The conference will be held Bioethics, entitled An Introducin Montreal on March 13 and tion to Christian Understandin Toronto on May 1, respec- ing of Medical Ethics, will be tively. As a new creative fea- held in Montreal at the Canaditure, the format of the program an Diocesan headquarters.

menian medical community of sionals. greater Montreal, the seminar The afternoon session will be a group discussion among the

Additional information about these programs can be the St. Nersess Armenian Semi-

# St. Nersess Seminar on Fatherhood Proves Beneficial

NEW ROCHELLE, NY -On Saturday, January 23, an all-day seminar on "Fatherhood in the Armenian Family" was held at St. Nersess Armenian Seminary here. Eighteen people participated in the program, including three from Canada.

The program started with a morning service at 9:00 a.m. The first session was a group Bible study, led by Rector Hratch Tchilingirian, which studied the parable of the Prodigal Son. While usually the central figure in the parable is the son, this discussion focused on the father and the characteristics of fatherhood in the story. Many issues were raised by the participants during the lively discussion which lasted almost two hours.

During the second session, Fr. Dajad Davidian -- pastor of St. James Armenian Church, Watertown, MA -- made a presentation on "Parents, Children and Faith." He underlined the growing relationship between parents and children, between husband and wife. He said, "Life is not static, we are constantly in the process of growing." He then spoke about the idea of dependence and independence in the family and how they overlap in the real life of the family. Fr. Dajad explained the role and value of the extended family and how it impacts the nuclear family. He concluded that "any nuclear family that excludes the extended family, fails."

After a brief lunch break, Martin Cholakian -- a businessman and an active member of the Armenian Church from Detroit, MI -- spoke about "Building a Heritage for your Children." He very candidly shared his personal spiritual journey and how that has shaped his understanding of "family ministry." He said, "You don't owe your children anything but yourself"; as such he underlined the fact that "a father should model God's truth to his children." Cholakian spoke about the joy of fathering and diseusied wars fathers could find

to do things of value with their children.

The last and concluding session of the day was an informal group discussion. The participants not only shared their personal feelings and thoughts about fatherhood, but also discussed substantive issues that the contemporary Armenian family is faced with. "We could spend a week discussing the issues we raised, one day is not the sweet yoke of providing enough," said Jack Stepanian, spiritual nourishment is enone of the participants. "We | trusted to you also." should continue doing programs like this."

surface of a very important is- St. Nersess but in every parish sue," said the Rector of the Se- and community.

minary in his concluding remarks. "Today, here at St. Nersess, we have discussed the role of the Armenian father in the religious and moral upbringing of the children. However, as society changes, so does the need of the Armenian family, he added. "Therefore, in addition to the financial obligations that are partially or wholly put on your shoulders, as a father,

The participants hoped that such gatherings could be held "We have just scratched the on a regular basis not only at

### An Orphan's Donation to St. Nersess

NEW ROCHELLE, N.Y. - Recently St. Nersess Armenian Seminary received a donation of \$15,000 from the estate of the late Mrs. Helen Baronian of Chicago, IL. Before her death at the age of 90, Mrs. Baronian had asked her daughter Libby to fulfill her wish and donate the sum to St. Nersess.

Helen Baronian was orphaned in 1915 when her parents and family were massacred during the Genocide. As a 15year-old girl, she escaped to Aleppo, Syria, where an Armenian priest had set up an orphanage. According to her daughter, the priest "took her in and cared for her welfare along with 50 other orphans." When Helen came to the United States she brought a group. picture of her orphanage family, which she cherished all her life. "I remember her pointing to each person in the picture and recalling their names with great pride," remarked Libby.



In the loving work of the priest in Aleppo, Helen saw the true mission of the Armenian Church. In appreciation of this, she always supported church and community activities. "She was very proud of her religious faith and heritage," said her daughter. A fund has been es-

tablished at St. Nersess Arme-

nian Seminary in memory of Mrs. Helen Baronian. A previous donation had been made to St. Nersess by Baronian, which brings the total to \$21,000. Accepting the donation, the Seminary's Rector Hratch Tchilingirian said, "St. Nersess -- as an important institution where priests, church and community leaders are prepared -- will perpetuate Mrs. Baronian's memory and her touching story and through her the memory of the 50 Armenian orphans and their caring priest."

Helen Baronian's faith was never weak. Despite the horrible experiences in her youth, as an orphan and a survivor of the Genocide, she never failed to support her church and community. She always trusted in the loving care of her God. She shared her blessings abundantly and willingly. Her sweet memory will always comfort those whom she touched.

# St. Nersess Summer Programs Reach over 1100 People

St. Nersess 1993 Summer Studies and Programs reached over 1100 people, through Mission visits, classes, seminars and programs which were held from June through August in the three Dioceses of North America. The programs attracted a diverse range of people throughout the Armenian community. Following is a brief description of the programs:

#### 1 - ENTHUSIASM AND WISDOM - WEEKEND SEMINAR

This interactive seminar, led by Dr. Nevart Yaghlian, brought together 10 senior and 10 young Armenians to explore how faith and culture are transmitted from one generation to another. Through listening exercises, reflections, cross-age discussions and pairing, the inter-generational groups learned that there were fewer differences between them than they had anticipated. Once a bond of understanding had been developed, the participants collectively engaged in values exploration exercises and a brainstorming session on potential collaborative projects to further strengthen the relationship between youths and seniors.

#### 2-ST. NERSESS DEACONS CONFERENCE

This weekend of study, worship and reflection focused on the Minor Orders, the meaning of tradition in the Church and the services of the *Medz Mashdotz*. Sessions were presented by Fr. Arshen Aivazian, Dn. Hratch Tchilingirian and Dr. Richard Kirby.

#### 3 - ST. NERSESS SUMMER COURSES

Four courses of study were offered this year at St. Nersess,

during a period of 3 weeks. Designed primarily for married and special students. the Summer Courses drew students from Canada, the East Coast, the Midwest, and California. The courses were: Liturgical Theology, Hymnology, Liturgical Music and tutorials in Modern and Classical Armenian. Daily morning and evening services were held in the Seminary chapel, as well as Bible studies and meditations for the students and their families.

duced campers to the fundamentals of the faith of the Armenian Church – the Creed, the Sacraments, the origin of the Eucharist—and presented practical information on the priestly vestments, liturgical vessels and the mechanics of candle-holding. Over 70 campers participated in the two week-long programs.

5-ST. NERSESS 2400 MILE MISSION - Canada and Eastern United State (see article on page 1)

Diocese Summer Camp, the Acolyte Training program intro-

#### 6-ST. NERSESS DEACONS TRAINING (California)

This week-long session — offered in conjunction with the Western Diocese Summer Camp program — provided practical training in the singing of litanies, in censing and altar service and in assisting the priest with preparation of the Eucharist.

#### 7-ST. NERSESS DEACONS CONFERENCE (California)

Conducted by Seminary graduate Deacon Norman Odabashian and current seminarian Deacon Deron Petoyan, the Conference addressed the theological understanding of

> the ministry of the deacon in the Armenian Church through the study of the Minor Orders and selected services of the Medz Mashtotz - the Book of Rituals.

#### 8-ST. NERSESS DAY -SUMMER CELEBRATION

This was a day of fellowship and fun on the Seminary grounds featuring food, music and dancing and a Blessing of the Grapes service. The Summer Celebration was the concluding event of the Seminary's summer programs and the St.



Dr. Nevart Yaghlian (right) conducting a workshop during the intergenerational conference.

#### 4-ST. NERSESS ACOLYTE TRAINING (California)

Offered for the first time in conjunction with the Western

Nersess Mission. Families, individuals and friends of the Seminary came from as far as Ithica, Boston, Philadelphia and Hartford to be part of this celebration. - ARLENE BOYD

# St. Nersess Seminary Establishes Parish Networks

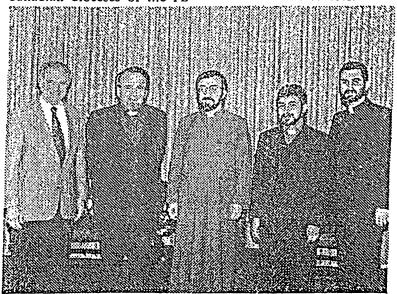
NEW ROCHELLE, N.Y. -Recently, St. Nersess Armenian Seminary launched a "Parish" Network" program as part of its recruitment and development projects. To institute this important program in all Armenian parishes, His Eminence Archbishop Khajag Barsamian, Primate of the Eastern Diocese, sent a communique to all the parish priests and parish council chairmen in which he stated, "These are momentous times for our people: the tide of religious freedom sweeping through the homeland is a most visible sign of a revival of faith among Armenians across the globe. But one problem continues to hamper us in our efforts to seize the moment: the shortage of Armenian clergy. Fortunately, an institution does exist which can address this crisis directly--the St. Nersess Seminary." His Eminence points out that in order to meet this challenge of providing more servants to the church, St. Nersess needs to draw support from every parish in the Eastern, Western and Canadian dioceses of the Ar-

menian Church.

The St. Nersess Parish Network will involve motivated individuals in each parish as liaison between the Seminary and the local parish. The Rector of the Seminary, Dn. Hratch Tchilingirian, will work closely with the liaisons and parish priests to coordinate the program.

Upon the invitation of the Seminary, Col. VictorArzoomanian, Executive Director of the Armenian Courch Endowment Fund and an experienced Recruiting and Retention Officer in the NJ Army National Guard, has graciously agreed to lend his expertise to this important endeavor. "It is my pleasure and duty to participate in the Seminary's Network program. I have full confidence that this project will be a success and accomplish its goals," commented Col. Arzoomanian.

Once the preliminary logistics of the St. Nersess Parish Network are established in the Eastern Diocese, the network will expand to the Western and the Canadian Dioceses.



ST. NERSESS PARISH NETWORK PROGRAM: (L to R) Col. Victor Arzoomanian, Abp. Vatche Hovsepian, Primate of the Western Diocese; Abp. Khajag Barsamian, Primate of the Eastern Diocese; Bp. Hovnan Derderian, Primate of the Canadian Diocese; Dn. Hratch Tchilingirian, Rector of St. Nersess Seminary.

#### St. Nerses Participates in National Conference

ference on Orthodox Theological Education in North America, which was sponsored by the Lilly Foundation. St. Nersess was among the nine Orthodox seminaries represented at the conference which was held in Pittsburgh, PA on November 21-22. The Armenian representatives were Hratch Tchilingirian, Rector of St. Nersess: Dr. Barbara Merguerian, Chairman of Academic Committee; and Dr. Vigen Guroian, Director of Academic Studies.

The Conference paid specific attention to curriculum and faculty development and how the Board of Directors of each school could contribute to this endeavor. Among the speakers who made presentations were Dr. Christa Klein, a consultant for Lilly Foundation; the Rev. Msgr. William Baumgaertner, Director of Seminary Relations; and Prof. John Erickson, Director of Studies at St. Vladimir's Seminary. Lengthy discussions and workshops were held to clarify the dynamics and intricacies of academic development.

In a general mission statement, the conference expressed that the common goal of Orthodox seminaries in academic and faculty development is to find teachers who are firmly rooted in Orthodox tradition. Another consideration is that

NEW ROCHELLE, N.Y. St. Nersess Armenian Seminary participated in a national conference on Orthodox Theological Education in North America, which was sponsored by the Lilly Foundation. St. Nersess was among the nine Orthodox seminaries in the United States and Canada.

In Boston earlier during the weekend, Dn. Hratch and Dr. Merguerian participated in the annual meeting of the National Association for Armenian Studies and Research in the meeting, Dr. Richard Frye of Harvard University spoke about the importance of Armenian Studies. They also attended a participatory forum organized by the Harvard Armenian Students' Association where methods and projects to help Armenia were discussed.

# St. Nersess Prioritized by Diocesan Primates

NEW ROCHELLE, N.Y. -At a recent Executive Committee meeting of the St. Nersess Armenian Seminary, all three Primates of the Dioceses of the Armenian Church of North America (Eastern, Western, Canadian) were present--Archbishop Khajag Barsamian, President of the Seminary; Archbishop Vatche Hovsepian, Vice-President; and Bishop Hovnan Derderian, Second Vice President. Along with the Primates, the Executive Committee members are the Rector of St. Nersess, Sarkis Bedevian, Dr. Barbara Merguerian, Antranig Ouzoonian and Louise Simone.

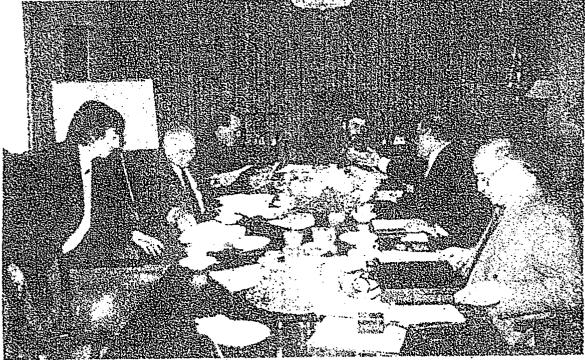
During the day-long meeting, several important issues were discussed pertaining to the various developmental aspects of St. Nersess. Lengthy discussions were held concerning the building expansion of the Seminary, which will include a sizable library dedicated to the memory of Arch-

bishop Tiran Nersoyan, founder of St. Nersess. Preliminary plans have already been designed for the buildings.

The whole afternoon was dedicated to the discussion of recruitment and academic development. Dn. Hratch Tchilingirian, the Rector, presented an extensive reports on the current recruitment projects and efforts of St. Nersess. Twelve strategic projects that were planned last March and launched in May are almost completed. Among these successful St. Nersess programs are the Liturgical Institute which was held respectively in California, Canada and New York, with the participation of over sixty deacons and altar servers; the Mission to Armenia that took 21 individuals to the remote villages of Armenia for evangelical purposes; the Yeretzgins' Conference; the Youth Rally on Labor Day that was attended by more than 400 people; the Parish

Network project and others. As for academic development, the highlight, Dn. Hratch reported, is a course that will be taught by Dr. Anny Bakalian, sociologist and author of Armenian-Americans: From Being to Feeling Armenian (Transaction Publishers), during the Spring 1993 semester. This course on the Armenian community in America will be open to the public. In addition, Dr. Lionel Galstaun will give a series of lectures on Science and Religion, starting in February, which will also be open to the

At the conclusion of the day-long meeting, the Primates respectively expressed their full support to St. Nersess Seminary, reiterating the fact that presently St. Nersess is the most viable seminary where the prospective priests and leaders of the Armenian Church in North America can be adequately trained and prepared for ministry.



St. Nersess Executive Committee during their quarterly meeting: (L to R) Dr. Barbara Merguerian, Antranig Ouzoonian, Archbishop Vatche Hovsepian, Archbishop Khajag Barsamian, Bishop Hovnan Derderian, Sarkis Bedevian and Dr. Dennis Papazian.

THE ARMENIAN REPORTER INT'L

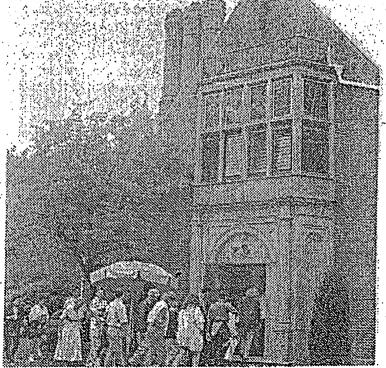
# Over 400 Attend St. Nersess Raily After ACYOA Sports Weekend

NEW ROCHELLE, NY-As the concluding event of the ACYOA Assembly and Sports weekend, an unprecedented youth convocation and gathering was held on Labor Day Monday, on the grounds of St. Nersess Armenian Seminary here. Over 400 people attended this event, which was organized by the Seniinary.

Food, music, seminary tours, book sale, information booths and other related activities were part of the day. At midday, Dn. Hratch Tchilingirian, Rector of the Seminary, welcomed the guests and invited the Rev. Fr. Vazken Movsesian, pastor of St. Andrew Armenian Church, who had come specially from California to address the youth. Fr. Vazken gave an animated and uplifting message to the participants, inspiring all those who were in attendance. Afterwards, the traditional Home Blessing

service was conducted, during which bread, water and sait were blessed. The service was conduced by the primates of the Eastern and the Canadian Dioceses--Archbishop Khajag Barsamian and Bishop Hovnan Derderian. Also in attendance were Bishop Guregh Kapikian of Jerusalem and Diocesan clergy. At the conclusion of the blessing, His Grace Archbishop Khajag reflected on the importance of the youth in the church and emphasized the role of the Seminary in the success of the Armenian Church's ministry.

The Armenian music and dance continued until dusk. As the result of months of preparation by the Seminary staff and cooperation of the Holy Martyrs ACYOA chapter, the youth rally was a huge success. St. Nersess plans to make this an annual event.



ST. NERSESS SEMINARY. A group of participants at the St. Nersess Youth Rally taking a tour of the Seminary campus.

# DR. HAROLD KEVORKIAN DISCUSSES CHIROPRACTIC THREE "M" ADULT FELLOWSHIP LECTURE

Dr. Harold Kevorkian gave a very informative and entertaining talk about chiropractic care. He explained how nerves can sometimes become restricted and showed chiropractic diagnosis and treatment relieving pressure and improving health. Following his talk, many interested audience members asked numerous lively questions about medical conditions and care.

Dr. Kevorkian is a graduate of Life College of Chiropractic, Marietta, Georgia and the University of Maryland. He currently practices in Wayne, New Jersey and hopes to establish his own solo practice in the future. He served as a chiropractic missionary to Honduras in August 1991 and wants to travel to Armenia one day to help people there.

Dr. Kevorkian served as a Sunday School and Armenian School teacher at St. Mary's while he studied at the University of Maryland. He has been a camp counselor at Camp Nubar and is an AGBU member. He is the son of Mrs. Arshalouys Kevorkian of New Jersey and the nephew of Yeretzgin Anahid Kalayjian.

# DEACON HRATCH TCHILINGIRIAN

On November 13, Rev. Deacon Hratch Tchilingirian, rector of St. Nersess Armenian Seminary, led a seminar on ethical issues. The seminar had three parts. First, Deacon Hratch identified the sources of our ethical standards — including the Bible, liturgical tradition, lives of the saints and canons. Second, participants read two hypothetical situations and discussed the ethical aspects of decisions. Finally, the tions and discussed ethical considerations from personal experiences and raised related questions.

On November 4, Deacon Hratch gave an inspiring sermon about the role of St. Nersess - just like Jesus sent out his apostles on an evangelistic mission, St. Nersess is preparing young men to evangelize the Armenian communities. He spoke on Christianity coming to Armenia and our relationship with Jesus. He also met with members of the ACYOA Jrs. and spoke to them about discipleship for Jesus.

Deacon Hratch is a graduate of the Armenian Seminary in Jerusalem, has a Bachelor of Arts degree from Concordia College, Master of Divinity from St. Nersess and St. Vladimir's Seminaries and Master of Public Administration from California State University Northridge. He is one of the founders of the Armenian Church Research and Analysis Group and writes regularly in "Window Quarterly" as well as other professional writes regularly in "Window Quarterly" as well as other professional and Armenian publications. Deacon Hratch and Rev. Vazken Movsessian are the co-editors of the excellent magazine "The Window" which focuses honestly on issues facing the Armenian Church.

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### A.C.Y.O.C. MISSISSAUGA

fellow Youth members. Hello A.C.Y.O.C., Mississauga would like to wish you a happy New Year. Once again it is that time of year when one of the very fortunate A.C.Y.O.C. Chapters has the opportunity to prepare for the National Sports Weekend and General Assembly. As stated in the post cards you received, Sports Weekend will take place JUNE 30 - JULY 4, 1993. A full package plan with the itinerary will be sent to all members by the first week of May. We hope that all of you will be able to make it. If anyone is interested in making a donation to the Sports Weekend booklet, please contact Christine Ermarkaryan at (416) 759-4995. If you have any questions regarding Sports Weekend, you can contact Lydia Donelian (416) 827-8639 or Dikran Yaldizcyan (416) 824-4233.

### A.C.Y.O.C. MISSISSAUGA



### THE OUTREACH

Primate: His Eminence Archbishop Bishop Hovnan Derderian

Editor: Paul Gulesserian

Special thanks to our contributors for this issue.

Outreach is a publication of the Central Council (C.C.) of the Armenian Church Youth Organization of Canada (A.C.Y.O.C.) Opinions expressed are solely those of the writers and do not necessarily reflect the views of A.C.Y.O.C., or the Diocese of the Armenian Church of Canada. Contributions in the form of articles and/or monetary are welcome. We reserve the right to edit, modify or delete portions of any articles we receive. Please send contributions to "OUTREACH" A.C.Y.O.C. C.C. 615 Stuart Avenue, Outremont, Quebec, Canada H2V 3H2.

OUTREACH always welcomes comments and letters to the Editor.

### A.C.Y.O.C. TORONTO RETREAT

### "WORKING TOGETHER WITH CHRISTIAN LOVE"

During the weekend of March 19 -21, 1993, 11 A.C.Y.O.C. members headed out to Collingwood, Ontario (Blue Mountain) to take part in the Toronto A.C.Y.O.C.'s Retreat. The theme was "Working Together with Christian Love". The retreat was led by Deacon Hratch Tchilingirian, the Rector of St. Nersess Armenian Seminary in New Rochelle, New York, and was also attended by Hayr and Asdahia Oghlukian Abel Kashkarian.

The Retreat consisted of an intense schedule in order to make full use of the short time we had together. Our goal was to examine how we work together in the Church and whether we create room for Christian Love. We discussed each of the concepts WORK, TOGETHER, CHRISTIAN



and LOVE and attempted to determine how we can combine all four in our Church Work. We discussed the importance of working with Christian Love when we work with our fellow Christians in our Church.

One of our sessions involved evaluating each expectations from the Church. The results were very informative. It seems that many of us expect various things from our Church. The Church is made up of the people, and it is from the people that we expect the most: provide strength, to create a sense of belonging, to teach us, to provide us role models, to fulfill our spiritual needs and to strengthen our faith, etc. But we also discovered that our relationship with our Church is reciprocal. Just as we expect to get strength and support from our Church, we also expect to help others in that We also want to be regard. teachers and role models. We will get out of Church, whatever we put into it. We, the people, make up our Church and therefore we must serve to fulfill our own expectations from our Church.

We learned a great deal from one another, especially the importance of listening. Deacon Hratch made us realize that too often people hear what others say, including our priests' sermons, but rarely do we listen to one another. Listening is one of the most important keys to working together with Christian Love.

We sincerely thank Deacon Hratch for taking time out of his busy schedule to help us this weekend. He enabled us to take a break from our daily lives which have unfortunately obscured our vision. Thank you Deacon Hratch for helping us slow down our pace and remind ourselves of why we do what we do - ALL IN THE NAME OF CHRISTIAN LOVE.

Arpi Musluyan

NTERVIEW

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### Rebel With A Cause

By Arto Payaslian

Cool and bright, the day opens its eyes over Stelling Road in Cupertino, California. It's Saturday, so the traffic is slight and cheerful; determined men going to the hardware store, families headed for the monthly flea market, and joggers panting toward a hot shower and breakfast.

AND THE STREET OF THE PARTY OF THE PARTY.

Keeping a watch over this colorful stream is the newly built St. Andrew's Armenian Apostolic Church, the only Armenian church in Santa Clara County. A note taped to the door reads: "Will be back in ten minutes." The strokes of the letters are thick, red, and playful.

After letting the paper flap and twist in the breeze, I take it and go lean on my car to wait for Father Vazken Movsesian. In the quiet, Baroque plano music falls serenely from a second floor window of the church. I grow impatient with a smile.

He drives up in a blue Toyota Corolla and steps out almost before he parks it. With a firm handshake and warm words, he leads me to his office. As I sit down, two small speakers fill the room with music—the same music I heard outside—"Bach on Abbey Road."

Der Vazken, a true music lover, once wanted to join Jethro Tull. We pause for a second to enjoy how Bach might have envisioned "Eleanor Rigby."

The office walls are adorned with various photographs, some of which are his own contributions to the art. One old photo stands apart from the rest,



though. A young man of about 35 is in mid-air, his face glowing, and his fingers touching his toes.

"Who's that?" I ask.

"That's my dad," he responds. "He was in a dance group in LA. We grew up surrounded by a lot of culture." Born in the mid-50s in Los Angeles, Hovsep Movsesian grew up in American

Born in the mid-50s in Los Angeles, Hovsep Movsesian grew up in American public schools, attended Holy Martyrs Ferrahlan Armenian School, and graduated from John Marshall High School, He got his BA and MA from USC in social ethics and psychology with a year between spent studying at Etchmiadzin, Armenia.

In 1982, he became Der Vazken when he was ordeined in St. James Church in Los Angeles and immediately assigned to the Santa Clara County parish near the Bay Area.

"We didn't have a name here at that time," he says. "Actually, we didn't even have a church." He gives me the kind of smile that shows he and the community have come a long way.

And they have.
Until 1965, St. Andrew's was just a house—literally—with a tiny hall in it. Behind it was an old barn and next to it a beautiful fig tree. "It used to be right



Father Vazken Movseslan

where we're sitting now," he says, as "in My Life" hovers in the background.

Now the house, the barn, and the fig tree are gone. With very little funds, construction was begun in 1988 to build a new church for the growing number of Armenians in the area. "It's been a tough one," says Der Vezken when speaking about the process. "But this community has about 600 families in the area and the unique thing is that there's only one Armenian church. So we're fortunate because, even though you find a few factions here and there, for the most part it is a unified community."

Der Vezken is proud of that fact. He is a man who believes that no single organization should dictate the way Armenians think, behave, or pray. He is also a man who accepts the consequences that are the result of speaking one's mind without compromise.

As Der Vazken is about to continue, a middle-aged man enters the office. The stubble on his face and the dull shine of his eyes reveal a genuine modesty and weariness. Der Vazken later tells me that the gentleman is from Sumgait, a survivor of the pogroms of 1988, St. Andrew's took him in, giving him some work around the church until a more sultable arrangement could be found.

I noticed how Der Vazken dealt with the man. He looked him in the eye with friendship and confidence, as an equal. Many others might have been patronizing. When he sat back down, I realized I was talking with a rebel with a cause.

Much of Der Vazken's courage and humanity is due to his upbringing. His father was born in Marseille, France, and his mother in Boston. The Movsesian home was a strong Armenian home.

"We were kind of an unusual family because at that time there were very few Armenians in the Los Angeles area. I remember in the public schools there were just one or two Armenians," says Der Vazken, "and many of my parents' friends discouraged them from giving us Armenian names or speaking Armenian to us in the house. They thought we'd have problems growing up, which we did." He smiles and looks away. "But it was worth it."

Der Vazken's impact on the community is reflected in its sense of just that: community. There is a tightness here, a kinship that people feel, no matter what kind of Armenians they might be in terms of class or where they're from, or even their political ideas. St. Andrew's brings together almost everybody.

And for once, not only do the young people get involved, but for many years their youth group was consistently awarded first prize for its accomplishments, which include helping the homeless and putting together a petition sent as a protest to the

Chinese government after the Tlenanman Square massacre. These were in addition to what are generally considered Armenian community activities, it's no wonder they've come to call themselves "the most progressive church in the free world."

The drive of this progressive attitude

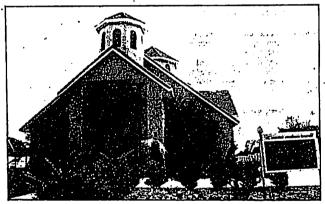
The drive of this progressive attitude is Der Vazken. I have not met another priest that the youngsters consider a close friend, someone they can talk to, relate to, even have breakfast with at Denny's. The reason for this amazing bond is simply that Der Vazken is real. He is down-to-earth, big-hearted, and energetic. And, most importantly, he

children, and many did. "I think this is unique to Santa Clara because it's such an affluent community. In 1963, the San Jose school district was the first in California to declare bankruptcy," says Der Vazken. "An affluent area with a bankrupt school, so what does that tell you? People don't care about this kind of stuff."

It may seem like a slightly pensive outlook, but it isn't. Der Vazken is hard on the youth and their perents because they're his real backers. Since he doesn't like to be affiliated with any particular organization or party, none will fully lend their support, it's an uphill bettle, but he's winning it, his way.

Besides the youth, Der Varken is also a ploneer in theology. It should be obvious by now that he doesn't fit the stereotype most of us have about Armenian priests. He is quite an independent thinker who has no problem with rocking the boat once in a while. One might ask where an Armenian priest with many unconventional ideas could voice them to the public? Der Varken asked himself that question and quickly answered; to start your own journal.

The first issue of *Window* was published in the winter of 1990. Edited by Der Vazken and Deacon Hratch Tchilingrian, it is probably the most progressive and fearless quarterly in the Diaspora today, reaching almost 1,000 subscribers. Topics range from liberation theology in the Armenian Church



St. Andrew's Church in Cupertino

does not impose religion on people, rather it seems that his aim is to help bring out the spirit of people no matter what form it appears in, as long as it's for the betterment of society.

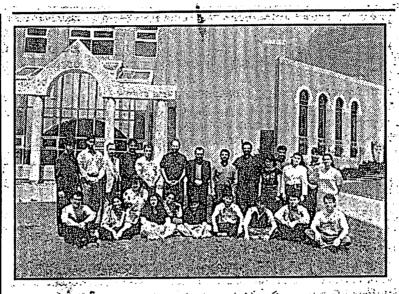
Of course, nothing's perfect. Oddly enough, Der Vazken's one criticism of the youth is their parents. "In the '80s, many people abused the Reagan system, and Armenians were no excep-

He points out that people got so swept up in wanting more and more that they almost forgot about their to consorship.

Add to this a wife and two sons and you could say that Der Vazken is surrounded by, and is a source of, joy and strength and support. He is a man who has taken on difficult challenges and turned them into productive energy, and then taken that energy to challenge others to do their best, to be their best.

As I leave the peaceful tranquility of Cupertino, I'm constantly reminded of Der Vazken's face when he said emphatically, in the words of Nell Young: "It's botter to burn out than to rust."

Submit to Youth-Recommended Call (818) 500-0609



During the July 3-5, 1992 weekend, the Holy Trinity Armenian Church of Toronto hosted a symposium about "The Role of the Deacon and His Mission in the Church", organized by the St. Nersess Liturgical Institute of New Rochelle, New York. The institute is led by Deacon Hratch Tchilinguirian and Deacon Michael Findikyan. The photo above shows the participants in this weekend program for deacons and other servers

ABAKA 10 - MONDAY AUGUST 24TH, 1992

### Over 40 Deacons Attend St. Nersess Liturgical Institu

NEW ROCHELLE, NY -Recently, more than forty deacons and altar servers participated in the symposiums of the St. Nersess Liturgical Institute, which were held respectively in California and Canada. Sponsored by St. Nersess Armenian Seminary, regional programs are first in their scope and direction. The theme of the symposiums was "The Deacon and His Mission in the Armenian Church."

The first of the three scheduled symposiums took place during the weekend of June 26-28 at the Western Diocese Camp and Retreat Center in The weekend Dunlap, CA. consisted of worship services, Bible and liturgical studies, and in-depth discussions. main focus of the program was the role and function of the deacon in the Armenian Church. Among the instructors and lecturers were Fr. Vazken Movsesian, editor of Window Quarterly and pastor Andrew Armenian Church, Cupertino, CA; Dn.

Michael Findikyan, doctoral candidate in liturgics, and seminarian Dn. Deron Petoyan. The weekend was concluded with the celebration of the Divine Liturgy at the St. Gregory Armenian Church in Fowlcr. CA.

The second symposium was held during the weekend of July 3-5, at the Holy Trinity Armenian Church in Toronto, Canada. Dn. Hratch Tchilingirian, Rector of St. Nersess Seminary, and Dn. Findikyan directed the symposium. Among the guest speakers were His Grace Bishop Hovnan Derderian, Primate of the materials, lodging and i Canadian Diocese, who held a lively discussion with the participants on contemporary issues facing the Armenian Church. Also, His Grace Bishop Grigoris Puniatyan, Primate of the Diocese of Shirak (Leninakan) addressed the group. Bishop Puniatyan was the guest of the Canadian Diocese.

The third and last Liturgical Institutes will be held at St. Nersess Armenian Seminary here during the weeker August 21-23. All dea altar servers and inter individuals (men and wo are invited to explore the meaning of their minis the Armenian Church. A the guest speakers will b Grace Bishop Khajag Ba ian, Primate of the E Diocese; Rev. Fr. Arshen zian, member of the St. sess faculty; Rev. Fr. Ga Kochakian, newly appo Chancellor of the E Diocese, and Dn. Hratch ingirian. The sce for the posium is \$50 which inc For further information p contact the Seminary at 1 628-4227.

### Primate of Canada Heads Mission to Armenia

NEW ROCHELLE, NY -Teaching the importance of the Christian faith is just one aspect of the Mission to Armenia project, according to His Grace Bishop Hovnan Derderian, Primate of the Diocese of in the Aragadz Valley of Arthe Armenian Church of Canada. Bishop Derderian is the group leader for the project, on a daily basis. Both Bishop which is sponsored and coordi- Derderian and Dn. Hratch nated by St. Nersess Armenian Tchilingirian, Rector of St. Seminary of New Rochelle, New York.

"To help them (the people of Armenia) to love the cereto listen to the Word of God with interest," said Bishop Derderian, are among the many goals in mind for this project.

The Mission is designed for young people, who have the commitment to go and spread. the Word of God, the teachings of the Armenian Church and the warm feeling of a Christian community life to fellow Armenian brothers and sisters. This event will take place July 20 through August 12. The first week of the project will be held at St. Nersess

Seminary and will consist of intense training for the 20 participants from North America. The latter two weeks will be spent in the remote villages of Abaran and Charentzavan, menia, conducting educational, spiritual and liturgical activities Nersess Seminary, have been in constant contact with the Vicar of the Diocese of Ararat, Bishop Karckin Nersissian, who asmonies, to love the church and signed the appropriate villages for the implementation of this project. The Mission participants will live with families in the villages.

"In order to make the experience more meaningful, the participants are going to stay and live with families in the villages," said Bishop Derderian. The first step is creating a fellowship with the community; creating a ground to meet the members of the community in smaller forums...and share our experiences."

The group will lead morn-

studies, lectures, discussions, and home blessings, that will appeal to the village communities. However, the Mission participants will also stress the importance of Christian fellowship and social life.

The ultimate goal of the: Mission is to help the people of Armenia have a Christian community life as found in. North America; a life that is united in God, in worship, in ? praying together, and in sharing daily life with one another. This is how the church family is a second home, explains. Bishop Derderian.

Another step to help meet these goalso of the Mission would be a more institutionized one. Specifically designed educational brochures and other learning materials would be readily available to the village community members to teach them how to effectively read the Bible, learn the Sacraments and conduct their own Bible Study activities when the Mission group leaves. "And this is only a start," Bishop ing and evening services, Bible Derderian concludes.

### Primate of Canada Heads Mission to Armenia

MONTREAL — The Primate of Canada, His Grace Bishop Hovnan Derderian, will lead a group of missionaries to Armenia, sponsored and coordinated by St. Nersess Armenian. Seminary of New Rochelle, New York.

"To help the people of Armenia to love the ceremonies, to love the church and to listen to the Word of God with interest," said Bishop Derderian.

The Mission is designed for young people, who have the commitment to go and spread the word of God, the teachings of the Armenian Church and the warm feeling of a Christian community life to fellow Armenian brothers and sisters.

The project is salted from July 20 to August 12. The first week will be held at St. Nersess Seminary and will consist of intense training for the 20 participants from North America. The latter two weeks will be spent in the remote villages of Abaran and Charentsavan, in the Aragadz Valley, conducting educational, spiritual and liturgical activities on a daily basis.

Bishop Derderian and Deacon Hratch Tchilingirian, rector of St. Nersess Seminary, have been in constant contact with the appropriate villages for the implementation of this project.

The mission participants will live with families in the villages.

### St. Nersess Participates in Pan-Orthodox Conference

St. Nersess Armenian Seminary recently participated in a three-day conference on Orthodox Theological Education in North America.

Representing the Seminary were Dn. Hratch Tchilingirian, the Rector; Dn. Michael Findikyan, Office of Development, and Dr. Vigen Guroian, Director of Amdemic Affairs. They joined representatives from other seminaries in North America from the Carpatho-Russian, Greek, Ukrainian, Serbian and American Orthodox churches.

Conferees heard presentations by experts in the areas of strategic planning in a nonprofit institution, seminary trustee development, fundraising, institutional development, and student recruitment.

NEW ROCHELLE, NY - . The conference was funded by the Lilly Foundation, a major advocate of theological education and development in America, with the support of the Association of Theological Schools in the United States and Canada.

> Dn. Tchilingirian said that St. Nersess is steadily progressing toward associate membership in the Association of Theological Schools. "We are working aggressively to develop St. Nersess in all facets of its operation: campus, faculty, academic program, financial support and student recruitment.-Considering the critical shortage of clergy in the Armenian Church, we must strengthen St. Nersess to enhance its ability to provide trained and able leaders for our communities."

### St. Nersess Armenian Seminary Leadership and Service for the 21st Century

By Florence Avakian

NEW YORK, NY - Thirty Armenian Churches in North America are without priests. This results in six to ten thousand Armenians being regularly deprived of worship services. And this in a church which not only marked its 1,600 anniversary, but also celebrated its 100th anniversary in North America this

This alarming fact underscores the urgent and immediate need to provide Armenian clergymen throughout these communities. This role has been vested in the only Armenian seminary in North America, St. Nersess, located in New Rochelle, NY.

"The community for its own needs, must realize that if we all don't provide people for the future, we will not survive," declares Dn. Hratch Tchilingirian, the dynamic Rector of St. Nersess. "There is a symbiotic relationship between the Seminary and the community. They cannot exist separately. If we have a shortage of seminarians and priests, it's reflective of the community. There must be a collective effort between the community, the clergy and the church leadership."

Though the Seminary has launched an aggressive recruitment plan, the energetic Rector believes that the most powerful way of convincing is through example. But equally important is the need for a major change in the community's attitude. "People have passed the buck to the priests, bishops or St. Nersess. They say go find candidates for the priesthood. We can never succeed like that," he repeats with unusual candor.

### **FUTURE PLANS**

Plans for the advancement of St. Nersess academically, and with the community and other institutions are far-reaching and ambitious. Previous graduates are being groomed to further their education, then return and join the increasing faculty culled from the ranks of the academic and scholarly world. Ultimately, this process will lead St. Nersess as a member of the Association of Theological Schools in the United States, the prestigious institution which accredits seminaries.

In the near future, exchange students from Armenia will arrive to learn about the life and thinking of the Western Armenian Diaspora. St. Nersess will play a vital role in assisting Armenia in specific areas, such as routine exchange of seminarians, clergy, theological and educational materials.

Within the Armenian community, parish outreach programs, conferences and lectures - including the special series in memory of the Seminary's founder Archbishop Tiran Nersoyan - are already in the planning stage, as well as publications and press projects.

Interrelated with all these plans is the allimportant training of priest-leaders who can lead their parishioners in all their religious, social, political and cultural needs. Therefore, a vital ingredient in the training at St. Nersess is the teaching of contemporary Armenian issues in America, "community concerns beyond the parish level. The role of a priest is his involvement with the everyday life of the people," Dn. Hratch says with conviction.

### LEADERSHIP

"A good leader is a good follower," is Dn. Hratch's definition of a leader. A leader is one who "follows the consensus of the people he or she is leading." He adds. "The greatest leader was Christ himself, who ultimately gave his life. The test of leadership is one's willingness and courage to be 'crucified' for the sake of his people, it is total dedication and commitment to the people that you are serving. This concept of leadership is not only lacking in the Armenian religious circles, but also in the Armenian community at large, including the political parties. "he says with refreshing honesty."

Unafraid to speak his mind, Dn. Hratch



Dn. Hratch Tchilingirian, Rector of St. Nersess Seminary.

nonetheless chooses his ideas carefully. "Terminology is very important. We have to articulate our vision through words. For decades, even centuries, certain words in our Armenian vocabulary have come to mean certain things with certain limitation," he comments thoughtfully.

"Leadership right now for Armenians means someone who rules, who is sitting on the throne, passing down orders. It's perceived as a very prestigious or elevated position. It's not a sacrificial leadership. Ultimately, whether one is a leader or not, is determined by the people. It cannot be self-proclaimed. He adds that in view of what he calls "the New Armenian World Order," the traditional relationship and understanding between the leader and the led in the Armenian community is and will be redefined. "Professionalism, efficiency, courage and universal outlook will be the necessary requirements for leadership, and here at St. Nersess we are addressing these issues of leadership in the general community and the church in particular," he reiterates.

This recipe certainly fits the young but mature seminary rector. Born in Beirut 28 years ago. He has studied in Jerusalem, New York and California and holds several degrees. An innovator, he was the catalyst in seeking out like minded young, enthusiastic Armenians and launched a daring religious magazine named WINDOW. Each issue challenges its readers with informative, researched and provocative articles, such as "In Search of an Armenian Theology of Liberation", "The Year the Armenian Church Died", "Is the Collar Choking the Armenian Priest"?

Dn. Hratch's community experience, studies at St. Nersess, and his religious philosophy make him an ideal lander for St. Nersess, rie considers the hardest part of his work not having enough time, and not enough funds to do more. What we are doing is a thankless job because the results are not immediately tangible. As Armenians, we seek quick answers to our labors. But here, it is like planting a tree. The fruit won't be ripe right away."

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The rewards of this work, he says, "is the feeling that we are accomplishing something valuable. A great plus is that we started this critical work now instead of 20 or 30 years from now. As we stand at the threshold of the 21st century, St. Nersess is the only institution which will provide leadership and service to the-America."

### St. Nersess Armenian Seminary Leadership, For The 21st Century

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### AMAA Sponsors Seminar For Pastors In Middle East

The Armenian Missionary Bailey, a well-known professor of Association of America (AMAA), theology, who has spent many years in recently sponsored a seminar and retreat for Armenian Evangelical pastors and their families serving in the Middle East, according to a statement. Peter Dunn from the Baptist Church of by the Rev. Movses B. Janbazian, Executive Director of the AMAA. The event took place at a hotel in the Throdos Mountains of Cyprus, about a two or three hour drive from Larnaca. The location was remote enough to be conducive to reflection and con-

Fifteen pastors from Lebanon, Syria, Greece and Egypt, most with from their arduous labor, and a special their families, were in attendance. The occasion for inspiration and continuseminar was led by Rev. Dr. Kenneth ing education.

the Middle East. The principal text of the seminar was the First Letter of Paul to the Corinthiams. Meanwhile, Rev. Larnaca held Bible Study sessions for the women, who were free to attend other classes as well. The children had their own program.

The event was a welcome change for those who attended and served its purpose of providing Armenian Evangelical clergymen with a respite

### AMAA Accepts Application For James Essay Contest

The Armenian Missionary, by Mr. & Mrs. James G. Jameson of Association of America (AMAA) has Brookline, MA. announced the opening of its annual James G. Jameson Essay Contest. Topics should touch upon some aspect of Armenian heritage such as religion, no more than one entry per year, and literature, language, history, culture, geography and economy...

categories: High school contestants, and College/University contestants.,, Entries will be accepted until June 15,

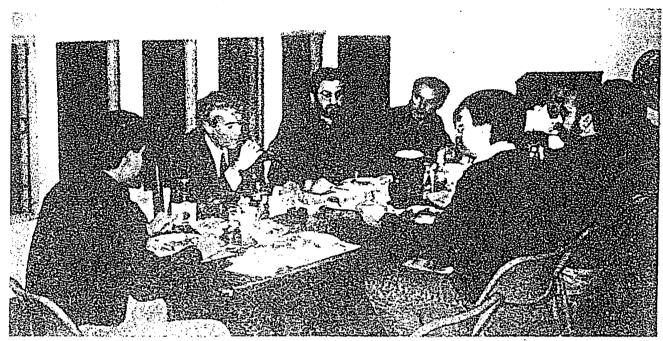
Any Armenian or part-Armenian high school or college/university students are eligible. Only unpublished entries will be accepted. The winner in , special Essay Contest Fund established

The essays, should be written in English, and have a length of 1,000 to 2,000 words. A contestant is allowed no more than one member of a family may receive an award in a five-year. Awards will, be made in two, period If no submitted essay is considered sufficiently meritorious, no award will be granted.

A panel of three judges, chaired by Mr. George Maranjian, Chairman of the Publications Committee of the;; AMAA, will evaluate contest entries.

Entries and/or inquiries should be.; directed to: James G. Jameson, Essay, each category will be awarded \$250. Contest, Armenian Missionary.; each, provided from the income of a a Association of America, Inc.; 140. Forest Avenue, Paramus, NJ. 07652

### Minister of Religious Affairs Visits St. Nersess



Minister L. Khachadrian and Dn. H. Tchilingirian with St. Nersess seminarians.

On October 30, Mr. Ludwig Khachadrian, Minister of Religious Affairs of the Republic of Armenia paid an informal visit to St. Nersess Armenian Seminary in New Rochelle, NY. The Minister explained the current religious developments in Armenia and the status of the Armenian Church to the seminarians. It was a unique experience for the students to speak with Mr. Khachadrian about the religious life of Armenians and hear the perspective of the government on religion and religious organizations.

A discussion pertaining to cooperation between St. Nersess and Armenia—concerning research and analysis of religious issues—was discussed between Dn. Hratch Tchilingirian, the Rector of St. Nersess, and Mr. Khachadrian. Also, the possibility of an intensive training program for the staff members of the Ministry of Religious Affairs was discussed. St Nersess has offered to help the Ministry in their specific and technical needs. On November 1, a meeting was held between

Mr. Khachadrian, Dn. Hratch and Dr. Eileen Barker, from London School of Economics, concerning the cults in Armenia. Dr. Barker, a Sociologist of Religion, offered helpful information and analysis of the new religious movements in Armenia. Plans are underway to assist the Ministry with further information on the new religious movements that are operating in Armenia.

Dn. Hratch Tchilingirian said, "The religious needs of Armenia are enormous. So far the Diaspora has concentrated on medical, scientific, economic and other needs, and has left it up to the "church" to do something about it. While the Church in the diaspora has plans to assist Armenia, and some of the projects are underway, we need more expedient plans to tackle the issues, otherwise it might be too late... the whole community should be involved with this problem. Without religious, moral, ethical values, democracy will fall short to build a nation."

### Painter Levon Jamgochian Visits Armenia

Levon Jamgochian, the painterprintmaker from Washington, DC, left for Armenia on October 31 to oversee the founding of the International Graphic Center in Gumri (Leninagan), where plans have been underway since April 1990 with the approval of local city officials. This complex will consist of large and modern facilities of printmaking studios, an art gallery, a library, an auditorium, a graphic art museum, a museum shop, a park, and an adjacent hotel.

Levon will donate additional works of art to help the second phase of fund raising for the project, will paint new series of works, and complete a documentary film on his art.

From 1989-1990, during the artist's nine months in Armenia, extensive cultural projects were realized through the sponsorship of the Ministry of Culture, Ministry of Education, National Gallery of Art, Spurk Committee, Artists Union, the Armenian Permanent Representation in

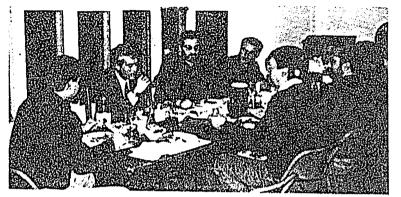


The painter Levon Jamgochian.

Moscow, and the Ukrainian Society of Armenian Culture.

The painter had a successful retrospective touring exhibit in Yerevan (Artists' Union Hall), Yegheknatzor, Chermoog and Etchmiadzin (branches of the National Gallery of Art), in Moscow (Armenian Cultural Center) and in Kiev (Lenin Museum). The exhibit included 120 works of various media from 1965-1989. Funds raised from the purchases of exhibit publications and art works will benefit the International Graphic Center in Gumri as his personal contribution to the earthquake survivors.

# Ludwig Khachadrian, Armenia's Minister of Religious Affairs, Visits St. Nersess



Minister of Religious Affairs Ludwig Khachadrian (2nd from left) and Deacon Hratch Tchilingirian (3nd from left) with St. Nersess seminarians.

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### PAND New Year Celebration

PAND (Philadelphia Nor Daree) will celebrate its 10th anniversary this year. "Mardis Gras" evening will be held in the elegant ballroom of the Adams Mark Hotel in Philadelphia on December 31, and plans for the "Eve of the Eve" dance are also being made.

No advance sale tickets will be sold after December 20 at

### Garmertzie Reunion in New Britain, CT

Almost 100 New Englanders gathered on Sunday, November 3, in New Britain, Connecticut, for the first Garmertzie gettogether since 1982. Most had roots in the village of Garmery in the province of Kharpert, Turkey.

in attendance and give the name of the family member with origins in Garmery. This was done with great excitement as people were introduced or reintroduced to relatives and friends. Special guests from New Britain included Hagop Garabedian, 85, and Tom Hovanesian, 84. Family trees, written at the last 1982 get-together, were distributed to each family, with the hope that more information will be added

farm or Juniper Park in Methuen, MA. In the last 20 years, there have been about four or five get-togethers. As the reunion came to a close, videos of recent trips by some of the attendees to Garmery were also shown.

During the meeting, committee members were nominated and Baggy Hovanesian read the treasurer's report. The Garmery Benevolent Association relations

IN LATE MARCH, THE RECTOR OF THE SEMINARY, TOGETHER with His Grace Bishop Hovnan Derderian, Primate of the Canadian Diocese, visited Armenia for two weeks. During their visit, they pursued several objectives for St. Nersess:

a) Possibility of recruitment in Armenia; b) Establishing a theological department at Yerevan University; c) Establishing a working relationship with the seminaries in Sevan and Etchmiadzin; and d) Arranging the details of Mission to Armenia, (evangelical in nature).

During their visit, Bishop Hovnan and Dn. Hratch met with numerous individuals: His Holiness Vazken I. Catholicos of All Armenians: Bishop Karekin Nersissian, Vicar of Ararat Diocese: Bishop Gregoris Puniatian, Primate of Shirak (Leninakan): Mr. Norair Arakelian. Rector of Yerevan University: Mr. Ludwig Khachadrian, President of



The Seminary of Sevan of the Araratian Diocese. Seminarians and faculty with Bishap Karekin Nersission (center) Vicor of the Arartian Diocese and the Rector of St. Nerses. SEVAN

Parliament's sub-committee for Religious Affairs; Prof. Yervant Melkonian, Editor of Etchmiadzin Monthly and

ETCHMIADZIN

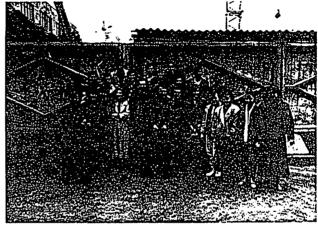
Etahmiadzin Seminarians and staff with Bishop Hornan Derderian, (center) Primate of the Canadian

member of the faculty of Etchmiadzin Seminary; and many others who were involved with religious affairs in Armenia. Also, meetings were held with the Youth of the Armenian Church in the Ararat Diocese; the Momik Christian Cultural Association in Yerevan; Lousavorich newspaper staff; and the Armenian Apostolic Brotherhood (Yeghpayragtzootyune).

These meetings proved to be very help in clarifying the objectives of St. Nersess in Armenia. As a result of this trip, a group of twenty Armenians. headed by Bishop Hovnan Derderian, went to Armenia to do mission work in the Abaran and Charentzavan regions

### St. Nersess and Armenia

CREATING A BRIDGE OF RESOURCES & PROGRAMS



Armenian Church Youth Organization of the Araratian Diocese with the Vicar of the Arartian Diocese.

Yerevan

of Armenia. The details of a student exchange program with Sevan Seminary are being planned. There are several potential candidates from Armenia, that the seminary administration is carefully screening for their qualifica-

> tions. As for starting a theological department at the Yerevan University, the project, the way it should work, is beyond the resources of St. Nersess at this point. However, the possibility of exchange of lecturers and instructors is being considered.

> The need for religious literature and education in Armenia is enormous. Long term religious education programs need to be developed. Obviously, St. Nersess Seminary will not, and cannot, do it alone. A collective effort is a must, by both clergy and laity, to help Armenia in her religious needs also.

### HIS HOLINESS VAZKEN I SUPREME PATRIARCH AND CATHOLICOS OF ALL ARMENIANS:

"...In these critical times, St. Nersess should be strengthened, so that it may realize its mission in the near future...Etchmtadzin or Jerusalem alone cannot fulfill the needs of all the communities, especially here in the United States. If during the next ten years we do not train enough priests for the United States, at St. Nersess, the future of the dioceses will be uncertain. Therefore, St. Nersess has a historical and vital role to play in this community. My wish or rather my request is that all resources-whether financial, moral, or otherwise-be allocated so that the Seminary may serve its intended purpose..."



His Holiness and the Rector discussing St. Nersess and its programs.

HIS HOLINESS

symposium. Among the guest speakers were His Grace Toronto Canada. Dn. Hratch and Dn. Michael directed the

# I PO J SAM **SSƏSZƏ**N

Puniatian was the guest of the Canadian Diocese. cese of Shirak (Leninakan) addressed the group. Bishop His Grace Bishop Grigoris Puniatian, Primate of the Diocontemporary issues facing the Armenian Church. Also, cese, who held a lively discussion with the participants on Bishop Hovnan Derderian, Primate of the Canadian Dio-

the Primate. period, the participants had an informal discussion with was a guest speaker. During the question and anwer Bishop Khajag Barsamian, Primato of the Eastern Diocese faculty member and Dn. Hratch Tchilingirian. His Grace lor of the Eastern Diocese; Fr. Arshen Aivazian, St. Nersess tors and lectureres were Fr. Garabed Kochakian, Chancelduring the weekend of August 21-23. Among the instruc-St. Mersess Armenian Seminary in New Rochelle, NY, The third and last Liturgical Institutes was held at

one for deacons' practicum. others are being organized, one for younger acolytes and Since these programs were very successful, two

> Sponsored by St. Nersess Canada and New York. spectively in California, tute, which were held re-Nersess Liturgical Instisymposiums of the SL AVD ALTAR SERVERS participated in the RECENTLY, MORE THAN 60 DEACONS

these regional programs Armenian Seminary,

Armenian Church. symposiums was The Deacon and His Mission in the are first in their scope and direction. The theme of the

Liturgy at the St. Gregory Armenian Church in Fowler, weekend was concluded with the celebration of the Divine date in liturgics; and seminarian Dn. Deron Petoyan. The Cupertino, CA; Dr. Michael Findikyan, doctoral candidow Quarterly and pastor of St. Andrew Armenian Church, and lecturers were Fr. Vazken Movsesian, editor of Windeacon in the Armenian Church. Among the instructors focus of the program was the role and function of the liturgical studies, and in-depth discussions. The main The weekend consisted of worship services, Bible and Diocese Camp and Retreat Center in Dunlap, California. place during the weekend of June 26-28 at the Western The first of the three scheduled symposiums took

end of July 3.5, at the Holy Trinity Armenian Church in The second symposium was held during the week-

Dunios, CA - A seem from the SL Nersess Liturgical Institute held at the Western Diocess Comp and Betreat Center, June 26-28, 1992

of the rewards of pricathood in the everyday experience of our schools in the metropolian New York Area, such as the Pastoral Vignettes - This is a booklet which will give examples possibility of having St. Nersess courses credited by other 1159(Continued from page 4) —

RECERTIFICATION OF DEVICE PROPERTY PROGRAMS academic programs to our students.

report that already half of the proposed projects have been community were taken into consideration. We are happy to important. The needs and the resources of the Armenian individually and in relation to the rest of the package. Most dedicated to these projects. Each project was discussed other institutions. Countless hours of discussions were careful review of recruitment practices and techniques of The projects were conceived, designed and developed after order to benefit the Seminary in the short and the long terms. and advancement, a series of programs was put together in As part of the Seminary's campaign for recruitment

The purpose of these plans is to provide a wider range of

Ceneral Theological Seminary and Union Theological Seminary.

symposiums was The Mission of the Deacon in the Armenian California, Canada and New York. The theme of the participated in the Liturgical institutes that were held in Liturgleal Institute - Over 50 deacons and altar servers PROGRAMS IN PROGRESS

• Mission to Amenia - A group of 21 Amenians (7 lemale and

group. The participants were from the three dioceses of North Seminary. His Grace, Bishop Hovnan Derderlan lead the 14 male) went to Armenia after a week long orientation at the

which is taking place in Bayside, New York. This event coincides with the annual ACYOA Sports Weekend. gathering/pienic will be held on the grounds of the Seminary. Youth Rally - On September 7, Labor Day, a very large youth

Acreese to discuss issues facing the Armenian priest and his a group of wives of pricats and wives-to-be will gather at SL · Yeretzgirs' Conference - Also during the Labor Day weekend,

150 Stratton Road, New Rochelle, NY 10804 St. Nersess Armenian Seminary

T\$5,000 | \$1,500 | \$1,000 | Other 000'01\$0 YES, I wish to begin an endowment fund with St. Nersess, for which I have enclosed:

9Z\$O 00T\$O 009\$ □\$20 □\$35 □Other\_ YES, I wish to contribute to St. Mersess for which I have enclosed:

Make checks payable to: St. Nersess Armentan Seminary (Tax Deductible) - :qiz ---- Sizic: ----- :ssərbbA Phone:

St. NEREZ NEWS Survey 1992 PAGE 11 and the second of the control of the

THO .(netuqmos edt ot this computer). DHT By the way, 1159 is the total number of words in this It is up to us, collectively, to actualize this historic role of St. asid: "...St. Nersess has a historical role to play in this community." As His Holiness Vazken I, Catholices of All Armenians, prospective candidates and financial resources. community, the Seminary will not survive, both in terms of

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Church and nation, St. Norsess finds itself at a critical moment

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computer use in our parishes. Scheduled date: Fall 1992. seminar to bring together technical and practical support for

Computers and their use in the Armenian Parish - A one day

retreat for Armenian professionals is being planned for Fall

• Ethical Issues Facing the Armenian ProJessional - A conference

Anoushavan Tantellan, Dr. Hratr Dekmejlan, Prof. Aram

Rev. Dr. Mersessian, Fr. Arahen Alvazian, Fr.

Dr. Anny Bakallan, Rev. Dr. Abel Oghlukian, Ellec Antreasalan.

and qualified individuals, such as, Rev. Dr. Krikor Maksoudian,

Church. This collection of essays is being written by academics

promote, to educate and to create interest in the Armenian

· Book on the Armenton Church · The purpose of this book is to

collected. Anucipated date of publication is December 1992.

clergy in North America. Already 15 vignetics have been

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FINAL THOUGHTS

Ики Раздеств

PACE 10 St. NINEES NEW SERVER 1992

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### SAHAG MESROB ANNUAL BANQUET

The Sahag Mesrob Armenian School held its annual fund raising banquet on Sunday, November 17, 1991 at the Cultural Center of the St. James Armenian Church in Watertown, MA.

After the invocation by Der Dajad Davidian, Mr. Edward Kazanjian, Jr. welcomed the assembly and was followed by greetings from the Parish Council Chairman, Mrs. Sarah Bejoian.

Mr. Paul Korian, the fund raiser for the event, gave an effective talk on the need for supporting the school.

The delicious dinner of Chicken and Pilaf with salad was very efficiently served by the members of the Junior ACYOA under the direction of Mrs. Heripsime Parsekian.

Using the Chineses proverb "DON'T CURSE" THE DARKNESS; LIGHT A CANDLE" as his opening remarks, Mr. Aram Sarkisian, the newly appointed superintendent of the Sahag Mesrob Armenian School, gave an interesting talk on the help needed from all the members of the Armenian community.

Deacon Hratch Tchilingirian was the guest speaker. His topic was "The Armenian Culture as a Source of Faith". Deacon Hratch emphasized that our culture is based on and is interwined with our Christian faith. He pointed out that it was only after the Armenians converted to Christianity that we were recognized as a people. The invention of the Armenian alphabet strengthened the bond between our culture and our religion. In fact, the first book to be translated and written in Armenian was the Holy Bible. Deacon Hratch used the structures of several Armenian words to illustrate the strong bond between our culture and our faith. For example, he pointed out that the word for thanks in Armenian is "shnorhagaloutyoun" which is made up of "shnor" meaning grace and "gal" meaning receive. Thus the word thanks in Armenian literaly means "I received your grace". Friendship in Armenian is "paregam" which is made up of "pari" good, and "gam(k)" will. Thus friend, in Armenian, means good will.

Deacon Hratch went on to say that being an Armenian means more than the transient involvement in things Armenian. It requires that we practice and propagate our faith and our culture. It is necessary that we infuse our faith and our culture in our youth and prepare them to properly assume the leadership of our community and of our religious establishments. He pointed out that there are thousands of Armenians in several communities in the United States who do not have a proper church organization for lack of priests.

"Our faith" he said "must be a big part of our culture. We must live it on a daily basis".

At the close of his talk Mrs. Valentine Gara-

### Sunday School Staff 1991 - 1992

Superintendent — Mrs. Nancy Kassabian Assistant Superintendents:

Mrs. Shake Iskenderian Ms. Susan Bergoudian

Treasurer —	Mrs. Norma Shooshan
Nursery	Mrs. Laura Banks Ms. Diane Shadbegian
	Ms. Krista Kazanjian
Kindergarten	Mrs. Adrienne Kenney
	Mrs. Robin Bianchi
	Ms. Lori Zanazanian
First Grade	Ms. Natalie Zakarian
	Mrs. Mary Gozbekian
	. Ms. Adrina Young
Second Grade	Mrs. Marsha Alabachian
	Ms. Carol Dudumian
Third Grade	Ms. Susan Bergoudian
	Mrs. June Yacubian
	Ms. Jennifer Peterson
Fourth Grade	Mrs. Irene Sarkissian
	Mrs. Cheryl Pugliese
	Mrs. Linda Ovoian
5:11. 0	Mr. Greg Der Ananian
Fifth Grade	Ms. Martha Martinian
0: 41 0 4.	Ms. Kristin Sarkisian
Sixth Grade	Ms. Miriam Gargarian
Seventh Grade	Ms. Jill Arslanian
	Ms. Melanie Kasparian Mr. Robert Parsekian
Eighth Grade	Mr. Danial Shadbegian
Eighti Grade	Mr. Richard Yacubian
Ninth Grade	Ms. Karen Dederyan
Wintif Grade	Mr. Toros Maksoudian
Tenth Grade	Mr. Edward Brewster
Graduating Class	Der Dajad Davidian
Special Lessons	Der Arsen Barsamian
Music '	Ms. Anne Yeshilian
	Mrs. Marcia Sedhom
Acolyte Training	Mr. Michael Yapchaian

bedian present Deacon Hratch with a plaque of the Lord's prayer as a token of our appreciation. In addition, he was given a monetary present for him personally but Deacon Hratch refused to take it and gave it back as a donation for the School.

The students of Sahag Mesrob gave many recitations which were followed by Armenian group songs and dances.

In his closing remarks, Mr. Ed Kazanjian, Jr. thanked the parents of the students for making the demanding decision to send their children to the Sahag Mesrob Armenian School.

Mr. Paul Korian conducted the final phase of the fund raising by reading the names of the donors and the amounts donated.

Der Arsen Barsamian gave the closing benediction.

### A New Decade of Growth Planned For St. Nersess Seminary In New Rochelle, N.Y.

NEW YORK, N.Y. - "We are pleased to announce the launching of a new decade of growth and accomplishment at the St. Nersess Armenian Seminary," said His Grace Bishop Khajag Barsamian, Primate of the Diocese of the Armenian Church of America, following the recent annual meeting of the Seminary's Board of Trustees.

The Seminary Board of Trustees - a panel consisting of Armenian Church clergy, lay leaders, and academics - met in the tahlij of the Diocesan Complex in New York City. The Board affirmed its profound commitment to the progress of the St. Nersess facility, which as the only Armenian theological seminary in North America, is regarded as a precious and vital resource for the Church.

The Seminary has been fortunate to have been guided for the past fifteen years by the Reverend Fr. Mardiros Chevian, who as its Rector was responsible for implementing the Seminary's various scholastic and summer programs. Fr. Chevian will be leaving his position at St. Nersess to accept the post of Director of Youth Ministry for the entire Diocese - a new position conceived as the linchpin to the innovative and comprehensive Youth Ministry Department which the Diocese has recently created.

### NEW RECTOR

With the departure of Fr. Chevian, the Rev. Deacon Hratch Tchilingirian - himself a graduate of the seminary has been appointed Rector of the



BOARD MEETING. The St. Nersess Seminary Board of Trustees met to discuss plans for the only Armenian theological seminary in North America. Pictured are (1 to r): Deacon Hratch Tchilingirian, the new Rector of the Seminary, Mrs. Louise Simone, and Dr. Hagop Nersoyan.

Seminary. Deacon Tchilingirian has a Master of Divinity degree, and recently earned a Master of Public Administration degree from California State University Northridge. He is also a founding member of the Armenian Church Research and Analysis Group, as well as an editor of ACRA's flagship publication "Window Quarterly," which deals with issues in the Armenian Church. His energy and imagination greatly impressed the Board of Trustees, which applauded Dn. Tchilingirian as a highly capable addition to the new Seminary staff.

Dr. Vigen Guroian has been appointed as the Seminary's Director of Academic Affairs. As such, he will be

working closely with an Academic Advisory Board, appointed by the Primate and composed of scholars and theologians, which together will make scholastic and curricular decisions. Dr. Guroian is currently an Associate Professor of theology and ethics at Loyola College in Baltimore, MD, and has written and lectured widely in the community.

In addition, the Rev. Fr. Arten Ashjian - Diocesan Director of Ecumenical Relations - has been assigned to coordinate liturgical activities and services at the Seminary as its Chaplain. Fr. Ashjian is no stranger to working at the Seminary, having been an instructor at St. Nersess for many years, as well as having extensive experience as a parish priest and as Canon Sacrist of the St. Vartan Cathedral.

On the horizon for the St. Nersess Seminary is an ambitious building project which will transform the property in New Rochelle, NY, into a true academic campus. The Trustees discussed tentative designs, and were presented with a scale model of the proposed facility. While it is still too early to describe the construction project in detail, the general aim is to build an environment which will foster scholarship, facilitate full academic accreditation and provide a resource for the Armenian Church community in general.

"As a result of these new building plans and staff appointments," remarked the Primate, "we are confident that the Seminary will be well equipped to meet the challenges which lie ahead, for the Armenian Church in both America and abroad."

Attending the meeting of the St. Nersess Seminary Board of Trustees were Archbishop Vatche Hovsepian, Primate of the Western Diocese of the Armenian Church of America, His Grace Bishop Khajag Barsamian, the Very Rev. Dr. Krikor Maksoudian, Rev. Fr. Dajad Davidian, Rev. Fr. Karekin Kasparian, Rev. Dn. Hratch Tchilingirian, Mr. Sarkis Bedevian, Hon. Vincent Gurahian, Mr. Khachadoor Kazarian, Dr. Barbara Merguerian, Dr. Hagop Nersoyan, Dr. Dennis Papazian, and Mrs. Louise Simone.

### ութիւն սն Մէջ

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### Սարկաւագաց՝ Գիտահաւաք Կազմակերպութեամբ Ս․ Ներսէս Ընծայարանի

ունիւնը Հայաստանեայց նկեղեցւոյ սեն»։

Մունիւնը Հայաստանեայց նկեղեցւոյ մեն, նիւն արանաների Ս. Երրորդութիւն Հաբրանակերվու 3-5-ի չաբանավերնը՝ հատանակողներու Հահանակութիւն Հարանանակերութիւն Հարանաների Մ. Երրորդան հիտի ունե-

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Գիտահաւաքին հրաւիրուած են Հայց․ Եկեղեցւոյ բոլոր սարկաւագներն ու խորանի սպասարկողները։

ԳիտաՀաւաքին պիտի քննարկուին եկեղեցւոյ մէջ սարկաւագի ծառայութեան բուն իմաստը եւ նպատակը ։ Շաբաթավերջի այս ծրագիրը պիտի ընդգրկէ դասախօսութիւններ, ըննարկումներ, Աստուաֆաչունչի եւ ծիսական սերտողութիւն, աղօթը եւ խոկում, ինչպէս Նաեւ Հանգիստի ժամեր։ ԳիտաՀաւաքը պիտի վարեն Ս․ Ներսէս Ընծայարանի տեսուչ՝ բարեշնորհ Հրաչ Սրկ․ Չիլինկիրեանը եւ ծիսագիտութեան ուսուցիչ՝ բարեչնորሩ Միքայէլ Սրկ․ Ֆընտըգհանը, Հովանաւորութեամբ՝ Գանատահայոց Առաջնորդ Գերաչնորգ Տ․ Ցովնան Եպս․ Տէրտէրեանի ւ

Գիտահաւաքի մասնակցութեան սակը 50 տոլար է։ Մրագրին կրնան մասնակցիլ սարկաւագներ, խորանի սպասաւորներ (չափահաս) եւ չահագրրգոուած այլ անձինք։

Տեղեկութիւններու Համար դիմել՝ Րաֆֆի Մահակեանին. հեռ. (416) 754-9279 կամ՝ Մ. Ներսէս Ընծայարան հեռ. (914) 636-2003 թիւերուն։

### mantur

արտարութեամբ Պեթհովէնի op. 1 Է բաղկացած եւ նաւորուած դըժծութեւնո, աստ Վերջաւորութեան, Հովուապետ՝ Գերյ. Տ. Գէորգ Վրդ. Զապարեան, որուն հովանաւորութիւնը կը վայելէր այս նուագահանդեսը, Հայերէն եւ ֆրանսերեն լեզուներով չնորհակաըութիւն յայտնեց արուեստագէտնութիւն յայտնեց արուեստագէտներուն իրենց մասնակցութեան եւ Հանդիսականներուն՝ իրենց ներկայութիան համար։

### Վրաստան-Ատրպէյճան Կապերու Վատթարացում

Վրացական «Ֆաք∂» լրատու գործակալուԹեան համաձայն, Վրաստանի ատրպէյնանարնակ Գարդարանի բնակիչները ջարկոծելով

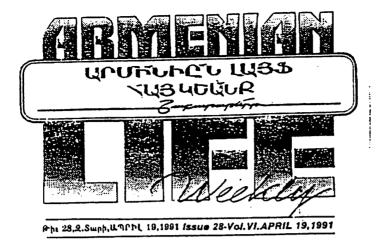
### DEACON HRATCH GRADUATES WITH TOP HONORS

Rev. Deacon Hratch Tchilingirian, Pastoral Assistant at St. Peter Armenian Church, Van Nuys, has graduated Summa Cum Laude from California State University, Northridge, with a Masters degree in Public Administration (MPA). His thesis is entitled "The Administration Structure of the Armenian Church." In 1987, Deacon Hratch received his Master of Divinity degree from St. Vladimir's Orthodox Theological School and a Diploma in Armenian Studies from St. Nersess Armenian Seminary in New York. He also holds a Bachelor of Arts degree in Literature from Concordia College, NY. Deacon Hratch is the co-editor of WINDOW Quarterly and is one of the founders of the Armenian Church Research and Analysis Group.

We congratulate Deacon Hratch on this occasion and wish him success in his endeavors.



Deacon Hratch Tchilingirian



# Latest Window Examines Cults And Sects In Armenia

Reseda, CA - Cults in Armenia is the subject of the latest issue of WINDOW view of the Armenian Church, the quarterly magazine of the Armenian Church Research & Analysis Group, In an attempt to educate the community on the danger of cults, this latest issue provides an extensive coverage of cults presently operating in. Armenia. "The deep psychological wounds caused by the 1988 earthquake have facilitated the infiltration of various cults into Armenia under false pretenses," said Fr. Vazken Movsesian, co-editor, "and for the first time we are addressing this problem from an Armenian perspective." Some of the topics discussed in this issue are, What is a Cult?; Coercive Cult Techniques; Sects in Armenian History; Heretics Denounced by the Armenian Church; Cults and Biblical Doctrines. One of the most revealing feature in this issue is an interview with an Armenian Hare

Krishna, who was one of the Armenian translators of the Krishna book. The interview traces the early operations of the cult movement and its efforts among the Armenians. Dr. Hratch Tchilingirian, co-editor, who compiled the profiles of the cults, stated that, "the first step in combating cults is to know who and what they are, and then scrutinize their teachings on the basis of biblical theology."

With this issue of Window, A.C.R.A. Group poses a challenge to the Armenian community and the church, by the fact that, "the cults will do what we neglect! They will extend where we cannot reach! They will be heard where our voice is silent." Copies of Window can be obtained from: A.C.R.A. Group, 17808 Sherman Way, Suite 315, Reseda, Ca. 91335 or E-mail on the SAIN network: 1-408-257-1846, 2400 baud, 8-N-1.

DN. HRATCH TCHTEINGIRTAN 17863 SHERMAN WAY-315 MESEDA. CA 91805

MAIN

WORTH

REPORTING

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America's Leading Armenian Newspaper

VOL. XXIV, NO. 28

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THURSDAY, APRIL 18, 1991

P. O. Boo Mailing Address: Telephone.

### Religious Periodical Offers Overview on Cults in Armenia

RESEDA, CA. - "Cults in Armenia" is the subject of the latest issue of Window view of the Armenian Church, the quarterly magazine of the Armenian Church Research & Analysis Group (A.C.R.A. Group).

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# faith

COVER STORY

regained

 $oldsymbol{E}$ ASTER IN ARMENIA WILL be celebrated with a new fervor this year. A newly awakened religious spirit has arrived at the heels of the return of Armechurches and nian monasteries and within the general atmosphere of glasnost and perestroika.

Religion was never lost upon the Armenians under Soviet repression, the experts agree; but actual practice was done within the confines of the state or in secret. With a newly-found freedom of worship, on the threshold of the 1700th anniversary of the acceptance of Christianity by the Armenian nation, Soviet Armenian believers have embraced their religion once again.

The groundbreaking ceremonies for a cathedral being constructed for the anniversay took place last week. But, as is presented in the following interview article with local religious leaders, priority for the Mother Church will involve redifining and reassuming its leadership role amongst the people, meeting their varying needs, and confronting the challenges of emerging alternatives, cult faiths.

Written from Interviews conducted by Vertan Ter-Ghevondian

### THE HISTORY

The Church had lost most of its influence on Armenian society by the time of the Armenian Republic (1918-1920), argues Mary Kilbourne Matossian in The Impact of Soviet Policies in Armenia. The author maintains that the Church was no longer the leader of Armenian tions according and the arts and that its role

assumed by political parties and social welfare societies. She notes that "most Armenian parochial schools were secularized by the time of the Armenian republic" and that most Armenian intellectuals were hostile to the Church.

The Communism of the 1920s and 1930s, consistent with the standard Marxist line, considered religion the opiate of the people, but could not force upon the peasantry the acceptance of this notion. During this period, the Party never openly attacked the Church, reserving its criticism of religion per se But while religious persecution was forbidden and freedom of worship was guaranteed, the practical functionings of the Church were mostly curtailed. Matossian reports that church properties-including lands, printing presses, museums, and libraries confiscated, leaving only "forty desiatins of orchard land, the church, and the monks' quarters." Soviet courts and the Office of Registry of Acts of Civil Status resumed the Church's authority over marriage and divorce, and "organized religious instruction of children...was forbidden in church buildings.

Soviet policy became even more severe toward the end of the 1920s. when all church buildings in Armenia were declared the property of the state; their use was allowed only by special permission of the executive of the county in question. But, persecution reached its height between 1929 and 1938, "By-1932, the congregation of Etchmiadzin was reduced to 20 persons who led a 'humble,' almost miserable writes Matossian. "Monks were forbidden to leave Etchmiadzin without police permission." She theorizes that these persecutions led the younger generations to grow up a-religious or anti-religious.

There is practically no adequate. historical analysis available on the Arme-nian Church covering the period from the Great Purge (1936-1938) to the pre-

sent, However, Armenian emigres from the Soviet Union paint the picture of a Church under siege, abounded in intrigue. Nevertheless, the modern history of the Church has yet to be written.

### RENEWED INTEREST IN SPIRITUAL MATTERS

Most experts have noted an increase in the state of the s spirituality which was repressed in the past has been reawakened. People have expressed a need for more religious instruction and Bibles are in great demand.

The religious awareness was very high, just as the nationalistic feelings vere very high," recalls psychiatrist Dr. Armen Goenjian, who has worked extensively with survivors of the earth-quake. "People have faith in their Christianity and there is a hunger for religious leadership."

Rev. Berj Djambazian, senior pastor the United Armenian Church in Hollywood has sensed that a new courage has overtaken the Armenian people in their coming forward to declare their spiritual feelings. "It is not just in the last year that this reawakening has been happening," asserts Rev. Djambazian. "This reawakening always existed, but because of the political pressure, it was an underground movement. Now, the people are expressing themselves freely. The spiritual teachings our fathers have passed on to us for centuries in music, drawing, and poetry have had their effect." Djambazian delights in adding that thousands are being baptized in Etchmiadzin, while a series of churches that were converted to museums "and even barns" are being reopened as wor-

He recounts an episode of his recent trip to Armenia, which coincided with Armenian Christmas, "It was 15 degrees below zero. There had been a snow storm," he recalls. "Despite all this cold weather, this snowy and windy day, over a hundred young Armenians had gathered together on the outskirts of ereven to celebrate Armenian Christmas. And the worship service lasted from three to four hours. All the people were on their feet all this time, he tells with wonder.

The revival in the homeland will be

hard to hold back because it is a spiritual

movement, offers the reverend, hoping that it will be a revival with a sound doc-trine and teaching, "and not distorted with perverted and cultic teachings."

He also adds that religion has proven to be a comfort in the suffering the Armenians have experienced following the earthquake. "Be it in Leninakan or Spitak...the wick of their faith [was] still burning in their hearts." This sentiment is echoed by Deacon Hratch Tchilingirian, editor of Window-a newly founded religious publication-and earthquake in Armenia, we see a tremendous growth in spirituality," Deacon Tchilingirian states. The reasons cannot be confined to the political atmosphere alone, according to the deacon, and necessarily reflect the catastrophe that affected the Armenians. Says Tchilingirian: "This tragedy could have only been interpreted through spiritual discernment because it was beyond human comprehension and explanation.

Deacon Tchilingirien believes that whether repercenting the Armed nians turned to God: "Some yelled at him, some cursed him...some praised him, yet they all acknowledged God." points to appropriate timing and political situation for the explosion of spirituality, since these factors triggered religious feelings and allowed them to foster. Such a development could not have been possible during the time of Stalin, the deacon hastens to add. He mentions that alongside the Armenian Government, the Soviet Government and all other liberation movements in the world are recognizing the place of religion in the life of a nation and offers Poland, East Germany, Panama, Nicaragua, and South Africa as

### **REACTION TO YEARS** OF POLITICAL REPRESSION

When faced with the question whether the increase in religious expression in Armenia is genuine or just a reaction to years of political repression, experts are unwilling to venture a definite response, as most see the matter as a misty, gray area.

"There is a little bit of both," says Rev. Dr. Fr. Levon Zekiyan, head of the Armenology Department at the University of Venice. He observes that people who had previously not thought about spiritual matters are now beginning to do so, but fears that the revival partially exists as a product of "almost an irrational animosity towards anything with the word 'socialist' attached to it." The nation is living in a state of controversy regarding everything that belongs to the system," Fr. Zekiyan continues, and the controversy is a reaction to repression that the people have experienced; thus, anything which is connected to that repression creates

Deacon Tchilingirian also views the matter from multiple angles. "One is obviously that whenever there is any kind of persecution of a nation, there is more

spiritual or religious awareness." he explains. "For instance, in countries where Christians are persecuted, there are better Christians than in the free world. If somebody says (that people) are not allowed to practice [their religion], or worship the God they choose, everybody-whether openly or in secret-will make sure that he does, because he does not want to lose his faith in God. So that is a natural reaction "FFF ST TO THE STATE OF TH

But the deacon cautions against underestimating a person's spirituality or its comparison with the spirituality of another individual. "There are certain differences in the way we practice our religion, but ultimately we are not the judge of that," he says, presenting the Idea that in every human being there is a spirituality that needs to be developed that progressed through different, stages. "We cannot say a Communist Armenian does not have a spirituality: he does, but is possibly at the infant stage (of his spirituality)," he elaborates.

"We cannot say that these people are doing it just for political reasons, Please see FAITH, page 23

### Asbarez

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# SHOULD WOMEN LEAD THE CHURCH? THE STRUGGLE FOR ORDINATION

by Taline Salamian

F THE 22 WORSHIPERS AT SAINT
GARABED ARMENIAN APOSTOLIC CHURCH

Children Manager and a second

IN HOLLYWOOD ONE RECENT SUNDAY,

18 were elderly women. Most sat on benches on the right side of the church, behind a wooden gate that separated them from an altar elevated high overhead. Behind the gate, a row of ornate chairs were reserved for the priests and bishops of the Armenian church.

No woman has ever sat on these chairs. Since the founding of the Armenian church in the found century, only men have filled the positions of real authority in the clurch. As priests, bishops and Catholicos the equivalent of the Pope in the Catholic church) only they could serve the sacraments such as communion, baptism and marriage.

Recently, some women in the Armenian church have begun to struggle for the eventual ordination of women into the priesthood. For now their demands are limited to being accepted as deacons who do not have the authority to perform the sacraments.

in another church founded some 14 centuries later and half a world away, women won their struggle to be ordained early this century. The African Atenhodist Episcopal (AME) church, established in Philadelphia in 1787, accepted women as deacons and elders in the 1920's.

There is nothing (in the Scriptures) that prevents women from being ordained," said Rev. Adande Washington, who became an AME church elder in 1990. The position of elder in the AME church is comparable to the position of priest in the Armenian church.

The patriarchal structure of both the Armenian and the AME church still forces women

out of positions of leadership.
This contrasts sharply with the spirituality of the women in both churches.

in both churches.

"My mother and grandmother were spiritual. My father was not particularly religious but he was the one on the parish council," said Reverend Flora Keshgegian, who was raised in the Armenian Church but is now ordained in the Episcopal church, said.

Women in the AME church are still struggling for full equality. No woman has ever been elected bishop. They were allowed to become deacons and elders, but only rarely did they become presiding elders. Presiding elders

could gain experience that could ultimately get them elected as bishops.

Women are not fully embraced as capable leaders, Rev. Washington said. There are now three or four women presiding elders in the Southern California area. Rev. Marian Young, who became an elder in 1987, said there could be a woman bishop in the next 10 years. Rev. Young is an assistant pastor at Ward AME church in Los Angeles

Somewomen were ordained in the Armenian church. However they were only allowed to be lower-ranked deacons. 'The Church has a tradition of women deacons.' I's not unheard of,' Deacon Hratch Tchilingirlan of St. Peter Armenian Apostolic Church said. For most male deacons, this is only a stepping stone towards the priesthood. For women, their career ends here.

Although the church allows male deacons to marry, married women have difficulty being accepted as deacons.

The few women deacons in the Armenian Church were mayrabeds or celibate women who were Isolated in convents, said Louise Kalemkerian who is struggling to be ordained as a deacon in the Armenian Church.

Kalemkerian, who is married and has two children, met a woman deacon, Hiripsime, in 1986 who was astonished that a married woman was hoping to be ordained. "You can't be like me because you're married," Hripsime told her.

Although Hripsime was an exception, most women deacons in the Armenian church scrubbed and cleaned the church instead of assisting the priest in his various religious duties, Kalemkerian said.

Women in the AME church insisted that their calling to serve Cod was as legitimate as the men's, Rev. Washington said. Their persistence forced the church to lift the restraints on

This change did not contradict the teachings of Christ. Women as ordained members of the church are not barred in the Bible. Although some

church are not barred in the Bible. Although some people can find justifications in the Bible to keep women out of leadership positions, these passages need to be placed in a historical context, Rev. Washington said.

One passage forbids women to speak in church. One needs to understand that, at the time of Jesus, women were not educated enough to speak in church, Rev. Washington said.

Also, because Eve was created from the rib of Adam, many people feel she was subordinate to him. Rev. Young has a different view on the status of Eve. "She was

"taken from Adam's side, not his tailbone, not his head," she said. So Eve and Adam stand side-by-side.

"Jesus dealt equitably with women from within the confines of patriarchal society," Kalemkerlan said, Jesus meant to include women among his followers but the sexist society in which he lived limited him.

"Truths were first revealed to women," she said. The Truth that the Son of God was coming to Earth was first delivered to Mary. Also women were first to receive the news of Jesus' resurrection. "The stupid men wouldn't believe it."

The Armenian church cannot easily accept these interpretations. During its on-going life or Tradition since Jesus, it has developed certain Truths based on the Bible. One of these Truths excludes women from ordination to the priesthood, Dc. Tchilingirian said. Over the years, the Armenian church has also developed into a conservative institution, relegated to preserving the Armenian culture, Rev. Kesheggian said.

Deacon Tchilingirian agrees and sees ground for change. The Armenian church should become liberated from its narrow outlook on the outside world, he said. However, the status of women in the church cannot be teassessed in light of the church's Tradition.

The church sometimes adapts to the times but this is limited. "If a Truth can be changed then it's not a Truth." Dc. Tchilingirian said.

Kalemkerian does not agree. "The church is a living and breathing body...It must grow and adapt," she said. This Is especially important because there is a shortage of clergy in the Armenian church, Kalemkerian said.

Women are barred from the priesthood for another reason. The community may not accept them, Dc. Tchilingirian said.

This is also a problem in the African Methodist Episcopal church. "Some AME congregations refuse to have women as preachers," Rev. Young said. Regardless, the official AME policy is in favor of the ordination of women.

Even If women are ordained as priests in the Armenian church, it is not going to solve these problems, both Kalemkerlan and Dc. Tchilingirian agree. "If women are ordained, it's not going to be an easy road," she said. But this is not ground enough for denying them ordination. "It's a cop out." she said.

this is not ground enough for denying them ordination.
"h's a cop out," she said.

Rev. Washington had a calling to serve God in 1982.
"I've had only one sleepless night in my life," she said. "I laid in bed from ten or eleven o'clock and it was eleven, twelve, one and I could not get to sleep. It was three and I could not get to sleep." Finally, when she said, "I have to preach," she was able to sleep.

We need to listen to what women are saying when they have a calling, she said. "It's a compulsion" which cannot be denied.

"It's a call to leadership not just to express your own spirituality," Rev. Keshgeglan said. Ordination is the church's official acknowledgement. "You are empowered to be in a leadership position, to preach, to offer the sacraments," Kalemkerian said.

"Truths were first revealed to women," Kalemkerian said. The Truth that the Son of God was coming to Earth was first delivered to Mary. Also women were first to receive the news of Jesus' resurrection.

"The stupid men wouldn't believe it."



# ACYO Sponsors Community Forum on AIDS Epidemic

VAN NUYS, Mar. 3—"One of the most terrifying realities to intrude on our society during the past ten years has been AIDS. The incidence of AIDS is on the increase, yet there is no likely cure in sight."

"The Armenian community is not immune to the intrusions of this disease. Many within the community have questions, serious questions, which demand open and

truthful answers."

uthful answers."

It is with this intention, that the Senior and Junior Armenian Christian Youth Organization (ACYO) Chapters of St. Peter Armenian Church of Van Nuys are jointly sponsoring a presentation on AIDS, which will feature Dr. Victor Israele and Dr. Michael Mekjian, both from the Cedars-Sinai Hospital Medical Center in os Angeles.
There will also be a presentation of a video about the Christian response to the Los Angeles.

reality of AIDS, which was prepared by the Greek Orthodox Archdiocese of North and South America. There will be a question and answer period with the featured speakers, Fr. Vartan Kasparian and Deacon Hratch Tchilingirian, following the presentations.

The Sunday, Mar. 3 panel on AIDS will take place at 7:30 at the St. Peter Arm.

Church: 17231 Sherman Way, Van Nuys. For more info. call (818) 344-4860. □ △



# lian Lecture On of AGBU Series

"... the monuments... have been used as political tools to disprove Armenian ownership of Karabagh..."

In addition to the natural ravages of time, weather and earthquakes many of the churches and monasteries in the area have been descrated, with Armenian writing and reliefs sandblasted off the walls of the buildings.

Discussed by Dr. Der Manuelian is the difficulty faced by herself and her art historian colleagues in Yerevan in attempting to study these monuments. She explained the life threatening situations for many historians as they try to photograph the structures there by preserving and proving their existence and enabling other scholars to study the photos and place the era and style of the many churches and art work.

Dr. Der Manuelian has spent many months in Armenia studying the historic sites and has even traveled by helicopter to photograph mountain side structures presently threatened with destruction by forces who would like to see all remnants of Armenian influence removed from the region. By documenting the existence of these structures through photographs it becomes more difficult for hostile parties to deny their existence.

Further expanding on the art and architecture of the region, Dr. Der Manuelian used the photos of her slide presentation to detail the presence of Armenians in Karabagh and to show the various influences of religious

Please, See page 24



### Antonovich Welcomes Deacon Tchilingirian

Chairman Mike Antonovich of the Los Angeles County Board of Supervisors presents a certificate of appreciation to Deacon Hratch Tchilingirian of the St. Peters Armenian Orthodox Church in Van Nuys for leading the invocation before a Board of Supervisors meeting.



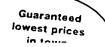
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Chairman Mike Antonovich of the Los Angeles County Board of Supervisors presents a certificate of appreciation to Deacon Hratch Tchilingirian of the St. Peters Armenian Orthodox Church in Van Nuys for leading the invocation before a Board of Supervisors meet-

### Armenia's Parliament

Continued from Page 1 versity in 1970, and obtained

skills, energy and natural resources, local and foreign markets, and legal, political and fi-

### PROJECT COORDINATOR

The Armenian Assembly is seeking a Project Administrator for its housing component manufacturing complex currently nearing completion in Gumairi (Leninakan), Armenia. This project is scheduled to be operational by late spring, 1991.

This individual, who will be based in Gumairi, will be responsible for providing project coordination between Armenia and the United States and will function as support staff for the Assembly's on-site management team comprised of a Manufacturing Superintendent and Project Manager for site and planning engineering. In addition, this individual will serve as liaison with the Assembly's A.I.D. funded on-site construction training program.

Strong administrative skills required, including PC proficiency, fluency in Armenian (written and oral) strongly preferred. Minimum one year commitment required.

Respond to: Armenian Assembly of America Relief Fud Inc. 122 "C" Street, NW Suite 350 -Washington, DC 20001 (202) 393-3434

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# Theological Implications of Genocide Analyzed at Conference

TUJUNGA—Theological implications of the Armenian Genocide was the subject of a conference, organized by the Armenian Church Research and Analysis Group, held last month.

Dr. Vigen Guroian of Loyola College in Maryland, main speaker for the conference, presented "Genocide and Christian Existence: Theology after the Armenocide."

By reviewing Genocide literature and making a comparison between the Genocide and the Holocaust, he argued his main thesis: the Christology of the Armenian Church and its ability to deal with the theme of suffering and the Cross. "Armenocide and subsequent Armenian history beckon the Armenian Church to turn a theology of the cross to heal the nation," he added.

The first respondent, Dr. Donald E. Miller of the USC School of Religion, discussed the problem of evil within a general context and underlined the im-

portance of understanding the Genocide from a religious point of view. "The Armenian people have much to offer a response to Christendom, because surely their history has been marked by more intense suffering than any nation of which I am aware," commented Miller.

The second respondent, Rev. Hratch Tchilingirian of the Window Quarterly, referring to the relationship between Church and Nation, pointed out that "one of the problems in Armenian reality is the fact that Church and Nation relationship is taken for granted... The church is seen as the principle stronghold of nationalism, but we do not have a clear understanding nor a definition of what it means...the historical as well as the contemporary implications of this relationship must be scrutinized in this light."

Dr. R. Hrair Dekmejian of USC was moderator.



Panelists (I. to r.): Rev. Vazken Movsesian, Rev. Hratch Tchilingirian, Dr. Vigen Gurolan, Dr. R. Hrair Dekmejlan, and Dr. Donald E. Miller

Yerevan Institute of Economics in 1975. He has published over 60 papers on various economic issues.

In addition to Gagik Harutunian, thirteen other senior government officials from Armenia will address the "Armenia faces enormous economic and political challenges ahead, and without economic independence, political independence may not be achieved. Symposium-91 will provide a forum for presentations and discussions of various elements

industrialists of Armenian descent, founded in 1983 in Southern California. AESA was the sponsor and organizer of the unprecedented first World Congress of Armenian engineers, scientists, and industrialists held in Los Angeles in August 1989.

by the Governor, on State Senate Rules Co and one by the Speak Assembly.

Simonian is a member American, California Diego Societies of Pharmacists, and has a President of the Sar Society. He has lecture sively and has publishe articles in various journals.

In the aftermath of earthquake in Armen and his younger brothe; who is also a clinical ph were called to duty to injured. As members of Department's "Ar

### Research & Analysis Group Holds Theological Conference

TUJUNGA, CA - Organized by the Armenian Church Research and Analysis Group, a conference dealing with the theological implications of the Armenian Genocide was held on January 17, 1991, with an enthusiastic participation of the greater Los Angeles Armenian community.

The main speaker was Dr. Vigen Guroian of Loyola College, Maryland, who presented a paper entitled, "Genocide and Christian Existence: Theology after the Armenocide." After introducing the subject and its rationale, Dr. Guroian reviewed the Genocide literature and made a juxtaposition of the Armenian genocide with the Jewish Holocaust. The main thesis of Guroian's position centered on the Christology of the Armenian Church and its ability to deal with the theme of suffering and the Cross. The last section of Guroian's paper dealt with the issue of "Power and Powerlessness," and the "Theology of the Cross." In his conclusion, Dr. Guroian said, "It has been the underlying thesis of this paper that the Armenocide and subsequent Armenian history beckon the Armenian Church to turn to a theology of the cross to heal the nation...A post-Armenocide theology requires a reinterpretation of the Church's relationship to power...a shift in emphasis from a theology of glory to a theology of the cross...and a total participation in the lives of the suffering and afflicted, friend and stranger alike."

The first respondent, Dr. Donald E. Miller of USC, School



The panel, L. to R.: Dr. Donald E. Miller, Rev. Hratch Tchilingirian, Dr. Vigen Guroian, Dr. R. Hrair Dekmejian, Rev. Vazken Movsesian.

of Religion, discussed the problem of evil within a general context and underlined the importance of understanding the Genocide from a religious point of view. He stated that, "...not only is the survival of the Armenian Church dependent on confronting the genocide of its people, but the whole of the Christian Church must offer a response to the human proclivity for evil .... The Armenian people have much to offer to Christendom, because surely their history has been marked by more intense suffering than any nation of which I am aware." The second respondent, Rev. Hratch Tchilingirian of Window Quarterly, discussed the issue from an ecclesial point of view. In reference to the Armenian Church and Nation relationship, Rev. Tchilingirian pointed out that, "one of the problems in

Armenian reality is the fact that Church and Nation relationship is taken for granted. He said that "the church is seen as the 'principle stronghold of nationalism,' but we do not have a clear understanding nor a definition of what it means...the historical as well as the contemporary implications of this relationship must be scrutinized in this light."

Following the responses, Dr. R. Hrair Dekmejian of USC, the moderator, made some concluding remarks and conducted a lively discussion with the audience.

For your convenience fax your news to the office of The Armenian Reporter (718) 380-8057

### **SEARCH**

By **HAC** 

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### COMMUNITY BULLETIN

# New Publication Opens Window to the Armenian Church

RESEDA, Calif.—The Armanian Church Research and Analysis Group has released the first issue of *Window View of the Armanian Church*, a quarterly publication.

The Group, consisting of clergy and laity of the Armenian Church, has ap-

pointed Rev. Fr. Vazken Movsesian and Rev. Dn. Hratch Tchillingirian as editors of the new publication.

"Window is aimed at the dedicated Armenian Church worker, ordained or not, to give a proportioned perception of the majestic Armenian Church," says Movsesian. Issues will be topic-oriented, challenging the reader to see the Armenian Church from a new vantage point.

Commenting on the scope of the publication, Tchilingirian writes: "Sometimes we need a window view of ourselves, because by removing ourselves from the picture we gain greater insight into what truly is there."

The January issue includes such ar-



ticles as "View through A Window of Love," "The Problem of Improvement," and "A Pious Minimalism."

Subscription is \$12 a year. For an introductory copy, readers may send their name and address to: The Group, 17808 Sherman Way, Suite 315, Reseda, CA 91335. *Window* is also available on the SAIN electronic information network (1-800-257-1846; transfer: 300/1200 baud).

# The California COURIEK

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VOL. XXXII, No. 36 THURSDAY, MARCH 22, 1990

### Church Publishes New Quarterly

RESEDA, Calif. - Window, a publication of the Armenian Church Research and Analysis Group, has been released.

The new publication, a quarterly, is edited by Rev. Vazken Movsesian and Rev. Hratch Tchilingirian.

"Window is the result of a year's planning." Rev. Movsesian said. "It is aimed at the dedicated Armenian Church worker, ordained or not, to give a proportioned perception of the majestic Armenian Church."

Issues will be topic-oriented, challenging the reader to see the Church from a new vantage point, the editors said.

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# News from Spring 1990 Stnesses

A publication of St. Nersess Armenian Seminary - 150 Stratton Road, New Rochelle, N.Y. 10804

## Seminary Conducts Recruiting Effort in Western Diocese

St. Nersess Representatives Meet with Seminary Candidates in California

With the encouragement of The Most Rev. Abp. Vatche Hovsepian, Primate of the Western Diocese of the Armenian Church, the Seminary recently undertook a large scale campaign to seek potential students for St. Nersess from the Western Diocese. During the month of February, Fr. Mardiros Chevian and Dn. Michael Findikyan travelled to California, where they met personally with numerous young men who have expressed an interest in the vocation of priesthood in the Armenian Church, and in the educational programs of St. Nersess Seminary. Dn. Michael has been a part-time recruiter for the Seminary since last fall.

### Retreat in Los Angeles

Fr. Mardiros spent one week in Los Angeles, where he conducted a retreat on the topic, "Considering the Career of Priesthood in the Armenian Church." Five young men





Dn. Hratch Tchilingirian leads a discussion during recruitment retreat in Los Angeles.



Fr. Mardiros Chevian meets with Abp. Vatche Hovsepian, Primate, Western Diocese.

participated in the retreat which included discussions on God's call to His service in the Church; seminary life and qualifications for those interested in applying to St. Nersess; and the life and work of a parish priest. Fr. Mardiros also met with each participant to discuss individual questions and concerns about the call to ministry in the Armenian Church. Dn. Hratch Tchilingirian, Assistant to the Pastor of St. Peter Armenian Church, Van Nuys, California, organized the retreat and led one of the discussions.

Fr. Mardiros also addressed several Armenian Church groups in the Los Angeles area regarding the work of St. Nersess Seminary. In addition, he spoke to 100 seventh, eighth and ninth-grade students of the A. G. B. U. Marie Manoogian School about the leading role which clergymen have taken in the history of the Armenian people.

He also met with Abp. Hovsepian and discussed with him the progress of the Seminary, and the prospects for students from his diocese.

Concurrent with Fr. Mardiros' visit, Dn. Michael conducted a similar retreat in Fowler for the central region. Nine men participated in this retreat. Fr. Kevork Arakelian, St. Gregory Armenian Church, Fowler, organized the retreat and led a session. Fr. Vartan Kasparian was also present and likewise led one of the discussions.

Dn. Michael also visited the northern region, where he met candidates for the seminary in Cupertino and Oakland.

### **ACYOA Holds First National Retreat**

Church Youth Organization served as retreat master, (ACYO) of both Eastern and assisted by Rev. Deacon Hratch Western Diocese held its first national retreat here during the week of July 16, 1989. "One in Christ" was the topic of this unique retreat which attracted participants from throughout the country.

The serene mountain atmosphere of the Western Diocesan Camp offered a conducive medium for spiritual growth. During the week, the retreat participant were challenged to learn about themselves, recognizing responsibilities to the Church and world. With stimulating workshops and discussions, this was an opportunity for youth to search, discover and grow.

DUNLAP, Ca. - The Armenian Rev. Fr. Vazken Movsesian Tchiligerian. Classes were held daily, with ample time for discussions and meditations. The days began and ended with worship services. The retreat was structured so that the participants moved from being "One With the World" to "One in Christ." Topics that were most pertinent on the minds of the youth were the focus of the discussions. The issues ranged from personal spiritual growth to the global purpose and ministry of the Armenian Church.

The retreat came to an end on July 21 with the celebration of the Divine Liturgy under the clear morning sky of the mountain top retreat.



These young people came from all over the U.S. to attend the ACYO National Retreat in June."

# ACYO Holds First National Retreat

The Armenian Church Youth Organization (ACYO) of both Eastern and Western Diocese held its first national retreat in Dunlap, CA during the week of July 16, 1989. "One in Christ" was the topic of this unique retreat which attracted participants from throughout the country.

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The retreat came to an end on July 21 with the celebration of the Divine Liturgy under the clear morning sky of the mountain top retreat. It is hoped that more retreats will follow, bringing Armenian Church youth together from throughout the United States.





Participants of St. Nersess Alumni Association gather for a group photograph

### St. Nersess Alumni Group Has Annual Meeting

NEW ROCHELLE, N.Y. - The St. Nersess Armenian Seminary Alumni Association met for its Annual meeting on Monday, May 22, 1989 at the Seminary here.

Chairing the meeting was the association's chairman, Deacon Hratch Tchilingirian of St. Peter's Armenian Church, Van Nuys, California. The association's meeting was scheduled to follow graduation at the Seminary so that the alumni could participate in the graduation activities.

Participating in the deliberations were a record number of alumni, 16, including the newest members of the association, the five 1989 graduates of the Seminary. Also present was an observer from the Western Diocese, Fr. Vartan Kasparian.

Accomplishments of the alumni association in 1988 were reviewed. The preparation of the

1989 Vocation Day packets was undertaken by the association, packets which included sermon outlines, Sunday School Assembly programs, a promotional poster, pamphlets, and a set of slides, which were distributed to all parishes of the Eastern and Western Diocese. The Seminary Newsletter continued to be a publication of the Association, with Fr. Garabed Kochakian retiring as editor after two years, and Michael Findikyan assuming editorial responsibility.

Plans for the 30th anniversary celebration of the founding of St. Nersess Seminary were undertaken. The report of Fr. Vartan Kasparian, the Regional Recruiter of the Western Diocese, was heard. A lengthy discussion on how to counter anti-clerical and anti-church sentiments in the Armenian media took place, following a presentation by Deacon Hratch

Tchilingirian. The alumni agreed on the need for the Church's perspective on current Armenian issues to be presented in the media, and adopted a plan to write articles on a regular basis.

The Rector, Fr. Mardiros Chevian, reported to the alumni on the various activities of the student body, particularly their efforts on behalf of Earthquake Relief, their field work, and their outstanding academic achievement at St. Vladmir's Seminary. The members commended Fr. Mardiros on his continuing good work on behalf of the Seminary, and congratulated this year's graduates, welcoming them into; the alumni association.

The Alumni Association agreed to meet on May 21, 1990, for its next meeting, again corresponding to the weekend of the Seminary graduation exercises.

### Food Drive At St. Peter Armenian Church

Recently, St. Peter Armenian Church in Van Nuys, California, held its first Food Drive in association with L.I.F.E., a non-profit hunger action group which helps feed over 30,000 needy citizens in the Los Angeles area each week. The Food Drive was possible through the support of the pastor, Fr. Shahe Semerdjian, and the parish council.

The problem of hunger in the United States poses a serious question not only to social agencies but to churches too. Particularly in Los Angeles, there are about 1.5 needy citizens — many of whom are children or elderly. "We, Armenians, perhaps more than

anybody else can sympathize with the plight of the hungry, because our own children were driven into hunger during the massacres of 1915," said Deacon Hratch Tchilingirian, pastoral assistant, who is coordinating the Food Drive at St. Peter. He said, "As Armenian Christians, it is also our calling to help those who need us and need our service of love."

More than 200 pounds of food was raised at the first food drive. St.. Peter Armenian Church is developing the program further to include more participation by the youth of the church. It is hoped to make helping the needy a continuous effort of St. Peter. parish.

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KATHY OHANIAN

munimas pecunication raise members' salaries from \$127,900 and City Attorney Los Angeles' elected officials with raises to 5 percent a year.

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CAST CONTRACT CONTRAC

# Valley Armenians rallying to cause of Soviet protesters

By MICHAEL SZYMANSKI Daily News Staff Writer ENCINO — Armenians living in the San Fernando Valley said Friday they are rallying from afar in support of Armenian nationalists who are demonstrating in the Soviet Union

As reports of more than 70 Armenian deaths reached leaders of the local community, leaders of three Valley churches with predominantly Armenian congregations said they are saddened by the losses but supportive of the protest. About 20,000 Armenians live in the Valley.

"Armenians are always ready to fight for justice," said Hratch Tchilingirian, of Van Nuys, a pastor assistant for St. Peter's Armenian Apolostic Faith Church, where 8,000 people at-

Armenia, bordering Iran and Turkey, is the smallest of 15 republics making up the Soviet

Earlier this week, Armenians took to the streets to order Soviets to redraw boundaries and return to Armenia a 1,700-square-mile area of Nagorno-Karabakh that is under the con-

Related story

Mikhail S. Gorbachev called on Armenians to end nationalist protests in two Soviet republics.

trol of Azerbaijan, a neighboring Soviet republic. The area is smaller than the state of Delaware and would increase the 3.4 million population by 4 perSoviet leader Mikhail S. Gorbachev issued an unprecedented plea Friday for protesters to end their demonstrations. Witnesses said 1,500 Soviet paratroopers had been flown into the Armenian capital, Yerevan, with riot.

wwith demonstrations here, we want the Soviets to know that if they are really preaching the will of the majority of the people, then they would do what the Armenians want," said Lorig Titizian, executive director of the Armenian National Committee, based in Glendale.

The Armenian Prelacy of the Western United States expects about 10,000 locals to demonstrate at 1 p.m. Sunday at 1615 N. Alexandria, Blvd. in Hollywood, Titizian said.

See ARMENIA / Pa. 6



Encino Armenian school Principal Gabriel Injejikian, center, with second-grade students.

# 

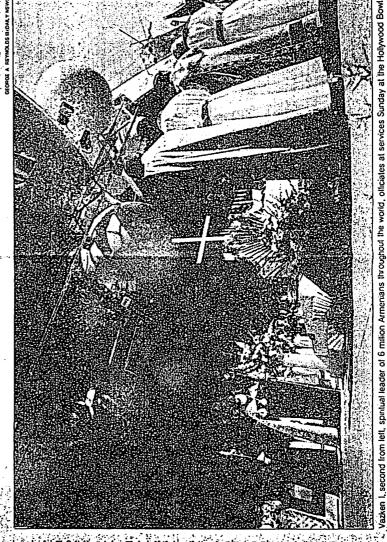
# iarch's visit renews Armenians'spir

When the Armenian pontiff,

As supreme

hroughout the years,

can preserve their roots and tradi-



tional values through participation "We're very proud of that," said

Gkındale — Yazken's visit served Hollywood Bowl as a tangihle link with their heri- "On the ethnic tage, Kasparian said. Kasparian, chairman of the West-

congregation in the San Joaquin For the more than 100,000 Ars who live in greater Los - about 25,000 of them in

menians who live

exciting for them," he said. "It was the connection with their home-

On a spiritual level, the Armenian pontiff's visit "reaffirmed their faith and commitment," he

as our parents

# His Holiness Arrives in LA with Pomp and Ceremony

LOS ANGELES - His Holi- coming) ceremony. The triumpastoral trip after New York, Washington and Fresno. At Los Angeles International Airport, amidst various security precautions, a crowd! of community's religious and lay digni-taries were there to receive the historic visit of His Holiness.

Following a delay of an hour and a half, the Catholicos arrived from Fresno on board Delta Airline flight at 3:45 p.m. with his entourage. Bouquets of flowers were presented to him by school children. The reception given and the press coverage was one befitting a high ranking state, its way.

Soon after the traditional blessing of the bread and salt ceremony, the Catholicos'spoke and expressed his joy saying: "I am deeply moved by the warmth of the feeling expressed by all of you who have come to witness the arrival of the Catholicos of ALI Armenians," Furthermore he added that this was his third trip to Los Angeles and spoke of his visit to the East Coast as well as expressed his warm feelings towards, the meeting between himself and the President, Ronald Reagan at the White

A. The Mayor of the City of Lossysta Then; His Holiness, spoke, 1922 Angeles, Tom Bradley, has pro- an impatiently waiting crowd Angeles, Tom Bradley, has provided transport facilities to His Holiness: a Limousine has been put at the disposal of His Holiness throughout his stay in Los Angeles. While travelling from the Airport to the St. John Cathedral of Hollywood the freeway was closed for a short time in order to ease access to . His Holiness's motorcade.

A crowd of over 500 were awaiting for His Holiness at the St. John Cathedral to witness the traditional Hrashapar (wel-

ness, Vazken I, Catholicos of All phant entrance of the Catholi-Armenian, arrived in Los, cos, surrounded by a hierarchy Angeles last Thursday, Nov. 5, of robed elergy and under a on the fourth leg of his US, canopy held by lay leaders, and the leg of his US, canopy held by lay leaders, and the leg of his US. of robed clergy and under a brought tears to the eyes of many of the worshippers gathered there.

Prior to his magnificant entrance to the Cathedral, the Catholicos stopped over at the Arshag Dickranian school where he was met by pupils letting free dozen of doves and throwing at him petals of flowers (a traditional sign of welcome and reverance). The ground of the few hundred yards from the school to the Cathedral was also covered with petals of flowers as the Catholicos's procession made

The choir, which has been practicing avidly for months in preparation for His Holiness' arrival rendered the sharagans most beautifully adding a further touch to the emotion filled atmosphere of the Cathedral.

Archbishop Vatche Hovsep-ian, Primate of the Western Diocese and host to His Holiness's visit welcomed the Catholicos in the name of Western Diocese and said that the Armenian people see in His Holiness the history of the Armenian Christian faith as well as the history of the Armenian people.

which throughout his message. hang from each word he uttered. He said that the main purpose of his visit "was to encourage you further so that you remain inseperable from the Armenlan Apostolic Church."

Refering to the American Armenian community the Catholicos said "Let us find new means to keep our faith and Armenian heritage. In this modern era where transport facilities are available, the Armenian people

can remain united because we are not divided and we are one nation and one church.'

His Holiness informed the gathered in the Cathedral that meeting with President Ronald Reagan can almost be classified as being friendly and talked about the President's appreciative words about American citizens of Armenian origin. The Catholicos then spoke about his message to the President by which he urged him to use his high position for the propogation of peace in the world.

The Catholicos further said that his meeting with the UN Secretary General Perez de Cuellar, was of great importance and especially that "I expressed my satisfaction about the June 18, Strasbourg-based European Parliament's recognition of the 1915 Genocide and hope that Armenians from Armenia to all corners of the Diaspora do, that the Genocide will soon be recognized by the U.N." Then he 'This path might take a long time but we must not give up because our cause is really and truly a just one."

Unusually the crowd ap-plauded for a long time in the middle of the message. His Holiness ended his message thanking his host, Archbishop Vatche Hovsepian and said that he is accompanied by the Chancellor of the Mother See Archbishop Nersess Bozabalian and Kavazanagir (staff bearer) Apegha Navasart Kechoyan. The crowd dispersed satisfied and filled with

ANI KESHISHIAN



TOP: His Holiness arriving at Los Angeles International Airport on November 5, Thursday, and he was led to St. John Cathedral under the canopy, center, with clergymen, including deacons Allan Y. Jendian and Hratch Tchilingirian, bottom, welcoming Vehapar.



AWAITING HIS HOLINESS: Mr. and Mrs. Arshag Dickranian, Parsegh Kartalian, Walter Karabian, Vartkes Kourouyan (Principal of Dickranian School), Hermine Mahserejian, chairman of the Education Com mittee of Dickranian School, Hrachia Setrakian (from Lebanon), and two students from Dickranian Armenian Day School in Hollywood with bouqets of flowers .



# Alumni Association News

St. Nersess Armenian Seminary

150 Stratton Road

New Rochelle, New York

10204



# Graduation At St. Nersess Armenian Seminary

On the occasion of graduation of Deacon Hratch Tchilingirian from St. Nersess/St. Vladimir's Seminary, more than 175 friends and supporters of St. Nersess gathered on the grounds of the Seminary on May 24th, 1987 to celebrate this happy event. Deacon Hratch is the first graduate of St. Nersess since the Seminary moved to New Rochelle.

The day's activities began with the celebration of the Divine Liturgy in the Seminary's chapel.

The graduation ceremony was presided over by the Primate, Archbishop Torkom Manoogian. An elaborate buffet was coordinated by Yeretzgin Diane Chevian whose tireless efforts made the celebration a memorable experience. Seminarians Sarkis Hovhanessian and Michael Findikyan provided the musical entertainment. A short program included several speakers who congratulated Deacon Hratch and commented on the important mission of the Seminary. The Honorable Vincent Gurahian spoke on behalf of the Diocesan Council of the Eastern Diocese, Mrs. Louise Kalemkerian on behalf of the Seminary's Alumni Association, Seminarian Norman Odabashian, the student body, Dr. Thomas Samuelian, the faculty, and Fr. Karekin Kasparian, the Board of Directors. Fr. Mardiros Chevian, the Rector,

expressed the Seminary's joy in"sending out a disciple into the vineyard of the Armenian Church," and its confidence that through the support of the community there would be many others who would follow the example of St. Nersess graduates in the years to come. Then Deacon Hratch expressed his thanks and gratitude to all those who were involved in organizing the reception and specifically to Fr. Mardiros Chevian. He said, "Fr. Mardiros has greatly contributed to my growth here at St. Nersess since 1982 and has made St. Nersess a true Armenian Christian home for me. Deacon Hratch also reflected on his five years experience at St. Nersess. He said, "St. Nersess has provided me with colors and canvas so that through the Armenian people I could paint the glory of God." At the conclusion of the program, the Primate, Archbishop Torkom Manoogian presented Deacon Hratch the St. Nersess Certificate and stressed the importance of preparing future clergy for the Church. He especially commended all those parents who encourage and support their sons to become priests, servants of God, in the Armenian Church.

Deacon Hratch Tchilingirian was born in Beirut Lebanon, where he completed his formal education in 1976. He subsequently attended the Armenian Seminary of the Jerusalem Patriarchate and graduated in 1979 and was ordained a Deacon. In 1982 under the sponsorship of the Western Diocese of the Armenian Church, Deacon Hratch came to New York to further his education for the priesthood in the Armenian Church. On May 18, 1984, Dn. Hratch received his Bachelor of Arts Degree in Literature from Concordia College. During the summer of 1986 he completed his Clinical Pastoral Education at Kings View Hospital in Reedley, Ca. On May 23, 1987, he was awarded a Master of Divinity degree from St. Vladimir's Orthodox Theological Seminary.

Archbishop Vatche Hovsepian, Primate of the Western Diocese, has appointed Deacon Hratch to St. Peter Armenian Church, Van Nuys, Ca., as Assistant Pastor.

# St. Nersess Fall Schedule

September 1-4

Seminarians' Orientation Retreat

September 9-10

Registration Classes begin

September 10 December 27-31

Winter Religious Studies Program

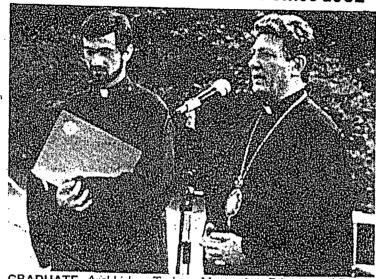
# Deacon H. Tchilingirian First Graduate of St. Nersess Since 1982

NEW ROCHELLE, N.Y. - On the occasion of the graduation of Deacon Hratch Tchilingirian from St. Nersess and St. Vladimir's Seminaries, more than 175 friends and supporters of St. Nersess gathered on the grounds of the Seminary to celebrate this happy event.

Deacon Hratch is the first graduate of St. Nersess since the Seminary established itself in New Rochelle, N. Y. in 1982.

The day's activities began with the celebration of the Divine Liturgy in the Seminary's chapel with the Rev. Fr. Mardiros Chevian as celebrant. Archbishop Tiran Nersoyan presided and delivered the sermon.

The graduation ceremony was presided over by Archbishop Torkom Manoogian, Primate of the Eastern Diocese. An elaborate buffet was coordinated by Yeretzgin Diane Chevian whose tireless efforts made the celebration a memorable experience. Seminarians Sarkis Hovhanessian and Michael Findikyan provided the musical entertainment. A short program . included several speakers who congratulated Deacon Hratch and commented on the important mission of the Seminary....and assured that through the.... Seminarian Norman Odabashian spoke on behalf of the stu-



GRADUATE. Archbishop Torkom Manoogian, Primate and Deacon Hratch Tchilingirian during the graduation ceremony at St. Nersess Armenian Seminary.

dent body; Dr. Thomas would follow the example of St. Samuelian, the Faculty; Fr. Directors; Hon. Vincent Gurahian, the Diocesan Council of the Eastern Diocese; and Mrs. Louise Kalemkerian on behalf of the Seminary's Alumni Association.

Fr. Mardiros Chevian, the Rector, expressed the Seminary's joy at "sending out another disciple into the vineyard of the Armenian Church," support of the community there would be many others who

Nersess graduates in the years Karekin Kasparian, the Board of to come. Then Deacon Hratch expressed his thanks and gratitude to all those who were involved in organizing the reception and specifically to Fr. Mardiros Chevian. He said, "Fr. Mardiros has greatly contribuled to my growth here at St. Nersess since 1982 and has made St. Nersess a true Armenian Christian home and center of learning for me." Deacon Hratch also reflected on his five years experience at St. Nersess.

At the conclusion of the pro-

gram, Archbishop Torkom Manoogian, President of the St. Nersess Board of Directors, 'presented Deacon Hratch with the St. Nersess Certificate and in his words stressed the importance of preparing future clergy for the Church. He especially commended all those parents who encourage and support their sons to become priests. servants of God, in the Armenian Church.

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Armenian Church words

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Saturday, August 15, 1987 - Page 5

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low the example of St. Nersess Armenian Ohurch and assured that through the support of the community there would be many others who would fol graduates in the years to come ciple into the vineyard of the tor, expressed the Seminary joy at "sending out another di

Hratch Tchilingirian (3rd from r.). Second from right is Rev. Fr. Mardiros Archbp. Torkom Manoogian reads the diploma awarded to Deacon Chevian.

Seminary established itself in New Rochelle, New York in duate of St. Nersess since the

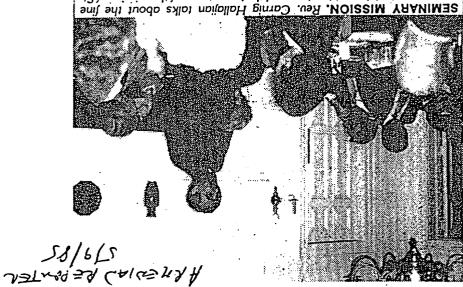
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pian, Primate of the Western Diocese, has appointed Deacon Archbishop ...

# St. Nersess Welcomes Donors to the Seminary



SEMINARY MISSION, NEW, CAMIS TRANSPORT THE MISSION OF St.

Aersess Seminary at the recent Donors' Dinner.

ment, as well as in the general outlook for the seminary's future.

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sant atmosphere of the seminary and its beautiful setting, and expressed favorable opinions as well as confidence in the future of St. Nersess.

Other such gatherings are planned for the future, as contriblanned for the future, as contributions and support for St. Neracross North America. The community support is a boost for the school and is evident in its physical development and improvence.

1211-627 (817)

NEW ROCHELLE, N.Y. - St. Nersess Armenian Seminary is an essential element in the effort to attract and train clergymen for the Dioceses of the Armenian Church in North America. Likewise, one vital ingredient to the welfare and development of St. Nersess is the generous St. Nersess is the generous financial and moral support of

the people of the Armenian

Church community.

Recently, St. Nersess Seminary invited a group of donors from the metropolitan sies to visit the Seminary. Twenty-five guests came to St. Nersess for a gathering and a dinner in their honor. For most, it was the first visit to the spacious and peacetul campus of St. Nersess in New ful campus of St. Nersess in New ful campus of St. Nersess in New

America. the Armenian Church in the Seminary to the stability of pointed out the importance of the students. Fr. Carnig also the development achieved by Cross Armenian Church of Union, MJ, expressed pride in the Board and pastor of the Holy Carnig Hallajian, a member of the guests. The Reverend Father Seminary's progress addressed several people involved in the the campus. Following dinner, and of as llew as that and and ity to meet some of the seminar-The donors had an opportun-

Archbisnop Tiran Mersoyan, founder, former dean and current Board member of the Seminary, addressed the issue of why a shortage of clergy exists, not only in the Armenian Church, but in many other denominations as well. Deacon Michael Chevian, administrator of the Seminary, updated the group on the progress of the school, outlined its academic program and expressed appreciation to the donors for their continued support and confidence.

Speaking on behalf of the seminarians, Deacon Hratch Tchilingirian spoke about what it means to be a student at St. Nersess. He underscored the importance of the training a student receives here in this seminary and also remarked on the special camaraderie that exists amongst the seminarians.

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Hratch Tchilingirian

All the film footage procured

becomes a part of the archival

library of the Armenian Film

# Honored by St. Peter AGBU Armenian School

CANOGA PARK, CA - A reception was held recently at the St. Peter AGBU Armenian School here in Canoga Park to honor Deacon Hratch Tchilingirian, who had just been graduated from Concordia Collège, receiving his bachelor of arts degree. The young Deacon is preparing for the priesthood in the Armenian Apostolic Church.

Deacon Hratch, only 21 years old, was born in Beirut, Lebanon, From 1976 to 1979 he attended the Armenian Seminary of the Patriarchate in Jerusalem and was eventually ordained Avak Sargavak. He then attended the Theological Department of the Seminary and took courses at the Dormition Abbey's Ecumenical Institute. After arriving in the United States, Deacon Hratch taught religion and history at St. Peter AGBU Armenian School and then attended St. Nersess Armenian Seminary in New York. Presently he is preparing to continue his education for the master's degree program of divinity in New York. Meanwhile, the Eastern Diocese has appointed him to serve the Armenian Church of Northern Westchester in New York as their spiritual administrator.

Mrs. Anita Zarmig Bishop, also a former teacher at the St. Peter School, gave a brief speech congratulating the Deacon. She urged the students present to follow the example of Deacon Hratch in moral and scholastic persistence. At the end of her message, Mrs. Bishop's former students honored her with a beautiful bouquet of carnations, her favorite flowers.

The celebration concluded with a beautiful graduation cake designed especially for Deacon Hratch by Mrs. Bishop. Amidst all the congratulations to the young deacon, one guest commented, "The Armenians in America are most blessed in obtaining such a pure and dedicated religious leader in the world we have today. The child

\*4 minuter 14

# AGBU Shish Kebab Festival Brings **Guests From All Over for Outdoor Fun**

ASBURY PARK, NJ - From as far as Cyprus they came to the annual Shish Kebab Festival held at the Asbury Park Chapter of the Armenian General Benevolent Union on Sunday, July 29, 1984.

There was sunshine outside, delicious food inside and Armenian music all over as quests enjoyed eating their barbequed shish or lule kebab and pastries under the sunny skies or indoors with the friendly members of the chapter.

"This is exciting and always a fun event," remarked chapter Publicity Chairman and Executive Committee member Steve Manookian. "The guests are always interesting and we enjoy their company. Why, I myself just finished talking to a gentleman from Cyprus.

No matter who the guests were or wherever they came from, they were treated to fine Armenian cooking and a hearty meal which consisted of either shish kebab or lule kebab, yegetables, salad, and boulghour or rice pilaf. Also on the menu were many homemadė delicacies such a paklava, kadayef, khourabia, and cherek, to go along with watermelon for after-dinner

Mr. Barkave G. Elian, an attor-

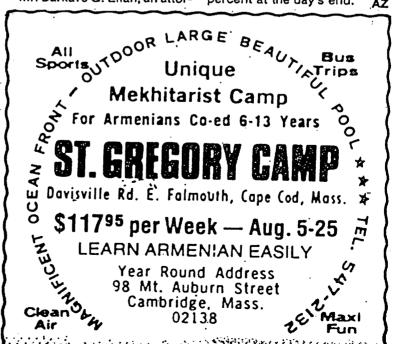
and completely and

ney from West New York, New Armenian church Jersey, and chapter member had been invited selling tickets at the door along with Aram Sarajian, stated, "This is not exclusively a fundraising event. It is an activity which shows the American community that Armenians are very much around and culturally active in the cities. We demonstrate through programs like the annual festival that we can organize good, solid, worthwhile community events for both ourselves and the public."

Indeed, many an "odar" walked into the building off the street and enjoyed the fine cooking.

The Festival, this year especially, was organized extremely well by chapter vice president and picnic chairperson Araxy Gokberk, who recently was awarded at the AGBU convention in Boston for her recognition as one of the top ten volunteers in the AGBU organization, created various committees which functioned smoothly and efficiently, making the picnic management as easy as possible for the workers and very enjoyable for those who attended.

Over one hundred dinners were served and the chapter membership increased by five percent at the day's end.



Greek communi As a congre motivator in gett the Turkish plan the Armenian pe posed Holocaus nation's capital.

Key member: nor's reception, Vartan Catholic ( ian Congregation and St. Sarkis.

While Blancha his guests, he er "...this is just th there is to be just past wrongs, their





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PARTIES AND TO THE

David Sanakian of Lyon, Hagop Vartanian of Marand numerous other an clergymen serving in parts of France.

Diocese of France will a forty-day period of ng in memory of the late . Bishop Naccashian, is the second man in the hy of the Church in and was Vicar General s, will serve as the locum till such time when elecor a new primate are held. ection is conducted durspecial session of the al Representative Counequivalent of the Diocesembly of the Armenian n in the United States consists of 27 members presenting Armenian ies operating in the counnce the second title that e Archbishop Manoukian. hat of Patriarchal Nuncio, pointive, His Holiness a I will have to name a suc-. Generally, it is expected hoever is elected Primate Diocese of France may e named to represent His ss in Western Europe.

# nerica, Dies at 85

the 1940's and '50's, Dr. ian frequently voiced her and professional findings ecity radio station, WNYC. of the talks, "Foods That ct Your Teeth," appeared 2 Radio Manual, a crossin of outstanding broad-The volume was thed by the Oral Hygiene nittee of Greater New a professional group 📩 d to disseminate dental information among the 2, and school children, parrly. A frequent lecturer audiences of schoolen, Dr. Goodian won a cere of appreciation for her ated efforts in the dental n education campaign.

de from these professional vements and activities, Dr. lian served the Armenian nunity as well. She was the president of the Young enian Women's Club, nized under the auspices of WCA to aid orphans of the nian genocide. Aghavne nian, a widely-known attorand indefatigable YWCA er, gave the club encourent and guidance. Other mentors were Aghavne on Yazijian and Marie Bedi-Dr. Goodian joined the nian Students' Association in her career, and served as

president several times.

Goodian was active in the

Bishop Papken Varjabedian, Primate's Legate in the nation's capital, was reported still in intensive care at Doctors' Hospital in Plantation, a suburb of this " city, after complaining of an unidentified coronary problem.

Bishop Varjabedian was hospitalized last week as he was preparing to replace Archbishop Torkom Manoogian, Primate, who was to preside over. the groundbreaking ceremonies for the new Armenian Church in this area but had to leave the country to attend the funeral of the late Archbishop Serovpé Manoukian, Primate of the Diocese of France.

Bishop Varjabedian had come to Florida after spending some time in California where he attended the premiere of heart complications in recent "Strangers in a Promised Land," a documentary on the settle-

FORT LAUDERDALE, Fla. ment of Armenians in Fresno, with Gov. George Deukmejian of California as narrator. While serving as the pastor of the 'Armenian Church in Troy, N.Y., Bishop Varjabedian had the governor as a pupil in the local Sunday School.

Rev. Nerses Jebejian, who has been assigned to the Armenian Church in Houston, Texas, had to rush to Florida to conduct the scheduled ceremonies. The Primate was expected to return to · the United States from Paris this Monday and was to head directly for Florida, where he will rest for a period and will, this Sunday, attend the anniversary celebration of his election as Primate of the Diocese.

Bishop Varjabedian, who is 66 years old, has suffered from years. He was ordained bishop in 1957.

# Reorganization of North Westchester Parish

YORKTOWN HEIGHTS, NY — In response to the interest and eager support of the Armenian community, the Armenian Church of North Westchester, originally founded in 1967, has been reorganized.

Last year, the Primate, Archbishop Torkom Manoogian, appointed Deacon Hratch Tchilingirian, of St. Nersess Seminary, to be the spiritual administrator of the parish. Deacon Hratch visits the parish every other Sunday to conduct Jashoo Services and distribute Holy Communion, at the Yorktown Heights Community Nursery School Hall, 247 Veterans Road, Yorktown Heights, NY.

The parish also has a series of activities, which are held after the service, designed to enrich and nourish the lives of the parishioners. These activities include: Bible study, Armenian history and Armenian language mini-workshops.

Although small, the Armenian church of North Westchester shows great enthusiasm and concern for preservation of an Armenian Christian community in the area.

# Fish'n Chips Dinner Set for March 23

TENAFLY, NJ - The Women's Guild of St. Thomas Church here in Tenafly is sponsoring their Fourth Annual Fish and Chips Dinner on Friday, March 23, 1984.

Dinner will be served in the Church Auditorium, East Clinton Ave. and Route 9W, between 6:00 p.m. and 8:00 p.m.

Sona Doudoukjian, 384-4371, or Marion Kahaumjian, 943-5373, should be contacted for tickets. Take out orders are available. Tickets are \$6 for adults, and \$3.50 for children under 12.

Lenten services will be held in the church at 8:00 p.m.



LADIES AUXILIARY OF

St. Illuminator's Cathedral

CAFE 27 no. 13

John Berberian & Ensemble leaturing Banig Din Silan NERSESS ARMENIAN SEMINARY

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Reporter Feb. 23, 1984

tian taitniui needs such good soldiers for his or her spiritual peace and for undisturbed sleep. Consider Verse 20 of St. Nersess Shnorhali's prayer, I Confess with Faith: "Beneficent Lord.

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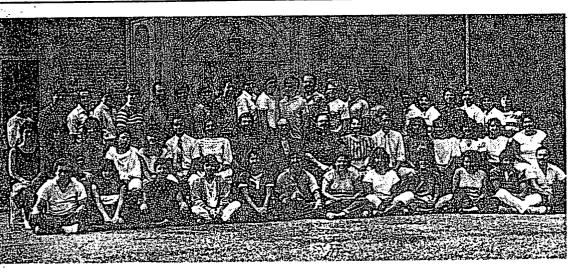
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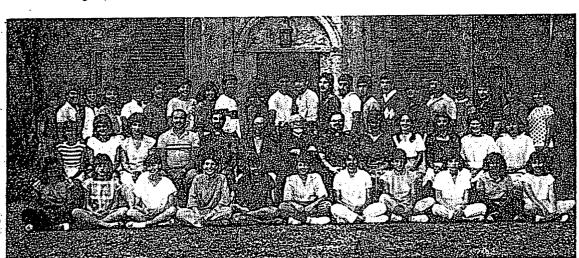
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magnificent 10th century Church of the Holy Cross on the island of Aghtamar in Lake Van (Turkey) shows on its south facade a large carving of the archangels mew church would inspire and motivate its parishioners to try and find the true meaning of worship, by elevating it to the sublime and selfless level of angelic worship.



Photos of three St. Nersess Summer Study programs have appeared in earlier issues of Bema. These are the last two groups: above the students and staff of

the seminar for college-age students; and below, with Archbishop Tiran Nersoyan in the center, the high school student seminar group.



and Meline Zeylooniair.

The faculty included the Mos Rev. Archbishop Torkom Ma noogian, Primate, the Most Rev Archbishop Tiran Nersoyan, Ven Rev. Fr. Haigazoun Melkonian Rev. Fr. Arnak Kasparian, Rev Fr. Arten Ashjian, Rev. Fr. Camig Hallajian, Rev. Fr. Michael But tero, Rev. Fr. Karekin Kasparian Rev. Fr. Yeprem Kelegian, Dea con Arthur Sabounjian, Deacor Hratch Tchilingirian, Deacor Joseph Kalemkerian, Elise An treassian, Nancy Basmajian Louise Kalemkerian, Darrel Lauer, Sherry Scire, Chuck Slagen, Diane Vidian, and Michael Zeytoonian.

The St. Nersess students also engaged in social and recreational activities. Field trips in cluded the theater, movies and amusement parks. Volleyball swimming, softball, basketball ping-pong and tavloo games were held each day on the Seminary grounds during free time. On Sundays, the student participated in the Divine Liturg at various Armenian churches in the New York-New Jersey area

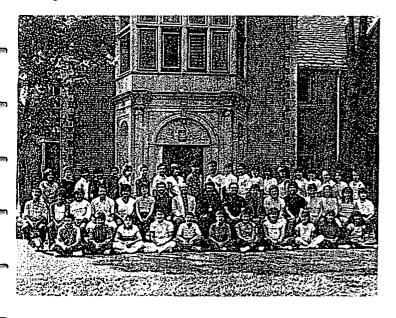
Over 1800 young Armenian have thus far attended these Si Nersess Seminars. As each participant in this summer's programs will agree, the spirit of the St. Nersess "family" grew rapidly as the week progressed Through this unique experience of learning, prayer, recreation and fellowship, each student let the seminar more enlightene and faithful to the teachings of the Armenian Church and wither mission.

# 180 YOUNG PEOPLE ATTEND ST. NERSESS PROGRAMS THIS SUMMER



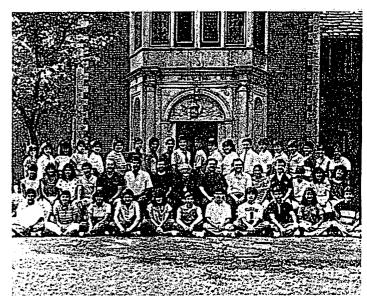
For the 22nd consecutive year, St. Nersess Armenian Seminary organized and conducted Summer Religious Study Programs for the spiritual, cultural and liturgical enlightenment of youth and young adults. This year, five programs were offered with 180 junior high school, high school and college-age students attending. The participants came from 36 different parishes of the Eastern, Western and Canadian Dioceses of the Armenian Church of America. This was the largest number of participants and parishes represented in the history of these programs. All five sessions were held at the Seminary in New Rochelle, New York and directed by Deacon Michael Chevian, Director of Recruitment and Vocation Programs.

The first program, the Deacon's Training and Liturgical Music Program was held from June 22 to July 1. This was followed by two religious study seminars for high school students which took place from July 6 to 15 and July 20 to 29. The next program was the Junior High School Seminar which was held from August 7 to 12. The final program, a seminar for college age students took place from August 17 to August 26.



The program at these seminars included lectures, Bible-study, discussions, films, personal guidance and direction, daily worship and meditation, Armenian culture, folk-singing, as well as recreational and sports activities. The program is designed to strengthen the participants' spiritual knowledge and faith, enrich their understanding of Armenian culture and provide for Christian fellowship and fun.

This summer's dedicated and committed staff, under the direction of Deacon Michael Chevian, included Shake Ajamian of Bayside, N.Y., Sara Andonian of Detroit, Ml., Laura Bilazarian of Worcester, MA., Jill Boyajian of Palos Heights, IL, Sylvia Bozoyan of Union City, N.J., Susan Dadekian of Fairlawn, N.J., Michael Findikyan of Binghamton, N.Y., James Kalustian of Cambridge, MA., Thomas Kasparian of Tenafly, N.J., Steven Mangigian of Wynnewood, PA., Kenneth Maranian of Cambridge, MA, Mark McKertich of Cambridge, MA, Christine Sarkisian of Watertown, MA., Greg Souin of Toronto, Ontario; and Meline Zeytoonian of Chelmsford, MA.



The summer program faculty consisted of the Most Rev. Archbishop Torkom Manoogian, Primate, the Most Rev. Archbishop Tiran Nersoyan, Very Rev. Fr. Haigazoun, Melkoonian Rev. Fr. Arnak Kasparian, Rev. Fr. Arten Ashjian, Rev. Fr. Carnig Hallajian, Rev. Fr. Michael Buttero, Rev. Fr. Karekin Kasparian, Rev. Fr. Yeprem Kelegian, Deacon Arthur Sabounjian, Deacon Hratch Tchilingirian, Deacon Joseph Kalemkerian, Ms. Elise Antreassian, Ms. Nancy Basmajian, Ms. Louise Kalemkerian, Mr. Darrell Lauer, Ms. Sherry Scire, Mr. Chuck Slagen, Ms. Diane Vidian and Mr. Michael Zeytoonian.

Each instructor shared his or her knowledge of the Christian faith and Armenian culture and offered insights into spiritual, intellectual and cultural development and growth.

The St. Nersess students also engaged in many social and recreational activities. Field trips included the theater, movies and amusement parks. Volleyball, swimming, softball, basketball, ping-pong and tavloo games were held each day on the Seminary grounds during free time. On Sundays, the students participated in the Divine Liturgy at various Armenian churches in the New York - New Jersey area. (con't)

# Hratch Tchilingirian Honored by St. Peter AGBU Armenian School

CANOGA PARK - On the afternoon of July 7, 1984, a reception took place at St. Peter AGBU Armenian School in Canoga Park. The celebration had a two-fold purpose. The main motive was to honor Deacon Hratch Tchiligirian on the occasion of his graduation receiving the Bachelor of Arts Degree from Concordia College in New York on May 18. The young Deacon is preparing for \* priesthood in the Armenian Apostolic Church. The other purpose was for Deacon Hratch and Mrs. Anita Zarmig Bishop, as visitors, to view St. Peter School's new campus,

The get-together also provided an opportunity for the students to express their gratitude to Mrs. Bishop, their former teacher who spoke for the occasion.

Deacon Hratch, whose wealth of accomplishments belie his mere twenty-four years, was born in Beirut, Lebanon in 1960. After completing his formal education in 1976, he went to Jerusalem and attended the Armenian Seminary of the Patriarchate. In 1979 he graduated from the Seminary ans was ordained Avak Sargavak. From 1979-1981 Deacon Hratch attended the Theological Department of the Seminary, meanwhile taking courses at the Dormition Abbey's Ecumenical Institute. In 1981 he visited Vienna before coming to California to continue his education. While attending school, he taught religion and history of the Armenian Church at St. Peter AGBU Armenian School. then in Van Nuys. Aware of Deacon's many successes and outstanding ability, the Western Diocese of the Armenian Church sent him to New York in 1982, where he attended St. Nerses Armenian Seminary to further his education for the priesthood in the Armenian Church. Presently Deacon Hratch is preparing to continue his education for the Master's Degree Program of Divinity in New York, Meanwhile, the Eastern Diocese has appointed him to serve the Armenian Church of Northern Westchester in New York as their spiritual administrator. The American-Armenians are fortunate in obtaining the religious leadership of a cleric who combines true humility with a high sense of integrity. In a world where material values are rampant, it is rare to find an individual who expresses such



sensitivity for the spiritual and temporal needs of his people. He is never too busy to extend his whole-hearted dedication to Armenian needs and interests."

At the surprise celebration at St. Peter AGBU Armenian School in honor of the Deacon's graduation, Mrs. Dadour, the principal, a number of the faculty, and his former students. offered the Deacon their enthusiastic accolades. His former colleague at St. Peter School, Mrs. Anita Zarmig Bishop, and a long time admirer of the young Man's talents, character, and dedication, gave a brief speech of congratulations to the Deacon. Turning to the students, she exhorted the students to follow the example of Deacon Hratch in moral and scholastic persistance, as education if the primary key to a successful life. At the end of her message, Mrs. Bishop's former students honored her with a beautiful bouquet of carnations, her favorite flower.

To help celebrate, Mrs. Bishop had designed an appropriate graduation cake for the young Deacon. Knowing that Mrs. Bishop has not been traveling long distances lately, I was surprised that she was going to Canoga Park. She replied that no effort was too great to honor such a worthy and admired colleague. Knowing Anita Bishop's uncrring judgment of character, the young Deacon is fortunate in winning the recognition of such a mentor. On the other hand, the Armenians in America are most blessed in obtaining such a pure and dedicated religious leader in the world we have today.

We all congratulate, Deacon Hratch Tchilingirian, for his well-deserved and hard-earned success as a religious leader. May God bless him always.

FRANCES PAELIAN

# THE ISSUE OF HOMOSEXUALITY AND THE ARMENIAN CHURCH

Deacon Hratch Tchilingirian

Finding an objective definition of homosexuality is a difficult one, considering the widespread controversy of the issue in the scientific, religious, ethical and public sphere of society. However, in an attempt to provide an *objective* definition of the term, the Encyclopedia of Bioethics seems to have a balanced and neutral presentation of the phenomenon:

The most emotionally neutral and nonjudgmental definition of homosexuality is: a predominant, persistent, and exclusive psychosexual attraction toward members of the same sex. Я homosexual person is one who feels sexual desire for and a sexual responsiveness to persons of the same seн and who seeks or would like to seek actual sexual fulfillment of this desire by sexual acts with a person of the same sex. A distinction is drawn by a majority of authors on the subject between the homosexual condition and the homosexual act. Homosexual condition refers to the person who is sexually attracted exclusively to persons of his or her own sen or who wished to express sexually deep feelings exclusively with persons of his or her own sex. Homosexual act on the other hand, refers to sexual contacts between persons of the same sex. Such acts may be performed by persons in a homosexual condition or by persons in a heterosexual condition. Thus, many heterosexuals engage in homosexual acts without being in a homosexual condition.

The key words in this definition are condition and act. Pastorally speaking, as members of the Armenian Orthodox Church. we understand the homosexual condition (the person who is sexually attracted exclusively to persons of his or her own sex), as a "passion", just as other passions, like greed, pride, lust, gluttony, etc. However we do not and cannot condone them since they stand at odds with the fundamental teachings of the Armenian Orthodox Church. Homosexual condition (passions) is viewed as "wrongful orientation of our desire"; particularly, based on the Church's teaching on human sexuality.

Secondly, the church condemns homosexual acts (sexual contacts between persons of the same sex), just as she condemns any sexual act outside the context of marriage. Hence, a homosexual or a heterosexual act is considered sin and as such condemned. A heterosexual who fornicates is not less guilty of his or her act than a

homosexual. In the ongoing debate over homosexuality, there are numerous in the ongoing debate over homosexuality, there are numerous views and opinions about how the issue should be treated and understood. The current ethical position on homosexuality can be grouped under the three categories used to describe the ethical analysis of the meaning of human sexuality; the integrist understanding of human sexuality, which sees homosexual acts a unnatural; the recreational understanding, which regards homosexual behavior as natural and therefore justifiable; the rational understanding, which evaluates homosexual acts according to their ability to contribute to the growth and development of the person. 2 Ultimately, the issue of homosexuality depends on people's choice of

interpretation, based on the values they subscribe to. Any ethical position and contemplation takes place in a specific context. And the ethical context of the Armenian Orthodox Church is her BELIEF. A person's ethics involves her values, her upbringing, her experience in life, her religious faith and practice and many other factors. A baptized member of the Armenian Orthodox Church, who identifies himself with the Body of Christ, does not have the "luxury" of personal preference. A person is not the church in and of himself. But the Church is where two or three are gathered in Christ's name. There is no pluralism in the church as such. We either accept the truth of Jesus Christ or disassociate ourselves from it. The Armenian Orthodox Church is not a "shopping center" where we visit and acquire certain items and reject others, because we do not like them or they do not "suit" us. Obviously, the Church is a living body of believers, and as such, is a growing and nourishing body. Hence, there are certain things that *change* to accommodate the needs of the believers. However, there are certain things that are unchangeable, such as her doctrines and basic tenets of her Faith. For example, a human body grows and changes year after year, but the basic, the fundamental "components" of the body do not change, as far as their function is concerned in maintaining a healthy body. 'unchangeability" of the Church's Faith is necessary and essential for the spiritual health of her children.

As far as homosexuality is concerned, the biblical, traditional and sacramental teaching of the Armenian Orthodox Church sees such phenomenon as morally wrong. "In the face of homosexuality, as well as all other expressions of wrongful sexual expression

(fornication, adultery, prostitution, incest, bestiality, masturbation) the Church teaches that the only proper place for the exercise of the sexual function is in marriage. In the Old Testament, we read 'If there is a man who lies with a male as those be with a woman, both of them have committed a detestable act, (Leviticus 20:12; 18:22). Grave punishment was visited on the city of Sodom by God for this sin (Genesis 19:1-29).' The New Testament uses this account to illustrate the 'depraved passions' of fallen humanity: 'their woman exchanged the natural function for that which is unnatural, and in the same way the men abandoned the natural function of women and burned in their desire towards one another, men with men, committing indecent acts . .' (Romans 1;24-28). In the First epistle to the Corinthians we read, 'Do not be deceived; neither the immorel, nor idolaters, nor adulterers, nor homosexuals; nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God.\* 3 Furthermore, the Canons of the church reaffirm the biblical teaching, namely canon 12 of the Apostolic Canons (the Didache) and canon 20 of the Apostle Thaddeus, found in the Canon Book of the Armenian Church.

To put it more simply, any sexual or conjugal relationship that is not consecrated and blessed by God, vis a vis the Church is sinful and unaccepted. This is the teaching of the Church and in the Armenian Orthodox Church we cannot understand one part of an issue unless we look at the whole. Otherwise, the very foundation of the church's doctrinal tradition would collapse. In a broader perspective, the issue of homosexuality should be examined within the framework of the family, the Christian family which is a microcosm of the Church. The family is the most important nucleus of a society and if the integrity of the family is not protected the whole social order of humanity is doomed.

In the light of the present debate concerning the "Gay Rights," the Armenian Orthodon Church will agree and support guarantees to the basic rights due to all persons, and dignity, liberty, basic needs and equal access to them. However, for the protection and care of others, the Armenian Orthodon Church cannot join in advocacy efforts which will legalize homosexual acts, or encourage public display of homosexually related behavior.

In conclusion, the issue of homosexuality and the position of the Armenian Orthodox Church should be viewed in the light of the Church's teaching omerriage, family and human sexuality. If one chooses not to follow the Truth of Jesus Christ through the Armenian Church, then there is no point in arguing about it. We are either in it or out of it. The Armenian Orthodox Church has a pastoral understanding of human problems with compassion, love and sensitivity. The Church is here to support all those who struggle to overcome their passions and tendencies. The Church is here to help those who desire to grow in Jesus Christ. It is up to us to choose our path.

St. Peter, Van Nuys

1 Encyclopedia of Bioethics Vol 2, p. 671. 2jbid p. 674

3 Stanley S. Harekas. Contemporary Horal Issues. Minneapolis: Light & Life Publishing Company, 1982. p. 93. 4jbid p. 95



Western Diocesan delegates and students at St. Nersess Armenian Seminary during the Graduation Ceremonies. Left to right: Seminarian Mesrob Demerdjian, Fr. Vartan Kasparian, Pastor of St. Mary Armenian Church of Yettem representing the Diocesan Council; Fr. Mardiros Chevian, Rector; Deacon Hratch Tchilingirian of St. Peter, Van Nuys, Chairman of St. Nersess Alumni Association; Seminarian and graduate Hagop Dingilian.

# Confessions of the in-SAIN

by Roupen Nahabedian

I became hooked after seeing an ad in Asbarez a month or so ago. The 2"x2" ad proclaimed SAIN (Saint Andrew's Information Network) as the first ever Armenian electronic bulletin board. SAIN is operated by St. Andrew's Armenian Church in Cupertino, California. An Armenian Church with an electronic bulletin board you say? Yes, only in Silicon Valley. I decided to give SAIN a try.

Not having used an electronic bulletin board before, I was not sure what to expect. It took a few attempts to connect. It turned out that SAIN's phone number had been changed since the ad. But it was a change for the better. The new number provided access to SAIN 7 days a week 24 hours a day!

Before continuing on, you may be wondering what is an electronic bulletin board system (BBS)? As the name implies, the concept is similar to bulletin boards found in schools and churches where information is posted. What makes a bulletin board "electronic" is that it resides on a personal computer (PC). So, it not only allows for posting information but also for storing them. A BBS "talks" to the outside world usually through a modem. The modern connects the BBS to the phone system. A modem for a PC is like the phone you have at home; it mainly allows the BBS to make and receive calls. So, to access a BBS you would simply dial its phone number. Try it sometimes, dial (408) 257-1846 (SAIN's phone number), the phone will ring just like a regular call and then SAIN will answer with a loud screech. The screech is SAIN saying "I'm ready to talk, are you?"

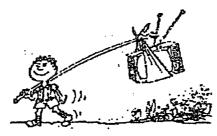
Obviously, you can not get much further with just a regular phone. What you need is a modem and a PC connected to the phone line on your end so that the two modems can talk. So, if you have a PC and a modem then you are set to be in SAIN! If you have a PC but no modem the good news is that prices on PC modems are always drop-

ping. Atlastaccount, PC modems prices started at about \$39. Your local Radio Shack is probably a good place to start modem shopping.

BBS are nothing new per se, they have been around for as long as PCs. But what we are talking about here is one very special BBS, the first of its kind, an Armenian BBS. Fr. Vazken Movsesian is SAIN's system operator. He not only insures that SAIN is always working smoothly but he along with Deacon Hratch Tchilingirian regularly contribute to the on going "electronic" discussions on SAIN.

I am convinced that if you give SAIN a try, you will be pleasantly surprised. Do not let the electronic nature of SAIN discourage you. It is very "user friendly If you know how to use an electronic bank-teller than you have all the necessary experience; or to use a cliche: "If I can do it, anyone can."

SAIN is meant to serve as a medium for discussion (Message mode) and storing information (File mode). The Message mode is very dynamic, it is where users post news-bulletins, inquiries or sometimes simply exchange greetings. In this mode a user can write, read or respond to messages. This is how electronic discussions are carried out. Among recent topics of discussion were: developments in Karabagh, the Armenian Church's position on abortion, the death penalty and homosexuality, the unity of The Armenian Church, and the upcoming 1990 Navasartian Games. The Message area is organized into the following categories: SOCIAL HALL- General messages; NAVE -Armenian Church, Orthodoxy and Christianity; BEMA - Current Issues; ARMENIAN NATION - Political news



and current events; ALTAR - Private prayer request; SYSOP'S OFFICE - Private messages to the system operator.

On the other hand, the File area is where information is archived for reference by SAIN users. Files are organized into the following categories: Armenian Church and Orthodoxy; Armenian History and Culture; Armenia Today; References, Programs & Games. It is also the File area where users may send (upload) information that they may feel is worth archiving. The information in this area ranges from the text and proceedings of SJR212 and reference material on Karabagh, Azerbaijan and Tajikistan to poetry and recipies.

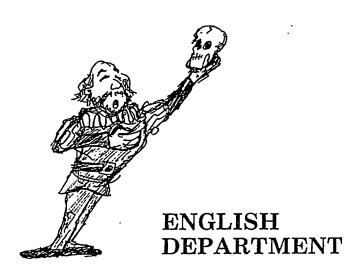
The electronic nature of SAIN also makes it a dynamic medium for sharing up to the minute developments. For example, a user in Virginia provided daily updates concerning SJR212 just as the bill was being debated by the U.S. Senate in Washington D.C.

Recently, the role of SAIN has been expanded to serve local Armenian organizations. The Armenian Church Research and Analysis Group (ACARG) was the first to utilize SAIN. For an organization, SAIN can serve as a common point for sharing and transferring information between different chapters and members.

Of course, any BBS is only as robust as it users. Without active users who contribute to the rich selection of topics and viewpoints, a BBS would soon start to "collect dust". SAIN provides a unique environment for the exchange of viewpoints and information in addition to (electronically) meeting people. People whom otherwise you would not get to know. At last count, the SAIN user list stood at 68. SAIN-ers come from all over! There is "BABA JAN" from L.A. and "LEV THE SEV" all the way from Houston, Texas. So give SAIN a try and leave me a message while you are on...

(PHONE NUMBER: (408) 257-1846; SPEED: 300-1200-2400 BAUD. MODEM SETUP: Full Duplex (echo off); 8 bit data; no parity; 1 STOP bil.)

If you have trouble setting up your modem or PC give me (Roupen) a call at (415) 940-2548.



The English Department of A.G.B.U. Manoogian School offers a variety of high school courses and programs in the fields of literature, language and writing. A fundamental precept of our program is the development of extemporaneous expository writing under test conditions. The emphasis of the composition program is on both content and form: to help students express ideas and convey information in writing with logical reasoning and adequate factual support, with clarity of purpose, organization and language. Beyond these fundamental concerns the program encourages and assists students to develop a degree of grace and style which will make their writing not only clear and convincing, but also interesting and readable.

The literature aspect of our secondary program is the intensive study of representative prose fiction. Emphasis is on long and short narrative works in English from the Renaissance to the present. Exercises in explication of the various modes of prose narrative expression is an important part of our 9th-12th grade courses.

DR. ROBERT ROTH

### A NEW ETHICS COURSE IS OFFERED

This year AGBU Marie Manoogian School has initiated (in collaboration with St. Peter Armenian Church) an Ethics course to teach our children about values and moral decision making. The course is offered to the 7th, 8th & 9th grades.

The major task and benefit of the Ethics course is to investigate the possibilities of developing a morality that reflects the best in the Armenian Christian tradition and, at the same time, the ways in which we might bring that tradition to life in our lives.

The word investigating is especially appropriate in describing this course, because it revolves around two "realities" which Christians spend their whole lives investigating. The first is the mystery of the human person, a creature both spirit and animal, both body and mind, capable of both great heroism and horrendous evil.

The other reality is the *mystery* of God, someone who allows us terrific freedom — to choose between right and wrong— and who never gives up on us when we abuse that freedom.

We investigate these realities to uncover "clues" and "leads" wherever they can be found. We first look at our own experience and insights for the roots of morality. Then study what our own Armenian faith and Scripture and the Church tell us about morality.

The format of these classes is primarily discussions and "reflections" by the students, on the specific issues that are presented by the instructor. Hence, the participation and contribution of the students themselves is the central element of the classes. Also, the participation of the parents is crucial to the effectiveness of the Ethics course. We would like to see the parents more involved in the moral development of their children.

REV. HRATCH TCHILINGIRIAN

# A REVIEW OF "DEATH OF A SALESMAN"

On October 26, 1989, a handful of Marie Manoogian students accompanied by several teachers were off to the L.A. Theatre Center for an evening of entertainment. The students enjoyed a nice dinner before the performance. Soon after, they were all sitting in their seats impatiently waiting for the opening of the curtain.

The first act opened with a monologue by the main character, Willy Loeman, played by Philip Baker Hall. The leading lady, Mrs. Loeman, was played by Amanda Scott, and the two sons Biff and

Happy were played by Bill Pullman and Greg Wagroushi. Each and every actor did a superb job in the portrayal of their characters. The play was enhanced by beautiful sets. It was more than obvious that hard work and effort was put into the making of DEATH OF A SALESMAN, not only by the actors but also by the director.

By the last scene the students of Marie Manoogian were enriched by the performance. As they walked out of the theater they felt more cultured. This feeling was inspired by the marvelous stage production we all enjoyed that evening.

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Are we ready?...

# Canonization of the Victims

Dn. Hratch Tchilingirian

\*Since next year is the 75th auxiversary of the Genocide, we propose that the preparatory ac-tivities continue for the canonization of our vic-

Joint Communique of Catholicot Vazken I and Karekin II April 29, 1989, Holy Etchmiadz

his year is the 75th anniversary of the Armentan Genocide and it seems that the preparatory activities" are still continu-ing . . so far the victims have not been canonized. There are several problems with the issue of canonizing the victims of the Genocide. However, before going into the discussion of these problems, let us briefly define what "can-

these proteins, let us briefly define what "em-onization" means.

Canonization is the final declaration by the head of the Church, whereby the soul of a person or a group of persons are declared to be in heaven. After the declaration, the veneration in heaven. After the declaration, the veneration of the person(a) as a saint is not only permitted, but ordered for the entire Church. Normally, the process of canonization is conducted by the Synod of Bishops in the Orthodox Church and the Sacred Congregation of Rites in the Roman Catholic Church, afterwards, the final declaration is made by the Patriarch or by the Supreme Pontiff. Canonization as a formal process and declaration, in such as the suprementation of the Canonization as a formal process and declaration is such as the suprementation is the suprementation of the Canonization as a formal process and declaration is strated to the test heat the same table. declaration started in the tenth century. In the

5) The name of the saint is mentioned in the Divine Liturgy on the day of the celebration of his/her memory and sometimes special hymns are sung to mention the virtuous

deeds of the saint.

Pictorial or iconographical representations are made in which the saint is surrounded by a heavenly light of glory.

When available, the relics of the saint is enclosed in precious or decorated vessels and are publicly honored.

PRACTICAL THEOLOGICAL & POLITICAL PROBLEMS OF CANONIZATION

deeds of the satut.

### WHO ARE THE SAINTS

The saints are an integral part of the ion of the ancient Churches. The doctrine of the Church comes alive in the lives of the true believers, the saints. The saints are those wholiterally share the holiness of God. Be holy. who literally share the holiness of God. Be holy, for Iyour God am holy. (Leviticus 11:44; I Peter 1:16) The lives of the saints bear witness to the authenticity and truth of the Christian gospel, the sure gift of God's holiness to men, When a person is canonized, certain bonors are conferred upon that individual;

- memory.
  4) Festive days are designated to celebrate his/

were the first to be publicly venerated by the faithful. Until the tenth century, individuals among the faithful who had lead exemplary and "venerable" lives were accepted as "sainis" with-out formal canonization by the Church.

- The name of the saint is listed among the other saints of the church and thus included in the liturgical calendar of the Church.
   The name of the new saint is invoked to public.
- prayers.
  3) Churches are dedicated to God in the saint's

nian Church. (it is beyond the scope of this article to discuss the implications of this 500

nian Church. (Il is beyond the scope of this article to discuss the implications of this 500 year gap in recognizing the true saints of the Armentan Church. Archbishop Shnork Kalustian in his book Armentan Saints mentions over 25 individuals who should have been canonized, but are not so far recognized as astinist, but are not so far recognized as astinist, but are not so far recognized as astinist, on the other consistence of a concrete methodology for canonization and the overwhelming task of documenting the lives and cases of the victims of the Genocide, virtually make it impossible to declare them saints in the proper sense of the term. For instance, in the Roman Catholic Church, the initial atep of the process is a formal inquiry, instituted by the bishop of the discoces wherein the person lived. This inquiry is accomplished by a iribunal of three judges. a notary, and the "promoter of the fath," more commonly called the "devil's advocate." Following the report of the bishop to Rome, the Sacreton Congregation opens the process, enlarging on the previous inquiries, with a premoter of the fath again presenting the flaws or weak points in the evidence. Only thereafter does the "apostolic process," as it is called, authorize further investigation and the long process of gathering evidence and determining the worthiness for beattification first, and then canonizafun. Again, for all practical purposes, we cannot canonize 1.5 million Armenians en masse, without documenting or knowing the ways and means of their marrydrom. Otherwise, their canonization would be exactly what

ways their canonization would be exactly what it seems to be: bestowing them the ultimate honor and recognition without recognizing their true witness and worthiness for sainthood.

Theologically, once the victims of the

POLITICAL PROBLEMS OF CANONIZATION

The practical problem of canonizing the victims of the Armenian Genocide, or for that was the property of the Armenian form the fact that the Synod of Bishops of the Armenian Church, which has the authority to undertake such a task, has not constatently met. If fact, it has been over two decades that the Synod of the Armenian Church has not convened. The purpose and function of the Synod—the assembly of all bishops of the Armenian Church is to regulate doctrines or disciplines in the Church. The decrees of the Synod are held to possess the highest authority which the Church can give. The Synod of the Armenian Church is summered by the Catholicos and its decrees are confirmed by him. Obviously, the schimatin and Antelias possess another problem. Will the Synod of each Catholicate meet separately or will a Synod of Ethiops encompass the entire Armenian Church, both Ethiniadian and Antelias? If it will be a Synod for the entire Church, the logistics of such a Synod still remain to be indefinite and ultimately. be indefinite Once the victims of the Genocide and ultimately, it might be de-pendent on the are canonized... they are no longer unity of the victims, but victors of Christ.
Church.

Furthermore, there is no set method or formula in the Armenian Church by which a person is determined to be a saint. The Armenian Church has not canonized any person for the past 500 years. The last person who was declared a saint was St. Gregory of Datev 1346-1410), who was an eminent theologian, leacher and an abot, under whose instruction and training great leaders flourished in the Armenian theologian of the Armenian of th

Genocide are canonized, the Armenian Church Genocide are canonized, the Armenian Church will be put under a dogmatic imperative, i.e. they are no forest reliains, but victions of Christ, Once the victions of the Genocide are canonized we can no love; or hold Mochanidist frequiem services) to mourn their death, to which we have accustomed ourselves. Instead, we will cell britte the Divine Liturgy throking their names, asking for their intercession and celebrate their victory over death, in and through Christ. Once the victims of the Genocide are canonized, we can no longer hold candie light vigits. The mournful, dark aimosphere of commemorations of the Genocide will have to be changed title a 'feether' glorious aimosphere. The victims are no longer victims, but saints who live in the glary of God, i.e. those who have joined God in an endiess sharing of a divine life beyond all corruption and have found the true life with God. Hence, the question is whether Armeniau corruption and nave found the true lite with God. Hence, the question is whether Armeni-ans are willing to see themselves as witness to the Death and Resurrection of Christ-Growhom hundreds of thousands of Armenians gave their lives—rather than perpetually identify them-selves as the victim.

selves as the victim.

Politically, ever since the 50th anniversary of the Genocide, Armanians have collectively demanding justice for the 1.5 million victims of the Genocide from the Turks in particular and the world in general. Canonitation would de factor resolve the problem of justice, it would be preposterous to demand, justice for saints any longer. Canonization might be detrimental to the political agends of the Armenian political mechanism. It would nean 'let's forgive and forget' and engage in a 'dialogue' with a new perspective. Fürthermer, the termitorial question with Turksy might also be complicated. As it is customary with saints, does it mean that the places where Armenians were martyred would be considered as mean that the places where are many indirect political implications which ny indirect political in milcations need to be carefully examined.

The proposal of the two Catholicot to canonize the victims of the Genocide should be examined in light of the problems surrounding the issue. Since the details of their proposal are not available or so far have not been public and based on the slate of events in the Armenian Church, the proposal seems to serve as an added "gitter" to the observance of the 75th anxiversary of the Genocide. Seventy five years have passed and the world seems to "ignore" the victims of the Genocide, thus, in our frustration, the ultimate bonor that we can render our tellims is to declare them as satints. We would do injustice to our victims if we canonize them without recognizing their marrytown for Christ on missiles to our victims if we canonize them without recognizing their marrytom for Christ and its impact on our lives individually and on our nation collectively. The samis are canonized primarily for the faithful. Declaring the victims as saints is not rewarding them the media forhonor."

but it is to follow that: movable for



obtaining the "heavenly crown of glory." It is to perpetuate their witness to Christ through our own mission and evangelism in this world.

Reprinted from the "Window", Vol. I. No. 3, 1990

### ORDINATION OF PRIESTS IN ARMENIA

Recently four young priests have been ordained at St. the Sarkis Armenian Church of Yerevan, Armenia, by His Grace Bishop Karekin Nersissian, Primate of Yerevan.

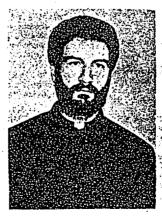
The newly ordained priests are:



VERY REV. FR. TATEOS ZIREGIAN, serving in the Diocese of Russia (Moscow region).



REV. FR. HOVNAN MATEVOSSIAN. serving as the Pastor of St. Mary Armenian Church of Yeghvart,

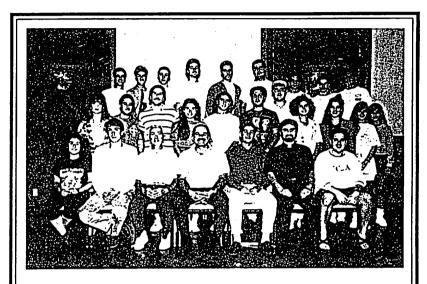


REV. FR. ZAREH MANSOURIAN, REV. FR. DIRAN AROUSHANIAN, serving at the St. Hripsime' serving at St. Sarkis Armenian Monastery, in the City of Yerevan. Church of Yerevan.



serving at St. Sarkis Armenian

We congratulate the newly ordained priests and wish them fruitful service in the spiritual vineyard of our Lord,



St. Peter, Van Nuys, ACYO Seniors



St. Peter, Van Nuys, ACYO Juniors

Best Wishes for a Successful Convention!

St. Peter ACYO Juniors & Seniors



# St. James Armenian Church of Westchester 2 LINCOLN LANE PURCHASE, NY 10577



# Join the ACYOA for our ANNUAL PALM SUNDAY DINNER

Sunday, March 27, 1994 1:00 pm in the church hall

Dinner will be followed by a program featuring:

Dn. Hratch Tchilingirian, Rector, St. Nersess Seminary &

A Video Presentation of Michelangelo's "Last Supper"

Ticket prices are as follows:

Adults - \$12 Children (under 12) - \$6

For reservations, contact the church office at 253-9077 (days) or Meline Kasparian (eves) at 632-3024.

Reservations are first come, first served, and should be received by March 20.





# St. James Armenian Church

### OF WESTCHESTER

2 LINCOLN LANE • PURCHASE, N.Y. 10577

# AUTUMN 1993 ADULT EDUCATIONAL PROGRAMS

AT ST. JAMES CHURCH - PARISH HOUSE

### 10 THURSDAY EVENINGS - OCTOBER 7 THRU DECEMBER 9, 1993

# A. ARMENIAN LANGUAGE INSTRUCTIONS - 7:30-8:30 pm.

Beginners: Introduction to the Armenian alphabet and simple con-

versational phrases.

Intermediate: Basic conversational phrases with special attention to grammar and syntax.

Instructors: Rev. Fr. Karekin Kasparian and Anahid Choukhachian.

Tuition: \$35 - Prompt attendance required.

Registration: Advance registration required, please call today:
Church office (914) 253-9077 or (914) 633-8191.

# B. LECTURE/DISCUSSION SERIES - 8:30-9:30 pm.

"Tough Topics In Christian Perspective" - How the church deals with life's tough issues based on the Bible.

### October 7-DISCIPLESHIP IN THE ARMENIAN CHURCH

Deacon Hratch Tchilingirian, Rector

St. Nersess Seminary.

### 14-AIDS: MEDICAL & SPIRITUAL PERSPECTIVE

Dr./Deacon Vahan Kouyoumjian, Psychiatry Intern

Westchester County Medical Center.

### 21-MORALITY IN INTERNATIONAL POLITICS

Van Krikorian, Attorney

Law firm of Patterson, Belknap, Webb & Tyler.

### 28-WARFARE: IS THERE ANY MORAL JUSTIFICATION?

Very Rev. Fr. Vahan Hovanessian, Pastor

St. Leon Armenian Church, Fairlawn; NJ.

# NOVEMBER 4-TRADITION OR CHANGE IN RELIGIOUS BELIEF, CANONS & WORSHIP

Rev. Fr. Karekin Kasparian, Pastor

St. James Armenian Church.

# 11-CULTS & OCCULT: HOW DANGEROUS ARE THEY?

Rev. Fr. Mardiros Chevian, Director

Diocesan Department of Youth Ministry.

### 18-CAPITAL PUNISHMENT: IS IT CHRISTIAN?

Michael Zeytoonian, Assistant County Attorney

Westchester County Department of Law.

### DECEMBER 2-THE MEDIA AND GOSPEL VALUES

Elise Antreassian Bayizian, Director

Diocesan Department of Christian Education.

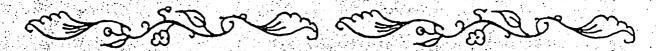
### 9-DEATH & DYING: THE CHRISTIAN WAY

Rev. Fr. Garabed Kochakian, Chancellor

Diocese of the Armenian Church of America.

### - ADMISSION FREE -

- ... We are happy to bring these quality programs to our parishioners.
- ... We are grateful to enlist the participation of these highly qualified speakers to present and moderate discussions on these vital issues.
- ... We ask that you attend these programs regularly and notify and/or bring your friends.
- ... For additional information, please call the church office at (914) 253-9077 or Der Hayr's study at (914) 633-8191.



# ANNUAL FUND RAISING BANQUET SAHAG MESROB ARMENIAN SCHOOL

Cultural Center — 465 Mt. Auburn Street, Watertown, MA

SUNDAY, NOVEMBER 17, 1991 at 12:30 P.M.

Guest Speaker:

# **DEACON HRATCH TCHILINGIRIAN** — Rector

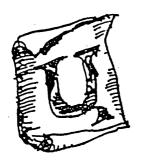
St. Nersess Armenian Seminary - New Rochelle, N.Y.

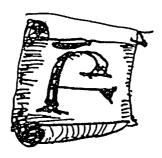
— Limited to 300 tickets only —

TICKETS \$10.00 Adults

\$5.00 Children under 12

Make early reservations, call 235-5148 ARACSE — 484-9327 LINDA







# ՍԱՀԱԿ ՄԵՍՐՈՊ ՀԱՅ ԴՊՐՈՑԻ ՏԱՐԵԿԱՆ ՃԱՇԿԵՐՈՅԹ-ՀԱՆԳԱՆԱԿՈՒԹԻՒՆ ԿԻՐԱԿԻ, ՆՈՅԵՄԲԵՐ 17, 1991, Ժամը 12:30 Կ.Ե.

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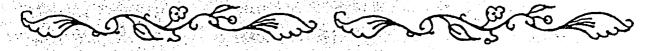
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Ս. Ներսէս Աստուածաբանական Դպրոց

— Սահմանափակուած տոմսակներ 300 հոգիի համար —

\$10.00 Utotnnia

\$5.00 Փոբրերուն





# ANNUAL FUND RAISING BANQUET

SAHAG MESROB ARMENIAN SCHOOL

Cultural Center — 465 Mt. Auburn Street, Watertown, MA

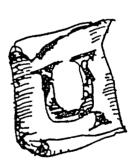
# SUNDAY, NOVEMBER 17, 1991

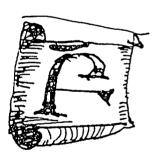


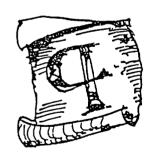
Guest Speaker:

# DEACON HRATCH TCHILINGIRIAN Rector

St. Nersess Armenian Seminary - New Rochelle, N.Y.









# Sts. Sahag-Mesrob Armenian Apostolic Church

Un Vusul-Varnyszwiminiaawig Unwfajulwa byahagh

1249 F Street . . . . ● P. . V.P.O. Box 205 . . . . . . . Reedley California 93654

654

@Uice: 638:2740

Rev: Fr. Datev Tatoulian Pastor

Sunday 19 Annual Church Picnic at Dinuba Memonial Building Patio

Church Service 11:00 a.m. on the picnic ground

Lunch 12:00 noon

Monday 2 Armenian School 4:00 p.m and 7:00 p.m

Tuesday 3 Parish Council meeting 7:30 p.m. Church Hall

Thursday 5 Ladies Society Sack Lunch; and meeting

Sunday 37 8 Church Service 8:30 a.m.

Holy Badarak 10:15 a.m.

Sunday 8.8 Mr. and Mrs. Club Dinner-Meeting at M/M George Hagopian's residence 6:00 p.m.

Tuesday 10 Bible Studies at Der Hayr's residence

11:00 a.m. Bible Studies

12:30 p.m. AGAPE (Lunch)

Sunday 15 Church/Bible Education 10:30 a.m. Jashoo Service 11:00 a.m.

Sunday 22 Church/Bible Education 10:30 a.m. Jashoo Service 11:00 a.m.

Sunday 22-28 ACYO Central Council Cultural Retreat at Dinkey Creek

Sunday: 29: Church/Bible Education 10:30 a.m. Jashoo Service 11:00 a.m.

\*\*\*\*\*

Hratch Chiligirian is our Diocesan student in New York.
He was born in Lebanon, graduated from St. James Armenian Seminary
of Jerusalem and last four years has been studying in the United.
States.

This coming summer, deacon Hratch will attend Kings View Center for special training while in Reedley he will help with our Sunday church services : He may also hold classes on CHURCH and BIBLE

### If am confident that our community will receive deacon Hratch with a warm heart support him and enjoy his presence.

Fig. 1. Wish you all a happy summer with good health and successing your endeavors

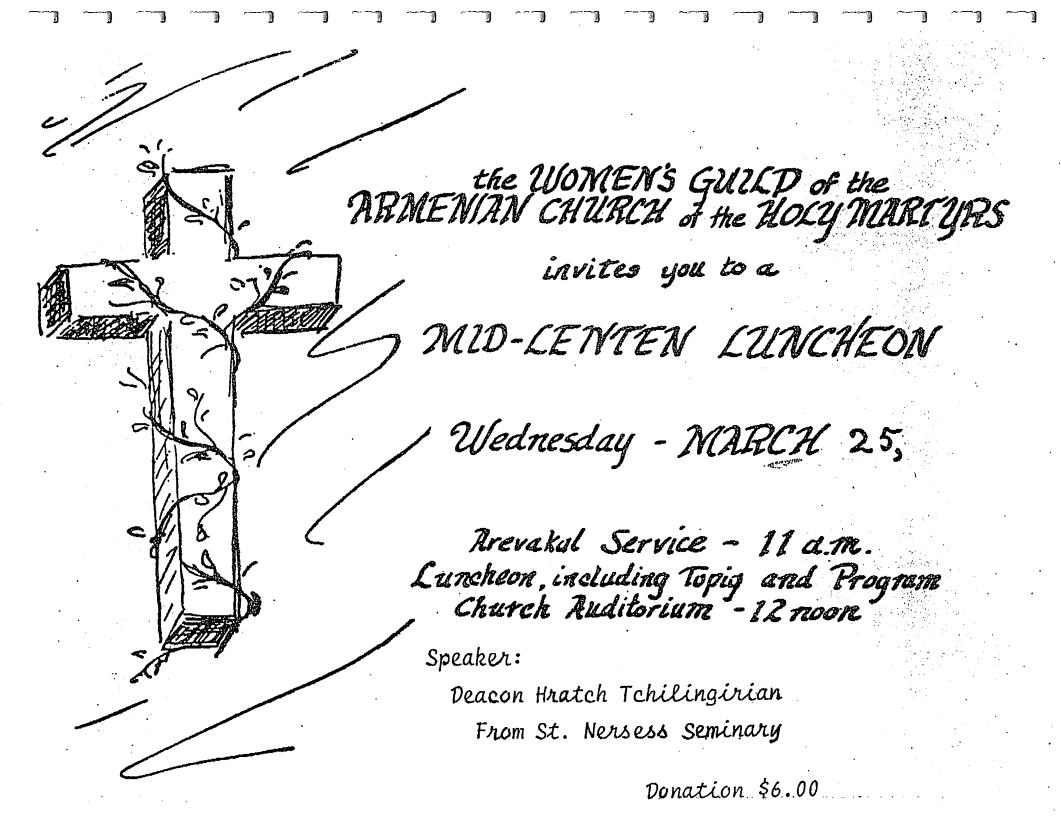
HAPPY SUMMER

May-23-26

ACYO

22nd/Annual Sports Weekend in Fresno

Fr. Dateva Tatoulian



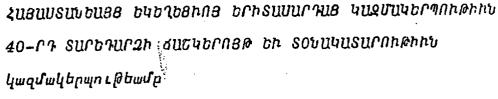
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# 40" ANNIVERSARY OF A.C.Y.O.A.



1946-1986





ԵԿԵՂԵՑԻՈՅՍ Հ. Ե. Ե. Կ.-Ի ՄԱՄՆԱԺԻԻՂԻՆ

սիՐԱԿԻ, 28 ՄԱՐՏ, 1986, ԺԱՄԸ 1:00-ԻՆ Կ. Վ. ՄՇԱԿՈՒԹԱՅԻՆ ԿԵԴՐՈՆ — ՀԷԶԻՄԵՄՆ ՍՐԱՀ -ԳԵՂԱՐՈՒԵՍՏԱԿԱՆ ՑԱՅՏԱԳԻՐ-



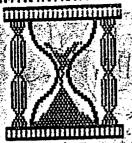
# PALM SUNDAY DINNER

SPONSORED BY: A.C.Y.O.A. JUNIORS

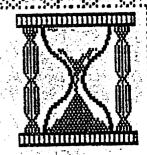
-GUEST SPEAKERDEACON HRATCH TCHILINGIRIAN
OF ST. NERSESS ARMENIAN SEMINARYMUSICAL ENTERTAINMENT O

SUNDAY, MARCH 23, 1986 1:00 P.M. CULTURAL CENTER . HEKIMIAN HALL

DONATION ADULTS-\$ 8. UNDER 16-\$ 4.



# ACYO-WD RELIGIOUS RETREAT



THEME: Dating, Sex & Marriage

"What God was not ashamed to create, you should not be ashamed to speak of... --Early Church Father

Friday, January 17, 1986	
Arrival	5:00 p.m.
Dinner	6:00 p.m.
Evening Service	7:30 p.m.
Orientation/Introductions	8:00 p.m.
Discussions	
Saturday, January-18, 1986	
*Early Bird Special	6:30 a.m.
"Aravod Looso 36" (open air)	-: <b>-</b> -
Morning Service	7:30 a.m.
Breakfast	8:00 a.m.
I. Dating & Sex	9:00 a.m.
Fr. Vazken	
II. Types of Love	10:00 a.m.
Dn. Van	
III. Dating	11:00 a.m.
Dn. Hratch	
Lunch	12:30 p.m.
Confession & Free Time	
Evening Service	6:00 p.m.
Dinner	6:30 p.m.
Open DiscussionAnything goes	8:00 p.m.
	the state of the s
SUNDAY, January 19, 1986	
Early Bird Special	6:30 a.m.
TBA	7:30 a.m.
BADARAK	
Breakfast	8:30 a.m. 9:30 a.m.
IV. The Armenian Wedding Service	9:30 a.m.
Dn. Van	10:30 a.m.
V. Social Side of Dating & Marriage	10.30 4
S.Dn. Deran	. 11:30 a.m.
VI. What makes a Marriage Work?	, 11.30 d.m.
Discussion	12:30 p.m.
Lunch	17.30 h.m.
Free time	6:00 p.m.
Evening Service	6:30 p.m.
Dinner	8:00 p.m.
Wrap Updiscussion & comments	0.00 5

MONDAY, January 20, 1986

Take off...tzuh.



ARMENIAN APOSTOLIC CHURCH OF CAPE COD

# **PRESENTS**

# DISCOVERY

# DAY

- THE SPIRITUALITY OF
- THE ARMENIAN CHURCH

leaders:

DCN. HRATCH TCHILINGIRIAN
MICHAEL ZEYTOONIAN
KEN MARANIAN

SATURDAY, OCTOBER 13th, 9:30-4:00 pm Craigville Conference Center, Craigville, Ma.

\$10.00 PER PERSON (INCLUDES LUNCH)

BRING, A BIBLE, PEN AND AN OPEN MIND

TO REACH CRAIGVILLE CONFERENCE CENTER - TAKE EXIT 6 FROM RT. 6 AND FOLLOWSIGNS TO CRAIGVILLE BEACH; DIRECTIONAL SIGNS TO CONFERENCE CENTER ON ROADWAY.

CALL RICHARD KRATLIAN FOR RESERVATIONS OR DETAILS: 428-6344.

# CONSECRATION DAY EVENTS

SUNDAY, OCTOBER 14, 1984

In addition to the annual Consecration Day Banquet, the Department of Youth Ministry will be sponsoring two special programs - one for Sunday School children and the other for adults.

# Art Project Day...

ART PROJECT DAY: The first in a series of special "ART PROJECT DAYS" will be held on Sunday morning, October 14 from 10:30am until 12:00 noon. A specially designed program has been prepared and will be presented by seminarians from St. Nersess Armenian Seminary under the direction of Vartan Ajamian. This program will explore the world of art with the Sunday School children using various mediums to express Christian themes with an Armenian flavor. We encourage all parents to get their children to Sunday School on time (10:30) so that they will have the full benefit of this fun-filled day of art.

# ...for parents

This year the Department of Youth Ministry will be sponsoring several adult education programs covering such topics as Church traditions, spirituality, parental roles in Christian education, child rearing and other related topics. The first in this series will be held on Sunday October 14 from 10:30 to 11:50 in the Sunday School. Deacon Hratch Tchilingirian, a St. Nersess seminarian, will be exploring the topic of "Spirituality in Armenian Architecture." Deacon Hratch has spent a considerable amount of time researching this subject and has received enthusiastic response during presentations given in the New York/New Jersey area. This program is being offered to parents of Sunday School children and will be occurring simultaniously with the "Art Project Day." We encourage all parents to take advantage of this unique opportunity to learn about the spiritual beauty of our architecture and church design.

# APRIL 24, 1915 WE HAVE NOT FORGOTTEN

# PRAYER OF REMEMBRANCE

SUNDAY, APRIL 21, 1985

Divine Liturgy and Madagh

10:30 - 12:00

Requiem Service and Wreath Laying,

12:15 Noon

- " Martyrdom and Survival " A Slide presentation by <u>Deacon Hratch Tchilingirian</u> 1:00 p.m.

\_\_\_\_\_

A MEMORIAL VIGIL -

Tuesday, April 23, 1985
Divine Liturgy

9:30 p.m.

Candlelight Requiem Service

10:30 p.m.

- " WHAT OTHERS HAVE SAID .... "

Reading of Testimonies

10:30 - Midnight

We urge our people to make that special effort to be present and pay respect to our martyrs on this 70th Anniversary of the Crime of Genocide attempted by the Turkish government through 1915-1923.

We earnestly urge also that ALL ARMENIANS set the day, Wednesday, April 24, 1985 as the day of mourning. Students and all those who request, shall be given letters of excuse. Let us show solidarity in our remembrance.

կոչ կ՝ընենք մեր ժողովուրդին ներկայ ըլլալու Մուրբ Պատարադին եւ Հոգեհանդիստ — Մատաղին որ տեղի պիտի ունենայ կիրակի Օր, ԱՊՐԻԼ 21, 1985 ժամը 10:30 էն 12:15։ Շոյն օրը ժամը 1 —ին պիտի ցուցադրուի սլայտներ " գահատակութիւն եւ վերածնունդ " նիւթով՝ Տ․ Հրաչ Սարկաւագ Չիլինկիրեանի կողմէ։

բնբնշաենի Ժիշբն որմի ոնրակ ուրբըտի Ոսւնե մեռաանաժ — Տոքսող :

— Նրևբևնսւղ միտՂսւնիւդրբևսւ Ոսդավասսւնբաղե Տսժբչարժիոպ Ոսւնե վտատևամ դամը 9:30 —ին դամը 10:30 —ին

ա Սենիշրբն իցչ նորջ բը ••••• ա Գրուն 10:30- Atratise

տակուԹեամբ եւ Ղաջատակներու յիջատակը յարգելով:

St. Mary's Armenian Apostolic Church Washington, D. C.



# ST. MARY'S ARMENIAN APOSTOLIC CHURCH

A.C.Y.O.A JR.

# RETREAT - SEMINAR

# APRIL 20, 1985

9:30-10:00 A.M.	MORNING SERVICE
10:00-11:30 A.M.	"If I would ask God one question" by Dean Shahinian, Esq.
11:30-12:00 noon	Bible Reading - Discussion by Deacon Hratch Tchilirgirian
12:00-12:30 P.M.	Singing
12:30-1:30 P.M.	Lunch Break
1:30-2:30 P.M.	Political Parties and Separation Within the Armenian Church: How We Got Here from There by Mrs. Anna Derderian
2:30-3:30 P.M.	Armenian Architecture through Slides by Deacon Hratch Tchilingirian
3:30-4:30 P.M.	Expression of Faith in the Arts by Mrs. Cathy Kapikian
4:30-5:00 P.M.	Evening Service
5:30 P.M.	"AGAPE" Love Feast - Seero Jahsh (In plain English Supper)

Departure

# ST. JAMES ARMENIAN CHURCH

55 Lincoln Avenue, Purchase, N. Y. 10577 253-9077 / 633-8191

# ADULT EDUCATION PROGRAM

Ten Sessions - September 20 - November 29, 1984

Thursdays: 8:00 - 9:30 P.M.

8:00 - 8:45 P.M.

# ARMENIAN LANGUAGE

Gospels' Message

By the Pastor & Deacon Hrach Tchilingirian of St. Nersess Seminary

- A) Beginners' Armenian (basic conversation)
- B) Intermediate Armenian (grammar tips and topical conversation)

8:45 - 9:30 P.M.

# INTRODUCTION TO THE BIBLE AND ARMENIAN CIVILIZATION

By the Pastor and Guest Speakers

BIBLE:

September 20 - Armenian Church's Interpretation of the Bible

September 27 - The Message of the Prophets October 4 - The Making of the New Testament/

October 11 - The Message of St. Paul October 18 - The Message of the Bible

ARMENIAN CIVILIZATION:

October 25 - Panoramic View of Armenian History

November 1 - Ten Great Men in Armenian History

November 8 - Armenian Language and Literature

November 15 - Armenians - What Makes Them Tick?

November 29 - Armenian Contributions to World Civilization

Fees: (Armenian Language and

(Armenian Civilization .....\$15.00

Armenian Language only ....\$10.00 Armenian Civilization only .\$10.00

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Vartan Gregorian, president of the New York Public Library and formerly provost and professor of history at the University of Pennsylvania, has said: "A proper education should teach the best our culture has taught, said and done."

This Sunday is called "Expulsion Sunday" in the Armenian Church. We remember how Adam and Eve were expelled from the Garden of Eden. Eden was a place where there was perfect harmony, love and peace because God was so near. He, God, walked in the Garden with Adam and Eve (mankind) were tricked by the "serpent" (Satan) who told them if they are of the fruit of the tree of knowledge they too could be gods. This temptation to power; to godliness was too much and they went after, it. Thus, because they were tempted to opt for self power and self love over being children of God; they were given the logical result: They were expelled from the Garden of Eden ... and so, we now live in a world where pain, conflict and hate are present.

The question often asked is: Why did God allow Adam and Eve to sin this way? Did not He know this would happen? The answer is that we were created in the image of God. Therefore we have free will. Thus, He created us to love Him. And We did not. Then why didn't He take away our free will and let us live in Eden with Him? The anser: Can righteousness and love be enforced by force?

No. During Lent, then, we sons of Adam use our free will to be again loving children of God, freely obedient to Him.

### TODAY'S BIBLE READINGS:

Isaiah 33:2-6 The Lord's People look to Him every day ("Be our arm every morning") for guidance, comfort, salvation. They know He will give abundant salvation, wisdom and knowledge.

Romans 12:9-20 Paul talks of the greatest gift: Love....Let it be genuine. He says to use it trying to out do the other person in love. He also bids us to rejoice. If we are in times that are not joyful, then, he says, be patient. If your patience wanes, then "be constant in prayer." On handling evil people, he says, retaliate with love. "Never be overcome by evil, but overcome evil with good."

Matthew 5:21-24 and 43-48 Christ calls us to perfection. He radically changes the commandment of "Do not kill" to do not be angry nor insult your brother. Also, not only must we "Love our neighbor," but we must also love our enemy. Christ calls us past compromise to a radical new life of love.

OTHER BIBLE READINGS this week: Romans 8:31-39 On the invincibility of the man of faith
Romans 12:1-2 On Transformation of self
Matthew 5:17-20 and 38-42 Christ on "retaliation"
Luke 5:1-11 Christ calls on his apostles to be "fishers of me

NAME DAYS this week - Theodore, Toros. Next week - Cyril and Guregh.

DAYS OF ABSTINENCE this week - Wednesday and Friday (at least)

The Introit sung today (Page six in the Divine Liturgy book) is "Arachi Badvagan":

Before thy precious and all-conquering cross we fall down and worship and ask forgiveness of our transgressions; for through this thou did lift the condemnation of mankind. And now by thine holy and divine sign grant thy heavenly peace to all the world.

The Jashou (midday hymn) sung just before Soorp Asdvadz is "Vor zorenus" (summary):

The Lord reigns; he is robed in majesty.

Adam and Eve tasted the bitter fruit of sin and death (but we look) to you, Lord to feed us your sweet cammandments. Lord heal us of our many sicknesses. Lord, with your birth in the Virgin Mary, you came to save us. And, with your life giving resurrection, you invited us mortals to the Resurrection of immortality. By the intercession of your mother, we beseech you Savior, save us.

We are happy to have with us today <u>Deacon Hratch Tchilingirian</u> of St. Nersess Seminary who will be presenting the first of our Lenten Lecture Series talks. He will be speaking on Armenian Church Architecture and its symbolism.

We need volunteers for Coffee Fellowship for the next few weeks. If you wish to volunteer please put your name on the sign up sheet downstairs.

# GENOCIDE - 70th ANNIVERSARY

Next year, 1985, will mark the 70th anniversary of the genocide of the Armenian nation. Our Diocese will mark this solemn occasion with various commemorative programs throughout the Diocese that will involve all of our parishes and people.

The Primate has requested that each parish provide a list with the names of all survivors of the genocide. The list should include names, addresses, telephone numbers, date and place of birth.

Time is of the essence! Please contact Der Hayr with the names of our survivors here at St. James as soon as possible.

# BAPTISM

Danielle, daughter of Fred and Susan Kalen, was baptized at St. James on October 28.

### WEDDINGS

Denise Maralle Cachoian, daughter of Archie and Mary, and Craig A. Schanz exchanged vows at St. Vartan Cathedral on October 28. Der Hayr officiated with Fr. Arten Ashjian and Fr. Koziol. COMING EVENTS

Deacon Michael Chevian and Diane Vidian were married on October 27 at St. Leon Church in Fair Lawn, NJ by Der Hayr, Fr. Garabed and Fr. Paree. Archbishop Tiran gave the message.

We wish these couples much joy and happiness.

### REQUIEM

We extend our prayers and condolences to the family and friends of Mrs. Rose Melkonian whose funeral was held at St. James on October 13.

Der Hayr participated in the services for Vartuhi Ohnikian, held at Holy Cross on October 22.

May they rest in the peace of the Lord.

### IN LIEU OF FLOWER DONATIONS

The Pastor and Parish Council are grateful to the friends and relatives who have made donations to the Church in memory of George Kaladjian, \$1,990 and Rose Melkonian, \$255.

### WELCOME

New members of the church are Linda and Richard Varadian to whom we extend welcome. We invite others to join and participate. (Saeobjo 2712 jo nazale do la electrica)

# 50/50

The drawing is getting close! It will take place December 2 during the Annual Celebration Banquet. If you have not sent in your membership donation please do so now to avoid losing the number you have chosen. If you have not yet requested membership, don't delay!!

## STEWARDSHIP

We urgently request that those who have not fulfilled the pledge made for 1984 do so as soon as possible.

WELCOME BACK -- to Mr. & Mrs. Alfred Yeznaian and family, recently returned to Westchester. They are now living in White Plains.

# ADULT EDUCATION

The schedule for the final three lectures in the Armenian Civilization course is:

Nov. 8 - 10 Famous Personalities in Armenian History-Deacon Hrach Tchilingirian

Nov. 15 - Armenian Contributions to World Civilization-Deacon Hrach Tchilingirian.

Nov.29 - English Armenian Writers Mesrob Kermian

Sunday afternoon, Nov. 18 in Kavookjian Auditorium Dr. Nishan Parlakian will stage the comedy-drama, "Harsuh" (The Bride), for the Auxiliary Committee of the Diocese. The author is Sybil (Zabel Asadour), an outstanding woman writer.

The Antranig Dance Group will perform at Carnegie Hall on November 25, at 2:30 PM. Special reduced rate tickets at \$5.00 are available for Armenian and Sunday School children.

HARVEST BALL/DINNER DANCE - November 10 at 8:00 P.M. at the Parish Hall of the Greek Orthodox Church of Our Saviour in Rye.

# DECEMBER 2, 1984

Save the date .. our Annual Celebration Banquet will be held at the Westchester Country Club in Rye at 1:00 PM. An outstanding program of great enjoyment is planned. For reservations contact John Wolohojian at 723-5951.

### FURNITURE FOR SEMINARY.

Ouzoonian House urgently needs two armchairs and a couch in good condition. Donations will be greatly appreciated. Please call 914-636-2003 if you can help.

է հանում հայ ժողովրդի հերոսական մաքառումները Ավարայրից մինչև Սարդարապատ։ Կանգ առնելով մասնավորապես Սարդարապատի հերոսամարտի հաղթանակի պատմական նշանակության վրա՝ քարովիչ սըրբավանը նշում է, որ Սարդարապատի ձակատամարտի հաղթական ավարտը առաջնորդ ուժ դարձավ հայ ժողովրդի համար, և առանց այդ հաղթանակի գոյություն չէր ունենա այսօրվա լուսավոր ու ծաղկուն Սովետական <այաստանը։

Հավարտ ս. պատարագի «յԵկեղեցիս Հայաստանեայց կատարի հոգեհանգիստ վասն աշխարհավօրաց և վօրավարացն հայոց, որք կատարեցան ի հերոսամարտին Սարդարապատի 1918 ամի, վասն հաւատոյ և հայրե-

նեաց»։

Ս. պատարագին ներկա էին Վեհափառ Հայրապետը, Գերագույն Հոգևոր Խորհրդի անդամները և սփյուռքահայ ուխտավորներ։

Մայիսի 21-ին, երեքշաբթի.—Այսօր Մայր Աթու Ս. Էջմիածին են այցելում Տ. Տիրան արքեպս. Ներսոյանն ու Տ. Մեսրոպ ծ. վրդ. Գրիգորյանը՝ շարունակելու համար Հայ Առաքելական Եկեղեցու նոր Կանոնադրության նախագծի կազմման աշխատանքները։

S. Տիրան արքեպիսկուպոսին ուղեկցում էր <րաչ սրկ. Չիլինգարյանը (Նյու Յորք)։

Մայիսի 22-ին, չորեքջաբթի.—Այսօր Վեհարանի ընդունելությունների սրահում տեղի է ունենում միաբանական հերթական հավաքույթ, որի ընթացքում Տ. Հայկազուն վրդ. Նաջարյանը ներկաներին ծանոթացնում է Ագապի Նասիբյանի Լոնդոնում 1984 թ. անգլերեն լեզվով հրատարակված, «Բրիտանիան և Հայկական հարցը 1915—1923 թթ.» գրքի առաջին մասի բովանդակությանը։

Մայիսի 26-ին, կիրակի.—<ոգեգալուստ (Պենտեկոստէ, յիսներորդ օր ի Ձատկէն):

Այսօր Մայր տաձարի Ավագ սեղանի վրա ս. պատարագ է մատուցում Մայր Աթոռի դիվանապետ Տ. Ներսես եպս. Պողապալյանը։ «Հայր մեր»-ից առաջ պատարագիչ սրբա-

«Հայր սեր»-ից առաջ պատարագիչ երբա վանը քարով է խոսում՝ «Օրհնութիւն ի բարհուսս ելոդին ի Հօրէ Հոգւոյն Սրբոյ, որով հյաքեալքն արբեցան անմահական բաժական եւ հրափրեցին վերկիրս ի յերկինս» (Շարական) բնաբանով, որի ընթացքում նջում է, որ «Սուրբ <ոգին Աստուծո ջնորհքն է՝ տրված մարդկությանը։ Սուրբ <ոգին այն ուժն է, որը մարդիկ փոխանցում են միմ-յանց, որպեսվի լցվեն, վորանան նորանոր ջնորհներով»:

Այնուհետև սրբավանը դիմելով հավատացյալներին՝ մաղթում է, որ «մարդիկ լինեն ավելի երջանիկ, եղբայրասեր, մարդասեր և ծառայասեր, իսկ աջխարհը լինի ավելի խա-

ղաղ ու ապահով»:

Վերջում աղոթելով Սուրբ <ոգուն՝ սրբապանը հայցում է, որ «Սուրբ <ոգին այսօր ևս իջնի իր փոքրիկ հոտի վրա՝ ի <այաստան և ամբողջ աշխարհի»։

Ս. պատարագին ներկա էր Վեհափառ

Հայրապետը։

Մայիսի 29-ին, չորեքջաբթի.—Այսօր Վեհարանի ընդունելությունների սրահում տեդի է ունենում միաբանական հերթական հավաքույթ, որի ընթացքում Տ. Հայկազուն վրդ. Նաջարյանը ներկաներին ծանոթացնում է Ագապի Նասիբյանի 1984 թ. Լոնդոնում անգլերեն լեզվով հրատարակված «Բրիտանիան և Հայկական հարցը 1915—1923 թթ.» գրքի երկրորդ մասի բովանդակությանը։

Հավաքույթի վերջում հայր սուրբը պատասխանում է իրեն տրված հարցերին։

<ունիսի 2-ին, կիրակի.—Յիջատակ Եղիայի մարգարէին։

Այսօր Մայր տաձարի Ավագ սեղանի վրա ս. պատարագ է մատուցում Կենտրոնական Եվրոպայի (Ավստրիա, Արևմտյան Գերմա-նիա և Շվեդիա) Հայրապետական պատվիրակ Տ. Մեսրոպ ծ. վրդ. Գրիգորյանը։

ուխտավորաբար «Հայր մեր»-ից առաջ Մայր Աթոռում գտնվող S. Տիրան արքեպս. Ներսոյանը քարով է խոսում, որի ընթացքում, անդրադառնալով Քրիստոսի Հարության խորհրդին, նշում է, որ այն «մեր կրոնի և հավատքի ամենամեծ ու կարևոր տոնն է, կենտրոնը ամբողջ քրիստոնեական վարդաև քրիստոնեական կլանքի: պետության քրիստոնեական Հարությունը Քրիստոսի փրկագործության մեջ ամենակարևորն ամենաէականն է»:

Վերջում սրբավան հայրը իր մաղթանքներն է ուղղում հավատացյալներին։

Մ. պատարագին ներկա էր Վեհափառ Հայրապետը: ուրոստոթությու ու օգրտորեւ

# ՍՈՒՐԲ ՆԵՐՍԷՍ ԴՊՐԵՎԱՆՔ

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* Մայիսի 13-20 Տիւրաբար Վիեննա կը զտնուէր Առո-ի դիւ բսևճ ծամանէր չևաչ դանվաւաժ շելիր-≨կիրեան։ ԲՆիկ ՊԷյրու0աՏայ, Հրաչ Սարկաւազ Ներ– 

\* կայիս կ'ուսանի նիւ Եորքի Սուրք ներսէս դպրեվանքին մէջ։ Օզտուելով առինէն՝ Տետը ունեցանք 💃 կարծ Տարցազրոյց մը։

ՀԱՐՑԱԶՐՈՅՑԸ ՎԱՐԵՑ Ս.ՊԱՂՏՈՅԵԱՆ

Հարցում.- Ի՞նչ երեւոյԹ կը պարզէ Ներկայիս Ամե րիկանայ զաղութը։

Պատասխ.- Ամերիկայի Միացեալ Նահանգներուն մէջ ներկայիս կ'ապրին 6-700 **Տազար Տայեր։ Այ**ս նիւը վերջերս զգալիօրէն անեցաւ Լիբանանէն, Պարսկաստանէն եւ Թուրքիայէն զաղԹած Տայրենակիցներու հաշւոյն։ Օրըստօրէ Նոր Թափ ևը ստանան ԱՄՆ-ի հայկական զաղուβներու կազմակերպմա**ն** աշխատանքները։ Ըլլայ եկեղեցի-**Ները, ըլլայ զանազան միունիւնները ոչ մէկ** չանք կը խնայեն այս ուղղուխեամբ։ ԱՄՆ-ի մէջ Ներկայիս ունինք շուրջ 60 ծխական կեղրոններ՝ 50 կղերականներով։ Կան Նաեւ մօտ 10 կեղրոններ, որոնք կազմուելու ընթացքի *մէջ Ե*ն։

որչ ին վենանբևի չիւ բսևեի ժամունիչ՝ աատ այստեղ ունինք 8 եկեղեցիներ եւ շարք մը միուխիւններ, որոնցմէ կարելի է նշել Հ.Բ.Ը.Մ.ը, Ամերիկահայ Ուսանողական Միու-**Թիւ**Նը, Հայ Երիտասարղական Ընկերու**მ**իւՆը եւ Ամերիկահայ Շկեղեցիներու Շրիտասարդական կազմակերպութիւնը։

Հարցում.– Ի՞նչ է Սուրք Ներսէս Դպրեվանքի պատ– մականը եւ ի՞նչ ղեր կը խաղայ ան ամերիկա-Տայ կեանքէն ներս։

Պատասխ. — Սուրբ Ներսէս ԴպրեվաՆքը՝ ՏիմՆուաձ է ხլիზიյսի Էվըზսტըზ დლղლքիზ մէջ 1963 მըւին՝ Գերաշնորና Տ. Տիրան Արք. ներսոյեանի ջանքերով։ Դպրեվանքի Տիմնումին նպատակը եղած է ԱՄՆ-ի մէջ ստեղծել ԷջմիածՆի եւ Երուսաղէմի Նմանողունեամբ ղպրեվանք մը,որը կոչուած ըլլայ ամերիկածին երիտասարղու@եան (ապազայի ղեկավարՆերում ըլլայ Տոզեւոր ԹԷ աշխարհական) տալ ուրոյն ազգային-կրօնական ղաստիարակունիւն, պատրաստելու համար ամերիկամայ Տոզեւորականներ, որոնք միջավայրի գրուրմ նքնաքով ակիռի կանբրար աւբնի քառ նա**նչնալ եւ առաջ**նորդել ԱՄՆ-ի զաղու**ն**ային Տամայնքները։

1978—ին Ս.Ներսէս Դպրեվանքը փոխադրուած է Նիւ Շորք։ Ներկայիս աշակերտողՆերուՆ Թիւը 7-Ն է (6-ը ամերիկածիՆ)։ ՄիՆչեւ օրս շրջանաւարտներուն Թիւը 20 է (14-ը ամերիկածին)։ Առաչին շրջանաւարտը հրաքի Թեմի ներկայ առաջնորդը՝ Գերաշնորs S. Աւագ Եպիսկ. Ասատուրեանն է։

Հարցում.- Այլ խօսքով Մ. Ներսէս Դպրեվանքը կը միտի ղառնալ եկեղեցական, մշակուԹային եւ պատմու@եան ամերիկանայ կեղրոն մը։

Պատասխ. – Ամերիկա**հայերը շատ խա**նղավառուած *ե*ն այս կեղրոնով։ Դպրեվանքը ունի Նաեւ կրօ-**Նա-չայազիտակա**ն երկսեռ ղասըն**Թացք**ներ՝ չայ ուսուցիչներու պատրաստունեան համար։ Մինչեւ Տիմա ունինը 5 շրջանաւարտներ։ Ունինք Նաեւ զիտական Տիմունքներու վրայ կազմակերպուած երիտասարղական Տամագումարներ՝ 13-15, 15-18 եւ 18-25 տարեկաններու խըմքակներու չամար։ Այս չամազումարի մասՆա⊷ կիցՆերը կը ბաბიმաბաბ հայ ազզային մշակոյթին, ժառանզին, պատմութեան, եւլն։ 5-600 Տոզի մաս կը կազմեն իւրաքանչիւր հաղազումարի։

Հարցում.- Ինչպէ~ս կ'ապանովուին Դպրեվանքի Նիւթական կարիքները։

Պատասխ. - Այս համազումարներուն իրենց Նիւխաքարոյական աջակցունիւնը կը բերեն՝ հայկական բարեսիրական կազմակերպութիւններ։ Ինչ կը վերաբերի Ս. Ներսէսի ընդհանուր զործու-Նէունեանց, ապա ամերիկանայ զաղուններու ծխական Տամայնքները եւ տարեկան Տանզանա– կուβիւններ կու զան հոզալ ՆիւԹական մասը։



NFG. G. PAPAZIAN 1010 WIEN I, FRIEDRICHSTRASSE 2 TELEFON: 57 47 78 Serie / TELEGR.-ADR.: RILEXIM TELEX: 11-1320 RILA

...Մեռնողը յարեաւ, ապրողը ապրեց...

– Կոչեմ ապրողա g:

านการก บอกนน



ԱՏԱՐԱՆԵՐԵՐԻ ԱՐԱՐԱՐԱՐԱՐԱՆ ԵՐԵՐՈՐԻՐԵՐԵ

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ՍԻԸՎԱ ԿԱՊՈՒՏԻԿԵԱՆ

''ՀՐԱՅՐՔ''Ի ՆԱՄԱԿԱՏՈՒՓԷՆ

# UNPELNP <NUPSNPAPPUP

Նորից Ապրիլ է, գարնանային խայտանքի , բոյրի ու բերկրուԹեան ամիսը։

ինչքան պիտի ուզենայինք, որ միայն այղպէս լինէր, որ Ապրիլ քառը տկամայ , քեզնից անկախ **Ներքին մի հունով լզնար ու լկապուէր 24-ին, որ** ձմրան հալհլող ձիւների տակից ձնծաղիկների հետ զլուխ չբարձրացնէին ցաւազին մտապատկերներ, որ զետերի յորղահոս ջրերը իրենց հետ չքերէին՝ Եփրատի ալիքներին խառնուած խեղդամա չներին , որ ղաշտերում հոնղացող տրակտորը չյիշեցնէր, Թէ քա-Նի խոփ ու զունան այդպես էլ մնացին կիսահերկ արտերի ակոսներում, իսկ խոփ բռնողները իրենց պապենական տունն ու այզին՝ բռնազաղթուեցին ղէպի անապատները, զնացին մեռնելու Տէր-Ջօւուղ բւ վաղ կափասբլու աշխանչի արդարապանչ դա-Նապար հներին...

Ապրիլ է, Ապրիլի 24, եւ անա նոզիդ նամակել ու ալեկոծում են հազար ու մի զզացումներ՝ տըխուր, խոովալից, քազմաշերտ եւ այդ ալեկոծումների մէջ ամէնից զօրաւորն ու զերիշխողը,այնուամենայնիւ, մի զզացում է – ղա՝ չնայած ամէնի ու ամէն ինչի` վերապրելու , ապրելու ՝ հպարտու*թիւ*նն է, ինչ որ իմաստով, վերին մի Տաշուեյարղարով՝ յաղ@ելու, այո, յաղ@ելու **Տպարտու**@իւ**Նը**։ Չէ՞ որ յաղԹանակը միայն կռուի ղաշտում՝ չէ, որ **Նուա**նւում է, միայն սպանելով ու կորձանելով չէ, որ ձեռը է բերւում։ Կայ աւելի ՆշաՆակալիցը. դա ոզու եւ ուզու յաղ@անակն է , ինքդ քո մէջ , քո յուսալքումների ու ԹուլուԹիւնների վրայ տարած յաղβանակը, բարու ու մարղկայինի , ստեղձման ու անաևուղի յամնարակն։ Եւ սնաէս չաւաստուղը այն իրողունեան , ուզում ես յիշել արդարունիւնը, **σωνυήπηλργρ σε σωρύφυτηγρ μ βρυύρυ, ήσυτμ ρίπφ Υω**νη, *Մուսա-լերա*ν, *Ուրֆայի, Ջէյթու*νη, Հաσνր,

Շապին-զարա՜իսարի, Շատախի, ՍասուՆի ցասումՆալից զանզուածներին, որոնք պարտուելով հանդն **Տաստատեցին իրենց ապրելու իրաւունրը։Ուզու**մ յիշել մշեցի այն երկու զեղջկունիներին , որոնք զաղթի թուուբուում, կայք ու ուտեստեղէնի փոխարէն՝ իրենց շալակն առան Մշոյ ձանրաձանը Ճաոբն-

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Ընթացիկ Մայիսի 13 - 20 անձնական այցով Վիեննա կը զտնուէր Պոլսոյ Պատրիարը գերաշխոր**։ Տ. Շ**խոր**ւ**թ Արբեպիսկոպոս Գալուստեան, ընկերակցուԹեամբ Տ. Պօղոս ՔՏՆ. Վարոնևանի։

Երկուշաբ@ի, Մայիսի 13-ին Տիւրերը այցնլեցին Աւստրիոյ ԿաԹողիկէ եկեղեցւոյ առաջ-Նորդ Կարտինալ ՔԷօՆիկին։

Նոյն երեկոյ, Փալէ Շվարցընպերկի մէջ Նարտինալ Քէօնիկի կողմէ նաշկերոյն մը տրուեցաւ ի պատիւ Պատրիարք Հօր։

Երեքշաբնի, Մայիսի 14-ին Պատրիարք Հայրր wjgblbg PRO ORIENTE Կաթողիկէ հիմսարկը։

շորեքշաբ@ի, Մայիսի 15-ին Պատրիարք Հայրր սրտառուչ հանդիպում մը ունեցաւ ՎյեննահայուԹեան Տետ։

Շաբան, Մայիսի 18-ին Պատրիարբ Հայրը Վիեննայի Ս.Հռիփսիմէ եկեղեցւոյ մէջ կատարեց օրուայ ժամերզունեան պաշտօնը։

Կիրակի, Մայիսի 19-ին Շնոր չը Պատրիարը, մաս. Նակցունեամը հայ եւ օտար հոզեւորականներու եւ Տաւատացեալներու Տոծ ՆերկայուԹեան Տովա-Նաւորեց հանդիսաւոր Ս. Պատարազի արարողութիւնը։

Դէպի Հայրենիք եւ Սթ.Էջմիածին իրևնց նամքուն վրայ, նոյն օրերուն Վիեննա կը զտնուէին Նիւ Եորքէն S. Տիրան Արք. Ներսոյեան, ընկերակցունեամբ Հրաչ Արեղայ շիլինկիրեանի։



Վերջերս մայրենիք էին այցելել Յովնան եպիսկոպոս Տերտերեպնը եւ Հրաչ սարկասագ Ձիլինկերեանը։

Յովնան եպիսկոպոս Տէրտէրևանը ձև. է 1957 թ. Լիրանանում։ 1970-75 թթ. սովորել է Մեծի Տանն Կիլիկիոլ finabing ճնմարանում։ 1976—80 pp. ձևոնադրուել է արճղայ։ 1980—83 թթ. ասանել է Օքսֆորդի համալսարանում։ 1983 թ. Վեճափառ Հայրապետը նրան պաշտօնի. Է կոչել Կանադայի Տորոնտոյ քաղաքը՝՝ սր Երրորդութիւն առաքելական եկեղեցու հու-վիււ 1990 թ. հոկտեմբերի 7-ին Մայր՝ Աոռ Սթ. Էջմիաննում ձեռնադրուել եւ օծուել է եպիսկոպոս եւ ընտրուել Կանադալի հա լոց թեմի հոգեւոր առաջնորդ։

Հրաչ սարկասագ. Ձիլինկերհանը ՝ ծնւ. է 1962 թ. Լիրանանում։ Ուսանել է Թէքէնան վարժարանում։ Ալարտել է Երուսաղէմի Սրբոց Յակոբեանց դպրեվանքը։ Բարձրագոյն կրթութիւն է ստացել։ Ամերիկայում։ Նեու Եօրքի Աստածարանական ուսոեվանքում , դուրանասության անդագության մագիստրոսի եւ Կալիֆորնիայի Ոամալսարանում՝ վարչագիտութևան մագիմտրոսի տիտղոսների է արժանացեր Նեու Ծօրքի Ս. Ներսէս՝ Աստուածաբանական ընձա-յարանի տեսույն է։

ԹՂԹ.-- Ո՞րն է ձեր այցելութեան նպա-

ՀՐԱՉ ՄԱՐԿԱԻԱԳ.— Մեր այցելութեան նպատակներէն ։ մէկն այն է, որ հետաքըրքիութիւնը եւ փափագը ունինք Հայաստանի մէջ ստեղծելու աստուածարանական ամրիոն մու Ներսէս՝ Ընծայարանը, 1861 թ. ի վեր գոյութիւն ունի, համալսարանական լաւ մշակուած ՝ աստուածաբաըտվաը գևաժին ունի։ ՝ Հայ տշտիբևանբև չորս տարի կմասնագիտանան հոն, համալսարանական իրենց ծրագիրները աւարտելէ ետը։ Մենք կուզենը նոյն ծրագիրը, որոշ՝ փոփոխութիւններով և տեղական պայմաններու լարմարեցնելով, այստեղ ալ. սկսիլ։ Արդեն իսկ որոշ եւ լուրջ խօսակցութիւններ ունեցած ենք Լիւդուիս: խաչատրեանի հետ։ Մտիկ ըրա եւ մեծ խան դավառութիւն ցուցարերեց։ Յուսանը, շուտով տարիէ մը այս ծրագիրը սկսիլ։

ԹՂԹ.- Խնդրում եմ պատմեր Հիւսիսային Ամերիկայի՝ Հայ. եկեղեցու կեանքի duuhG:

20119 HILPUILL - Zhinhuming Hobenկայի մէջ ունինը 80 կազմակերպուած հաունը եւ եկեղեցի եւ անոնց կողոին մօտ 30 Ոամայնը ու եկեղեցի, որոնք այսօր - ե-

կեղեցական չունին։ Ս. Ներսէս աստուաչարանական <u>ըրդա</u>րանը այդ առաքելութեամբ կպատրաստէ երիտասարդներ, րոնք պիտի նուիրուին եկեղեցող ծառա-

Այնտեղ ճայ բրիստոննաներ, բով-բովի զարով՝ իրը մէկ ընտանիր, կողոշեն եկեun ghati be houng nidbond, bobug այր ուսանելով տարիներով չինուած բը նիւթական նպաստներով կկառուցեն։ Այդ-80 եկեղեցի։՝

Հիաիսային Ամերիկան աշխարհի հաատացեալներու ամենարարձր թիւ ունե յող երկիրն է, ուր ըստ տունալննրու բրիստոնեալ ժողովրդի 40 տոկոսը կանոնաւոր պաշտամունքի կնետելի։ Մեծ թիլով նա Ուսատացեալներ եկեղեցի կուգան, մասնակցեն ։ Եկեղեցւոլ տարբեր ծրագիրներուն՝ ըլլայ կիրակնօրեայ դպրոցի ևէջ՝ երեխաների համար, շարարօրեայ , հայ դպրոցներուն, տիկնանց միութեան, երի-, դազմակերպութիւններու տասարդական մէջ եւ այլն։

ԹՂԹ.— Տասնամեակներ շարունակ հայ եկեղեցին սփիւռքում հայապահպան, ազգին միառորող՝ կենտրոն է եղել։ Այսօր այն ի՞նչ առաջելութիւն ունի արտերկրում

804ՆԱՆ ԵՊ.— Նաև ահահ - ուցեի մաստատել այն, որ ոչ միայն արտասան մանի մէջ, հայ եկեղեցին նոյն՝ իր ժողո վըրդի զաւակները համախմբելու առաքե-լութիւնը ունեցած է սկիզրէն եւեթ հայրենիրին մէջ։ Արդեն եկեղեցու՝ և ռաջելութիւնը այն է, որ բով-բովի թերէ քրիստո-նեայ ճաւատացեալները եւ մեծ ընտանիք de hmadmh: Um nand t, on annowed to bhabaha Adubud t. Aumbahata annu ուն ուսունքնություն ույբկ բու ՏբՏուսու իր ճովանու ներքեւ ճաւաքէ իր զաsubtienn be munge wan as altwid finabite ւնդ, հնարաորին չափով նաև ազգային շունչ եւ տրամադրութիւն։ Հայ եկեղեխօռեն ռահացքել դա առջզեզ սկղզակազգ թյուց է գամականի դն՝ քրացեյը ու են դուսես ժանսանքքել , շախ՝ բրեսքցաւ աստեցելու ձա սիսն քազի դն, չումմահերուն է հույե կա հաջ եր արաբակիսներու չու դովա խօսբը տարածել։ Սա ամենեն հիմնակ է։ Եթէ այս մասին չխօսինը, այն և մեծ թերութիւն կատարած կըլլանը։ Այնայես, ինչպես Քրիստոս ինբը պատգամ ւրուաւ իր առարկանկրում քարոցել ամե նարևը ստետարանի խօսրը եւ մկրտել բոլորը Հօր, Որդու եւ Սուրբ Հոգու անունով։ Այս է առաջին եւ գլիւաւոր դերը։ Հասարակական կեանքին մեջ ժողովուրդը ճրաւիրել, որսեսզի լսեն ոչ միայն Աստծոյ խօսրը, ճապա ձեւով մը իրենց՝ կեանքը որսխեն աւետարանական սկզբունքներու վրալ։ Իզուր չէ, որ Քրիստոս քարոզեց սիիոլ վարդապետութեան, ներողավտութեան մասին եւ իր օրինակները՝ վերցուց առօ րեալ "կեպնքէն։ Զեւով մը ձայն տալ ասօնքում Սանձբնում, ֆամտեակաց՝ ռեցտեսական առումով ալ կրնայ ըլլալ . ալդ ել եկեղեցին, որպէս կրօնական հաստա տութիւն մը պէտը է նշմարիտ ուղու վրայ հաստատէ իր ժողովուրդի զասակները։

ԹՂԹ.— Ո'րն է մարդու մեջ բարհգործութևան շարժառիթը և ձգտումը։

ՀՐԱՉ ՄԱՐԿԱՒ.— Բարեգործութեան գաղափարը կամ զգացումը մարդ արամեջ կարծեր Աստծոյ կողմե րան մըն է։ Հայ բրիստոննային համար մեծագոյն օրինակը բարեգործութեան Քրիստոս ինքն է։ Քրիստոս այս աչխարճի վրալ մարդոց սորվեցուց եւ իր կեանքի օրինակով ցոյց տաաւ ինչպէս րարի գործեր ընել։ Իր կեանքը կարելի է բնորոշել , բարեգործութիւն մը մարդկութեան հանդէպ։ Այդ է մեր գերագոյն օրինակը։ Եւ մեր մօտեցումը պէտք է ըլլայ սէրը։ Սէրը հաւասար է, սիրոլ լանցաւորի զգացումը չկալ, այլ լման նուիիում է անձին, ինչ պայմանի մէջ որ նա ըլլալ։ Հոն է, որ մեր բրիստոնէական հաւատքը կտարբերի ուրիշ կրօնքէ։

> Հարգագրուցը մարկց utuites auguepute

# TH UBAPLAKES NAMONAT

ութ դանու 50-ի «բժզայայնը " երերն» գանվանի «բոլարվան» հորկութ անժ ում ակառանը կարագորու

ըստրությունիչ չահախօրութրուը։ Որատրիկ ԵՐ իզչը Է ասիծ տուրք այդ

վաստարուաց ջապեսակցրեր ա տափրեր հետություն ու հետություն ապեսականից արանականից հետություն հետությո մեջ բաժաներո ճամար վերոյիչնալ դրա է հետուկ ու որ որ արդի հետուկ ու որ որ աների առաների համար հետուկ հետուկ ու որ որ աների միջես։ Հասնետոն աես ես հասաստաների րոյսր կապոցները անխահր տեղափոխեն և հրար և հրարեն և հրարեն անխահր տեղափոխեն և հրարեն ների այն մասը, որ պիտի տրուէր Խար-բերդի որբանոցին. - անչուչտ նուէրների իրար ճետ խառմուած լինելու պատմատվ։

Նուրարաշէնի գլարգելի» տեսչի արամադրութնան տակ թողնելով իր դպրոցին ուղղուած նուէրները՝ կարգայրեցի նուէրգրնի դին, լոտներին տարբյա ըտատայաց։ ըրհի դիւռ դառն աբմափսիրն իրքըամահ-

թիւնը ճառցրել է ծայր աստիճանի՝ գրե-Յօգուածի ճեղինակը ամբարտաւանաով, թէ մենք երբեք չայցելեցինը խարբերnh nnnulinani

։ Աւևլորդ եմ նամարում պատմել, թէ ինչ րերիի որըանոցում, - տեսնելով - այդ- տա-յուղումնալից, ապրումներ՝ ունեցանը, խարչ րաբախտ էակներին. վստահօրէն, «Աւանմաստ արանի «ունաանութ քօմարագաժիկն մանայինը հրայ տասրի ուներերու ըրդուց դու-բու իհրըց ույրու հատրի բևերն էլ իկրըն ըրրեր, մօտիկից տևսնելու ու ըմբոնելու մեր ճասարակական թչուտոութիւններն ու ինչու ոչ՝ մարդկային յոռի կողմերը, բո անցահո մեստոց բը ինքըն չան ճարազատ ձնողների կողմից։ Անաւասիկ մի շատ ցնցիչ նիւթ ժուռնալիստի, կոչում ուըբնամ դունական կաղորհա **Հաղաքակիր**ը երկրներում ժուռնալիստի իրական դերն է գնալ, տեսնել, ծանօրանալ դառն իրակա նութեանց ու գրել, ոչ թէ չարաշանել ճանրաթեան միարն ապարդիւն՝ գրութիւննե

խարբերդի որբանոցում գործում են Բելգիայի ` բժիշկների.։ .. ներկայացուցիչները, նուէրները լանձնեցինք նրանց. այստեղ

Uju munifami hpnqmebung abdamha 176 bet they of the house he have a little munifami hand ab demande of duplished dustrict and the second of դեջ անուսարբը, աստոն ոն ժամեժում հարարի հարարարի հարարարարի հարարարի հարարարի հարարարի հարարարի հարարարի հարարարի հարարարարի հարարարի հարարարարի հարարարի հար gpf pulmph grindig, drawfuld draffulden in the party to a september of the party of مراسيم - فعردوا الم in the way of stritt st

> նպատակս՝ չէր նորից խօսել ՝ նուէրների, մասին, կարծում եմ էլ՝ բաւական է։ Հիմա -dedon edinilolla ma balanamieda du ըրտըվտանալացուցինրև, դառին՝ սևսըն ին<sup>չ</sup> անարարարանանը է երամում ու փարիա յում են մեր գգուանքի կարօտ պակաս ւոր մանուկներին, եւ նոյնպէս, մեր սիրելի րարիկամ պր. Ծաչիկ Ստամբոլցեանի մասին, որի բարեգործական ծաւալուն գորունէութիւնը լայտնի է րոլորիա հարոն Umindpagghadh duphand t dha haqda khasanabadh Bennanga in Budubadha գործակցութիւնը տունլ է բազմիցս փասարը ընա աստանկըստերուց գուսի երբեմն էլ դժբախտարար արժանացել է 🧐 որոշ «կասկածելի» անձանց՝՝ նախանձութաւն ու բամբասանքին, որպես չնորնաիայութիւն իր բոլոր մարդկային ու մարդասիրական արարըների նաժար։ Ես նա-

ճակառակն, առելի ու աւելի եռանդով պիտի լծուի իր ազգօգուտ գործունեութեանց։ իննդրւում է տարկ , այս դիտողութիւնը։ ձեր թերթի նամարներից մէկում նոյն սիւնակների տեղը, ուր գրուած էր պր. Վանևուղ լուոքառսնրուցի Լոժաւուցն, պետեր ուոև անումը ընտոնում

լատացած եմ, որ խաչիկ Ստամրոլցեանի

պէս աննկուն կամբ ունեցող մարդը արժէթ

չի տալու այդպիսի լերիւրանըների, ընդ-

Ցարգանըներով՝ Շարլ ԱԶՆԱԻՈՒՐ.

ԽՄԲԱԳՐՈՒԹԵԱՆ ԿՈՂՄԻՑ.-

Մեր մեծ ճայրենակցի Փարիզից ուղարկ ած պատասխանը, կարծում ենք, ցրում է բոլոր այն տարակոյսներն ու կասևածանըները, որոնը կարող էին ծնուել «Ագնաուրը բերեց, Ստամբոլցեանը տարաւ» յօղուածը ընթերցելիս։ Սակայն այն բազում տխուր խորքրդածութիւնների տեղիք է տալիս, որովնետեւ ընթերցող որոնող մեր մամուլը ճիմնականում այս մակարկի «ըննադատութիւններով» է լցուած։

Դժրախտարար, կեանրի նեղութիւններից ու անվերջանալի Ոերթնրից <u>զալրացա</u>ծ մարդկանց համար առաւել հաճելի ու - ընկալելի են անձեր վիրաւփող նման «հա-մարձակ» գոնհկարանութիւնները, առաւել ռաճելի են թւում, բան վերջին տարիներին վարուող տնտեսական քաղաքակա-նութիւնը եւ միւս հարցերը կասկածի ենթարկող վերլուծական խոր լօդուածները։ Վերջիններս որքան էլ արժեքաւոր լինեն, միտնոլն է, աննկատ են՝ անցնում,՝ բայց այական է բարձրաստիճան մի ղեկավարի կենցաղին ու ամենօրնալ՝ գործունէուեանը առնչուող որևմ։ հրապարակում լինի՝ ճիշտ կամ սխալ, իսկոյն ձևորից ձևոր է անցնում։

Տառապայից այս ձմռան ամիսներիս չա րացած մարդիկ մեղաւոր չեն, մեղա նման կրքերի մակարդակին իջնող եւ դըուսնը առուրդ տալու ձգտոր մեր մամույն է։ Գերիչխող այս հոգերանութիւնը գնաոստել է պատում մեր լրագրողներին։ Ինչելէ։ Մենը, սակայն, ուզում ենը հայա ուուլ, որ վերը լիշուած յօդուածը ցաւայի մի վրիպում էր՝ ճեղինակի ։ լրագրական գործունէութիւնում եւ նրան մաղթում ենը, ան՝ին ռուն ժևչից ժուղանի դուր իսանառուութիւնը գրուող իւրաքանչիւր տո վի՝ ճամար՝ ընթերցուներին մատուցելով ոչ թէ օրուալ կրբերին գտնացում տուող ոչ թէ օրուալ կրբերին գտնացում տուող ծնուող ու մեր ազգային պետականութեան ամրապնդմանը նպատակամիտուած վեր-.. լուծութիւններ։

Հրագրողներին եւ մեր ընթերցողներին վատանեցնում ենք, որ իւրաքանչիւր այսպիսի ճիմնարար քննադատութիւն, ում դէմ ել կամ իշխանութեան որ օղակի դեմ էլ ուղղուած լինի, խմբագրութեանը ներկալացուելու՝ դէսլբում իսկոյն տեղ կգտնի Lniuminnih» էջերում։