

Ազգ

Azg
armenian daily

Տոլման արհ. Տերտերյան. «1700-ամյակի ժողովրդագրությունները՝ նոր կամուրջ սփյուռք-Տայասան երկու իրականությունների միջև»

Տայասանում բխտնությունը լեռնական կրոն հոչակելու 1700-ամյակի գլխավոր հանդիսությունները ժողովրդագրությունների 20-23-ը, որոնց կմասնակցեն շուրջ 20 հույր եկեղեցիների լեռեր ու լեռնավայրերում, (այդ թվում արեւելյան դավանակից եկեղեցիների լեռերը, ռուս ուղղափառ եկեղեցու գահակալը, հույն, ռուսին, վրաց ուղղափառ եկեղեցիների լեռնավայրերում, անգլիկան եկեղեցու արեւմտակողմը եւ ուրիշներ): Այդ օրերին Մայր Աթոռ կժամանեն նաեւ մեծանուն բարերարներ, հազարավոր ուխտավորներ Ամերիկայից, Եվրոպայից եւ այլ վայրերից:

Սեղծներէյան այս հանդիսություններին անմիջապէս կհաջորդի 1700-ամյակի առիթով Հոռնի կաթոլիկ եկեղեցու լեռն Հովհաննէս Պո-

ղոս Երկրորդ լեռնի, աղա՛ ավելի ուռ. Կոստանդնուպոլսի հունաց Տիեզերական լեռնի Բարդողիմէոս Առաջինի այցելությունները Տայասան:

Բոլոր այս հանդիսությունները լեռնաց կազմակերպելու նախապատճառով Մայր աթոռ Ար. Էջմիածնում Ն.Ս.Օ.Տ.Տ. Գարեգին Բ Ամենայն հայոց կաթողիկոսի նախաձեռնությամբ սեղծված են 12 աւելասանփային հանձնախմբեր, որոնք գործում են 1700-ամյակի գրասենյակի վարիչ-հարսուղար Հովհան արհ. Տերտերյանի անմիջական ղեկավարությամբ:

Աւելանային ժողովրդագրությունների եւ լեռնաց կազմակերպման հարցերի վերաբերյալ առավել մանրամասն ժողովրդագրություններ հարդրեց Հովհան Սրբազանը:

**Մյուռնօրհինեք՝
սեղսեմբերի 22-ին,
Ար. Գրիգոր Լուսավորիչ
եկեղեցու օծումը՝
սեղսեմբերի 23-ին**

Հայոց մեծ դարձի 1700-ամյակի հոբելյանի գլխավոր տոնակատարությունների սկիզբը կազարարվի սեղսեմբերի 20-ին Երեւանի Վազգեն Սարգսյանի անվան մարզադաշտում կայանալիք ժողովրդական մեծ հանդեսով, որին կմասնակցի 17 հազար հայաստանցի

մանուկներից բաղկացած միացյալ երգչախումբը:

Հաջորդ օրը՝ սեղսեմբերի 21-ին, կազարարվի նաև դաշտում կայանալիք ճոճակատարությունների սկիզբը: Առավոտյան Վեհափառ հայրադատի գլխավորությամբ եւ Ար. Էջմիածնի միաբանների ուղեկցությամբ Մայր Աթոռ ժամանած եկեղեցու ղեկավար կառաջնորդվեն հուր Վիրապ՝ հայոց դաշտի սրբավայրը, որ առանձնանում է իր նշանակությամբ ոչ միայն հայերի, այլև ողջ Բրիտանյա աշխարհի համար, սրբավայր, որտեղից Գրիգոր Լուսավորիչը Քրիստոսի լույսը տարածեց ու սփռեց համայն Հայաստանում: Առ Աստված բարձրացված աղոթից հետո, Բրիտանյա եկեղեցիների ղեկավար եւ դաշտի կառավարությունների մեծահանդես թափուրը հուր Վիրապից կմեկնի Օիծեռնակաբերդ՝ 1915 թ. Հայոց ցեղասպանության զոհերի հուշարձան:

«Սեզ համար մեծ նշանակություն ունեն այս երկու այցելությունները: Եթե հուր Վիրապը խորհրդանշում է հայոց Բրիտանյան ծնունդը, ապա Օիծեռնակաբերդը հայ ժողովրդի հարության խորհրդանշում է: Եվ երբ յուրաքանչյուր ֆուր եկեղեցի դաշտում ծանաչում է Հայոց ցեղասպանությունը, դա մեզ զորացնում է եւ վերահաստատում մեր ազգային իրավունքները», նշեց Հովնաթ Արքայապետը:

Նույն օրը ՀՀ նախագահի հրավերով դաշտում հյուրերը Վեհափառ հայրադատի գլխավորությամբ ներկա կլինեն Հայաստանի անկախության 10-րդ տարեդարձին նվիրված հանդիսավոր միասին եւ դաշտում կայանալիք ընդունելությանը:

Հագեցած են նաև հաջորդ երկու օրերը, երբ կօրհնվի սրբալույս մյուռնոցը եւ կօծվի Երեւանի Ար. Գրիգոր Լուսավորիչ ճորակեր մայր եկեղեցին:

Սեղսեմբերի 22-ին Ար. Էջմիածնի նուրակառույց բաց խորանին, ձեռամբ Ամենայն հայոց հայրադատի սեղի կունենա 21-րդ դարի առաջին մյուռնօրհինեքը: որին կնախորհ:

դի ուխտավորաց Ար. դաշտում Ար. Էջմիածնի ժամանած ուխտավորների մասնակցությամբ:

«Այս մյուռնօրհինեքը բացառիկ է: Առաջին անգամ է, որ եկեղեցական արարողությանը մասնակցում են այդչափ մեծ թվով գրեթե 20 ֆուր եկեղեցիների ղեկավար եւ դաշտի կառավարություններ: Դա երեւոյթ է ինքնին», ասաց Հովնաթ արեւոյթի կողմը:

Մյուռնօրհինեքի արարողությանը Ամենայն հայոց հայրադատի կողմից կլինեն նաև Սեծի Տանն Կիլիկիո

Արամ Ա կաթողիկոսը, Երուսաղեմի եւ Կ. Պոլսի հայոց դաշտիները:

Նույն օրը առավոտյան Մայր Աթոռ Ար. Էջմիածնի մայր տաճարում տեղի կունենա միջեկեղեցական արարողություն, որի ավարտից հետո Վեհափառի հանդիսությունների դահլիճում ֆուր եկեղեցիների ղեկավարները եւ ներկայացուցիչները իրենց շնորհակալությունները կհայտնեն Ամենայն հայոց հայրադատին՝ Հայ եկեղեցու մեծ տարեդարձի առիթով:

Կիրակի, սեղսեմբերի 23-ին մեծ հանդիսավորությամբ կօծվի Երեւանի Ար. Գրիգոր Լուսավորիչ եկեղեցին: Հոյակեր այս եկեղեցին, որ կառուցվեց 1700-ամյակի առիթով, Ամենայն հայոց երեք հայրադատների դրոշմ է կրում: Վազգեն Ա եւ Գարեգին Ա երջանկապետական նախորդների նվիրական երազն ի կատար ածեց Գարեգին Բ կաթողիկոսը՝ ավարտին հասցնելով եկեղեցու կառուցումը: Մեկ տարի առաջ Նորին Արքայապետի հանդիսատեսությամբ օծվեցին եւ տեղադրվեցին եկեղեցու խաչերը, իսկ սեղսեմբերի 23-ին կարգադրվի Ար. սեղսեմբեր, որ կմասնակցի անդրանիկ դաշտում:

«Այս բոլորը, ղիտի հուսամբ, այնպիսի խանդավառություն կստեղծի, որ իրադատ նոր կամուրջ կդառնա Սփյուռք-Հայաստան երկու իրականությունների միջև», լիառույս է Հովնաթ Արքայապետը:

**Հոռնի դաշտի
այցելության ընթացքում
Երեւանի մայր եկեղեցու
կենդանուրվեն Ար. Գրիգոր
Լուսավորիչի սրբալույս
նախարները**

Արարողությունների երկրորդ հանգրվանը՝ սեղսեմբերի 25-27-ը, Հովնաթն Արքայապետի երկրորդ դաշտի այցելությունն է: Այն իր տեսակի մեծ դաշտական է, քանի որ առաջին անգամ է հոռնական կաթոլիկ եկեղեցու ղեկավար այցելում Հայաստան:

Սրբազան ֆահանայադատը Վեհափառ հայրադատի հյուրն է եւ կի-

ջեւանի Մայր Աթոռում: Այցելության երկու օրերի ընթացքում նախատեսվում են 5 գլխավոր միջոցառումներ, որոնց բարձրակետը Երեւանի Ար. Գրիգոր Լուսավորիչ մայր եկեղեցու սեղսեմբերի 26-ին կայանալիք եկունենիկ արարողությունն է: Արարողության ընթացքում մայր եկեղեցու հանդիսավորադատ կենդանուրվեն հայոց առաջին կաթողիկոսի՝ Ար. Գրիգոր Լուսավորիչի սրբալույս նախարները, որոնք ավելի քան կես հազարամյակ դաշտում էին Նեադոլի Ար. Գրիգոր

Հայի տաճարում: Մասուններն անցած տարի Ամենայն հայոց հայրադատի Վահակյան կատարած այցի առիթով Նորին Արքայապետն էր հանձնել Հոռնի կաթոլիկ եկեղեցու ղեկը՝ որդես վկայություն ֆուր եկեղեցիների միջև եղած սիրո:

Նույն օրը Հոռնի դաշտը Ար. Էջմիածնի բաց խորանին կմասնակցի Ար. դաշտում: Առավոտյան Հոռնի դաշտը իր առանձին դաշտում կունենա նաև մայր տաճարում:

Այցելության վերջին օրը՝ սեղսեմբերի 27-ին, կաթոլիկ ֆահանայադատ կմեկնի Օիծեռնակաբերդ եւ հուր Վիրապ՝ հայոց սրբավայրից իր հետ տանելով Ար. Գրիգոր Լուսավորիչի կամքերի լույսը:

Այցի ընթացքում դաշտը հանդիպում կունենա նաև ՀՀ նախագահի հետ:

**1700-ամյակի առիթով
Մայր Աթոռ կայցելի
Կ. Պոլսի հունաց
Տիեզերական
դաշտիները**

Եզրաֆակիչ հանդիսությունները տեղի կունենան հոկտեմբերի 28-ից նոյեմբերի 4-ը: Այդ օրերին 1700-ամյակի առիթով Ար. Էջմիածնից կհյուրընկալի Կ. Պոլսի հունաց Տիեզերական դաշտիները Բարդուղիմեոս Առաջինին:

1700-ամյակին է նվիրվում նաև այդ օրերին կայանալիք «Եկեղեցի-դաշտություն» թեմայով միջազգային գիտաժողովը, որին կմասնակցեն աշխարհի տարբեր եկեղեցիներ ներկայացնող երկու տասնյակից ավելի գիտնականներ:

Այդ ընթացքում տեղի կունենա նաև 1700-ամյակի գործադիր վարչության եզրաֆակիչ ժողովը: Այն կարճատև ժամ մի նոր շարժման սկիզբը՝ Մայր Աթոռ Ար. Էջմիածնում երիտասարդական կենտրոնի ստեղծումը, որդես արդյունք 1700-ամյակի օրջանակներից ներս ծայր առած երիտասարդական ուխտագնացության:

Khor Virab Journal

From a Dungeon, a Birth of National Christianity

By MICHAEL WINES

KHOR VIRAB, Armenia, May 23 — From Jesus' sacrifice to Moses' desert exile to Job's travails, no Christian church tradition is complete without some stories of suffering. The tale of St. Gregory the Illuminator and the Armenian Church is not as well known as most.

But come to Khor Virab, a chunk of rock that juts from the scrubland some 30 miles southwest of Armenia's capita, Yerevan, and it will quickly become clear that this story is no less wrenching.

For atop Khor Virab's rocky promontory, almost in the shadow of towering Mount Ararat across the border with Turkey, lies a dungeon — a dim, sooty cavern not much more than 10 feet square, at the bottom of a narrow 20-foot shaft. It is not only among the holiest places in this deeply religious land. It is also the reason that the Armenian Apostolic Church, which belongs to the Eastern Orthodox Christian tradition, is commemorating the 1,700th anniversary of Armenia's adopting Christianity as the national religion, the first country to do so.

Gregory spent 13 years in this pit before emerging to make Armenia the world's first Christian nation. To enter the dungeon — and anyone can — is to taste what life must have been like for those who dared to defy authority 17 centuries ago.

That is what Catholicos Karekin II, the Armenian Church's supreme patriarch, did last New Year's Eve, at the stroke of midnight. Kicking off the yearlong observance, he climbed down a well-worn steel ladder into the dungeon before a crowd that included most of the church's worldwide hierarchy.

"And then he brought up the light from the place where St. Gregory had atoned for the nation," said Bishop Paren Avedikian, the chief domestic affairs official for the church. "In that cold night, there were thousands in that monastery. It was the most moving experience."

The light, a flame symbolizing the faith of St. Gregory and all Armenian Christians, was shared with lanterns brought by many of the 40 or so bishops who had made the pilgrimage to Khor Virab from around the world. They later brought the light back to their homelands. In the New York area, where the church estimates 50,000 Armenians live, and other parts of the United States, parishioners gathered in church ceremonies in January to light individual candles that they could take home.

To the casual visitor here, this is an unprepossessing shrine, stuck at the dead end of a winding asphalt road, looming over a sprinkling of ramshackle homes and makeshift factories. Its tiny parking lot is taken over by a pitchman wearing plastic nose glasses and a broomstraw mustache, children peddling doves and, incongruously, a tightrope walker.

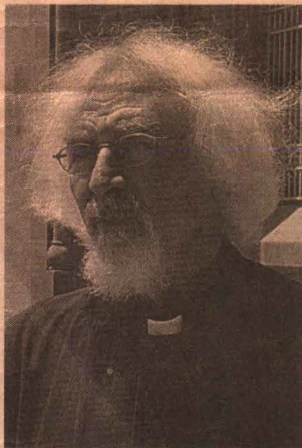
But Christian doctrine has it that great things happened here.

Gregory — Grigor Loussavorich — was originally named — had to be changed only months after he

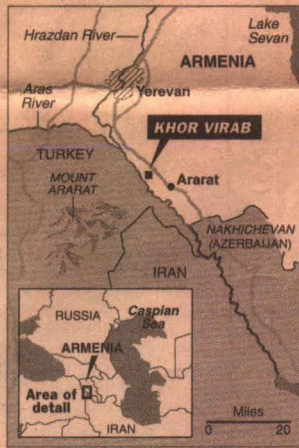


Photographs by Michael Wines/The New York Times

Khor Virab, where St. Gregory the Illuminator was imprisoned in a dungeon for 13 years, before helping make Armenia the world's first officially Christian nation. The volcano in the background is Little Mount Ararat.



Bishop Paren Avedikian, domestic affairs chief of the Armenian Church, which is celebrating the 1,700th anniversary of the national religion.



The New York Times

was born in roughly A.D. 257. His father had assassinated the king of Armenia, Khosrov. The family whisked Gregory into Roman territory until things cooled down. That took about 20 years, during which Gregory became a Christian.

When he returned to Armenia in about 280, he began to preach, offending King Tiradates III, Khosrov's son. The king ordered Gregory tortured and thrown into the dungeon of Khor Virab. He would remain there for 13 years.

In 301 Tiradates, spurned by a Christian virgin, killed her and 36 virgin friends, and then went insane. Tiradates's sister soon dreamed that her brother would be cured if Gregory was released. He was; he then cured Tiradates, and converted him to Christianity, which became the state religion. Gregory became the Armenian Church's first bishop.

That same year, he had a vision in

which Christ appeared in a village near Armenia's current capital, Yerevan, and struck the ground with a golden hammer, causing a grand cathedral to appear; Gregory ordered it built. Seventeen centuries and many additions later, it is the seat of the Armenian Church.

Sitting on the porch of the church's administrative offices today, just a few feet from the cathedral entrance, Bishop Avedikian said he saw parallels between Gregory's travails and the church's own recent history.

During the Soviet era, he said, the Armenian Church was repressed, and its worshipers were monitored closely by the K.G.B. The church headquarters was converted into military offices, and church relics were awarded as prizes to Communist bureaucrats.

Of the thousands of churches that existed early in the last century, he said, only 16 were functioning by the

time Mikhail S. Gorbachev, the Soviet leader, eased restrictions on religion in the mid-1980's.

"Maybe the customs associated with the faith survived, but not the faith itself," he said. "The faith survived within the confines of the Mother See, but not on the outside. Only now is it starting to come back."

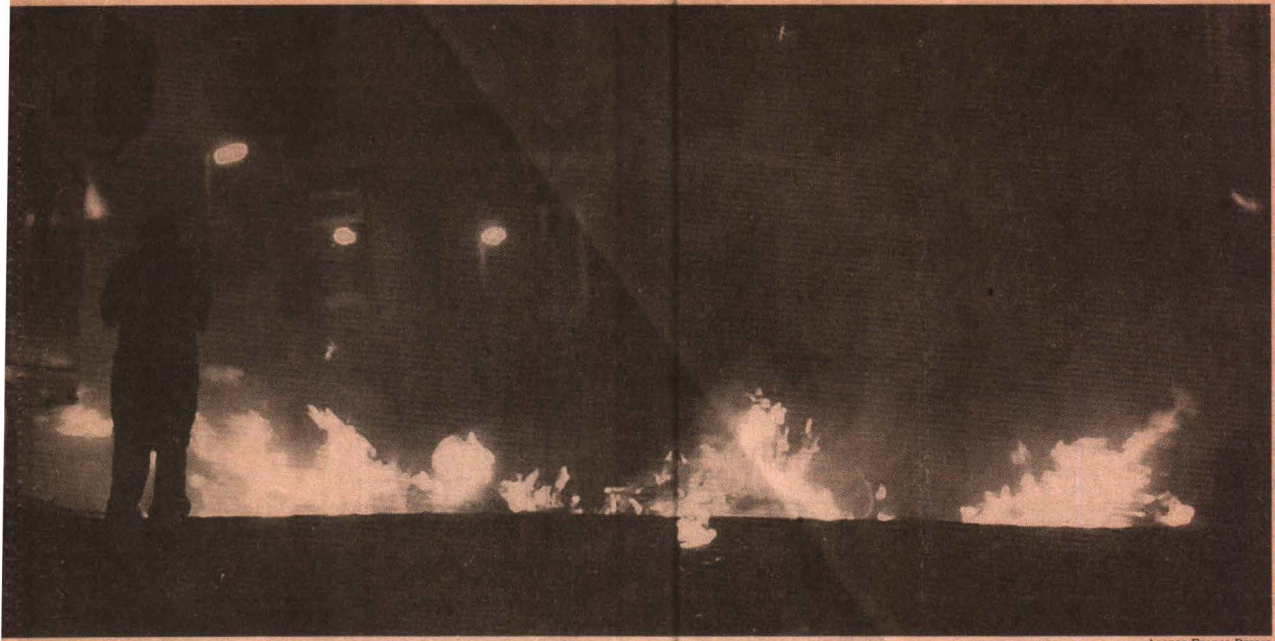
Church officials will commemorate that revival in their own way in September, when they plan to consecrate a huge new cathedral in Yerevan in St. Gregory's name. One relic will also return: the Monastery of St. Gregory the Illuminator, in Naples, has donated iron manacles that Gregory is said to have worn during his 13-year sentence.

Karekin II, the supreme patriarch has invited religious leaders worldwide to come to Armenia for the celebration — Pope John Paul II is planning to attend — and he is already visiting other countries to share the festivities with Armenia's vast diaspora. This month, he has been visiting the United States, including stops in New York and Washington over the Memorial Day weekend.

Fittingly, perhaps, Khor Virab has not been spruced up for the party. The Armenians built a small church on the site in the 16th century, now framed by a handful of more contemporary stone buildings, one of which houses the dungeon.

The Rev. Tadevos Terteryan, who watches over the site, says Gregory took to solitude. After running the church for 24 years, he said, Gregory turned the job over to his son and went to a hermitage, where he pondered the meaning of it all for another 13 years.

Father Terteryan might sympathize. He has been at Khor Virab 23 years, most of it spent alone in the little church, taking donations and answering the occasional question. He said he has no plans to move. "It's my service," he said. "My duty."



Agence Franco-Press

A street in the industrial town of Oldham, England, after an outbreak of racial violence led to a battle between gangs of youths and police officers.

Rioting in Britain Gives Voice to Silent Minorities

By WARREN HOGE

LONDON, May 28 — Curry has replaced fish and chips as this country's favorite dish, and spoken accents with Caribbean and African intonations and men and women in chalk-colored dhotis and pastel saris are as much features of modern day Britain as tweed and tattersall.

But weekend rioting between whites and Asians in Oldham in the English Midlands and finger pointing in its aftermath by politicians campaigning for the election 10 days from now have exposed volatile tensions in what is outwardly one of Europe's most stable multi-ethnic cultures and a country where anti-immigrant politics has held less appeal than on the Continent.

The authorities today blamed members of the white supremacist National Front for the two nights of rioting in which 30 people were injured, 37 were arrested and a num-

Curry on the menu, but tension in the street.

ber of pubs and vehicles were burned and covered in shattered glass. Officials promised zero-tolerance policing of the depressed former mill town on the last night of a Bank Holiday long weekend. With rain and a heavy police presence, the streets of the industrial town were reported relatively quiet tonight.

While some politicians traded accusations of provocation, Prime Minister Tony Blair said he did not believe that the incident was typical of race relations in Britain. But the weekend violence did underline the struggle for identity that many young people experience in immi-

They are the human ingredient of an ethnic Britain that has relatively minimal impact on the country's public life. Though the country's minorities make up 5.5 percent of the population, they account for less than 3 percent of the electorate and just 1.5 percent of the membership of Parliament.

Minority groups here are defined in two broad categories stemming from their origins in the former colonies of the British Empire. The term Afro-Caribbean embraces blacks with origins in the West Indies and Africa, while the other designation — Asian — includes people whose background is Indian, Pakistani, Bangladeshi and Sri Lankan. Of Britain's 59 million people, more than two million are Asian and one million Afro-Caribbean.

There is little political organization around an identifiable group focus like that in the United States. Among the reasons are the proportionately smaller size of Britain's minority groups, a reluctance to identify issues as ethnic, an absence of a tradition of grievance redress and mixed residential patterns that do not produce such high concentrations of individual groups.

In British politics, the Labor Party generally gets 90 percent of the black vote and 60 to 70 percent of the Asian vote. "Labor has never been obliged or bound by a need to stand up for U.S.-style affirmative action, either in principle or in practical terms," said Shami Sagar, a University of London professor of political science and author of "Race and Representation."

"Pinning down which issues can be thought of as racial or ethnic issues is far from straightforward," Mr. Sagar said.

Political parties, he explained, "do little more than dabble and churn over this task."

Since the election campaign began three weeks ago, Conservatives have come in for charges of "playing the race card" from Labor and the third



The New York Times

Oldham was the site of racial clashes over the weekend.

Labor, running far ahead of the Tories, said it did not share Mr. Hughes's view and declined to join in the criticism. The Conservatives' Michael Portillo said he found the Liberal Democrat's accusation "opportunistic and quite disgraceful," and William Hague, the Conservatives' leader, said it represented "parties trying to play the race card themselves."

Mr. Hague, who is running far behind Mr. Blair in the June 7 vote, has been accused of racial insensitivity for his frequent accusations that Labor is turning Britain into a "soft touch" for "bogus asylum seekers." Mr. Hague has further proposed the construction of detention centers to hold all new applicants while their cases are being processed and has promised the immediate return to "safe" countries on the Continent of any applicants who had traveled through them to get here.

Mr. Hague has also drawn fire for saying that Britain would become a "foreign land" if Labor were re-elected. When the government seized on the claim as evidence that Mr. Hague was stoking white fears of the growing number of immigrants, he

But Lord Tebbit, a former party chairman, appeared to have caused Mr. Hague a fresh internal problem today by declaring that the lesson of the Oldham rioting was that multi-ethnic societies did not work. "Two societies living side by side can lead to difficult moments," he told The Times of London, adding that the government's failure to deal with the asylum issue was "possibly storing up further problems like Oldham in the future."

The government has increased the number of immigration officers and X-ray machines at Channel ports and airports, and the Home Office reported on Friday that the number of people seeking asylum fell to a two-year low of 5,000 in April and that the number of cases in the last three months was 13 percent lower than for the same period in 2000. The Immigration and Nationality Directorate said it had cut the backlog of outstanding cases from 100,000 two years ago to 35,000 today.

Applications had hit a record 76,040 last year, more than double the 29,640 in 1996 before Labor came to power. The issue was brought into sharp focus last June with the discovery of the bodies of 58 Chinese immigrants who had suffocated in the back of an airtight truck that was stopped by customs officials as it left a cross-Channel ferry at Dover.

Nick Hardwick, chief executive of the London-based Refugee Council, said the policies of both Labor and the Conservatives were "deeply flawed and not credible." He said both parties were "trying to outdo each other in devising ever more draconian and costly measures against this vulnerable group of people."

Ashek Viswanath, coordinator of Operagroup working to participation in ele percent of eligib were not registe pared with 4 per population

FOR ARMENIANS, A SACRED CELEBRATION

— The Komitas Chamber Choir of Armenia performing at the Cathedral of the Holy Cross in the South End yesterday during a service marking the 1,700th anniversary of Armenia's conversion to Christianity. The choir, under the direction of conductor Hovhannes Mirzoyan (right), is touring the United States through November.



GLOBE STAFF PHOTO/JUSTINE ELLEMENT

Boston Globe - Monday, October 22, 2001

spect alleges beating

ly shot Eugene Yazgur last March because Yazgur was pressuring him to pay a legal settlement. Yazgur, who survived the attack, had won \$100,000 in a civil lawsuit after Mason nearly cut off his ear lobe in a 1997 scuffle over a parked moving truck. Yazgur's roommate, Michael Lenz, was killed in the attack.

Mason's mother, Beverly Chavetz, said in a telephone interview that a fellow inmate at the jail phoned her in Florida to say that 10 guards savagely beat him and left him on the floor, badly hurt, for two hours. He said Mason had four broken ribs and a badly bruised face.

Chavetz said she alerted the FBI to the allegations. An FBI probe of other brutality claims has led to indictments against other Suffolk County guards.

Rich Lombardi, a spokesman for the jail, said Mason assaulted a guard when he was led out of his segregated cell for his one hour of recreation time. Once the guard was knocked down, a five-person team responded, restraining Mason and returning him to his cell, Lombardi said. The guard was treated at a hospital for his injuries and released, he said.

X-rays of Mason showed no sign of broken limbs, Lombardi said.

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Wednesday 6510
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Spiritual Life

MICHAEL PAULSON

As it celebrates past, Armenian Church worries over future

Intermarriage and assimilation are big concerns

This should be, and in many ways is, a moment of great celebration for the Armenian Church.

Seventeen hundred years after King Tiridates III made Armenia the first country to declare Christianity its state religion, the church is celebrating not only an anniversary, but an arrival.

Armenia, or at least a part of what was once the civilization of ancient Armenia, finally won its hard-fought independence in 1991 after six centuries of foreign rule.

The country's church won a much-sought visit from Pope John Paul II last month, and the pope used an Armenian word, "metz yeghern," that Armenians interpreted as validation of their claim that a 1915 massacre of Armenians was genocide, and not the battle deaths claimed by Turkey.

But Armenians are on edge about the current world crisis, fearing that the United States, in its desire to have allies in the Muslim world, will somehow give short shrift to Armenia as it seeks to curry favor with Armenia's foes in Turkey and Azerbaijan.

And here in the United States, the Armenian Church — started in Worcester 110 years ago — faces

the twin challenges of most ethnically based denominations: intermarriage and assimilation.

"The church has been growing, and we continue our growth, opening new parishes, trying to continue an ancient Christian faith in this new world and keep some of the traditions," Archbishop Khajag Barsamian, primate of the Armenian Church of America, said in an interview this week. "Sometimes, it is not easy. It is a struggle. But there are good things happening."

The church, which counts about 1.2 million Armenians in this country, is at once losing and gaining members.

A huge percentage of Armenian-Americans — as many as 90 percent in some parishes — marry adherents of other faiths, and many of those families do not join an Armenian church.

The church is also struggling to transmit Armenian culture to its American-born youngsters — some of whom come from families that have not lived in Armenia for four generations. Like other faiths that historically have worshiped in a language other than English, the church has long since given up hoping that its young will speak the language of its traditional liturgy; instead, Barsamian says, "the most important thing is that when they see the Armenian alphabet, they recognize that it's the Armenian alphabet, and they feel

proud."

But the church is growing, thanks to ongoing immigration, mostly by ethnic Armenians who have moved to the United States from parts of the former Soviet Union and the Middle East.

National identity and religion are closely intertwined for Armenians, and many are worried about how the war against terrorism, and America's courtship of Muslim support in the region, will affect them.

Regional relations, particularly with Turkey and Azerbaijan, have long been strained, not only over the deaths of Armenians at the hands of the Ottoman Empire, but also over the disputed territory of Nagorno-Karabakh.

"I hope the State Department will be very sensitive, in this process of destroying this evil power of terrorism, not to create other problems, like giving strength and power to Muslim countries like Azerbaijan that could use this power against Armenians," Barsamian said.

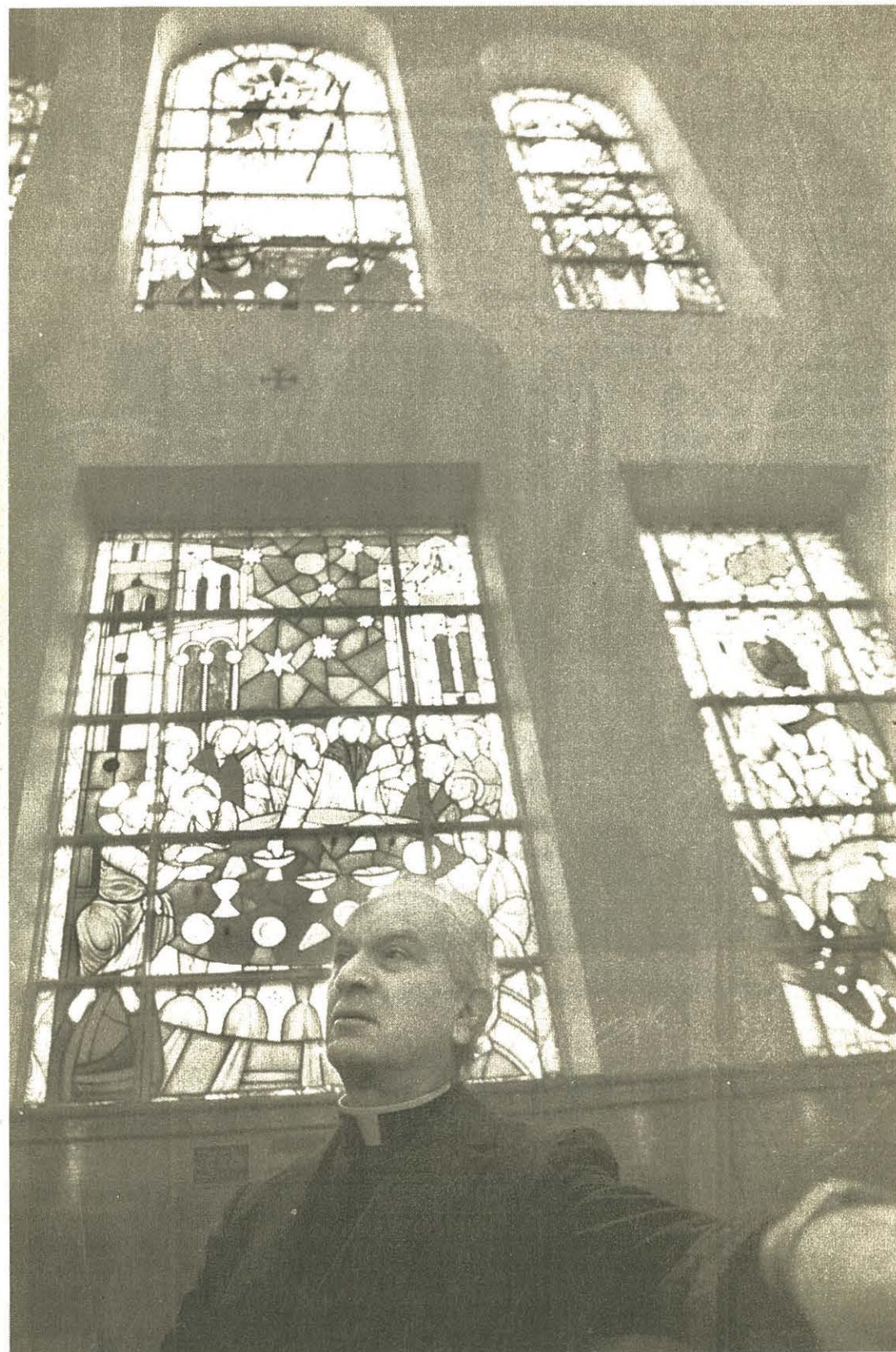
In part, Armenians are using their anniversary as a reminder of their solidarity with the West.

"Seventeen hundred is a big number — that's 1,700 years that Armenia has continuously and ceaselessly served Christ, and it's been a buffer zone for the European Christian countries, and has given millions of people who have died for their faith and their liberty," said the Rev. Mampre A. Kouzouian, pastor of Holy Trinity Armenian Church in Cambridge.

"This is an important event for us, and if falls at a time when Armenia has received its independence after 600 years of losing its kingdom.

"We are blossoming, and we still are witnessing."

A concert of sacred Armenian music celebrating the 1,700th anniversary of the conversion of Armenia to Christianity will be held at 5 p.m. tomorrow at the Cathedral of the Holy Cross, 1400 Washington



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Q. What does the Koran say about Christians?

E.F., Newton

A. The Koran's description of Christians is a mixed bag: The Muslim holy book disputes essential tenets of Christian theology, praises Christian piety, and includes some criticism of Christianity.

The Koran rejects two fundamental Christian beliefs: the divinity of Jesus, and the trinitarian nature of God.

Most famously, the Koran says God "begets none, nor is he begotten." The Koran also says that Jesus was not crucified.

"Muslims are particularly scandalized by the term 'son of God,'" said Georgetown University Dean Jane Dammen McAuliffe, the author of "Qur'anic Christians" and editor of "The Encyclopedia of the Qur'an."

"The doctrine of the Trinity, which can be misunderstood as tritheism, is equally abhorrent," she said. "Jesus is seen as part of a long line of prophets. He is revered as a prophet, but no more than that."

Christian piety, compassion, and mercy are described positively in the chapters of the Koran thought to have been written early in Muhammad's life; the tone becomes decidedly more critical in the later chapters. Scholars, including McAuliffe and William A. Graham of Harvard, say this may be because Muhammad initially expected Christians to accept his revelations, but became critical as many Christians rejected him as a prophet.

"There is a famous verse that calls Christians the closest in friendship to the Muslims, but then there are verses that say don't take disbelievers as friends," McAuliffe said. "As with most scriptures, you can pick and choose."

A typical verse praising Christians: "Surely those who believe, and those who are Jews, and the

The Rev. Mampre A. Kouzouian is the pastor of Holy Trinity Armenian Church in Cambridge.

Question of the week

Christians, and the Sabians [a religious sect], whoever believes in Allah and the Last Day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve."

A more critical verse, although

one that McAuliffe says refers to those who distort Judaism and Christianity as the Qur'an understands those traditions: "And the Jews say: Uzair [Ezra] is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths;

they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away!"

Got a question about religion or spirituality? Send it to mpaulson@globe.com.

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Last 3 digits \$ 91

MASS MILLIONS

Oct. 18 **18 20 30 39 40 42**

(Bonus ball 44)

Jackpot: \$11 million;

MASS CASH

Oct. 19 **20 26 30 34 35**

Jackpot: \$100,000;

THE BIG GAME

Oct. 19 **1 24 28 33 47**

(Big Money ball 25)

Jackpot: \$5 million;

PREVIOUS DRAWINGS

Thursday **5040**

Wednesday **6510**

Tuesday **0474**

Monday **8995**

Sunday **7450**

**FRIDAY NUMBERS
AROUND NEW ENGLAND**

Maine, N.H., Vermont

3-digit **931** 4-digit **1827**

Win Cash **4-18-20-21-27-32**

Rhode Island **5265**

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