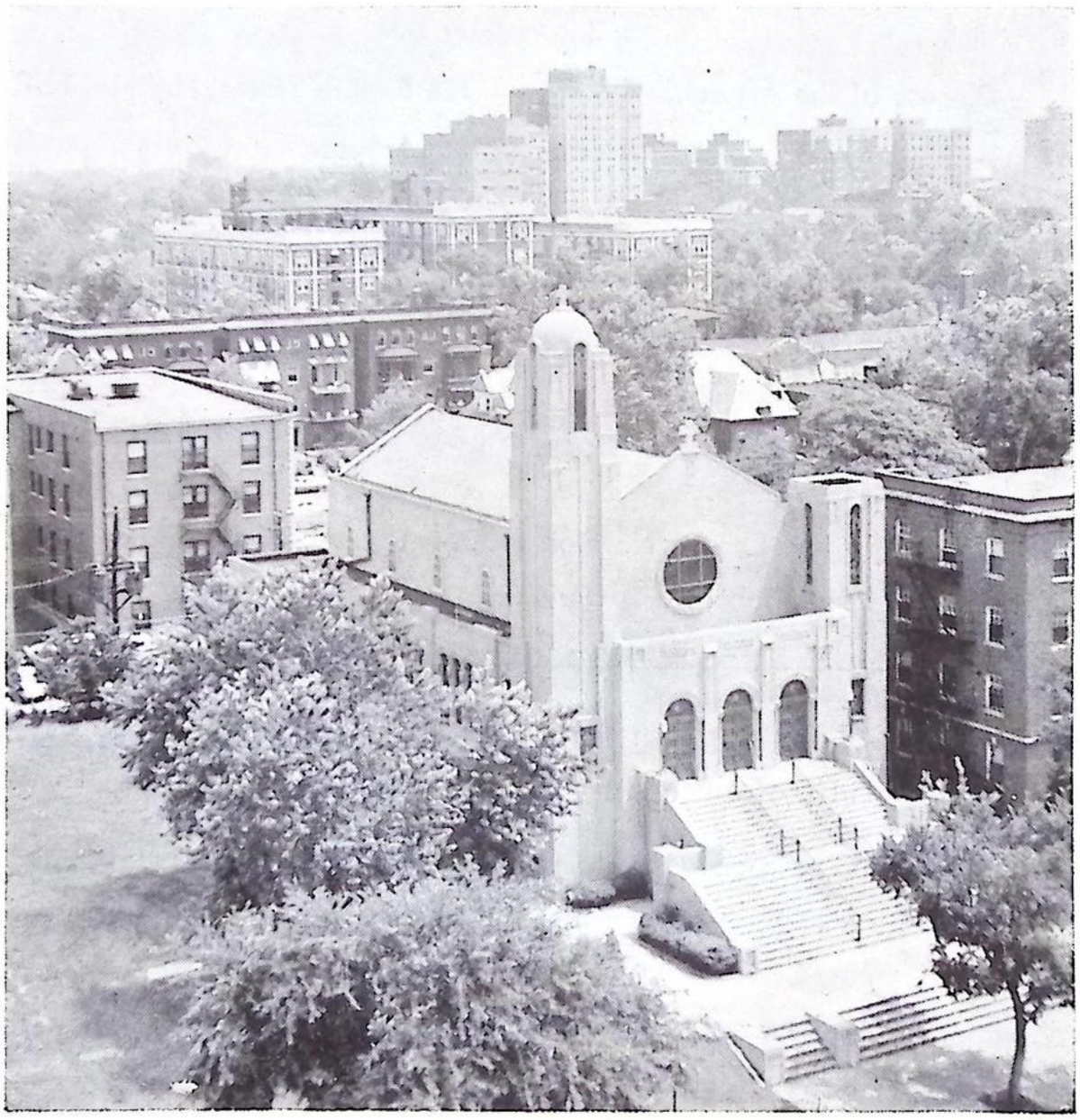
The Armenian GUARDIAN



ASSEMBLY ISSUE

JULY AUGUST 1959

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1959

691

the Armenian Guardian

Vol. XIII July August 1959 No. 7, 8

published monthly by the

ARMENIAN CHURCH YOUTH ORGANIZATION of AMERICA

sponsored by the

Diocese of the Armenian Church — 314 E. 35th Street, N.Y. 16, N.Y.

Subscription $2.00 per year

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Deadline for material submitted to ARMENIAN GUARDIAN is 10th of preceding month.

Send all Correspondence to: Guardian Editorial Staff, 141 Bowdoin Street, Dorchester 22, Massachusetts.

Second Class Postage Paid at Boston, Mass.

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This magazine welcomes communications from readers.

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Our Cover

St. Nicholas Greek Orthodox Church

St Louis

Archbishop Sion Manoogian will celebrate Divine Liturgy Sunday, September 6 — weekend of the ACYOA Assembly

Editorial—

Meet Me In St. Louis

The time of Assembly has rolled around once again and westward turn our eyes to the gateway of the West — the city of St. Louis. St. Louis, the city of culture and beauty where members of the ACYOA will meet to deliberate in their 13th Annual Assembly.

The St. Louis chapter, the newest in the ACYOA, has taken all steps to assure each and every attendant a gala time that will linger in the memory of all. Special plans have been formulated to make your stay in this pleasant city one that you will remember and one that you will treasure.

This will be an appropriate time for members from all chapters to show, by their presence, that we appreciate the work that our new sister chapter in St. Louis is doing to host this Assembly. In mileage the trek to St. Louis is long but what better way to see the eastern half of our great United States? What better way to express our devotion to the ACYOA than to be present at this Assembly? What nicer way to spend a few days of rest and relaxation and renewing the acquaintance of fellow ACYOA members?

The program has been planned especially for those coming from distant parts of the United States and all effort has been made to make this Assembly one of the most enjoyable. Your comfort has been the prime aim in all plans and in every aspect of the Assembly. Air-conditioned rooms at reasonable rates, planned socials and trips to keep your free moments interesting, and for those who will deliberate in the business end of the assembly, comfortable and attractive meeting rooms have been set aside.

Come along and enjoy yourself for all members of the ACYOA are turning Westward on this coming Labor Day week-end knowing that they will have a wonderful and productive week — end. All realize that the slogan "Meet Me In St. Louis" applies to the ACYOA this year and has a special significance for those interested in our organization and the Armenian Church. See you in St. Louis!

13th ASSEMBLY THEME "TO FOLLOW CHRIST'S EXAMPLE."

Make it a point to attend the Assembly Banquet. Hear the new ACYOA Hymn, composed and directed by Mr. Charles Balian, for the first time.

Doctor In Sacred Theology



From Left To Right:
The Very Rev. Dean Wilmer. Rt. Rev. Bishop Papken of California. Rt. Rev. Bishop A. Lichtenberger presiding Bishop of U. States Episcopal Church. Very Rev. Prof. Dr. E. Cook. and Rt. Rev. Bishop W. Gray, Primate of Connecticut.

"DOCTOR IN SACRED THEOLOGY" DEGREE BESTOWED ON BISHOP PAPKEN VARJABEDIAN

In a very colorful and inspirational ceremony, Bishop Papken Varjabedian, Primate of the Armenians in California, received the "Doctor in Sacred Theology" degree on May 28, 1959, in New Haven, Conn.

The research thesis he has presented was "The Comparative Liturgy of Eastern and Western Churches" which was highly appreciated.

Receiving the same degree on the same day with Bishop Dr. Varjabedian was Bishop Arthur Lichtenberger, the presiding Bishop of the American Episcopal Church in the United States. The Episcopalian Church has great appreciation and respect towards the Armenian Apostolic Church. This great appreciation and respect was expressed by appreciating and respecting a Bishop of the Armenian Apostolic Church, Bishop Dr. Papken Varjabedian.

The Question Corner*

QUESTION: *A. K. of Watertown, Mass., asks*: — *Does the Armenian Church permit godfatherhood by-proxy or marriage sponsorhood* (*i.e. being best-man and matron- or maid-of-honor*) *by-proxy?*

ANSWER: There are no canonical provisions in the Armenian Church for by-proxy godfatherhood or marriage sponsorship. However since there are no specific prohibitions it seems logical to conclude that in truly urgent cases by-proxy godfatherhood and by-proxy marriage sponsorship might be permitted if the godfather or sponsor has *personally* indicated to the pastor his readiness to assume the responsibilities of godfatherhood or sponsorship and also the reasons why he *must* be the godfather or sponsor and why he is unable to be present. The parents of the child to be baptized or the couple to be married must also explain to the pastor the urgency of having the particular godfather or sponsor even though he cannot attend. The pastor must be considered to be the final judge as to whether by-proxy godfatherhood or sponsorship is to be permitted in the particular case and his decision must be followed. If by-proxy godfatherhood or sponsorship is permitted in a particular case the fact must be recorded and the names of the proxies must be entered as having acted as such. By-proxy godfatherhood or sponsorship cannot be permitted when the godfather or sponsor is able to be present and to act in his capacity. Permission could be given however if for instance the godfather or sponsor recently had an accident as a result of which his arm was in a cast. In such a case it is easy to understand how he could be present but not be able to fully act his role.

QUESTION: *A. K. again asks*: *In the Armenian Church how is seniority among priests determined?*

ANSWER: There are several factors determining seniority among priests in the Armenian Church. In the first place celibate priests as a class enjoy seniority over married priests, such that even the youngest and most recently ordained celibate priest enjoys seniority over the oldest and most experienced married priest. Secondly, within each class of priests seniority is determined in general by priority of ordination, that is the longer a person has been ordained a priest the higher a position he has in the order of seniority. Age is not a consideration in determining seniority. A thirty year old vartabed who has been ordained a monastic priest for five years enjoys seniority over a forty year old vartabed who has been ordained only three years. However the possessor of jurisdiction has seniority over all other priests of his class within his area

of jurisdiction, such that a married priest who is the pastor of a certain church and has been ordained ten years enjoys seniority in his church and within his parish over guest married priests who have been ordained for example twelve, fourteen, seventeen and twenty years respectively. During church services, in such cases, the young pastor would occupy in the chancel the position of priority, and at a church function he would be the one to preside. The possession of jurisdiction affects in the same way the seniority of celibate priests, and also that of bishops. As for the various dignities such as *arch*priest and *arch*bishop they do not affect seniority. A bishop who has been consecrated ten years enjoys seniority over an archbishop who has been consecrated only eight years. But of course in his own diocese a bishop or archbishop enjoys seniority over all other bishops and archbishops regardless of chronological seniority. As for *apeghas* (monastic priests), *vartabeds* (monastic priests who have also received the rank of "vartabed") and *dzayrakooyn vartabeds* (monastic priests who have also received all the ranks of the "vartabedootiun") the present practice is to determine seniority on the basis of the number of years since ordination to the monastic priesthood regardless of any additional ranks received. Accordingly an apegha who has been ordained a monastic priest for ten years enjoys seniority over a dzayrakooyn vartabed who has been ordained a monastic priest only seven years even though the latter has received the additional ranks of vartabed and dzayrakooyn vartabed. (In our own opinion this practice does not seem logical since the ranks of the vartabedootyoon are not simply dignities but they are actually ranks confered with elaborate liturgical ceremonies and the reception of those ranks ought to have some bearing on seniority.) In the case of married priests who have afterwards entered the monastic state their seniority is determined by the number of years since their entrance into that state.

QUESTION: Is there any difference in the manner of kissing the hand of a priest, of a bishop and of the catholicos?

ANSWER: A layman or cleric or deacon must kneel when kissing the hand of the Catholicos. He should bend his knees when kissing the hand of a bishop. He kisses the hand of a priest without bending his knees. A priest kisses the hand of a bishop without bending his knees. He kisses the hand of the Catholicos kneeling. A bishop kisses the hand of the Catholicos without kneeling but preferably with bent knees. Of course we are here speaking of hand-kissings performed non-liturgically. Liturgically a lay penitent for instance would kiss the hand of the priest at the termination of the confession while still kneeling. Also a monastic priest (apegha) who is to receive the rank of vartabed kisses the hand of the bishop kneeling. And so on. We might add here that those of equal rank kiss one another on the cheek just as the people do at the time of "voghtchooyn" during the Badarak.

Mesrob Vartabed Semerjian

*Note: Father Mesrob Vartabed Semerjian, who is in charge of the Question Corner, will be glad to answer your questions on any topic pertaining to the Armenian Church (history, doctrine, sacraments, worship, feasts, canons, customs, etc.) and in general our Christian religion. Send your questions direct to him. Address:

Very Rev. Mesrob V. Semerjian
389 High Street Lowell, Mass.



Letter from Holy Etchmiadzin

The Most Rev. Sion Manoogian, Primate
North American Diocese of the Armenian Church
New York, N. Y.
Your Grace:

We have duly received your letter of March 31 and were gratified to find pictured therein the beginnings of your constructive work in the diocese of our Church in North America.

For us especially gratifying was your visit to Washington and your audience with His Excellency the Vice President, as well as you visit to the tomb of the Unknown Soldier.

We are happy to note that the religious and lay leaders of our Holy Church have occasion to express, as loyal citizens, their love and gratitude towards the people and state authorities of the countries of their adoption. Rest assured that the blessings of Holy Etchmiadzin is with you on every such occasion. The Armenian faithful in the dispersion must eschew all types of political conflicts and provocations, preserving their Christian faith in the Armenian apostolic true doctrine with its traditions of many centuries which is anchored upon the divinely ordained Holy Etchmiadzin, preserving their mother tongue and their intellectual and moral values as evidences of their being a cultured people.

It is our wish too that you, as the newly elected primate, as well as the Godly spiritual servants of your Church, cultivate the closest brotherly relations with representatives and institutions of other faiths, especially with the National Council of the Churches of Christ. The membership of your Diocese in that organization is for us a source of great contentment.

All the churches must be one in Christ, inspired by a genuine spirit of love and mutual respect, each preserving its historic authenticity, its body, soul, and character. We believe that through unity based on such an understanding the Church of Christ shall gain greater vitality.

If every church becomes stronger and prospers through the development of its internal spiritual, moral, and organizational life, and if the churches thus strengthened, effect a unity in a spirit of love and brotherhood, God's will certainly shall be accomplished.

It is necessary that every church act with that faith; we must all work with that faith, within our circumstances. It is a sacred duty to make use of every possible means to press forward the Lord's work, even, and the more so, if we encounter man-made impediment on our way. For man-made difficulties are but temporary. Only "the word of God abideth forever."

As for our activities within the Mother See, we fervently pray that the Lord give us strength and sufficient time to carry forward the work which we have begun, in a manner helpful to our nation and pleasing in the sight of the Lord.

During the month of April 12-14, we had the pleasure of greeting correspondents of the well-known periodical "Life", published in your country, who were greatly interested in our religious life, our Theological Seminary, and especially the constructive work done in the Mother See. They came to Etchmiadzin several times, attended the Divine service, the classes in the Seminary, and, incidentally, the consultative assembly of the internal dioceses (of Armenia etc.) which was held at Holy Etchmiadzin on April 11-15, in connection with the examination of the draft constitution of our Church. The representatives of that great publication were cordially received and we trust that they liked Holy Etchmiadzin and returned with satisfaction.

It is a pleasure to give a few items of good news concerning the internal life of our See, especially relative to our projects of construction.

We are happy to report that the spring of this year brought us many good things, and if the Lord so wills, in the Fall of next year there shall take place the scheduled National-Ecclesiastical Assembly, and you will find many things that have been changed, renovated and adorned.

The Mother See, thanks to the grant by the Caluste Gulbenkian Foundation, is becoming more and more beautiful. Already the work on the Main Altar and the reconstruction of the southern dome are proceeding as planned. The tower over the main gate which will house the large clock, a gift of the Armenians of Bulgaria, is gradually rising. Likewise the second floor of the printing press building is being rebuilt entirely. We have also begun the work of putting in a central heating unit in our new Veharan, the residence of the Catholicos.

The projects which were started in the churches of St. Hripsime, St. Shoghagat, and Oshagan, are proceeding satisfactorily.

We are glad to report that the road to the monastary of Holy Geghard was covered with asphalt at the expense of the government. We have planned important repairs in that historic shrine for the next year.

As you know, we have the sacred task of renovating the St. Gayane and Khor Virab, the cost of which have been assumed by the Dioceses of France and California. The fund raising campaign continues, and we hope that sufficient funds will be realized for the foregoing projects. Under any circumstance, we are determined to start the preliminary work next year.

You must have received our communication of April 11 concerning the results of the excavations that are being carried on under the Main Altar of the Mother Cathedral. Through these tangible revelations the statements of our historians are thus justified. There, before our eyes are the Holy Altar and Vem Kar built during the days of Vahan Mamigonian as well as numerous frescoes and carved monumental crosses. Yet, only at the last moment there was revealed the tonir-like fire-place

filled with ashes, right under the Vem Kar of the fifth century Altar. This fire-place located at an approximately depth of one meter in the direction of the Vem Kar was protected by two stone pillars and was packed with earth all around. Our scientists, headed by architect and archeologist Alex Sahinian, were so enthused by these sensational results, that they undertook new excavations also in the church of St. Hripsime, and even first trial proved sensational, revealing three large stones with magnificent carving peculiar to the pagan era. They were similar to the embellishments in the temple of Garni, with this difference that whereas the latter was built of basalt, those revealed at the foundation of St. Hripsime are built with strong tuffa stone. The excavations will be continued still further even though these activities considerably slow down our construction projects. But we think that this is a unique opportunity to unearth authentic testimonials concerning our many centuries old history and culture.

Holy Etchmiadzin these days has become the center of general interest, and almost every day scientists and intellectuals come from Armenia and even beyond to see the ancient monuments. Once more the stones of Holy Etchmiadzin have acquired speech and are telling to the world of the past glories of our martyred but immortal people.

More than ever, we live in days of joy and pride. We feel strengthened by the eternal Holy Etchmiadzin.

Before concluding these lines, we have yet another item of encouraging news. Last month, on the 6th, we had an audience with the Prime Minister of Armenia concerning our church-building problems, and along with other questions, we discussed the return of three other historic monuments for the use of the Holy See. They are the monasteries of Tathev, Harich, and Haghartzin. All three are celebrated sanctuaries and are cultural monuments. Our request was cordially received and the official formalities will be concluded with the object of returning the aforementioned monasteries to Holy Etchmiadzin.

Of these monasteries Hoghatzin (twelfth century) is in very good condition, having been repaired a few years ago by the Committee for the preservation of Historic Monuments. In view of the fact that it is located on the heights of Dilijan, buried in the depths of thick forests, and consequently being a most admirable place for vacation, we are mindful of erecting a two-story building within the extensive grounds of the monastery for use as a summer home for our religious brotherhood and seminarians. There will be, of course, a special floor for our pilgrims and guests. All visitors testify that Hoghatzin is a paradise.

The monastery of Harich likewise is in fairly good condition, even though requiring more serious repairs. Built in the tenth-twelfth centuries, it resembles the monastery of Gantzasar in Karabagh. Probably it is the work of the same religious brotherhood. We hope to find philanthropists for the reconstruction of the monasteries of Harich and Hoghatzin.

As for Tathev (ninth century), which is renowned for its unique architecture and its educational-cultural past, it unfortunately is in a state of disrepair, the earthquake of 1939 having destroyed its dome. The reconstruction of Tathev is a matter of great expenditure and time. The architects and philologists of Armenia, however, think that it is imperative to save it from loss at all costs. If by the mercy of the Lord, we are able to find a donor, it will prove very reassuring to bring to a successful head this task during the succeeding years.

We put in writing the foregoing in order to give you a picture of the work of construction going on in the Holy See and of our future plans.

We aspire for only one thing with all our heart: the peace of the world and love and unity within our Church, so that we can as a nation bring together all our moral, intellectual, and physical powers to elevate our ancient Church to a deserved position, together with the heaven-ordained Holy Etchmiadzin and all the other sacred and historic shrines, the glory and pride of the luminous faith and creative genius of the Armenian people.

Pray, dear Srpazan, also for us, so that our projects in the Mother See are crowned with success for the glory of our Saviour Jesus Christ and our devout people.

We ask for divine mercy and assistance for Your Grace and your Diocesan Council, wishing you all health, well-being, and fruitful endeavors for the good and prosperity of your churches. For the success of all works pleasing in the sight of the Lord give us hope and joy. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." —Mat. 5:16.

The grace and peace of Our Lord Jesus Christ be with you.

VASKEN I
Supreme Patriarch and Catholicos
of All Armenians

Armenian Church

By Vahan Tekeyan

Translated from the Armenian text by Miss Sylva Natalie
Watertown, Massachusetts

Armenian Church — native abode of my soul —
As a spacious cavern, plain and deep, dark and light;
With her welcoming sanctuary, with her wide beam,
And, standing afar, her silent altar — a swaying ship, it seems . . .
Armenian Church — even with closed eyes do I see her —
I breathe the smoke of her incense spirals
Beneath the feet of her childlike Christ;
I hear fervent prayers resound within her echoing walls . . .
Armenian Church — lofty citadel of the faith of my fathers,
Who drew her forth from earth, stone by stone,
And brought her down from heav'n, column by column, cloud by cloud,
Then were buried in her bosom in peaceful sweetness . . .
Armenian Church — great embroidered curtain
Behind whose folds, into the chalice, descends the Very God,
And before which my reverent people draws near
To partake of the life-giving sacrament — the bread and wine of old . . .
Armenian Church — a serene harbor against the stormy sea;
Against the parching heat of noonday sun, a shady grove
Where fragrant lilies bloom close by the flowing Sharacan . . .
Armenian Church — beneath each stone upon the ground
She draws a secret heav'n-bound path . . .
Armenian Church — gleaming armor of the Armenian body and soul —
While her crosses are swords, and her bells peal,
Her ever-sounding song will be Victory . . .

Armenians in the Far East

Bishop Terenig Poladian

For about two years we have been visiting those countries in the Far East and Africa-Afghanistan, Pakistan, India, Burma, Thailand, Malaya, Indonesia, Australia, New Zealand, The Philippine Islands, Hong Kong, Macau, Japan, Jibouti, Ethiopia, Kenya, and the Sudan — where for many centuries the Armenians have been living and are still living. Some of these countries had Armenian communities beginning the fifteenth century; in some they have settled recently. The history of the Armenians, in some of these countries has already been written, but the history of some, is still unknown. We could not visit only the Armenians who are still staying in China; but while we were in Sydney and Hong Kong we gathered much information about them from those Armenians who had previously lived in Harbin and Shanghai. Some of these countries, no Armenian clergyman had ever visited.

During our visit to these remnants of Armenians, we, not only performed our religious duty by preaching, lecturing, and conducting services, but we spent most of our time in investigating their history and collating material. We gathered valuable information from Armenians who are at present living in the Far East and Africa. We came in contact with many scholars who have devoted their time to the study of the history of Far Eastern countries; of these some have interesting material about the Armenians. We probed through libraries and museums which could shed some light on the Armenians. We scanned the records of Armenian, Anglican, and Roman Catholic churches, educational institutions, and government offices which contained information about the Armenians. We copied with great care, about three thousand inscriptions of Armenian tombs of forlorn cemeteries, buried under dust and bushes, and also the inscriptions of churches and ecclesiastical vessels and vestments.

We did all these alone, with much ado and hardship, even endangering our health. If any clergyman or layman would have done this job before 1940, he would have collated more material, because during the Second World War at the time of Japanese invasion, nearly all the Armenian records in Rangoon, Singapore, Jakarta, and Hong Kong were destroyed. Unfortunately, through negligence, or perhaps ignorance, some of the records of the Armenian churches in India have also been lost or destroyed.

We are planning to write soon and publish the history of the Armenians in the Far East and Africa. It will be composed of three big volumes, each volume one thousand pages. The first two volumes will include the history of the Armenians in the Far East, the third one, that of Africa. The entire work will contain about one thousand illustrations. This voluminous work will be very useful

and interesting, because, before the advent of the Europeans to the Far East, the Armenians had been there already, and had won fame in government, military, commercial and naval circles. Here, it would suffice to mention just a few outstanding luminaries. An Armenian merchant, Thomas Cana, came to the Malabar coast in A.D. 780, that is, seven centuries before the landing of Vasco de Gama. He amassed tremendous wealth by trading in muslins and spices, and found great favor in the eyes of the native rulers. In the tenth century, before the Mohammedan invasion, there were Armenians in several principal commercial centers of India engaged in commerce.

In the sixteenth century, in the days of the Mogul emperors, the Armenians flourished in Agra, and also established themselves in all the great commercial cities of India. Khojah Phanous Calender, Khojah Petrus Woskan, Agha Shameer, Agha Catchick Arakiel were opulent merchants; Apcar & Co., Thaddeus Arathoon, Alexander Apcar were ship-owners, jute mill owners, and colliery proprietors; Mirza Zul Quarnain was the Emir of the Mogul court and governor of important provinces. Gorgin Khan was the commander-in-chief of the Nawab of Bengal; Khojah Israel Sarhad and Peter Arathoon were eminent diplomats; Shah Nazar Khan was manufacturer of ordinance; Sarmad was a renowned poet who died in Delhi. With the same fame and distinction, Armenians carried on trade and rose to prominent positions in other Far Eastern countries too — Burma, Malaya, Indonesia, and Hong Kong. The Armenian foreign ministers, town governors, collectors of customs, sea captains, military leaders, and other government officials, in the Burmese Court played a decisive part in Burma. The greatest hotels in these countries belonged to the Armenians. In Indonesia, besides outstanding hotels, they owned many sugar and rubber factories.

The greatest citizen which Hong Kong has ever had was an Armenian, Sir Catchick Paul Chater, an eminent merchant, the contriver and the executor of the reclamation project, a great leader in administration, the head of all shipping, banking, and international companies; truly called "the father of everything in Hong Kong".

In the Dark Middle Ages the Armenians preached christianity in Central Africa. They had their own church until the middle of nineteenth century, in Kabul. An Armenian woman became the wife of Azim Khan, the Emir of Afghanistan. An Armenian, Lucas A. Joseph, was the manager of Emir's gunpowder factories in Jelalabad, and also the governor of that province.

Noted enterprises and activities were also carried on by the Armenians living in Ethiopia. At the beginning of the Sixteenth century, Helena, the Queen of Ethiopia determined to appeal for help to the king of Portugal. She chose for her envoy an Armenian merchant called Matthew. In the seventh century, the Armenian monks founded a monastery in Ethiopia and named it HAYK. The monastery was destroyed in 1527.

For centuries the Armenians in the Far East have been tenaciously and zealously attached to their mother church, which they consider as the anchor of their existence and salvation. Among them one does not find any other institution, whether religious or political, except the Church of Armenia. In the fourteenth century, the Armenians who were trading in China established two churches, which they gave to the Roman Catholics when their number was

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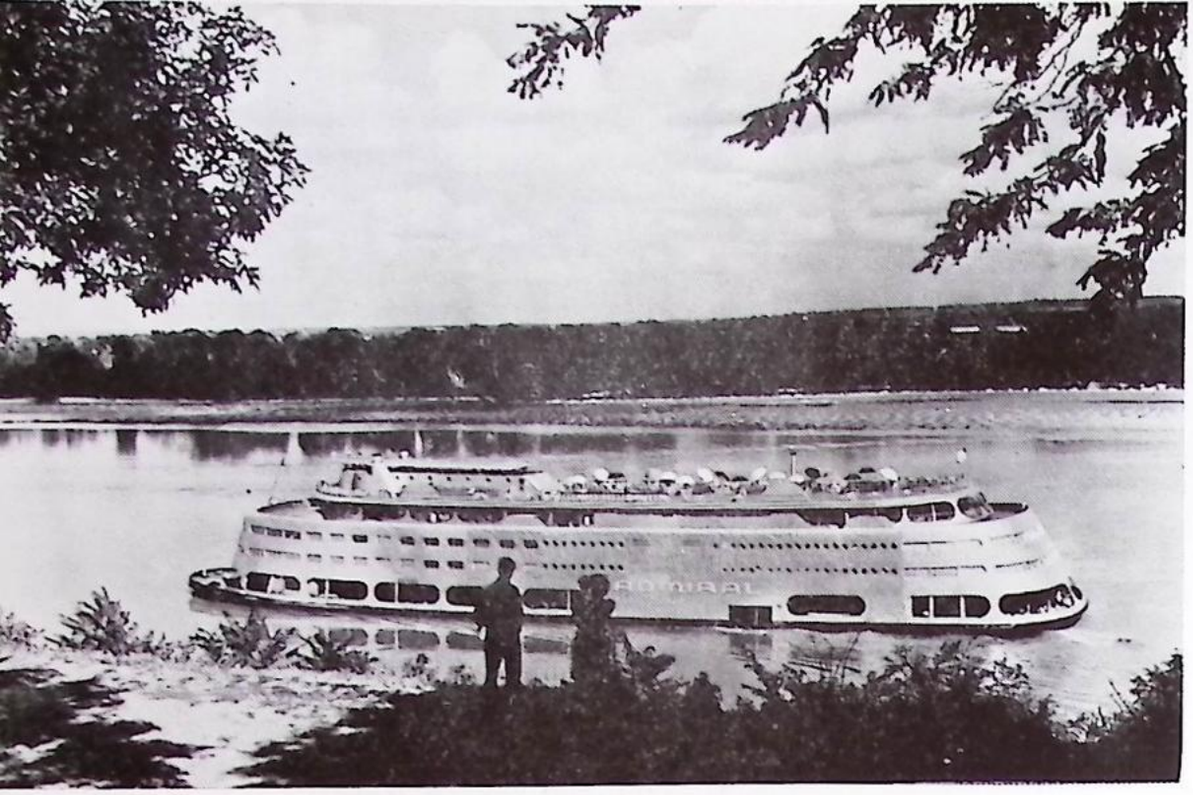


The Mississippi

St. Louis

St. Louis is the hub of the fabulous Ole Man River which today is a busy artery of intra- and international trade on a vastly greater scale than during the days of the picturesque steamboats.

Since the City's founding in 1764 and especially since the landing of the first steamboat in 1817, the Mississippi River has played a vital role in the development of modern St. Louis. Although river traffic has lost some of its glamour since the days of Mark Twain and the gilded floating river palaces, its modern barges and towboats have replaced the quaintness with streamlined efficiency.

St. Louis is located just below the junction of the Mississippi with the Missouri and the Illinois rivers and, consequently, is virtually capital of the 40,000 mile inland waterways system of the nation, linked thus with 26 central states and operating virtually as a port city through its direct waterway to New Orleans. This has become of increasing importance with the expansion of Mississippi Valley trade with Latin America.

During the war, St. Louisans became accustomed to seeing such strange craft as landing vessels, submarines, and military icebreaker boats shipping down the Mississippi to the ocean enroute to their battle stations. Another wartime contribution of Ole Man River was the transporting of millions of gallons of oil and tons of raw materials from the south to the huge northern industrial establishments for conversion into the tools of battle.

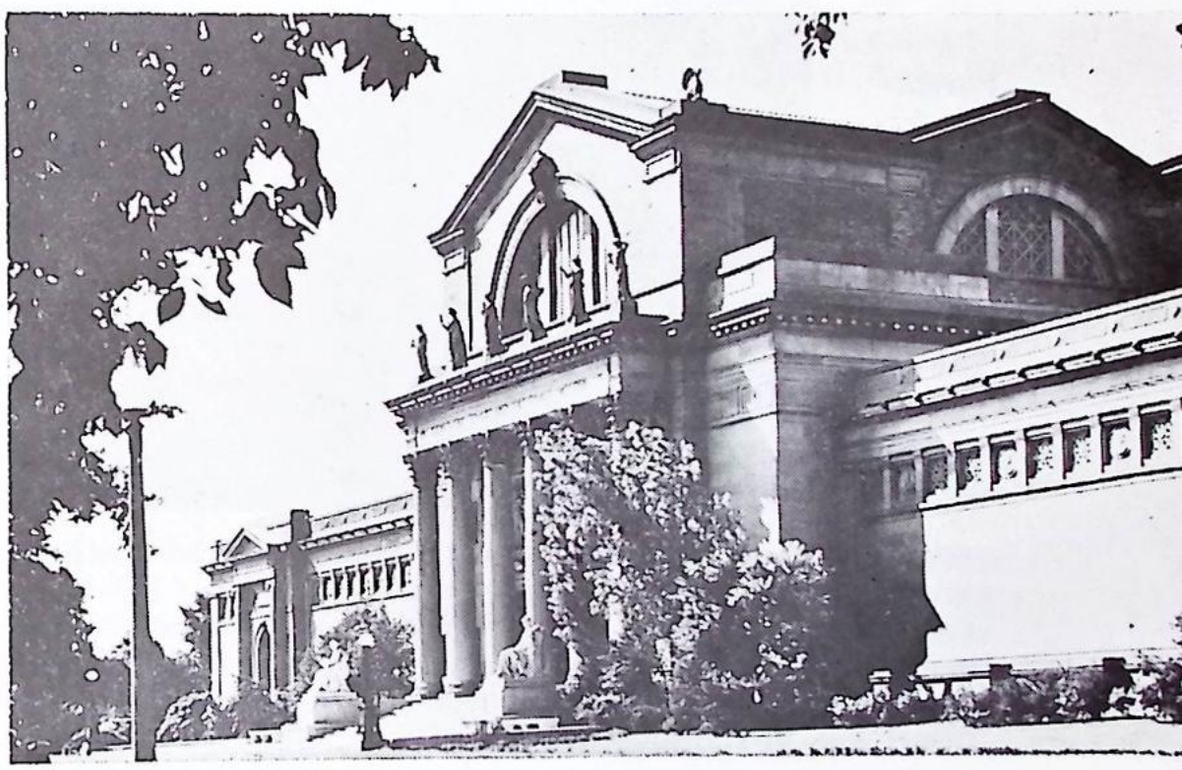
Despite the replacement of the steamboats by more prosaic craft, St. Louis retains many of the river's traditional attractions. For example, the old Goldenrod Showboat is permanently anchored at the city's waterfront to divert natives and visitors with the amusing melodramas of a bygone era.

Moreover, the luxurious S. S. Admiral, the largest and finest inland passenger steamer built in America, plies the river through the summer months with throngs

of pleasure seekers. Air-conditioned, complete with dance hall, cocktail lounge, restaurant, the Admiral has five decks with a top sun-and-moon deck for romantic lounging and sight seeing. It makes both day and night voyages along scenic sections of the river.

Although the city's residential life has moved west, away from the river, much of the commercial and industrial activity still concentrates on St. Louis' 19 miles of riverfront. And the projected Jefferson National Expansion Memorial, which is to be erected by the National Park Service as a tribute to Thomas Jefferson who arranged the Louisiana Purchase, will be located on the downtown riverfront on a 37 block site already acquired for that purpose.

Art Museum



The City Art Museum of St. Louis, which is ranked as one of the four finest art museums in the nation, boasts two almost unique characteristics. It is a city tax-supported metropolitan museum and it is situated in a setting of incomparable natural splendor in beautiful Forest Park.

Erected during the 1904 Louisiana Purchase Exposition as a permanent home of art, the museum has spacious, well-lighted facilities for exhibiting to best advantage its fine collection of sculpture, paintings, period rooms and other objects d'art.

Admirably grouped and classified, the Museum's permanent collection ranges from such accepted classics as Rembrandt's "Portrait of a Young Man" and Holbein's "Lady Guldeford" to contemporary works by Pablo Picasso and leading Americans.

In the sky-lighted Sculpture Hall is a fine collection of original statues, ancient, medieval, Renaissance and modern, in bronze, marble, and stone, including the famous Barberini "Satyr" and Rodin's "St. John the Baptist".

The handsomely reconstructed examples of architecture housed in the huge museum include an authentic Gothic chapel, complete with sculpture, tapestries and stained glass, a three-story Brittany staircase, and period rooms of various American and British eras.

Its collection of Chinese bronzes, ceramics and paintings is one of the finest of its kind in the world.

The museum is also outstanding in its acknowledgement of modern art trends and its collection has such famed modern works as Picasso's "The Mother", Ben Shahn's "The Red Stairway", Cezanne's "Tante Marie", and paintings by Toulouse-Lautrec and Van Gogh.

In addition to the permanent collection, the Art Museum plays host to various loan exhibits and shows featuring different schools and periods in all types of art.

A carefully planned educational program of the museum features regular Monday evening talks on art understanding and appreciation and also a series of art classes for children.

Facilities of the museum include a restaurant and lounge as well as a publication booth offering postcards, reproductions of individual paintings and sculptures in the collection and books and pamphlets on specialized art subjects. Admission to the museum is free.

——o——

St. Louis, scene of the 1959 convention of the ACYOA on Sept. 4-7, is a city of parks as varied and interesting as any in the world.

In fact, European visitors have fallen into the habit of describing the city's parks as comparable to the famed parks of pre-war Vienna and Budapest which, for a native of those Old World cities, is about the highest praise that could be offered.

Convention goers will hear of Forest Park from the moment they arrive in St. Louis and few will be satisfied to leave the convention city without spending a least one afternoon in this beautiful site of 1400 acres of natural beauty located in the center of one of the city's most exclusive residential areas.



Forest Park

Forest Park is the second largest public park in America and lays just claim to offering an incomparable variety of attractions. For in Forest Park are assembled some of the city's most interesting sights.

The visitor, who will find convenient transportation to every portion of the park, will be struck immediately by the scenic grandeur of this huge park which, though located in the heart of the nation's eighth largest city, still



Jefferson Memorial

preserves its natural wooded areas honeycombed with winding footpaths and trails for horseback riders.

The main entrance to the park is the site of the impressive Jefferson Memorial, the home of the Missouri Historical Society and which also contains the unique collection of trophies, gifts and personal equipment received by Charles A. Lindburg as a result of his historical 1927 trans-Atlantic airplane flight in the "Spirit of St. Louis."

The early history of the city which served as the "gateway to the West" is lavishly displayed in the museum collection including many important documents perti- to the Louisiana Purchase and the exploration of the great western territory.

Just beyond the memorial building, the visitor sees the first of the park's three golf courses as well as tennis and cricket courts and the baseball diamonds with which the park is dotted. He also sees the handsome Field House that serves as the headquarters for sports enthusiasts and contains locker rooms, a luncheon cafe, and shops featuring sporting equipment.

Continuing on, the sight-seer passes the lovely lagoon which was a central attraction at the 1904 Louisiana Purchase Exposition. Here he can rent electric-motored boats, canoes or skiffs to travel by water through the park.

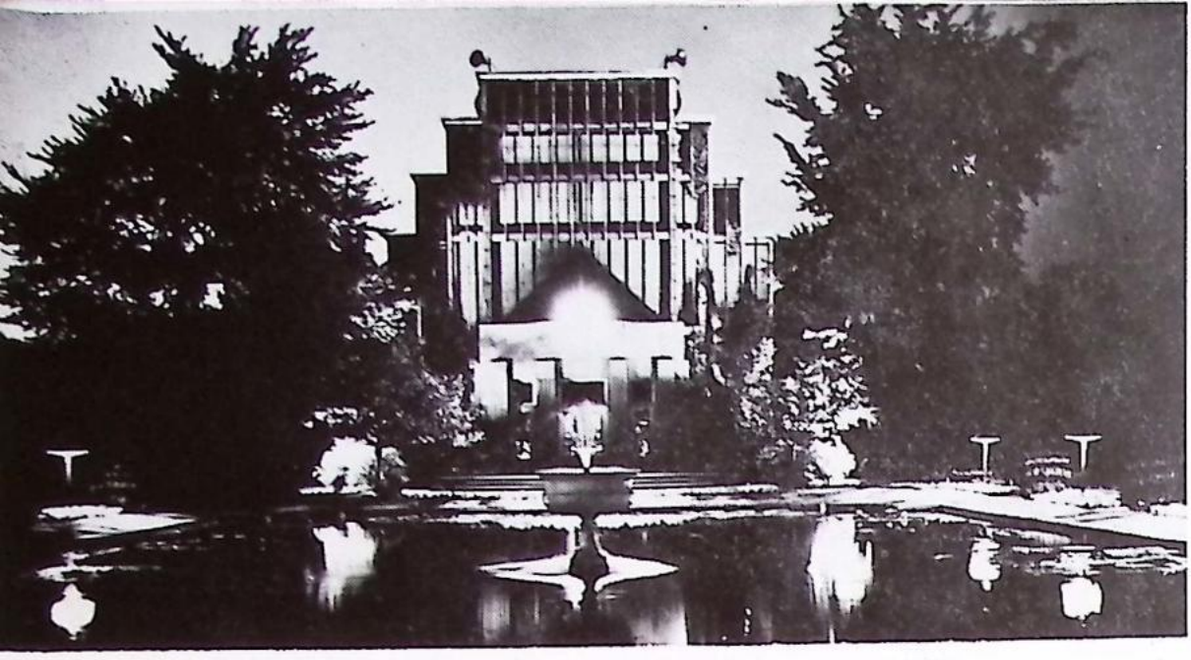
Opposite the lagoon are the handsome terraced gardens dominated by a multi-colored lighted fountain and topped by a shelter house offering the traditional outdoor refreshment menu of hot dogs and cold drinks.

Then he encounters the world-renowned Forest Park zoo which covers 77 acres and has one of the finest collections of animals in the world. Among its 2000 specimens are the complete range of zoological attractions from the frisky monkeys to the sullen lions.

Almost as noted as the collection itself are the spectacular settings in which the animals are displayed. The outdoor bear pits are masterpieces of imitation of the natural background of the shaggy monsters, while llamas, camels and other large beasts live in similarly realistic surroundings. The Bird House is one of the most exquisite



Forest Park Zoo



Jewel Box

arrangements in the park, presenting the brightly plumaged fowls in such naturalistic settings that some of the smaller birds are permitted to fly at large throughout the building.

A unique feature of the St. Louis zoo are the animal shows which are presented twice daily during the summer months. In specially constructed theaters the monkey show, the cat show and the elephant show provide both mirth and thrills for every convention visitor and his family.

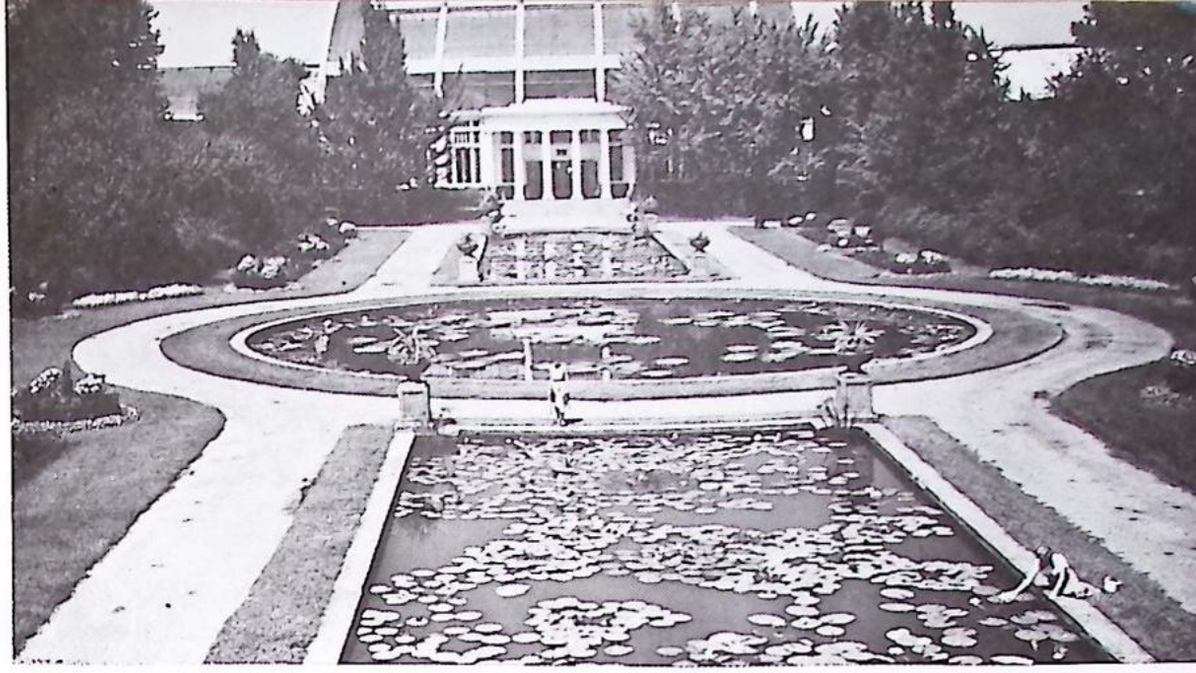
Just west of the zoo is the City Art Museum an imposing building situated on one of the most beautiful spots in the city. A long green terrace surmounted by the St. Louis theme statue of the 1904 exposition stretches from the front of the museum to the lagoon offering an excellent view of the city's west end skyline.

The museum itself features the impressive Statuary Hall from which radiate rooms housing the various periods in the world's art history. From priceless classic masterpieces to gaily modern examples of impressionism and the fantastic "mobiles" of twentieth century artists, the collection is an artistic education in which the great art of all nations and all periods is comprehensively included.

After the zoo and the Art Museum, the visitor will enjoy the languid and fragrant atmosphere of the beautiful Jewel Box and its breathtaking floral displays. This glittering, huge house of glass contains a year-round abundance of botanical wonders presented in lovely settings which add beauty to the blooms themselves. Surrounding the Jewel Box are walks leading through the fine formal



Municipal Theatre



Shaw's Garden

gardens and lily-covered ponds which the park gardners pamper with expert care.

A step across the road brings the visitor to stables from which horses may be obtained for rides along the park's fine bridle paths.

Near the Jewel Box will also be found the internationally known St. Louis Municipal Theater in which nightly performances of beloved operettas starring outstanding artists are presented throughout the summer months.

An incomparable experience for any visitor is a night of music under the stars in the modern outdoor theater.

Indescribable as it may be, Forest Park is but one of the city's many parks. The visitor who arrives by train is made aware of that the moment he leaves Union Station and sees across the street the small plaza park in which Carl Milles' beautiful "Meeting of the Rivers" statue makes a fascinating fountain of unequaled splendor. Nearby, are the impressive Soldier's Memorial and the new sunken garden Court of Honor, immortalizing the city's heroes of World Wars I and II.

Still in the downtown area, he will see the beautiful Aloe Plaza opposite the Public Library with its fountain and swarms of friendly pigeons. And as he drives through the city, he will find a recurrence of parks, varying from small garden spots such as Reservoir Park to such huge expanses as Carondelet and O'Fallon Parks.

A "park day" during the convention in St. Louis will be an unforgettable experience to rank with the high spots of the convention trip.



Municipal Airport



"The Chase is The Place"

Chase Hotel, St. Louis, Mo.

13th Assembly Headquarters

KHOROSSAN BALLROOM

Extraordinary luxury are the words that properly describe the Khorassan room. The Assembly Banquet and Ball will be held in this room.



13th A.C.Y.

September

St. Loui



The beautiful Cha
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turing the music of
van East Band.

.A. Assembly

,5,6 & 7, 1959

, Missouri



Pool will be available
swim-dance party fea-
rtie Barsamian's Cara-



CHASE CLUB
Entertainment home of the "greats" of show business. The Kickoff Dance will be held in this luxurious ballroom, Friday, Sept. 4.

Select from a wide variety of exquisitely decorated suites or individual guest rooms . . . that set a new standard in comfort and cheerful hotel living. Most suites and many guest rooms have a lovely view of Forest Park.



Armenians in the Far East

Continued from page 11

greatly diminished. Through the moral support and financial help of Mirza Zul Quarnain, the Jesuit fathers were able to carry on their missionary work in India. The oldest christian churches in Agra (1562), Calcutta (1707), and Singapore (1835) were built by the Armenians. The translation of the Scriptures into Chinese was commenced in Calcutta, at the beginning of the nineteenth century, by an Armenian, named Lassar, born in Macao. The wife of the famous Mogul Emperor, Akbar the Great, was an Armenian, Mariam Zamani Begum, whose beautiful palace is still one of the greatest attractions for the visitors at Fatihpur Sikri, in India.

We jotted down these few lines about the Armenians in the Far East, in order to show how interesting and important their history is. We forgot to mention that the first two volumes of our work will also contain a short history of the Orthodox Malabar Church in South India, to which we paid a visit during our sojourn in India. This Church has the same Creed and Doctrine as the Armenian Church.

After the Second World War, some Armenians living in India, Pakistan, Burma, Singapore, Indonesia, Japan and China, settled in Australia, the U.S.A., England and Holland. We would greatly appreciate, if any of them or any other Armenian, could give us any bit of information, or any picture, concerning the Armenians in the said countries. Our address is—c/o P. O. Box 3929, Beirut, Lebanon. If any Armenian in any part of the world, has already planned to write the history of the Armenians in any one of these countries, we will gladly put under his disposal our material. Our only purpose is to save from destruction, or loss, the history of the Armenian remnants in the Far Eastern countries and Africa.

Bishop Terenig Poladian

P.O. Box 3929
Beirut, Lebanon

THE WHITE HOUSE
Washington
July 7, 1959

Dear Mr. Mooradian:

The President appreciated your letter of June twenty-third, and he has asked me to extend his greetings to the members of the Armenian Church Youth Organization of America gathered in St. Louis for their Thirteenth Annual Assembly.

I am sure everyone is looking forward to this event with great enthusiasm and anticipation. As the President wrote your delegates last year:

"*United in faith and work, you can accomplish much together. In this assembly, you will find strength to advance the service of God and neighbor.*"

In this spirit, it is a privilege to add best wishes for another fine meeting.

Sincerely,
Frederic Fox
Special Assistant
in the White House

Mr. Len Mooradian, Chairman
13th Annual Assembly
Armenian Church Youth Organization of America
3601 West Main
Belleville, Illinois

13th Annual Assembly

ARMENIAN CHURCH YOUTH ORGANIZATION OF AMERICA

SEPTEMBER 4, 5, 6, 7, 1959

Hotel Chase Park Plaza — St. Louis, Missouri

HOST CHAPTER — EAST ST. LOUIS, ILLINOIS

PROGRAM

REGISTRATION — HOTEL CHASE LOBBY

FRIDAY, SEPTEMBER 4	5:00 P.M. to 9:00 P.M.
SATURDAY, SEPTEMBER 5	8:00 A.M. to 4:00 P.M.

BUSINESS SESSIONS — REGENCY ROOM

SATURDAY, SEPTEMBER 5	9:00 to 12:00 Noon 2:00 P.M. to 7:00 P.M.
SUNDAY, SEPTEMBER 6	9:00 A.M. to 1:30 P.M.
MONDAY, SEPTEMBER 7	9:00 A.M. to 12:00 Noon

SCHEDULE OF EVENTS

FRIDAY, SEPTEMBER 4	
2:00 P.M. to 6:00 P.M.	Informal Mixer: "Keff" Room
7.30 P.M. to 8:00 P.M.	Evening Vesper Service Hotel Chapel
9:00 P.M. to 2:00 A.M.	Variety Show by Host Chapter Artie Barsamian — Chase Club
SATURDAY, SEPTEMBER 5	
10:00 A.M. to 11:30 A.M.	Morning Devotional Service and Religious Lecture — Hotel Chapel
12:00 Noon to 2:00 P.M.	Clergy and Delegates' Luncheon
6:00 P.M. to 8:00 P.M.	Swim Party — Armenian Dancing
8:30 P.M.	Confession Hotel Chapel
10:00 P.M. to 2:00 A.M.	Assembly Ball — The Khorassan Ballroom
SUNDAY, SEPTEMBER 6	
10:30 A.M. to 12:00 Noon	Films — 12th Annual Assembly
2:30 P.M. to 5:00 P.M.	Divine Liturgy Archbishop Sion Manoogian St. Nicholas Greek Orthodox Church
6:00 P.M. to 9:00 P.M.	Assembly Banquet Khorassan Room
10:00 P.M. to 2:00 A.M.	Armenian Dancing Khorassan Room
MONDAY, SEPTEMBER 7	
12:00 Noon to 8:00 P.M.	Picnic (Armenian Dancing) American Legion Post

DELEGATES PLEASE NOTE

ASSEMBLY BUSINESS SESSIONS BEGIN SATURDAY SEPTEMBER 5 9:00 A.M. MAKE PLANS TO BE PRESENT FOR THE OPENING SESSION.

Armenian Liturgical Music on Records

When the article on Armenian Recordings appeared in the September '58 issue of the GUARDIAN little did I realize that a sequel would be written so soon. However, instead of reporting on all the available recordings in one article as I have done for the past two years, I will divide it into two catagories. With this present article I will attempt to cover all the available recordings of Armenian Liturgical Music on Long Playing Records. Then next month I will devote the article to Armenian Folk Music that is on records.

The first LP record to be released containing liturgical music was the recording made by the choir and soloists of the Holy Cross Church in New York City. This recording contains a number of hymns from the standard liturgy as well as a few special christmas hymns.

In 1957 a recording made in France was available in the U.S. The soloists and choir on this recording are under the direction of Ara Bartevian. It's title is "Chants Liturgiques De L'eglise Armenienne Apostolique" and is released on a COUNTERPOINT label. This recording contains many of the hymns from the liturgy as arranged by Makar Ekmalian as well as a group of Christmas hymns.

During the fall of 1958 the first recording of Armenian Liturgical music by an American company was released. The WESTMINSTER company, which during the past few years had done so much to promote Armenian Music came through again. This time with "The Armenian Mass" (WESTMINSTER - XWN 18725) recorded in the U.S. by the Cosmopolitan Chorale under the leadership of Miss Florence Mardirosian. It is interesting to note that this chorus is composed mainly of non-Armenians.

Following this recording, a second one from France was received. Once again it was released on a COUNTERPOINT label and is titled "Chants Liturgiques De L'englise Armenienne Apostolique —Vol. II". The choir and soloists are under the direction of Ara Bartevian. This recording contains many of the hymns of the liturgy as arranged by Komitas Vartabed.

The fifth LP recording to appear is a group of hymns sung by the Armenian tenor Armen Guirag with organ accompaniment. The last recording to be made available is something of a rarity, it is a pressing from tapes made in Etchmiadzin and is available from the New Britain Armenian Church. Unfortunately I haven't had the opportunity to hear these last two recordings yet therefore I cannot comment on their content.

During the past two years I have avoided expressing personal opinions. However from day to day I

receive inquiries as to which recordings I personally preferred. The reader should not feel that the opinions I express are final and I suggest that they themselves do some investigating and come to their own conclusions.

As I mentioned before the WESTMINSTER recording contains most of the hymns from the liturgy plus a considerable portion of the deacon's part. The addition of the deacon's part seems to hinder the recording, it probably would have been better to omit it. Even though Miss Mardirosian's chorus is an exceptionally well trained group they seem to lack the feeling and the warmth of a church choir in delivering these hymns. Another fault is that the tempo of the hymns seem to drag. One of the interesting features of this recording is the insertion of Proff-Calfayan's "Marmin Deroonagan" into the usual Ekmalian version. This recording can be obtained from almost any record dealer in the U.S. and Canada.

The first recording from Paris is much better than the WESTMINSTER recording, even though at times the organ sounds like a small pump organ. The WESTMINSTER recording contains more of the liturgy though the bulk of these recordings are basically the same. The records made in France can be obtained from H. M. Tashjian in N.Y.C.

"The Hymns of The Armenian Church" by the Holy Cross Choir was originally recorded on 4 shellac records and then later transferred to LP. It does not contain as many of the hymns as the aforementioned recordings. I find this recording better than the WESTMINSTER in that the choir seems better balanced and the hymns are sung at the right pace. However I find the COUNTERPOINT recordings presenting a better polished performance. However, since the records made in France sell for more than twice the price of the Holy Cross record, this latter one can be considered a bargain. Its sole distributor is the Holy Cross Church in New York.

The second recording made in France again presents a well rounded performance and has certain features. Where their first recording was of hymns arranged by Ekmalian, this recording presents the Komitas version. Last year I reported that the St. James Choir of Watertown was preparing to record the Komitas version. To my knowledge it hasn't been released yet. Therefore this recording by the Bartevian group is the only available recording of the Komitas version. Also included in this recording are portions of the celebrants part sung by a bass. Rounding out the contents is a recording of "Etchmiadzin" as arranged by Mr. Bartevian. After having listened to these recordings for many hours I will list them in the order of preference.

Ekmalian version:

"Chants Liturgiques De L'eglise Armenienne Apostolique - Vol. I" $8.00

"The Hymns of the Armenian Church" - Holy Cross Choir $3.00

"The Armenian Mass" (WESTMINSTER XWN 18725) $4.98

Komitas version:

"Chants Liturgiques De L'eglise Armenienne Apostoligue - Vol. II" $8.00

In recording Armenian Folksongs the record manufacturers have gone to the direct source to obtain the tapes with which to press their records. The only solution remaining is for one of our enterprising record companies to record our sacred hymns from where they originated, the seat of our mother church in Etchmiadzin. We hope this will occur in the not too distant future.

Joseph Kalemerian

New Constitution for the Armenian Church

It must be stressed that this constitution is but a first draft which in the light of suggestions and criticisms that are expected to be made by various patriarchal and diocesan sees of the Armenian church, will be revised by the Supreme Spiritual Synod of Etchmiadzin before presented for adoption by the National Ecclesiastical Assembly, the highest legislative authority of the Church, which will convene in 1960 at Holy Etchmiadzin.

b. Examination and resolution of all problems referred to it by the Catholicos of All Armenians.

c. Supervision to ensure the preservation of the doctrinal, ritual, hierarchal, and traditional rules and orders of the Armenian Apostolic Church.

d. Review of all protest and appeals from decisions rendered by lower authorities, in the light of the laws and canons of the Armenian Apostolic Church.

e. Study and approval of diocesan and monastic by-laws.

f. Preparation of reports, projects, statements, and budgets to be presented to the National Ecclesiastical Assembly.

g. Examination and approval of the final annual statement and the estimated budget of the Mother See.

h. Naming members of the staffs of the ecclesiastical, administrative and financial departments of the Mother See, and their supervision.

i. Examination of contracts related to financial matters and construction projects, and confirmation of their signatures.

j. Care to insure the execution of the decisions of the National Ecclesiastical Assembly.

h. Preparation of the agenda of the National Ecclesiastical Assembly and to submit same for the approval of the Catholicos of All Armenians.

62. The meetings of the Supreme Spiritual Synod shall be said to have a quorum when half of its membership plus one are present.

63. The decisions of the Supreme Spiritual Synod shall be binding when rendered by a majority of one-half of its membership plus one.

64. The Supreme Spiritual Synod shall be assisted by the Auditing Committee, consisting of three members, and elected for a five-year term.

65. The Auditing Committee shall examine the financial accounts of the Holy See as well as the internal Dioceses (Armenia, etc.) and periodically shall examine the accounts of the Holy See and all its financial activities, and will present the report to the Catholicos of All Armenians and the Supreme Spiritual Synod.

CHAPTER VI

The Episcopal Synod

66. Membership of the Episcopal Synod shall consist of:

a. The Catholicos of All Armenians.

b. The Catholicos of the Great House of Cilicia.

c. The patriarchs of Jerusalem and of Istanbul.

d. All bishops of the Armenian Apostolic Church.

67. The Episcopal Synod shall be consultive in nature; it shall convene at the Holy See, or elsewhere, if necessary, at the initiation and invitation of the Ca-

tholicos of All Armenians, in relation to the session of the National Ecclesiastical Assembly or independently therefrom.

68. The Episcopal Synod shall examine important questions related to the organization and reform of the Armenian Church, as presented by the Catholicos of All Armenians.

69. The Episcopal Synod shall consider and shall seek to resolve jurisdictional questions which may arise between the hierarchal sees, as well as problems of inter-church and inter-communion relationship.

70. Decisions of the Episcopal Synod shall become binding by the approval of the Catholicos of All Armenians or the National Ecclesiastical Assembly.

CHAPTER VII

The Sacred Congregation of the Mother See

71. The Mother See (Mair Ator) of Holy Etchmiadzin is the *Mairavank* (chief convent) among all Armenian monasteries, and is headed by the Catholicos of All Armenians.

72. The Sacred Congregation of the Mairavank shall maintain its organization and functions at Holy Etchmiadzin as a spiritual brotherhood of celebate clergy.

73. The Mother See shall be administered according to the by-laws adopted by the Supreme Spiritual Synod and approved by the Catholicos of All Armenians.

74. All the bishops, vartabeds, and deacons who have been ordained at Holy Etchmiadzin shall be considered members of the Mother See of Holy Etchmiadzin.

75. The main body of the Etchmiadzin congregation, however, shall consist of clergymen who reside and serve at the Holy See.

CHAPTER VIII

Special Hierarchal Sees of the Armenian Apostolic Church

A. The Catholicate of the Great House of Cilicia

76. The Catholicate of the Great House of Cilicia shall be an indivisible part of the hierarchy of the Armenian Apostolic Church and shall be under the spiritual authority of the Mother See of Holy Etchmiadzin in a spirit of love and unity.

77. The Catholicate of the Great House of Cilicia shall be a special see with jurisdiction within its boundaries over the ecclesiastical, organizational, and administrative bodies and service organizations.

78. The dioceses of the Great House of Cilicia shall consist of Lebanon, Syria and Cyprus.

79. The Catholicate of the Great House of Cilicia shall be administered by a set of special by-laws which shall be in harmony with the canons of the Armenian Apostolic Church, this Constitution, and national-ecclesiastical principals and state laws.

80. The Catholicos of the Great House of Cilicia shall be elected by the General Assembly of the Cilician Catholicate and shall serve for life.

81. The Mother See shall participate in the election of the Catholicos of Cilicia with two delegates.

82. The election of the Catholicos of Cilicia shall take place in the Cathedral of Antelias, where the Catholicos shall also be consecrated following the canonical vows, with the participation of at least three bishops of the Armenian Apostolic Church.

83. The election and consecration of the newly elected Catholicos shall be reported to the Catholicos of All Armenians, in confirmation of the legality of the election and canonical manner of consecration.

84. The right of interpreting questions related to the doctrine, canons, devotional service, ecclesiastical reform, inter-communion re-

lations and rendering decisions thereon is reserved to the Catholicos of All Armenians.

85. The Catholicos of the Great House of Cilicia shall be the spiritual head of the people, the president of the General Assembly of the dioceses of the See of Cilicia and the National Ecclesiastical Assembly of that See, and the director of executive authority.

86. The Catholicos of the Great House of Cilicia has the right of blessing Holy Muron, the ordination of bishops, the granting of the rank of archbishop, and issuing Gontags (encyclicals) within the See of Cilicia.

87. In the event of controversy between the Great House of Cilicia and the other hierarchal sees and dioceses, the right of arbitration and rendering a verdict rests with the Catholicos of All Armenians and the National Ecclesiastical Assembly.

B. The Armenian Patriarchate of Holy Jerusalem

88. The Patriarchal See of Holy Jerusalem forms an indivisible part of the hierarchy of the Armenian Apostolic Church, retaining a special place in the Armenian Apostolic Church as a historically established and developed see.

89. The Armenian Patriarch of Jerusalem shall occupy for life the Apostolic See of St. James and shall serve as the head of the similarly named Congregation, as the president of the Administrative Council of the Brotherhood, and as chief of the executive authority.

90. The duties of the Armenian Patriarch of Jerusalem shall be:

a. Supervision to insure the absolute security of the Holy Places and other shrines, national properties, franchises and rights.

b. The care, preservation, and improvement of the Armenian monasteries in Jerusalem.

c. To retain unaltered such national rights and privileges as have been granted by royal edicts as well as authorizations and ancient traditions and customs.

91. The Armenian Patriarchate of Jerusalem shall have its special laws and by-laws and shall be governed in accordance.

92. At the death of the Armenian Patriarch of Jerusalem, the acting Patriarch, in consultation with the Administrative Council, shall call a General Assembly of the Congregation to elect the Locum Tenens, according to the by-laws of the Congregation.

93. The duty of the Locum Tenens shall be the election of the Patriarch and the administration of the affairs of the Patriarchate in keeping with the by-laws of the Congregation.

94. The election of the Armenian Patriarch of Jerusalem shall be reported to the Catholicos of All Armenians and to all hierarchal sees and dioceses.

95. The Catholicos of All Armenians shall confirm and solemnize the election of the Patriarch by a special congratulatory Gontag.

96. The Armenian Patriarchate of Jerusalem shall have jurisdiction over:

a. The dioceses of the Armenian Church in Palestine.

b. The diocese in Jordan.

c. The diocese in Israel.

C. The Armenian Patriarchate of Turkey

97. The Armenian Patriarchate of Istanbul constitutes an indivisible part of the hierarchy of the Armenian Apostolic Church and is subject to the Catholicos of All Armenians.

98. The Patriarchate of the Armenians in Turkey is the spiritual head of the Armenians living in Turkey, the president of the national ecclesiastical and clerical assemblies, and the director of the executive authority.

99. The Patriarch of Istanbul

shall have its special constitution based on the principles of the national constitution of 1863.

100. All the churches within the borders of Turkey shall be subjected to the Armenian Patriarchate of Istanbul.

101. The Patriarch of Istanbul shall be elected in accordance with the National constitution and his election shall be confirmed with a congratulatory Gontag by the Catholicos of All Armenians.

102. The Locum Tenens of the Patriarchate shall be elected according to the constitution.

103. The duties of the Locum Tenens shall consist of directing the affairs of the Patriarchate until the election of Patriarch, which shall take place immediately after the forty-day (karasoonk) period.

D. Dioceses and Episcopal Sees

104. The local authorities of the Armenian Church shall be:

a. The diocese, headed by a bishop.

b. Vicarages, headed by a Vicar General.

c. Parishes, headed by a parish priest.

105. The diocese or episcopal see shall be the unit of the organized communities of the Armenian Church, and shall be headed by a bishop as its spiritual leader.

106. The Dioceses of the Armenian Church shall have their by-laws in accordance with the provisions of the Constitution and state laws.

107. The diocesan by-laws shall be approved by the Catholicos of All Armenians.

108. No provisions that are contrary to the constitution of the Armenian Apostolic Church shall have any place in the diocesan by-laws.

109. The dioceses of the Mother See of Holy Etchmiadzin shall be those of:

1. In Armenia and the Soviet Union:
   a. Ararat
   b. Shirak
   c. Georgia and Imerdia
   d. Azerbaijan
   e. Nor Nakhichevan and Northern Caucasus
2. The Armenian Dispersion:
   a. The Patriarchate of Jerusalem
   b. The Patriarchate of Istanbul
   c. Tabriz
   d. Teheran
   e. Ispahan
   f. India and Far East
   g. Iraq
   h. Egypt
   i. Greece
   j. Roumania
   k. Bulgaria
   l. Western Europe
   m. United States of America (including Canada)
   n. The State of California (including Mexico)
   o. South America

110. The representative and executive bodies of the dioceses are:

a. Diocesan assemblies composed of delegates elected by the parish assembly of each religious community. The diocesan assembly is the highest representative and legislative body which is elected once every four years and goes into session at least once each year.

b. The Diocesan Council shall consist of 7-15 members elected by the diocesan assembly.

c. The Diocesan Council shall organize a clerical synod.

d. The executive authority of the diocese shall be the Diocesan Council under the presidency and direction of the Primate.

e. Assisting the Diocesan Council there shall be educational, judicative, cultural, philanthropic, and other bodies as well as trustees, named by the Diocesan Council at the recommendation of the Diocesan Assembly.

f. The diocesan and parish assemblies shall elect along with the diocesan and parish council, audit-

ing committees, so as to examine the financial affairs of the dioceses and parishes.

g. The membership of a church shall constitute the parish assembly, which shall meet once every four years to elect a 5-7 member parish council, to administer the local ecclesiastical and administrative affairs of the parish, under the supervision of the diocesan council and the diocesan primate, according to the provisions of the by-laws. The pastor of the church shall be elected by the parish assembly and shall be confirmed by the diocesan primate.

111. The diocesan primate shall be elected by the diocesan assembly by a two-thirds majority and shall be confirmed by the Catholicos of All Armenians.

112. In keeping with the sacred canons and traditions of the Church, the diocesan primate shall be elected with no specific limitation of the period of service. The diocesan primate is the head and immediate executive authority, the president of the diocesan assembly, and diocesan council, and by calling and ex-officio, the representative of the Catholicos of All Armenians.

113. In the event of serious accusations against a diocesan primate, the diocesan assembly shall be empowered to express nonconfidence concerning the primate by a vote of two-thirds majority, and to refer the matter to the decision of the Mother See. Upon the confirmation of the decision of the diocesan assembly, the priest shall resign and return to the Mother See or to his respective congregation.

114. The administration of two neighboring dioceses under one primate, is permissable through a special explanatory Gontag from the Catholicos of All Armenians.

115. Clergymen with the degree of Vartabed can be elected as diocesan primates.

116. It is possible for a member of the Mother See of Holy Etchmiadzin congregation to serve in a Cilician diocese, and a member of the Cilician congregation in an Etchmiadzin diocese, only if the two sees are in agreement on such a step.

117. A vartabed serving as a primate may be ordained as a bishop on the recommendation of the diocesan assembly, the diocesan council, or the congregation of which he is a member. Those serving at the Mair Ator shall be recommended by the Supreme Spiritual Synod.

118. The liquidation of a diocese shall take place with the knowledge and consent of the Catholicos of All Armenians. The properties of a diocese liquidated by the decision of the National Ecclesiastical Assembly shall be transmitted to the Mair Ator.

E. Pastorates

119. Such religious communities as are outside a diocesan organization, yet their numerical strength does not appear sufficient in order to be recognized as a diocese, shall constitute pastorates, under the direct authority of the Mair Ator, Holy Etchmiadzin.

120. The pastorates are:

a. The Armenian community of Moscow.

b. The Armenian community of England.

c. The Armenian community of Vienna.

121. A convent is a religious institution for prayer and work, wherein a congregation of celibate clergymen, united in Christ, work under the guidance of an abbot, with the vow of serving selflessly the Mother See, Holy Etchmiadzin, and the Armenian Apostolic Church, in keeping with the rules of moderation, poverty and unconditioned obedience.

122. The Monastery of Holy Etchmiadzin is the See of the Catholicos of All Armenians and the chief (Mairavank) of all Armenian monasteries. The congregation shall conduct a communal monastic life.

123. The monasteries shall have their monastic by-laws.

CHAPTER IX

Church Incomes

124. The incomes of the church shall consist of:

a. The mite or dues of the parishioners.

b. Lousakin (realized from baptisms).

c. Atorahas (realized from marriage ceremonies).

d. Hokepaszhin (from services for the repose of souls).

e. The sale of candles.

f. Income from real properties.

g. Gifts

h. Bequests

i. Proceeds from fund raising campaigns.

j. "The Mite of the Illuminator" (Loosavorichi Luma).

k. Property left at the death of members of religious brotherhood.

125. According to the laws of the Armenian Apostolic Church, the real and liquid assets and capitals belonging to churches are the property of the Armenian Church. The Mother See shall be deemed the ultimate owner of all such assets.

126. Every Armenian church shall remit ten per cent of its income to the Diocesan Office, which in turn shall transmit fifty per cent of such amounts to the Mother See as annual diocesan dues, using the balance for its own needs.

CHAPTER X

Electoral Rights and General Provisions

127. All the faithful of both sexes who have attained the legal age shall have the right of voting. Persons over the age of 25 have the right of being elected.

128. The Armenian Apostolic Church is based on the democratic elective system.

129. Elections shall be conducted by general, direct, equal, and secret ballot.

130. The term, majority, shall mean 50 per cent plus one, except where special provisions exist in the Constitution or by-laws.

131. Along with the elected bodies there shall be elected alternates equal to half the number of those that are elected. The right of voting shall be denied to:

a. Those who are spiritually sick.

b. Those known to be guilty of crimes.

c. The defrocked clergy.

d. Those who wilfully shirk the duties of the faithful.

132. The clergy as well as laymen shall have the right to be elected to office in national ecclesiastical elections without limitation, except when there exists special provisions concerning them in this Constitution.

133. The Catholicos of All Armenians shall have the right to claim the ownership of any real property or income that may have been bequeathed to any church when the church in question has been dissolved. The bequest then shall be utilized as specified by the Catholicos of All Armenians, independent of the provisions of the bequest.

CHAPTER XI

Revision of the Constitution

134. The right of effecting a radical re-examination or partial revision or amplification rests with the National Ecclesiastical Assembly, by a three-fourths majority.

135. The Catholicos of All Armenians shall publish a Gontag concerning the changes and amplifications that are introduced into the Constitution.



. . . From

THE CHAPTERS

EAST ST. LOUIS CHAPTER

Julie Marifian

With the convention drawing near, our chapter is quite busy making final arrangements. Our chairman, Len Mooradian, and his steering committee: Hrant Norsigian, Henry Nersesian, Rosalie Ossian, Jack Korkoian, and Charlie Merzian, have done a superb job.

For all those attending we assure you that you will have the time of your lives while you are in our fair city. The Chase Hotel is by far the most luxurious hotel in St. Louis — with swimming pool and all! (Don't forget to bring your bathing suits!!!) And all you who have never heard Artie Barsamian will enjoy the greatest in Armenian music around the clock.

To the Easterners — we urge you to plan your vacation around the **Assembly.** There is much to do in St. Louis. Just glance over the folder you received from our first mailing.

To the Mid-Westerners — we expect 100% attendance from your chapters; none of you will want to miss this glorious weekend. A last word on the convention — our huge WELCOME mat is spread and we are all working like the devil to make the very most of your weekend!

At our membership meeting in June we elected the following officers: Charlie Merzian, chairman; Jack Korkoian, vice chairman; Annie Toorigian, recording secretary; Amie Nersesian, corresponding secretary; Henry Nersesian, treasurer; Albert Sarkisian, asst. treasurer; Julie Marifian, publicity; Mary Vartanian and Alice Mooradian, advisors. Virginia Bohigian and Julie Marifian will be our delegates to the **Assembly.**

Amidst **Assembly** planning activities we found time to enjoy ourselves at the All-Youth ACYOA Picnic at Hillcrest Country Club on June 14. Many thanks go to Charlie Merzian and Henry Nersesian — co-chairmen of the day! Charlie's egg throwing contest proved to be the highlight of the afternoon, as wives and husbands, engaged couples, and just friends enjoyed tossing eggs to each other until one partner broke it!!

Best Wishes to Sammy Kurkjian who was graduated with history honors from the University of Illinois on June 13. Also to Julie Marifian who partook of commencement exercises at Washington University on June 10. Good Luck and success in the future!

We were happy to have Ruben Sarkesian from Los Angeles with us in May. Ruben was recently discharged from the Army and while here attended one of our meetings. He was so enthusiastic about the **Assembly** that he, aong with several others from L.A., plans to attend.

Our heartiest congratulations to Harry and Mary Vartanian on the arrival of their third child, Michael David.

The **13th ACYOA Assembly** is not too far away ACYOAites, so **start making those plans right now!** We're guaranteeing a wonderful time for everyone.

Just a reminder — **The stage is set so let's have a packed house.**

WORCESTER JR. CHAPTER

Patricia Martin

The Worcester Chapter of the ACYOA Juniors held a meeting on Monday, June 1, 1959. During the meeting plans were discussed for a coming variety show to be held in September. A slate of nominations was presented to the members by the nominating committee. The newly elected officers are as follows:

Chairman - Bob Najarian; vice chairman - Elliot Sahagian; treasurer - Robert Harootyan; corresponding secretary - Ann Sogigian; recording secretary - Janet Garabedian; publicity - Patricia Martin.

MONTREAL CHAPTER

Mary Anne Kojoian

Our First Spring Frolic which was previously planned for May 30 — and later advanced to May 23 — really ended with a real bang. An enthusiastic crowd of 250 danced to the scintillating rhythms of the Martinez group.

Our chairman, Mr. Vahan Bezdigian, welcomed the guests with a brief speech. Several encouraging telegrams were received by the various chapters along with one from Father Vasken, our visiting parish priest.

The dance was climaxed with an Armenian Folk Dance, under the able direction of Mrs. Elda Kerbetian. The solo dance number was by little Annette Shiroyan, and the soloist was Miss Nadia Tschkoyan. Included were a group of six ACYOA members.

Our sincere thanks to those who donated the lovely articles which were raffled. Amongst them was a beautiful rug donated by Haik and Haik Rug Company.

All our members really pitched in to make this a successful affair. Plans are now under way for our first picnic. Will keep you informed and are hoping to see some of our sister chapters here soon. Bye for now.

RACINE CHAPTER

Alice Hazarian

On May 3, the Racine Chapter caravanned to Chicago for the Tri-City Bowling Tournament sponsored this year by the Chicago ACYOA. Racine did it again — we brought back the trophies for both men and women. Leo Hagopian received honors for a high series of 513. Next year we hope to win again in order to be able to keep the travelling trophies.

It looks like wedding bells will be ringing soon for our Chairman Joe Yahnian who is engaged to Shake Madeshian.

On May 31, our Annual Ice Cream Social was held in the St. Mesrob Church Hall. We were entertained by some of the most stylish models in the country; namely, Hrapsema Tambalian, Tourvanda Goosalian, Vartoohi Zaeekian, Deekranoohi Muzmuzian and Seervart Chanaian; otherwise known as Joe Yahnian, Harry Akgulian, Mike Garoukian, Naz Chalekian and Sahag Vartanian, respectively. The outfits modeled by these beautiful models showed what the typical Armenian housewife wore throughout her day. Needless to say our "models" were beautifully gowned. Also silent movies were shown after which ice cream, coffee, and cake were served. An enjoyable time was had by all!

Our first meeting in July finds a new slate of officers for the 1959-60 year.

They are as follows: Mr. Naz Chalekian, chairman; Mr. Mikael Garoukian, vice chairman; Miss Alice Hazarian, corresponding secretary; Miss Lucy Akgulian, recording secretary; Miss Sue Minasian, treasurer; Mrs. Elsie Garoukian, Guardian reporter; Mr. and Mrs. Armand Mazmanian, advisors.

Our delegate to the forthcoming assembly in St. Louis will be Miss Shockey Gengozian and Miss Sue Minasian will serve as her alternate.

On Sunday, July 5, the Racine Chapter held its annual picnic at Lincoln Park. With the cooperation of the weatherman and the Armenian community, a wonderful time was had by all.

On July 19 the Racine Saint Mesrob Church will again have their annual "Madagh Orhnootyoon" and will be honored to have visiting with us at that time Archbishop Sion Manoogian. As usual, the ACYOA members will help with this all important event.

NIAGARA FALLS CHAPTER

Roz Avdoian

Spring, the season of brides and commencement exercises, proved to be fruitful to ACYOA members in Niagara Falls.

On May 9, Varsen Garabedian, Central Council member, and Grant Seyradarian, Holy Cross ACYOA, were married at St. Sarkis. We wish you much happiness and may God bless you.

Two of our junior members, Adriana Gazegian and Arnold Nazarian will be graduated from Niagara Falls High School in June. Best of luck in college, kids. Lillian Garabedian will receive her Master's degree in music from Indiana University. Lil will continue her studies in Europe this fall.

This year our summer dance, "Cuban Mist," will be on June 27, under the chairmanship of Sid Tarpinian. Featured will be Latin American music. Our calendar shows that we also have scheduled an all-day picnic. Queen Bedrosian and Herm Nazarian, co-chairmen, tell us that an added treat will be featured. (We have a suspicion that the surprise is Queen's baked beans.)

On the planning board for Fall is a comedy which will be written by Pauline Ghougasian, Beatrice Gazegian, and Rozalind Avdoian. We're racking our brains for a theme. Anyone have a theme they want to get rid of?

Over half of our members attended the June Festival this year. To our Philadelphia chapters, thanks for a job well done. — We had a ball!

And to our newly formed Miami chapter, wecome, and success in all your endeavors.

MIAMI CHAPTER

Joyce Missirlian

The Miami ACYOA took part in observing Mother's Day along with the Ladies Auxiliary. The ACYOA Juniors made corsages for all the mothers who attended church on Mother's Day. They were assisted by Leo Mooradian, of Atlanta, Georgia, who was visiting Miami at the time. Following the church services, a Mother's Day program took place in the church patio. The refreshments were served by the ACYOA members.

A meeting and social combined was held on May 24. Mr. John Paige graciously offered to let us use his dance studio for this occasion. He also said we could use his air conditioned studio for socials and meetings during the summer months.

Our chairman, Bob Semonian, who is a student at the University of Miami, announced that he was going home to Watertown for his summer vacation, but would be back in the Fall. Vice chairman, Harry Pilafian, will take over during the summer meetings, which will take place as usual on the first and third Sunday of the month. Among various discussions at this meeting, it was pointed out that the ACYOA will have a bulletin in church with dates of socials and meetings posted for the convenience of visiting out-of-town members who are welcome to attend.

NORTH PHILADELPHIA CHAPTER

Jeanie Paroonagian

We're back from a most glorious weekend spent in the Poconos where the June Festival was held . . . and much to tell. First of all, we are happy to report a most successful turnout — weather was excellent—and

everyone had a marvelous time. There were over 100 Festivalites, 20 of whom, we are happy to say, were from the Niagara Falls area. The entire weekend consisted of countless activities, dancing, swimming, canoeing, tennis, naming only a few. Yes, the shindig was truly successful in every way. Thanks to the hard working committee from West and North Phila. for making our stay enjoyable.

Tuesday, June 9, will be our Annual membership meeting for the year. At this time, a delicious spaghetti dinner will be served, after which, pictures of the membership will be taken.

Until next month, this North Phila. signing off . . .

CLEVELAND CHAPTER

Alice Hacherian

Recent cultural meetings which have been organized by our Vice Chairman, Rose Bannaian, included some very interesting topics. Following a tasty Buckwheat Brunch, at which some of our members proved to be capable short order cooks, Rose talked to the chapter about the "Differences Between American and European Education". Another topic at one of our meetings was "Our Church's Teachings on Marriage". Both of these cultural programs were very well received by the members.

Cleveland's talent among the Armenian community will really unfold June 19 when our chapter puts on its first "Pot Luck Talent Nite". Chairman of the affair will be Greg Azarian who will be ably assisted by Lennie Arslanian, Mickey Bagdasarian, Art Balderian, Mary and Rose Bannaian, and Greg Goekjian. We may not discover another Elvis Presleyan or Marilyn Monroyan — but in any event it should be quite entertaining.

If you're ever driving through Cleveland, just bring your rugs along and drop them off at Ted Arslanian's rug cleaning establishment. Lots of luck, Ted, in your new venture.

Mickey Bagdasarian, Peggy Chakerian and Matthew Hatchadorian joined the cap and gown parade of high school June graduates this year. Mickey plans on attending Bowling Green University, while Matthew is straying a little further from home and will attend Colgate University this fall. Congratulatons to all of you and our very best wishes for a successful and bright future.

Off to New York will be Rose Bannaian who will again be spending the summer months attending classes at Columbia University. We know it will be a real challenge keeping your mind on your studies — especially with all the ACYOA activity in that area,

Currently hospitalized is our Honorary Member, Deacon Margos Demirjian, who is truly missed by our organization. Our prayers are with him and we all wish him well.

WASHINGTON CHAPTER

Anne Manoukian

On Sunday, July 12, the Washington ACYOA held their first picnic of the year at the fashionable and historical estate of Mr. Fred Maloof previously owned by Sumner Wells. Mr. Maloof was good enough to take us on a tour through his home of over 50 rooms.

A crowd of about 250 persons ate a hearty dinner of Shish Kebab and danced to the music of Leo Sarkissian and his band. A truly good time was had by all.

Mr. and Mrs. D. Koumjian has graciously invited the ACYOA to spend a week-end at their Ocean City Beach home, sometime in August. Our thanks to both Mr. and Mrs. Koumjian for their wonderful hospitality.

One of our ACYOA members - Anne Andonian- will be taking a cruise to Bermuda - How wonderful! Have a good trip, Anne!

Our very best wishes and congratulations to Mr. and Mrs. Varoujan Chalian (the former Eleanor Kasab) on their marriage.

Signing off from Washington! See you next month!

PROVIDENCE CHAPTER

Ruth Papazian

A hearty welcome home to Arthur Manoukian and Peter Papazian on their return from the Armed Forces.

Our Chapter's gift subscription to the Armenian Guardian was accepted by the Periodical Department of the main branch of the Providence Public Library.

May 4 our group attended a dinner meeting at Eileen Darling's Restaurant where our guests Ara Dosturian and Richard sarafian presented informative lectures which aroused much interest and discussion.

At last June 14 arrived — that most anticipated day in the year for all ACYOA'ers in Providence — ACYOA Minstrel Night which was attended by a capacity audience of over 400 of our friends and relatives at the Park View Junior High School Auditorium was truly the highlight of the year. Backstage was full of hustle-bustle with costume changing and make-uping — jangling nerves and all that entails the excitement of an opening night.

Edward Eranosian as Interlocutor with his 6 endmen and chorus headed the show, featuring many guest artists and specialty numbers by our own members which included vocal solos, pantomimes, chorus line, trumpet, banjo and guitar solos and how could we forget our Hawaiian dolls — featuring Georgette Dulgarian with those lovely lashes and those swaying "hips" — hats off to George on his debut! The evening would not have been complete without some Armenian music and dancing headed by Thomas "Alconquin" Shahinian and Melvin "Caldonia" Bilizarian who had the chorus up and dancing.

Arthur Murray's Dance Party was portrayed by our Juniors — starring Harpet "Katherine Murray" Berberian and Charles "Arthur Murray" Bargamian. There was some lively stepping to the Cha-Cha-Cha, Rock-n-roll, and the Charleston.

Following our show a party was given for the entire cast at the Windmill Restaurant to bring to a close another successful ACYOA Minstrel Night!

Many thanks to all our hard working committees, members, and to our guest artists who gave generously of their talent and time and last but not least to Zarie Arzoumanian, our director, for her capable direction and patience.

July 12 is the day of our Summer outing which will start off at Goddard Park for lunch and then to Scarborough Beach for a swim and to an evening barbecue. We're hoping old man Sun will be good to us!

Jumping on a bit further — Coming Events for our fall season include our Annual Dance which will be held on November 10, Armistice Day Eve, at the Sheraton-Biltmore Hotel in Providence — details to follow.

NEW YORK (Holy Cross) CHAPTER

George Mekenian

Paul Garo Sohigian and Victoria Suzan Kaprielian made proud parents of Bob and Mary and Walter and Julie, respectively, by their recent arrivals.

Peter and Harriet Kalemkerian had a time when they brought eleven month old twins John and Lori to Asbury Park for an afternoon outing last Sunday.

It is wonderful to have our annual summer visitor, Rose Bannaian back in our midst. Too bad sister Mary had to return to Cleveland.

The Parish Council has challenged the ACYOA to a softball game sometime this summer. Will someone please be sure to bring the ointment.

The new Executive Committee consists of Archie Vartoukian, chairman; Sonia Bajakian, vice chairman; Robert Potukian, seceretary; Betty Ekmanian, treasurer; Michael Avedisian, asst. treasurer; Sara Hatchadourian, social director; Alice Mekenian, publicity di-

rector; Edward Norarevian and Raymond Hatchadourian, advisors. Delegates to the Annual Assembly are Edward Norarevian and Ray Hatchadourian. Alternate is George Mekenian.

See you in St. Louis.



Rev. Boghos Manoukian congratulates Richmond's new chairlady Mrs. Margie Ashjian as William Darhanian, former chairman, looks on.

RICHMOND CHAPTER

Roxie Kricorian

Many thanks to our nominating committee, Robert L. Garian, Helen Hayvajian and John Ashjian; our elections on June 18 ran smoothly and time was left to enjoy a celebration at Belair's with pizza and trimmings.

The following are our new officers. Mrs. Margie Ashjian, chairman; Mrs. Armen Anusbigian, vice chairman; Miss Mariam Manoukian, recording secretary; Miss Bea Darhanian, corresponding secretary; John Ashjian, treasurer; William Dahanian, advisor, and Roxie Kricorian, publicity director. Good luck to the new execs.

Notable mention was given to Flo Soghoian, our former publicity director, who did a wonderful job with her unique and original ideas. Hats off to a hard worker.

In spite of the heat Saturday, June 27, our paper drive was a success. We lost a few pounds loading and unloading newspapers but our bank account gained some green paper dollars which we can use. Keep smiling treas.; hope to do even better the next time.

This is strictly undercover stuff, but reliable sources say that Robert Magarian didn't miss an ACYOA meeting last year. Daros to all the other members.

To Harry Apoian of Chicago — we were pleased to have you as a guest at our last meeting. Here's hoping we'll meet again in St. Louis.

Talk about town — ACYOA's annual picnic to be held July 12. It's to be bigger and better this year with shish-kebab and trimmings plus a program for all age groups. Our annual weenieroast and outing at one of the local lakes to promote new members.

Who has an air conditioner? This heat is too much. Bye for now. Keep cool.

WATERTOWN JR. CHAPTER

Nancy Avedian

The Watertown ACYOA Jrs. have been kept busy with a number of activities in the past two months. The Men's Club of the Church gave a banquet in honor of the ACYOA Jrs. Basketball Team which won the YMCA Church League Basketball Championship this year. A small trophy was given to each member and a large trophy, engraved with the players' names, was given to the team.

On Sunday, April 12, the Jr. and Sr. members received Holy Communion. A Communion Breakfast followed at the Oyster Shell House in Cambridge.

On Saturday, May 23, a social was held at the St. James Church Hall. Our sister chapters were invited. We were entertained by two newly-organized oriental bands.

On Sunday, May 24, we attended the Jr. Regional Conference in Providence. A large group attended and a good time was had by all.

TROY CHAPTER

Alice Moroukian

On June 6, the Troy Chapter ACY-

OA held its Bowling Banquet at Herbert's, Albany, New York. Also that weekend we were honored to have Bishop Papken Varjabedian for Sunday services. Monday evening, June 8, we attended a program consisting of films shown by His Grace.

Our Annual Membership Meeting was held June 9. Our newly elected executive body for the year 1959-60 is Jack Dolab, chairman; Edward Kazanjian, vice chairman; Charles Arzoumanian, treasurer; Lucy Hachigian, asst. treasurer; Grace Karian, recording secretary; Betty Avakian, corresponding secretary; and Alice Moroukian, publicity. Lucy Hachigian and Charles Arzoumanian are once again the Junior Advisors.

We would like to congratulate the the old executive body for doing such a successful job and we know that the new executive body will continue to do so.

TROY JUNIOR CHAPTER

Barbara Hrachian

The last June meeting served as both business and social. During the business meeting the officers for the year 1959-'60 were elected. The new executive department is as follows: Joe Vartanesian, president; Joe Bakerian, vice president; Mimi Buchakjian, recording secretary; Linda Postoian, corresponding secretary; and Tom Kizerian, treasurer. A beach party was planned for July 18, 1959 at Crooked Lake.

Following the business meeting a party was held for the two graduating members of the club, Ginny Mourokian and Chris Kaprielian. Refreshments were served and both graduates were presented with gifts.

N. BERGEN CHAPTER

Ruth Shahbazian

Within the last five months Armenian young people have been meeting bi-monthly at various individual's homes, laying the groundwork for the initial ACYOA of the Armenian Church of Bergen County, New Jersey. Although our land has been purchased, we are still looking forward to building.

On June 12, 1959, the first annual elections of the ACYOA were held. Officially a chapter of the ACYOA, we shall receive our charter at the National Assembly to be held Labor Day weekend in St. Louis.

Officers-elect are: chairman, Harriet Jendian; assistant chairman, Mike Tekirian; treasurer, Ronnie Poosikian; recording secretary, Rosalie Maghakian; corresponding secretary, Nora Davidian; social director, Bob Meyer; publicity director, Ruth Shahbazian. Initiation ceremonies will take place in the autumn.

Enthusiastic with summer and fall events, we plan forming an Armenian dance group under the direction of Mrs. Alice Shahinian, participating in the second "Annual Bazaar", and continuing with summer socials.

HAVERHILL (Junior) CHAPTER

Harry Geogerian

The Haverhill Junior Chapter, a newly organized group, held its elections with the following results, George Krikorian, chairman; Harry Geogerian, vice chairman; Elizabeth Tashjian, secretary; and Virginia Tavitian, treasurer. We are being ably assisted by our Senior Advisors, Agnes Papazian and Alyce Kasparian. Alyce is going abroad this summer to tour Armenia. Her trip includes a visit to Holy Etchmiadzin which should be quite interesting. Our members presented her with a gift, wishing her the best of luck on the trip. We are looking forward to hearing what she has to say when she returns and seeing the pictures she takes.

On June 14, a small group from our organization attended mass at the Church of the Holy Apostles on Winter Street in Haverhill. They met at our church and then proceeded to the Greek Church where they were greeted by Constantine Panagiotakopoulos,

president of the Junior GOYA, who acted as host. A candle was purchased on behalf of the Junior ACYOA and it was lit by our chairman as a token of the friendship between the Greek and Armenian Churches. The group was then led to the front of the beautiful church where they witnessed the impressive rites of the Greek Orthodox Church. Following mass, Father Marinos, pastor of the church, greeted our members with words of welcome and extended to them an invitation to the church picnic on the following Sunday. The visit was enjoyed by our members and plans are being made to visit a Roman Catholic Church.

Our group is also making plans for an outing this summer which we are all looking forward to.

That's it for now from the Haverhill Juniors.

LAWRENCE (Junior) CHAPTER

Anne Krikorian

At a June meeting of the Lawrence Jr. Chapter, elections were held and the new officers are as follows: chairman, John Ozoonian; vice chairman, John Arakelian; rec. sec., Katherine Meranian; corr. sec. Sonia Nalbandian; Treasurer, Harry Avakian pub. dir., Anne Krikorian.

The two members selected as delegates for the Junior Regional Conference were Alice Vartebedian and John Ozoonian.

In the future we plan to go on a golfing spree, which should be enjoyed by all. Plans are now being made for the next Junior Regional Conference to be held in Lawrence.

LONG ISLAND CHAPTER

Albert Der Tatevasian

On June 12 at the meeting of the L. I. ACYOA, at which Father Megherian presided, the new officers were elected. Robert Moomjian of Flushing has been elected chairman; Misak Aprahamian of Forest Hills, vice chairman; Miss Armene Queenie Allalemdjian of Manhasset, corresponding secretary; Miss Tiana Toumayan of Flushing, recording secretary; Albert Der Tatevasian of Flushing, publicity director; Michael Simonan of Whitestone and Fred Pastor of Flushing will serve as senior advisors, and Miss Ann Vetzigian of Flushing and Miss Merle Serabian of Queens Village will serve as junior advisors.

Miss Mary Selvinazian of Bayside and Bob Moomjian will represent the chapter at the 13th ACYOA Assembly in St. Louis. Mike Simonian and Misak Aprahamian are alternate delegates.

On June 20 an ACYOA party was held at the home of Mr. and Mrs. Eli Kimatian, Jr. Their son Stephen is an ACYOAer. Over 50 persons attended and enjoyed the refreshments and music.

The L.I. Chapter has seven graduates this year. They are: Mr. Sarkis Kechejian of Jamacia who graduated from New York University where he studied Pre-Med. Sarkis was on the Dean's list for 4 years. He will attend Boston Medical School in September.

Stephen Harry Kimatian graduated from Brooklyn Technical High School. Stephen has won a four year scholarship to the University of Princeton where he will study to become an engineer.

Miss Armene Allalemdjian of Manhasset graduated from Green Mt. College, Vt., where she majored in advertising.

Mr. Misak Aprahamian of Forest Hills graduated from Queens College where he has received a BA in Economics.

Miss Barbara Norhadian is a graduate of the Newton High School. Barbara, who lives in Elmhurst, has received the Mayor Wagner Scholarship and Achievement Award. She plans to attend Syracuse University in Sept.

Miss Tiana Toumayan of Flushing graduated from the Bayside High School. Tiana plans to attend Queens College in the fall.

Miss Lorraine Sebouhian also graduated from the Bayside High School.

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COMING EVENTS

SEPTEMBER 7

ACYOA ASSEMBLY St. Louis

OCTOBER 10

"First Annual Trophy Dance sponsored by Springfield Chapter ACYOA. Hotel Kimball, Main Ballroom, Springfield, Mass. Artie Barsamian and orchestra will play at this event."

New Guardian Introductory Offer!!

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