

Աւետիս
Ս. Սարգիս Զայց. Եկեղեցւոյ
Ամսեայ Զրատարակութիւն



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St. Sarkis the Warrior and His Son, St. Mardiros

The feast day honoring St. Sarkis is movable. It occurs between January 11th and February 15th. Each year it follows the five-day Fast of Catechumens. Sarkis was a Greek from the area of Cappadocia on the Anatolian plain. He was a proud, brave Christian and served as a Roman army officer during the reign of Emperor Constantine (roughly 337 A.D.). Sarkis' valor, strength, and bravery earned him the rank of general. Sarkis used his position of power for spiritual growth, going from town to town purging the land of pagan idols, teaching the Gospel, and building churches where pagan temples once stood. Sarkis had a good model in the piety of the Emperor Constantine. When Constantine died, Christianity throughout the region came under attack from the new Roman leader, Julian the Apostate. Under his leadership, pagans set about destroying churches and persecuting Christians. Seeing this, Sarkis prayed. Jesus appeared to him and said, "It is time for you to leave your country and your clan, as did Abraham the Patriarch, and go to a country which I will show you. There you will receive the crown of righteousness prepared for you." Sarkis left behind his noble title and power and headed with his son, Mardiros, to Armenia, where they were welcomed by King Diran, grandson of King Drtad. While Sarkis and Mardiros were in Armenia, the Emperor Julian, attempting to take over the known world, continued to move eastward toward Antioch in Syria. Whenever the Roman army came upon Christians, they were instantly killed. Many people fled the invading armies. King Diran urged Sarkis to escape and seek refuge among the Persians.

When Sarkis and his son arrived in Persia, King Shapur, hearing of his bravery, appointed him a commander of the Persian military. As he continued to be victorious in battle, Sarkis also continued to give the credit to God. When Julian's troops started raiding lands near King Shapur's kingdom, Sarkis was sent to defend the territory. Outnumbered by the Greek and Roman forces, Sarkis' troops were frightened. He told them that if they believed in the Creator of heaven and earth, their hearts would never be shaken. Many of his soldiers were baptized by the priests traveling with the army, and they succeeded in fending off a Roman attack. Some of Sarkis' soldiers, who had not been baptized, went to King Shapur and told him that Sarkis was rebelling against the Persian ruler by preaching belief in Jesus. The king called Sarkis back to the palace, where he, his son, and the newly-baptized soldiers were expected to attend a feast honoring the pagan gods. At the temple, the king asked Sarkis to offer a sacrifice to the pagan gods. Sarkis refused, saying he would only worship the one, true God. The king began to criticize Sarkis and his faith. But Sarkis could not tolerate such talk, so he spat in the king's face and knocked down the temple idols. The king and his followers were enraged by Sarkis' actions, so they killed his son, Mardiros, before his eyes. The king then ordered Sarkis imprisoned. In prison Sarkis was strengthened by his relationship with the Lord. King Shapur heard of this and ordered Sarkis' execution. At his execution, Sarkis began to pray. An angel descended from heaven and told him, "Be strong. Do not fear the killers of your body; for the gate of the Kingdom of Heaven is open for you." Upon seeing the angel and understanding the power of everlasting life, many of the pagans who had gathered for the execution became Christians.

Sarkis made one last passionate plea for people to accept Jesus Christ, and then was killed. His loyal Christian soldiers retrieved Sarkis' body and wrapped it in clean linen with the intention of burying his body honorably. When King Shapur heard of this reverence, he ordered the soldiers killed as well. Eventually, Christians found Sarkis' body and it was sent to Assyria, where it remained until the fifth century, when Mesrob Mashdots received his remains and moved them to Armenia.



Armenian Passenger among those on Board US Airways “Miracle Flight”

“It Was Like One Big Family,” says Carl Bazarian

Carl Bazarian said he and other passengers on board the Charlotte-bound US Airways Flight 1549 “knew we were going to die” yesterday afternoon when they realized that the jetliner was descending into the Hudson River.

But within moments their fortunes reversed, as all 150 passengers and five crew members safely climbed out of the floating aircraft and awaited rescue.

“We evacuated and everyone helped each other out. It was like one big family,” Mr. Bazarian said. “A near-tragic occurrence turned into a very positive humanitarian experience.”

Mr. Bazarian, an active member of the Armenian Church and the vice chairman of the Fund for Armenian Relief’s Board of Directors, was traveling via Charlotte to his home in Florida on Thursday, January 15.

About four minutes after takeoff from LaGuardia Airport in New York, Mr. Bazarian said, there

was a loud noise followed by fire and smoke. Passengers were “upset, but we weren’t panicky or overly concerned,” he said, explaining that people assumed the pilot would return to LaGuardia.

Instead, Captain Chesley B. “Sully” Sullenberger III warned passengers to prepare for impact – and “Boom, we hit the water,” Mr. Bazarian said.

“For about 10 or 11 seconds it’s surreal, but then adrenaline kicks in,” Mr. Bazarian said. Evacuees lined up along the plane’s wings and waited to be brought to shore. Those standing on the left wing were ferried to New York. Passengers on the right wing, including Mr. Bazarian, were taken to New Jersey.

Many were standing without winter coats in the frigid air. Mr. Bazarian said he was wet up to his knees as the water rose around the Airbus A320. Still, the general mood was calm and optimistic.

“I had a good feeling when we were on the wing that we had a good chance of surviving,” Mr. Bazarian said.

The “shared experience, belief in each other, and trust” brought people together, he added. Women and children boarded the lifeboats first, followed by the other passengers.

“It was tense, but there was no screaming or yelling or panic,” Mr. Bazarian said.

Officials are still investigating the crash, but initial reports said collision with a flock of birds caused the engines to fail. Mr. Bazarian said once passengers exited the plane, many thanked the pilot for the expert landing.

Mr. Bazarian returned to LaGuardia yesterday evening and took another flight to Charlotte. He arrived in Florida this morning.

“Carl is such a fine man, such an excellent leader, and we are grateful to God for rescuing him and all the passengers on that plane,” said Archbishop Khajag Barsamian, Primate of the Diocese of the Armenian Church of America (Eastern).

Mr. Bazarian said his faith offered comfort amidst the tumult. He was halfway through the Lord’s Prayer when the plane hit water.

“It’s good to have faith in God,” he said. “And it worked.”

Announcements and Upcoming Events

February 1-Super Bowl
 February 7- St. Sarkis
 February 8- Der Hratch Sargsyan
 February 11 -The Seniors plan to meet on Wednesday at 10:30 AM for Bingo and lunch at Kechejian Hall.
 February 19-Vartanantz
 February 22- St. Sarkis Arm. Church Lunch Banquet 1:00PM after Divine Liturgy, with Archbishop Khajag Barsamian
 February 23-First Day of Lent
 March 1- Der Hratch Sargsyan
 March 1: Parish Assembly
 March 15-Der Hratch Sargsyan
 April 5- Palm Sunday Der Hratch Sargsyan
 April 12- Easter
 April 19- Der Hratch Sargsyan
 May 10- Der Hratch Sargsyan
 May 21- Ascension Day-Hampartsum
 May 24- Der Hratch Sargsyan
 May 31- Pentecost

Stay Informed

Do You want to get information about events and programs in our church?

Please send your e-mail address to

newsletter@stsarkis.org

Բարի Ապագինում: Ծուխարոյթ ապագինում կը սաղթենք Տիկին Երանուկի Թափանեանին:

We wish and pray a speedy recovery for Mrs. Yeranouhi Tapanian.

Frequently Asked Questions

Who invented the Armenian Alphabet?
 Mesrob Mashdots invented the Armenian Alphabet.

When was the Armenian Alphabet invented?
 The Armenian Alphabet was invented in 404 AD

How many letters are there in the Armenian Alphabet?

There are 38 letters in the Armenian Alphabet.

To which group of languages does Armenian belong?

The Armenian Language belongs to the Info-European language group.

What do linguists say about the Armenian Language?

Linguists agree that the Armenian Language holds a very high place among the most accurate means of expressing human thoughts.

What was the first book translated into the Armenian Language?

The Bible was the first book that was translated into the Armenian Language in the 5th century.

What comments have non-Armenian scholars made about the Translation of the Armenian Bible?

Some non-Armenian Scholars considered the translation of the Armenian Bible a literary monument and have called it the "Queen of Translations."

Name another field of art that influenced other countries.

Armenia's architecture influenced the architecture of other countries. Armenians are the originators of "Gothic Art."

How do we say "Cross Stone" in Armenian? What is a Cross Stone?

KhachKar is the Armenian word for Cross Stone. KhachKar is an artistic tradition to the Armenians, which is carved with inscriptions and designs. The Cross, the Christian symbol of faith, forms the central motif.

Who was the first Armenian historian?

The First Armenian Historian was Movses Khorenatsi.

When and where was the first Armenian Bible printed?

Oskan Yerevantsee printed the first Armenian Bible in 1666 in Holland.

When and where were the first 5 Armenian Books published?

Hagop Meghabard published the first 5 Armenian Books in Venice Italy in the years 1512-1513.

When and where was the first Armenian Newspaper published?

The Rev. Father Shumavon Harootyoonyan published the first Armenian Newspaper "Aztarar" in 1794 in Madras, India.

Արարողութիւններու Սակերու ցանկ

Պսակ-Սուրբ Պսակի կարգադրութիւնները պէտք է ըլլան երէք ամիս առաջ: Ըստ Հայ Առաքելական Եկեղեցւոյ օրէնքներուն, Սուրբ Պսակի արարողութիւնը կարելի չէ կատարել Մեծ Պահքի չե ուրիշ տաղաւար տօներու շրջանին:

Պսակ- \$500

Սարկաւազ- \$150

Օրկանիստ- \$100

Թաղում-

Թաղման Կարգ-\$ 350

Սարկաւազ- \$75

Օրկանիստ- \$100

Մկրտութիւն

Կնունքի արարողութեան կարգադրութիւնները պէտք է կատարուին երէք ամիս առաջ: Մեր եկեղեցւոյ պայմաններէն մէկն է, որ կնքահայրը կամ կնքամայրը պէտք է մկրտուած ըլլայ Հայ Առաքելական եկեղեցւոյ մէջ: Նաեւ, Մեծ Պահքի շրջանին կարելի չէ կնունքի արարողութիւն կատարել:

Ծնողներ որ կը փափաքին մկրտել իրենց երեխաները թող կապ պահեն Սարկաւազ Սարգիս Ալթունեանի հետ 469-358-7364, կամ Ծխական Խորհուրդի ատենապետ Ստեփան Թափանեանի հետ 214-354-0615. Հայ Առաքելական Եկեղեցին սակ չի պարտադրեր կնունքի ծեսը կատարելու համար, սակայն սովորութիւն է որ մկրտուած երեխային ընտանիքը պատշաճ գումար մը նուիրէ եկեղեցիին , ընդհանրապէս \$ 250:



Sacramental Guidelines

Weddings-

Arrangements for weddings in our Holy Sanctuary are to be made at least three months in advance. According to Armenian Church Cannon Law, weddings may not take place on Sunday mornings, during Great Lent, or on the five major feast days.

Wedding Fee- \$ 500

Deacon fee- \$ 150

Organist- \$ 100

Funerals-

Funeral Service Fee- \$ 350

Deacon- \$ 75

Organist- \$ 100

Baptisms-

All Baptisms must be scheduled no less than three months in advance. At least one of the Godparents must be a member of the Armenian Church, i.e. baptized in the Armenian Apostolic Orthodox faith. Baptisms are not celebrated during the season of Great Lent according to Armenian Church Cannon Law. Parent of a child who is in need of baptism should contact deacon Sarkis Altunian at 469-358-7364, or Parish Council chairman Steve Tapanian at 214-354-0615. There is no fee for the Sacrament of Baptism in the Armenian Church, for it is one of the key responsibilities of the church. However, it is quite permissible for families to make a donation to the church on the joyous and blessed day of their child's baptism. Suggested gift to the church for Baptism \$ 250.





The History of the Armenian Church of America

The pioneers of Armenian immigration to the United States were young high school graduates who, beginning in 1834, arrived in small numbers in search of higher education at American universities.

Larger groups began arriving in the 1880s and 1890s to escape Ottoman Turkish oppression, especially the massacres of 1895-96. The influx of Armenian immigrants to the New World reached its peak in the aftermath of the 1915 Armenian Genocide, when large numbers of Armenians living in Turkey were systematically persecuted, deported and exterminated by the Ottoman regime.

Beginning in the 1950s and continuing through the 1980s, another wave of Armenian immigrants--originating from such countries as Lebanon, Iran and Iraq--came to America, a result of the rising political unrest in the Middle East. Immigration from Armenia itself was rare during that country's period under Soviet domination, but this has reversed in the wake of the dissolution of the Soviet Union and the establishment of a free and independent Republic of Armenia.

The first Armenian Church was built in Worcester, Massachusetts, in 1891. The first Armenian clergyman had arrived earlier, in response to a petition by 300 Armenian residents of the city. By 1897, as the number of Armenian immigrants grew, there were six clergymen serving the Armenian Church in America. With the exception of Worcester, services were held in non-Armenian sanctuaries, notably Episcopalian churches. The Armenian Church of America was

established officially by Catholicos Mkrtych Khrimian in 1898.

There are about one million Armenians in the United States and Canada today. The Church has two dioceses in the U.S: the Eastern Diocese--known officially as the Diocese of the Armenian Church of America--has jurisdiction over all of the United States except California, Washington, Nevada and Arizona. The Western Diocese, consisting of the above western states, was constituted in 1928. There are 63 organized and mission parishes in the Eastern Diocese. A third diocese governs all of Canada.

The head of the Eastern Diocese is the Primate--currently His Eminence Archbishop Khajag Barsamian--who is elected by clerical and lay representatives of the parishes at the Diocesan Assembly, which meets annually. The Primate is president of the Diocesan Council, consisting of lay and clerical members, which governs the affairs of the Diocese.

Archbishop Barsamian presides over St. Vartan Armenian Cathedral in New York City. The Cathedral, consecrated in April 1968 by the late Catholicos Vasken I, resembles the world's first cruciform church, the Cathedral of Holy Etchmiadzin, built in the 4th century near Yerevan, Armenia.

Adjacent to the St. Vartan Cathedral is the three-story Gulbenkian Cultural Center and Diocesan House. The complex includes a cultural center, museum, library, religious and language departments, office and meeting rooms and various other facilities. The center also contains the Haik and Alice Kavookjian Auditorium, as well as the Krikor and Clara Zohrab Information Center, a research facility dedicated to scholarship and the dissemination of information about Armenian-related topics.

Major centers of Armenian population in the United States include the greater New York area; Boston and its environs; Worcester, MA; Detroit, MI; Philadelphia, PA; Los Angeles, CA; and Fresno, CA. Substantial and expanding communities exist in Wisconsin, Texas, and Florida.

ԲԱՆԱՍՏԵՂԾՈՒԹԻՒՆՆԵՐ

ԿՈՅՍԻ ՀՈԳԻ

Այս ո՛րքան վարդ նորէն այսօր
Աչքերուդ մէջ. իմ աղուո՛ր...
-Քե՛զ են բերեր, մըռայլ տըղայ,
Եկուր անոնց մէջ լողա՛յ...

Այս ո՛րքան աստղ, այս իրիկուն,
Աչքերուդ մէջ, իմ անհո՛ւն...
-Քե՛զ են բերեր, հպարտ տըղայ,
Սիրտըս սէրէն կը դողա՛յ...

Այս ո՛րքան վիհ սակայն հիմայ
Աչքերուդ մէջ կ'երեւայ...
-Քիշերն ի՛մն է, անսի՛րտ տըղայ,
Աստղերուս տակ դուն խաղա՛յ...

ՀՈՎՈՏ ԳԻՇԵՐ

Մոմըս տակաւ կը մարի,
- Հոգիս դատա՛րկ է նորէն
Գիշերուան հովն ուժգնօրէն
Հին ցաւերուս կը փարի...

Մտածումներս կը հատնին,
- Հոգիս դատա՛րկ է նորէն -
Ցուրտ բարձերուն ծայրերէն
Ցաւոտ յուշեր կը ծընին...

Սիկառս յուշիկ կ'սպառի.
- Հոգիս դատա՛րկ է նորէն -
Կապոյտ ծուխը հեղգօրէն
Կ'երազկոտի, կը ցնդի...

Միտքս ՈՉին կը յարի.
- Հոգիս դատա՛րկ է նորէն -
Գիշերուան հովն ուժգնօրէն
Ա՛լ ցաւերուս թող փարի,

Մոմըս տակաւ կը մարի...

ՈՐՈՇՈՒՄ

Ոչ իսկ հառա՛ջ մը հանել
Ճամբուն վրայ այս անել.

Հրամայել որ ցամքի՛
Վերջին կաթիլն արցունքի.

Ո՛չ ոքի ձեռք երկարել
Որ գայ հրդեհն այս մարել.

Գիշերին մէջ, լուռ, անտես,
Դիտել հեռո՛ւն, կուռքի պէս.

Դիտել ծովափն ուր այնքա՛ն
Աստղեր սրտէս դուրս ինկան.

Ու ժա՛յռն այն ծեր ` ուր հոգիս
Վարդի մ'համար լքեց զիս...

Յետոյ ժպտիլ ու քալել
Ճամբուն վրայ այս անել:

ԱՆ ՉԷ

Հոգիս կը տանջէ
Չութակ մը հեռու.
Ի զո՛ւր շուքերու
Կը նայիմ - Ան չէ՛...

Ահ, նուա՛զն այս խոր
Ամառ գիշերուան.
Կարծես թէ կու լան
Աստղերը բոլոր...

Ի զո՛ւր շուքերու
Կը նայիմ - Ան չէ՛.
Հոգիս կը տանջէ
Հոգի մը հեռու...:

ՄԱՏԹԵՈՍ ԶԱՐԻՖԵԱՆ

ԳԻՒՂԻՍ ՃԱՄԲԱՆ

Կեանքի նաւակն հետք չի թողուց իր
ետին,
Մոռացունը առաւ ինձմէ ամէն բան,
Հին երազներս ամպերու պէս
կ'անհետին,
Յիշատակն ալ կ'անցնի երգի մը նման:

* * *

Հոգիս սակայն կը յիշէ՛ քեզ,
Դուն ծաղկաւետ գիւղիս ճամբան,
Ուր քալէինք գառնուկս ու ես,
Դէպի պուրակն ու բուրաստան,
Անմեղութեան երազին պէս:

Ու քովիկէդ դողդողագին
Սահէր աղուոր վճիտ առուն
Մերթ կամուրջին ու մերթ մարգին
Տակ պահուելով կ'երթար հեռուն,
Անայութեան իբրեւ ոգին:

Բարակ, նիհար քանի մը ճիւղ
Կը գատուէին վտիտ բունէդ
Մին կը դիմէր դէպ' անշուք գիւղ,
Կը տարածուէր, կ'ըլլար անհետ,
Բոլորելով խրճիթն ու հիւղ:

Մին մագըլցէր բլուրն ի վեր,
Միւսը կ'իջնէր ձորակէն վար,
Ուր ուռենին կուտար ստուեր,
Ուր սրինգն իր երգը կուլար,
Ջոր կրկնէին գարնան հովեր:

Չմրան ալ երբ ձիւնն սպիտակ,
Կը գտնէր մեզ շուրջ թոնիրին,
Անհետ կ'ընէր իր ծալքին տակ
Մեր հին գիւղին վտիտ ուղին,
Ինչպէս մարգերն ու մանիշակ:

* * *

Տաշուած քարէ ուղիղ ճամբան
Կը տանի զիս արդ ի ծովափ,
Կը ճմլըւի՛ հոգիս սակայն,
Մտածունով մը հրատապ,
Ու կը թռչիմ հին մանկութեան:

Հոն՝ փակ թէւ՝ սակայն աղուոր
Ու երփնագեղ էր հորիզոն,
Հմայքներով լի բիւրաւոր
Անմեղութիւնը խայտար հոն
Ճամբուն վրայ ոլոր մոլոր:

Մին՝ մագըլցէր բլուրն ի վեր,
Միւսը կ'իջնէր ձորակէն վար,
Ուր ուռենին կուտար ստուեր,
Սրինգն ալ իր երգը կուլար,
Ջոր կրկնէին գարնան հովեր:

* * *

Կեանքի նաւակն հետք չի թողուց իր
ետին,
Մոռացունը առաւ ինձմէ ամէն բան,
Հին երազներս ամպերու պէս
կ'անհետին,
Յիշատակն ալ կ'անցնի երգի՛ մը
նման...

Իզմիր

ՌՈՒԲԵՆ ՈՐԲԵՐԵԱՆ



MATEOS ZARIFIAN 1894-1924

Mateos Zarifian, the last great lyricist of Western Armenian poetry, was born in Constantinople. He received his education at Perperian School. Afterwards he worked as a teacher in the city of Adana in Cilicia and later at the very school he graduated from, Perperian School. He also worked with periodicals "New Year" and "Battle". He read a lot. In his diaries, letters and poems you often come across names of world literature giants. A talented athlete, he was training to compete in the World Olympic games but these hopes were dashed abruptly when at the age of 27 he was diagnosed with tuberculosis. He turned to poetry, a catharsis, to cope with the reality. Three years after the sudden onset of TB the life of a shooting star ended leaving the light of it. His diaries start from 1916.

Zarifian's first book of poems, "Grief and Peace Songs" was published in 1921. A year later the second book, "Life and Death Songs" was published. Separate poems were published in newspapers. Following the great tragedy of Armenians in 1915 the people in search of songs of spiritual peace and noble feelings close to the heart found relief in Mateos Zarifian's poems, simple and pure, sensitive and stirring. His songs are true reflections of 1919-23 Constantinople life of Armenians – the nightmare of war, the grief were yet alive but the life itself demanded to live on without weeping and to love life not forgetting the past. Zarifian the poet brought both the song of new days, of peace and the song of grief rooted deep in heart. The poetic meditation of human frailty and death often produces its opposite, confirmation of the value of life: Zarifian's poetry affirms the new life. Feelings of sorrow and death take their root in the national as well as personal grief. The grim destiny drove the poet to seek "the summits of mountains blue", to enjoy "a dreamy silence and peace". The poet seeks solace in nature to absorb its splendor as balm to his suffering soul. He is rebellious against the nothingness of early death and is determined that he shall yet live, even in the shadow of death. The collection "Grief and Peace Songs" is an expression of peace in the sorrowful spirit. The collection "Life and Death

Songs" is the love of a dying youth to life, the confirmation of life against death. Characteristic to his poetry is the description of the moment, the present experience. Mateos Zarifian's poetry is a flow of life's glory and a desire for its possible fullest enjoyment. They encourage to defy death, however imminent.

Love is a dominant motive in Zarifian's legacy. To him love, the supreme manifestation of life, already meant to live, he was ready to give his whole life for an instant of love. His love songs involve bliss of love and infinite satisfaction of spirit, eagerness and longing, waiting and sorrow of farewell, compassion and pain for the beloved ("The Little Girl", "Compassion").

The poems of unrealized dreams, of un-lived possibilities and impossible love, are marked by beautiful imagery as a backdrop to an insight into a tortured spirit. As his end draws nearer the poet is at a loss how to react the declared love of a young girl - should he refuse her first love and break her tender heart or should he love her and give his heart on the verge of death? To do the last would be deceit, for he could give nothing in return.

"She has not seen the infinite darkness of my eyes... she has not seen into the deep dark abyss of my soul", the poet says. Therefore, like a brother, he just asks her to go home and sleep. Mateos Zarifian's songs are whispers of a youngster in love with life yet experiencing the ghost of death, murmurs of a vivacious spirit, bright and gloomy, rebellious and calm. The bright light of the soul with melodies of nature was the only way to conquer death. Zarifian suggests impressive glimpses into the emotional and intellectual world of those who, struck down by some tragic turn, refuse to succumb to pessimism and idle despondency. Though the personal pain turns his soul into "a cold winter midnight" but there still "burn a few remaining lanterns that look up to the heavens". The following piece from his diary was written three years before his death: "I shall live. With my teeth I shall tear to pieces the black paw that death offers to my soul. I have yet an infinite strength. This seemingly fading and ruined essence still has so many springs. A proof? The bright eruption of my will from the depths of despair... I shall live."

ROUBEN VORBERIAN 1873-1931

Rouben Vorberian was born in Malatia, Western Armenia. He got his primary education at his birthplace. He studied at Eprat School in the region of Harberd. He was engaged in teaching work in Constantinople and Smyrna. In 1901 he went abroad. In 1920 he was finally settled in Paris. He worked with periodicals "Masis" and "Western Armenian Press". The first book of Rouben Vorberian, "Flowers of Remembrance", a collection of rhythmical and prosaic poems was published in 1893. He entered the literary world at the time when following the decline of 80-s the Western Armenian poetry was on its rise. "Flowers of Remembrance" was an outcome of tribulations the poet had to suffer because of orphanhood. It is also an echo of public life, the desperation of the young souls during Hamidian tyranny. Following the school life the contemplations of real life themselves become poems. Vorberian was convinced that personal pain should be kept deep in the soul, that one should not weep and should not be pessimist but has to take life with new vigour and be "a hero conquering the fate" ("Contrast"). The poems written during 1894-1904, with contemplations on his fatherly home, nature and life, are coloured with optimistic views. The poet meditates on his homeland, human relationships and social injustice manifesting the deep love of a romantic poet and man to the human being. In the poem "Our Century Before God" Vorberian uncovers the lie and deception, the vices of the 19th century. Under the beautiful guise of the civil century the author can see "paws of a wolf", "a look of a hyena". The poet's conviction is that a human being should be cordial and sympathetic to his fellows. All of this lead to the longing for pure, open, faithful friendship and meditations upon the natural and unnatural, the true and false, the native country and exile in the poem "The Cypress of the Garden"; in a glazed and beautiful garden with lasting breath of spring, the hill born cypress sinks into sadness in hunger for its native land, its freedom and in a few days it fades away in the false spring. The poet points out that man

should live in his homeland, in his birthplace; he should thirst for the natural since the artificial is killing life; he should be free. This poem also manifests the poet's attitude towards the new regime with everything false and artificial ("Take Me Back to the Old Mountains"). These kind of feelings are brought together in the poems "The Way to My Village" and "My Home". Unable to look forward amidst the vices of the new regime, the poet searches for remedies of the past. The new days are brought into contrast to the recollections of the old house and the old village accompanied by lyrical and emotional scenes of innocent childhood, pure nature and relations of noble human souls ("Tender Pages"). These poems cover the drama of the feeling that all that beauty and innocent is, alas, past reality not to return. Then the poet decides that there is no way back so one has to look forth. Nevertheless finding no way in the reality the poet surrenders himself to enchanting dreams which add romantic coloring to his poetry. The feeling of sadness and longing are tied with the belief that sunsets are not without sunrise for Armenians and one day the poet will greet his native land. Vorberian invites the exiled Armenians back to their country, he sends his son home instructing to restore the destroyed house. The afflictions of Armenians and the yearning for its liberation are also described in the long poem called "Ripples". Rouben Vorberian gives much importance to the mighty song and self-devotion for the liberation of the native land. "The Curse of Adam" which holds firm to this idea, is an ode to the human being, the most perfect being in the universe and his rebellious spirit: if man is able to rebel he will win. The idea progresses by several attributes - fatherly love and family happiness, delight of love and vivacity. All of this suggest the love of the poet to life and man born of lasting tragedy of life and death. The poetic legacy of the last decade of Rouben Vorberian increases with new aspects – the fate of Armenian Diaspora, flight from assimilation and coming together in Eastern Armenia ("Visit Full of Longing", "Apples of Motherland", "New Hymn").

<i>Կիրակի</i>	<i>Երկ</i>	<i>Եր</i>	<i>Չո</i>	<i>Հինգ</i>	<i>Ու</i>	<i>Շաբաթ</i>
1 ճաշու ժամ 10:30 ԿԱ Կիրակնօրեայ Դպրոց 10:30 ԿԱ Սիւսիլըր Պոլլ	2	3 Ծխական խորհուր- դի ժողով 7ԿՎ	4	5	6	7 Հայ Դպրոց 10:00 Ս.Սարգիս Զօրավար
8 Տէր Հրաչ Սարգիսեան Ս. Պատարագ 10:30 ԿԱ Կիրակնօրեայ Դպրոց 10:30 ԿԱ	9	10	11 Երեցներու հաւագոյթը տեղի պիտի ունենայ ժամը 10:30ին, Քէչեճեան Սրահին մէջ:	12	13	14 Հայ Դպրոց 10:00 ԿԱ
15 ճաշու ժամ 10:30 ԿԱ Կիրակնօրեայ Դպրոց 10:30 ԿԱ	16	17	18	19 Վարդա- նանց	20	21 Հայ Դպրոց 10:00 ԿԱ
22 Գերշ. Խաժակ Արք.Պարսամեան Տէր Հրաչ Սարգիսեան Ս.Պատարագ Կիրակնօրեայ Դպրոց 10:30 ԿԱ Յաւարտ Ս. Պատարագի շքեղ ճաշկերոյթ Հվր. Գերշ. Խաժակ Արք.Պարսամեան Բարեկենդան	23 Ա. Օր Մեծ Պահքի	24	25	26	27	28 Հայ Դպրոց 10:00

Փետրուար

2009

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>W</i>	<i>Thu</i>	<i>Fr</i>	<i>Sat</i>
1 Matins 10:30 am Sunday School 10:30 am Super Bowl	2	3 Parish Council Meeting 7 PM	4	5	6	7 Armenian school St. Sarkis the Captain
8 Der Hratch Sargsyan Divine Liturgy 10:30 am Sunday School 10:30 am	9	10	11 The Seniors plan to meet on Wednesday at 10:30 AM for Bingo and lunch at Kechejian Hall.	12	13	14 Armenian School 10:00 am
15 Matins 10:30 am Sunday School 10:30 am	16	17	18	19 Vartanantz	20	21 Armenian School 10:00 am
22 Divine Liturgy Sunday School 10:30 am Banquet 1:00PM after Divine Liturgy, with Archbishop Khajag Barsamian Baregentan	23 First Day Of Lent	24	25	26	27	28 Armenian School 10:00 am
February				2009		