

place for the adults and the youth. Then it will not be impossible to preserve our language, if we are guided by a deep and higher consciousness, with a sacred vow to preserve it. And thus it will be an accomplished fact everywhere.

Let us say a few words about matters connected with our office. Why have we assumed the heavy and difficult office of the Catholicate of Cilicia? The high office and the chair have not attracted us. We are not going there to enjoy the last days of our advancing years in comfort and leisure. We are going there to start a new life, rather to continue and see the flourishing of the work started by our predecessors, the Catholicoses Sahak, Papken and Bedros. It is our aim to convert the Antelias Catholicate with its religious center into a cultural center in its widest and most comprehensive meaning.

Because of many historic but difficult circumstances, today our churches are in great need of trained officers, not only in America but in communities everywhere. We need men to be trained for priesthood in our churches, men to be trained as teachers to reform and expand our school system; these are the vital questions at present. For our church life today it is imperative to reorganize our Sunday School system, to link the new generation with the church, but we don't have the trained and experienced men to do the job. Church singing and liturgy are important parts of our church life, but we have few men who are qualified as choirmasters. Our heritage of church melodies and popular songs is being lost forever and we need men to record and save them from oblivion. This is a cultural project of high priority. And thus the field before us is unlimited if we can find the right workers and talents. And may God bless our projects!

May God's grace and blessings be upon you all!

"Farewell Address," "A Father of His People" and "A Providential Presence, A Blessed Energy" are English renderings of the recorded Armenian messages of the late Catholicos Garegin Hovsepian, Catholicos Vasken I, and Archbishop Torkom Manoogian. On the reverse side of "The Vision of Catholicos Garegin Hovsepian" are the musical selections: Hayr Mer, Kovia Yeroo-saghem, Soorp, Soorp by Ekmalian, Pailoon Arev, Norahrash by Shnorhali, Zeytoontziner, Der Voghormia by Gomidas and Amen Hayr Soorp by Ekmalian. This folder was published, in conjunction with the accompanying record, by the Diocese of the Armenian Church of America, on the occasion of the celebrations of the centennial of the birth of Catholicos Garegin Hovsepian.

Autumn 1971

THE VISION OF

CATHOLICOS GAREGIN HOVSEPIAN

By The Very Rev. Yeghishe Gizirian

Catholicos Garegin was born of humble parentage on December 17, 1867, in the village of Maghavouz at the province of Garabagh, the ancient Siunik of Armenia.

At the village school he received his elementary schooling, and after attending the primary grades at the grammar school at Maragha, he entered the provincial higher schools at Shooshy. In 1882 he was admitted to the Kevorkian Seminary at Etchmiadzin where he attained outstanding rank among the students.

Graduating from the Seminary in 1886, he continued his post graduate studies. Hardly eighteen, he joined prominent scientists on archeological expeditions. In 1888, already a member of the Etchmiadzin congregation, he was ordained an archdeacon.

In 1892 Patriarch Ormanian, heading the delegation of Armenians from Constantinople to Catholicos Khrimian's consecration in Etchmiadzin, arranged for archdeacon Garegin to take up advanced studies in theology and philosophy at the University of Leipzig, Halle and Berlin, in Germany.

In 1897 the University of Leipzig granted him the degree of Doctor of Philosophy for his thesis on "The Origin of the Doctrine of One According to Armenian and Greek Sources."

Returning to Etchmiadzin, in 1897, he was ordained a celibate priest and was appointed lecturer in theology and classic Armenian literature at the Seminary. Meanwhile he pursued his researches in archeology and philology. In 1905 he was appointed Dean of the Kevorkian Seminary at Etchmiadzin. During his tenure he intensified his studies in Armenian antiquities, illuminated manuscripts, and the art of illumination.

He left for Berlin again just before the First World War to publish one of his major works, "An Album of Armenian Miniatures," but he was forced to return, in 1914, at the outbreak of the war. At Etchmiadzin he took a leading part for the relief of Armenian refugees from Turkish Armenia.

In 1917 he was ordained a bishop. In 1918 he went to the front to give moral and spiritual succor to the Armenian forces fighting the Turkish invaders. In 1920, at great personal risk, he persuaded the commander of the Turkish forces to cease the bombardment of the beleaguered city of Kars. In 1921 he was appointed dean

of the Department of Antiquities at the University of Yerevan. In 1925 he was elected a member of the Supreme Spiritual Council of Etchmiadzin, and in 1927 Primate of the Armenian Diocese in Russia, Crimea and Nor Nakhichevan.

As the delegate plenipotentiary of Catholicos Khoren, in 1934, he visited Europe, the Near East, and arrived in the United States, and raised \$35,000 for the Cathedral of Etchmiadzin. In 1938 he was elected Primate of the Diocese of the Armenian Church in America.

During his service of seven years in the United States, he completely reorganized the Diocese, created auxiliary committees, appointed visiting pastors and a principal for the Armenian schools, began the publication of the monthly organ of the Diocese, "Hayastanyaitz Yegeghetzi," gave many public lectures and prepared the plan for an Armenian seminary for training clergyman for the Armenian Church in America. He liquidated the debts of the Diocese and established the Diocesan annual voluntary dues of "The mite of the Illuminator."

In January 1945 Archbishop Garegin left the United States for Antelias, and on April 8, 1945, he was consecrated Catholicos. In June 1945, he left for Etchmiadzin, to preside at the national conclave for the election of the Catholicos of All Armenians, Kevork VI Tchorekjian, thus reaffirming the unity of both Sees.

Many were his preoccupations in Antelias, and outstanding were his accomplishments. Through donations solicited from benefactors he secured income-bearing properties so as to make the Catholicate self-sustaining. He built the Seminary with the library and museum sections, the summer residence of the Catholicate with an adjoining school and chapel; augmented the teaching staff of the Seminary with outstanding intellectuals; established the department for the training of married priests; founded Sunday Schools; expanded "Hask," the monthly organ of the Catholicate, and through his tireless efforts and creative enterprise, he raised Antelias to the level of a high religious and cultural center.

Catholicos Garegin passed away on June 20, 1952.

Stone inscriptions as well as manuscripts have been the main sources of his original studies in writing the history of Armenian princely centuries. "Kaghbakiank or Broshiank in Armenian History" is his major work in three volumes, on three princely households.

But the greatest work he did was in original studies on the art, technique, and antiquity of Armenian manuscripts and illuminations.

Catholicos Garegin has published numerous volumes, about 150 serious articles, and left behind ten other works for future publication.

A PROVIDENTIAL PRESENCE

A BLESSED ENERGY

By Archbishop Torkom Manoogian

Primate, Diocese of Armenian Church of America

The life of Archbishop Garegin Hovsepian was one of love and devotion to the Armenian people and their welfare. The many facets of this sensitive Armenian man's genius reflected the scholar, the writer, the speaker and the priest.

His birth to a humble Armenian family in 1867 remained always a source of spiritual strength for him. The "flame of the creative Armenian spirit," as he lovingly described it, burned inextinguishably in his small body, transforming him into the servant of God and his country, of his people and all human society.

He became a pioneering explorer of our ancient Armenian culture, reaching into the ruin and devastation of history. Along with other inspired men of his age — Toros Toramanian in architecture, Manoug Apeghian in philology, Hovhaness Toumanian in poetry, Gomidas Vartabed in music, and he in the study of Armenian miniature art — he drew out of the dark caverns of history the beautiful heritage of the Armenian past.

Archbishop Garegin Hovsepian's life and work have a unique place as well in the history of the Armenian Church in America. His was a Providential presence; his was a blessed energy.

Today, the concerns and yearnings for the undiminished vitality of the spiritual awareness of our Church and people remain the same, much as they comprised the strength of all our generations in history. Indispensable is the presence of the lantern of the Illuminator, and the light that will lead unflinchingly to the harbor. From his youth until his death as the occupant of the Catholical Throne of Cilicia, the octogenarian Garegin Hovsepian remained an inspiration for that vision.

At this very moment we may recall the prophetic vision with which Archbishop Garegin, when he was Primate of the Diocese in America, confronted the concern expressed by many parishioners about the Etchmiadzin Throne being left unoccupied for some time. He said: "God will never leave His House, the Throne of Etchmiadzin vacant, and the Armenian people without a worthy shepherd. Who knows but that, even today,

at this very hour, He is in some corner of the world preparing a future Catholicos. Let us assure you of this much, that he will be a youthful clergyman, vigorous in spirit, creative in mind. Don't be surprised if he comes to visit you at some time, when I have long since departed this world. And when you go to kiss that Holy Father's right hand, I charge you to give him my greetings as well. I have great hopes that this will happen, perhaps not very soon, but surely it will come to pass."

Not only was this prediction fully realized; it came to pass much sooner than he had anticipated.

We are going to hear his voice; we are going to commune with the warmth and vision of his spirit. But first, let us listen to the voice of the Supreme Patriarch whose elevation he foresaw, His Holiness Vasken I, Catholicos of All Armenians.

A FATHER OF HIS PEOPLE

By His Holiness Vasken I
Supreme Patriarch and Catholicos of All Armenians

Holy Etchmiadzin is happy and proud on the occasion of the celebration of the centennial of one of its most beloved sons, which is taking place this year beyond the distant Atlantic.

He came down from the mountains of Armenian Garabagh and entered the monastery, studying at the Ke-vorkian Seminary in the Holy See. His spirit was kindled by the Holy Faith and his mind enlightened; his life became a noble mission of service to his church, his culture and his country.

This is how all of us came to know Catholicos Garegin Hovsepian of blessed memory who for many years radiated the light of his soul to his people from the altar of Holy Etchmiadzin, and from the podium of the Seminary.

At a perilous time in the history of his country, he ventured into the battlefield, cross in hand, and was among those instrumental in forging the victory at Sardarabad.

For many years, he dug deeply into our past, and brought to life the many treasures of our ancient culture. His creative energies and leadership served as beacons, guiding our faithful in America.

In the twilight of his life, he invigorated the See of Cilicia with the breath of Etchmiadzin. Catholicos Garegin Hovsepian is one of those unique figures whose countenance is enhanced with the passing of each year.

Today he is not only a memory, but continues to be a source of inspiration, a guiding spirit, living not only through his enduring accomplishments, but also through everything he shared with those who saw him, heard him and were in spiritual communion with his enlightened being.

Catholicos Garegin Hovsepian was all spirit and soul. His mind was clear as crystal, his character without guile; he was firm and persevering, faithful to his calling, always optimistic and tireless in his work.

Catholicos Garegin became great and inspiring in his all-encompassing devotion to his people and his boundless love for his country. He saw and experienced the whole world in and through Armenia.

We, the clergymen of today, in our moments of weakness, indecision and hesitation, can turn our thoughts to the memory and accomplishments of our enlightened fathers, to find the true and proven path of our life and mission.

Such a father was Catholicos Garegin, who continues to be for all of us a true servant of God and the Armenian people.

Blessings and light to his soul!

"Listen to your leaders and obey them."

Amen.

FAREWELL ADDRESS

To the Community in America

By then Primate Archbishop Garegin Hovsepian

This is the last of our Jubilee celebrations. We feel it our duty to address our gratitude to our people who organized and participated in celebrations in all our communities, large and small, from New York to California. Our thanks go to the Assembly of Church Delegates and the Central Committee which conceived and sponsored the celebrations, all of which turned out to be exceedingly successful and beneficial, materially and

morally, for our individual as well as collective life. To our feelings of gratitude we wish to add a final word to the audience assembled here and to all our people in the Diaspora.

Every nation is strong which lives in her native homeland. Without a homeland no nation is able to create a collective identity, a sovereign state, a church and a cultural life, or an authentic image of herself. If through adverse historical circumstances a nation is deprived of a homeland, and its people dispersed in alien countries, it gradually loses its image, its distinctive physical and spiritual character. But even in such conditions it may survive if it has had a strong and creative past, and retained an acute consciousness of its cultural achievements. National consciousness and creative genius, culture and art, religion and language are the mainsprings of a nation's endurance.

We may count ourselves fortunate that we have a rich history. One of our just prides in that history is the Armenian Apostolic Church, nurtured, preserved and maintained with the blood, devotion and solicitude, the tireless efforts and martyrdom of our Fathers. Christian in nature, the Armenian people have engraved their national stamp in its structure. It is ours, our distinctive great national creation.

As an individual dies, so dies a nation. However, as an individual can achieve immortality through his life, his creations and his work, so can a nation. The idea and the belief of immortality of the individual is the source of collective immortality. The essence of the life of nations, of their history, is the idea of their preservation and continuity. It is not enough for a man to enjoy the continuity of his earthly life. There is a yearning for living even beyond the limits of this earthly existence. It is a deep desire that our memory should not be lost.

Why do we do good deeds — establish schools, build churches, publish books, preach sermons, and make material sacrifices? Because we believe that with these deeds we are serving our identity and enlightenment as well as of our surroundings, on the road toward perfection and eternity. Why are we gathered here? For me? Who am I? Born in a remote village of Artsakh, son of a poor family. He has brought to you the meaning of service to our nation, to our church, its enlightenment and its perpetuity and we believe that you assume that we have served that purpose within the limits of our ability. Yes, just as the individual dies in body, so can a nation die.

We have every reason to be thankful that our na-

tion is not dead; splintered under the ruthless blows of fate but not destroyed. How we can preserve our people in their community life, almost one million of them, is the vital question that has occupied our minds and thoughts and has caused anxiety to all of us. The Church, the AGBU, the press, the political organizations and the compatriotic unions, each within its area and in its own way of thinking, is concerned with the problem, the sacred problem of the preservation of our national existence.

First of all, our eyes are turned toward Armenia, which is progressing materially and culturally, day by day; its constructive work is booming in the economic field, and in literature and the fine arts. It is the source and the foundation of our existence and our endurance, but we too have our job to do, our difficult duty to preserve the unity and the totality of the Armenian people scattered among various states and countries and subject to multifarious influences of language, culture and civilization. First of all, we must remain loyal to and be useful citizens of those states whose hospitality we enjoy; nevertheless, we have the sacred duty to remain loyal to our age-old heritage, which is our language, our literature, our culture and the consciousness and knowledge of our history, our national church; in a word, our spiritual homeland. Every nation needs her homeland, her land and water, where she may live and exist; but with all these things, she has to have statehood and church; but these are only means for the achievement of a spiritual homeland. The land and the water are symbols, the expressions for a spiritual homeland. It is through these that a nation becomes strong; it is through the protection of that spiritual homeland that our existence will be sustained; immortality is a part of the totality of our people.

Directing our words to the church of which we are but a modest representative we must emphasize that it has an important role in the preservation of our people. It is an important part of our spiritual homeland in the religious-cultural field. The example of the Armenian community of America demonstrates the validity of this point. If we are successful in organizing our Diocese here, unite our churches in a closer link of cooperation, through our Diocese, our glorious Cathedral, our schools, our church and the press, our sermons, through an uplifting and inspiring godliness, what blessings will be bestowed upon our people! The Armenian community of America, living in this blessed land of classic freedom, will possess its national house of worship, its center, its Diocese with its adjoining offices, its school, its library and meeting