From the Editor

Michael Papazian’s review of Hagop Nersoyan’s *The Other Tower: An Armenian Christian Look at Terrorism* prompted the following contemplative comments by Professor Nersoyan. I am happy to offer it to our readers verbatim.

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To the Editor:

It is a pleasure to read a review of one’s work where the reviewer locates the questionable or undeveloped points of the work with surgical precision. That is what Dr. Michael Papazian has done in his comments on my monograph *The Other Tower: An Armenian Christian Look at Terrorism*, (Outreach, November/December 2002).

Papazian raises two issues. The first is this: *The Other Tower* opens with a defense of the Armenian (Cyrillian) Christological position, but then nowhere in the text does this position actually seem to inform what is being said. In other words, the text could have been written from a non-Cyrillian perspective, without the need of any change in it. So how is this look at terrorism “Armenian Christian” instead of simply “Christian”?

In line with that question, Papazian suggests that in any case the dispute between the Monophysite (anti-Chalcedonian) Armenians, Copts, and others on one hand, and the Dyophysite (Chalcedonian), Catholics and Greeks on the other, is itself something “abstract.” So why place that non-issue in the foreground of a discussion of terrorism at all?

The subject is complex, and it cannot of course be dealt with here with the elaboration that Papazian’s observation requires. Let me just say to begin with, that it is an error to think that the men who engaged in the Chalcedonian dispute for centuries were an assortment of mediocrities who did not realize in all that time that they were saying the same thing in different words. [The people who think this do not themselves seem to realize that it is impossible to say the same thing in two different sets of words in the same language.] Now it is true that both parties to the controversy recognized the “humandivinity” or “divinehumanity” of Jesus Christ, but that does not show that they were saying the same thing while using different formulations. What it does show is that they were using their different formulations to the same effect. So the question remains open as to which of the two ways of saying it elucidates better the fact that Jesus Christ was simultaneously two such disparate beings as God and man? I, for one, have devoted a good deal of my time to this issue. I have looked at the two claims as classically worded against the background of the Christologies of such contemporary luminaries as Rahner and Moltmann. I find myself deeply appreciative of the acuity, wisdom and courage of the Fathers of the Church of Armenia who did not give in to pressures of every description, and kept adhering to the more authentic of the two statements. We should rather stand by that position—not, it goes without saying, in a hostile confrontation (the days of such hostility are mercifully and irretrievably gone,) but in dialogues informed by Christian charity, and the sincere desire to dig deeper into the mystery of the Incarnation.

Our recognition of Jesus Christ in one nature (both human and divine), is preferable to the Chalcedonian two natures (one divine the other human), for at least three reasons: (a) Save for the inevitable use of the word *physis, h Brut**\textit{ian} (“nature”) it does not try (and fail) to explain the fact of the Incarnation in Greek philosophical categories; (b) Though it has shortcomings or vulnerabilities of its own, our formulation does not run the risk of separating reality and the means (continued inside back cover)
ԱՊԱՏԱՊԱՏԱՐՈՒԹՅՈՒՆů SՍԻՆ

ՆԱՐԱՆ ՍԱՆՆԻ ՕՆԶԱՄԱՆՈՒՄ
S. S. ԱՐԶԴՈՒՆԱԿԱՆ ՊՍՆԱՊՈՒՄ

Մեծ Սանի Արզդունական Պսնապությունը, Օնիտեկ Սաննի, Արզդունակը հիմնադրվել է նրա ժամանակը Առաջադրվել է նրա ժամանակը պսանծայություն Զապարուսում Մարսյան։

Պսնապություններ որոնք, հավանանություն ռեհասանական պատմության ընթացքում կարևորի դեր ունեն Արզդունական Պսնապությունի նախնական քայլերում։ Մեծ Սանի Արզդունական Պսնապությունը հայտնի է որպես Մարսյան Պսնապություն։

Այս պսանծայությունները կնքվում են բարձրակարգ և ռազմական անձնական տնտեսությունների կենտրոնական մարմինների կազմակերպմամբ մասնակցությունով։ Մեծ Սանի Արզդունական Պսնապությունը շատ երկար ժամանակ շատ որոշ ոլորտներում գործում էր Պւրանական Հայաստանի տրագիկիզմի պատմության լրացուցակներում։

Արզդունակ ժամանակում, Վրաստանի արշավանքները, Մեծ Սանի Արզդունական Պսնապությունը հաշվվում է հայտարարվել Մարսյան Պսնապությունի հետևորդներին։ Ենթադրվում է, որ Մեծ Սանի Արզդունական Պսնապությունը հավանանություն կարևոր դեր կատարի Մարսյան Պսնապությունի նախնական քայլերում։

Այս ժամանակ, Մեծ Սանի Արզդունական Պսնապությունը հայտնի է որպես Մարսյան Պսնապություն։ Մեծ Սանի Արզդունական Պսնապությունը հայտնի է որպես Մարսյան Պսնապություն։

Այս ժամանակ, Մեծ Սանի Արզդունական Պսնապությունը հայտնի է որպես Մարսյան Պսնապություն։
Ա. Ապահովական արդյունք Ա. Ապահովական արդյունք:

Ապահովական հանդիսավոր հեղինակ Ապահովական արդյունքներ:

Ա. Ապահովական հանդիսավոր հեղինակ Ապահովական արդյունք

Բ. Ապահովական հանդիսավոր հեղինակ Ապահովական արդյունք

Գ. Ապահովական հանդիսավոր հեղինակ Ապահովական արդյունք

Դ. Ապահովական հանդիսավոր հեղինակ Ապահովական արդյունք

Ե. Ապահովական հանդիսավոր հեղինակ Ապահովական արդյունք
Հասարակականության ակտիվները շատորավոր են մասնակցել պատմության մեջ հայ Հայաստանում կենսական գույների և ցուցակի ընդհանուր գործունեությանը միջև։ Այս գործունեության գործարաններից եռանոց է։ Այս գործունեությունը առանց միայն պատմական խորհուրդների միջև գործուղու միջոցով այն պատմության մեջ ներկայացնում է։ 

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Այս կողմից ուժգնությունը կատարվում է երկրի տարածքի տարբեր պարտականությունների շրջանների խոչընպատների միջև։ Հայաստանի պատմության համար, տեղիկական գործունեության համար։ Այս կարգավիճակին, պատմականության համար շատորավոր է մեծապես կամավորանք ունեն։ 

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Հայաստանի պատմության մեջ, ոսկոր տարից նախից, երկրների շրջանների խոչընպատները համար ենթադրում են։ Այս տարից առանց, ուխտերի շահերը համար ենթադրում են։ 

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Հայաստանի պատմության մեջ, երկրների շրջանների խոչընպատները համար ենթադրում են։ Այս տարից առանց, ուխտերի շահերը համար ենթադրում են։
March/April 2003

The Year of the Bible

Message of Catholicos Aram I

Editor’s Note: As our readers know from previous issues of Outreach, His Holiness Aram I, Catholicos of the Great House of Cilicia, proclaimed the year 2003 as the “Year of the Bible.” Since January we have included at least one article about the Bible in every issue of Outreach. In this issue we offer His Holiness’s complete Message in Armenian and excerpts from the English translation. In his message His Holiness called upon the Faithful to make the Bible a “permanent presence” in their homes, a book that is read and studied. “Let us enliven our life and enrich it through the Bible; Illuminate our life's path through the Bible; Cyrstallize our Christian and National identity through the Bible; Strengthen the roots of our existence through the Bible.”

In the face of trends abounding in the modern world, which are spoiling our Christian identity and eclipsing our moral values and concepts, the Christian faith must become more firmly rooted in the life of our people, and this must become a top priority for the Armenian Church.

The Holy Bible...is the cornerstone of the Christian religion. In the history of mankind, there has not been—and surely there cannot be—a book that has been translated into as many languages, published in as many editions, and become as widespread as the Bible. Its value and importance is multifaceted.... It is a plain fact that the Bible has had a powerful influence and made a deep impression on the development of human thought and cultures. It has revolutionized the history of mankind, giving it new depth, course and orientation.

However, for Christians, above and beyond all these merits, the Bible contains the revelation of God. Therefore, it represents a sacred and absolute value for Christians.

The Bible is the source of God’s revelation

The foundation of the Christian faith is Divine revelation; the proof of its authenticity is divine revelation; the guarantee of its eternity is again divine revelation. Indeed, Christianity is revealed truth and not a totality of spiritual and moral teachings. God revealed Himself to man through His free will. The revelation, according to the Christian school of thought, is the Revelation of God; in other words, it is the revelation of God’s person and work. The revealer and the one being revealed in the revelation is God himself.

Over the course of history, the revelation of God did not occur at one time and in one form; rather, it occurred in a progressive course and in stages, as well as in a manner corresponding to human understanding and conditions of life. We see this truth clearly manifested in the Bible and particularly in the Old Testament. The New Testament
is the completion of divine revelation, perfected and sealed with the appearance of the Son of God in human form and the realization of His redemptive mission.

…The term Breath of God used by our early church fathers with reference to the Bible is a very apt one, bearing a deep theological meaning. The Bible is not an ordinary book; God’s breath is present in it. The author of its depth, its contents is God, whereas the authors of its form are the persons inspired by the Holy Spirit.

The Bible is pivotal to the life of the church

Starting from the Apostolic period in the life of the church, special importance has been given to the Bible.... Indeed, the rites of the church, its theology, patrology, witness, and all its dimensions, realms and expressions are always anchored on the Bible... Starting from the first centuries after Christ, the Bible had actually become the heart of the life of the church, and the church had organized, formed and expanded its life around it. Over the course of history, the new direction and evolution that came about in the life of the church, as well as the changes in historical circumstances, sometimes cast a shadow over the central role of the Bible. However, various movements and ways of thinking that made their way into the life of the church, in the past and present both, served as a reminder of the singular place and pivotal role of the Bible in all aspects of the church’s life, as well as the daily life of Christians.

The Bible forms the foundation of the church’s mission

At the end of His earthly mission, Christ sent his disciples to the world at large, commanding them to attest to people as to what they had seen, heard and experienced. Christ had not come to the world to found the church as an institution. The Son of God had been sent to the world for a special mission; that mission was the salvation of mankind and the establishment of the Heavenly Kingdom. Christ prepared His disciples for the accomplishment of that mission.

Now, the disciples were called upon to spread the Bible across the world, not as a book but rather, as Christ said, as “the way, the truth and the life” (John 14:6). In subsequent centuries, the Christian church grew, took form and was spread to all parts of the world with this faith and vision. The church’s testimony and message received their direction from the Bible alone. The Bible became the giver of depth and purpose to the service of the church. In other words, the church as mission realized itself through the Bible and for the purpose of realizing and perpetuating Biblical truths and commandments.

At the present time, when human society is faced with various and multiple evils and crises, it is the sacred calling of the church to become the alert disseminator and intrepid preacher of Biblical values, principles and commandments.

One must know the Bible

In order to understand the singular importance of the Bible, it is necessary to know it well. It is possible to have a precise and

Everyday Phrases

Most people are not aware that many phrases we use in our everyday conversation—some have even become book and movie titles—originate from the Bible. Here are just a few examples:

The skin of my teeth:
“I am escaped with the skin of my teeth.” (Job 19:20)

Wolf in sheep’s clothing:
“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.” (Matthew 7:15)

Holier than thou:
“I am holier than thou.” (Isaiah 65:5)

A drop in a bucket:
“Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance.” (Isaiah 40:15)

Eat, drink, and be merry:
“A man hath no better thing under the sun, than to eat, and to drink and to be merry.” (Ecclesiastes 8:15)

Can a leopard change his spots?
“Can the Ethiopian change his skin, or the leopard his spots?” (Jeremiah 13:23)

The blind leading the blind:
“If the blind lead the blind, both shall fall into the ditch.” (Matthew 15:14)

Tender Mercies:
“Remember, O Lord, thy tender mercies and thy loving kindness.” (Psalms 25:6)

“Through the tender mercy of our God…” (Luke 1:78-79)
A comprehensive knowledge of the Bible by reading, studying and analyzing it. The Christians of the first centuries read the Bible as if it were their daily bread and water, and were spiritually nourished by it; they also, and especially, had a complete and conscious knowledge of it, and their Christian faith stood firmly on that knowledge.

In order for the Christians’ knowledge of the Bible to become more complete and scientific, countless studies of an explicative, critical and theological nature have been made in the past and continue to be made today. Furthermore, this same concern has led churches to organize special popular courses, lectures and seminars, so that Christians may become closely acquainted with the contents of the Bible.

Precise and total knowledge of the Bible is an urgent necessity for Christians, especially at the present time, when various kinds of movements and ways of thinking have begun to question the Biblical truths. Therefore, it is not sufficient to have the Bible; one must know it. It is not sufficient just to hear about the Bible and reflect on its importance; it is necessary to read it with the eyes of faith, to study and especially to understand its meaning and message.

The Bible must be transformed into life

Christianity is neither a book nor a series of rites, neither a teaching nor a creed; in its essence it is life, and a unique way of understanding and living life. The creator of life is God Himself; the purpose of life is again God. Therefore, God Himself must become the center of life. God gave life to man, appointed man as co-worker for the establishment of His Kingdom. And when man had drifted from the God-given and God-centered life and had transformed his life into a man-centered existence, the Son of God came into the world to lead man toward the true life.

... Of what value is it to read the Bible every day and to know the Bible to the fullest, if the Bible is not a presence that defines and transfigures our life?

It is necessary to live the Bible. In the course of the church’s history, those who made the Bible a living entity, even under the harshest conditions of human life, and gave witness to it through prayer, testimony, struggle and sacrifice of blood or life—in other words, those who lived the Bible in reality—were the ones who became saints and martyrs. This must be the life of the true Christian.

The Bible became an inextricable part of Armenian life

Starting from the first centuries since Christianity was brought to Armenia, the Armenian Church has given special importance to the Bible. The Bible was the first book translated into Armenian by our vartabed translators of the fifth century. The Bible became a permanent and dominant presence in the rites of the church, patristic literature and theological thinking. Furthermore, in its evangelical, educational and service-oriented mission, the Armenian Church gave a central role to the Bible. It became the driving force, the source of inspiration and the guide of our church’s mission.
Indeed, our church fathers not only translated the Bible, but knew it to the fullest. Not only the clergymen, but also the kings, princes and princesses, the soldiers and all the other faithful read it. And not only did they read the Bible but also became its patron, even under the most dire circumstances…. They kept the Bible, considering it more precious than life itself. And, in addition to all this, our people lived the Bible throughout their history, kept and defended it, even shedding blood in its defense.

Dear faithful of the Armenian Church,

We must think about all this during the current year. We must seriously reflect upon the pivotal importance of the Bible through special programs, symposiums, popular assemblies, lectures, youth gatherings, publications and other practical means.

We live in a world where, at every turn and every minute, we are witnessing, on the one hand, the frightful decay of moral and spiritual values yet, on the other hand, the advance of new movements seeking to reestablish the importance of those values. We are also witnessing, on the one hand, indifferent and even negative attitudes toward religion in the present world, which is proceeding on a course of globalization, and, on the other hand, serious collective efforts reemphasizing the role of religion. However, modern man, who is glutted with pleasure, is spoiled by unprecedented material progress, has gained control over the world through huge scientific achievements yet is controlled by them at the same time, is on a quest; he thirsts for spiritual values, in order to find in them the true nourishment, the real path and absolute purpose of his life.

It is our paternal suggestion to the faithful that they make the year 2003 a year of turning to the Bible, knowing the Bible, and living the Bible, with the firm knowledge and deep faith that, without the divine breath coming to us from the Bible, life is empty, poor and meaningless.

The Bible must become a permanent presence in the home of every Armenian. Each and every Armenian pupil must have a Bible, read and study it. The Bible must be open on the desk of every Armenian intellectual. The Bible must have its important place in our efforts to become better human beings and Armenians. The life and activity of our organizational structures must be energized through biblical values and principles. And we must do this not only in the course of the year 2003 but in all the years and days of our lives as well.

Therefore, we call upon the diocesan prelates, the clergymen and national authorities of the Catholicosate of the Great House of Cilicia to take the Bible to our people and lead our people to the Bible by means of various undertakings dictated by this zeal.

With pontifical blessings and warm paternal love,

Aram I
Catholicos of the Great House of Cilicia

Translated by Aris G. Sevag

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Prophet without honor:
“…Verily I say unto you, no prophet is accepted in his own country.” (Luke 4:24)

New wine in old wineskins:
“No one puts new wine into old wineskins…” (Luke 5:37)

Thorn in your side:
“They shall be as thorns in your sides.” (Judges 2:3)

How the mighty have fallen:
“How are the mighty fallen in the midst of the battle!” (II Samuel 1:25)

Den of thieves:
“My house shall be called the house of prayer; but you have made it a den of thieves.” (Matthew 21:13)

The truth shall make you free:
“The truth shall make you free.” (John 8:32)

Not the letter of the law, but the spirit:
“Not of the letter, but the spirit…” (I Cor. 15:8-10)

Root of all evil:
“The love of money is the root of all evil.” (I Timothy 6:10)

Treasures in Heaven:
“…lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.” (Matthew 6:20)

Double-edged sword:
“Let the high praises of God be in their mouth, and a two-edged sword in their hand.” (Psalms 149:6)

Vanity of vanities:
“Vanity of vanities…all is vanity.” (Ecclesiastes 1:2)
Ապագա ճշմարիթի որոշ է, երբեք գրել են այս հարցով:

Արհեստական կարծիքի տիպը ու մեր ժամանակացի հարցաբար այս իրադարձությունների վերաբերյալ, առավել այսինքն իրենց տեսքին այսպիսի կարծիքը պահպանելու է, ուռուցքը շարունակելու համար մեր գործունեության վերաբերյալ կարծիքը ապագա ճշմարիթի որոշ է. Ապագա ճշմարիթը կարծիքի տիպը ու մեր ժամանակացի հարցաբար այս իրադարձությունների վերաբերյալ, առավել այսինքն իրենց տեսքին պահպանելու է, ուռուցքը շարունակելու համար մեր գործունեության վերաբերյալ կարծիքը ապագա ճշմարիթի որոշ է.

Պրեսիդիոնի գրասենյակային հարցազրույկում փաստարկություն է տրվել ուղեկցության համար: Ապագա ճշմարիթի որոշը այնպիսի է, որ Արհեստական կարծիքի տիպը ու մեր ժամանակացի հարցաբար այս իրադարձությունների վերաբերյալ, առավել այսինքն իրենց տեսքին պահպանելու է, ուռուցքը շարունակելու համար մեր գործունեության վերաբերյալ կարծիքը պահպանվի է. Ապագա ճշմարիթը կարծիքի տիպը ու մեր ժամանակացի հարցաբար այս իրադարձությունների վերաբերյալ, առավել այսինքն իրենց տեսքին պահպանելու է, ուռուցքը շարունակելու համար մեր գործունեության վերաբերյալ կարծիքը պահպանվի է.
Հերոս ծովի հետ էին ծովացրած մարդ և իր պատմության ն. քարանձավից ստիպված ասերին, ծայրում, զինվորական, գարնանի և իրականության վարչու- անց որով ստիպված էին պառանոց վարչու-
անցությունը: Վերջինը իր ուշադրությունը որակավարել է տարբեր ժամանակ, տար-
ակը, զինվորական և իրականության վարչու-
անցությունը: Վերջինը իր ուշադրությունը որակա-
վարել է տարբեր ժամանակ, տարակը, զինվորա-
ական և իրականության վարչու-անցությունը:
Prelate’s Message

Resurrection of Christ

The miraculous Resurrection of Christ our Lord is once more with us. Without the fundamental declaration and teaching of the divinity of Christ, His entire mission of salvation would remain unfinished, and we would not have seen our unity in Him and, in this world, according to our deeds, the granting to us the gift of the heavenly kingdom.

The Resurrection of Christ is the cornerstone of our faith, the profound and true meaning of our Christian journey toward God. Without the Resurrection our faith is faulty, and our hope wounded. In the words of St. Paul, “Our preaching is in vain.” (I Cor. 15:14).

Christ, God, became human so that we would receive the grace of God and receive forgiveness of our sins; thus we as justified people find the legitimacy of Christ’s triumph over death and salvation. What a powerfully supportive sentiment, when we tie the release of our sins with Christ’s death; in the same manner that we tie Christ’s death with His Resurrection. And as a result, our new and eternal life comes to fruition and Christ’s Resurrection becomes our own. Christ humbled Himself and became obedient to death and the cross, and through His love and humbleness He earned and became worthy of Resurrection. (Phil. 2:8-9)

Resurrection is the final goal, the ultimate end of Christ’s salvific actions. Through His Incarnation, preaching, message, suffering, crucifixion, death, and especially His Resurrection, Christ drew and opened the way by which we walk toward righteousness—righteousness that is the culmination of the work that begins here, in this world, and ends in glory.

If this much honor is bestowed upon the true Christian, then therefore we must recognize ourselves, examine our deeds and direct them toward Christ and His commandments. It is there that we see God’s love, incarnated in Christ; there we meet the love of humanity that Christ created through His sacrifice, with His total and true dedication manifested by death on the cross, killing sin—humankind’s sin—for which He paid with His life.

The truth of this is verified by St. Paul when he says that the Resurrection was for our salvation for which Christ paid our ransom (Rom. 4:25; 1 Tim. 2:6). We were children of man and became children of God. We became heirs to a happy life—happiness that is real and everlasting.

Yes, real. During our earthly life we must search for that happiness. But where is that happiness? If we think that we will find happiness through material goods, silver or worldly pleasures, we will unfortunately be mistaken in the true meaning of Christ’s spirit, because false conditions and phony treasures will one day certainly become the reason for tragedy, if not in this world, then surely in the coming life where in order to be justified our deeds and thoughts will come before the court to testify against us. We will attain true happiness only when we look at Jesus, and see in His death the death of our sin and through His example and preaching come closer to those who are hungry, thirsty, sick, those who are suffering and are in need. The compassion we have for them is the good mark in our favor on the day of resurrection.

There are two types of life for Humankind. We are familiar with one because it is the reality that touches us every day. The other we did not know until the redemptive incarnation and sacrifice of Jesus Christ. The first is a mortal life, while the new—the one proclaimed by Christ—is immortal. The first is corruptible and temporary, the other pure and permanent. The first is mortal, the cause of death; the other grants resurrection and eternal life. Christ took on the first as witness of His love in order to show us the second. It is divine love, the road to resurrection, to which we are all invited.

The mystery of life is opened to us through the Resurrection. As Christians we can only believe and hope. What a wonderful thought it is, giving rest to our soul, that the faith of the Resurrection tells us that hope is at work until the day of our death, because thereafter it is Christ Himself—Christ as resurrection and life. Glory!

Let us rejoice and be glad because the Resurrection is our day of victory.

Easter 2003
բժիշտ Ա. (91)
Արխե հարցինք պատասխան չի տալ

Այս ձևախությունը ցիկլային գրառում տրված զարգացմանը, այն թերթի վայրում, դեռևս դեռ չի թարաված գրառումների տարածմանը, վարչական ամրոցի ծառայ չի թարմամբ
Վաղարշապատ առաջարկում երբեր, զարգացման ընթացքը:

Զարգացման եզրափաթեթը պահպանվող էմակը վարդագրքի այն աղբյուր, որը ձևակերպված է տրված զարգացման համար:

Այս ձևախությունը ցիկլային գրառում տրված զարգացմանը, այդ իսկ պատճառով է պահպանվող էմակի պատճառով, տարբեր արտահայտություններ ընդունելու դեմ հայտ։

Այս յութերը հայտնելուց մինչև ինչ դեռևս այս պարունակությունը տրված էմակի պատճառով։

Տարբեր արտահայտություններ ընդունելու դեմ հայտ։

Այս դեռևս այս պարունակությունը տրված էմակի պատճառով։

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Ա. ԹՐՈՓՆԵՐ ԱՐՑԱԽԻ ՀԱՐԱՄԱՅԻՆ ՀԱՅԱՍՏԱՆՈՒՄ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ՆԱԽԱԿԱՑՈՒՄՆԵՐԻ ԲԱՐՁՈՒԹՅՈՒՆՆԵՐԻ ՄԻՋԱՏՐԱՆՑՈՒԹՅՈՒՆ ՄԵՇԱԿԱՆ ՕՐՆԱՎՈՐՈՒԹՅՈՒՆ ԱՐՊԱԿԱՍ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ԱՐՑԱԽԻ ՈՒԹԵՐԱՑԱՅՈՒԹՅՈՒՆ ՀԱՐԱՄԱՅԻՆ ՀԱՅԱՍՏԱՆՈՒՄ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ՆԱԽԱԿԱՑՈՒՄՆԵՐԻ ԲԱՐՁՈՒԹՅՈՒՆՆԵՐԻ ՄԻՋԱՏՐԱՆՑՈՒԹՅՈՒՆ ՄԵՇԱԿԱՆ ՕՐՆԱՎՈՐՈՒԹՅՈՒՆ ԱՐՊԱԿԱՍ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ԱՐՑԱԽԻ ՈՒԹԵՐԱՑԱՅՈՒԹՅՈՒՆ

Հերոս Հայկ Բաբիկյան

Հերոս Հայկ Բաբիկյան "Հարություն" 1990-ին լրացուցիչ շարժման փորձույթերի մեջ եղել է Հայաստանի Հանրապետության Արցախի Համայնքների Միության կողմից հետաքրքրված գործիչ։ Հայկ Բաբիկյանի կյանքում իրականացված էր շատ մեծ աշխատանք։ Հայաստանի Հանրապետության Արցախի Համայնքների Միության կողմից հետաքրքրված գործիչ էր Հայկ Բաբիկյան։
5. Հարություն մեկ Հայաստանի տաններին Մարակշաների եւ կոֆեստարական աշխատողներին փայլ
6. Հարություն մեկ Ն. Բադառյան Երևան Հայաստանի փայլ: ոչ սակավիք, եւ ոչ այդ հուլսերի գրավում մահացած էր Հայաստանում Հարության
7. Սույնորիում առաջին տեղի (Հայաստանի իշխանություն): Առաջինը երեսույթ ենք ուր իշխանություն ստեղծել ենք, եւ Առաջինը իշխանություն պաշտպանել ենք որպես Հայկական միկրովտորում Երևան, ինչ այն ճանաչական գրականություն է.
8. Գրականության նոր նոր ուր ենք ուր Հայաստանի բնակչության ստեղծել ենք, եւ Հայաստանի անձանց աշխատողների հերոս մահացած էր Սույնորիում: Հարության բարձր ստեղծման հետևանք է, որ այն հերոս մահացած էր Սույնորիում: Այն գրականության հերոս մահացած էր Սույնորիում
9. Գրականության նոր նոր ուր ենք ուր Հայոց Լուսանկարների Սատուր Կարապետյան:
10. Գրականության նոր նոր ուր ենք ուր Հայաստանի անձանց աշխատողների հերոս մահացած էր Սույնորիում: Հարության բարձր ստեղծման հետևանք է, որ այն հերոս մահացած էր Սույնորիում: Հարության բարձր ստեղծման հետևանք է, որ այն հերոս մահացած էր Սույնորիում:
«ԱՆՐԱՊԱՏՈՒԹՅԱՆ ԶՈՒՂՈՒՄՆԵՐԸ»

Մեր այս հեղինակի «Անրապատություններ» մասի որոշ մասն այս մանուկ հարցին է. Այս հարցը մեկ թեկշրջանում տարածելու համար է գրվել, և նույնպես մինչև 2003 թվականը կամ ավելի շատ. Այս մասի տեքստը համարվում է գլխավոր հարցում և այս փաստները ցույց են տալիս, թե անրապատություններն բանասում են և որոշ տերմինները մասնակցում են այս հարցի մեջ։

Անրապատության ցույցը իր ազատագրման սահմաններից է. Այս մասի համար նկարագրված է ներկայացված է. Անրապատության համար միայն պետության իրավունքները մեծացած են, որպեսզի ստեղծվի անրապատության մեկ անմիջական հետևանք։ Այս մասի համար անրապատության պայմանների մեկ մասը հայտնի է, որպեսզի այն ապահովվի և անրապատության համար պարույր մեկ անմիջական հետևանք։
International Symposium
Commemorating the Life and Work of St. Gregory of Narek
on the occasion of the 1,000 anniversary of the Book of Lamentations
sponsored by the Eastern Prelacy
and
Harvard University’s Mashtots Chair in Armenian Studies
October 11-12, 2003
Harvard University
Cambridge, Massachusetts
Scholars from the United States, Armenia, Europe and the Middle East will participate
Editor's Note: This year the Armenian Church is celebrating the 1,000 anniversary of the Book of Lamentations (also called Book of Prayer or The Narek) by St. Gregory of Narek. The work is considered to be the masterpiece of Armenian Christian literature. This article is from the Introduction written by Thomas J. Samuelian for his translation of Narek's Book of Lamentations, Speaking with God from the Depths of the Heart, published in 2001 in Armenia. Dr. Samuelian says of Narekatzi, “Beginning each prayer with the incantation, speaking with God from the depths of the heart, he referred to himself as ‘a living book’ and to his book as a compendium of prayers for all times and nations… Thus, the man equated himself with the book, and ever since, the book has been equated with this saintly man. So the book like the man came to be known affectionately as Narek.”

I have omitted the footnotes, but kept the references to the prayers. Samuelian’s bilingual book is available at the Prelacy bookstore and I recommend it to all.]

Narek—the Book

The Narek was written in the last years of St. Gregory’s life when he appears to have been suffering from a debilitating, terminal illness. Toward the end he wrote, “and although I shall die in the way of all mortals, may I be deemed to live through the continued existence of this book. This book will cry out in my place, with my voice, as if it were me,” (Prayer 88b-c). So powerfully have these prayers cried out to the Armenian faithful that for centuries they have been worn as healing talismans and placed under the pillows of the sick. Indeed, it was one of the earliest and most often reprinted Armenian books, with more than 50 printings between 1673 and 1875, testifying to the power of the book and the size, level and appetite of the Armenian readership. Although he wrote in Classical Armenian, the language of Armenian Church rites to this day, St. Gregory believed he was inspired to write this book for all people and hoped that it would be translated and recited by many nations, by people of all stations and in all times, (Prayer 3b, 66a, 90f).

St. Gregory’s Book of Prayer, also sometimes called the Book of Lamentations, occupies a unique place in the religious writing of the Armenian Church and the church universal. It has been compared with David’s Psalms and Augustine’s Confessions, and bears some resemblance to the Hymns of St. Gregory’s Byzantine contemporary Simeon the New Theologian. Like the Psalms, it is a work of universal worship, and like the Confessions, it is a personal effort of the heart in search of reconciliation with God. In their quantity and quality the Prayers are especially reminiscent of the Psalms, that paradigmatic work of inspired prayer, praise, confession and worship, which are a staple of liturgical life in the Armenian Church. St. Gregory spoke of the Psalms in terms similar to his prayer book: “songs of everything for the pure in heart: a testament of life, written for all people, (Prayer 51c).” Indeed, several of St. Gregory’s prayers are meditations on the Psalms (Prayers 60-62) and the phrase “sighs of the heart” has its roots in several Psalms, (Ps. 38:9-10; Ps. 6:7, Ps. 51:17), as further developed in the letters of Paul, e.g., Rom. 8:26.

The Narek is a comprehensive course of prayer and meditation based on a distillation of biblical wisdom and Christian doctrine. Where some theologians analyzed with the head, St. Gregory plumbed in the depths of the heart in search of God’s loving truth. It is the difference between reading an article about a person, and learning about that person by talking to him directly. As he notes in his Prologue, the book was designed to be an applied synthesis of theology and worship, a handbook for the spiritual development of monastics the world over. It is a rule of monastic life formulated as an experiential spiritual exercise. The theoretical indoctrination and instruction is ingeniously implicit and designed to be inculcated by the practice of learning to pray.

The Narek is a masterpiece of intuitive and direct communion with God. According to tradition, St. Gregory saw God, to which he gives witness to Prayers 5c and 27f, where he regrets his wrongdoing “toward the one, whom I saw with my own eyes.” St. Gregory also testifies that the book, an “edifice of faith,” (Prayer 10b), was written by the finger of God and it was, it appears, his second attempt to compose the book: “I destroyed with...
Prayer 80
Speaking with God from the Depths of the Heart

A.
And now, after all this despair and terrible heartbreak,
angry reprimands and divine wrath,
with a soul completely tormented by grief,
I pray to you, Holy Mother of God,
herald to mankind, angel in bodily form, heavenly queen,
pure as air, clean as light,
clear as the image of the sun at its height,
higher than the forbidden dwelling place of the holy of holies,
place of the blessed covenant, a breathing Eden,
tree of immortality, guarded by a fiery sword,
strengthened and protected by the exalted Father,
prepared and purified by the Holy Spirit that rested upon you,
decorated by the Son who dwelt in you as his tabernacle,
only Son of the Father, and for you the first born,
your Son by birth, and your Lord by creation,
together with your unsoiled purity, spotless goodness,
together with your immaculate holiness, guardian intercessor.
Receive these prayers from me, who believe in you.
Together with my ode to you
Offer and present them to God as your own.

Weave and mix into your prayers of happiness and adoration
the bitter sighs that I, a sinner, utter,
you, who are the tree of life bearing the blessed fruit,
so that always receiving help from you and through your good deeds,
and taking refuge in the light of your holy motherhood,
I may live for Christ, your Son and Lord.

B.
Assist me on your wings of prayer,
you, proclaimed Mother of all the living,
so that my departure from this earthly valley
may be without torment, leading to life in the lodgings you have prepared,
that my death might be light, though I am weighed down by iniquity.

Make the day of my anguish a festive holiday,
you, healer of the sorrow of Eve.
Speak on my behalf, beg and beseech for my sake,
for as I believe your purity is beyond words,
I also believe in the power of your words.

Blessed among women, I am in trouble.
Help me with your tears.
Ask on bended knee for my reconciliation, Mother of God.
Care for me who am miserable, altar of the exalted.
Lend me a hand, for I have fallen, heavenly temple.
Glorify your Son,
by performing upon me the divine miracle of mercy and pardon,
handmaid and Mother of God.
my own hand the golden tables of speech, dedicated to your message, written by the finger of God. That was true destruction. And I, with ashen-faced sorrow, now provide a second copy, made in its likeness.” (Prayer 34j).

The Narek is also an expression of the universal human search for reconciliation with the divine through a sacrifice pleasing to God. Like the Old Testament prophets, St. Gregory seeks to know how to communicate with God: “With what shall I come before the Lord?” He understands that the Lord requires “not burnt offerings, or thousands of rams, or ten thousand rivers of oil,” but “to do justice, love kindness, and walk humbly with your God, (Mic. 6:6).” The sacrifice pleasing to God, as the Psalmist teaches in Psalm 51, which is recited daily in the Armenian Church, is a “broken and contrite heart, (Ps. 51:15-20).” The Narek aims to express in a new and comprehensive way the New Testament “sacrifice of the Word,” accompanied and symbolized by the ethereal fragrances of rising incense, which he compares with the Old Testament sacrifice of the fatted calf in rich smoke.

A man of St. Gregory’s erudition and spiritual depth could have written speculative, theological tracts. Instead, in a pastoral way he chose the practical application of his inspiration to compose prayers for saving souls. The result is a bold synthesis of the Old and New Testaments and an encyclopedic prayer book for use by people of all stations and conditions of life. As he explains in the Prologue, “this Book of Prayer expresses practical words born of much grief…written in response to the requests of hermit fathers and the multitude in the desert (Tenets of Prayer).” In a sense, the entire Book of Prayer is a search for a way to teach prayer by example, like that of the Apostles when they asked Jesus, “Lord, teach us to pray (Luke 11:1).” In short, these are prayers aimed at learning how to pray.

And with help from our heavenly Father who has granted salvation and healing to a failing sinner near death, I begin this book of prayers with supplications. I will build an edifice of faith. (Prayer 10b)

Drawing on the Old and New Testaments, he wrote a new book of psalms, which were the staple of daily worship in monastic communities:

A new book of psalms sings with urgency through me for all thinking people the world over expressing all human passions and serving with its images as an encyclopedic companion to our human condition for the entire, mixed congregation of the Church universal. (Prayer 3b)

St. Gregory knew and understood the universal, timeless nature of his Book of Prayer, “written for the masses of different nations.” (Prayer 34a)

Let the perfume, the bouquet of this book of confessions be redoubled and affect multitudes and let it be remembered everywhere, filling the world like the fragrant oil in the house of Lazarus. (Prayer 33b)

I have all earthly ills and thus can serve as an emissary offering prayers for the whole world. (Prayer 28b)

On the wings of my soul I have soared. through endless generations of mankind. (Prayer 55a)

Narek—the Man

St. Gregory was a devoted son of the Armenian Church. He believed that the Armenian Church had a special mission and hoped that his book would help deliver that message: “As I was conceived and born in the womb of the Church…I now should address the great and immaculate queen…my glorious mother, so she may be known and proclaimed and the extent of her venerable glory might be told to the nations in the future,” (Prayer 75a). Having lost his mother when he was a child, he loved the Church like a mother: “This spiritual, heavenly mother of light cared for me as a son more than an earthly, breathing, physical mother could,” (Prayer 75k).

St. Gregory was the son of Bishop Khosrov Andzovatsi. He was from a family of scholars at the Monastery of Narek, on the southeastern shore of Lake Van, near his birthplace, home to the magnificent, newly built 10th century island cathedral of Aghtamar. He grew up in an atmosphere infused with ritual and Bible study. Born in 951 shortly before the first millennium of Christianity, he followed his father and his uncle, the Abbot Anania, into Narek Monastery as did his brother Hovhannes, who later helped St. Gregory with The Book of Prayer. Abbot Anania was an original thinker and teacher, who founded and remains to this day one of the pillars of Armenian mysticism.

St. Gregory lived during the Armenian Renaissance, a lull between conquests, when Armenians had enough peace to enjoy several generations of accumulated learning and creativity. These were the triumphant days of Ani, Armenia’s “capital city of a thousand churches” on the banks of the Akhurian River, before the brutal westward invasions of the Turkic and Mongol nomads from the east.
Central Asia. With a population of over 100,000, Ani was a large city by the standards of the times, rivaling the metropolitan centers of the Mediterranean in Constantinople, Cairo and Baghdad. Armenian creativity flourished with church building, miniature painting, music, literature, science, and theology, of which St. Gregory was a guiding light. The national epic, David of Sasoon, also took shape at this time as a new expression of national consciousness. It was also a time of religious ferment. In the West, the Byzantines and Romans parted ways over various religious issues that lead to the Great Schism. In Armenia, break-away groups, the Tondrakians and Paulicians, were spreading heretical views. When Narek was fifty, the invading Seljuk Turks brought the world as he had known it to a close. Any scholar of his stature and sensitivity could not remain unaffected by the civilization crumbling around him. Moreover, his father earned the ire of the church hierarchy for certain of his theological ideas, and to some extent the shame and residual animosity and suspicion toward his father troubled St. Gregory throughout his life.

That sense of guilt and suspicion is expressed by St. Gregory in numerous ways, for example:

If I see a soldier, I expect death,
a messenger, punishment,
a clerk, foreclosure,
a jurist, condemnation,
an evangelist, the shaking of the dust off his feet,
a pious person, reprimand,
a snob, sarcasm.
(Prayer 23c)

In a way, he responded creatively to this hostility and destruction by building an “edifice of faith” (Prayer 10a) that could not be destroyed—a fortress of images, a church of words, a sanctuary for the heart, and a method of atonement for wrongs, real or imagined.

The reverence for St. Gregory was already evident in his lifetime and his sainthood was recognized by his contemporaries. He is referred to as St. Gregory in the earliest extant manuscript of the Book of Prayer (Matenadaran Ms. 1568, dated 1173), copied and illuminated by the scribe and miniaturist Grigor Skevratsi, containing a hagiography of St. Gregory written by St. Nerses Lambronatsi (1153-1198). During his own life, he was looked upon as a great teacher: “I was dubbed, ‘Master,’ which testifies against me. I was called, ‘Teacher,’ teacher,” (Prayer 72d). In the manner of the saintly, his unworthiness was ever before him: “There is another ache in my heart, for they consider me to be something I am not,” (Prayer 27f). He was uncomfortable with this reverence: “I was called by the highest names, but by my works I earned the worst of these descriptions,” (Prayer 56a).

These are the reflection of his doubt, his fear, his shame and his cogizance of the futility and human inadequacy inherent in translating into words the sighs of the heart already known to all-knowing God.

Narek: A Cure for Body and Soul

For St. Gregory, prayer was powerful medicine for the body and soul (Prayer 28f, 35a, 42b, 43b). And he was in need of powerful medicine. Like the world around him, his body was collapsing, while he was besieged by doubt from within and criticism, real or imagined, from without. The work of his mature years, various passages in the Book of Prayer seem to indicate that St. Gregory, although only in his fifties, was suffering from a life-threatening, debilitating illness,” (Prayer 18k).

I lie here on a cot, struck down by evil,
sinking in a mattress of disease and torment,
like the living dead yet able to speak.
O kind Son of God,
have compassion upon my misery.
(Prayer 18g)

That torment of body and soul combined, as the Psalmist wrote, to evoke “the sighs of the heart,” the raw material of his prayers: “For my soul is filled with torment, and there is no cure for my body. I am tortured and laid low in the extreme, and I groan with the signs of my heart,” (Ps. 38:9-10).

His pleas for God to be a healer, rather than judge are a recurrent theme of the Book of Prayer. “Treat me like a physician, rather than examining me like a judge,” (Prayers 23b, 79a). These pleas are particularly poignant given his physical condition. St. Gregory had a profound belief in the power of prayer to make us whole (e.g., Prayers 3e, 53c, 57a, 66a). He grasped the power of the book he was inspired to compose:

And may you make this book of mournful psalms
began in your name, Most High, into a life-saving salve
for the sufferings of body and soul.
(Prayer 3e)

Though deathly ill, he does not ask, “why me, why now?” He does not lament his plight. Rather he laments his unworthiness for God’s grace and his own ingratitude and disobedience before God’s good will. Shifting seamlessly between the individual and the universal he equates his ingratitude with that of humankind: “God
spoke, but who listened? He himself gave witness, but who believed?” (Prayer 28d). He characterized his own unruliness in a colorful image, comparing himself to “a talking horse with a callous mouth, breaking my reins and shaking off my bit,” (Prayer 22b).

Toward the end of the book, he expresses his doubt of reaching old age. This translates into anxiety that he will not have the strength or time to complete his work or his penance in order to realize his hope for deliverance and attain restoration to the light, properly prepared for death.

The Narek as a Guide to Worship

St. Gregory aimed to create an “edifice of faith.” He believed strongly in the church and the need for communal worship (Prayer 75j). His writings have taken their place as jewels in the rites of the Armenian Church. The power of his prayers was recognized by the Church and enshrined in the daily services and feast-day celebrations of the Armenian faithful. Every day some part of his inspired writings are recited in the Armenian Church, for example, the Priest’s private prayer upon ascending the altar for the Divine Liturgy:

We beseech you with outstretched arms, with tears and sobbing prayers.

Appearing before you, judge who strikes terror in our hearts, we approach with great trembling and grave fear, presenting first this sacrificial offering of words to your power that is beyond understanding. (Prayer 33f)

Like other sacred books, the Book of Prayer has an internal structure that makes it profitable to read from beginning to end. Or like an encyclopedia, it can be referred to for appropriate advice at specific spiritual junctures in our lives.

* * *

For those who wish to approach The Narek as a course in prayer or spiritual development, commentators have suggested that it may be useful to think of the book metaphorically as an “edifice of faith,” to be entered just as a person going to church. In this sense, The Narek could be viewed as a kind of sequel to the Commentary on the Divine Liturgy written by St. Gregory’s father, Bishop Khosrov Andzevatsi.

For St. Gregory, prayers are not only meant to enlighten or to serve as a means of communication with God. They are also meant to be things of sincere beauty made of thoughts and words—thoughts and words being the best offering that could be given by the creature God honored with his image and endowed with the higher faculties of cognition and speech. He was no doubt aware of being inspired by the Holy Spirit, as St. Paul said: “I have all and abound: I am full…an odor of sweet smell, a sacrifice acceptable, well-pleasing to God,” (Phil. 4:18). St. Gregory explains the experience of grace and inspiration as “the thunderbolt of wisdom…upon the movements of my tongue…that I might offer thanks to You with unfailing voice and unbroken speech,” (Prayer 22e).

His incantational style of cascading verses and Homeric listings contribute to making these prayers charming in the etymological sense of the word. They exude grace…. His images cover a wide range of recurrent metaphors. For example, he often uses the image of a field and weeds, a common theme from the Gospels, or the ship wreck and the sea. Some of the most common images are horses, pottery, judgment, debts/mortgages, and healing salves and remedies. Following the Gospels, St. Gregory constructs “word pictures” and uses parabolic language to make the invisible graphic, the ineffable expressible, the obscure clear, and the unknowable graspable.

* * *

Ultimately, the Book of Prayer is about the longing of mankind for our Creator and our need to communicate with God. It is a longing that gives rise to sighs from the heart, finding its consummation and resolution to death:

Son of justice,
ray of blessing,
cherished desire…
Let your light dawn,
your salvation be swift,
your help come in time
and the hour of your arrival be at hand.
(Prayer 95 a, c)

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Thomas J. Samuelian holds his Ph.D. in Linguistics from the University of Pennsylvania and his J.D. from Harvard Law School. He has taught modern and classical Armenian at the University of Pennsylvania, Columbia University, and St. Nersess Seminary. He now resides and practices law in Armenia.
Այսօր 24:
Օրենքն ունեն երեք մաս։ Օրենքն են հիմնական մասեր:
Արկածային տարկություն՝ որը անում արկածային մասերը պաշտոնապահ մասնագետներին էր հրապարակել։ Հիմնական մասերում տարբեր աշխատանքներ են՝ առաջինը՝ տնտեսական տարբերակության ձևով, երկրորդը՝ գործիչների համար, սակայն երկրորդ աշխատում էր այսօր։

Այսօր էլ առկայանում է որոշ տեղեկություն՝ օրենքի դիմացուցակում գործիչների կատարվության մասին։ Օրենքի դիմացուցակից հետո էլ կարող են գրավել այսօր էլ առկայանում տեղեկության համար։

Այսօր էլ պահանջվում է տեղեկության համար գրանցվել։ Այսօր էլ կարող են կատարվել այսօր էլ առկայանում տեղեկության համար։
Great triumphs and great tragedies alike often tend to assume the proportion of myths in the minds of nations. Yet occasionally the reality of a true triumph or a true tragedy far exceeds the dimensions of the myth in both depth and breadth. Such is the story of Armenia, which has withstood the vicissitudes of history.

From earliest antiquity, tragedy has been the rule, death an almost constant companion, and triumph only an infrequent visitor for the Armenian nation. Even in our own time, the 20th Century was not even a decade and a half old when death cast its long shadow across the eastern hemisphere. Millions of people, soldiers and civilians alike, were to die as the Great War raged across Europe, Asia, and Africa. In Asia Minor, the scene of some of the bloodiest battles with the highest casualties, the Armenians suffered not only from the ravages of war, but were to become the victims of the Great Massacre of 1915 planned and perpetrated by the Ottoman Turks to rid themselves of the Christians in their midst. Death, disease, deprivation annihilated one-half of the Armenian nation, and left one-half of the remainder destitute, without hope and without resources.

But the Armenians did not give up hope. The dispersed survivors, by their sheer determination, flourished. The survivors came and built new lives, raised families, became contributing members of society with their cultural contributions and their economic resources. They were living examples of the Biblical passage: “I have set before you life and death. Now choose life, so that you and your children may live.” (Deut. 30:19)

But they never forgot. They never forgot what it was to lose their land, their families, and their way of life. They never forgot how it felt to be an orphan and they continued throughout their lives to help modern day orphans.

Souren A. Papazian was born in the village of Havav (Palou) on September 24, 1901. When the unthinkable happened in 1915, he was the only survivor from his household. He spent the next several years as a servant in both Kurdish and Turkish homes. Ultimately, he found his way to an orphanage in Kharpert. Eventually, Souren came to the United States, married and raised a family and became a successful businessman. But he never forgot.

Last year the English version of his memoirs, Odyssey of a Survivor, was published, which he lovingly distributed to his family and friends throughout the world. The books were not for sale. Souren had one simple request. Remembering his own experiences as an orphan, he asked that family and friends make a donation to the Eastern Prelacy for the Orphans Fund, especially the orphans of Artsakh.

In his memoirs he writes: “I always have and always will miss my homeland. I cannot and will not ever forgive Turkey for forcing us from our soil in their attempt to exterminate all Armenians in the form of genocide…. Today, I am an old man who, unlike one and a half million of my compatriots, survived the atrocities of the Turkish government during the early part of the 20th century. I sit in my comfortable home surrounded by photos of my family and reflect on my life and all that has transpired. I have had great sorrows, but I have also had great joys and I am eternally grateful for the life I was afforded in America…. Despite all the pain, deprivation and loss, I never regretted being an Armenian. I believe that my people are good people and deserve to live happily into eternity.”

The Patriarch of the Papazian clan, Souren lives in Teaneck, New Jersey, with his two daughters Mary and Dorothy. He continues to be an avid reader, Armenian and English, keeps up with the news (especially related to Armenia) and still shares memories of the Yergir with his children, grandchildren, great-grandchildren and extended family. His wife, Vergin, died in 1994. Tragically, his son Aram died in 1998.

To date Souren’s book has enriched the Prelacy’s orphans’ fund by more than $5,000.
Hagop Jamgotchian was born in Gorun on January 26, 1905, or so it was thought. He did not know the exact date of his birth because the family Bible in which the family’s important dates were kept was looted by the Turks during the forced deportations of 1915.

Hagop died on December 14, 2002, at home surrounded by his loving family.

Remembering about his life-long devotion to education and his deep compassion for orphans, his family designated the Prelacy Orphans Fund as one of the charities for in-lieu-of-flowers donations. His widow and children wrote, “After the Genocide, he was cared for and given an education at the orphanages in Ayntab, Turkey and Jibail, Lebanon. So we felt it was fitting that in memory of his life some help should go to the orphans of our Fatherland.”

Five thousand dollars from in lieu-of-flowers donated by family and friends is going to help Armenian orphans. In accordance with the specific wishes of the family, five orphans in Artskah, who are embarking on their college education, will be selected to receive $200 each, for each of the five years of their studies. Since tuition is free, this money will help meet day-to-day living expenses.

In his memoirs, Hishadag Menatsoghat, Hagop Jamgotchian describes his happy childhood in his beloved Gorun until his father’s death in 1912. The second of four children, he took on responsibilities beyond that of a young child to help his mother support the family. Soon after, forced deportations, life on the rough roads and life in Kurdish villages followed, ending with his entry into the orphanage in Ayntab and later to the orphanage in Jibail.

Leaving the orphanage, he became an apprentice in a tailor shop and a few years later opened his own shop in Lebanon. In his memoirs, he describes a very active and happy youth, busy with civic life in the community and with family activities. He was a founder of the Hamazkain Cultural Association in Beirut and became a member of the ARF. His mentor in the Jibail orphanage was Stepan Dardouni who instilled in the orphans love of Armenia and nationalistic ideals.

In 1942 he married Vergine Khashkhashian and soon formed a family with the births of Meline, Harout, and Ara.

In 1969, he migrated to the United States where eventually the entire family gathered to be together. Having a unique ability to adapt, he became an American citizen and adopted the customs of his host country. He maintained interest in Armenian life and the Armenian Cause. He loved Armenian literature and he read the books in his extensive library.

His children say that he often expressed the wish that he had come to America sooner. By his own choice he worked until his old age. While quiet most times, when he talked, he shared his stories, his wisdom, his beloved poems and songs and his sense of humor.

Although he survived difficulties and traumas in his early years, in his old age, he felt happy and vindicated. He often observed, “The Turks tried to eliminate us. The Jamgotchian kertastan had 40 family members; few survived. I lived. I have children, grandchildren, and great-grandchildren. The Turks did not achieve their goal!”

Immediate survivors include his widow, Vergine; his daughter and son-in-law, Meline and Nubar Karakashian and family; his son and daughter-in-law, Harout and Annie Jamgotchian and family; his son and daughter-in-law, Ara and Carmen Jamgotchian and family; and brother and sister-in-law, Paul and Debby Jamgotchian and family.

In life and death the survivors have never forgotten their roots and their responsibilities. Theirs is a profile of giving that is filled with inspiration, which ultimately is the greatest gift of all.
Meet the Executive Council:

Council Members Seek to Bring Visionary Leadership and Creative Direction to Prelacy’s Service to the Faithful

by Iris Papazian

Being a member of the Executive Council requires dedicated commitment because of the extraordinary time, patience, and resources that members are expected to devote. It is not an easy task, but the Eastern Prelacy has been fortunate to have people who have accepted the challenge with dedication and determination.

Some people have expressed the feeling that they do not know enough about the administration of the church, especially the role of the Executive Council, and the people who are called upon to serve in this very important capacity. “It would be nice,” one reader said, “if we knew something about the people who are on the Executive Council.” With this in mind, I asked members of the Council to provide short biographical information. I am happy to incorporate this information into this article with the hope of bringing you, our readers, and them, the leaders, together in a closer relationship.

The Executive Council

The Prelacy’s Executive Council is responsible for the administration of the Prelacy office in accordance with the directives of the National Representative Assembly (NRA), which has the authority to supervise and control the ecclesiastical and administrative bodies of the Prelacy.

The Executive Council is actually composed of two separate bodies: the Religious Council and the Lay Council. In accordance with the Prelacy bylaws, the Religious Council is composed of three to five clergymen who are elected by the NRA for a two-year term. The Lay Council is composed of seven to nine laymen elected by the NRA for a two-year term. The two councils convene together and members of both are eligible for re-election for two additional consecutive terms. After the third term, they are eligible for election only after a two-year hiatus.

The primary duties of the Executive Council include: to protect the basic canons of the Armenian Apostolic Church; to make every effort to strengthen the spiritual life of the faithful; to review and implement the resolutions passed by the NRA; to direct all of the economic affairs of the Prelacy including the securing of additional income; to oversee the functions of all church and church related institutions; to appoint such committees necessary for smooth and effective performance; to oversee and guide parishes; to submit to the National Representative Assembly a full annual report of all of its activities; to elect a locum tenens in the event the seat of the prelate becomes vacant; to submit to the Catholicos of Cilicia an annual report; and to maintain records of all religious institutions, including churches, schools, libraries.

Currently the Executive Council is composed of: His Eminence Archbishop Oshagan Choloyan, Prelate; V. Rev. Fr. Anoushavan Tanielian, Vicar of the Prelacy and Chairman of the Religious Council; Rev. Fr. Gomidas Baghsarian, Secretary of the Religious Council; Rev. Fr. Sarkis Aktavoukian. Lay Council: Richard Sarajian, Esq., Chairman; Michael Hagopian, Vice Chairman; Karen Jehanian, Secretary; Dr. Dertad Manguikian, treasurer; Peter “Doc” Bedrosian, Stephen Hagopian, and Bedros Tashjian.

Archbishop Oshagan Choloyan
Prelate

Archbishop Oshagan is the person who needs the least introduction. As the Prelate he is the most visible person. Basically the Prelate has the duty to preside over meetings and supervise the utilization of the Prelacy bylaws and directives of the NRA. He is elected by the NRA for a four-year term and is eligible for re-election without restriction to the number of terms.

Archbishop Oshagan Choloyan was elected by the National Representative Assembly, May 1998. Since that time he has worked tirelessly to make the operation at the Prelacy office as efficient and timely as possible. His priority immediately upon taking office was to visit every parish within the Eastern Prelacy. Even at the time of his election, Archbishop Oshagan was well known to the North American community, having attended and graduated from Princeton Theological Seminary and having served the Prelacy in various capacities during those school years and having served as locum tenens

Archbishop Oshagan was born in Aleppo, Syria, in 1947, where he received his primary education at the Haikazian School. In 1960 he was accepted into the Cilician See’s Seminary in Lebanon. He was ordained a deacon in 1965 and a celibate priest in 1967. In 1973 he received the rank of Vartabed, with the completion of his thesis, “Byzantine and Armenian Church Relations During the Cilician Kingdom.” In 1974 he came to the United States to study at Princeton Theological Seminary, where he earned two masters’ degrees in education and psychology and Byzantine history. In 1980 he was appointed Pontifical Legate and later elected Prelate to Kuwait and the Gulf States.

Archbishop Oshagan is a scholar of Armenian Church music. One of the most monumental achievements is the publication of six volumes of Armenian music (sharagans) on which he and Archbishop Zareh Aznavorian collaborated. Currently he and Archbishop Zareh are continuing their collaboration with the translation of the Bible from classical Armenian into modern Armenian. The New Testament has been completed and they are now working on the Old Testament.

The Prelate is vocal about both the progress made by the church as well as the many problems the church faces. “Certain reforms must come to our church. We must explore and consider such things as the language of the liturgy, the length of the liturgy, the education of our clergy. We must have good spiritual programs teaching Christian values, morals, and ethics. If the Church does not do this, who will?” he asks.

Executive Council Reaches Out to Parishes

Last year the Executive Council organized the first of its regional meetings. The idea was this: The Executive Council, from time to time, would schedule their monthly meeting not in New York, but at a regional location where the leadership of the parishes of that area could join them. It was an experiment and its success and effectiveness would decide whether or not these regional meetings should become regular practice.

The first of these regional meetings took place in November and overall the result was thought to be successful because it was helpful to both the Executive Council and the participating parishes.

“Although we keep in touch with our parishes through all of the modern-day means, and our Prelate visits the parishes on a regular basis, there is nothing like a face-to-face dialogue,” said Richard Sarajian, chairman of the Executive Council. “For this reason we decided to try a regional meeting and invite the leadership of the local parishes to join us in a dialogue about their concerns, our concerns, and how to best come to a meeting of minds for the greater good.”

Rev. Fr. Aram Stepanian, pastor of Soorp Asdvadzadzin Church in Whitinsville, Massachusetts had these observations: “The meetings gave an opportunity to reestablish the bond with our parishes through all of the modern-day means, and our Prelate visits the parishes on a regular basis, there is nothing like a face-to-face dialogue,” said Richard Sarajian, chairman of the Executive Council. “For this reason we decided to try a regional meeting and invite the leadership of the local parishes to join us in a dialogue about their concerns, our concerns, and how to best come to a meeting of minds for the greater good.”
V. Rev. Fr. Anoushavan Tanielian
Vicar General; Chairman of the Religious Council; Pastor of St. Sarkis Church, Douglaston, New York.

Very Rev. Fr. Anoushavan Tanielian was born in Beirut, Lebanon, in 1951. He graduated from the Cilician Theological Seminary and was ordained a celibate priest in 1972. From 1972 to 1984 he served as the librarian of the Catholicate, the religious advisor to the University Students Association and a lecturer at the Seminary. In 1983 he graduated from the Near East School of Theology earning a M. Div. Degree. In 1984 he came to the United States to continue his education. In 1985 he graduated from Princeton Theological Seminary and is now completing his studies at Columbia University for his Ph.D. degree. V. Rev. Fr. Anoushavan has served the Prelacy in a various number of capacities, including preacher at St. Gregory Church in Philadelphia and Sts. Vartanantz Church in New Jersey. He has been pastor of St. Sarkis Church in Douglaston, New York, since 1991. He has written numerous articles and has translated many texts from classical Armenian into modern Armenia, including the works of Nerses Shnorhali, Parsegh Mashgevortsi, and Hovhan Yerzengatsi. Father Anoushavan also serves as the Vicar General of the Eastern Prelacy.

Rev. Fr. Gomidas Baghsarian
Secretary of Religious Council; Pastor of Sts. Vartanantz Church, Providence, Rhode Island.

Rev. Fr. Gomidas Baghsarian was born and raised in Jerusalem, where he attended the Tarkmanchatz School. He later immigrated to the United States at the age of twelve and continued his studies in the Newark school system. He later studied at the Newark School of Fine Arts.

He met and married Joanna Gallas and together raised two children, Athena and Armen. Before his calling to the priesthood, Father Gomidas had his own business in the Diamond District in New York City. He was also a recording and performing artist of Armenian folk music.

He received his calling to the priesthood and studied under Hayr Anoushavan Tanielian for two years in New York City. At the completion of his studies he was ordained to the Holy Order of the Priesthood by His Eminence Archbishop Mesrob Ashjian. His first assignment was at St. Gregory Armenian Church of North Andover, Massachusetts, where he served for nine years. Currently, he is the pastor of Sts. Vartanantz Church, Providence, Rhode Island. He has been a member of the Religious Council for the last six years.

Rev. Fr. Sarkis Aktavoukian
Member of Religious Council; Pastor of Holy Trinity Church, Worcester, Massachusetts.

Rev. Fr. Sarkis Aktavoukian was born in Aleppo, Syria, in 1951. He received his primary education at Sahagian Elementary School and then attended Karen Jeppe Armenian College. He received a Master’s degree in Civil Engineering in Yerevan. He subsequently moved to Kuwait where he served as administrator of Armenian Schools. Later he attended the Cilician See’s Theological Seminary and was ordained in 1999 by Archbishop Zareh Aznavorian. Following his ordination he served St. Gregory the Illuminator Cathedral in Antelias and St. Neshan Church in Beirut until he came to the United
States to begin his service to the Eastern Prelacy. He is married to the former Maggie Keleshian and they have two children.

Richard H. Sarajian, Esq. 
Chairman, Executive Council

Richard Sarajian was born in 1951 in Englewood, New Jersey, the first born of three children of Dick and Arax Sarajian. As a child he followed in the footsteps of his parents in his devotion to the church, attending Sunday School, Armenian language school, and participating in sporting events at Sts. Vartanantz Church, Ridgefield, New Jersey. He received his undergraduate degree from Colgate University, New York, and graduated from Albany Law School with high honors. He has served the church in a myriad of capacities at Sts. Vartanantz Church including chairman of the Board, and delegate to the National Representative Assembly.

At a Prelacy level, he was a member of the Executive Council from 1987 to 1991. He was elected again in 1999 and served as treasurer of both the Prelacy and the Endowment Fund. In the past he has served the Prelacy as chairman of the Unity Committee, Prelacy Co-Chairman of the 75th and 80th anniversary commemorations of the Genocide; and chairman of the Pontifical Visit committee during the U.S. visit of His Holiness Aram I.

He has been with the law firm of Montalbano, Condon & Frank, P.C., since 1982 and a partner of the firm since 1986. He is married to the former Nora Daghlian, daughter of Archpriest Arshag and Yeretzgeen Daghlian. Richard and Nora have four sons, who are continuing their parents and grandparents tradition of dedication to the Armenian Church.

Karen Jehanian 
Secretary, Executive Council

Karen Jehanian, the first woman to be elected to the Executive Council, was first elected in 1998 and has served as secretary since 1999. In her role as an Executive Council member she has focused on improving the Prelacy’s use of technology, enhancing communications with the youth. Continuing in the footsteps of her parents, she has served the church for more than 25 years beginning as a choir member of St. Gregory Church in Philadelphia where she continues to serve. She was a member of St. Gregory’s Board of Trustees from 1993 to 1997 and was elected as an NRA delegate in 1998 and is currently serving her second term in that position.

While living in the Greater Boston area in the 1980s, Karen was elected to the Board of Trustees of St. Stephen’s Church in Watertown and served as secretary until she returned to Philadelphia in 1992. She was elected as a delegate to the World General Assembly last year.

Karen is a graduate of Drexel University with a B.S. in Civil Engineering and an MBA. Besides her deep commitment to the Armenian community she is also active in her local community and university in a number of leadership positions. She is a registered professional engineer and is President of KMJ Consulting, Inc., a transportation consulting firm in the Philadelphia area.

Dr. Dertad Manguikian 
Treasurer, Executive Council

Dertad Manguikian is a member of the Holy Cross Church in Bethesda, Maryland, which serves

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Alan Goshgarian, a Sunday School Director, NRA delegate, and Vice Chairman of the Board, had this to say: “The recent meeting held in Watertown with His Eminence Archbishop Oshagan, the Executive Council and trustees of local churches was a success. When I became a member of Soorp Asdvadzadzin Church seven years ago, the general sentiment was that the Prelacy does not serve our community very much. Even today, there are some members who feel we give our money to the Prelacy and receive little in return. As a trustee for the past six years and an NRA delegate, I know this is not true, yet the feeling lingers among some people. The meeting in Watertown is a step in the direction of clarifying the role of the Prelacy. The Prelacy came to us; the Prelacy asked us what we are doing; and the Prelacy asked how it could serve us. The visibility of the Executive Council on the local level is a good start.”

The parishes looked to the Prelacy for more educational materials; better marketing of Prelacy programs; effective use of technology; strengthening the Church spiritually; attracting the young generation; “Other than Sunday” Liturgies in English and programs for non-Armenian spouses.

The success of this meeting has encouraged the Council to plan additional meetings. “It is the best way for us to understand each other’s concerns. It is also a way of sharing our successes,” said Archbishop Oshagan. ✯
the Washington, DC, and northern Virginia area, as well as Maryland. He has been a member of the Board of Trustees of that parish. He was elected to serve on the Executive Council last year, and now serves as the treasurer. In a short period of time Dr. Manguikian has made great efforts toward putting the finances of the Prelacy on a firmer base and bringing technological advances to the Prelacy’s bookkeeping and accounting practices. He is a delegate to the World General Assembly.

Dr. Manguikian is a physician of ophthalmology for the past 33 years and in private practice in the Washington, DC area. He specializes in cataract and implant surgery, laser vision correction and problems of glaucoma. Born in Aleppo, Syria, in 1941, Dertad attended Aleppo College, the American University of Beirut, and received his medical degree from AUB’s medical school. He completed his residency in ophthalmology at American University Hospital. He completed another year of study at the University of Iowa in 1969, and has since resided in the United States. He taught at Georgetown University for five years before beginning his private practice.

Besides his involvement in the Armenian community, Dertad is also active in community affairs including the Medical Society at Fairfax Hospital.

He is married to the former Seta Yaghlian; they have three children.

Michael Hagopian
Vice Chairman, Executive Council

Michael Hagopian has been serving the Armenian Church for well over 40 years.

He was elected to the Executive Council in 2002 and currently serves as vice chairman. He has served on the altar and was ordained an acolyte. He served a six-year term as a member of the Board of Trustees of St. Gregory Church, Granite City, Illinois, in the late 1970s. Michael moved with his family to Detroit in 1980 to become the principal of the Armenian Relief Society’s Day School. He was elected to serve on the Board of Trustees of St. Sarkis Church in Detroit, serving for a total of 15 years during various terms. For six of those years he served as chairman of the Board. Michael was elected as a world delegate and attended the Church’s World Assembly in June 2002.

His community involvement goes beyond the church having been on the Central Executive of the Armenian Youth Federation and a member of the Armenian Revolutionary Federation. He is a graduate of Central Methodist College with a B.A. in Business Administration. He is presently a pharmaceutical representative with Otsuka Pharmaceutical. He is married to Karen Sogolian Hagopian. They have three daughters, all of whom are active in the Armenian community in Detroit.

Peter Bedrosian
Member, Executive Council

A veteran of World War II, Peter Bedrosian was born in Rhode Island and educated in the Providence school system. He has been an active member of Sts. Vartanantz Church, Providence, Rhode Island, for fifty years, and has served that parish in a variety of leadership roles.

Throughout his life “Doc”—as he is affectionately known—has worked on programs for the youth, not just in the Armenian community, but for the greater Rhode Island community. He has been active in the YMCA; he started youth programs in South Providence in the 1940s; he organized a semi-pro football team in South Providence.

“Doc” has been equally devoted to the Armenian Youth Federation.
having served on the Central Executive and promoting sports and sportsmanship through the annual AYF Olympics. He is credited with introducing swimming competition in the Olympics.

In 1960 he established the Narragansett Screw Company, which he headed for forty years until his retirement in 2000. He is married to Arpi Asadourian Bedrosian. They have two children and three grandchildren.

**Stephen Hagopian**  
*Member, Executive Council*

Stephen Hagopian was elected to the Executive Council in May 2002 and is currently serving his first term. He has served the Armenian Church for nearly 35 years, beginning as a candle bearer, and acolyte at St. Gregory Church in Granite City, Illinois. He has served on the Board of Trustees of St. Gregory Church for more than 15 years, 11 of those years as chairman. He served as chairman of the St. Gregory Building Fund committee that resulted in the construction of the new church structure in 1997. He served as a delegate to the National Representative Assembly (NRA) for two terms.

Stephen is a graduate of Westminster College of Fulton, Missouri, holding a BA degree in Political Science. He is President of Ethnic Edge Foods, Inc., which is a consumer goods manufacturer focused on delivering products to food retailers for use in their corporate brand programs.

Stephen and his wife, Susan, are parents of three children. The family is active in all aspects of the Granite City community including the Church, Armenian Youth Federation, Armenian Relief Society, Ladies Guild, Fellowship Club, and the Armenian National Committee.

**Bedros Tashjian**  
*Member, Executive Council*

After a two-year absence, Bedros Tashjian was once again elected to serve on the Executive Council last year. He is currently serving his fifth term.

Bedros is an active member of the New Jersey community, serving Sts. Vartanantz Church as a member of the Board of Trustees for six years during which time he served in various executive positions. He has served as an NRA delegate for ten years.

He is also an active member of the ARF and the Hamazkayin Cultural Association, as well as being one of the founders of the Hovnanian Armenian School in New Milford, New Jersey.

He is a graduate of Fairleigh Dickinson University, Teaneck, New Jersey, holding a BS degree in Accounting. He is currently employed as a Certified Public Accountant. He and his wife, Anahid, have two children.

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A former member of the Executive Council shares his thoughts and recollections:

Seeking and Finding Miracles

by Hratch Zadoian

A few years ago I completed six years of service on the Executive Council of the Eastern Prelacy. I had the privilege of serving with both Archbishop Mesrob Ashjian and Archbishop Oshagan Choloyan, with three distinguished chairpersons, the late Nazareth Emlikian, Onnic Marashian, and Jack Mardoian, as well as with an extraordinary group of dedicated clergy and laymen who willingly assumed the burdens of the Prelacy and worked hard for the common good of our church and community.

When I was elected to the Council, I knew what the Prelacy bylaws stipulated and I had a general idea about the Council’s structure and function. Serving on the Council, I discovered what bylaws could not describe, a unique process of constructive deliberation and problem solving. Contrary to widely shared assumptions about hierarchy and influence, I found a collegial environment in which decisions were reached after lively discussions, through reasoned consensus.

Council Meetings

Except during the summer, the Council met every month. Meetings started on Friday evenings, continued through Saturdays, at times late into the night, until the agenda was exhausted. After the opening prayer and the review of the previous meeting’s minutes, the meetings began with the review of the correspondence received by the Prelacy. We discussed any substantive issues raised in the correspondence, agreed on the appropriate response and on occasion drafted replies during the meeting. We made sure that suggestions and complaints were followed-up to some resolution.

Next, the Prelate provided a detailed report of his daily activities since the previous meeting, including issues that arose during visits to various parishes or in discussions with Prelacy clergy, representatives of various organizations, or others.

“What I found impressive was the level and thoroughness of discussion. We explored the issues, we argued, we debated, clergy and laity alike, until we reached a consensus.”

Council members were informed in detail and consulted, and in turn questioned and discussed the pertinent issues. As a rule the Chair of the Executive Council and other individual members would have been consulted as needed during the previous month. The Archbishop’s report was an opportunity for everyone to be informed, to share and to participate. Critical issues or issues which required policy decisions were placed on the main agenda for more thorough discussion. After the treasurer’s report and other routine reports, the main body of the agenda consisted of parish issues, special projects and programs, issues raised by parishes and general problems in our communities.

In itself, the typical agenda of these meetings may seem routine and unremarkable. What I found impressive was the level and thoroughness of discussion. We explored the issues, we argued, we debated, clergy and laity alike, until we reached a consensus. In six years on the Executive Council, even on controversial issues or seemingly divisive issues, never once was a matter brought to a close simply by a vote. To put it differently, never once did we resort to a majority imposing its view, instead of persuading. The goal of the discussion was not “to win” but to arrive at the best solution. Nor was this idle discussion. Council members were, as a rule, busy people, professionals for whom the Executive Council was neither a social forum, nor a platform for prestige, but rather a place of service. Even when we had strong disagreements, no matter how passionately held the beliefs, the discussions were marked by mutual respect and openness to opposing views. Conflicting positions were never personalized and in a tense situation a sense of humor helped us maintain some perspective.

Looking for Small Miracles

Much of the time we tried to bridge the gap between legitimate aspirations or ideas and the means available to us. The National Representative Assembly (NRA)
introduced what in politics is called “unfunded mandates,” requiring new or increased levels of services from the Prelacy offices or committees, more frequent visits by Executive Council representatives, more services from the Armenian National Education Committee (ANEC) and the Armenian Religious Education Council (AREC), without providing for added resources. Every year the budget adopted by the NRA included a peculiar revenue category, “other,” which was the fiscal equivalent of saying, “as for the rest, some miracle will take care of it.” If the Council treasurer was to produce this fiscal miracle, the Prelacy as a whole was also expected to miraculously provide young, energetic, bilingual new clergy almost on demand. In Armenia, projects sponsoring orphans and assisting the elderly had to be sustained. The Prelacy had a tradition of sponsoring cultural events and conferences that encouraged artists and intellectuals and enhanced the cultural life of our communities. On occasion parishes in difficulty required assistance. All of these were legitimate needs that often exceeded the available financial or human resources.

I learned, however, that it was the task of the Executive Council to find the small miracles that sooner or later made it possible to meet all these needs and that when larger miracles were needed, our communities had faith in the Prelate’s ability to produce them. I also learned that, indeed the miracles were always found in the generosity, creativity and dedication of people in our communities. And miracles could also be produced by the small but highly committed and competent staff of the Prelacy and by the extraordinary volunteers, such as the Prelacy Ladies’ Guild who made the Prelacy shine. Ours was the easier task of finding these miracles.

I do not wish to idealize the work of the Council. It could often be frustrating. We dealt with the usual number of complaints and crises and difficulties. Our history as a people has conditioned us to be somewhat suspicious of any authority and at times cantankerous. Arguments and complaints took a great deal of time and a considerable toll in patience. My favorite incident was the arrival of an irate parish delegation asking that we reverse a decision to appoint a particular priest to their church. The rumor that had sparked this protest was evidently stronger than our assurances that there had been no such decision and that we had no such intention, as indeed there had not been. Still, we had to promise not to do it. But, despite such instances, despite the difficulties, despite the burdens responsibility and the occasional frustrations, service on the Executive Council was a uniquely rewarding experience.

For over three decades I have served on numerous committees, academic, administrative, political, or inter-ethnic. I have enjoyed my service on most, but none compare to the dedication, commitment and the unity of purpose I found on the Executive Council. Young or old, laity or clergy, male or female, my colleagues on the Council were an extraordinary group who came together as a family under the spiritual guidance and leadership of the Archbishop. And yet, I am confident that the present Executive Council is no different from the one I served with. For as I visited parishes and as I met representatives from churches within the Prelacy family I realized that my colleagues were very much like all the equally extraordinary people who serve and maintain our churches and who in turn produce the small miracles that keep our national institutions alive.

Professor Hratch Zadoian is Vice President of Queens College. He served as Vice Chairman during his tenure on the Executive Council.

Bible Mountains

Ararat
Mt. of Promise (Gen. 8:4)

Sinai
Mt. of Law (Ex. 19:20)

Carmel
Mt. of Decision (I Kings 18:20-21)

Zion
Mt. of Worship (Ps. 48:1-2)

Olivet
Mt. of Ascension (Acts 1:12)

Calvary
Mt. of Salvation (Luke 23:33)
Catholicos Aram I Takes Steps To Help Armenian Communities in Middle East

His Holiness Aram I, Catholicos of the Great House of Cilicia, is following the developments in Iraq and elsewhere in the Middle East, with special attention to the Armenian communities.

The Catholicos contacted the Catholicosal Vicar of the Diocese of Kuwait and the United Arab Emirates, Archbishop Gorun Babian, and was informed that the offices of the Diocese are open and functioning normally. His Holiness also spoke with the Prelate of the Diocese of Tehran, Bishop Sebouh Sarkissian. Based on fears that huge waves of refugees will flee to Iran, Aram I urged the Bishop to focus particularly on Armenian refugees. A special committee has been formed to address the humanitarian needs.

In spite of communications problems, His Holiness managed to contact the Prelacy in Baghdad to inquire about difficulties facing the Armenian community in Iraq. He also communicated with the Patriarchal Vicar in Jordan, Archbishop Vahan Topalian.

His Holiness, who is the Moderator of the World Council of Church’s Executive Committee (WCC), consults frequently with the General Secretary of the WCC, concerning humanitarian aid to the people of Iraq. Humanitarian assistance will be offered to both Muslims and Christians. His Holiness is doing his utmost to ensure that Armenians in need will benefit from the available humanitarian assistance.

Feast of St. Ghevont and His Companions is Commemorated

On the occasion of the feast of St. Ghevont, His Holiness Aram I presided over services held in the Cathedral of the Catholicosate of Cilicia on February 25. The Armenian Church commemorates the feast of St. Ghevont and his companions in memory of the priests who fought in defense of their Christian faith with Vartan Mamigonian, in the Battle of Avarayr, in 451 A.D.

On the same day, according to tradition, Armenian priests hold meetings in various dioceses under the jurisdiction of the Cilician See to discuss issues and concerns relative to their mission. This year for the first time, the Eastern and Western Prelacies of the United States of America, and the Prelacy of Canada jointly organized a conference of clergy in New York City. [See details in Prelacy News section—Editor.]

Enthronement Ceremony of the Archbishop of Canterbury

The new Archbishop of Canterbury was enshrined in Canterbury Cathedral, the Mother Church of the Church of England, at a ceremony attended by many representatives of churches and faiths. Among the prominent ecumenical participants was the representative of the Catholicosate of Cilicia, Archbishop Oshagan Choloyan, Prelate of the Eastern United States of America. [See details in Prelacy News section—Editor.]

His Holiness Receives Armenia Fund Director

Catholicos Aram I received the director of the Armenia Fund, Mr. Vahan Der Ghevontian, who was accompanied by the Ambassador of Armenia to Lebanon, His Excellency Arek Hovhannessian. His Holiness stressed the importance of joint cooperation and reaffirmed that the Cilician See would continue its active participation in the efforts of strengthening the Homeland.

WCC Executive Committee Meeting

His Holiness Aram I chaired the recent meeting of the Executive Committee of the World Council of Churches (WCC), in Geneva, Switzerland. Agenda items included the situation in Iraq, the preparations for the WCC’s assembly, and finance and budget matters. His Holiness is the Moderator of the WCC.

Facsimile Edition of Gospel of Partserpert Published by Cilician See

The Cilician See recently issued a facsimile edition of the Gospel of Partserpert, an outstanding achievement of Armenian culture and spirituality. It was written in 1248 by a scribe named Kirakos in Hromkla (Cilicia) by order of Catholicos Costantin Partserpertsi. After the Armenian Genocide of 1915, it was carried, together with the right hand of St. Gregory the Illuminator and other relics and ancient manuscripts, to Aleppo (Syria) and then to Antelias (Lebanon) by Catholicos Sahak II. Most pages of the manuscript contain miniatures of biblical narratives, and a miniature of each Evangelist appears on the first page of his Gospel. The front and back covers of the Gospel are made of silver depicting Jesus on the cross, surrounded by the Mother of God, the Apostles, and the four Evangelists. Proceeds from the 700-page Gospel of Partserpert will benefit the Cilician See’s Seminary. [For information about price and availability of this magnificent volume contact the Prelacy bookstore, 212-689-7810.]
Armenian Tradition of Dyarnuntarach
In Modern Setting in Philadelphia

Archbishop Oshagan Choloyan has been intent on bring back to practice some of the traditions in the Armenian Church that have been lost or diluted. One such tradition is Dyarnuntarach (Presentation of the Lord) which falls on February 14, forty days after Armenian Christmas. Certainly this holy day is on the Armenian religious calendar, but many of the centuries-old traditions associated with it have been lost.

This year Archbishop Oshagan asked the Philadelphia parish of St. Gregory the Illuminator to host this celebration for the New York, New Jersey, Pennsylvania area, bringing back some of the special ways this feast was celebrated yesteryear. Rev. Fr. Nerses Manoogian, pastor of St. Gregory Church, accepted the challenge with enthusiasm especially because he and his parish have been celebrating Dyarnuntarach in a more tradition manner for the past several years.

The Feast of Dyarnuntarach represents an important event in Jesus’ infancy. It is regarded as a scriptural confirmation of His revelation to God. In accordance with the laws of Moses, Joseph and Mary took the 40-day-old Jesus to the Temple to be presented to God. There, a just and devout man by the name of Simeon to whom it had been revealed that he would not see death before he had seen the Lord, took the infant Jesus in his arms, blessed God and said, “Lord, now let your servant depart in peace, for my eyes have seen your Salvation, which you have prepared before the face of all people. A light to lighten the Gentiles and the glory of your people Israel.” (Luke 2:29-32).

Participating in the ceremony under the leadership of the Prelate were V. Rev. Fr. Anoushavan Tanielian, Vicar General and pastor of St. Sarkis Church, Douglaston, NY; V. Rev. Fr. Muron Aznikian, pastor of St. Illuminator’s Cathedral, New York; Rev. Fr. Moushegh Der Kaloustian, pastor emeritus of St. Illuminator’s Cathedral, New York; and Rev. Fr. Nerses Manoogian, pastor of the host parish, St. Gregory Church, Philadelphia. Also participating were Archdeacon Nazaret Nazarian and Deacons Haig Baklayan, Vartan Karakelian, Shant Kazanjian, and Serop Terterian.

Eastern, Western, and Canadian Prelacies Gather in New York City for St. Ghevontiantz Commemoration

The annual Sts. Ghevontiantz commemoration that precedes the Feast of Vartanantz, has become a time of edification, renewal, and reflection for the Armenian clergy. Each year they gather at a host parish to learn and
to pray in an atmosphere marked by brotherhood and fellowship.

This year’s gathering was extra special because for the first time the Eastern, Western and Canadian Prelacies came together to mark the occasion in New York. Unfortunately, snow and ice prevented the full participation by the clergymen from Canada. Beginning on the evening of February 24 and continuing through the afternoon of February 26, under the presidency of Archbishop Oshagan Choloyan, Prelate of the Eastern Prelacy and Bishop Moushegh Mardirossian, Prelate of the Western Prelacy, the assembled clergy spent time together listening and participating in lectures, prayer services, and visitations including a poignant wreath-laying ceremony at Ground Zero, the site of the fallen World Trade Center Towers.

Archbishop Oshagan Represents Cilician See in Enthronement Ceremony of Archbishop of Canterbury

Archbishop Oshagan attended the enthronement ceremony of the Most Revd Rowan Douglas Williams, the new Archbishop of Canterbury, on February 27, representing His Holiness Aram I, Catholicos of the Great House of Cilicia.

The impressive ceremony that included Welsh hymns, dance, and pageantry, took place in Canterbury Cathedral, the Mother Church of the Anglican Communion, in the presence of prominent royal, state and religious leaders which included Charles, the Prince of Wales, heir to the throne of England, Prime Minister Tony Blair, and many representatives of other churches and other faiths.

Archbishop Rowan took his seat as the 104th Archbishop, in succession to St. Augustine after taking an oath to remain faithful to the Gospel, the Holy Trinity and to church cannon law.

Archbishop Oshagan had the opportunity to personally meet with the Archbishop of Canterbury and present a gift from Catholicos Aram—a manuscript page from the Gospel of John. “We discussed the historical collaboration between our two churches, especially in the ecumenical field and discussed issues of social reconstruction and development. I was especially pleased to hear his genuine words of praise for Catholicos Aram in appreciation of the important role he has in international and ecumenical circles,” said Archbishop Oshagan.

ANEC Participates in International Educational Symposium

His Holiness Aram I, Catholicos of the Great House of Cilicia, greeted the Diaspora educators at the Educators’ Symposium in Antelias, Lebanon, which took place in February, with a warm and gracious, “This House is your home. We are one entity.”

Representatives of Armenian educational councils from Lebanon, Syria, Kuwait and the Gulf region, three regions of Iran, Cyprus, Greece, Canada and Eastern and Western United States attended the conference that brought into focus the challenges facing Armenian edu-
cation in the Diaspora. Also attending were Archbishop Gorun Babian, Catholicosal Vicar of Kuwait and Arabian Gulf Countries, and Bishop Varoujan Hergelian, Catholicosal Vicar of Cyprus.

Gilda B. Kupelian, Executive Director of the Armenian National Education Committee (ANEC) attended as a representative of the Eastern Prelacy.

“The conference was a welcome initiative by the Catholicosate. It provided a venue for Armenian educators to gather under the umbrella of the Cilician See, to examine challenges and recommend solutions. His Holiness emphasized the adoption of a ‘concrete, clear and functional’ approach to reach effective outcomes,” said Ms. Kupelian.

The Symposium made a series of recommendations addressed to the Lay Council of the Catholicosate. These include development of effective ways of teaching specific cultural values within the framework of a globalized culture by educators; Armenian-language textbooks that keep pace with other language textbooks, without weakening the quality of the language; user-friendly history, language and religion textbooks; and responsiveness to the needs of a generation of young Armenians brought up in Armenian homes, where the Armenian language is not spoken.

20th Musical Armenia Concert Showcases Young Talent

The 20th concert in the Musical Armenia series, sponsored by the Prelacy and the Prelacy Ladies’ Guild brought to the forefront the extraordinary talents of two young musicians: Rodion Pogossov, Baritone and Mikhail Simonyan, violin. Accompanying the featured artists were Ken Noda, piano; Alexei Podkorytov, piano; and Alexander Bedenko, clarinet. The concert took place on March 23 at Carnegie Hall’s Weill Recital Hall.

Archbishop Oshagan noted that the Musical Armenia series began in 1982 with the intention of encouraging young, talented Armenian artists. Recognizing the importance of discovering and promoting the careers of exceptionally talented, but unknown, young Armenian musicians from all over the world, the Prelacy launched the Musical Armenia program. Through the years the program has remained true to its objectives by encouraging young Armenian artists and presenting them in recital.

“If we are truly interested in culture, we must support the creative and imaginative activity of our artists, be it musicians, writers, or painters. In the final analysis, it is the artist that is going to define the legacy of a people,” said the Prelate.

Prelacy Lenten Lectures Take Place at Cathedral

With The Bible as the major theme, the Prelacy Lenten Lecture series, took place every Wednesday at St. Illuminator’s Cathedral, New York City. The program is under the sponsorship of the Armenian Religious Education Council (AREC) and the Prelacy Ladies Guild (PLG).

The six lectures and lecturers were: “The Bible as the Word of God in our Daily Life,” by V. Rev. Anoushavan Tanielian, Vicar General and Pastor of St. Sarkis Church, New York; “The Bible as the Criterion for the Armenian
Christian Tradition,” by V. Rev. Fr. Muron Aznikian, Pastor of St. Illuminator’s Cathedral, New York City; “The Bible as the Language of Worship,” by Rev. Fr. Khatchadour Boghosian, Pastor of Sts. Vartanantz Church, New Jersey; “Strange Things to our Ears,” by Dr. Vigen Guroian, Professor of Theology and Ethics at Loyola College, Maryland; “The Bible as the Matrix of our Faith,” by Dr. Shant Kazanjian, Director of the Armenian Religious Education Council; “The Bible as the Word of Healing and Reconciliation,” by Rev. Fr. Antranig Baljian, Pastor of St. Stephen’s Church, Massachusetts.

Each lecture began with a Lenten Service in the church sanctuary, followed by the lecture and a question and answer period. The evening ended with the sharing of a Lenten meal and fellowship.

Prelate Ordains Stolebearers
In Providence

Archbishop Oshagan Choloyan ordained two stolebearers at Sts. Vartanantz Church, Providence, Rhode Island, on Sunday, March 2. His Eminence celebrated the Divine Liturgy and delivered the Sermon in observance of the church’s name day on the occasion of the Vartanantz holiday. Rev. Fr. Gomidas Baghsarian, pastor of Sts. Vartanantz Church, assisted the Prelate on the altar.

During the Liturgy, His Eminence ordained Hrant Khatchadourian and Vicken Rachdouni. The two boys are cousins and grandnephews of the late Archbishop Hrant Khatchadourian, the first Prelate of the Eastern Prelacy. Both Hrant and Vicken are graduates of Providence’s Mourad Armenian School and have served the altar for a number of years as acolytes and candlebearers. The Prelate bestowed his blessings on them with the words from the Bible, “My yoke is easy and my burden light,” (Matthew 2:30).

Immediately after the Liturgy and ordination, the Ladies Guild served lunch followed by a cultural program featuring the students of the Mourad School’s intermediate level.

The Prelate had words of praise for the vibrant Providence community. He emphasized the importance of prayer in daily life. “Our faith is just as important today as it was for the heroes of Vartanantz 1,550 years ago,” he said. “We must remain close to God. An open Bible that is read should be in every home and the prayers of Narek on our lips. We must be armored with the faith of our forefathers in order to be victorious in our modern-day battle of Avarayr.”

World Council of Churches Executive Council of U.S. Member Churches Meets in Ohio

The annual assembly of the United States member churches of the World Council of Churches (WCC) took place February 27 and 28 in Cleveland, Ohio, at the invitation of the United Church of Christ and with the participation of the Protestant and Eastern Churches. Representing the Eastern Prelacy was V. Rev. Fr. Anoushavan Tanielian, Vicar General. The two-day assembly was marked with worship services, fellowship, and meetings where the problems and challenges facing the U.S. churches and the international WCC were discussed. Some of the issues that were addressed included: The rapid growth of member churches and how this proliferation has affected the WCC administratively and financially; the ever-increasing pluralistic context of religions, cultures, and values and whether or not this is a threat to the existence of the churches in the U.S.; Is the proliferation a cause for more or less participation in ecumenical activities; and the current challenges facing the U.S. churches in realizing the global fellowship that is the goal of common understanding and vision proposed by the World Council of Churches.
The Sacraments of Healing: 
AREC Weekend Conference for Christian Educators

Forty Sunday School teachers, directors, and clergy, from nine Prelacy parishes gathered at the Wonderland Conference Center in Sharon, Massachusetts, for the annual Christian educators’ conference, sponsored by the Armenian Religious Education Council (AREC) of the Eastern Prelacy of the Armenian Apostolic Church of America, on the weekend of March 21-23, 2003. The theme of the conference was “The Sacraments of Healing – Repentance & Extreme Unction.” The three-day conference included Bible studies, lectures, workshops, discussions, plus prayer and worship services.

The weekend conference began Friday evening with an opening prayer by Very Rev. Fr. Yeghishe Manjikian, Pastor of St. Gregory the Illuminator Armenian Apostolic Church (North Andover, MA). AREC Director Deacon Shant Kazanjian welcomed everyone and gave a brief overview of the thematic and theological progression of the AREC conferences over the past years. The previous conference themes were: the “Church” (1998), the “Bible” (1999), the “Creeds” (2000), the “Sacraments of Christian Initiation - Baptism, Chrismation, Eucharist” (2001), the “Sacraments of Commitment and Service – Matrimony and Ordination” (2002). He then went on to highlight the main objectives of the conference: 1) to instill and teach Sunday School teachers the essential ethos and teachings of the Armenian Apostolic Orthodox faith; 2) to strengthen their pedagogical techniques and enhance their knowledge; 3) to share and exchange teaching ideas and resources. Of these three, of course, the first is of utmost importance and takes precedence over the other objectives.

The roster of lecturers included the Very Rev. Fr. Yeghishe Manjikian, Pastor of St. Gregory Church, N. Andover, MA, Rev. Fr. Antranig Baljian, Pastor of St. Stephen’s Church, Watertown, MA, Rev. Fr. Paul Tarazi, Ph.D., Professor of Biblical Studies at St. Vladimir’s Orthodox Theological Seminary in Crestwood, NY, and Yeretsgin Arpineh Baljian, M. Ed., teacher at Ambridge Elementary School, Winchester, MA.

Presentations Hayr Yeghishe and Der Antranig presented the history and practice of the sacraments of repentance and extreme unction, respectively, on Friday evening. A lively discussion ensued after each
lecture, touching upon a host of faith-related topics.

Rev. Fr. Paul Tarazi, a prominent biblical scholar and author of several scholarly volumes, presented three sessions on Healing in Scripture, followed by an open discussion. Fr. Tarazi began his presentation by analyzing some of the key words and phrases related to the notion of repentance and healing in the scriptures based on the original languages of the Bible, namely, Hebrew and Greek. These included “walking,” “the way,” “mind,” “broken heart,” “new heart,” “repentance,” “break,” “sin,” etc. Like all great educators, he provided ample examples to illustrate the message of the scriptures and invited the teachers to do likewise.

The teachings of the Bible are so unconventional that the reader is caught by surprise. We often think that when we repent we “earn” God’s forgiveness, said Fr. Tarazi. But in reality, he said, “you don’t [repent] to be forgiven; you [repent] because you were forgiven.” Since God is so graceful and forgiving, he asked, then, why change? And he recounted a parable from the Gospel of Matthew chapter 18:23-35.

For four and a half hours the teachers were graced by the teachings of the scriptures, presented to them by a master biblical exegete.

Yeretzgin Arpineh Baljian led the two workshops of the conference. Through various group activities, she helped the participants discover basic pedagogical and religious principles for organizing and writing effective lesson plans, as well as improve their skills for lesson presentation. By the end of the conference, the Sunday School teachers, grouped by grade levels, drafted detailed lesson plans on the sacrament of repentance for various age groups, based on a template provided by Yeretzgin Arpineh.

Worship As always, prayer and worship services were an integral part of the conference. Morning and evening services were observed and on Sunday Soorp Badarak was celebrated at the Center. Rev. Fr. Antranig Baljian and Rev. Fr. Serop Azarian (Pastor of St. Gregory’s Church, Indian Orchard, MA) presented meditations during the Husgooom Services. Rev. Fr. Antranig Baljian celebrated the Soorp Badarak on Sunday and preached.

The participants came from the following nine parishes: Sts. Vartanantz Armenian Church, Ridgefield, New Jersey; St. Stephen’s Armenian Church, Watertown, Massachusetts; Sts. Vartanantz Armenian Church, Providence, Rhode Island; St. Gregory Armenian Church, Indian Orchard, Massachusetts; St. Gregory Armenian Church, North Andover, Massachusetts; Holy Trinity Armenian Church, Worcester, Massachusetts; St. Gregory the Illuminator Armenian Church, Philadelphia, Pennsylvania; St. Asdvadzadzin Armenian Church, Whitinsville, Massachusetts; St. Sarkis Armenian Church, Douglaston, New York.

Seminar participants gain a closer perspective.

Prelacy Main Address:
email@armenianprelacy.org

Press Office / Outreach:
info@armenianprelacy.org

Armenian Religious Education Council:
arec@armenianprelacy.org

Armenian National Education Committee:
anec@armenianprelacy.org

Prelacy Bookstore:
books@armenianprelacy.org

Visit our website at:
www.armenianprelacy.org
Resounding applause, whistling, loud cheering, and a passion-filled outpouring of affection, greeted the one hundred eighty five students as they crowded the stage of the Cresskill High School auditorium on Sunday, March 23, 2003, for the Armenian Students Festival, in a spectacular celebration of the Armenian language & culture. Organized by the Armenian National Education Committee (ANEC), the festival was held under the auspices and in the presence of His Eminence Archbishop Oshagan Choloyan, Prelate of the Armenian Apostolic Church of America.

Wearing badges indicating their respective schools, the students opened the festival with a choral rendition of the American and Armenian national anthems, followed by favored Armenian folk songs, under the baton of guest chorus director maestro Raffi Sevadjian, with piano accompaniment by Zara Baroyan.

In their recitations, they paid tribute to Naregatsi on his 1000th anniversary and the heroes of Vartanank and genocide martyrs. They celebrated Gomidas, Ganachian and Alemshah in their heartwarming choral singing. They recited Hovhannes Shiraz, Jacques Hagopian, Khatchig Tashdents and Shavarsh Nartouni with passion. They acted to the melodious duduk tunes of Djivan Gasparyan, and re-enacted Armenian hospitality in an original play. They proudly danced wearing tricolor costumes to the spirited music of Aram Khatchaturyan, on the 100th anniversary of his birth. And others danced evocatively to the sound of flowing streams in aquatic-colored, rippling costumes.

At the close of the festival, with all the participating students on stage, visibly moved, His Eminence Archbishop Oshagan eloquently addressed the students in Armenian. “Today, I don’t have a message. We got our message from the students and that message is clear: It is only in the Armenian environment that we can learn and keep our language, heritage, cultural values and identity”.

The ANEC had extended the invitation to schools in the Mid-Atlantic region. Seven schools and one dance ensemble accepted to participate: St. Illuminator’s Armenian Day & Saturday Schools, Woodside, NY; Hamasdegh School, Washington DC; Nareg Saturday School, Ridgefield, NJ; St. Sarkis Hovsep & Suzanne Hagopian School, Douglaston, NY; Haigazian School, Philadelphia, PA; Siamanto Academy, NY and the Yeraz Dance Ensemble, comprised of Armenian adolescents attending various schools in New York.

Following the invocation by His Eminence, Archbishop Oshagan, Gilda B. Kupelian, the festival coordinator and ANEC Executive Director welcomed the attendees on the first Sunday of spring and defined the three-fold purpose of the festival as a celebration of Armenian culture, an opportunity to assemble students so that they share and reinforce their common ethnic identity, and to showcase their talents.

Nayiri Balanian, ANEC Chairperson and member of the ARS Executive Board represented both bodies. The ARS and the Prelacy, co-sponsor ANEC in its national and cultural mission. Mrs. Balanian stated ANEC’s mission in preserving Armenian identity by providing educational leadership and guidance to Armenian schools. Its objective is to strengthen Armenian schools, implement a quality and relevant Armenian studies curriculum, and help teachers and principals. She also stressed the importance of family involvement in grooming good Armenians. Mrs. Balanian referred to the Armenian Church leadership during centuries, especially when the Armenian nation was deprived of freedom and independence. Later, the national leadership was shared with the emerging political parties and organizations such as the ARS. In that vein, Mrs. Balanian mentioned the ARS Summer Studies Program, which will be held at the University of Connecticut at Storrs, to benefit all Armenian students.

Siamanto Academy alumni distributed Hayadov Khosdovanim prayer book, a gift from the Prelate and a booklet on Armenian illuminations from ANEC courtesy of Dr. Sylvie Merian of the Morgan Library in New York, to the participating students.

“We all enjoyed the show, we were also moved and touched. When I left the auditorium I felt hopeful and excited. I believe everyone was in good spirits and had a good time. It was moving to see so many Armenian children and teenagers gathered together on the stage. The fact that Srpazan addressed the children and thanked them was very well thought. They felt important, valued and appreciated.

Some were teary-eyed. Others felt goose bumps as they listened to the little Armenian voices trying to bellow on stage. “They seem like they are having fun”, said an onlooker about the performances.
of knowing it into two distinct spheres like mind and body, reason and revelation, or even world and God. This dualism is surely the link between the Chalcedonian formulation and the contemporary scholarly predilection of introducing a radical distinction between “the Jesus of history” and “the Christ of faith”—a distinction which is plainly a threat to the very existence of Christianity as the religion it traditionally is. The Armenian formulation views the God-man relationship on the pattern of Jacob’s ladder. Between God and man there is a continuity, not a break. Consider the fact that God becomes a (sinless) man who in turn becomes the bread and wine of the Divine Liturgy, which cause those who eat and drink them to become the Body of Christ. God comes down so that man may ascend to God. In the immortal words of Athanasius in his De Incarnatione, echoed by such Armenian religious geniuses as Gregory of Narek, God became man, so that man may become God. (c) A claim organically related to the Armenian formulation is the statement that God died on the Cross. Hear it well: God Himself, not just the Second Person of the Holy Trinity in the person of Jesus, died. There are instances in the history of Armenian theology where this statement is softened as a concession to the Greeks and Latins, but our liturgy proclaims boldly the crucifixion of God. Here the death of God does not mean as in Hegel’s and later in Nietzsche’s more forceful view, that God’s existence came to an end. What it does mean is that God Himself underwent the experience, tasted the full bitterness of death, and it is because He was not overcome by death that we can overcome it too.

What does all this have to do with terrorism? If the foreign policies of nations are to be based on Christian principles, without which there will be no end to terrorism and terrorist-like activities, no gap must be postulated or created between the realities of God and of the world. The creation of such a gap makes it easy to knock out the divine dimension and develop human-centered moralities that, among other failings, allows wars, rumors of wars, and acts of terror. The Armenian view of Christianity does not allow that gap. This is what I could have made more explicit in my monograph and I thank Papazian for pointing out the lacuna.

Papazian’s second point is summarized in his remark that “our theorizing about the nature of evil at its best, serves to support our practice [of preventing or removing evil].” The assumption is, if I understand him correctly, that a theory of evil is good if, and only if, it makes room or encourages its holder to go out and do something by way of reducing suffering. I agree. I did not intend to lead the reader of my little book to the conclusion that there is an unavoidable logical inconsistency between a satisfactory theory of evil and Christian practice.

Hagop Nersoyan
Professor Emeritus
University of Dayton (Ohio)