

THE ARMENIAN CHURCH

Diocese of the Armenian Church of America
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September/October 1991 • Volume V, Number 7

ACYOA Assembly Ponders Future Plans for Youth in Armenian Church



His Grace Bishop Khajag Barsamian is welcomed to the ACYOA Sports Banquet. On the left is Richard Mardirossian, Co-chair of the weekend.

While the discussion during the 1991 National Assembly and Sports Weekend of the Armenian Church Youth Organization, which took place in Farmington, CT, from August 28 through September 2, revolved around a variety of topics, it always returned to focus on a single issue. Outgoing ACYOA Executive Secretary Anthony Barsamian put it bluntly but succinctly in his address to the delegates from around the Diocese of the Armenian Church of America:

"We have so many children baptized into the Armenian Church," he said, "but by the time they've grown older, too many seem to drift away from the Church."

This is not to say that the young people of the Armenian Church are not interested in their heritage and in commerce with their fellow Armenians. To the con-

trary, the success of such events like the 1991 Assembly and Sports Weekend—which over the course of five days brought together nearly one thousand young Armenians from as far away as Canada and Texas—suggests that Armenian youth are hungry to participate in the activities of their ancestral Church.

The question for the Church and its youth is thus one of outreach: how can the Armenian Church cast its nets wider among its younger generation? How can it better serve Armenian youth in general, and how best can it train these people to become the leaders of the Church of tomorrow?

A Youth Ministry Department

In an attempt to respond to these questions and to the needs which underlie them, His Grace Bishop Khajag Barsamian, Primate of the Diocese of the Armenian Church of America, con-

ceived a plan to develop a new Diocesan Department of Youth Ministry.

Developed in consultation with young adult leaders from the parishes and ACYOA chapters, the Youth Ministry Department will be the new overarching administrative structure for all the programs and activities aimed at youth, young adults and young professionals throughout the Diocese. There will be several levels of administration—parish, regional and diocesan—in order to encourage a greater interplay between and among the youth of various communities.

During the Assembly sessions, the newly-appointed Director of Youth Ministry was introduced to the delegates: the Rev. Fr. Mardiros Chevian, who as former Rector of the St. Nersess Armenian Seminary has been actively involved in outreach to Armenian Church youth, especially through the St. Nersess Summer programs.

Fr. Chevian's enthusiasm for his new role was apparent in his address to the Assembly; he said that he considers himself not just a paternal figure to young people, but also an advocate and brother. He invited the delegates and their constituencies to actively participate in the nativity of the new Youth Ministry Department, and paraphrased the injunction of Christ that, "more than anything else, we must all love one another. In fact, mutual love must and will be the driving force of this ambitious program."

The delegates discussed and

debated the merits of the program for over three hours. One serious question that arose was the future status of the ACYOA itself once the Youth Ministry Department becomes operable. The Primate assured the delegates that the ACYOA was not endangered by the plans.

"The need for an ongoing and self-governing youth organization is clear," he said. "The ACYOA will continue to do what it does best. But there can be no doubt that, as a religious body, the Armenian Church needs to have an organized approach to its ministry and outreach to its youth. The new Youth Ministry Department will serve that vital function."

Further discussions on the shape and mission of the Youth

Ministry Department will continue for several months to come. The Primate expressed his delight at the vigorous discussion: "it was a fulfilling experience for me," he said.

Issues and Answers

In addition to the yearly readings of committee reports and discussions, the Assembly was addressed by Deacon Hratch Tchilingirian, the new Rector of the St. Nersess Seminary, who spoke engagingly about the Seminary's role as a training ground for future leaders of the Armenian Church. The delegates also heard from the Diocesan Council by way of one of its members, Dean Shahinian, who ad-

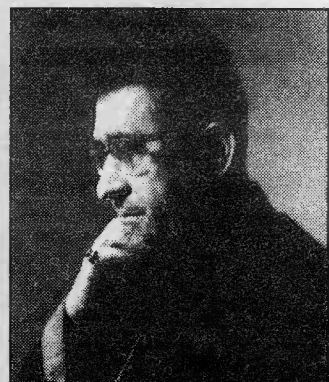
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IN THE FOOTSTEPS OF THE SAINTS: As the students of the Seminary of the St. James Monastery in Jerusalem begin a new academic year, they are being joined by a group of four young men from America. Three of the four American seminarians are married, and their wives will be accompanying them and pursuing work of their own.

Pictured are (seated l-r): the Very Rev. Fr. Haigazoun Najarian, the Primate, and the students' escort to the Holy City, the Very Rev. Dr. Krikor Maksoudian; (standing l-r) Dn. Richard Bohajian, Tirouhe and Robert Boyajian, Patty and Randy Dagley, Lana and Dn. Michael Kaishian.

In Memory of Archbishop Sion Manoogian, Former Diocesan Primate



His Eminence Archbishop Sion Manoogian, former Primate of the Diocese of the Armenian Church of America, and the latest Chairman of the Supreme Spiritual Council of the Armenian Church at the Holy

See of Etchmiadzin, died in the morning hours of July 16, 1991, after a long illness.

Archbishop Sion Manoogian was born in the village of Kirashen, near the city of Van in Armenia, on January 15, 1906, and given the baptismal name "Sarkis." His parents, brother and sisters were killed during the mass deportations and extermination of Armenians by the Ottoman Turks in 1915, which have come to be known as the Armenian Genocide. Young Sarkis was taken to the Caucasus, but after the Russian occupation of Van he returned to his native land.

In 1918 he joined a group of refugees who fled to Iran and Iraq. He was among 850 orphans who were taken to Jerusalem in 1922, where there exists a large

Armenian community centered upon the Armenian Patriarchate, its monastery, and its related charitable and educational institutions. In the following year he was admitted into the Seminary of the St. James Monastery. In 1926 he was ordained a deacon by Archbishop Yeghishe Tourian, the Armenian Patriarch of the Holy Apostolic See of Jerusalem. Four years later, he was ordained a celibate priest.

As a young priest, Father Manoogian was assigned to teaching positions at the Seminary of Jerusalem, and at the local Armenian school. He also held a number of administrative and executive posts in the St. James Monastery. He was a member of the Ruling Board of the Monastery and the chairman

of the general meeting of the Brotherhood. In the 1930's he left Jerusalem to visit the Armenian communities of the Middle East and of the Balkan states.

Fr. Manoogian came to the United States in 1938 to serve as the pastor of the Sts. Sahag and Mesrob Armenian Church of Providence, RI. From 1939-1946 he served the Diocese of the Armenian Church of America as Vicar General, and as the Chairman of its governing deliberative body, the Diocesan Council. From 1946-1949 he served in Detroit, MI, as the Vicar General of the Mid-Western region of the Diocese.

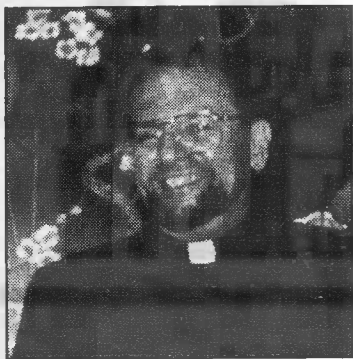
His Holiness Kevork VI, Supreme Patriarch and Catholicos of All Armenians, consecrated him as a bishop and appointed him as

Pontifical Legate in charge of the Dioceses of South America, a post which he served from 1952-1958.

In 1958 he returned to North America, and was elected Primate of the Diocese of the Armenian Church of America. He served in this capacity for two four-year terms, from 1958-1966. His tenure of office as Primate was marked by a substantial expansion in the membership and resources of the Armenian Church of America. The fund-raising for the construction of the St. Vartan Armenian Cathedral in New York City and its adjoining administrative complex was also launched during his term.

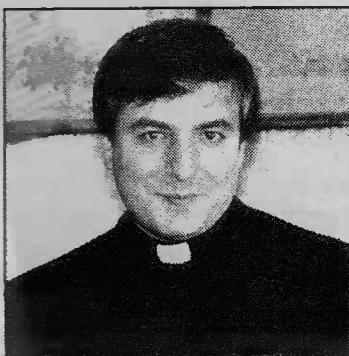
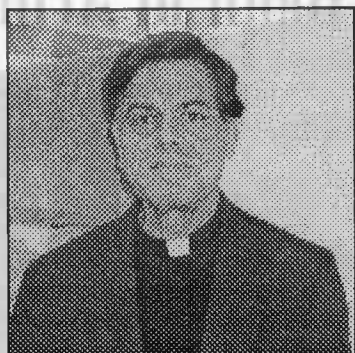
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New Appointments



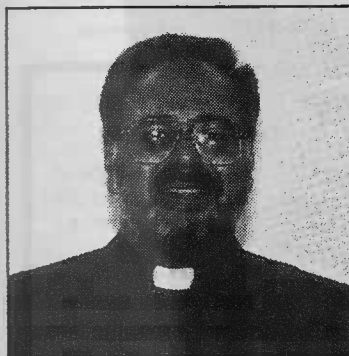
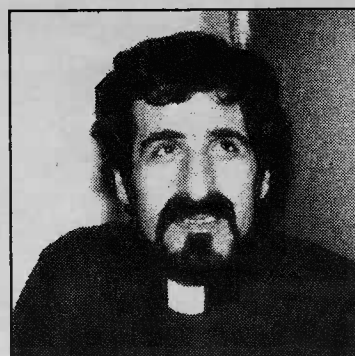
The Very Reverend Fr. Houssig Bagdasian has been appointed to the office of Chancellor of the Diocese of the Armenian Church of America. As such he will be the administrative head of all Diocesan programs. In addition, he will continue as pastor of the St. Mary Church of Livingston, NJ.

The Very Reverend Fr. Souren Chinchinian, former pastor of the St. Gregory of Narek Church of Cleveland, OH, now works at the St. Vartan Cathedral and the Krikor and Clara Zohrab Information Center at the Diocese.



The Very Reverend Fr. Papken Anoushian, formerly the Grand Sacristan of the St. Vartan Cathedral, has been appointed as the new pastor of the St. Thomas of Tenafly, NJ.

The Very Reverend Fr. Vazken Karayan, formerly on the staff of the Krikor and Clara Zohrab Information Center, has been appointed as pastor of the Armenian Church of the Holy Martyrs of Bayside, NY.



The Reverend Fr. Mardiros Chevian, former Rector of the St. Nersess Armenian Seminary, has accepted the position of Director of the new Diocesan Department of Youth Ministry.

PRIMATE'S MESSAGE

The following address was delivered by His Grace Bishop Khajag Barsamian at the 1991 Armenian Church Youth Organization of America Sports Weekend Banquet, which took place in Hartford, CT, on Sunday, September 1, 1991.

This annual ACYOA banquet—and the Assembly and Sports Competition which it concludes—embodies the full glorious scope and breadth of the experience of the Armenian heritage. The exuberance of youth balanced against the restraint of tradition; the fierce thrill of athletic competition balanced against the calm gentleness of mutual cooperation; the joy of reunion with seldom-seen friends balanced against the melancholy of saying good-bye for another year. Hosting this event requires a great deal of finesse, no less than organization, cooperation and patience.

Nevertheless, I must say that our hosts for this weekend—the members of the Hartford Armenian community—have made it all look quite effortless. I salute the heroic efforts of the St. George parish, its pastor the Reverend Fr. Yeprem Kelegian, the Parish Council, the ACYOA Central Council, the organizing committee under the chairmanship of Richard Mardirossian and Christine Shooshan, and the Sports Weekend Committee, all of which contributed to the splendid outcome of this event.

And let us not forget the athletes themselves, who whether in victory or defeat have comported themselves with sportsmanship and gallantry. All of you have made this ACYOA Assembly and Sports Weekend a source of fond memories for the future.

I believe that in the years to come, the good people of this Diocese will remember this particular weekend as something of a watershed event, for it marks the beginning of a new era in the Armenian Church's ministry to her younger generation. Earlier this week, your peers sitting as delegates at the ACYOA National Assembly gave serious consideration to a new plan for a Diocesan

Department of Youth Ministry—a program which will incorporate the current youth-oriented services the Diocese provides, while at the same time broadening the scope and reach of our entire youth ministry.

During my remarks at the Assembly, I challenged the delegates to take an active role in the realization of this new ministry, and I repeat those sentiments tonight to all of you. When your grandparents came to this country, they were working with a blank slate: they had to imagine the entire shape of the Armenian community in America. Your parents consolidated and expanded those original efforts, and founded organizations of their own, such as the ACYOA.

But your generation has not yet had the opportunity to truly found an organization—to really be on the ground floor of decision-making and execution. The creation of the new Department of Youth Ministry is your golden opportunity to make a mark upon posterity.

I have nothing but admiration for the energy and boldness of your generation, of your achievements in school, in the marketplace and in a host of other activities. What I am asking tonight is that you take some of that drive and zeal and direct it into the construction of a lasting, relevant and successful youth ministry for the Armenian Church of America.

This idea about new beginnings has been much on my mind of late, because 1991 marks the one hundredth anniversary of the consecration of the first Armenian Church in America: the Church of Our Saviour in Worcester, MA. Your sister parish in Worcester is even now preparing for the celebration which will take place in a very few weeks, and everyone involved has naturally had cause to reflect upon those early Armenian settlers in the New World, and upon the tremendous progress which has ensued in the intervening century.

I try to remind myself each

morning, as I look out upon the magnificent stone edifice of the St. Vartan Cathedral, that the Armenian Church in America began with a humble wooden structure constructed out of contributions of pennies and dimes—all that our immigrant Armenians could afford. Our forebears had so little in the way of material resources, only the most rudimentary education, and they had only a basic mastery of the language of their adoptive nation.

What they did have was a supreme love of their Church and heritage, which inspired them to ever greater heights. Let me say too that, after having spoken to many of you, and looking out upon you now, I can see that this sense of pious love and devotion has in no way been diminished with the passage of generations. It is reborn in each of you, and you enhance that love with all the refined qualities—education, cultural sophistication, prosperity—that your grandparents would have wished for themselves had circumstances not dictated otherwise.

In your generation, many of the dreams of those pioneers of 1891 have come true. That opens up all sorts of possibilities—but it is also a serious responsibility—a responsibility to utilize your hard-won patrimony for the good and prosperity of the Church and heritage your ancestors fought so desperately to preserve.

Today and in the years to come, there is vital and noble work to be accomplished, work which will require all of your expertise, ingenuity and courage. Do not be put off by the seeming magnitude of these enterprises; the same blood that allowed your grandparents to stare into the face of death and desolation, and still survive, flows through your veins today. There are no obstacles which we as a people cannot overcome, and your generation will play the pivotal role in the resistance against those obstacles.

Having said this, I would like to

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In Memory of Archbishop Sion Manoogian

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All Armenians appointed him as Pontifical Legate in charge of the Armenian communities of Egypt, Sudan and Ethiopia.

Since 1955 he had been a member of the Supreme Spiritual Council at Holy Etchmiadzin. Holy Etchmiadzin is the supreme seat of authority of the Armenian Church, and the Spiritual Council its highest ecclesiastical body. Archbishop Manoogian had served as Chairman of that body for a number of years until his death.

The Archbishop was the author of a number of books,

among them *The Mystery of the Vartanians, One Month in Armenia, Armenian Jerusalem, Radiant Figures, Life and Mystery, The Armenian Church and Her Teachings, The Message of the Gospel, The Christian Doctrine, The Greatest Thing in the World, and The Father of the Armenians.*

In a telegram dispatched to the Diocese of the Armenian Church of America in New York, His Holiness Vasken I, Supreme Patriarch and Catholicos of All Armenians, lamented the passing of Archbishop Sion Manoogian, "who had been a

spiritual and faithful servant of our Holy Church throughout his entire life. He expired after fully accomplishing his duties towards the Armenian Church and her people. May the Lord accept his righteous soul with benevolence in His heavenly kingdom where peace prevails forever."

His Eminence Archbishop Sion Manoogian died in Armenia on the morning of Tuesday, July 16, and was buried in the courtyard of the Monastery of Saint Gaianeh two days later. □

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E D I T O R I A L

The official communiqué of the Secretariat of the Prelacy of the Armenian Apostolic Church dated August 5, 1991 was read with great surprise and some small dismay. The subject of this communiqué was the question of the participation—or rather, non-participation—of any representatives from the See of Cilicia at the International Conference of Armenian Church Clergy which took place in New York this past June. While the communiqué raised a number of interesting points “in the interest of factual accuracy,” a few observations with regard to the Prelacy Secretariat’s notion of “facts” and “accuracy” are in order.

In a time when the Armenian Church and her people are faced with such great hopes and such weighty challenges, a communiqué like this is disheartening. It can only spread confusion, and offer irrational support to the wall that stands between us, a wall that even now shows signs of crumbling.

First, let us correct the single overarching fallacy of this communiqué. It concerns the nature of the June Clergy Conference itself. This Conference was not organized as a formal convention of the historic Armenian Church, à la the ecumenical conventions of the Middle Ages, or the Second Vatican Council. Rather, the June event was an informal gathering of the brotherhood of the sacred priesthood of the Armenian Church—a retreat, if you will, in which the members of the clerical profession could meet each other (many for the first time), share their insights into the problems and virtues of the Armenian Church, and discuss in the cool atmosphere of theoretical inquiry the issues facing our Church and our people.

This fact seems to have eluded the Secretariat of the Prelacy, no less than the See of Cilicia itself, which seems from the outset to have regarded this Conference with all the urgency that one would regard a major ecclesiastical deliberation. Moreover, the See and now the Secretariat have persisted in this presumption despite three separate and succinct pronouncements from the organizer of the Conference, the Diocese of the Armenian Church of America, as to its intent and nature.

In this regard, it should be added that the absence of the brethren from the See of Cilicia was sorely felt. The Diocese had in good faith invited the See of Cilicia to attend, and genuinely did not expect the See to refuse the invitation.

One major charge in the communiqué deserves special attention: that the dignity of the See of Cilicia was slighted in the following respects:

- that the conference lacked the sponsorship of a truly “international authority” (by which is meant, presumably, His Holiness Vasken I, Supreme Patriarch and Catholicos of All Armenians);

- that the Great House of Cilicia was the victim of discrimination insofar as it was asked to send only three representatives to the conference;

- that neither the Great House of Cilicia nor its representatives were given an opportunity to participate in planning the agenda of the conference.

Let us be clear on this point: the See of Cilicia received *exactly the same invitation* that all the other Hierarchal Sees of the Armenian Church received. So that there will be no mistaking our meaning, we shall restate this: the Holy Sees of Etchmiadzin, Cilicia, Jerusalem and Constantinople all received identical invitations. All of the invitations clearly announced that the conference was convened with the full consent and blessing of His Holiness Vasken I; each of the Hierarchal Sees was requested to send three representatives to the conference.

Each Hierarchal See was also consulted in advance as to the substance of the conference. In a follow-up letter, Bishop Barsamian sent a tentative agenda and list of discussion topics to Catholicos Karekin II. The letter encouraged Catholicos Karekin to make whatever emendations to the agenda he felt were necessary. The same courtesy was also extended to the Catholicos of All Armenians and to the Patriarches of Constantinople and Jerusalem. Once again, the See of Cilicia and all three of its sister Sees were dealt with in utter equanimity.

There is also one serious misstatement in this communiqué. In its closing paragraph the Prelacy Secretariat suggests that the Diocese of the Armenian Church of America is hesitating on its commitment to unity. The communiqué contends that “within the past few months on three separate occasions [the Prelacy has] conveyed the list of Prelacy representatives to serve on the guidelines-committee and has received no response to date.”

This information is simply wrong. The Primate and the Diocesan Council appointed three representatives—the Very Rev. Fr. Haigazoun Najarian, Vicar-General of the Diocese, Mr. Daniel Dorian and Mr. Asbet Zakarian—prior to the Diocesan Assembly in mid-May, 1991. These three Diocesan representatives and Council members have already met twice with their Prelacy counterparts; their last meeting occurred as recently as July 18, 1991. We assume that the Secretariat was genuinely ignorant of the activities of

its own Unity Committee; in the future, however, it ought to check its facts before making such outrageous accusations.

Other complaints are less serious, and deserve to be dealt with playfully. The emphasis placed in the Prelacy communiqué upon the identity of the courier employed to deliver the invitation is somewhat puzzling. Are we now going to begin quibbling over whether official correspondence is delivered by hand, by U.P.S. or by Federal Express? It seems to us that the variety of delivery system is completely irrelevant to the matter; surely the only salient fact here is the actual recipient of the invitation.

Likewise, it is peculiar that the communiqué draws attention to the fact that a letter dated February 22 arrived at its destination 32 days later. I suppose we must all admit that slow mail delivery remains a plague on this troubled world; in fact, that is why one sends out invitations in February for an event occurring in June. No one can rightfully complain that three months is insufficient time to respond to an invitation.

Our own impression of the Secretariat’s complaints is that it has scrutinized the relevant documents to come up with some reason—any reason—to justify the absence of the See of Cilicia from the Conference. Whether or not these insights are persuasive is an open question, but ultimately a meaningless one. Doubtless anyone could generate a list of objections to participating in such a Conference, if he tried hard enough. But when an opportunity arises for the scattered clergy of the Armenian Church to gather as “brothers in Christ,” we ought not to expend our resources in looking for reasons to abstain—rather we should search for reasons to participate.

The obstacles which have kept us apart for so long seem to be toppling one by one. There are no longer any good arguments for the Church founded by St. Krikor the Illuminator to remain divided. If we are truly serious about unity—not just Church unity but communion within the Body of Christ—we will stop searching for reasons to stay apart, and continue the arduous, but ultimately rewarding process of discovering the reasons—and the courage—to reunite our beloved Church.

Full unity of the Armenian Church will happen—whether it happens within the lifetime of our generation depends largely on whether we are willing to put aside the nit-picking pettiness and mean-spiritedness of the past, and deal charitably with one another, as churches no less than as individuals. This communiqué from the Prelacy Secretariat was a step in the wrong direction in this regard. □

Primate’s Message

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ask you to help your Church to resolve the single issue which for the past fifty-eight years has stood in the way of so much progress, and which has cast a black shadow over even the successes we have attained. I am speaking, of course, about the shameful division which exists within the Armenian Church. I firmly believe that if the unity issue is to be resolved, it will depend precisely upon the activity and charity of your generation.

I was heartened to see the ACYOA Assembly delegates express a strong conviction in support of Church unity. This conviction is sound and noble, and I am proud to see that such weighty matters are on the hearts and minds of our young adults.

However, the way we approach the resolution of this issue is at least as important as the conviction itself. We must chart a path to unity which will not create even more division among Armenians of good will. Most of all, we

must seek out a practical solution, one which will culminate in full Church unity *in fact*, not token actions which—however well-intentioned—can only offer us the *appearance* of unity.

Nevertheless, there is good reason to hope that our internal division is near its end. Thanks to the incredible political developments going on in Armenia herself, the external political reasons for our division have been virtually eliminated.

At the same time, finally your generation has come of age—a generation which is distant enough from the original causes of the split to work out a charitable reconciliation. It reminds me of a comment made during the height of the Soviet *coup d’état* by a Russian journalist, when he was asked how to account for the fact that—perhaps for the first time—the people were not intimidated by the brutal might of the Soviet military.

He replied that during the

course of the past few years of relative freedom, a new generation of Russians had emerged, who had tasted liberty, and had only heard tales about the brutalities of the Communist regime, and so were not impressed with the show of force in Red Square and elsewhere. Their distance from the sorrowful past—indeed their innocence—gave these young Russians the fortitude to stand up for their dreams of freedom.

It has been no different in the streets of Yerevan, where your contemporaries are playing a decisive role in determining the fate of our homeland. And I know that, in a similar way, the young Armenians in America can contribute to the resolution of the unity issue.

I ask you to take on this task from the vantage of a leader guiding his flock; but also from the vantage of a comrade and fellow traveler. You see, we are in a similar predicament, you and I.

After many years of schooling, the men and women of your age group are poised on the brink of taking on the burden of leadership in the Church and in society at large. Likewise, after a long journey of service to some of the great princes of the Armenian Church, I too have assumed a burden of leadership in our community.

As you can see, I am sympathetic with this status, with the aspirations which inspire you, as well as the apprehensions which trouble you. Indeed, I must confess that I have a special personal interest in the current and future health of your generation. It is that you are the people who will be working with me over the next few years, and who ultimately will inherit this Diocese and all its institutions. While I am not sure where my ministry will take me in the future, I do know that I love this Diocese and its people; it is my honor to play some small role in helping it attain its shining po-

tential.

Of course, that will demand hard work from all of our faithful—clergy and laymen, young and old alike. I am not afraid to admit that the many projects that lie on the horizon present an intimidating prospect. But I always rediscover courage and conviction when I return to the eternal truth of our religion, a truth which has been preserved in the Gospel accounts of the life of Jesus Christ.

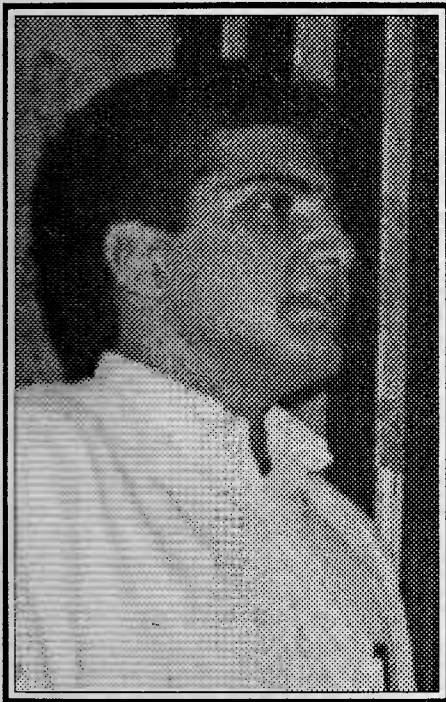
All we really know about Christ’s life on earth is an afternoon when He was thirteen, and three years during His young manhood. In that brief time, at that tender age, He changed the world. By comparison, our task is almost trivially small, and yet His accomplishment in the face of adversity two thousand years ago holds out hope to all of us who follow Him today. Christ was victorious over the worst this world had to offer. With His help, we too shall humbly join Him in victory. □

DIOCESAN ACTIVITIES

ST. VARTAN CAMP '91



Two Young Visitors from Armenia



The sister ACYO's of the Western and Canadian Dioceses traditionally send observers to the Eastern Diocesan Assembly, and this year's gathering was no different. The 1991 Assembly participants were especially delighted by the presence of two representatives from the Armenian Church Youth Organization from Armenia itself: Armand Babajanian and Lara Nalbandian, teenagers from Yerevan, who attended the Assembly at the behest of Bishop Barsamian and His Eminence Bishop Karekin Nercessian, Primate of the Araratian Diocese of Yerevan.

Armand, the editor of the official publication of the ACYO of Yerevan, delivered greetings to the delegates from the youth of the homeland, and offered a brief glimpse into the activities of the young people of Armenia. The ACYO of Yerevan was established in 1990—an interesting case in which an organization founded in the diaspora has been adopted by natives of Armenia to invigorate their own national, religious and cultural life.

The ACYO of Yerevan meets regularly for religious and liturgical studies, as well as for dance and choral instruction. This last must have a profound effect on the young people of Yerevan if Armand and Lara are any indication, for both have lovely voices and were always ready to put aside their quite understandable shyness to lead their American counterparts in song.

Indeed, the entire Assembly was charmed during the annual Primate's Luncheon on the final day of sessions, when Armand and Lara, at the request of Bishop Barsamian, entertained the delegates with some traditional Armenian songs. Not to be outdone, several delegates responded in kind, and soon the entire dining room was ringing with the sounds of Armenian clergy and young people joining their voices in song.



"I've never seen anything like this," said one participant between refrains. "In the past, people have felt a little ill at ease during the Primate's Luncheon—and to be honest, there was a bit of that feeling at the beginning this time. But Bishop Barsamian made us all feel right at home. There's a real sense of family here, and the presence of Armand and Lara and all that they represent has made us all feel very close to our Armenian roots." □

Men Without Childhood

◆Andranik Zaroukian
(translated by Elise Antreassian Bayizian and Marzbed Margossian)
The moving story of thousands of children orphaned overnight in the Genocide of 1915, the deed resonating in the life of each emotionally-scarred child. The grim reality, depicted in 22 episodes, is made bearable with humor and pungent wit.
EB154—\$10 pb.

As Others See Us: The Armenian Image in Literature

◆Leo Hamalian
This book documents the various ways in which Armenians are perceived by writers of fiction and travel literature, the references ranging from the enduring work of great writers to obscure books few may remember.
EB076—\$10

Chimes From a Wooden Bell

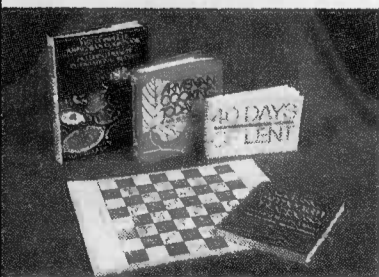
◆Taqui Altounyan
An attempt to piece together 100 years in the lives of two families—one English, closely connected with John Ruskin, T.E. Lawrence and Arthur Ransome, the other Armenian, whose relations were eminent philanthropists.
EB007—\$21.50

Critical Encounters

◆Nona Balakian
"Critical Encounters" is a superb... a highly literate, informative, sensitive, and perhaps even prophetic book by a professional journalist who has been at the very center of the most dizzying literary activity imaginable." (Joyce Carol Oates). This revised and expanded edition was completed by Ms. Balakian just prior to her untimely death.
EB401—\$15 pb.

The Armenians: A People in Exile

◆David Marshall Lang
The story of the Armenian dispersion and a graphic account of the persecution of the Armenians by the Turks from 1895-1922. Lang relates how the Armenians had spread all over the world enriching the life of the peoples among whom they settled, through their contribution to art, architecture, music, literature and their commercial enterprise. He follows their trail from their native lands around Mt. Ararat to the corners of the globe.
EB020—\$9.95 pb.



Items 47 through 51

Khatchkar Bookends

5" x 7.5"
GI027—\$25

60 William Saroyan Poster

The memorable quotation of Saroyan about his beloved indomitable people. Ideal for framing and giving as a gift.
PC017—\$8

61 My Name Is Saroyan

◆(edited by James H. Tashjian)
Collection of 97 short stories, 2 plans and 4 poems by William Saroyan.
EB038—\$10 pb.

The Perils of Politeness

◆Hagop Baronian
(translated by Jack Antreassian)
An uproarious satire on the torments people suffer in the name of politeness. Set in the Constantinople of a century ago, the episodes are excruciating reflections of our experiences today.
EB042—\$7.50 pb.

62 Across Two Worlds: The Selected Prose of Eghishe Charents

◆(translated by Jack Antreassian and Marzbed Margossian)
The fiction, memoirs, letters of a great Armenian poet, the founder of modern Armenian literature. Included are chapters from 'Erkir Nayiri' and 'Erevan's House of Correction', with introduction and extensive notes.
EB169—\$10 pb.

63 Songs of Bread, Songs of Salt

◆Diana Der Hovanessian
This is the third volume by a poet who has been acclaimed both for her original work and for her translations from the Armenian. Described by Saroyan as a 'rare and enormous talent.'
EB375—\$7.50 pb.

64 Reply From Wilderness Island

◆Peter Balakian
The book's sections are a whole process in which the poet merges myth with history beginning in grief and human loss.
EB370—\$10.95

65 The Dividing River—The Meeting Shore

◆David Kherdian
Poetry about life, friendship and death.
EB384—\$8

66 Come Sit Beside Me and Listen to Kouchag

◆(trans. by Diana Der Hovanessian)
Nahabed Kouchag's poems sound as fresh and lyrical today as they did in the 16th century, with

a musicality and sensuality that have moved audiences for hundreds of years.
Armenian and

English.
EB120—\$7.50 pb.

67 Dancing Barefoot on Broken Glass

◆Leonardo Alishan
This Persian-Armenian-American poet's work manifests a strong sense of opposing powers at work; at one extreme there is an unquenchable thirst for love and life and, at the other, a self-destructive attraction to the pains of the past.
EB402—\$7.50 pb.

An important commitment

completed by a dedicated Armenian who undertook the task of republishing out-of-print books about Armenia and Armenians, dealing with their role and treatment in Ottoman Turkey, up to and including the 1915 Genocide. Most were published in the late 19th and 20th centuries, but have since disappeared from libraries either in the process of 'clearing and updating,' or because they had been deliberately removed.

The following reprints are now available:

68 Armenia and the Near East

◆Dr. Fridtjof Nansen
Duffield & Co., New York, 1928
EB362—\$35



Items 52 through 58

69 Armenian Massacres & Turkish Tyranny

The Sword of Mohammed
International Publishing Co., Philadelphia, 1896
EB339—\$25

70 An American Physician in Turkey

◆Clarence D. Usher
Houghton Mifflin Co., Boston, 1917
EB366—\$35

71 Communist Takeover & Occupation of Armenia

Special Report No. 5 of Select Committee on Communist Aggression—House of Representatives, 1954
EB208—\$2.50

72 Germany, Turkey and Armenia

Documentary Evidence
J.J. Kelliher & Co., London, 1917
EB206—\$12

73 History of Armenia Vol. I & II

From B.C. 2247 to A.D. 1780
◆Father Michael Chamich
Bishops College Press, Calcutta, 1827
EB340—\$70

74 The Joint Mandate Scheme

A Turkish Empire Under American Protection, 1919
EB207—\$5

75 Parliamentary Debates:

Armenia House of Lords & House of Commons, 1918
EB397—\$5

76 Ravished Armenia

◆Aurora Mardiganian
An Armenian girl's escape from the Turks and refuge in the U.S., later adapted for film, 1918.
EB390—\$15

77 The Tragedy of Armenia

◆Bertha S. Papazian
Pilgrim Press, Boston, 1918
EB395—\$12

78 Treatment of Armenians in the Ottoman Empire:

Documents Presented to Viscount Grey of Fallodon
Preface by Viscount Bryce, 1916
EB396—\$50

79 Turkish Armenia

◆Rev. Henry Fanshawe Tozer
Longmans, Green, & Co., London, 1881
EB338—\$25

80 Two War Years in Constantinople

◆Dr. Harry Stuermer
George H. Doran Co., New York, 1928
EB367—\$35

Saryan

◆(translated by Ashken Mikoyan)
200 major works from 1971 to 1989 by one of Armenia's greatest painters, Martiros Saryan. Excellent quality color reproductions. Text by Alexander Kamensky.
AR091—\$85

Armenian Art

◆Sirarpie Der Nersessian
Architecture, sculpture and painting - particularly the magnificent illuminated manuscripts - discussed and illustrated in chapters corresponding to epochs of Armenian history to 17th century.
180 illus., maps, plans
AR066—\$165

81 Christmas Ornaments

◆Angels "Merry Christmas" (Armenian/English)
Lucite etched in gold
GI097—\$8.50 (boxed)

◆Mother and Child "Sourp Dznoot" Engraved brass

83 GI074—\$5 (boxed)



Items 59 through 80

84 ◆"Peace on Earth" (Armenian/English)
GI110—\$6

Paperweight

After the devastating earthquake in Armenia, the Soviet Union issued a set of 3 semipostal stamps to raise funds for relief operations: 1st century coin of King Tigran the Great; Church of St. Hripsime built in 618 A.D.; Madonna and Child painted in Armenian style and a khatchkar imprinted with "For Earthquake-Stricken Armenia 1988." Mounted and encased in lucite.
GI096—\$15

Diocese of the Armenian

Church of America

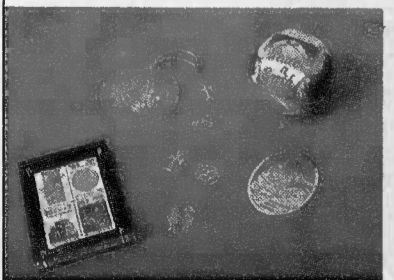
630 Second Avenue

New York, N.Y.

10016-4885

Tel 212.686.0710

Fax 212.779.3558



Items 81 through 84

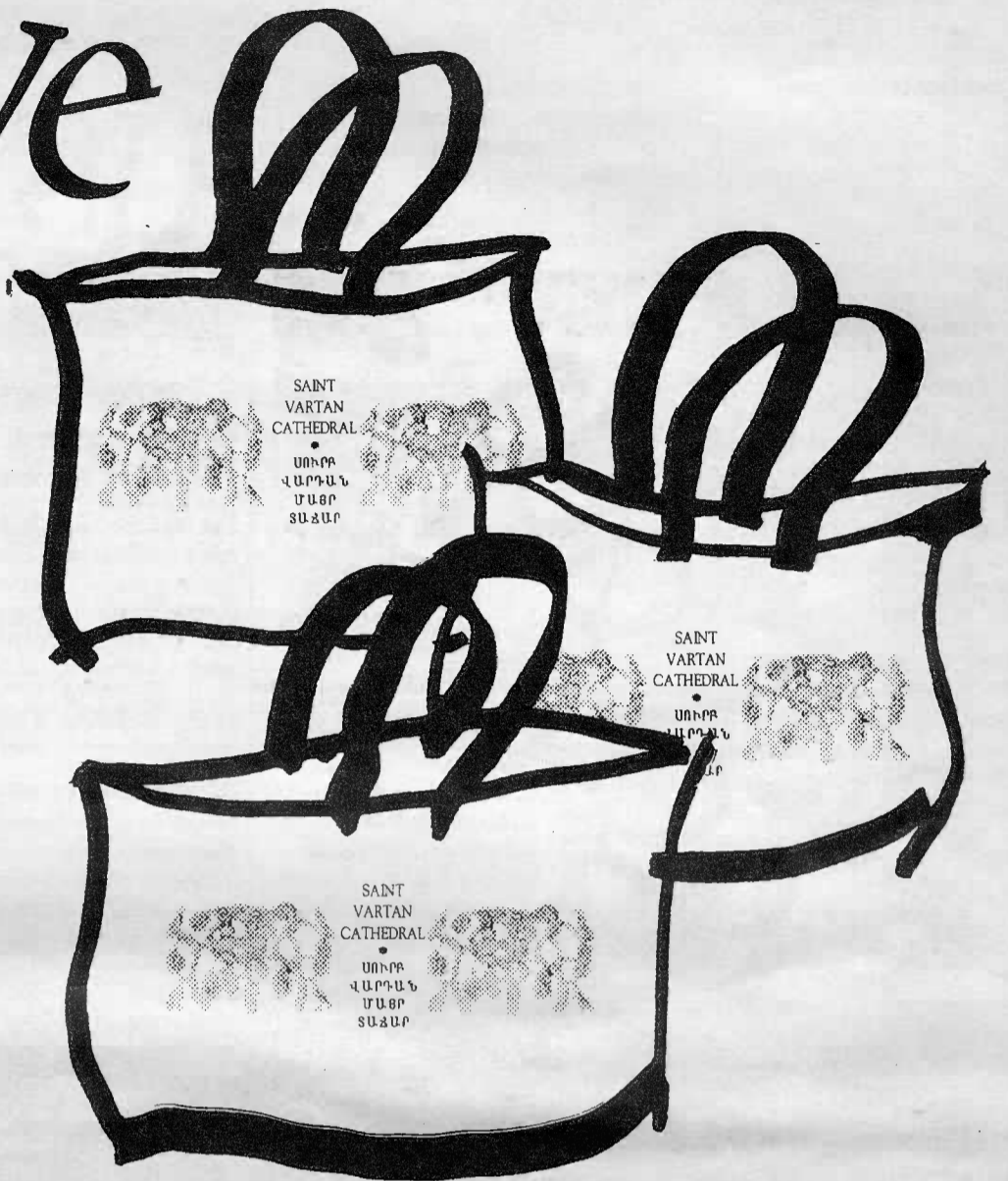
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Introducing the first of a series of gift items specifically created for the Diocesan Bookstore. The motif is a replica of the actual metal art form that is on the inside glass doors opening into the nave of St. Vartan Cathedral.

The original art form was adapted from stone reliefs adorning the ancient Cathedral of Aghtamar built in the 9th and 10th centuries. Made of quality cotton canvas with zipper inside pocket, recessed top zipper and shoulder straps. 17 x 14 x 3.

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 Add \$1.50 each additional item _____
TOTAL \$ _____

1 Armenian Art

◆ Sirarpie DerNercessian
Architecture, sculpture and painting, particularly the magnificent illuminated manuscripts - discussed and illustrated in chapters corresponding to epochs of Armenian history to 17th century. 180 illus., maps, plans AR066-\$165



Items 1 through 7

2 Armenian Gospel Iconography

◆ T.F. Mathews and A.K. Sanjian
Full-page illuminations from 14th century Glajor Gospel; 24 actual size illustrations and over 200 comparative illustrations examine the Armenian tradition of gospel iconography. Provides an introduction to Armenian cultural and artistic history; the political and cultural setting in which the Glajor Gospel was produced and its history; history of the monastery and school of Glajor and highlights the distinctively Armenian way of illuminating the Gospels relating this tradition to distinct patterns of thought and behaviour in Armenian culture. AR 109-\$52

3 Armenian Illuminated Gospel Books

◆ Vrej Nersessian
Detailed account of how illuminated Gospel books were produced; analyses and descriptions of 30 manuscripts in the British Library's collection. AR097-\$32

4 Armenian Miniature Paintings

This new volume is dedicated to the sacred art of Armenian miniature painting and includes exquisite reproductions from the manuscripts of the Library of the Mekhitarist Fathers of San Lazzaro, Venice; of Greater Armenia, Cilicia, and Armenian diaspora from the 9th to 13th centuries with detailed descriptions. Beautifully boxed. AR110-\$145

5 Armenian Miniatures, 5 Booklet Series

Each book features an Armenian miniaturist whose works adorn medieval manuscripts: Grigor, Toros Taronatsi, Sargis Pitsak, Tzerun and Avag. AR83-\$18

6 An Introduction to Armenian Manuscript Illumination

Selections from the Collection in the Walters Art Gallery
◆ Sirarpie DerNercessian
Abridged selections reproduced by the Gallery as part of their series "Walter Art Gallery Picture Book." Color and black/white. AR033-\$5 pb.

7 Armenian Manuscripts in the Walters Art Gallery

◆ Sirarpie DerNercessian
Brilliant work by a foremost specialist in Armenian manuscript illumination. Documented with detailed illustrations; 242 monochrome plates and colors. AR068-\$70

8 Treasures of Etchmiadzin

◆ (edited by Mania Khazaryan)
Issued by order of HH Vasken I and prepared by scholars of Yerevan, this lavish book contains priceless artifacts assembled through the centuries with section on architecture, essays on khatchkars, coin collection, metal and art objects, woodcarving, rug weaving, needlework, and the art of imprinting, miniatures and paintings. AR008-\$70

10 Aghtamar

◆ Dr. Stephan Mnatsakanian
Built in 915-921 A.D., the Cathedral of Aghtamar is an epitome of Armenian architecture and one of only a few extant Armenian monuments that have reached the present intact. Colored illustrations include the detailed facades, frescoes and khachkars and detailed drawings, architectural plans and a two-page map of Armenia. AR087-\$35

WALTERS ARTS BOOKSTORE

11 Armenian Needlelace and Embroidery

◆ Alice Odian Kasparian
Documented rare examples of a uniquely Armenian art. Techniques, stitch diagrams and photos of the finest heirloom embroideries are illustrated. AR003-\$25

12 Weavers, Merchants and Kings

◆ Lucy DerManuelian and Murray L. Eiland
A catalog of rugs reflecting the cultural and geographical dispersion on the Armenian people, beautifully illustrated with detailed historical data. AR108-\$39

9 Documents of Armenian Architecture

(vol. 1-20)
Outstanding Armenian architecture series of ancient monasteries and regions, complete with beautiful colored photos and illustrations, detailed plans of each structure and historical essays. An important collection for everyone's library. (Armenian/English/Italian) pb.

#1 Haghbat	AR047	\$ 20
2 Khatchkar	AR048	20
3 Sanahin	AR049	20
4 St. Thadei	AR050	20
5 Amberd	AR051	20
6 Gheghard	AR052	20
7 Goshavank	AR053	20
8 Aghtamar	AR054	32
9 Ererouk	AR055	20
10 St. Stephen	AR056	20
11 Ketcharis	AR057	20
12 Ani	AR058	32
13 Haghartzin	AR059	20
14 Amaguh Noravank	AR060	20
15 K'asakhi Vanker	AR061	20
16 Ptghni-Arudch	AR093	20
17 Gandzasar	AR094	20
18 Sevan	AR095	32
19 Gharabagh	AR096	32
20 Sorhul	AR105	25

13 The Armenians

◆ Adriano Alpago Novello
This comprehensive and richly illustrated volume brings together some of the finest, most typical examples of Armenian art in all its variety, and through the illustrations and many essays devoted to history, art and sociology, the reader is presented with a panoramic overview of the many cultural influences that have swept this nation. 192 illus. AR076-\$75

14 Khatchkar

Marble-like reproduction 3.5" by 2" GI021-\$6.50

15 Manuel Tolegian 50 Years in Art

Outstanding reproductions of 20 selected Tolegian paintings, suitable for framing. (numbered series) PC024-\$45

16 Napkins

"Paree Akhorjag" with Armenian motif
GI103-\$6 Dinner (white) - 20 pk
GI104-\$4 Cocktail (white) - 20 pk

17 Christmas Cards

5 designs of miniatures "Happy New Year and a Blessed Christmas" with envelopes. (Armenian/English) PC075-\$5
2 designs of miniatures "Merry Christmas Happy New Year" with envelopes. (Armenian/English) (24 boxed) PC062-\$9

18 Bookends

Marble-like lace design of khatchkar on stand in the form of a book. 5" x 7.5" GI027-\$25

19 Ceramic

Armenian alphabet designed and crafted in Jerusalem mounted on velvet—ready for hanging or table plate. GI047-\$45

20 Icons

Reproduction of miniatures with lucite finish, mounted on wood backing.
GI109-\$15 (Mother & Child)
GI109-\$15 (Cross)

21 Etchmiadzin Plate

Reproduction of Holy Etchmiadzin painted on fine bone china. 11" GI011-\$35

22 Khatchkars

GI021-\$6.50 3.5" x 2"
GI022-\$20 8.5" x 4"
GI026-\$23 10.5" x 4"
(1915 inscribed)

23 Ara-Maral Watch

Armenian alphabet with brown band.
GI086-\$30 (lg)
GI086-\$30 (sm)

24 "Our Family" Photo Album

(Armenian) Sturdy plastic cover with 9 magnetic pages. 7.5" x 8" GI008-\$15

25 "Hye" Mug (china)

GI095-\$6

26 Ara-Maral Mug

With Armenian alphabet-turdy plastic
GI100-\$5

27 Ara-Maral "T-Shirt"

100% cotton (child Sm.)
GI029-\$10

28 Armenian Alphabet "T-Shirt"

100% cotton (child Sm.)
GI090-\$7

29 Ara-Maral Tote Bag

With Armenian alphabet—canvas. GI049-\$10

30 Armenian (Western)

2-90 minute video cassettes, 40 page word list, designed to teach the language by concentrating on vocabulary and helpful expressions. RCV177-\$15 Level I
RCV082-\$15 Level II

31 Life Of Jesus In Miniatures

Armenian coloring book with explanations for children. RE060-\$5

32 Picture Dictionary

Excellent source for helping children and beginners acquire language and dictionary skills in English and Armenian. Colored illustrations. CH026-\$25

33 Bless, O Lord

Rev. Garabed Kochakian
A collection of all the sacraments and sacramentals conducted by the priests of the Armenian church with explanations and illustrations. RB063-\$9

34 Etchmiadzin Cross

"Etchmiadzin" engraved in Armenian on back. 14K gold. See also last photo. J007-\$45



Items 8 through 14

35 Etchmiadzin Cross

"Etchmiadzin" engraved in Armenian on back. 14K gold. See also last photograph J041-\$65 (lg)

36 Yes Em Masis Sarn Yem Seroum

Charm 14K gold. See also last photograph. J036-\$45

37 Ara-Maral

Charm 14K gold. See also last photograph. J006-\$45

38 Karabagh Poster

Monuments, castles, monasteries, churches, bridges and caravanserais, palaces, old cemeteries, historical monuments and khatchkars; all Armenian. This map has a full glossary, construction period of monuments, elevation signs and roads. PC101-\$8

39 Mesrob Mashtots Poster

◆ Artist Paul Sagsoorian's interpretation of the invention of the Armenian alphabet by Mesrob Mashtots. PC107—\$5

40 Pictorial Guide To The Divine Liturgy Of The Armenian Church

Photos, explanations and definitions. RE075—\$2.50 pb.

41 Saints For Children

Stories about saints of the Early Church and those special to the Armenian Church, written for children and illustrated. RE102—\$5 pb.

42 Armenian Alphabet Coloring and Handwriting Book

◆ Ani Kalfayan
A coloring and handwriting book designed to give the discipline needed for neat handwriting, balanced with the creativity of expression. Authentic Armenian motifs. Color. AL084—\$10 pb.



Items 15 through 22

43 Always Armenian

Armenian language crash course. RCV195—\$45 (set) Tapes 1 & 2 AL070—\$25 (illustrated text)

44 Armenian Alphabet Cards

On each card is printed the capital and small letter, names of the letters, the English corresponding letter, a word to guide correct pronunciation and a picture. CH029—\$10

45 "Hayr Mer"

Inscribed on metal plaque, framed for hanging 5" x 7"
GK05—\$13.50 Armenian
GK06—\$13.50 Transliteration

46 Ararat Key Chain

GI098—\$4.75

47 The Complete Armenian Cookbook

Alice Berjian
Fascinating variety of Armenian and international recipes with color photos. CB004—\$30.

48 Armenian Cooking Today

◆ Alice Antreassian
With more than 200 traditional recipes, offering a large variety of popular dishes, and all-time favorites, illustrated and in 2 colors. With more than a dozen printings and now in its 5th revised edition, it has been praised by such authorities as Mimi Sheraton in the New York Times. The 'ultimate' cookbook for beginners and pros. (looseleaf format; removable laminated pages). CB002—\$20

49 Armenian Recipes: The Forty Days of Lent

◆ Alice Antreassian
Close to 70 recipes with no meat and dairy products whatever, but with a diversity and tastefulness that recommend them for year-round use. CB007—\$12.50

50 Classic Armenian Recipes: Cooking Without Meat

◆ Alice Antreassian and Miriam Jebejian
More than 350 recipes, from A to Z, except M for meat. Beautifully designed in two colors, illustrated and looseleaf-bound, easel-style for convenient use. CB005—\$20 cl. CB006—\$10 pb.

51 Placemat

Laminated placemat with Armenian alphabet in capitals and small letters with identifying objects for each letter, in the format of a chess board. GI111—\$3.50

52 Mission of Mercy

Video of 1989 historic visit of HH Catholicos Vasken I to America following the tragic earthquake, with accompanying souvenir booklet of His Holiness, Etchmiadzin and historical data on the two Catholicos of the Armenian church. Beautifully illustrated in color. RCV185—\$20

53 The Sumgait Tragedy

◆ (edited by Samuel Shahmuradian)
Forward by Yelena Bonner
Forty-five eye-witnesses and victims of the pogroms against Armenians in February 1988, tell what they saw and suffered and made clear what Armenians did not see. EB393—\$50

54 Smyrna 1922: The Destruction of a City

◆ Marjorie Housepian Dobkin
This study centers on the Greek occupation of Turkey's Smyrna region after WWI, the Greco-Turkish war and the spectacular destruction of the city. Details of the historical background of the debacle and the successful efforts to expunge the story from historical memory are brilliantly documented. "An essential work of history," Los Angeles Times. EB291—\$14 pb.



Items 23 through 37

55 Holy Etchmiadzin: 3 Booklet Series

Series provides a glimpse into a selected number of paintings, Etchmiadzin religious objects and Museum artifacts at the Holy See. Color Illustrations. AR082—\$12

56 Masters of Armenian Painters 6 Booklet Series

Full color reproductions of 6 extraordinary Armenian artists of the 19th and 20th centuries—Hovhannes Aivazovsky, Jakob Hovnatanian, Vardges Sureniants, Martiros Saryan, Hakob Hakobian and Minas Avetissian. AR081—\$17.00

57 The Slaughterhouse Province

◆ Leslie A. Davis
(edited by Susan K. Blair)
When Mr. Davis was the U.S. Consul in Harput from 1915-1917, he witnessed the corpses of thousands of Armenians and realized the need for a detailed record of the atrocities. He documented his finds with photos and sent his report to the U.S. State Department in 1918. Recently when Ms. Blair was completing a research assignment, she discovered the 80 year old report and felt compelled to publish it. With her introduction, she puts the document in historical context. A fascinating book by a courageous lady! EB331—\$30

58 Krikor Lousavorich Cameo Plate

Marble-like detailed 10" plate wedgwood blue and white. GI009—\$70

59 Death and Resurrection:

◆ Antranig Antreassian
A gripping novel of the Armenian massacres, the story—vividly and dramatically told—of life on the deportation trails, the resistance of some, and the ultimate tragedy in the deserts of death. EB296—\$20 pb.

A Crime of Vengeance

◆ Edward Alexander
The story of the tragedy of 1915 seen through its effect upon the life of a young Armenian who was witness to the atrocities. EB399—\$22.50

Armenia: Survival of a Nation

◆ Christopher Walker
"... a loving account of ancient Armenia and of its destruction in modern time, Walker shows the indisputable title of its people to the land from which they have been evicted." (New Statesman) EB001—\$35

Armenian Genocide in Perspective

◆ (edited by Richard G. Hovannisian)
An attempt to assess and analyze the Armenian genocide from differing perspectives, including history, political science, ethics, religion, literature and psychiatry. EB364—\$33

Torn Between Two Lands: Armenians in America 1890 to WWI

◆ Robert Mirak
"...the story of an ethnic group torn between its desire to create a homeland in historical Armenia and its adopted homeland, America...I recommend it highly to Armenian and non-Armenian readers." (Vartan Gregorian) EB107—\$14 pb.

Voice of Conscience: The Stories of Krikor Zohrab

◆ (translated by Jack Antreassian)
17 stories by a great political and literary figure of Constantinople, inevitably victimized by the Genocide. His stories contain little plot in the ordinary sense, relying instead on the sensitive treatment of emotions, and the creation of ambience and mood, sometimes ironic, sometimes poignant. EB005—\$10

Resistance and Revenge

◆ Jacques Derogy
The Armenian assassination of the Turkish leaders responsible for the 1915 massacres and deportations. EB365—\$33

Review of National Literatures: Armenia

◆ (edited by Vahe Oshagan)
The Foundation undertakes to encourage a continuing reassessment of national literatures—from earliest to the most recent—as a prerequisite for understanding "world literature." This issue is devoted to Armenia. EB139—\$25 pb.

History of Armenian Literature

◆ James Etmekjian
The first comprehensive history of Armenian literature, in English, which documents our literature from the 5th to 13th centuries. A scholarly work, each chapter concludes with extensive notes, bibliographies and references. EB322—\$19 pb.

Dictionary of Armenian Names

◆ Ohannes Hannessian
English and Armenian spellings with their meanings. DIC020—\$22 pb.

Armenian Names

◆ Martha Bilezikian Atikian
English spellings with meanings and origins. EB115—\$9 pb.

Arshile Gorky Adoian

◆ Karlen Mooradian
A scholarly book written on this great artist, establishing him as the founder of modern holozoism. Included is Gorky's correspondence and transcribed interviews with artists, relatives and friends by the author, his nephew. A penetrating tribute to Gorky from his survival of the Genocide to his suicide, incorporating a history of ancient Armenia. (illus.) AR002—\$35

Armenians in America

◆ Arra S. Avakian
Armenians may be found everywhere in America. This story tells how and why they concentrated in certain distinct areas. EB264—\$6



Items 38 through 46

Carzou (Krikor Keusseyan)

◆ (translated by Ara Kalaydian)
Beautifully illustrated account of the "Painter of The Magic World" who is also an acclaimed illustrator, stage designer and engraver. 65 reproductions. Color and black/white. AR098—\$15 pb.

The Road From Home

◆ David Kherdian
(Newberry Honor Book)
A gripping account of courage, survival and hope of Veron Durmehjian, Kherdian's mother. EB060—\$17

English-Armenian/Armenian-English Dictionary

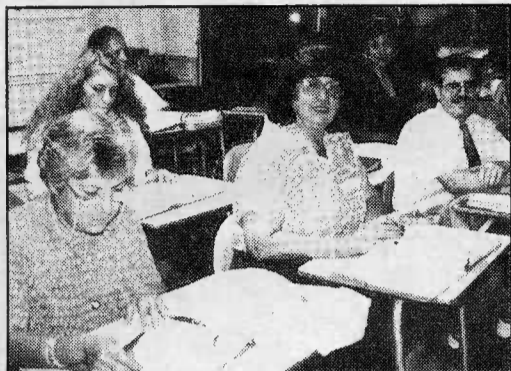
An indispensable, concise reference...a must for every Armenian home. DIC001—\$32 pb.

celebrate your heritage

DIOCESAN ACTIVITIES

Each summer the Diocese hosts parishioners from around the country who come to New York City to take part in our week-long departmental educational programs. The Armenian Language Lab and Resource Center held its annual Armenian School Teachers' College and its Ayyazian-Bedrosian Armenian Studies Program. The Department of Religious Education convened its Edward and Helen Mardigian Institute for Sunday School teachers.

ALLARC



DRE



Summer Interns

For the sixth year the Diocese welcomed a group of bright young Armenians who served their Church for six weeks as Diocesan interns. The four recent college graduates came from as far away as Texas and Canada to lend their talents to the Public Relations Department and the Zohrab Information Center. From left to right: Sossy Sarikhanian, Adam Kouyoumjian, Christian Casparian and Sebouh Aslanian.

ACYOA Assembly Weekend

Continued from page 1

vised that the first step towards fuller youth empowerment within the Church is increased participation by young adults within the individual parishes, as parish council members and Diocesan delegates.

Other discussions centered on issues of fuller participation by Armenian Church youth in the broader activities of the Diocese, especially concerning Church unity and special ACYOA representation at the annual Diocesan Assembly. Assembly Chairman Greg Arpajian did an excellent job of maintaining order throughout the frequently spirited debate.

Committee elections yielded the following results: Jill Arslanian of Watertown, MA, Lisa Manookian of Wynnwood, PA, and Scott Najarian of Worcester, MA, were elected to the Nominating committee; Papken Maksoudian of Watertown, Christine Shooshan of Hartford, CT, and Arthur Simonian of Hartford were elected to the Auditing Committee; Deacon Gary Alexander of Cambridge, MA, Greg Arpajian of Cleveland, OH, and Charles Shoo-

shan of Hartford were elected to the ACYOA Central Council. Mr. Shooshan was also elected as Central Council Chairman.

The host parish of next year's Assembly was also determined: the Church of the Holy Martyrs of Bayside, NY.

This was an especially poignant Assembly for two stalwart Central Council members. Sarah Andonian of Detroit, MI, and Lisa Manookian of Wynnwood, PA, bid a fond farewell to the Central Council after each reached the end of her two-term limit. They were applauded by the entire Assembly and the Primate for their painstaking and unselfish work, and for preparing the budget and Central Council report for this gathering.

The general consensus at the close of the sessions was best expressed by the Rev. Fr. Dajad Davidian, pastor of the St. James Church of Watertown: "I'm proud to see this body struggling with substantive issues—not trivial, "Mickey Mouse" matters. The ACYOA Assembly has really matured; whether your individual

proposals were accepted or rejected, you all dealt with solid issues."

"The discussion this year was especially free," he added, "and I think we owe *Srpazan* a debt of gratitude for giving these young people full freedom to express themselves—even to the extent of disagreement with the prevailing wisdom. That takes great courage and confidence, as well as love for the young people of this Church."

First-Class Hartford Weekend

To ensure that the 1991 festivities would be memorable, the hosting ACYOA chapter of the St. George Church of Hartford scheduled a variety of social events, and engaged a roster of top-notch artists to entertain their visitors during the Assembly and the subsequent Sports Weekend.

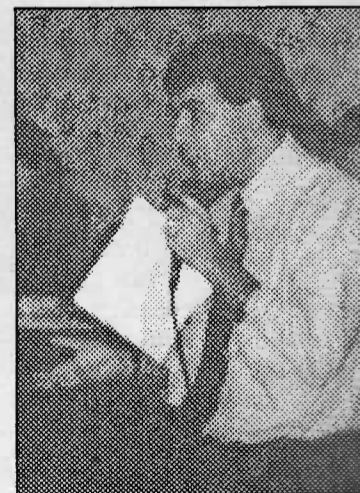
Each evening had some activity going on. The Assembly delegates were treated to a nighttime tour of Hartford, as well as a ride on a beautiful old-fashioned carousel. "Cafe Hagop" kicked-off the Sports Weekend on the

eve of the competitions, and featured an ingenious hypnotist act which had people talking for hours afterward.

An informal "Fiesta Night" Banquet and Dance on Saturday night featured the Mal Barsamian Ensemble; and the annual ACYOA Sports Weekend Banquet and Ball on Sunday featured the sounds of Richard Hagopian—the winner of a 1988 National Endowment for the Arts Award in Folk Music—joined by his son, Harold, and an all-star ensemble. The latter group also performed at the Farewell Picnic on Monday afternoon, which took place at the Armenian Church of the Holy Resurrection in New Britain, CT.

Everyone was impressed by the beautiful accommodations at the Marriott Hotel Farmington, and by the scrupulous and energetic organization by the St. George Host committee, chaired by Richard Mardirossian and Christine Shooshan.

The pastor of the parish, the Rev. Fr. Yeprem Kelegian, gave all credit for the success of the weekend to the host committee



The outgoing ACYOA Executive Secretary Anthony Barsamian addresses the Assembly

members, and reminded the participants that the Hartford ACYOA is itself a young chapter—less than ten years old. "We had some rough times organizing the group originally, but gradually our membership grew," he said. "I'm proud to see how the whole parish came together to pull off a first class weekend." □



ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹԵԱՆ ՆԵՐԿԱՅԱՅՈՒՅԻՉ ԱԼԵՔՍԱՆԴՐ ԱՐԶՈՒՄԱՆԵԱՆԻ ԽՕՍՔԸ

Ամերիկայի Հայոց Արևելյան Թեմի Առաջնորդարանի կազմակերպութեամբ եւ նախագահութեամբ Առաջնորդ Սրբազան Հօր, Սեպտեմբեր 5-ին տեղի ունեցաւ հարցազրոյց մը Հայաստանի Հանրապետութեան Լիազօր ներկայացուցիչ Ալեքսանդր Արզումանեանի հետ: Հաւաքոյթին կը մասնակցէին հայ մամուլի եւ կազմակերպութեան ներկայացուցիչները: Բացման խօսքը կատարեց Առաջնորդ Սրբազան Հայրը եւ ապա խօսք առաւ հայրենիքի ներկայացուցիչը:

Շնորհակալութիւն Սրբազան,

Նախ թոյլ տուէք Ձեզ ողջունելու Հայաստանի Հանրապետութեան Գերագոյն Խորհրդի եւ Կառավարութեան անունից եւ յոյս յայտնել որ այս մեր առաջին հանդիպումը հիմք կը ծառայի մեր ապագայ լայն եւ բեղմնաւոր գործակցութեան:

Ես կ'աշխատեմ ներկայացնել մեր Հանրապետութեան վարած քաղաքականութիւնը, այն իրադարձութիւնները որ հիմա կատարուում են թէ Հայաստանում եւ թէ ընդհանրապէս Խորհրդային Միութիւնում. եւ յետոյ, եթէ դուք ցանկութիւն յայտնէք հարցեր տալու, ես սիրով կը պատասխանեմ բոլորին:

Ինչպէս գիտէք, դեռ եւս անցեալ տարի երբ Հայաստանի Հանրապետութիւնում իշխանութեան գլուխ եկան նոր ժողովրդավարական ընտրութիւններում յաղթած ուժերը, հռչակուեց Հայաստանի անկախութեան մասին հռչակագիր եւ Հայաստանի Կառավարութիւնը այն օրուանից սկսած վարում է անկախ գետականութեան ստեղծման իր քաղաքականութիւնը:

Պատկերացնելու համար ներկայիս իրավիճակը Հայաստանում, մենք պէտք է հաշուի օգնենք ոչ միայն այն ներքին հնարաւորութիւնները որ ունինք մեր Հանրապետութիւնում, այլ մի շարք արտաքին պայմաններ, որոնց թուում են համաշխարհային, մասնաւորապէս արեւմտեան եւրոպական թէ հասարակական մօտեցումները՝ Հայաստանում կատարուող իրադարձութիւններու վերաբերեալ, մեր անմիջական հօրեւանների — թէ Խորհրդային Միութեան սահմանից ներս՝ Վրաստանի եւ

Ատրպեյձանի, եւ թէ սահմանից դուրս գտնուող Թուրքիայի եւ Իրանի — հետ մեր յարաբերութիւնները, նրանց վերաբերմունքը մեր հանրապետութիւնում կատարուող իրադարձութիւնների նկատմամբ, եւ՝ անշուշտ թերեւս ամենակարեւորը՝ Խորհրդային Միութիւնում տեղի ունեցող արմատական այն իրադարձութիւնները, որոնք չեն կարող չանդրադառնալ մեր Հանրապետութեան ներքին կեանքի վրայ:

Առաջինը, դա համաշխարհային հանրութեան մօտեցումներն են մեր հանրապետութիւնում կատարուող գործընթացներին: Պէտք է ասել, որ վերջերս զգացնել է տալիս այն վերաբերմունքը՝ արտասահմանեան տարբեր երկրների, որ նրանք պատրաստակամութիւն են յայտնել հանրապետութիւնների հետ անմիջական կապերի գնալու եւ նոր յարաբերութիւններ ստեղծելու, շանտեսելով՝ ի հարկէ՝ Կենդրոնի հետ իրենց ունեցած յարաբերութիւնները:

Բազմիցս յայտարարուել է արեւմտեան երկրների ղեկավարների կողմից, եւ յատկապէս Ամերիկայի Միացեալ Նահանգների ղեկավարութեան կողմից, որ նրանք չեն ցանկանում միջամտել Խորհրդային Միութեան ներքին գործերին. բայց եւ այնպէս, երբ նախագահ Պուշը — դեռ եւս դա մինչեւ վերջին տխրահռչակ յեղաշրջումն էր, որի մասին հնարաւորութիւն կ'ունենանք խօսելու — այցելեց Խորհրդային Միութիւն, մեծ ելոյթ ունեցաւ Քիւեւում, Ուրբանիայի Խորհրդարանի առջեւ, եւ միւս հանրապետութիւնների կողքին նշեց նաեւ Հայաստանի անունը, իբրեւ մի հանրապետութեան՝ որը բռնել է ազատութեան եւ ժողովրդավարութեան ճանապարհը: Ողջունելով այդպիսի քաղաքականութիւն Հայաստանի եւ միւս հանրապետութիւնների կողմից, նա նշեց Ամերիկեան կառավարութեան պատրաստակամութիւնը Խորհրդային Միութեան Կենդրոնական իշխանութիւնների հետ համատեղ գործել նաեւ հանրապետութիւնների հետ: Նոյն միտման դրսեւորում կարելի է համարել վերջերս Ֆրանսիայի եւ Հայաստանի միջեւ ամենարարձր մակարդակով տեղի ունեցած հանդիպումները. դա, Մայիսին նախագահ Լեոն Տէր Պետրոսեանի այցելութիւնը Ֆրանսիա, ուր նա հանդիպեց Ֆրանսիայի նախագահ Ֆրանսուա Միթերանի հետ, եւ այնուհետեւ՝ Յունիսին՝ Վարչապետ

Վազգէն Մանուկեանի այցելութիւնը փարիզ, ուր նա հանդիպում ունեցաւ Ֆրանսիայի Վարչապետ Էտիթ Քրէստնի հետ, եւ հնարաւորութիւնը ունեցաւ կնքելու մի համաձայնագիր՝ տնտեսական համագործակցութեան մասին:

Այժմ Խորհրդային Միութիւնում տեղի ունեցող իրադարձութիւնները ի հարկէ իրենց կնիքը դրեցին այս գործընթացների վրայ. այդ մասին մենք կը խօսենք՝ երբ անդրադառնանք Խորհրդային Միութիւնում կատարուող դէպքերին: Ինչ վերաբերում է իմ այստեղ գալուն՝ ապա մենք դա դիտարկում ենք այդ ընդհանուր համաթեքստում, այս յարաբերութիւնների բարելաման համաթեքստում, եւ յոյս ունենք ապագայում գործնական յարաբերութիւններ ունենալ ոչ միայն Ամերիկայի Միացեալ Նահանգների, այլեւ միւս արեւմտեան երկրների հետ:

Մենք քաջ գիտակցում ենք որ չենք կարող հիմա ստանալ խոշորածաւալ դրամական օգնութիւններ, աննպատակ օգնութիւններ, եւ դրամական ներդրումներ մեր տնտեսութեան մէջ. եւ դա չենք էլ ակնկալում: Մենք սպասում ենք արեւմտեան երկրներից փորձագիտութիւն: Մի մանրակրկիտ եւ բազմակողմանի փորձագիտութիւն, որպէսզի Հայաստանի տնտեսութիւնը հնարաւոր լինի տեղափոխել շուկայական յարաբերութիւնների, ներգրաւել Հայաստանի տնտեսութիւնը համաշխարհային աշխատանքի բաժանմանը եւ յազգցնել այդ տնտեսութիւնը նոր, բարձր տեխնոլոգիաներով: Եւ այս իմաստով մենք ակնկալում ենք լուրջ համագործակցութիւն մասնաւոր կազմակերպութիւնների եւ մասնաւոր ֆիրմաների եւ ընկերութիւնների հետ, արտասահմանում: Այդ ուղղութեամբ՝ Հայաստանը արդէն մի շարք արմատական օրէնքներ է ընդունել. օրինակի համար, ինչպէս գիտէք, Հայաստանում ընդունուեց հողի սեփականաշնորհման մասին օրէնքը. եւ այլեւս Հայաստանում չկան սովխոզներ, կոլխոզներ եւ այլ այդպիսի միաւորումներ: Գիւղացին դառել է իր հողի տէրը. հողի ութսուն տոկոսը արդէն յանձնուած է գիւղացուն եւ ընդամենը քսան տոկոսն է մնում, որը մեր հանրապետութեան պետական ղեկավարն է եւ չի բաժանուելու գիւղացիներին: Սկսուել է մեծ եւ փոքր ձեռնարկութիւնների

սեփականաշնորհման գործընթացը: Երեւան քաղաքում՝ մօտ արդէն քսան մեծ խանութներ վաճառուել են. սկսուել է հիւրանոցների սեփականաշնորհումը: Մինչ այդ, մեծ հիմնարկ-ձեռնարկները անցել են բաժնետիրական սկզբունքներով ղեկավարուելու ուղուն. այսինքն է, ստեղծուել են բաժնետիրական ընկերութիւններ, քարտեզակապ ղուէք ասում էք: Եւ մի շարք արմատական օրէնքներ՝ տնտեսութիւնը շուկայական յարաբերութիւնների ձեւաւորելու ուղղութեամբ՝ սպասում են իրենց կիրարկմանը. այսինքն նրանք պէտք է քննարկուեն: Հայաստանի Հանրապետութեան Գերագոյն Սորհրդի կողմից, եւ ընդունելուց յետոյ՝ արդէն կը կիրարկուեն Հայաստանի Հանրապետութիւնում:

Սա ուրեմն մեր եւ արեւմուտքի յարաբերութիւնների մասին: Ինչ վերաբերում է մեր անմիջական հարեւանների հետ մեր յարաբերութիւններին, ուրեմն, դուք գիտէք, որ քանի դեռ լուծում չի ստացել Լեռնային Ղարաբաղի հիմնահարցը, ապա մենք Ատրպեյճանի հանրապետութեան հետ, մօտակայ ապագայում, չենք սպասում որեւէ բարելաւումներ մեր յարաբերութիւններում: Քանի դեռ այն վարչակարգը որ իշխում է Ատրպեյճանում չի ցուցաբերել պատրաստակամութիւն՝ համաձայնելու մեր նախաձեռնութեանը, որ մենք պատրաստ ենք դիւանագիտական եւ ոչ բախումային մեթոտներով գնալ կոնֆլիկտի հարթեցմանը, ապա մենք մօտակայ ժամանակաշրջանում չենք կարող դիտարկել Ատրպեյճանը որպէս կոնկրետ փարթնոր մեր յարաբերութիւններում. եւ դեռ եւս առաջիկայումս էլ Ատրպեյճանը կը շարունակի մնալ մեզ համար որպէս հակառակորդ:

Վրաստանի հետ մեր յարաբերութիւններում կան շատ դրական փոփոխութիւններ. ինչպէս գիտէք, մէկ ամիս առաջ ստորագրուեց Հայաստանի Հանրապետութեան եւ Վրաստանի Հանրապետութեան միջեւ քաղաքական պայմանագիր Թպիլիսիում. շուտով այդ պայմանագրերը կը վաւերացուեն Գերագոյն Սորհուրդներում եւ այդ վաւերագրերի փոխանակումը կը կայանայ Երեւանում, որից յետոյ, երեւի Վարչապետների մակարդակով, կը ստորագրուի մի աւելի ծաւալուն տնտեսական համագործակցութեան մասին պայմանագիր, ուր կը քննարկուեն այնպիսի հարցեր՝ ինչպիսին է թրանզիթային փոխադրումները: Գուէք գիտէք, — որ մենք շահագրգռուած ենք Վրաստանի տարածքով ապրանքներ ստանալու եւ մեր ապրանքները առաքելու հարցում, չնայած՝ այս յարաբերութիւններում էլ թերեւս կայ որոշ անվստահութեան ինչ որ մթնոլորտ, որը կարծում ենք ժամանակի ընթացքում հնարաւոր կը լինի ցրել՝ միայն կոնկրետ, գործնական քայլերի միջոցով:

Իրանի հետ յարաբերութիւնները դեռ եւս սաղմնային բնոյթ են կրում. կողմերը դեռ չեն բարձրաձայն արտայայտուում պատրաստակամութեան մասին. նրա համար՝ այդ յարաբերութիւնների մասին առայժմ խօսելը վաղ է:

Ինչ վերաբերում է Թուրքիային, մեր ամենամեծ հարեւանին, ապա այստեղ պէտք հաշուի առնել այն հանգամանքը, որ մեր եւ Թուրքիայի միջեւ յարաբերութիւններում՝ Սորհրդային Միութիւնը նոյնպէս հանդէս է գալիս որպէս իրական, եւ շատ հարցերում, որոշող սուբիէկտ: Եւ այդ Սորհրդային Միութեան ներկայութիւնը այս յարաբերութիւններին՝ շատ հարցերում աւելի վճռական է լինում, քան կողմերի պատրաստակամութիւնը, Հայաստանի հետ յարաբերութիւնների գնալով: Բայց եւ այնպէս՝ Հայաստանը պատրաստակամութիւն է

յայտնել, եւ մի շարք ձեռնարկներ Թուրքիայի կառավարութեան կողմից՝ ցոյց են տալիս որ այդ քաղաքականութիւնը ընդունելի է եւ Թուրքիայի կառավարութեան, եւ սկսել են արդէն առեւտրական եւ տնտեսական յարաբերութիւններ: Մենք բոլորս շատ լաւ գիտակցում ենք, որ Հայաստանի եւ Թուրքիայի միջեւ կան շատ բարդ խնդիրներ, որոնք իրենց լուծմանը կ'արժանանան: Մենք չենք մոռացել դարասկզբի այն եղեռնը, այն ցեղասպանութիւնը որ կատարուեց Հայ ժողովրդին նկատմամբ. եւ առ այժմ սկսելով մեր յարաբերութիւնները Թուրքիայի հետ, մենք հասկանալով հանդերձ որ թէ Հայ ժողովրդի եւ թէ Թուրքերի հոգեբանութեան վրայ խոր կնիք են դրել դարասկզբի այդ իրադարձութիւնները, մենք գտնում ենք որ առայժմ ժամանակը չէ անցնիլ քաղաքական հարցերի քննարկմանը, երբ մեր տնտեսութիւնը գտնուում է այսպիսի վիճակում եւ Սորհրդային Միութիւնը կանգնած է փլուզման եզրին՝ փաստօրէն: Ընդհանուր Սորհրդային տնտեսութիւնը քայքայման առջեւ է կանգնել. ապա մենք ճիշտ ենք համարում սկսել թէ տնտեսական եւ թէ առեւտրական յարաբերութիւնները Թուրքիայի հետ, որովհետեւ — դուք գիտէք — շատ յաճախ Ատրպեյճանի կողմից Հայաստանը շրջափակման է ենթարկուել տարբեր ժամանակաշրջաններով. դա եղել է 1988 թուականից սկսած՝ ամէն մի քաղաքական որեւէ նախաձեռնութեան ի պատասխան. Ղարաբաղի կողմից որեւէ քաղաքական նախաձեռնութեան ի պատասխան՝ Ատրպեյճանը շրջափակել է թէ Ղարաբաղը եւ թէ Հայաստանը: Գիտէք, որ վերջերս դժուարութիւններ եղան Վրաստանում եւ Վրաստանի թրանսփորթային համակարգի աշխատողները համընդհանուր գործադուլ յայտարարեցին: Հայաստանն էլ երկու կողմից շրջափակուեց, փաստօրէն, չնայած՝ մենք գիտակցում էինք, որ դա Վրաց ժողովուրդը անում էր ոչ թէ Հայ ժողովրդի դէմ, դա ակցիա չէր Հայաստանի դէմ, այլ դա Գամսախուրդիայի եւ Վրաց ժողովրդի բողոքի ցոյցն էր Սորհրդային Միութեան քաղաքականութեան հանդէպ: Եւ հիմա էլ այս պահին, այս օրերին, թէ Վրաստանում եւ թէ Ատրպեյճանում նոյնպէս սկսուել է գործադուլ: Երկու հանրապետութիւններում էլ պահանջում են ղեկավարների հրաժարականը եւ դա չի կարող չանդարդառնալ Հայաստանի ներքին իրավիճակին վրայ: Կան շատ դժուարութիւններ, թէ տնտեսական արտադրանքների եւ թէ ուտելիքի առաքմանը եւ ստանալու հարցերում: Սա՝ մեր եւ Թուրքիայի հետ մեր յարաբերութիւնները:

Հիմա՝ Սորհրդային Միութիւնում: Գուէք հաւանաբար հետեւում էք հեռուստահաղորդումներին եւ այն լուրերին, որ գալիս են Սորհրդային Միութիւնից: Հիմա շատ մի անհասկանալի վիճակ է Սորհրդային Միութիւնում ստեղծուել. բոլոր հանրապետութիւնները, անխտիր բոլորը, հռչակեցին իրենց անկախութեան մասին որոշումները: Եւ հիմա մեծ կոիւններ եղան, մեծ վիճաբանութիւններ եղան Սորհրդային Միութեան Պատգամաւորների համագումարին. եթէ գիտէք դա, երէկ Սովետ Միութեան Գերագոյն Սորհուրդը ինքնալուծարուեց. այլեւս, ՌՍՎՄ-ը չունի Գերագոյն Սորհուրդ, եւ բարձրագոյն պաշտօնական ատեանը՝ դա նորաստեղծ Պետական Սորհուրդն է, ուր մտնում է ՌՍՎՄ Պրէզիդէնտ Կորպաչովը եւ բոլոր հանրապետութիւնների նախագահները: Ընդունուեց մի հռչակագիր, ուր մի շարք հանրապետութիւններ որոշ հանգուցային կէտերի շուրջ համաձայնութեան գալով՝ ստորագրեցին այդ հռչակագիրը. այդ թուում նաեւ Հայաստանի Հանրապետութեան նախագահ Լեւոն Տէր Պետրոսեան: Սակայն, պէտք է ասել որ դա ընդամէնը ժամանակային ինչ որ մի բան է, եւ այդ հռչակագիրը չունի դեռ իրաւական ոչ մի ոյժ: Եւ ինչ կը լինի Սորհրդային Միութեան

ապագան՝ դա կը վճռուի մօտակայ ժամանակում: Թերեւս վաղը այդ Պետական Սորհուրդը ձանաչի արդէն Պայթեան երկրների անկախութիւնը, ինչպէս եւ բոլոր արեւմտեան երկրները ձանաչեցին: Եւ մենք կարծում ենք, որ Պայթեան երկրներ ազատագրմամբ՝ սկիզբ տրուեց այն գործընթացին, որ ի վերջոյ Սորհրդային Միութեան բոլոր հանրապետութիւնները անկախանալու են: Մենք բազմիցս յայտարարել ենք որ Հայաստանի Հանրապետութիւնը պատկերացնում է նախկին ՌՍՎՄ ժողովրդների համագործակցութիւնը իբրեւ ազատ, անկախ պետութիւնների ընկերակցութիւն: Դա եւրոպական ընկերակցութեան տիպի մի բան ենք պատկերացնում: Պէտք է ասել որ Հայաստանը միակ հանրապետութիւնն էր Սորհրդային Միութիւնում՝ որ ոչ մի արձագանգ չտուեց, քաղաքական ոչ մի դեմարշ չարեց, այս յեղաշրջումի տապալումից յետոյ: Ինչպէս գիտէք, բոլոր հանրապետութիւնները անկախացան՝ ըստ իրենց յայտարարութիւններին. բայց Հայաստանի Հանրապետութիւնը ունի յստակ քաղաքական կուրս. մենք միակն էինք հանրապետութիւններից՝ որ որոշեցինք մեր անկախութեան գործընթացը չհակասի Սորհրդային Միութեան Սահմանադրութեանը: Մենք անկախանում ենք Սորհրդային Միութեան Սահմանադրութեան շրջանակներում. այստեղ օրէնքը նախատեսուում է վեցամսեայ ժամկէտ ռեֆերենտումի յայտարարելուց՝ մինչեւ անցկացման: Եւ մենք Մարտ ամսին չմասնակցելով Սորհրդային Միութեան հանրաքուէին՝ յայտարարեցինք որ Սեպտեմբերի 21-ին անց ենք կացնելու մեր հանրապետութեան հանրաքուէն, ուր տրուած է լինելում մէկ հարց. «համաձայն էք արդեօք, որ Հայաստանի Հանրապետութիւնը լինի անկախ ժողովրդավարական հանրապետութիւն ՌՍՎՄ կազմից դուրս»: Մենք ոչ փոխել ենք հանրաքուէի ժամկէտը եւ ոչ էլ այդպիսի խօսակցութիւն նոյնիսկ չի եղել Հայաստանում: Սպասում ենք մեր ժողովրդի կամքի արտայայտութեանը. եթէ մեր ժողովրդը — իսկ մենք վստահ ենք որ չկայ այնպիսի ժողովուրդ որ ուզի ապրել ստրկութեան մէջ — մենք վստահ ենք որ մեր ժողովուրդը կը քուէարկի անկախութեան օգտին. եւ ստանալով այդ վստահութեան քուէն մեր ժողովրդի կողմից՝ մենք այլեւս ինքներս Հայաստանի կառավարութիւնը եւ Գերագոյն Սորհուրդը ինքը կ'որոշի ինչ ուղի է ընտրելու անկախութեան համար: Քանի որ նախկին սահմանադրութեան համաձայն՝ այդ հանրաքուէն անցկացնելուց յետոյ նախատեսուում է հինգ տարուայ անցումային փուլ: Մենք նախատեսում ենք այդ հինգ տարուայ ընթացքում ձգարտել մեր յարաբերութիւնները Սորհրդային Միութեան ղեկավարութեան հետ, տեսնել փոխադարձ ուժ ում ինչքան է պարտք լինի դա ռազմական ասպարէզում, լինի դա ոսկու պաշարների ուլորում: Բայց սակայն այն դէպքերը որ կատարուեցին՝ այլեւս վստահութիւն չեն ներշնչում որ կը մնայ այդ սահմանադրութիւնը: Գուէք ինչպէս գիտէք, Կորպաչովը կը կամի որ հիմնադիր սահմանադիր ժողով գումարուի եւ ընդունուի ՌՍՎՄ նոր Սահմանադրութիւն: Սակայն մի շարք հանրապետութիւններ դէմ են այդ առաջարկին — Հայաստանի Հանրապետութիւնը, Ուքրաինան — որովհետեւ մենք գտնում ենք որ անկախ պետութիւնների ընկերակցութիւնը չի կարող ունենալ մէկ օրէնսգիրք եւ մէկ սահմանադրութիւն: Ամէն հանրապետութիւն պէտք է ունենայ իր օրէնքները, պէտք է ունենայ իր սահմանադրութիւնը, եւ այսօր գործող Պետական Սորհուրդը պէտք է ունենայ կոորտինացիոն խորհուրդի իրաւասութիւններ — այդպիսի առաջարկներ մեր կողմից բազմիցս արուել են — եւ Վարչապետների մակարդակով լինի Սորհրդային Միութեան Պրէզիդէր Մինիստրների Սորհուրդը, որը համաօրէն ջանայ լուծել այն տնտեսական հարցերը որ կանգնած են ՌՍՎՄ-ու առջեւ: □

PARISH NEWS

HOLY ASCENSION ARMENIAN CHURCH MARKS 60TH ANNIVERSARY

On June 2, 1991, over 165 parishioners and guests gathered in the church hall to celebrate the 60th anniversary of the consecration of the Armenian Church of the Holy Ascension in Trumbull, Connecticut.

Following the invocation by the Rev. Fr. Untzag Nalbandian, Pastor, dinner was served. Edward Jevarjian, Chairman of the Mortgage Burning Committee, recounted the history of the church from its modest beginning in 1931 in Bridgeport to the move to its present location in Trumbull. Dr. Berdj Harabedian, former Parish Council Chairman and long-time Diocesan delegate gave an eloquent reminiscence in Armenian.

Next was the annual lighting of the birthday cake. Nearly 80 families and individuals contributed \$60 each as they lit a candle, surpassing last year's response when Der Untzag initiated the practice by asking 59 donors to pledge \$59 each. A fundraising project entitled the "500 Plus Club", introduced by Harry Tarpinian, got off to an impressive start with 30 parishioners signing up immediately, each pledging \$500 toward the pay-

ment of the church's mortgage. The project's goal is to raise \$100,000 from 200 donors to liquidate the mortgage by May 1992.

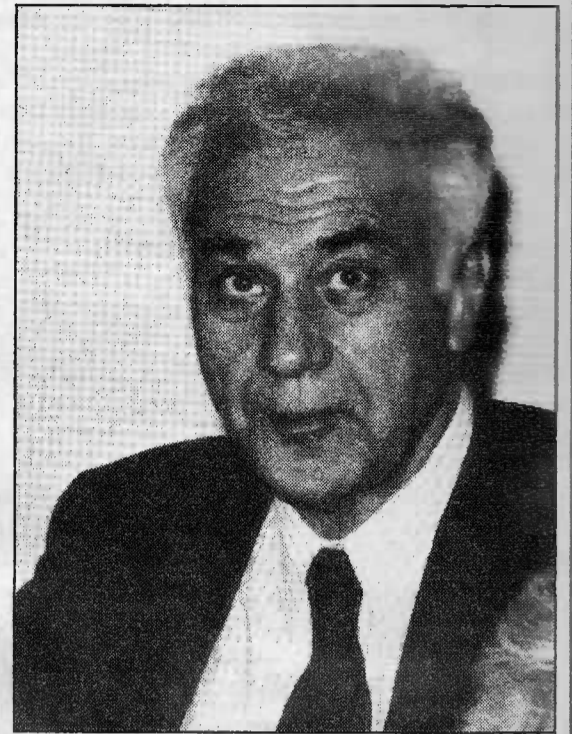
The principal speaker, Mrs. Louise Manoogian Simone, gave an inspiring and informative talk on her recent visits to Armenia, a status report on progress in the earthquake activities including the medical exchange program.

Der Untzag thanked all who participated in this event and expressed hope that the mortgage would be burned by this time next year. Then, he said, the parish could expand its efforts more vigorously to the Armenian community in southern Connecticut by, among other things, establishing an endowment fund and a scholarship and educational program. He announced the new "Dr. Harry and Connie Aghagigian Educational Fund" for active parishioners who plan to pursue higher education.

Margaret Azarian, the energetic Parish Council Chairman, made a surprise announcement. Tony Jevarjian, a former parishioner now living in Florida, was donating \$25,000 to the mortgage fund in memory of his parents, Arshalous and Garabed Jevar-



Louise Manoogian Simone, main speaker.



Tony Jevarjian, donated \$25,000 to the mortgage fund.

jian, his brother Sam Jevarjian, wife Helen, and all deceased Jevarjians. He was invited to the podium and with emotion and joy told the audience that Holy Ascension parish "has been

home for many...and is the place where we began to learn about God, Christ and being together to become better Christians." He said he had been following the parish's activities over the years

and commended Der Untzag for his leadership.

After Der Untzag thanked and praised Mr. Jevarjian, the program concluded with the singing of the "Hayr Mer." □

ECUMENICAL NEWS

The following letter was sent to His Holiness, Vasken I, by the Rev. Dr. Joan B. Campbell, General Secretary of the National Council of the Churches of Christ, on August 20, 1991:

Dear Colleague in Christ:

We have listened to the news reports about developments in the Soviet Union with deep concern for you, for the people of your church, and for all the people of your vast land. We have called the faithful believers in our own country to join us in prayer that the Lord of History, who is both the God of Justice and the Prince of Peace, will continue to bless you with grace and mercy.

For decades we have prayed and worked together that the enmity which separated our nations might be replaced by a climate of trust and cooperation. Less than three weeks ago, members of our churches joined with Christians from your country to celebrate the end of the Cold War and to pray that our leaders might together initiate a new era of global cooperation for justice.

From the cloud of witnesses and martyrs of the Church of Christ we have together sought spiritual and theological discernment, and we have together renewed our commitment to work with all persons of faith in the pursuit of a world in which the God-given dignity of every person will be respected and that dreams for greater freedom and democratic institutions will be realized.

Today we reaffirm our conviction that we are bound to one another in prayer and service. As we said in our joint statement as our vigil of prayer concluded, "May God grant us the grace and courage to remain together in this time of new promise and of new challenges, remaining ever faithful to our common Christian calling to be agents of peace and reconciliation.

Lord have mercy.

N.C.C. General Secretary

Joan B. Campbell wrote to His Holiness Patriarch Alexey of the Russian Orthodox Church to express N.C.C.'s "joy at the good news of the restoration of the authority of the legitimately chosen representatives of the peoples of the Soviet Union" and commending the Patriarch for his "courageous and pastoral role" during the past week.

A 14-member team

sent sent under N.C.C. auspices to Smolensk, USSR, to renovate a Russian Orthodox cathedral, monastery and pastoral school, returned to the United States in late August, having completed its work.

Representatives from the N.C.C.

in the U.S.A., and from Orthodox, Baptist and Lutheran churches in the U.S.S.R. met at the Danilov Monastery in Moscow for a "church summit". This group, now established as the Coordinating Committee of Churches in the U.S.S.R. and the U.S.A., will cooperate closely in the coming months to plan activities in education, social services, and health care delivery.