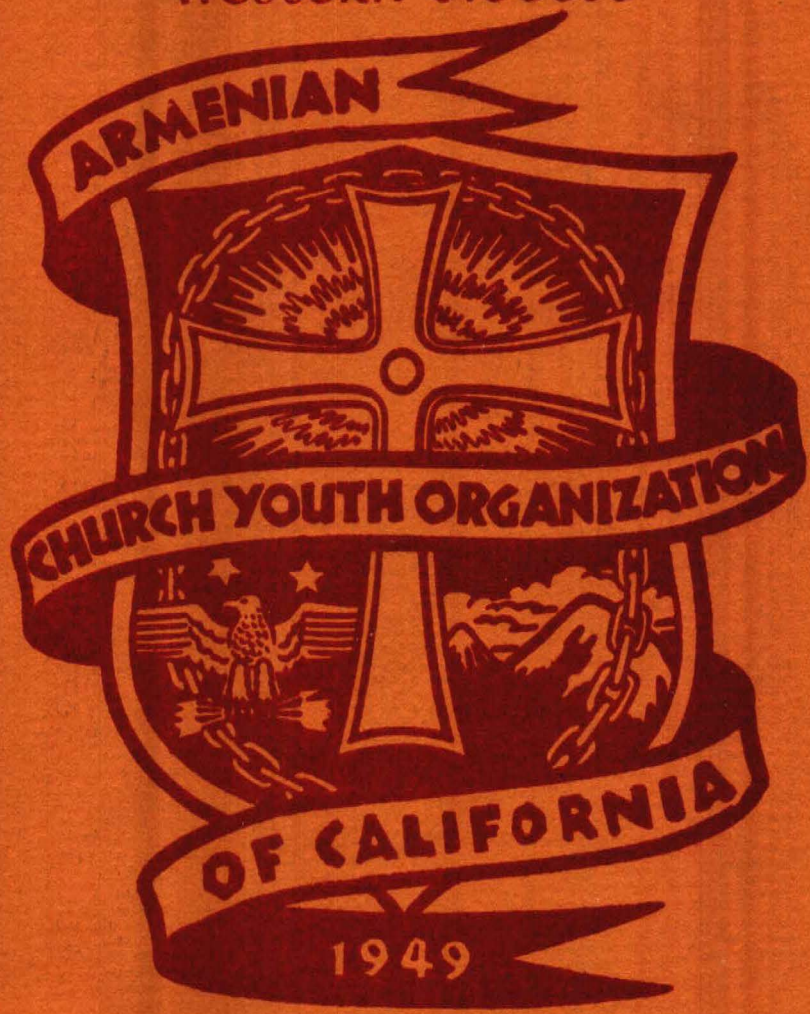




16th annual assembly

armenian church youth organization
western diocese



ST. GREGORY
FOWLER

ST. MARY
YETTEM

ST. PAUL
FRESNO

ST. SAHAG-MESROB
REEDLEY

SAN JOAQUIN VALLEY
CALIFORNIA

november 1965

DEDICATION

We, the members of the Armenian Church Youth Organization, humbly dedicate this Sixteenth Annual Armenian Church Youth Organization Western Diocese General Assembly Booklet to our Armenian Martyrs of 1915.

OH HYASTAN, MY HYASTAN

by

James A. Tashjian

Oh Hyastan, my Hyastan, where have all your people gone?
Persecuted from the start
But with faith and hope inside their hearts
They spread throughout this mighty land
Always led by God's great hand.

Oh Hyastan, my Hyastan, where have all your people gone?
Pagan, Turks and all
Tried to make your people fall,
But faith in God and heritage
Made them stand like a mighty bridge.

Oh Hyastan, my Hyastan, where have all your people gone?
But now the time have come for them
To start their fight all o'er again,
To preserve the Church and all its ways
Everlasting through the days.

Oh Hyastan, my Hyastan, where have all your people gone?
The young, the old, the middle age,
All must help to turn the page
To a new chapter in your history
Without the bloodshed, violence and misery.

Oh Hyastan, my Hyastan, where have all your people gone?



The following A.C.Y.O. chapters have purchased and installed an eternal lamp in their church parishes to serve as a remembrance of our Armenian Martyrs of 1915: St. Gregory, Pasadena; St. James, Sacramento; and St. Shahag-Mesrop, Reedley.



HIS HOLINESS, VAZKEN I
Supreme Patriarch and Catholicos
Of All Armenians

VAZKEN, SERVANT OF JESUS CHRIST, BY THE MERCY OF GOD, AND BY THE WILL OF THE NATION PRIMATE AND CATHOLICOS OF ALL ARMENIANS, SUPREME PATRIARCH OF THE PRE-EMINENT NATIONAL SEE OF ARARAT, THE APOSTOLIC CHURCH OF HOLY ETCHMIADZIN.

Greetings of Paternal love as enjoined by Christ and Patriarchal Blessings to His Grace Bishop Torkom Manoogian, the Primate of the Western Diocese of the Armenian Church of North America, and to the members of the Armenian Church Youth Organization, the beloved children of the Mother See of Holy Etchmiadzin.

It is with pure love and joy that we extend our greetings to the Annual Assembly of the Church Youth Organization of your Diocese and send from the Mother See of Holy Etchmiadzin our Paternal Blessings to Your Grace, to the Pastors of your churches and to all the Armenian youth, who live and work faithfully under the blessed auspices of the Armenian Church.

For the children of our people, the Armenian Church is the God-granted ever shining spiritual edifice, which radiates the Light of Christ, and which points to and opens before our lives the path leading towards supreme truths, moral heights, creative work and the hopeful shores of Eternity.

In this life, is there anything more sublime, more beautiful and more comforting than these?

We, therefore, direct our beloved children, especially all the Armenian young people who live in the God-loving land of America, to find the road and to climb up on that road leading to the luminous summit of heavenly visions and accomplishments, replenishing their souls with sun, with light, and with life.

Only thus man's life on this earth acquires noble significance and purpose.

It is thus that man works out his own salvation and becomes victorious. By that victory the dense darkness of death is dispersed and the free and bright light of eternal life shines forth.

Our beloved young people: be cheerful and proud, and remain firm on your Christian Faith, loyal to the traditions of your ancestors, to your Mother Tongue and to the Mother Soil of Armenians.

"Draw nigh to God, and He will draw nigh to you." "Humble yourselves in the sight of the Lord, and He will lift you up." (James 4:8-10).

The Grace of our Lord Jesus Christ be with you all, now and for evermore. Amen.



VAZKEN I

Supreme Patriarch and Catholicos
of All Armenians



RT. REV. BISHOP TORKOM MANOOGIAN
Primate of The Western Diocese of The Armenian Church
of North America.

We Armenians know how to celebrate a mourning. We have even coined a word—*sugahantess*, which means an organized festivity, celebration, of a mourning. Thereby we declare to the world that we rejoice for the death of our fathers and mothers, brothers and sisters, about two million of them, who were courageous enough to face death, and who walked through the hell of the deserts and across the arid mountains, without denying their faith in Christ and their loyalty to the cultural heritage of their forefathers. That is the kind of Christian faith we have received from our ancestors, starting with the apostles Thaddeus and Bartholomew who established the Christian Church in Armenia. We know today that our fathers and mothers did well and did the right thing in 1915 by choosing death, when it was so easy for them to save their flesh, their bodies, by just denying their Christian faith and by accepting the deceptively attractive offer of the enemy. They knew better.



The enemy probably did not realize that Armenians knew well the beautiful meaning of the Armenian word for funeral. *Hooghargavorootyoon* is a multisyllabic compound word. *Ooghi* means road; *arganel* means to set on. No soul is buried. We lay the beloved one on the road back home, to the life everlasting. Had the enemy known that Armenians did not believe in death which was vanquished by Christ's death on the cross, he would have spared himself the ignominious destiny of a murderer.

In fifty years, scattered all over the world, our people in fatherland and in the diaspora have advanced themselves in all walks of life. There are world-renowned Armenians in science, in education, in industry, in arts, music, sculpture and all phases of culture. They are the sons and daughters of those who walked through the valley of death; therefore, they have bloomed as roses of the desert, as flowers of the massacres, and as blossoms of genocide.

This is the God-pleasing Christian Armenian way of avenging. We are bound to follow the good example of our ancestors.

BISHOP TORKOM MANOOGIAN
Primate

REMEMBER US

by
Leon Surmelian

Two million martyrs . . .

I can still see the convoys of death that started out from Trebizond and perished on the road to Erzurum. I was in the last convoy to leave the city. All the men were dead by now, and white bloated bodies glistened in the swirling waters of the river. We were a group of young boys, aged five to ten or eleven, the younger ones somehow not drowned in the Black Sea as were so many others. We marched along with the women, guarded by gendarmes with fixed bayonetes who raped many of them the night before when we were herded in the ramshackle rooms of a roadside inn, knowing by now that there was no turning back for us, and we would never see our homes and our city again. This was the end for us also.

At Jevizlik the gendarmes separated most of us boys from the women. We were told we boys were to be detained a few days, as Turkish families in this district had expressed a desire to adopt Armenian children, and if we renounced our Christian religion and became Turks, our lives would be spared. I kept murmuring silently the Lord's Prayer. "Remember us!" my Aunt Azniv said, looking at me for the last time with her ghostly eyes as a gendarme drove me away with a motion of his bayonet and did not let me get too close to her. My mother and father were already dead. They had disappeared on this same road. The women in our convoy seemed relieved that at least some of us boys would live, and I watched them marching along with lighter steps, looking back from time to time with eyes that said, "Remember us!"

We survivors remember them, but it is almost impossible for us to talk about them, and we try not to think about them too much. We are still in a state of shock, dazed by what happened half a century ago. It's so hard to speak up after such a long silence, and we couldn't speak about it even then. We have been tongue-tied. True, I wrote a book, "I Ask You Ladies and Gentlemen." But I gave only a fragmentary account of the genocide I went through, to use a recent word, newly coined, to express the systematic mass extermination of a whole nation or race, or a religious or cultural group, a new phenomenon in world history.

And now—the fiftieth anniversary. What shall we say, and how can we say it! The full story will never be told, or believed. Fifty years, and we still can't give a coherent, comprehensive account of it. An Armenian did not write "The Forty Days of Musa Dagh."

In 1914 there were 30,000 Armenians in and around the City of Trebizond. I wonder if there are three Armenians living in my home town today. And the Greeks of Trebizond have vanished also. During the Greek-Turkish war they, too, were deported and hanged and shot to death and burned in their churches, but most of them were resettled in Greece during the population exchange of Greece and Turkey in 1924.

Gas chambers are more efficient. It is not easy to kill two million people with rifles and bayonets and axes, or by driving them to the Arabian deserts, or swinging them from gallows, or drowning them in the sea. This is what four hundred thousand Americans of Armenian descent, and Armenians everywhere, are remembering this year, fifty years later.

It has become incredible and even unreal to us. If others can't quite believe it, neither can we. Recently the Turkish representative in the United Nations, in an argument with the representative of the Republic of Cyprus, dismissed the charges made by the latter about the treatment Armenians received at the hands of the Turks as "alleged" massacres in the past. And some Armenians are digging up documentary evidence to prove to an unbelieving world that it is true. It really happened!

Armenia was a victim of Turkish imperialism, as well as of German imperialism. They fought and worked together, the Turkish Pan-Turanian and Pan Islamic movements—still living forces in republican Turkey—paving the way for subsequent German exploitation of these rich, undeveloped lands. The Armenian massacres of 1915-1918 particularly should be viewed in this light. It was genocide with motives of conquest behind it, and not merely a religious conflict. By 1915 religious fanaticism had lost some of its virulence in Turkey, although I have no doubt that a mass conversion of Armenians to Islam would have saved them—saved their bodies and destroyed their souls. Such a conversion was unthinkable for us.

Armenians, and the civilized world, are still waiting for one decent Turk to come out and say publicly, "It was wrong, we are sorry." Where are the poets, professors, philosophers of modern Turkey? They hide the truth not only from outsiders, but even from their own young people. How many Turkish students in America, for instance, know about their country's bloody past? I have met many Turkish students, I have had some of them in my own classes, and they don't seem to know.

Such a public admission would be the surest sign that Turkey has changed, and would do great credit to the Turks. We are waiting, waiting . . .



THE MOST REVEREND ARCHBISHOP VARTAN KASPARIAN

Former Acting Primate—Western Diocese

The Most Reverend Archbishop Vartan Kasparian was born in Mouradcha in the province of Brussa, Turkey, in 1874. He was christened Dirajan, and attended local schools until 1888.

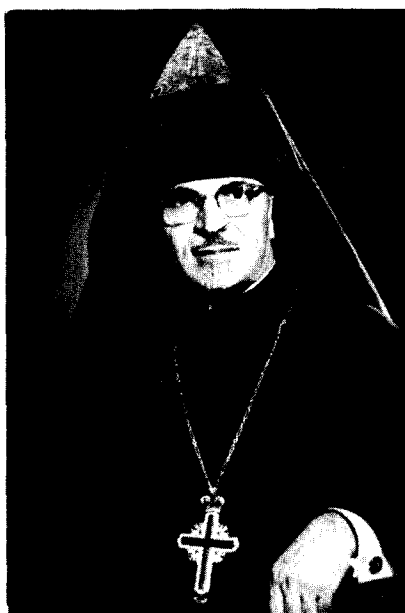
At the age of fourteen, Dirajan journeyed to Jerusalem and studied at the St. James Armenian Convent. At this seminar, his name was changed to Dikran. He was ordained a celibate priest (Vartabed) by His Beatitude, Patriarch Haroutune Vehabedian on the feast of Vartavar (Transfiguration) in 1898. At the time of his ordination Dikran was given the name Der Vartan, in memory of his father. The newly-ordained Vartan Hayr Soorp remained in Jerusalem until 1901 when he returned to Mouradcha to assume the office of Vicar-General of the Diocese of Brussa. In 1908, Vartan Hayr Soorp was made the Locum Tenens of the Diocese of Brussa. Here, he opened the first Armenian School in Mouradcha.

In 1912 Father Vartan came to the United States to take over his duties as the new pastor of the Holy Trinity Armenian Apostolic Church of Fresno. He later traveled and served as a pastor in Detroit, Michigan, and Oakland, California.

While he was in Etchmiadzin as a delegate for the election of a new Catholicos in 1945, Vartan Hayr Soorp was consecrated as a Bishop of the Armenian Church by the newly-elected Catholicos, His Holiness, Kevork VI.

St. Gregory's Armenian Church in Fowler found itself without a pastor in 1947; and the new Bishop, Vartan Surpazan, in addition to his responsibilities as Locum Tenens of the California Diocese, assumed the pastorate of that parish. While acting in this capacity, Vartan Surpazan was elevated to the rank of an Archbishop by the late Catholicos, His Holiness, Kevork VI. However, Vartan Surpazan stayed on as pastor until 1953 when, due to ill health, he came to live in Los Angeles.

The Most Rev. Archbishop Vartan Kasparian was one of California's first Armenian priests and is one of the eldest clergymen in the Armenian Church.



VERY REV. DIRAYR DZAYRAKOOYN VARTABED DERVISHIAN

St. James Armenian Church, Los Angeles

The Very Rev. Dirayr Dz. Vartabed Dervishian was born in 1909, at Chansarjak, and was christened Hagop. He was orphaned during the 1915 Massacre of the Armenians and was given refuge in various orphanages, where he received his primary education.

In 1925, he entered the Armenian Theological Seminary of Jerusalem. He was ordained deacon in 1928 by Patriarch Elisha Tourian. In 1932, Patriarch Torkom Koushagian ordained him a celibate priest and made him a Vartabed two years later.

In the Armenian Monastery of Jerusalem he held the positions of chief accountant and financial director of the Patriarchate. He was also a member of the Executive Council (Denoren Joghov) of the Monastery and director of the Gulbenkian Library and custodian of the Manuscripts.

For three years he has been the pastor of the Armenians in Jaffa—Palestine (now Israel) and principal of the Armenian public school in that same town. Later, 1948-1950, he has served in the Armenian Prelacy of Egypt.

In 1950, he came to the United States to officiate at the Holy Cross Church of Los Angeles, California. Since 1953, he is the pastor of St. James Church of Los Angeles.

On September 19, 1965, he was elevated to the rank of Dzayrakooyun (Supreme) Vartabed by the visiting Armenian Patriarch of Turkey, His Beatitude Archbishop Shnorhk Kaloustian.

A.C.Y.O. CENTRAL COUNCIL



Let's stop, sit down, and take a good look at our organization—the A.C.Y.O.—as we meet together at our 16th Annual General Assembly. We have all heard about the negative aspects of our religious and organizational life. Often we are reminded of this.

We are told that A.C.Y.O. members are the children of the Church. True, in a sense, we are the children of the Church, however, who really is the Church? The Church is all of the people, whether we belong to A.C.Y.O., the Men's Forum, Junior Ladies' Guild, or the Ladies' Aid. We, as church people and especially as Christians should, and must, work together as "one" for the betterment of our Church and ourselves.

What A.C.Y.O. has done is in the past. Mistakes and achievements have been made for the past 16 years of A.C.Y.O.'s history. Only our Lord knows whether our organization will last another 16 years and more. We will surely have more problems and also more achievements in the years ahead of us. Events such as the Bishop's Banquet, the Religious Study Conclave, and our Memorial Concert

were noted programs taken on by A.C.Y.O. members and successfully carried through.

In the future, A.C.Y.O. members should benefit more from Educational Programs and Leadership Conferences presented by our clergy and laymen. God has given us the courage, the faith, the ability, and the foresight to look ahead in the future. May He make us worthy and grant us the grace to accomplish our tasks.

ARTHUR DEMOORJIAN
Central Council Chairman



Central Council Officers

Front Row: Jane Garabedian, Recording Secretary; James Tashjian, Vice-Chairman; His Grace Bishop Torkom Manoogian, President; Arthur DeMoorjian, Chairman; Joyce Peloian, Junior Advisor. *Back Row:* Marilyn Ekizian, Senior Advisor; Allen Jendian, Treasurer; and Florence Kazogzian, Corresponding Secretary.

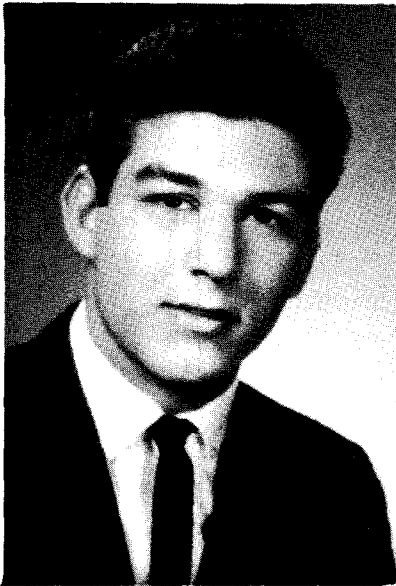
16TH ANNUAL GENERAL ASSEMBLY COMMITTEE

Greetings A. C. Y. O. members:

From the four Valley Chapters, I extend a warm welcome to all of our fellow A. C. Y. O. members and friends. We hope the Sixteenth Annual General Assembly will be remembered as one of the most inspiring and enjoyable assemblies you have ever attended.

Almost a year ago, when preparations began for this assembly, it was difficult to foresee the results that would be attained. However, with the cooperation of the Central Council, parish priests, and committee members of the four valley chapters, our thoughts and plans have turned into realities.

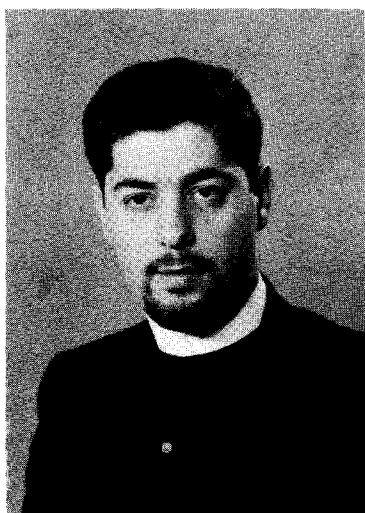
As general assembly chairman, I wish next year's Assembly chairman all the cooperation and consideration I have received from my executive body and committee members. Again, my personal thank you to all of the A. C. Y. O. members who made this assembly a wonderful success.



EUGENE "CHICK" KANDARIAN
1965 General Assembly Chairman



ST. GREGORY ACYO CHAPTER, FOWLER



THE VERY REV. YEZNIG APEGHA CHAVDARIAN

The Very Reverend Father Yeznig Chavdarian was born in Beirut, Lebanon on December 12, 1939. He received his elementary education in Beirut. Father Yeznig entered The Armenian Theological School in Jerusalem at the age of 12, and was graduated from The Armenian Seminary in 1960. He was ordained a Priest on February 7, 1960. In 1963, he came to the United States and has been serving the St. Gregory Armenian Apostolic Church of Fowler as their Parish Priest.

ST. GREGORY ACYO CHAPTER, PASADENA

Executive Committee Officers

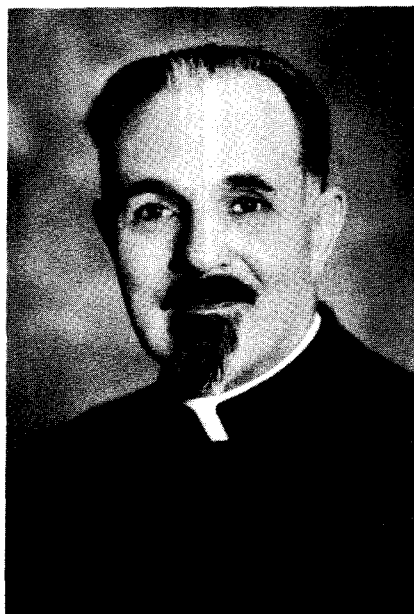
Chairman
RICKY JANDEGIAN

Vice-Chairman
DICK YAGHLEGIAN

Rec. Secretary
NANCY JANDEGIAN

Corres. Secretary
LAUREN CHORTANIAN

Treasurer
DEBBI JANDEGIAN



THE REV. TATOUL KAHANA YERETZIAN

The Rev. Tatoul Yeretjian was born in Caesarea, Turkey, on December 25, 1902. His given Christian name being Onnig (Hovhannes).

He received his primary education in Haig-Hagopian Armenian School in Caesarea, his High School education in American Talas School, (Congregational Church Mission High School), then continued at Robert College in Istanbul.

In Beirut, Lebanon, he taught the Armenian language to Armenian children in Jesuit "Saint Gregory Illuminator" School. Father Tatoul organized three Sunday Schools while serving as a priest in Damascus and taught also.

He entered the Antilias Seminary (Tebrevank) of the Catholicosate of Cilica in 1949 and was ordained a priest in 1951 by Rt. Rev. Bishop Terenig Poladian and sent to Damascus as the rector of Saint Sarkis Church.

He married Keghanoush Poponian in Cairo, Egypt, in 1942, and in 1945 they were blessed with a son, Haroutiun (Harry, Douglas) who now attends Pasadena City College.

While he was serving in Damascus in 1954, he received an invitation from Saint Gregory Armenian Apostolic Church of Pasadena. He accepted the invitation and arrived in Pasadena on May 15, 1954, where he has remained serving the Pasadena parish.

ST. JAMES ACYO CHAPTER, SACRAMENTO



THE VERY REV. HAIGASER VARTABED BYRAMIAN

The Very Reverend Father Haigaser Byramian was born, the youngest of three brothers and one sister, in Kilis, Turkey in 1914. He was deported to Jordan from 1915 until 1922 and then moved to Egypt and attended elementary school for six years.

In 1933, he went to Jerusalem and entered St. James Armenian Seminary School. He was ordained a Deacon in 1935 and a Priest in 1938. His first office was in Jaffa, Israel. His second office was Assistant Superior in Israel in 1939-40, and as Superior in Jordan of the Armenian community from 1940-43.

From 1944-47 his office was in Bethlehem, and then as Superior of Holy Virgin Mary's Church in Jerusalem from 1948-53. From 1954-57 he was Superior of the Holy Sepulcher.

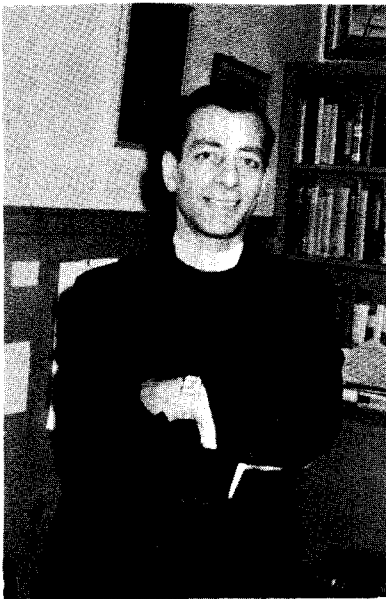
He has been Parish Priest of St. James Armenian Church in Sacramento since 1961.

ST. JOHN ACYO CHAPTER, SAN FRANCISCO



*"One must learn by doing the thing;
for though you think you know it
you have no certainty, until you try."*

SOPHOCLES
TRACHINIAE



THE REV. ARTOON KAHANA SEMPADIAN

The Reverend Father Artoon Sempadian was born in Beirut, Lebanon on February 22, 1928. He received his elementary education in local parochial schools. Father Artoon entered the Armenian Monastery in Jerusalem at the age of 12. He was ordained a deacon in 1940, and on December 2, 1950 he was ordained a priest by Archbishop Tiran Nersoyan. Father Artoon has been serving as the parish priest of the St. John Armenian Apostolic Church of San Francisco for the past eleven years. He has been married for fifteen years and has three sons.

ST. MARY ACYO CHAPTER, YETTEM



THE REV. KOURKEN KAHANA KOUDOULIAN

The Reverend Father Kourken Koudoulian was born in Zeytoon, Turkey in 1914. He attended Mesrobian College in Sophia, Bulgaria.

The Father later became a teacher and director of Armenian schools in Aleppo, Syria; Beirut, Lebanon; and Baghdad, Iraq.

In 1950 he was ordained into priesthood by Catholicos Zareh I. From 1950 through 1952, he was pastor of a church in Baghdad, Iraq. Later he was brought to Philadelphia, where he served as pastor of St. Gregory Church in Philadelphia for three years.

From 1955 to 1960 he served in Los Angeles, where he was parish priest of the Holy Cross Armenian Church. While in Los Angeles, he was awarded a "lanchakhach" for his services by Catholicos Zareh I. During these years, Father Kourken founded the San Fernando Valley Parish, the Holy Martyrs Armenian Church, and the St. Sarkis Armenian Church of East Los Angeles. After serving one year at the St. Sarkis Armenian Church, he moved to Yettem. In Yettem, he now serves as the Parish Priest of St. Mary Armenian Apostolic Church. Rev. Koudoulian has been married for 18 years and has two children.



ST. PAUL ACYO CHAPTER, FRESNO



THE REV. VARTAN KAHANA DULGARIAN

Puzant Dulgarian, was born on May 15, 1913, in the city of Dardanelles near Constantinople.

In 1922, during the Turkish massacres, the Dulgarian family miraculously escaped to Peraea, Greece and remained here for four years. There he attended the National School in Lipazma where he majored in the Armenian and Greek languages. Later he moved to Alexandria, Egypt, where he graduated from the Boghosian National School. He also received a diploma from the Berberian College.

Puzant was appointed choir director of the St. Boghos-Bedros Church, which position he held until 1953. Then he accepted an invitation from the National School at Khartoom in Sudan to take over the deanship of the school and also the directorship of the choir.

In 1957, Mr. and Mrs. Dulgarian and their two daughters, Mary and Sonia, came to America. He was ordained to priesthood on September 1, 1957 by His Grace, Archbishop Vartan Kasparian in the St. Paul Armenian Cathedral in Fresno. Upon ordination he was given the name Vartan. After his ordination, he became assistant pastor to the St. Paul Cathedral and later became pastor of this parish, which position he still holds.



ST. PAUL ACYO JUNIOR CHAPTER, FRESNO



SMILE

When things go wrong and you're feeling blue,
When friends depart or prove untrue,
When cares are many and pleasures few,
Don't fuss around and fret and stew,
Look up and Smile.

If storm clouds gather and thunders boom,
And your world grows dark and full of gloom,
Don't cower in terror in a cold grey room,
But sweep away the clouds with that trusty old broom,
A sunny Smile.

When the heart is aching and full of care,
And joy and happiness grows more rare,
There's nothing on earth that can compare,
With a kindly word and a generous share
Of a friendly Smile.



What is beautiful is good, and who is good will soon
also be beautiful.



As a man lives, so shall he die; as a tree falls,
so shall it lie.

ST. PETER ACYO CHAPTER, SAN FERNANDO VALLEY



THE REV. SHAHE KAHANA SEMERDJIAN

The Rev. Fr. Shahe Semerdjian was born in January, 1916, in Aintab. He was christened Avedis. He received his elementary schooling in Aleppo, Syria. He continued his education in Zahle, Lebanon at the Balukjian High School and later received his higher education at the Hussian School.

From 1930 until 1935 when he was ordained a sub-deacon by His Grace Archbishop Shahe Kasparian, Father Shahe was a seminarian at the Seminary of the Antellias Catholicate.

On July 3, 1949 he was ordained to the priesthood of the Armenian Apostolic Church by His Grace Archbishop Ghevont Chebeian, in St. Mary Armenian Church, Nicosia, Cyprus. From 1949 until 1951 Father Shahe served as the pastor of Famagusta and Limassol in Cyprus.

On November 16, 1951 Father Shahe became the pastor of St. Gregory's Armenian Church in Fowler at which he served until March, 1961 when he was called to pastorate of St. Peter Armenian Church of San Fernando Valley at which he is presently serving. In 1958, Father Shahe was appointed Vicar-General of the Western Diocese. Father Shahe has been married for 21 years, and he and his family, Yerezgin Alice and their four children reside in Northridge, California.



ST. SAHAG-MESROB ACYO CHAPTER, REEDLEY



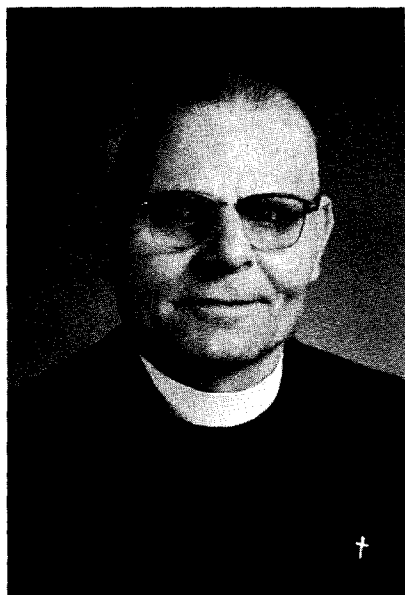
THE VERY REV. BESAG AVAK KAHANA SARKISIAN

The Very Rev. Besag Sarkisian was born on December 22, 1904 in Husenig, Kharpert. He received his education in the National Getronagan School in Kharpert.

In 1920 in Kharpert he was ordained a deacon by His Grace, Bishop Kiud Mkhitarian. Father Besag was ordained to the priesthood on December 28, 1929, in the Church of the Holy Resurrection in Marseilles, by His Grace, Bishop Krikor Balakian, the Primate of southern France.

Father Besag came to California in 1938, where he has served at Holy Trinity Church and St. Paul's Cathedral, Fresno, and St. Gregory's Church, Fowler. Since 1954, Father Besag has been the pastor of St. Sahag-Mesrob Armenian Apostolic Church in Reedley where he is still serving.

In 1965, Father Besag was given the title Avak Kahana by His Holiness, Vazken I. He has been married for 43 years and resides in Fowler.



ST. SARKIS ACYO CHAPTER, EAST LOS ANGELES



THE REV. TORKOM KAHANA SARAYDARIAN

The Rev. Fr. Torkom Saraydarian was born in Sepastia, Turkey in 1919. He received his elementary education at the Yessaian and Getronagan Schools in Constantinople. In 1936, he began his Theological education at the Jharankavoratz Seminary in Jerusalem. He became the headmaster at the Hetoumian National School in Amman and the director of the church choir. He later furthered his education and received a certificate in Mechanical Engineering.



On May 17, 1959, in St. James Armenian Church in Los Angeles, he was ordained to the priesthood by His Grace, Bishop Papken Varjabedian. He was then assigned to St. Peter Armenian Church, San Fernando Valley, which he served until March, 1961 when he assumed the pastorate of the St. Sarkis Armenian Church of East Los Angeles. Father Torkom has been married for 23 years and he and his family, Yerezgin Elizabeth and their four children, now reside in Van Nuys, California.

ST. VARTAN ACYO CHAPTER, OAKLAND



*May the A. C. Y. O. continue to grow and remain
a vital part of the Armenian Church.*

Take time to live—

It is the secret of success.

Take time to think—

It is the source of power.

Take time to play—

It is the secret of youth.

Take time to read—

It is the foundation of knowledge.

Take time for friendship—

It is the source of happiness.

Take time to laugh—

It helps lift life's load.

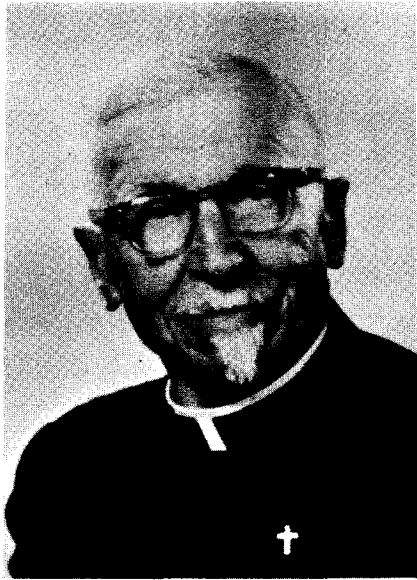
Take time to dream—

It hitches the soul to the stars.

Take time for God—

It is life's only lasting investment.

(Author Unknown)



THE REV. SHAHE KAHANA ALTOUNIAN
Visiting Clergy

Levon Altounian was born in Nicosia, Cyprus, on July 21, 1922. In 1927, he entered the local Melikian National National School, graduating in 1936.

He entered the Armenian Theological Seminary of Jerusalem in 1937. In 1942, he received the Stole as a sub-deacon from the hands of His Beatitude, the late Patriarch Mesrob Neshanian.

On December 7, 1946, he came to the United States and became a student at the Episcopal Theological School in Cambridge, Massachusetts. His Grace Archbishop Tiran Nersoyan ordained him a deacon on January 11, 1948, and a priest on April 11, 1948. He received the name Shahe at the time of his ordination. In June, 1950, he was appointed by the Primate to be the Pastor of SS. Sahag and Mesrob Armenian Church of Providence, R.I., which parish he served until 1958.

On August 26, 1950, he married Miss Mary P. Israelian of Los Angeles, California.

Father Shahe became a charter member of the Association of Armenian Church Choirs of America. He served as a faculty member and chairman for the Annual Choir Seminars. Father Shahe also served on the editorial staff of the "Armenian Guardian" and contributed to it and other publications.

In 1958, he received the pastorate of St. Vartan Armenian Church of Oakland in the Diocese which he served until December 1964.

Father Shahe and his family are now residing in Southern California where he is doing secretarial work at the Diocesan office. He also is a visiting priest.

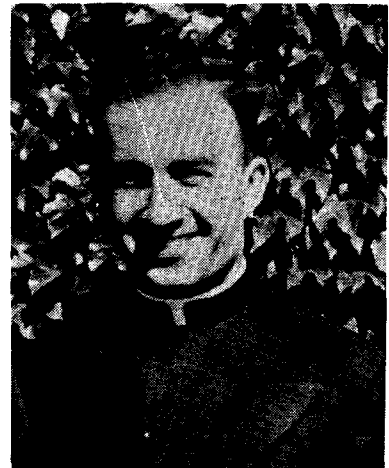
THE VERY REV. GARABED AVAK KAHANA KALFAYAN

Retired Pastor — St. Mary's Armenian Church — Yetteem

The Very Reverend Father Garabed Kalfayan was born 81 years ago on February 14, 1884, at Chomaklou in Caesarea, Turkish Armenia. He studied at the convent of St. Daniel and later taught in Armenian schools.

In 1908 he married the daughter of the Chomaklou priest, Kaghtzrig. The family migrated from Turkey to Greece during the Turkish massacres. In Greece, Rev. Kalfayan taught for 18 years and it was during this time that his two children, Araxie and Sirag, were born.

After receiving word from some of his former students who had come to Yetteem that he was needed to fill the pulpit there, he attended a seminary and was ordained in 1938. One year later he arrived in Yetteem and faithfully served his congregation until his retirement in 1962. In 1945 he was a delegate to the Supreme Ecumenical Council in Etchmiadzin. In 1947 he was given the title of Avak Kahana for outstanding service to his church. Rev. Kalfayan has written a number of books and has contributed to most Armenian newspapers and periodicals.



THE EMBLEM OF THE ARMENIAN CHURCH YOUTH ORGANIZATION WESTERN DIOCESE AND ITS SYMBOLIC MEANING

The emblem of the Armenian Church Youth Organization of California, adopted at its inception, is to be interpreted as follows: The radiations from the center of the cross symbolize the truths of the Christian religion that shine forth through the centuries.



The symbols under the horizontal bar of the cross are:

(a) (*right hand side*) The double peaks of Mount Ararat, representing the Armenian people and its destiny. Ararat has been the silent witness of the victories as well as the defeats of the Armenians through their existence as a people and a nation. Its representation on the ACYO emblem means that the members of the Organization make the pledge of standing for the ideals for which the Armenian nation has always stood.

(b) (*left hand side*) The United States eagle with its wings wide spread and star above each wing. The eagle looks proudly into far distances and holds, as usual, a batch of arrows. The eagle represents the United States. Its presence on the ACYO emblem symbolizes the loyalty of the members of the ACYO to the Constitution of the United States and its principles of democracy and freedom.

The chain that encircles the cross on the emblem represents solidarity among the members of the ACYO in their service to God and to people.

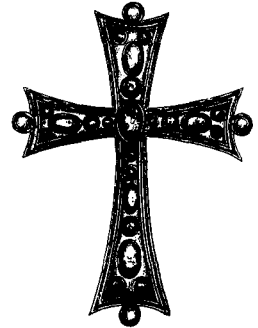
These symbols are designed on a shield which stands for the determination with which the objects of the ACYO are to be carried out. The shield also stands for defense against dangerous encroachments.

It will be noted that the domination feature of the emblem is the cross. This indicates the fact that Christ is our Lord and that to Him we owe obedience above all.

THE PRAYER OF ACYO

O Lord our Savior Jesus Christ, Who art the Way, the Truth, and the Life, give us, the youth of the Church of Armenia, we beseech Thee, the wisdom to know, to love, and to serve Thee in our personal lives severally, and in the corporate life of our Organization.

Thou that leadest men in way, lead us, Thy children that we may be able to serve the Church through our people, with courage and vision, and in the faith of our illustrious forefathers. Inspire us, O Lord, and open our eyes to Thy light, that we may cherish and profit by the heritage which our forefathers have left to us, and that we may be aware of our responsibilities as citizens of our beloved country, the United States of America. Fill us, O Christ our God, with Thy Holy Spirit, that we may be the obedient and unselfish servants of the Will of our Heavenly Father, to whom, together with Thee and the Holy Spirit, is befitting Glory, Dominion and Honor, now and always and unto the ages and ages, Amen.



THE PLEDGE OF ACYO

I solemnly promise and declare upon my honor, / that as a member of the Armenian Church Youth Organization, / I shall, to the best of my ability, / be a faithful child of the Armenian Church; / shall be a devoted upholder / of the Armenian cultural heritage; / shall be a loyal citizen of the United States, / and I shall diligently abide / by the objects, / policies, and decisions / of the Armenian Church Youth Organization. / I shall not strive for personal recognition and pleasure, / but will serve our Church, / our Community and Country, / for the greater glory of God.

ACYO is the only Armenian state-wide Church Youth Organization in the State of California. Its aims are:

1. To learn about their church and help her grow and fulfill her function in all possible ways.
2. To study together the history and culture of the Armenian people, so that they may know themselves better.
3. To have a deeper and stronger knowledge of, and loyalty to the Constitution of the United States and its principles.
4. To achieve these purposes in an atmosphere of genuine and warm friendship, to be acquired through socials, sports, etc.

NINE REASONS WHY YOU SHOULD BELONG TO THE ACYO:

1. **YOU WILL MAKE GOOD FRIENDS.** Friendship improves happiness. It doubles our joys in life. The ACYO affairs are opportunities that make it possible for you to meet people of your own background.
2. **YOU WILL INCREASE YOUR KNOWLEDGE.** All knowledge comes in handy at one time or another. Knowledge about your own church and people comes in handy at all times. The ACYO study meetings will help you better understand your heritage and your culture.
3. **YOU WILL HAVE FUN.** And lots of it. Clean, wholesome fun with good and sincere friends. Once a year, as a delegate perhaps, you will have the time of your life at the ACYO General Assembly. At these gatherings many good things may happen, sometimes of life-long significance. It's fun to work together. Relaxation does not mean doing nothing. It often means change of occupation and of atmosphere.
4. **YOU WILL WORSHIP AND WORK TOGETHER.** The ultimate purpose of the ACYO is service to God, His church and our country. To work toward this purpose together gives you a sense of importance.

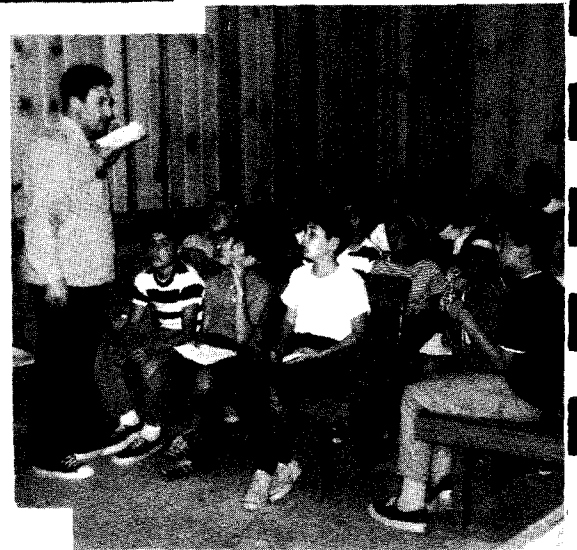
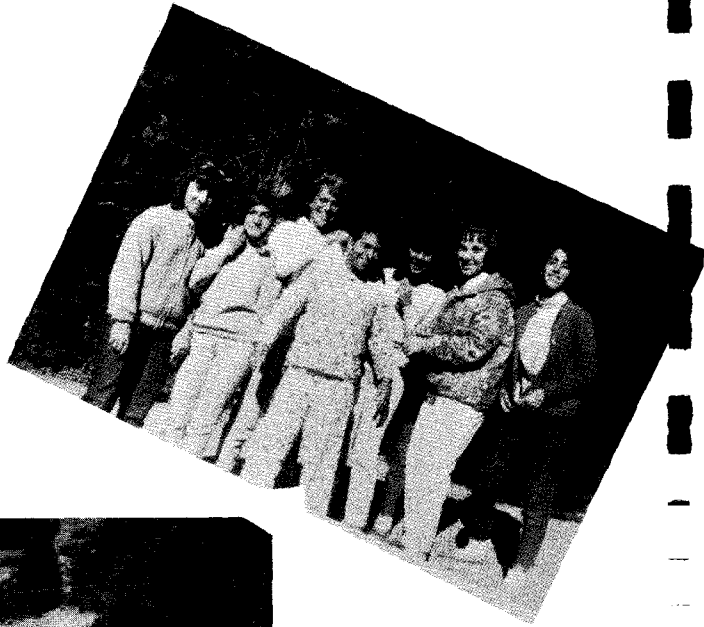
5. **YOU WILL USE YOUR SPARE TIME CREATIVELY.** The fruits of work for people are most satisfying. You will have the profound happiness of being useful to others.
6. **YOU WILL TEST YOUR ABILITY IN LEADERSHIP.** Our communities badly need good leadership. The best way to raise on such leadership, animated not by selfishness or party-mindedness, is to familiarize our young people with the objects and policies of the ACYO.
7. **YOU WILL BE PRESERVING YOUR HERITAGE.** The Armenians are one of the oldest peoples of the world. Mt. Ararat, located in the heart of the Armenian Highlands, has been the second cradle of mankind according to the Biblical records. The Armenians are still a dynamic people, determined to live and multiply for many, many centuries to come.
8. **YOU WILL BE HELPING AMERICA.** America is a great country based on democracy and Christian principles of equality and liberty. Today your country needs your help more than ever to preserve and develop its Christian and democratic values.
9. **YOU WILL BE HELPING YOUR CHURCH.** Through the centuries the Armenian Church has kept alive the Christian way of living among its members. Sometimes at the cost of their lives your fathers have followed Christ to keep the Armenian Church alive, so that oncoming generations may find in her spiritual comfort and peace.

WHAT IS CHRISTIANITY?

In the home, it is kindness;
In business, it is honesty;
In society, it is courtesy;
In work, it is thoroughness;
In play, it is fairness;
Toward the fortunate, it is congratulation;
Toward the unfortunate, it is pity;
Toward the weak, it is help;
Toward the wicked, it is resistance;
Toward the strong, it is trust;
Toward the penitent, it is reverence and love.

(Douglas Hyde)

RELIGIOUS STUDY CONCLAVE
CAMP SUGAR PINE



AN INVITATION TO MORE LEARNING

Have you ever been asked by non-Armenian friends questions such as: "What does the Armenian Church stand for?" "How is the Armenian Church different from other churches?" "Is the Armenian Bible the same as the English Bible?" "What is the position of the Armenian Church regarding segregation, school prayer?"

If your answer is "yes", chances are that you may have wished you had had more knowledge in order to answer these and other questions more adequately. While there are some books and articles available on these and other subjects, we all know that one learns best in group discussions where there is dialogue and where questions can be asked.

These days when everyone is so busy doing so many things, it is rare to find such opportunities and particularly the proper atmosphere to study the answers to such questions and other vital issues. Many people have wished they could get away from their daily routine responsibilities and engage in such studies, not only to be enlightened about our Christian faith and spiritual heritage, but also to be strengthened and refreshed spiritually.

Such opportunities are usually created by churches or theological schools. St. Nersess Armenian Theological School of Evanston is engaged, since its inception, in planning and conducting exactly such study courses for the young people of our Church.

Being under the jurisdiction of the two dioceses of our Church in this country, the School has conducted two summer sessions, in 1964 and 1965 and three weekend conferences in the Western Diocese alone. In the Eastern Diocese, three summer sessions and four weekend conferences have been conducted up to date, of which the primates of both Dioceses are the presidents. Six of these conferences will be held in California during Lent (February 18 - March 27).

The aim of these conferences is to impart accurate knowledge about the faith and teachings of our Church, based on the Holy Bible, as well as give the participants an added spark of spiritual enthusiasm and cultural consciousness. All this is conducted in an informal and warm atmosphere of Christian love and fellowship.

Our times are characterized by the threats of nuclear war and anxieties of uncertainties. Many people once again are turning to the Bible for the answers to many perplexing questions and disturbing issues.

Continuing its mission and responsibility of disseminating good and wholesome knowledge about our Church and her teachings, St. Nersess School has planned twenty-five new weekend conferences to be held in both dioceses, from September 1965 to August 1966, according to the decision of the Board of Directors of the School.

Young people and adults with searching minds are interested in learning more about Christianity and the teachings and the heritage of the Christian Church. Along with scientific achievements and technological advancements, interest in and study of spiritual truths have also increased. This is the age of balanced education and complete enlightenment. Now is the time for all self-respecting and education-aspiring young people and adults to have a genuine interest in and sincere search into the depths of spiritual realities.

Our Church, now, more than ever before in this country, is offering opportunities to quench this thirst of more knowledge in order to strengthen the spiritual life and vitality of the Armenian Church. It is up to you individually to decide to join others and participate in these study conferences and gain their full benefits.

DEACON HOVHANNES KASPARIAN
Director of Religious Study Conferences

HIGHLIGHTS FROM THE 1964 A. C. Y. O ASSEMBLY

Business Sessions:

Although there were many important decisions made at the 1964 ACYO Assembly business session, two stand out which have been accomplished. They are as follows:

1. A proposal was brought before the Assembly for the chapters to raise funds to establish a convenient place in the churches for an Eternal Lamp in the memory of the martyrs of April 24, 1915, as directed in the Encyclical by the Catholicos of all Armenians, Vasken I.
2. A proposal was made to have the ACYO sponsor a Pilgrimage to Etchmiadzin in October, 1965. The Pilgrimage was arranged by the Central Council in collaboration with a travel agency.

Elections of New Officers:

| | |
|-------------------------------|---------------------|
| Chairman | Arthur Demoorjian |
| Corresponding Secretary | Florence Karogozian |
| Junior Advisor | Joyce Peloian |

Award Winners

Achievement Award—Fresno—St. Paul ACYO

Bishop's Award—Fresno—St. Paul ACYO

Armenian Dance Contest Winners

Group Dance—Yettem—St. Mary ACYO

Solo Dance—Sacramento—Jim Tashjian—St. James ACYO

Duet Dance—Fresno—Arthur Demoorjian and Shant Asoian—St. Paul ACYO

SIXTEENTH ANNUAL A. C. Y. O. GENERAL ASSEMBLY

November 26, 27 and 28, 1965

Fresno

Reedley

Fowler

Yetter

- Friday: 10:00AM–5:00PM Registration, Cabana Room, Hacienda Motel
9:00PM–2:00AM General Assembly “GRAND BALL”
Las Vegas Room, Hacienda Motel
Armenian Music by the Richard Hagopian Band
American Music by the Jim Kay Band
Donation: \$2.50
- Saturday: 10:00AM–3:00PM Registration, Cabana Room, Hacienda Motel
8:00AM–6:00PM General Assembly Meeting, St. Paul Church
Agenda: Delegate registration
Chapel Services
Business Session I
Luncheon
Business Session II
- 7:00PM–11:00PM General Assembly Banquet, Installation, and Program
Donation: \$5.00
- Sunday: 10:00AM–12:30PM Church Services, St. Paul Armenian
Apostolic Cathedral, Fresno, California
- 1:00PM–2:00PM Farewell Luncheon, Banquet Room,
Hacienda Motel
Donation: \$1.50

HISTORY OF THE ARMENIAN CHURCH

Christianity was preached in Armenia in the apostolic age through the Apostles Thaddeus, Judas (not Iscariot) and Bartholomew, who were the disciples of Jesus. And then gradually, it was rooted among the people during the first three centuries. In the first part of the fourth century, in the year 301 A.D. Christianity became the official religion of Armenia as the result of the evangelistic efforts of Gregory the Illuminator and the Armenian king, Tirdates, (Dirtad to Christianity).

If Christianity had not taken a strong root among the Armenian people during the first three centuries, it would have been impossible for this new faith to be established as a religion of state immediately in Armenia.

During the first three centuries the Armenian kings, Ardashes (110 A.D.) Khosrov (230 A.D.) and Tirdates (287 A. D.) persecuted Christianity in Armenia officially. This historical event showed that this new religion was strong enough among the Armenians during this period to draw such persecution upon itself.

At the same time Christian martyrs in those three centuries in Armenia gave evidence that Christianity as a new religious movement had strong background in the country.

And in 301 A.D. when the King Tirdates became a Christian, by his official order the people of Armenia also received Christianity as the national and state religion. And so the Armenian people were the first in history in declaring Christianity as a state religion.

Gregory the Illuminator immediately destroyed the pagodas of the heathen religion and built Christian churches all over the country for the worship of the people. In 303 A.D. the Cathedral of Etchmiadzin was the first Armenian official church which was erected by the help of the King Tiridates and the Armenian princes of the country, through the leadership of Gregory the Illuminator.

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THE TRANSLATION OF THE ARMENIAN BIBLE

The Bible was translated into the Armenian language in the first part of the fifth century by Sahag and Mesrop. Before this translation the Bible was read in the Armenian Churches in Greek and Assyrian languages. The people could not understand it; there was no Armenian alphabet. It was necessary to invent the Armenian alphabet to solve this difficulty. Mesrop was especially concerned about this problem.

History gives the credit of inventing the Armenian Alphabet to St. Mesrop. He spent much time to invent it, traveling from city to city. This problem was the subject of his prayer and dreams, and aspirations, he finally succeeded in inventing the Armenian alphabet in 404 A.D. Mesrop, with the assistance of Sahag, immediately opened schools in the country and prepared leaders for the Armenian Church. Thus St. Sahag and St. Mesrop, with the assistance of their pupils, translated the Bible into the Armenian language. The translation was then finally revised and put into circulation in 433 A.D.

The language of the Armenian Bible is so refined that La Croze calls it "The Queen of Versions" because of its exactness and beauty.

After the translation of the Bible they translated also a number of works of the fathers of the Greek Church and Greek classics. It is very interesting to know that while some of the originals of these books are lost, Armenian translations of them are still kept in some Armenian monasteries.

As a result of this translation there was created a constructive religious atmosphere throughout Armenia, not only in the church, but also in the Armenian social life. Lazar of Pharip, an Armenian contemporary historian, quoting Isaiah, says, "The entire land of Armenia was filled thereby with the knowledge of the Lord as the waters cover the sea." This century really is called the golden age of the Armenian history.

This was the reason that in 451 A.D., when Vardanantz war happened in Armenia, people showed higher tendency toward Christian idealism.

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THE ARMENIAN WAY OF PRAYER

When offering their prayers, the Armenian people turn to the east, in accordance with the early national sacred custom, which was left from the time of heathenism. This was probably the remnant of Sun-Worship of our ancestors, before the days of Christianity.

The Mohammedans turn toward the direction of Mecca (South) when they offer their prayers, because Mecca is their Holy City — the center of their religion, and the birthplace of Mohammed, the Prophet of Mohammedanism. The Jews also turn toward their holy city of Jerusalem during the time of prayer.

In the Armenian Church the offering of prayer is done in various positions, sometimes by sitting or kneeling, by standing or by bowing. During the time of public prayer, the people stand when the Bible is read, when the hymn "Holy God" (Sourp Asdvadz) is sung, when the congregation salutes one another during the Mass, when the Lord's Prayer is read or sung, when the prayer is offered by the priest, and also during the main part of the ceremony of the Holy Sacrifice (Badarak).

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HOW TO ATTEND OUR CHURCH SERVICES

Church attendance has its own sacred etiquette. This etiquette should not be rigid and formal, but rather easy and hearty as in a family. The manner of attending an Armenian service is not quite the same as that of attending a Western Church service. It is good, therefore, to know what Orthodox Armenians do or should do when they join in worship.

ARRIVING: It is always better to arrive at the church at the beginning of a service and to leave only at the end of it. But this is by no means a strict rule. If you have been hindered from going on time you should never feel embarrassed for going in late.

ENTERING: When entering the church, purchase a candle. After crossing yourself and making a bow you light it in front of one or other of the pictures of saints or altars. If there is no special place for doing this, you hand the candle to the deacon or one of the servers. When you have done this, you take your place, you bow down by bending your head and body forward, you cross yourself and inaudibly say the Lord's Prayer. Then you are ready to attend.

PARTICIPATING: During the whole of the service you concentrate your attention on what is being said or sung by the priest or the choir, trying to enter into the spirit of the atmosphere, and always keeping in mind that you are not a spectator but a participant in the service. If you more or less know the tunes of the hymns don't hesitate to join in the singing. You should not, however, sing either with the priest or with the person serving as deacon at the altar.

PRIVATE PRAYERS: The time for private prayers is when Kirie, i.e., Ter Voghormia is being sung. You may say your own prayers when slow, protracted hymns are sung. They will form a background for your meditations.

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ARMENIAN APOSTOLIC CHURCH
SACRAMENTO, CALIFORNIA

STANDING AND SITTING: Most of the time you stand. But there are certain times when you may sit. During the Eucharist. i.e., BADARAG, you may sit. (a) Whenever the curtain is drawn, (b) when the Scripture lessons are being read from the altar, and (c) when you sit after the chant “Hoki Astoudzo” (Spirit of God) which follows the Consecration and you remain seated until the Lord’s Prayer, for which you stand and remain so till the end of the Liturgy.

If the service you are attending is not the Eucharist but some other service, there are certain rules to guide you. You always stand whenever (a) the priest is saying prayers in the Chancel in front of the altar (b) whenever the Gospel is being read (c) when certain hymns are being sung, as “Gloria” (Park i Partzouns), “Holy God” (Sourp Asdvadz), “Norasdeghzial” and certain other hymns immediately following the reading of the Gospel. At other times you may sit.

PROSTRATION: You bow down and then cross yourself, (a) when peace or blessing is being given by the priest (b) when doxology (Park Hor) is being said or sung at the beginning of a Gospel reading or in the middle of a prayer, or during the Eucharist.

KNEELING: You very seldom kneel in the Armenian Church. This is because kneeling is a sign of penance and contrition and not a worshipping position. To only time when you should kneel is when the Cherubic Hymn is being sung and the Chalice is being carried around the Altar.

SALUTATION: Our church has preserved one of the oldest and most beautiful customs of the ancient Church. It is the “Kiss of Peace” or the Salutation (Voghchooyn) in the Eucharist. After the Great Entrance the deacon comes down the steps of the Altar and approaching one of those standing nearest (to a priest if there is one) and having his right hand on his heart, reaches his head first over the left and then over the right shoulder of the person opposite says “Christ is revealed amongst us” (Kristos i mech mer haydnetzav) and the other doing the

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same, answers "Blessed is the revelation of Christ" (Ohrnial e haydnoutioun Kristosi). Then the person who has thus "taken the Salutation" turns around and passes it on to one next to him or her, who "gives" it to the next person and so on until everybody in the congregation has "taken the Salutation." The meaning of this act is obvious. Symbolically it binds Christ with the people and the people with each other in one sacred body. Not to take or give the salutation is bad manners in the Church.

TAKING THE "MAS": Towards the end of the Liturgy the Antidoran, that is the Mas, is distributed by the deacon or someone else among the congregation. You take a small fragment from the plate and after kissing it you eat it. It is a good custom to take some home to those members of your family who were not able to attend the service. "Taking the Mas" does not mean communion. It is only a sign of Christian charity and spiritual kinship.

Leaving: At the end of the Eucharist, after the Benediction you approach the priest, kiss the Gospel, cross yourself, ask God's mercy and go home.

VALUES

- Greatest handicap Fear
- Best day Today
- Greatest mistake Giving Up
- Greatest stubling block Ego
- Easiest to do Find Fault
- Top Comfort Work well done
- Greatest need Common sense
- Best Gift Forgiveness
- Greatest knowledge God

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ARMENIAN APOSTOLIC CHURCH

B A P T I S M

Baptism in the Armenian Church is performed by immersion in water three times, "In the name of the Father, the Son, and the Holy Spirit." In the Greek Church, baptism is also performed by immersion, but in the Roman Catholic Church, and in some protestant churches, baptism is performed by the sprinkling of water, while the above words are recited.

The unbaptized children or adults, are called "Yerakha," (catechuman) in the Armenian Church. Those who present the "Yerakha" to the priest for baptism, are called "Gunkahayr" (god-father or sponsor). The duty of the "Gunkahayr" is not only to sponsor and assist during the time of Baptism, but to look after the spiritual welfare of the one who is baptized.

Any adult proselyte is entitled to be baptized in the Armenian Church at any age, but the children of Christian parents must be baptized after eight or forty days of their birth, according to the old custom of the Christian Church. This infant-baptism had its origin in the days of the Apostles. When Apostle Paul and Silas were preaching the gospel at Philippi (Macedonia), a certain woman, named Lydia, repented and was baptized with all her household. In the same city, when the prison keeper accepted Christianity, he was baptized, together with the members of his family. Of course, there were children in these families and they were baptized along with the adults. Origin, a Church father emphasized infant baptism in his writings as a system that had been originated during the time of the Apostles, in the first Century.

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ARMENIAN APOSTOLIC CHURCH

COMMUNION

The Sacrament of Communion was established by Jesus Christ at the time of the last supper.

In the Armenian Church the bread (morsel nushkar) of the Communion is prepared from unleavened bread which is made of wheat flour and undiluted wine of the grape, consecrated by the Service of the Holy Eucharist (Mass-Badarak).

The Roman Catholic Church also used the unleavened bread for the Holy Eucharist but puts a few drops of cold water into the wine. The Greek Orthodox Church puts cold and hot water into the Holy Eucharistic wine, but uses the unleavened bread the same as the Armenian and the Roman Catholic Church. In the Roman Catholic Church those who receive communion, receive only the bread, but in the Armenian Church they receive both the bread and wine at the same time.

The Armenian Holy Eucharist Service has two parts. The first part of the service begins with the following declaration by the deacon: "Let none of the catechumens and no one of weak faith, none of the penitents, nor the unclean, draw near to this divine mystery." The second part starts from this point and continues to the end.

In the early days, in the Armenian Church the unbaptized (Yerakha), the catechumens and unrepented persons were allowed to be present only during the first part of the Holy Eucharist service. At the end of the first part, when the deacon said, "Go to the doors and pray," they left the church and stayed out in the church courtyard and prayed. The deacon would then close the church door before continuing the second part of the Holy Eucharist service. At the present time this ceremony is not in practice.

The ceremony of the Holy Eucharist is the most solemn and impressive part of the Armenian Church service. Even foreign visitors regard it as very inspiring and very impressive.

The Holy Eucharist, symbolized the body and blood of Jesus Christ. Those who receive Holy Communion unite themselves with Jesus Christ spiritually. Only those who have repented and follow the teachings of Christ are entitled to receive Holy Communion. According to the apostolic instructions, Let a man examine himself, and so let him eat of that Bread and drink of that cup. For he that eateth and drinketh damnation to himself not discovering the Lord's body."

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ARMENIAN APOSTOLIC CHURCH

M A T R I M O N Y

Apostle Paul regarded matrimony a great Sacrament because through holy matrimony husband and wife unite themselves spiritually. The Bible says: "What therefore God hath joined together, let no man put asunder."

According to the Apostle Paul, "The husband is the head of the wife, even as Christ is the head of the Church." Therefore, the matrimonial union of husband and wife symbolizes the union of Christ with the Church. The husband must love his wife as Jesus loves his Church.

The Matrimonial Ceremony is called "Crown" (Besak), because in the olden days married couples wore crowns on their heads during the ceremony. For this reason the bridegroom was called "King" and bride "Queen." At the ceremony the priest hangs a cross from the neck of each of the bridal couple, or decorates their heads with the Narod (many colored head piece).

In the Armenian Church the priest performs the service of holy matrimony according to the instructions of the Mashdotz (Book of Ceremony), The Mashdotz contains the proper rites and ceremonies for first and second marriages, but the third and fourth marriages can only be performed by the permission of the Holy See, of the Church.

Divorce is not encouraged by the Church, except for fornication. In this case divorce is permitted by the Catholicos.

Marriage with close relative is also forbidden in the Armenian Church. In the early days the limit was eight generations apart—now it is five. This is very important for a healthy generation, and also in a moral sense.

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ARMENIAN PRAYERS

“JASHAGESTZOOK”

(Before Meals)

Jashagestzook Khaghaghootiamp uzgeragoorus, vor badrasdial eh mez ee Diarneh; Orhnial eh Der ee barkevus yoor. Amen.

Let us in peace eat this meal, which is prepared for us by the Lord; blessed is the Lord in his gifts. Amen.

“UZLIOOTIUN”

(After Meals)

Uzliootiun ee vera seghanooys anhad yev annuvaz arastzeh Krisdos Asdvadz mer, vor uzmez geragriatz yev liatzooytz. Numa park, havidians. Amen.

The fullness on this table make endless and inexhaustible; may Christ our God (He) who fed and made us full. To Him glory, forever. Amen.

“IMASDOOTYOON”

(Before Meetings)

Imasdootyoon Hor Hisoos, door intz imasdootyoon uzbaris Khorhel, yev Khosel, yuv gordzel arachi Ko hamenayn jham. I char Korhurtotz, i banitz yev i gordzotz purgya zis, yev voghormya Ko araradzotz yev intz bazmameghis. Park Hor yev Vortvo yev hokvooyrn Srbo. ayjhm yev mishd yev havidyans havidenitz. Amen.

O Jesus, wisdom of the Father, grant me wisdom, to think and talk and do that which is good before you always; from evil thoughts, words and deeds deliver me; and have mercy upon your creatures and upon me who am most sinful. Glory be to the Father and to the Son, and to the Holy Spirit, now and forever and unto the ages of ages. Amen.

“BAHABAN AMENAYNI”

(After Meetings)

Bahaban amenayni Krisdos, adj Ko Hovani litzi i vera im, i duve yev i gisheri, i nusdil i dan, i gunal i janabarh, i nundjel yev i harnel. Zi mi yerbeck sasanetzaytz. Yev voghormya Ko araradzotz yev intz bazmameghis. Park Hor yev Vortvo yev Hokvooyrn Serbo ayjhm yev misbd yev havidyans havidenitz. Amen.

Christ, Guardian of all, may your right hand be upon me day and night, while I'm sitting at home, or going on a trip, while I sleep and rise, so that I may never shake. And have mercy upon your creatures and upon me who am most sinful. Glory be to The Father and to The Son, and to The Holy Spirit, now and forever and unto the ages of ages. Amen

THE BEATITUDES
from
THE SERMON ON THE MOUNT
(St. Matthew 5)

And seeing the multitudes, he went up into a mountain:
and when he was set, his disciples came unto him:
And he opened his mouth, and taught them, saying,
Blessed are the poor in spirit: for their's is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness:
for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children of God.
Blessed are they which are persecuted for righteousness' sake:
for their's is the kingdom of heaven.
Blessed are ye, when men shall revile you, and persecute you,
and shall say all manner of evil against you falsely, for my sake.
Rejoice, and be exceeding glad: for great is your reward in heaven:
for so persecuted they the prophets which were before you.

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LOS ANGELES, CALIF.

DON'T STAY AWAY FROM CHURCH

- * Because you are poor. There is no admission charge.
- * Because you are rich. We can help you cure that.
- * Because it rains. You go to work in the rain.
- * Because it is hot. It's hot at your house too.
- * Because it is cold. It's warm and friendly inside.
- * Because no one invited you. People go to the movies uninvited.
- * Because your job makes you tired. You may lose your job.
- * Because you don't like the preacher. He is human like you.
- * Because there are hypocrites. You associate with them daily.
- * Because you have company. They will admire your loyalty if you bring them along. Or tell them to wait until you get back.
- * Because you need a little weekend vacation occasionally. If your soul takes a vacation from God, it's not good.
- * Because your clothes are not expensive. Our Church isn't supposed to be a fashion show anyway.

* * * * *

SUNDAY SERVICES

All of us need the penetrating and transforming presence and power of God. The Spirit of God will give meaning to our life, lifting it into divine worth and touching it with eternal values. It will inspire us with vision and courage.

There is no substitute for church attendance for a means of fortifying our spiritual powers. Come regularly to share in the divine blessing of the Sunday services.

* * * * *

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A candle's but a little thing,
 It starts with just a bit of string.
 Yet dipped and dipped with patient hand,
 It gathers wax upon the strand,
 Until, complete and snowy white,
 It gives at last a lovely light.
 Life seems so like that bit of string;
 Each deed we do, a simple thing;
 Yet day by day if on life's strand
 We work with patient heart and hand,
 It gathers joy, makes dark days bright,
 And gives at last a lovely light.

—Anonymous

★ ★ ★ ★ ★

WHY DO WE HAVE THE CANDLES ON THE ALTAR?

First—Jesus Christ is the Light of the World, so the golden lights of the candles symbolize our Lord, who has given us His light.

Second—“You are light for all the world” Matt. 5:14, said our Lord to His disciples. After the resurrection of our Lord, the disciples received the power of the Holy Ghost like flames of fire. They became witnesses and by their flames they shine upon all the world.

Third—The candle made of wax, which as you know, is an extremely soft substance, melts easily when heated. When the fire of our Lord inflames within us, our egoism melts easily also. SO, LET US KEEP OUR CHURCH ALTAR LIGHTED.

★ ★ ★ ★ ★

“Do thy duty; That is best;
 Leave unto the Lord the rest.”

—Longfellow

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 Armenian Church — may it stay strong!

BEST THINGS TO GIVE

| | |
|-------------------------------|------------------------|
| To A Friend | Loyalty |
| To An Enemy | Forgiveness |
| To Your Boss | Service |
| To A Child | Good Example |
| To Your Father | Respect |
| To Your Mother | Gratitude and Devotion |
| To Your Wedded Mate | Love and Faithfulness |
| To All Men | Charity |
| To God | YOUR LIFE |

★ ★ ★ ★ ★

God hath not promised skies always blue,
 Flower-strewn pathways all our lives through;
 God has not promised sun without rain,
 Joy without sorrow, peace without pain.
 But God has promised strength for the day,
 Rest for the labor, light for the way,
 Grace for the trials, help from above,
 Unfailing sympathy, undying love.

—Anonymous

GOD GAVE EVERY MAN

1. Some duty to do, which no one else can do.
2. Some person who depends on him for happiness.
3. Some talent, the exercise of which will pay dividends.
4. Some cause for thankfulness.
5. Some gift that will make the world happier.
6. Some battles that he might grow strong.
7. Some part of beauty of the earth.

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THE CLOSED DOOR

Last Sunday I voted to close the church, not maliciously or intentionally, but thoughtlessly, lazily, indifferently, I voted to close its doors that its witness and its testimony be stopped. I voted to close the Bible on the pulpit, voted for our minister to stop preaching the glorious truths of the gospel of Jesus Christ, voted that the children of the Sunday School no longer be taught the stories of the Bible and the songs of God's love.

You see, I could have gone to church last Sunday, and I should have gone, but I didn't. I stayed away, and by my laziness and indifference, I voted to close the church.

★ ★ ★ ★ ★

LOOK TO THIS DAY

Look to this day, for it is the very life of life. In its brief course lie all the verities and realities of your existence: the glory of action, the bliss of growth, and the splendor of beauty. For yesterday is but a dream and tomorrow is only a vision. But today well lived makes every yesterday a dream of happiness, and every tomorrow a vision of hope. Look well, therefore, to this day.

★ ★ ★ ★ ★

There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly behooves any of us
To speak ill of the rest of us.

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THE BENT TWIG

If a child lives with hostility, he learns to fight.
If a child lives with fear, he learns to be afraid.
If a child lives with pity, he learns to feel sorry for himself.
If a child lives with jealousy, he learns to hate.
If a child lives with encouragement, he learns to be confident.
If a child lives with praise, he learns to be appreciative.
If a child lives with love, he learns to love.
If a child lives with recognition, he learns to have a goal.
If a child lives with fairness, he learns justice.
If a child lives with honesty, he learns what truth is.
If a child lives with friendliness, he learns that the world
is a nice place in which to live.

★ ★ ★ ★ ★

ABOUT TAKING TIME

Take time to work — it is the price of success.
Take time to think — it is the source of power.
Take time to play — it is the secret of perpetual youth.
Take time to read — it is the fountain of wisdom.
Take time to worship — it is the highway to reverence.
Take time to be friendly — it is the road to happiness.
Take time to dream — it is hitching your wagon to a star.
Take time to look around — it is too short a day to be selfish.
Take time to laugh — it is music to the soul.
Take time to love and be loved — it is the privilege of God.

—*Enamelist*

★ ★ ★ ★ ★

Life is like an onion, you peel it off one layer at a time, and sometimes you weep.

—*Carl Sandburg*

★ ★ ★ ★ ★

To everything there is a reason, and a time to every purpose under the heaven.

—*Old Testament*

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THE TURK

In the course of the Armenian atrocities a young woman and her brother were pursued down the street by a Turkish soldier, cornered in an angle of the wall, and the brother was slain before his sister's eyes. She dodged down an alley, leaped a wall, and escaped. Later, being a nurse, she was forced by the Turkish authorities to work in the military hospital. Into her ward was brought, one day, the same Turkish soldier who had slain her brother. He was very ill. A slight inattention would insure his death. The young woman, now safe in America, confesses to the bitter struggle that took place in her mind. The old Adam cried, "Vengeance"; the new Christ cried, "Love." Equally to the man's good and to her own, she nursed him as carefully as any other patient in the ward. The recognition had been mutual and one day, unable longer to restrain his curiosity, the Turk asked his nurse why she had not let him die, and when she replied, "I am a follower of Him who said, 'Love your enemies and do them good,'" he was silent for a long time. At last he spoke: "I never knew there was such a religion. If that is your religion tell me more about it, for I want it."

—*Harry Emerson Fosdick*

EARTH ANGEL

I walked the hills
I talked with God.
I saw the place
His feet had trod.
I felt His breath
Upon me pass
Like wind that stirs
The lowly grass.
I brushed His hand
With one small wing,
Now God and I
Are everything.

—*Barbara Young*

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THE LITTLE WORD

| | |
|-----------------------------------|--|
| If any little word of mine | If any little love of mine |
| May make a life the brighter, | May make a life the sweeter, |
| If any little song of mine | If any little care of mine |
| May make a heart the lighter, | May make a friend's the fleeter, |
| God help me speak the little word | If any lift of mine may ease |
| And take my bit of singing, | The burden of another, |
| And drop it in some lonely vale | God give me love and care and strength |
| To set the echoes ringing. | To help my toiling brother. |



SERVICE

He has not served who gathers gold,
Nor has he served whose life is told
In selfish battles he has won,
Or deeds of skill that he has done;
But he has served who now and then
Has helped along his fellow-men.
The world needs many men today,
Red-blooded men along life's way,
With cheerful hearts and helping hands,
And with a faith that understands
The value of the simple deed
To serve another's hour of need.



AGE

Age is a quality of mind.
If you've left your dreams behind,
If hope is cold;
If you no longer look ahead,
If your ambition fires are dead,
Then you are old.

—Edward Tuck

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LIFE'S MIRROR

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.
Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.
Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.
For life is a mirror of king and slave;
'Tis just what we are to do;
Then give to the world the best you have,
And the best will come back to you.

—*Madeline S. Bridges*



THE PRISON AND THE ANGEL

Self is the only prison that can ever bind the soul;
Love is the only angel who can bid the gates unroll:
And when he comes to call thee, arise and follow fast;
His way may lie through darkness, but it leads to light at last.

—*Henry Van Dyke.*



Love of God and love of country are the two noblest passions
in the human heart. A man without a country is an exile in the
world, and a man without God is an orphan in eternity.

—*Henry Van Dyke*

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MY RULE OF LIFE

| | |
|--|---|
| To let no thought go unexpressed That might give some one pleasure; | To strive to leave each task well done And make a joy of duty; |
| To say no word I might regret In later hours of leisure; | Unceasingly to give God thanks For life and love and beauty; |
| To do the kindly, little deeds That make life worth the living; | To honor God and, loving Him, Love, as myself, my neighbor. |
| To overlook another's faults Nor fail to be forgiving; | This, the high test of perfect love— The goal toward which to labor. |

—Ella Colter Johnston



“One ship drives east and one drives west
By the very same wind that blows,
’Tis the set of the sails and not the gales
That tells which way she goes.
Like the waves of the sea are the gales which blow
As we journey together through life,
’Tis the set of the soul determines the goal
And not the storm and strife.”

—Ella Wheeler Wilcox



Love ever gives—
Forgives—outlives—
And ever stands
With open hands.
And while it lives,
It gives.
For this is Love's prerogative—
To give—and give—and give—

—John Oxenham.

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FRIENDS OF MINE

Good-morning, Brother Sunshine,
Good-morning, Sister Song,
I beg your humble pardon
If you've waited very long.
I thought I heard you rapping,
To shut you out were sin,
My heart is standing open,
Won't you
walk
right
in?

Good-morning, Brother Gladness,
Good-morning, Sister Smile,
They told me you were coming,
So I waited on a while.
I'm lonesome here without you,
A weary while it's been,
My heart is standing open,
Won't you
walk
right
in?

Good-morning, Brother Kindness,
Good-morning, Sister Cheer,
I heard you were out calling,
So I waited for you here.
Some way, I keep forgetting
I have to toil or spin
When you are my companions,
Won't you
walk
right
in?

—James W. Foley



YOUR GARDEN

Kind hearts are the gardens,
Kind words are the roots,
Kind thoughts are the flowers,
Kind deeds are the fruits.
Take care of your garden
And keep out the weeds;
Fill it with sunshine,
Kind words, and good deeds.

—Unknown

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Lord, make me an instrument of Thy peace!
Where there is hatred . . . let me sow love.
Where there is injury . . . pardon.
Where there is doubt . . . faith.
Where there is despair . . . hope.
Where there is darkness . . . light.
Where there is sadness . . . joy.
O Divine Master, grant that I may not so much seek
To be consoled . . . as to console,
To be understood . . . as to understand,
To be loved . . . as to love!

For

It is in giving . . . that we receive;
It is in pardoning . . . that we are pardoned;
It is in dying . . . that we are born to eternal life.

—*St. Francis of Assisi*



WITH GOD

To talk with God no breath is lost;
Talk on!
To walk with God no strength is lost;
Walk on!
To toil with God no time is lost;
Toil on!
Little is much, if God is in it;
Man's busiest day not worth God's minute.
Much is little everywhere
If God the business doth not share.
So, work with God—then nothing's lost;
The highest gain at lowest cost.

—*Dnyonidaya*

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PROVERBS FOR DAILY LIVING

The greatest wealth is contentment with a little.

Hope for the best, get ready for the worst, and then take what God chooses to send.

A handful of common sense is worth a bushel of learning.

Patience is a tree whose root is bitter, but its fruit is very sweet.

There are three things extremely hard: steel, a diamond, and to know one's self.

Fortune lost, nothing lost; courage lost, much lost; honor lost, more lost; soul lost, all lost.

Our blunders mostly come from letting our wish interpret our duty.

If wisdom's ways you wisely seek, five things observe with care:
of whom you speak, to whom you speak, and how, and when, you speak.

Cheerfulness, like spring, opens all the blossoms of the inward man.

Temper is so good a thing that we should never lose it.

The greatest conqueror is he who conquers himself.

Think of three things: whence you came, where you are going, and to whom you must account.

From our ancestors come our names; but from our virtues come our honors.

A good example is the best sermon.

What shall it profit a man, if he gain the whole world and lose his own soul?

If you would reap praise you must sow the seeds; gentle words and useful deeds.

God loves us, not for what we are, but for what He can make us.

People who are wrapped up in themselves make small packages.

He that falls into sin is a man; he that grieves at it, is a saint; he that boasts of it, is a devil.

The soul is the ship, reason is the helm, the oars are the soul's thoughts, and truth is the port.

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THOUGHTS FOR A GOOD LIFE

Neither give offense to others, nor take offense from them.
Most of the shadows of this life are caused by standing in our
own sunshine.

If money be not thy servant, it will be thy master.
The opinion of the majority is not the final proof of what is right.
There is no fear in love; but perfect love casteth out fear.
The oriental philosophers say "What I gave, I hold; what I
spent, I had; what I kept, I lost."

Amusement is the happiness of those who cannot think.
What is beautiful is good, and who is good will soon also
be beautiful.

Obedience is yielded the more readily to one who commands
gently,

Remember that the sky is not less blue because the
blind man does not see it.

Kindness is the sunshine in which virtue grows.
How beautiful upon the mountains are the feet of him
that bringeth good tidings, that publisheth peace.

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CONFESSION

Last night my little boy confessed to me:
Some childish wrong;
And kneeling at my knee
He prayed with tears—
“Dear God, make me a man
Like Daddy—wise and strong,
I know you can.”
Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head.
“O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere.”

Andrew Gillies

LAYMEN—Preachers and Laymen are each rowing different oars, but they are both in the same boat. When only one oar is being pulled there is a lot of splash but no progress. Let us see that both oars are being pulled. We are facing great problems and must work them out together, each with confidence in the other, each with love for the other, and each unselfishly thinking of the generations to come, with less thought for ourselves.

—Roger Babson

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JUST FOR TODAY

JUST FOR TODAY I will try to live through this day only, not to tackle my whole life problem at once. I can do things for twelve hours that would appall me if I had to keep them up for a lifetime.

JUST FOR TODAY I will be happy. This assumes that what Abraham Lincoln said is true; "Most people are about as happy as they make up their minds to be." Happiness is from within; it is not a matter of externals.

JUST FOR TODAY I will try to adjust to what is, and not try to adjust everything to my desires. I will take my family, my business, and my luck as they come and fit myself to them.

JUST FOR TODAY I will take care of my body. I will exercise it, care for it, nourish it, not abuse nor neglect it, so that it will be a perfect machine for my bidding.

JUST FOR TODAY I will have a quiet half hour by myself and relax. In this time I will think of God and get a better perspective on my life.

JUST FOR TODAY I will try to strengthen my mind. I will not be a mental loafer. I will read something that requires effort, thought and concentration.

JUST FOR TODAY I will exercise my soul in three ways. I will do somebody a good turn and not be found out, I will do at least two things I do not want to do, as William James suggest, just for exercise.

JUST FOR TODAY I will be agreeable. I will look as well as I can, dress as becomingly as possible, talk low, act courteously, be liberal with praise, criticize not at all, nor find fault with anything, and not try to regulate nor improve anyone.

JUST FOR TODAY I will be unafraid, especially not afraid to be happy, to enjoy what is beautiful, to love and to believe that those I love, love me.

—Charles M. Simmons

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Respectfully,

Sixteenth Annual ACYO General Assembly Booklet Committee
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