

HOLY SHOGHAGAT ARMENIAN CHURCH
400 HUNTWOOD ROAD
BELLEVILLE, ILLINOIS 62221



SHOGHAGAT
Consecration
November 26, 1978

Holy Shoghagat

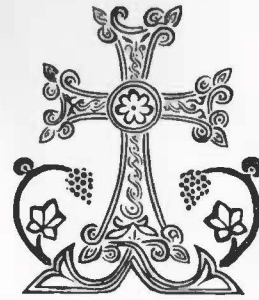
ARMENIAN APOSTOLIC CHURCH

*"Rejoice Holy Church, for Christ the King
from heaven has married you with his cross."*
Hymn



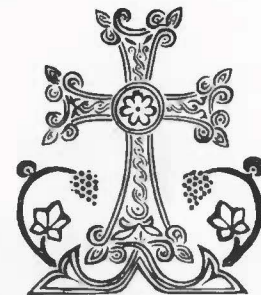
Consecration

November 26, 1978



In Dedication

The Holy Shoghagat Armenian Church
Consecration Booklet is dedicated

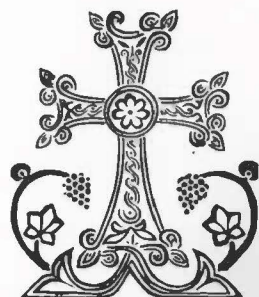


In honor of
HIS EMINENCE, ARCHBISHOP TORKOM MANOOGIAN

In tribute to
HIS EMINENCE, ARCHBISHOP SION MANOOGIAN

and

In memory of
HIS EMINENCE, ARCHBISHOP MAMPRE CALFAYAN



Եկեղեցին հայկական՝ ծննդավայրն է հոգւոյս,
Խնչպէս քարայր մ'ընդարձակ, պարզ ու խորունկ, մութ եւ լոյս
Իր գաւիթով հիւրընկալ, իր լայն բեմով, ու հեռուն
Կանգնած իր լուռ խորանով՝ որ կարծես մաւ մ'է ծրփուն...:

The Armenian Church is the birthplace of my soul,
Like a vast grotto it is simple and profound, dark and light . . .
With its hospitable court, broad bema, and hushed altar
Standing in the distance, as though it were a ship afloat . . .

Եկեղեցին հայկական՝ ես աչքս գոց կը տեսնեմ,
Ես կը շնչեմ, կը լրսեմ իր Յիսուսին մանկադէմ
Ոտքերուն տակ մըխացող քուլայ-քուլայ խունկերով,
Եւ իր պատերը ցնցող աղօթ քններով ակնարկով...:

The Armenian Church I see with my eyes closed,
I breathe and hear it through the clouds of incense
Which rise towards the feet of the Infant Jesus,
And through the fervent prayers vibrating its walls . . .

Եկեղեցին հայկական՝ բարձր քերդն է հաւատքին,
Իմ պապերու՝ ու որ հողէն զայն քար առ քար հանեցին,
Եւ երկինքէն իջուցին զայն ցօղ առ ցօղ, ամպ առ ամպ,
Ու քաղութեան անուր մէջ հանդարտութեամբ, քարքարու-
քար...:

The Armenian Church is the mighty fortress of my forefathers' faith
Raised by them from the earth stone by stone,
And brought down by them from heaven, one dewdrop and one cloud at a time,
And in which they unfolded themselves peacefully and humbly . . .

Եկեղեցին հայկական՝ մեծ վարպետը մ'է բանուած,
Որուն ետեւ սկիւիւն մէջ կ'իջնէ ինքն Աստուած,
Որուն առջեւ զլիսանակ կուգայ իմ ազգս ամբողջ
Հաղորդելի անցեալին հաց ու զինով կենսատոյժ...:

The Armenian Church is a great embroidered tapestry,
Behind which the Lord descends into the chalice, and
Before which all my people stand with bowed heads,
To commune with the past through the life-giving bread and wine . . .

Եկեղեցին հայկական՝ մէն մէ քարի տակ գետնի,
Նաւահանգիստ մ'է խաղաղ: Յուրտ զիշերին՝ հուր ու բոց,
Ու տօբակէզ ցորեկին՝ անտառ մըն է ըստուերտ,
Ուր շուշաններ կը ծաղկին Շարականի գետին մօտ...:

The Armenian Church is a peaceful haven across the turbulent seas,
It is fire and light in the cold of the night;
It is a shady forest in the scorching midday sun
Where lilies bloom by the River of Hymns . . .

Եկեղեցին հայկական՝ մէն մի քարին տակ հետմի,
Դէպի երկինք բերացող զազունի ճամբայ մը ունի...
Եկեղեցին հայկական՝ հայ հոգիին եւ մարմնոյն
Ջրահանդերձն է փայլուն, մինչ իր խաչքան եւ դաշոյն,
Եւ զանգակներն են բուրիւն, եւ երգն է միշտ Յաղթութիւն...:

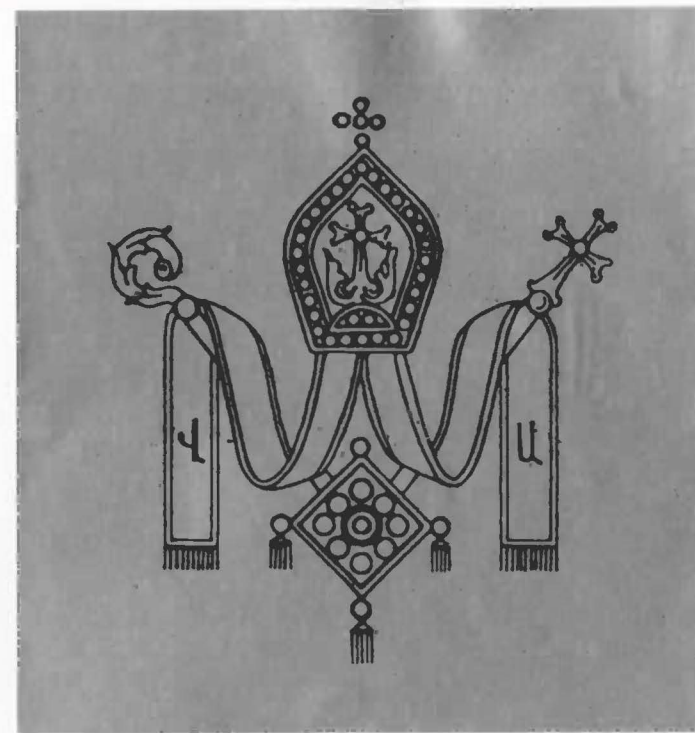
The Armenian Church beneath every stone in its floor
Holds a secret passage leading up to Heaven . . .

The Armenian Church is the shining armor of the Armenians' soul and body,
In it her crosses are as a dagger;
Her bell rings forth and her song is always Victory . . .



ՆՈՐԻՆ Ս. ՕԾՈՒԹԻՒՆ Տ. Տ. ՎԱՋԿԷՆ Ա.
Խայրագոյն Պատրիարք եւ Կարողիկոս Ամենայն Հայոց

HIS HOLINESS VASKEN I
Catholicos Patriarch of All Armenians



ԴՈՒՔ ԷՔ ԵԿԵՂԵՑԻՆ ԱՍՏՈՒԾՈՅ ՏՈՒՆԻՆ ՄԷՋ

Սիրելի հաւատացեալներ, դուք փառաւոր յաղթանակ մը արձանագրեցիք ձեր հոգեւոր կեանքին մէջ, ձեր եկեղեցական-կազմակերպչական կեանքին մէջ, այս սուրբ եկեղեցին կառուցումով: Հոյակապ գործ մը, որ մենք իրապէս կը գնահատենք, կը փառաւորենք եւ կ'օրհնենք:

Մի խորհրդով, սակայն, որ այս եկեղեցին նիւթեղէն կառուցուածքով ձեր գործը վերջ գտաւ, ձեր նպատակները իրենց վախճանին հասան: Բայց իրողութիւնը միշտ հակառակն է, որովհետեւ, այս եկեղեցին նիւթեղէն կառուցուածքով սկիզբ կ'առնէ բուն աշխատանքը, ձեր բուն առաքելութիւնը, այս սուրբ եկեղեցին լեցնելու, ձեր հոգեւոր կեանքով դարձնելու համարձակապէս ձեր հոգեւոր կեանքի շինութեան տենչը, եւ հոգեւոր եւ բարոյական յաղթանակներ արձանագրելու ձեր բարի կամքը:

Ուրիշ խօսքով, դուք եկեղեցւոյ նիւթական կմախքը կառուցիք միայն, կը մնայ որ դուք իրականացնէք, կեանքի կոչէք ծշմարիտ եկեղեցական կեանքը, աւելի միշտ, ծշմարիտ եկեղեցին: Որովհետեւ, եկեղեցին իր իսկական իմաստով, դուք էք, բոլոր հաւատացեալներդ ի մի հաւաքուած. դուք էք եկեղեցին, Աստուծոյ Տունին մէջ:

ՆՈՐԻՆ Ս. ՕԾՈՒԹԻՒՆ Տ.Տ. ՎԱՋԳԷՆ Ա.

ԱՄԵՆԱՅՆ ՀԱՅՈՑ ԿԱԹՈՂԻԿՈՍ



His Eminence, Archbishop
TORKOM MANOOGIAN
Primate
Diocese of the Armenian Church
of America



ԱՌԱՋՆՈՐԴՈՒԹԻՒՆ ՀԱՅՈՑ

DIOCESE OF THE ARMENIAN CHURCH OF AMERICA, 630 SECOND AVENUE, NEW YORK, N. Y. 10016 212 686-0710

ARCHBISHOP TORKOM MANOOGIAN, PRIMATE

ԱՌԱՋՆՈՐԴ ՍՐԲԱՋԱՆԻ ԽՕՍՔԸ
ՊԵՆՍԻԼՎԱՆԻԱ. ՇՈՂԱԿԱԹ ԵԿԵՂԵՑԻՈՅ ՕԾՄԱՆ ԱՌԹԻՒ

Հայ ժողովուրդի քրիստոնեական հաւատքի աւանդութեանց պահպանման եւ գործադրման կենդանի վկայութիւնն է Պէլվիլի Ս. Շողակաթ նորակառոյց այս Եկեղեցիի իրականութիւնը:

Հայ ժողովուրդը, ուր որ ալ գտնուած է, իր առաջնահերթ եւ զլիւաւոր մտահոգութիւնը ըրած է, իր սեփական տունէն առաջ, կառուցանել Աստուծոյ Տունը՝ որպէս զի հոն յամախող հաւատացեալները հոգեպէս սնանին մեր Տիրոջ կենսատու խօսքով եւ հաղորդութիւն մեր Եկեղեցւոյ նախնաց հոգիով:

Եկեղեցին, Հայ ժողովուրդին համար, իր արտաքին նիւթական կառոյցէն աւելի, եղած է անոր աղօթալայրը, հոգեւոր ժառանգութեանց զանձարանը եւ ազգային ու մշակութային արժէքներու պաշտպանը, որովհետեւ Հայ Եկեղեցին մեզի համար ունեցած է եւ ունի թէ կրօնական եւ թէ ազգային նկարագիր: Եկեղեցի կառուցանել, մեզի համար կը նշանակէ նաեւ կառուցանել հայապահպանման ու ազգապահպանման աննուաճելի եւ ամրակոտ այն կոթողը՝ որ ոչ հողմը եւ ոչ փոթորիկը կրնան կործանել ու քանդել:

Պէլվիլի մեր համայնքը նշանակալից յաղթանակ մը կ'արձանագրէ այսօր ամերիկահայ պատմութեան մէջ Ս. Շողակաթ Եկեղեցիի կառուցումով: Իրապէս զնահատանքի եւ օրհնութեան արժանի գործ մըն է այս:

Վերջացաւ Եկեղեցւոյ շէնքին կառուցումը, եւ այժմ սկիզբ կ'առնէ անոր զլիւաւոր առաքելութիւնը՝ որուն իրագործման ծամբուն մէջ բոլորս ալ մեր բաժինը պէտք է բերենք:

Նորակառոյց Ս. Շողակաթ Եկեղեցւոյ Ս. Խորանին առջեւ ուխտենք բոլորս, Հոգեւոր Հովիւ, Ժխական Խորհուրդ, Եկեղեցական կազմակերպութիւններ եւ հաւատացեալներ, հետեւիլ մեր նախնիքներու եկեղեցանուէր օրինակին, պահպանել եւ յաջորդ սերունդին փոխանցել մեր հոգեւոր եւ մշակութային փառաւոր ժառանգութիւնը, եւ այս Եկեղեցին վերածել մեր հոգեւոր կեանքի մշտաւառ կանթեղին ու լուսատու փարոսին:

Սիրոյ ողջունիւ

ԹՈՐԳՈՄ ԱՐՔԵՊԻՍԿՈՊՈՍ
Առաջնորդ

Մայիս 31, 1978

Our Pastor



**Very Rev. Father
SOOREN CHINCHINIAN**

The Consecration Of Our New Church

A few years ago, our community, small in number but strong in determination, had the commendable idea of undertaking the construction of a new church. This action became necessary because of the deteriorated surroundings of the old church. The construction of a new church was not regarded as an easy task. It required moral and financial sacrifices.

The members of the community, conscious of their responsibilities, fully supported the project by making generous contributions. The active Finance Committee, in cooperation with the Architectural Committee, managed to raise initial funds while the latter supervised the work. In addition to this, both groups set a wonderful example when they, along with other parishioners, volunteered their weekends to take care of the finishing work.

The construction of the church has aroused great interest and enthusiasm in our community because it will serve as a second home and center of all religious and social activities. Our community has cherished the hope of a new church for some time. Today, our hearts are filled with joy as we witness the fulfillment of that hope.

The completion and the consecration of the church constitute a turning point in the life of our community. This modest but beautiful structure demonstrates in a tangible manner our community's unwavering faith in Almighty God. Undoubtedly, it gives to all of us a sense of great pride and tremendous accomplishment.

We are also extremely honored by the presence of His Eminence, Archbishop Torkom Manoogian, Primate of the Armenian Church of America. He performed with special solemnity the Consecration of the newly built church and delivered a meaningful message. The Primate was also very helpful in giving the Parish Council his encouragement and valuable suggestions regarding the construction of the new church.

During the Consecration, we were deeply moved at the sight of the long row of godfathers who symbolize the pillars of the Christian Church. They represent the twelve apostles; the evangelists, St. Mark and St. Luke; as well as St. Paul and St. Gregory the Illuminator, upon whose firm faith was established the Armenian Apostolic Church. The Armenian Apostolic Church is rightly called the "spiritual mother of all Armenians" on the grounds that we are brought to her bosom through the sacrament of Baptism.

The Armenians looked to their church as the source of spiritual nourishment and a strong refuge from all kinds of dangers. When the Armenians lost their political power, the church also took upon herself temporal leadership in order to insure the rights and the interests of the Armenian people.

The Armenians owe their existence and survival to the church under whose roofs flourished all the branches of the Armenian culture, ranging from literature to architecture. The Armenian monasteries became the first Armenian schools. The church founded schools and colleges, printed books, and passed on the light of knowledge to subsequent generations. From the beginning, the Armenian people held to their church and made many sacrifices, including the loss of properties and the shedding of blood.

Christianity is not, and never has been, a solitary faith. When one asks, "Does one need to go to church to be a Christian?" he is putting the question the wrong way around. One might say better, "If one is a Christian, will he not wish to unite with fellow Christians in public worship?" Bear in mind that a star basketball player can do a great deal more for the game if he is on the team.

I urge all the Armenians in our community, whether they are church members or not, to rally around the newly built church and the cultural hall and join in all activities for the benefit of our beloved people and the glorification of God.

Rev. Fr. Sooren Chinchinian

**Very Rev. Fr. Sooren Chinchinian
Pastor**

OUR ALTAR SERVERS



Left to Right: Paul Norsesian, Pete Merzian, Hrant Norsigian, Harry Merzian.

OUR DEACONS



Left to Right: Sam Nersesian, George Marifian.

OUR FORMER PASTOR



REV. FATHER YEPREM KELEGIAN



OUR CHOIR

Left to Right: Janet Baldwin, Helen Norsigian, Chris Mooradian, Susan Norsigian, George Marifian, Aris Bogosian, Kenarr Petrosian, Karen Hunt, Sharon Bogosian.

Picture Not Available: Dorothy Ladda.

With Pride and Gratitude

On this day of Consecration, we are giving thanks to God. With His guidance, each of us has had a part in making this dream a reality.

Today, we also see the fellowship that has arisen in our midst because of this dream. We have had and do have people laboring during their leisure hours to make it real. We have all baked, sold, given, and danced our way to the funds utilized to build our structure.

Through doing this, we have not only built the edifice but also we have built the spirit to fill it. We have, in our souls, the Christian Fellowship, and, in our hearts, the Armenian Spirit.

Now, after six years, we have a home — Our House of God for Christian worship and fellowship with God. The present and past Parish Councils are proud to have been a part of our previous milestones and our present challenges. In addition, we will approach the future led by the same guidance of God with which our dream commenced.

ROSE NERSESIAN
*Parish Council
Corresponding Secretary*

PARISH



COUNCIL

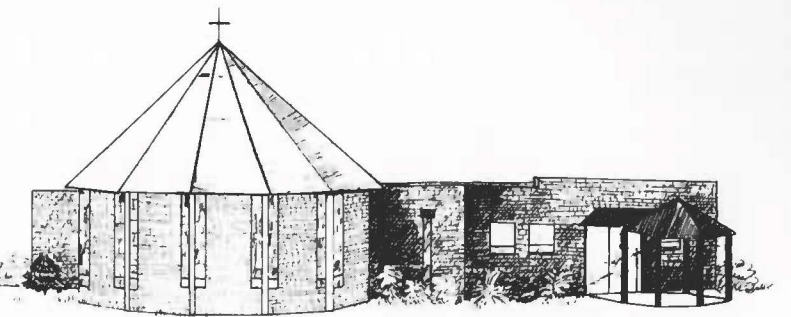
ROW 1: Zaroohy Norsigian, Diocesan Delegate, George Marifian, Chairman, Rose Nersesian, Charlotte Tatosian.

ROW 2: Sam Nersesian, Ron Leap, Vice-Chairman, Henry Lannert, Treasurer, Hrant Norsigian, Secretary, Michael Bohigian.

Holy Shoghagat

ARMENIAN APOSTOLIC CHURCH

P.O. BOX 1187 + 400 HUNTWOOD ROAD + BELLEVILLE, ILLINOIS 62221 + 618-233-9453



VERY REV. SOOREN CHINCHINIAN, PASTOR

Dear Parishioners and Friends,

The construction of our new Church and Cultural Center is a remarkable achievement for our small parish. Since the inception of this campaign over five years ago, the completion of this first phase often appeared as an unattainable goal. But now we can look back with much satisfaction and pride at this accomplishment — a milestone in the history of the Holy Shoghagat Parish. It is a good feeling; one which will last forever.

This Consecration is undoubtedly the most important event of our parish's brief history. Yet, its significance extends beyond our community. Not only have we demonstrated to other communities that the Armenian Church and her cultural traditions have a solid foundation in the St. Louis area upon which to build, but that we have come of age and now stand abreast of our sister parishes.

We may ask, to whom do we attribute this day? Certainly, we must recall our loved ones and their unfinished task we inherited. Then too, there are BUILDERS, the members of the various committees in whose hands the challenge was delivered. Unquestionably, in the Armenian tradition their energies were inexhaustable and their dedication unwavering. And in the Christian spirit their efforts truly became a labor of love for their brethren.

Yet, above all, this structure stands as a monument to our parents and grandparents, our older generation, who have shared their wisdom and experience and given their encouragement without hesitation. Undeniably, it is this generation to whom we have dedicated our energies so that this dream could become a reality in their lifetime.

Today, we have taken a giant step in perpetuating our Armenian Identity. Only time will tell the true measure of our success; whether this and succeeding generations will capture and build upon the spirit and enthusiasm which flows from us today so that we may remember this date as the rebirth of a great Armenian community.

George E. Marifian

George E. Marifian
Parish Council Chairman

Consecration Committee



Row 1: Zabelle Vartanian, Cochairman, Lisa Mooradian, Bea Leap, Toni Vartanian.

Row 2: Charles Merzian, Henry Nersesian, Amie Nersesian, Diana Petrosian, Rose Nersesian, Virginia Bohigian, Cochairman.

Row 3: Hrant Norsigian, Paylag Boghosian, Ron Leap.

Pictures Not Available: Dr. George Bohigian, Manuel Kurkjian, Mary Petrosian.



Holy Shoghagat Armenian Church Consecration Committee

NOVEMBER 25 - 26, 1978

Consecration Cochairmen's Message

Thanksgiving Weekend, November 25 and 26, 1978, shall reign forever supreme in the hearts of the Holy Shoghagat Armenian Church parishioners for, during this auspicious period, the Holy Shoghagat Armenian Church of Belleville, Illinois, was consecrated by His Eminence, Archbishop Torkom Manoogian, Primate of the Armenian Church of America. This memorable occasion marked the realization of a dream held dear by our faithful for six long years.

The beautiful memories evoked during the preparation and culmination of related events will long linger in the thoughts of each Consecration Committee Member. Certainly, our efforts have provided us with profound joy on a personal plane as well as on a religious one.

As the Consecration Cochairmen, we extend our heartfelt gratitude to our hardworking committee and to everyone who responded to our appeal. Alone, the Committee could not have been successful. The final achievement was but an aggregate total of a large number of generous and thoughtful individuals.

May the new Holy Shoghagat Armenian Church always stand as a proud symbol of not only the deep religious belief of the Armenian people but also as a moving example of the seemingly impossible made possible through a united, dedicated effort. Let us now proceed with pride and faith in our Armenian heritage—a privileged and precious gift we are fortunate to possess.

Sincerely,

Virginia A. Bohigian

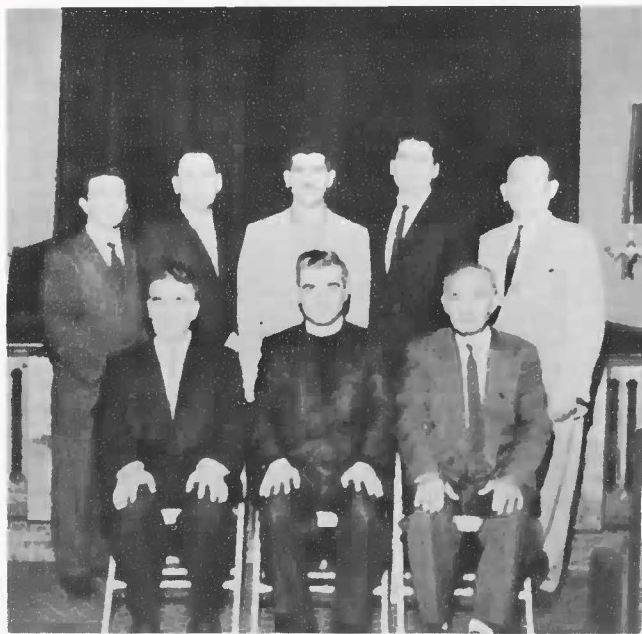
VIRGINIA A. BOHIGIAN

Zabelle N. Vartanian

ZABELLE N. VARTANIAN
Consecration Cochairmen

FACES OF THE

CONGREGATION



A Brief History of the Armenian Church

The Church of Armenia acknowledges as its original founders two of the twelve apostles of Christ, Thaddeus and Bartholomew, who are referred to as the "first enlighteners of Armenia" to distinguish them from the second enlightener, St. Gregory. According to tradition the two apostles were put to death in Armenia. The generally accepted chronology gives a period of eight years to the mission of St. Thaddeus (35-43 A.D.) and sixteen years to that of St. Bartholomew (44-60 A.D.).

Since there existed no Armenian alphabet until the first part of the fourth century, we have very little information concerning the progress of Christianity in Armenia before the official conversion. But there are strong indications that Christianity had taken root in the country at a much earlier time. Recently discovered fragmentary documents refer to certain bishops as successors to the two apostles. History records religious persecutions by at least three kings of Armenia during the years 110, 238, and 280. Moreover, the Armenian Church commemorates many Armenian martyrs of the apostolic era. Eusebius, the church historian, mentions a letter by Dionysius, Patriarch of Alexandria, written to Mehroujan, Bishop of Armenia. It thus follows that Christianity had not only made inroads in Armenia, but had taken more or less organized form with bishops who were well known outside of Armenia.

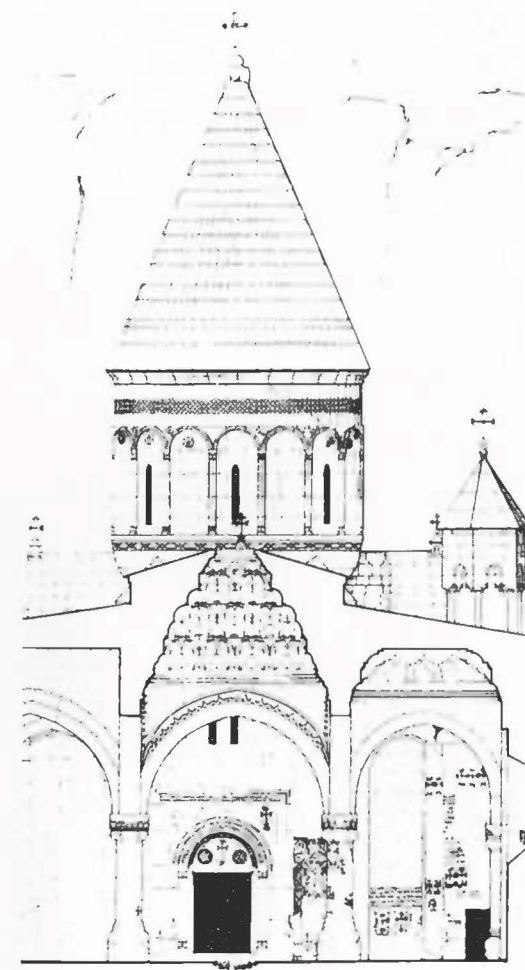
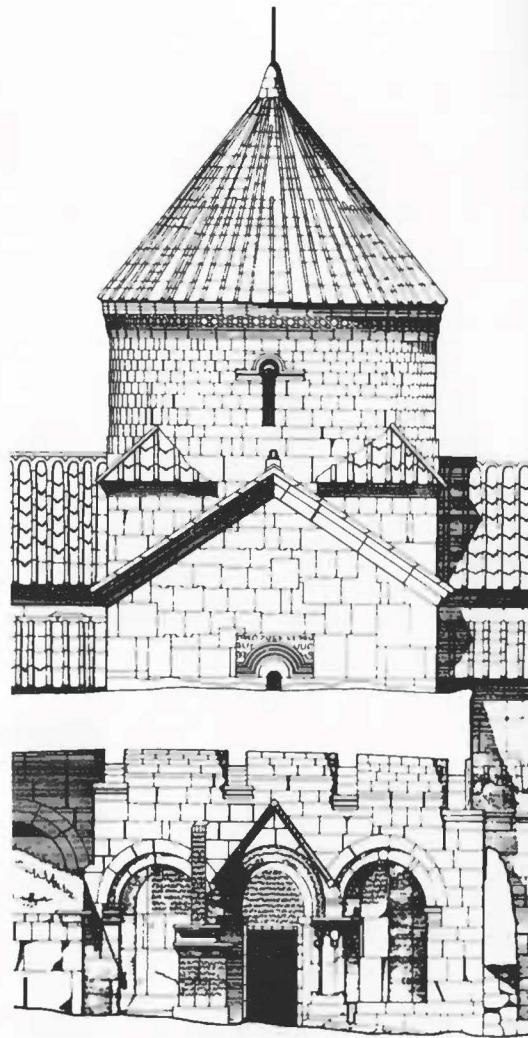
CONVERSION TO THE NEW FAITH: - In the year 301 (some historians place the date 10-15 years earlier) there happened a most important event not only in the history of Armenia, but in the annals of the Christian Church. The faith which from the beginning had been relentlessly persecuted throughout the world, was proclaimed as the national religion of Armenia.

Without entering into the biographical details of his life, it should be sufficient to state that Gregory was of noble family, educated in Caesarea, then a Christian center. He entered the service of King Trdat (Tiridates) of Armenia and after much persecution and suffering succeeded in converting the King, who in turn helped him to convert the whole country to Christianity. In some regions the change took place with relatively little difficulty; in others evangelization met with great resistance. With the help of the King, Gregory destroyed the pagan sanctuaries and crushed the armed opposition of the pagan priests. Paganism, nevertheless, lingered on especially in the remote parts of the country. Gregory strengthened and reorganized the triumphant Church in Armenia. He was formally elected as the supreme head of the Church. Therefore, he was sent, with a large retinue, to Caesarea to be ordained a bishop.

Gregory was also instrumental in the conversion of the neighboring countries of Georgia and Albania. He also built the first Christian cathedral in Vagharshapat near Mount Ararat, then the capital of Armenia, as directed by our Lord in a vision, in memory of which it is known as Holy Etchmiadzin, that is, "The place where the Only Begotten Son descended."

Having accomplished his mission, and advanced in age, Gregory relinquished the care of the Church to his second son, Aristakes, who already had been serving as his vicar-general, and, in that capacity, probably had attended as a delegate of the Armenian Church to the famous Council of Nicea, in 325. Gregory then retired from active life to life as a hermit until his death.

Aside from its moral and spiritual benefits, the adoption of Christianity helped to unite the various racial elements and divisions in Armenia, and forged them into a people.



PERSIA INTERFERES: Beyond their borders, however, the conversion of the Armenians to Christianity was a cause for grave concern, especially to the Persian rulers, for they could not fail to see that a Christian Armenia politically would be inclined towards Christian Byzantium, to the disadvantage of Persia. It was imperative, therefore, to uproot Christianity in Armenia, and the Persian kings made every effort to accomplish this end. They sowed dissension among the Armenian princes and enticed some of them to return to paganism. As a consequence of these intrigues, King Trdat was murdered. Aristakes, the son and successor of St. Gregory, was assassinated by an Armenian prince, and Vartanes, Gregory's eldest son, almost met a similar fate. The attempt to impose Mazdeism upon the Christian Armenians by the Persian kings, who then had already reduced the Armenian kingdom to the state of vassaldom, went on for more than a century and reached its peak in the middle of the fifth century, as we shall see.

The Armenian church, nevertheless, continued to make slow but steady progress. Christianity was taking root in the hearts of the people. The fifth successor of St. Gregory, St. Nerses the Great, a prominent figure in the history of the Armenian Church, gave much attention to charitable institutions. He established orphanages, homes for old people, and for lepers who in those days were left to their fate to die in the mountains or in the wilderness. He built hospitals for these and for others infected with incurable diseases. He built monasteries in isolated parts of the country not only to cultivate a deeper spiritual life, but also to care for and shelter travelers. In other words, he put into practice in Armenia the moral principles of the Christian Faith.

However, in her task the Church labored under a serious disadvantage. Since there existed no Armenian alphabet, the scriptures were read in Greek or in Syriac in the Armenian Churches. Clergymen had to learn one or both of these languages besides their native tongue. They would first read the Bible in either of these languages, then translate it into Armenian. This practice, besides its many obvious disadvantages, hindered their work of preaching and explaining the Holy Scriptures in terms that would be readily grasped by the common people.

THE GREAT TASK OF ST. MESROP: A man of vision and boundless energy conceived the idea of inventing letters for the Armenian language. He was Mesrob, a very learned former secretary at the royal court. Having received the call to serve his church by taking holy orders, Mesrop left the court and took the vows of a missionary monk. While preaching in remote parts of the country, where remnants of paganism persisted, he felt personally the difficulties involved in preaching the Gospel and in conducting services with the aid of foreign languages.

After much toilsome search, travel, and consultation with eminent scholars, Mesrop composed an alphabet of 36 letters in which each sound of the Armenian language was presented.

The Catholicos, St. Sahak, a scholar himself, gave much help and encouragement to Mesrob in his endeavors.

King Vramshapouh, one of the wisest rulers of Armenia, also patronized and supported this vital project. Upon the completion of the alphabet the first task was the translation of the Bible, and the very first words written in the new Armenian letters were: "That men may know wisdom and instruction, understand words of insight," the opening words of the Book of Proverbs, with which Mesrob started the translation of the Bible. Under the supervision and guidance of St. Sahak and with the cooperation of a group of young scholars, whom he had previously sent to Edessa, Caesarea, Antioch, Alexandria and Constantinople, for higher education, St. Mesrop translated the whole of the Scriptures into Armenian.

At the very time when the religious freedom of the people was seriously threatened in the land by Persian Mazdeism, King Vramshapouh, Catholicos Sahak, and Mesrob Vardapet, who were not only men of spirit but also statesmen and patriots of a high order, endowed the nation with a priceless treasure - letters and literature. Theirs is an inspiring example of cooperation between temporal and spiritual authorities for the national good. Together with the gallant group of literary men, whom we now call "the Holy Translators," they provided an armor to the Armenian people which proved most effective in the troubled times which followed.

The development of written or literary Armenian made people less dependent on their powerful neighbors, east and west, and placed greater stress on national identity. For the next two centuries, from 440-640, Armenia was divided among two rival empires, east and west. Eastern Armenia was governed under Persian "Marspans" (governors), the western provinces by Byzantine prefects, some of them Armenian.

In the western part of Armenia, although under foreign and, on the whole, inept rulers, the people had the advantage of living in a Christian state. In the east they enjoyed more internal self-government, but their condition was less enviable under the pagan Sassanid Persians, who strove to convert them to Mazdeism, with the aim of fastening on them the additional bond of a common religion with Persia.

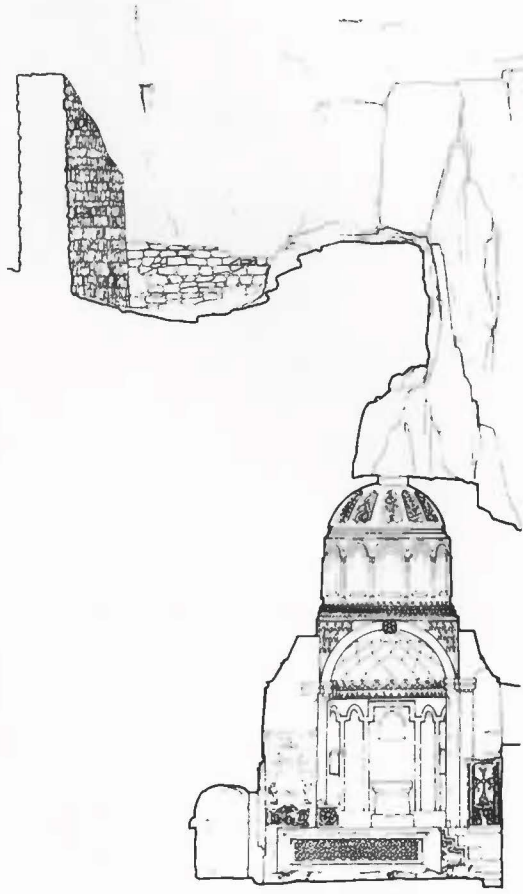
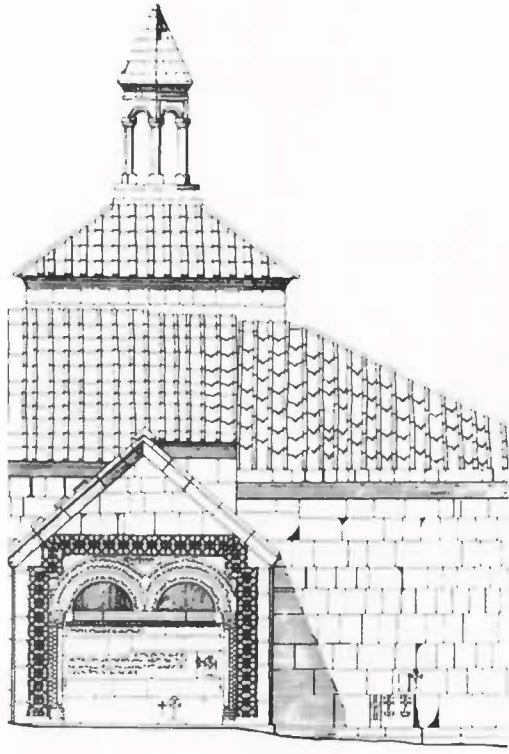
REVOLT IN DEFENSE OF THE FAITH: In the year 450 Yazgerd II, the king of Persia, issued a decree commanding all Christians to embrace Mazdeism. This was the signal for a violent revolt in Armenia; the Persians and their priests, who were sent to convert the country to the Mazdean or Zoroastrian religion, were massacred, and the people rose in open revolt under St. Vardan Mamigonian. This brave and devout prince and his small army, however, were eventually overwhelmed at the battle of Avarayr (451) and Vardan was killed together with more than a thousand of his men.

Although the death of St. Vardan was a severe loss for Armenia, the battle of Avarayr saved the nation, for the Persians, not having expected such a stout resistance, were convinced that the Armenians meant to die before surrendering their Christian faith. Vardan's supreme sacrifice and that of his fellow soldiers, many of whom were from princely families, has been ardently cherished to the present day. The Armenian Church celebrates the anniversary of the Battle of Avarayr and pays tribute to the heroes who fell on that field. Their memorial day is a major holiday for all Armenians.

A period of disorder followed the battle of Avarayr. The Catholicos, Hovsep, accused as the instigator of this religious resistance, was arrested, taken to Persia and martyred with other members of the clergy, among whom St. Ghevont (Leontius) the Priest was the most famous for his zeal and courage.

The Persians, after a few years of peace, again started to force their religion upon the Armenians. Once again the Armenians were obliged to take up arms under the leadership of St. Vardan's nephew, Vahan Mamigonian.

Finally, Yazgerd's successor seeing the uselessness of persecution, proclaimed religious liberty in Armenia and named Vahan, the rebellious prince, first as military commander of the country, and then as governor-general of Armenia, a step which insured civil and religious peace in the devastated land.



The city of Dvin became at this time the capital of Armenia, in place of Vagharshapat. Since it was essential for the Catholicate to be located where the political center of the country happened to be, the spiritual center of the Armenian Church was transferred from Etchmiadzin (near Vagharshapat) to Douvin, whence in the succeeding centuries it was moved to other cities, until its return to Etchmiadzin in 1441. Hovhannes Mandakouni, the Catholicos, is one of the most honored names in the Armenian Church. Thanks to his wisdom and administrative abilities, he knew how to repair the ruins caused by these religious wars. He also is well known for his reform of the Divine offices which were enriched and regularized.

THE COUNCIL OF CHALCEDON: While Armenia was in the midst of a life and death struggle, in defense of Christianity, a great Church Council was held in Chalcedon, near Constantinople which was destined to be a cause for dissension and division among Christian churches.

The Council was called in order to settle some controversial points of doctrine connected with the nature of Christ. The main question was whether Christians should accept one nature or two natures in Christ. The Council gave its decision in favor of two natures. Eastern churches, under the leadership of the Patriarch of Alexandria, did not accept this decision objecting that by that formula the mystery of the redemption would be endangered. Besides, they thought that this new decision was contrary to the teachings of the previous Ecumenical Council of Ephesus (431) where the formula of St. Cyril of Alexandria, "one nature united in the incarnate Word," was accepted. The Council stirred up strife among the great sees of Christianity, Constantinople, Alexandria and Rome. Owing to the war with Persia, the Armenian Church did not have a delegate at this council, but she could not escape its consequences. The Syrian Church was engaged in a controversy with Nestorians, who had been rejected by the Ecumenical Council Ephesus. The Armenian Church was strictly anti-Nestorian. The Nestorians had been using the decision of the Council of Chalcedon against their orthodox opponents who were in communion with the Church of Armenia. The orthodox party in Syria asked for guidance from the Armenian Church, and thus arose the first occasion for the consideration of the decisions of the Council. Catholicos Babgen, called a meeting not only of his own bishops but also those of the neighboring Christian countries of Georgia and Azerbaijan, together with their Catholicos. They assembled at the headquarters of the Armenian Church in Dvin, under the presidency of Babgen, in the year 506. After long deliberations they officially proclaimed their adherence to the profession of faith which had been accepted in the Ecumenical Council of Ephesus, and rejected everything that savored of Nestorianism, including the acts of the Council Chalcedon. This was not a declaration of separation from the rest of Christendom, that is, of Greco-Roman Christianity. It was a proclamation against the doctrine of two natures put forth by the Council.

This decision of the Armenian Church was followed by interminable controversies between the Armenian and Greek Churches. Many attempts at reunion were made during the ensuing centuries but without any permanent results.

THE ARAB INVASION: Arabs began to invade Armenia in the year 640. After their rule was definitely established in Armenia, Greek Armenian disputes lost their importance. The Moslems made unsuccessful efforts to win the Armenians over to Islam. The Armenian Church gave numerous martyrs for the faith.

Eventually some Armenian princes grew strong enough to establish small kingdoms. Among them the Bagratid Kingdom was the most powerful. Therefore the catholicate eventually was transferred to the Bagratid capital of Ani. In this period the Church enjoyed comparative peace under wise and able leaders such as Anania of Moks, Khachik Arsharounik, Sarkis of Sevan, Petros Getadartz, etc.

After the fall of the Bagratid kingdom a better part of Armenia was taken over by the Byzantine Empire, which revived its efforts to subject the Church of Armenia to that of Constantinople, meeting with but little success. Tartars, Seljuks, and Turks invaded the Middle East. Armenians sought safer localities and found them in the region of the Taurus Mountains, in Cilicia, within the Byzantine Empire. In time they became so numerous and strong that they established there a principality, which eventually became a flourishing kingdom ruled by the Rubenian dynasty.

After the fall of Ani, the heads of the Church having no permanent place, eventually had settled in the castle of Romkla on the river Euphrates. For almost 150 years the supreme heads of the Church made this castle their place of residence and headquarters. However, upon the establishment of the Cilician Armenian Kingdom, the Catholicate was transferred in 1293, to Sis, the capital, which remained the metropolis of the Church for another century and a half.

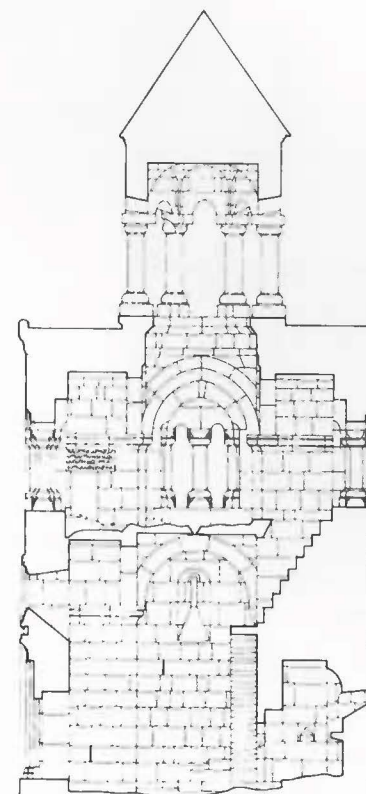
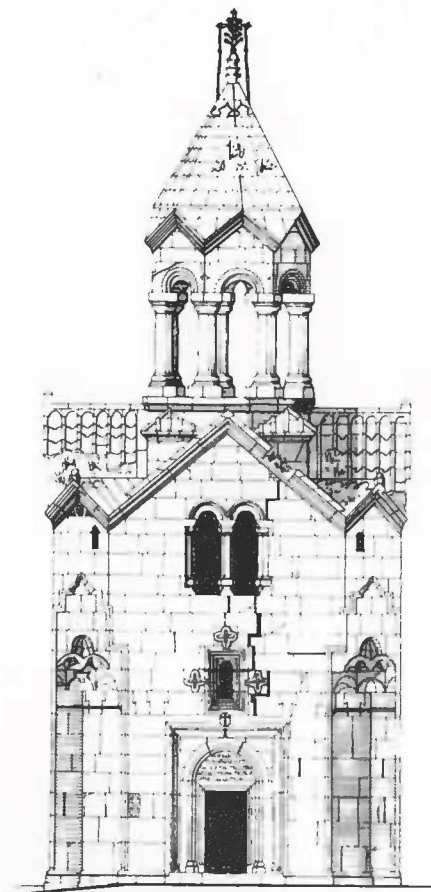
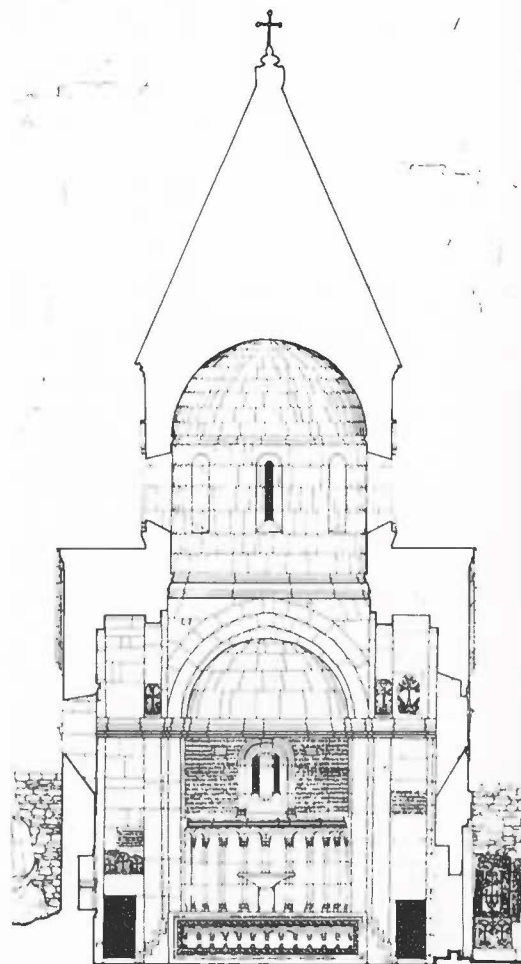
The dominant feature of the Cilician period was the attempts at union first with the Greeks and then with the Latins. The initiator of these efforts, on the part of the Armenian Church, was St. Nerses the Graceful. On his way back from a mission, Nerses met the imperial Greek governor-general of lower Cilicia. The question of union of the Churches was thoroughly discussed by the bishop and the prince, who was conversant in religious matters. Nerses prepared a statement on the doctrine and rites of the Armenian Church which the prince gladly undertook to present personally to the Emperor. The answer to this statement was delivered to Nerses, who then had succeeded his brother as catholicos. Nerses proposed a plenary council of Greeks, Latins, Armenians and Syrians to establish union among the four churches and so to put an end to the disagreements which had existed for seven centuries. Nerses did not live to see the response to his proposal. His nephew and successor, Grigor IV, received a statement of nine points from the emperor which purported to be a basis for reunion. But the Catholicos found them unacceptable.

The Emperor then reduced them to one point: acceptance of the Council of Chalcedon. Grigor invited the bishops and theologians of Armenia to deliberate on the Emperor's proposal, which again was not accepted.

Prince Levon II of Cilician Armenia, favored union with Rome, but his wish on this question was politically motivated, for he desired to convert his principality into a kingdom, which he eventually succeeded in doing, by receiving his crown from the hands of the papal legate. The catholicos as a rule were sympathetic to the King's view, but the episcopate and clergy of Armenia proper, known as the "Band of Eastern Divines," were vigorously against any step in favor of the Latins. But for this Band, it is almost certain that the Church of Armenia would now be in the pale of the Roman Church. Most of the catholicos of this time were Latinophiles, some openly accepted the Roman Catholic faith.

Nevertheless the Armenian Church as a whole kept herself independent of the Roman Church and preserved her traditional orthodoxy.

After the fall of the Armenian Kingdom in Cilicia, in 1375 laxity of discipline prevailed in and around the Catholicate. Sis, once proud metropolis of the church, was no longer the right location for the spiritual center of the church. Little respect was left for the doctrine of the Church and the heads of the Church were ready to submit to any compromise to gain an advantage. Moreover, Rome carried on a successful propaganda in Cilicia. As a result there appeared a Latino-Armenian brotherhood called "Unitors," whose sole aim was to unite the Church of Armenia with that of Rome. Under these circumstances, it was neither sensible nor useful to leave the headquarters of the Church in Sis. Therefore the Band of the Eastern Divines, that is to say the Vardapets of Armenia proper, witnessing the decay in Cilicia and anxious to uphold their orthodoxy, resolved to transfer the See from Sis to Holy Etchmiadzin, to its original place.



CATHOLICATE RETURNS TO ETCHMIADZIN: The Theological Institute or the Grand Seminary of Siunik, in northern Armenia, which had for centuries enjoyed a justly merited reputation, had in these latter years acquired fresh vitality under the direction of the most famous divine, Hovhannes of Oroti (1388). Malakia of Khrim (1384) and the most famous of them, Grigor of Tathev (1410), who prepared the ground for the transfer of the Catholical See to Etchmiadzin.

The reigning Catholicos of Sis, Grigor IX, was invited to move to Etchmiadzin. He refused to move, but agreed to the election of a new catholicos in Etchmiadzin. Upon his consent, therefore, a general synod was assembled at Etchmiadzin, in 1441, with the participation of 700 bishops, vardapets, priests and princes. A saintly person, Giragos of Virap, was elected as Catholicos.

During this period and the succeeding two centuries, there developed, in Etchmiadzin, the practice of naming vicars (coadjutors) to the Holy See, who possessed the full titles and prerogatives of a catholicos. The one beneficial outcome of this practice was the simplicity which it introduced to the order of succession through the immediate enthronement of the vicar. For, as a consequence of the disturbed state of the country under oppressive Moslem emirs and khans and the dispersion of the Armenians, summoning the electoral synod had become almost impossible.

During this period one church leader worthy of mention is Mikael of Sebastia (1542-1570), who instituted Armenian printing. Presses were established in Venice, Rome, Constantinople, Etchmiadzin, Isphahan and Amsterdam. The most important and the best among all the books that were printed was the illustrated edition of the Bible Osakan, which was published in Amsterdam in 1666.

PROGRESS IN THE EIGHTEENTH CENTURY: A new vitality showed itself in the church during the eighteenth century. The pioneer of this new movement was the Catholicos Movses of Tathev. It was to his zeal for reform and restoration that the see of Etchmiadzin owes its recovery from a state of decadence. He procured from the Persian government a cessation of taxes and abuses which were imposed by the Moslem khans of Yerevan, who used to victimize the heads of the church, and he effected ecclesiastical reforms. His successors carried on the work of restoration.

Special mention should also be made here of Mekhitar of Sebastia. He was previously a faithful clergyman of the Armenian Church with liberal and progressive views who tried to establish a center of education in Armenia, but failing, eventually settled in Venice on the small island of San Lazzaro (1717). Mekhitar had to yield to the demands of the Roman Church in order to be able to devote himself without restraint to the work of intellectual pursuits and scholarly endeavors. He founded the Armenian Roman Catholic religious order of Mekhitarists which has rendered commendable services to Armenian literature and culture. With the aid of two bishops and a few priests, a Roman patriarchal see in Cilicia was established in 1740. Bishop Abraham Ardzivian was the first of this line of patriarchs. The Catholic Armenians, however, represent a small minority.

In the heart of Armenia itself, Vardan of Baghesh was the best example of the revival, to which we have referred. His disciples, Hovhannes Golot and Hacobos Nalian, Patriarch of Constantinople and the more famous Grigor "the chain-bearer," Patriarch of Jerusalem, were able to render outstanding service, without departing from their loyalty, to the Mother Church. Owing to their efforts, the eighteenth century was a period of progress both in national and ecclesiastical life.

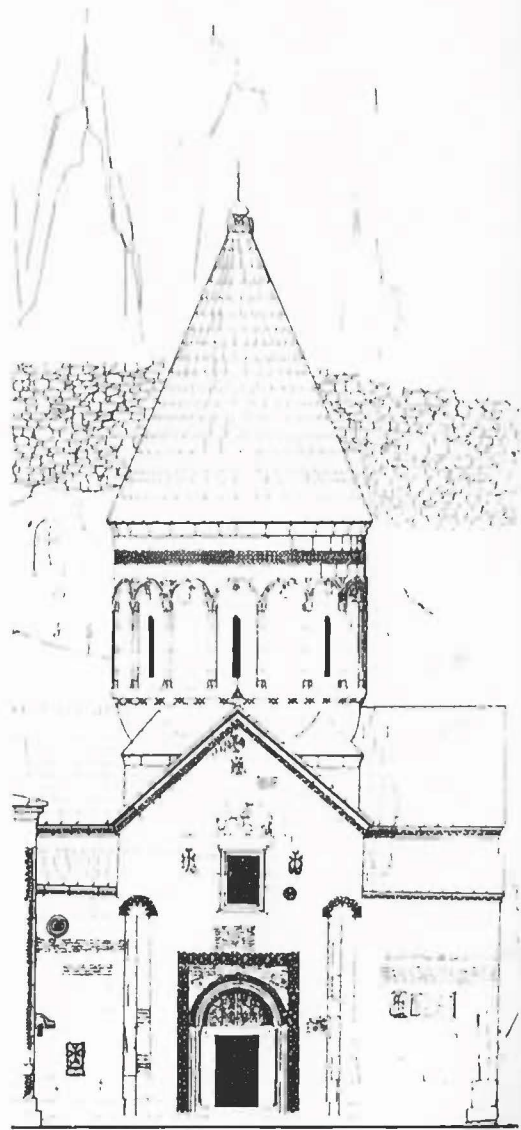
Simeon of Yerevan, catholicos from 1763-1780, was one of the most capable personalities of the period. His untiring energy was productive of much good work such as the organization of a college in Etchmiadzin, making more efficient

use of printing, etc. He also established the first contact with the Russian government. It was he who revised and gave the present form to our liturgical calendar which has now come to general use in the church.

THE CHURCH IN THE NINETEENTH CENTURY: The most characteristic feature of the nineteenth century is the intervention of the laity in affairs of the church and the creation of "constitutions" for the administration of the Church and nation. As Armenia at this time was divided between Russia and Turkey, the Church had two different constitutions. The regulation which was enacted by the Russian Czars was called "Bologenia," issued in 1836. Despite its many shortcomings, "Bologenia" was more like a church "constitution." The national constitution which was established in Turkey, took final shape in 1863. It gave more power to the representatives of lay people and had a more communal and national character.

The nineteenth century showed signs of marked improvement in the educational and social fields by the increase of schools, by the growing number of students who attended European universities, and by the spread of primary education. As a result of this development the Church adopted a more systematic and active administration, had better trained clergy, was better housed, and was financed more adequately.

Education of the Armenian people, under the guidance of the Church, made noteworthy progress.



Executive Board



Membership



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Women's Guild



Present Membership

- Row 1: Alice Clark.
Row 2: Margaret Bohigian, Shamrig Marifian, Nevart Jamjamian, Zarouhy Norsigian, Araxie Donjoian, Zabelle Movesian, Ann Toorigian.
Row 3: Zabelle Vartanian, Satanick Bogosian, Hripsema Vartanian, Rahan Matoesian, Kathryn Lannert, Chairman, Mary Merzian, Seda Baldwin, Charlotte Tatosian, Diana Petrosian, Rose Nersesian, Bea Leap.

Pictures Not Available:

- Linda Blansitt, Haigouhi Deghroony, Lorene Kevoian, Mariam Korkoian, Rosalie Ladda, Manoush Laumbattus, Genny Movesian, Mariam Movesian, Helen Nersesian, Mary Petrosian, Tammy Tatosian, Angie Tourajigian, Liberty Tourajigian.

Fundamental Teachings of the Church

The Seven Sacraments of the Church

- | | |
|-------------------|------------------------------------|
| 1. Baptism | 5. Matrimony |
| 2. Confirmation | 6. Holy Orders |
| 3. Penance | 7. Unction with Oil (for the sick) |
| 4. Holy Communion | |

The Three Divine Virtues

1. Faith
2. Hope
3. Charity (love)

The Three Christian Duties

1. Prayer
2. Fasting
3. Almsgiving

The Seven Spiritual Works of Mercy

1. To instruct the ignorant
2. To counsel the doubtful
3. To exhort and convert sinners
4. To comfort the sorrowing and afflicted
5. To forgive offenses
6. To suffer wrongs patiently
7. To pray for others, living and dead

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7. To pray for others, living and dead

The Four Cardinal Virtues

1. Prudence
2. Justice
3. Temperance
4. Fortitude

Four Notes of the True Church

1. One
2. Holy
3. Catholic
4. Apostolic

The Gifts of the Holy Spirit

1. The spirit of wisdom and understanding
2. The spirit of counsel and spiritual strength
3. The spirit of knowledge and true godliness
4. The spirit of holy fear (of the Lord)

The Seven Capital Sins and their Opposite Virtues

- | | |
|-----------------|----------------|
| 1. Pride | 1. Humility |
| 2. Envy | 2. Contentment |
| 3. Anger | 3. Meekness |
| 4. Sloth | 4. Diligence |
| 5. Covetousness | 5. Liberality |
| 6. Gluttony | 6. Temperance |
| 7. Lust | 7. Chastity |

The Four Symbols of the Gospels

- | | |
|-----------------|-------------|
| The Angel | St. Matthew |
| The Winged Lion | St. Mark |
| The Winged Ox | St. Luke |
| The Eagle | St. John |



Origin and Development of the Armenian Rite of the Liturgy

There are five Armenian texts of the Liturgy now extant. These were probably texts evolved in different centers in Armenia, or in the centers to the west and south of it. One of these five texts has later dominated the others and eventually put them out of use in the course of the fifth and following centuries.

Of these five Armenian Liturgies one was that of St. Basil of Caesarea. We have evidence from the first half of the fifth century that the Liturgy of St. Basil, as it was known and used in the great metropolis of Caesarea, was in common use in Armenia. We now have the text of this Liturgy, which can be called Caesarean Basil, because it is considerably different from the Liturgy known in the Greek Church as the Liturgy of St. Basil, which was subjected to changes much later than the time of St. Basil. This later form of St. Basil's Liturgy could conveniently be called Byzantine Basil.

Besides the Caesarean Basil four other liturgies were used in the Armenian Church during and after the fifth century. These were probably all translations from Greek texts, which are now presumably lost. One of these four liturgies is the most complete. This is the one which, after undergoing certain modifications and changes, mainly consisting of additional hymns and litanies, has been in general use in the Armenian Church since the tenth century at the latest.

Although there are references to this Liturgy in the literature of the seventh and ninth centuries, the earliest complete text, which we have, does not go beyond the middle of the tenth century. Its language and its intrinsic evidence gives us assurance to affirm that it was translated, and consequently used, in the fifth century.

Some of the features of the Armenian Liturgy reflect what is called the Jerusalem rite. This is due to the fact that in the fifth century, after 397 but before 431, the Jerusalem rite of the Liturgy of St. James was adopted by the church of Antioch, with which the Armenian Church has always been in close contact.

The few changes made in the Armenian Liturgy after the middle of the tenth century are almost all in the direction of the Byzantine Liturgy of St. John Chrysostom, which has been the most widely used liturgy in the Greek Orthodox Church. There are also in the Armenian Liturgy some minor indications of the influence of the Roman Liturgy, as a result of the contacts which Armenians had with the Crusaders.

The Armenian Liturgy, which is now used, took its final form and became the dominant Liturgy of the Armenian Church sometime after the year 950 but before 1177, which is the date when Nerses of Lambron wrote his commentary on the Liturgy. The first printing of it in 1706 gave fixity to its minutest details.

THEY HELPED LEAD THE WAY....



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Row 3: George Marifian, Bea Leap.
Row 4: Hrant Norsigian, Chairman.
Row 5: Henry Nersesian, Henry Lannert.
Row 6: Ron Leap.
Picture Not Available: Michael Bohigian.



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Committee

- Row 1: George Marifian, Charles Merzian, Hrant Norsigian, Henry Nersesian.
Row 2: Henry Lannert, Len Mooradian, Chairman, Alex Petrosian, Ron Leap.
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"In Grateful Appreciation"

Holy Shoghagat



BEFORE in East St. Louis, Illinois

Pastors

(Resident)

The Very Rev. Fr. Gomidas Badolian
The Very Rev. Fr. Sooren Chinchinian
The Very Rev. Fr. Isahag Ghazarian
The Very Rev. Fr. Varich Kazanjian
The Rev. Fr. Yeprem Kelegian
Deacon Levon Daghljan

(Visiting)

The Very Rev. Fr. Varoujan Kabaradjian
The Rev. Fr. Arsen Barsamian
The Rev. Fr. Krikor Hayrabedian
The Rev. Fr. Diran Papazian
The Rev. Fr. Vrtanes Papazian

Shoghagat

"Dripping of beams from heaven" comprises the literal translation of Shoghagat from whence the name of our church emanates. The origin of this explanation evolves from a vision of St. Gregory the Illuminator, the great apostle of the Armenian people, in which "The heaven was opened and a blazing flood of light poured upon the earth." Where one of the beams alighted, the first Holy Shoghagat Armenian Church was built. Ours is but the second in existence and was so named in 1956 by Godfather Levon Bagdasaroff.



TODAY in Belleville, Illinois

From Beginning To Beginning

More than three decades ago, an organization of Armenian-Americans, the Independent Club by name, embarked on a journey with one destination in mind—that of providing an Armenian Church for the local, faithful inhabitants. On December 28, 1956, the sojourn reached its pinnacle with the Consecration of Holy Shoghagat Armenian Church. His Eminence, Archbishop Mampre Calfayan, then Primate of the Armenian Church of North America, officiated at the Consecration Ceremonies and also appointed the initial Parish Council. Mr. Levon Bagdasaroff was godfather for Holy Shoghagat in 1956.

First, there was but the little white church located at 13th and Summit Avenue in East St. Louis, Illinois. Later, a parish house was purchased next door to the church. Following this, an adjacent parcel of land was secured.

Certainly, pleasure, toil, success, leadership, and fulfillment abounded throughout the years. So many labored so hard to assure the continuance of Holy Shoghagat, and their efforts were indeed rewarded. Attainment was at hand with fellowship and worship provided for all who partook.

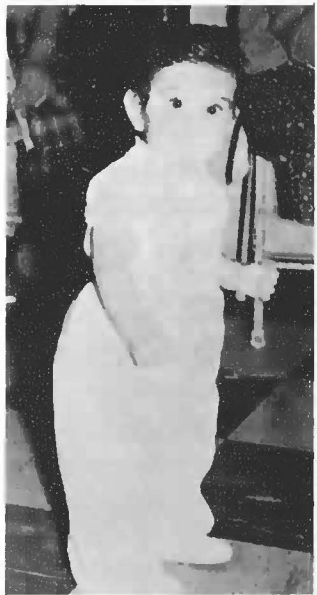
Numerous memories obviously exist covering several differing planes. The parishioners laughed together and, on occasion, cried together. The church provided a religious home and a cultural domicile. It was, in essence, the heart of the faithful.

After fifteen years at 13th and Summit, circumstances necessitated a change. The church and adjoining property were, thus, subsequently sold, and a way of life came to an abrupt halt.

For six long years, a nomadic religious life ensued as worship was conducted at differing, local generous churches. At the same time, the search for a new home progressed.

Again, determination and devotion succeeded, and, on November 26, 1978, the new Holy Shoghagat Armenian Church at 400 Huntwood Road in Belleville, Illinois, was consecrated. His Eminence, Archbishop Torkom Manoogian, Primate of the Armenian Church of America, officiated at the Consecration Ceremonies.

Joy and pride has radiated throughout the parish during Thanksgiving Weekend of 1978—at last, the faithful can again worship in their own Armenian Church. Indeed, it is the drawing of a proud and blessed new beginning for the parishioners of Holy Shoghagat Armenian Church.



“OUR CHILDREN”

Sunday School Teachers



Left to Right: Charlotte Tatosian, Superintendent, Rose Nersesian, Shammy Bogosian, Toni Vartanian.

Pictures Not Available: Rosalie Ladda, Hrant Norsigian.

Sunday School Students



Left to Right: Tamara Petrosian, Kenarr Petrosian, Janet Baldwin, Tiffany Baldwin, Nicole Vartanian, Julia Nersesian, Neil Nersesian, Maxine Baldwin, Hrant Norsigian, Harry Merzian.

Picture Not Available: Dorothy Ladda.

A. C. Y. O. A.



Row 1: Chris Mooradian, Susan Norsigian, Kenarr Petrosian, Helen Norsigian, Chairman.

Row 2: Sam Nersesian, Doreen Nersesian, Paul Nersesian, Hrant Norsigian, Janet Baldwin, Pete Merzian, Harry Merzian.

Pictures Not Available: Karen Hunt, Dorothy Ladda, John Magarian, Jane Matoesian, Natalie Sarkisian.

Armenian Version of the Bible

The Bible was translated into Armenian from the Septuagint between 406 and 436 AD through the efforts of the Catholicos, St. Sahag and the Vartabed, St. Mesrob and their students.

Armenian was the 7th language into which the Holy Bible was translated. The Armenian version of the Bible has been referred to by scholars as "the Queen of Translations" because of its beauty, precision and clarity.

The Armenian Bible was hand-written and beautifully decorated with brilliant illustrations called illuminations for many centuries. These hand-written bibles are called "manuscripts" — the same referred to in the repository of the Mandentaran of Yerevan.

Armenian manuscripts today are in the archives of:

1. The Madenatarn - Yerevan, Armenia
2. Manuscripts Library, Patriarchate of Jerusalem
3. Manuscripts Library, Zummar, Lebanon
4. Manuscripts Library, San Lazzaro, Venice
5. Dublin Museum, Ireland,

and other prominent museums, libraries and repositories throughout the world.

The Armenian version of the Bible was first printed in 1666 by a Vartabed named Voskan of Yerevan, in Amsterdam, Holland. In this publication, the canon of the Old Testament has 47 books, although the Armenian version has 48.

The earliest printings of the Armenian Bible, in classical Armenian were:

- 1666 - Amsterdam; Vosgan of Yerevan
- 1705 - Constantinople; Bedros the Latin
- 1733 - Venice; Mekhitar Abba
- 1805 - Venice; Zohrabian
- 1817 - St. Petersburg; Bishop Hovhanness
- 1817 - Calcutta; Sirampur
- 1860 - Venice; Bagratouni
- 1895 - Constantinople: American Bible Society.



Over The Years

Consecration Events

Saturday, November 25, 1978

Blessing of the Church

8:00 P. M.

Reception

Immediately following Blessing in Cultural Hall

Sunday, November 26, 1978

Consecration and Divine Liturgy

HIS EMINENCE, ARCHBISHOP TORKOM MANOOGIAN, PRIMATE
OF THE ARMENIAN CHURCH OF AMERICA, CELEBRANT

9:30 A. M.

Consecration Banquet

Buckley's Restaurant of Fairview Heights, Illinois

1:30 P. M.

Banquet Program

INVOCATIONHIS EMINENCE, ARCHBISHOP TORKOM MANOOGIAN

WELCOMEMR. GEORGE E. MARIFIAN
Parish Council Chairman, Holy Shoghagat Armenian Church

Dinner

INTRODUCTION OF MR. RICHARD NORSIGIANMRS. DICKRAN VARTANIAN
Master of Ceremonies Consecration Committee Cochairman

REMARKSMISS HELEN NORSIGIAN
ACYOA Chairman

REMARKSMRS. HENRY LANNERT
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DAY'S DONATIONSMR. PAYLAG BOGHOSIAN AND MR. CHARLES MERZIAN

ADDRESSTHE VERY REV. FATHER SOOREN CHINCHINIAN
Pastor—Holy Shoghagat Armenian Church

MUSICAL SELECTIONHOLY SHOGHAGAT SUNDAY SCHOOL PUPILS
Miss Toni Vartanian, Director

GUEST SPEAKERTHE HONORABLE JAMES F. CONWAY
Mayor, City of Saint Louis, Missouri

GUEST SPEAKERDR. JAMES ETMEKJIAN
Professor—Boston University

MUSICAL SELECTIONMISS CHRISTINE MOORADIAN AND
MISSES HELEN AND SUSAN NORSIGIAN

MAIN SPEAKERHIS EMINENCE, ARCHBISHOP TORKOM MANOOGIAN
Primate—Diocese of the Armenian Church of America

BENEDICTIONHIS EMINENCE, ARCHBISHOP TORKOM MANOOGIAN



A.C.Y.O.A.



Through

The



Years



**ARMENIAN
FELLOWSHIP**



Saints & Feasts of the Armenian Nation

ST GREGORY THE ILLUMINATOR: Gregory received his Christian education in Caesarea, returning to Armenia to take up a position in the royal palace. Learning that he was a Christian, King Trdat (Tiridates) subjected him to torture and had him thrown into a deep pit where he languished for 15 years. When the King fell seriously ill, Gregory was summoned to heal him. Out of gratitude the King embraced the Christian faith, for himself and all his subjects, and proclaimed Christianity the official religion of the state, making Armenia the first country to adopt the new faith. It was 12 years later that Emperor Constantine issued a proclamation declaring that Christianity could be freely practiced within the Roman Empire. After 301 Gregory returned to Caesarea to be consecrated a Bishop, subsequently becoming the first Catholicos of the Armenian Church.

ETCHMIADZIN: After his release from the imprisonment of the pit, St. Gregory had a vision of the only begotten Son of God, Jesus Christ, descending to earth and outlining the shape of a church with pillars and arches of light. Once he became Archbishop of Armenia, he made this vision a reality by building a cathedral church bearing the name "Etchmiadzin," which means "where the Only Begotten Descended." Etchmiadzin remains the spiritual center of the Armenian people and is the seat of the head of the Church, "The Supreme Patriarch and Catholicos of the National Paramount See of the Apostolic Mother Church of Ararat of Holy Etchmiadzin."

ST. SAHAG THE CATHOLICOS: St. Sahag, who lived in one of the most critical periods of Armenian history, was a towering figure in the nation's religious and cultural development. He supported the work of Mesrob Mashtotz in the invention of the Armenian alphabet, prevailing on King Vramshabouh to provide financial aid. After the invention of the alphabet in 404, he undertook the work of translating the Holy Scriptures, regarded by some scholars as the "Queen of Translations." With Mesrob, Catholicos Sahag organized schools and trained many students, some of whom came to be known as the "translator priests," because they helped in the translation of the Scriptures and other valuable literary works. This era is generally known as the Golden Age of Armenian Literature. St. Sahag is also responsible for certain canons and the creation of some hymns.

ST. MESROB MASHTOTZ: While preaching the Gospel in Armenia, Mesrob travelled from village to village, finally coming to the realization that the Armenian people would more easily understand the Christian faith and the church's services, if these were available in a language and an alphabet distinctly their own. With the support of Catholicos Sahag and King Vramshabouh, he undertook the difficult task of creating one. There had been a number of earlier attempts. After much research, St. Mesrob succeeded in developing an alphabet so well designed that almost all the sounds of the language had a corresponding letter. It is believed that St. Mesrob was also responsible for the creation of the alphabets for the Caucasian Albanian and Georgian languages. St. Mesrob died in 433 and was buried in the town of Oshagan. Over his tomb a church was built which stands to this day.

VARTANANK: Armenia was the first nation to accept the Christian faith as its state religion. The first war in defense of that faith was also fought by the Armenians in 451 under the leadership of Vartan Mamigonian. Yazgerd II, Emperor of Persia, sought to impose the same religion on all his vassal peoples, issuing a proclamation ordering everyone to follow the Mazdeian or Zoroastrian re-



ligion. The Armenian leaders refused and fought for religious freedom in an unequal battle on the Plains of Avarair. The Armenians lost before the superior might of the Persians, but there was no peace until some decades later when the Armenians won the right to follow the Christian faith.

ST. LEONTIUS (GHEVONT): With this saint's name are remembered a number of clergy who are among the glories of the Armenian Church. They preached the Christian faith, ready to sacrifice everything, even their very lives. They were with Fr. Ghevont at the battle of Avarayr and afterwards, along with some suspect nobles, were imprisoned in Persia as far from Armenia as possible. In 454, when Yazgerd II was defeated in a war with the Cushans, the Mazdeian priests claimed that it was the result of leaving the imprisoned Christian priests without due punishment. Accordingly Yazgerd ordered all the clergymen to be cruelly tortured and then put to death.

MARTYRS DAY: The massacre and deportations of the Armenians by the Turks during World War I was the most terrible event in the history of this ancient people. Taking advantage of the chaotic conditions produced by the World War, the Young Turk Government embarked on a plan to annihilate the Armenian nation. The plot was executed with barbaric ferocity, to which one and a half million Armenians fell victim, almost half of their entire population at the time. The European powers were indifferent witnesses to this first genocide of the twentieth century, initiated on April 24, 1915, when Armenian intellectuals and national leaders were in Istanbul were rounded up and brutally murdered.



Worship At "Our Little White Church"

In Memoriam



DEACON
JOHN JAMJAMIAN



DEACON
ARAM HANOIAN



DEACON
ABRAHAM KAMBARIAN

Reverently and gratefully,
we honor our three departed Deacons
who served Holy Shoghagat Armenian
Church faithfully for so many years.

SUPREME PATRIARCHS OF THE ARMENIAN CHURCH

His Holiness, Vasken I of Etchmiadzin, Catholicos of All Armenians, is the direct successor of the following Supreme Patriarchs of The Armenian Church.

A. From the Apostolic Age to the Creation of the National Church.

- | | |
|--------------------|-------------------|
| 1. St. Thaddeus | 6. St. Mooshe |
| 2. St. Bartholomew | 7. St. Shahen |
| 3. St. Zacharia | 8. St. Shavarsh |
| 4. St. Zementus | 9. St. Ghevondius |
| 5. St. Atrnerseh | 10. St. Mehroojan |

B. From the Creation of the National Church to the Present Day.

- | | | | |
|-----------------------------------|---------|----------------------------------|-----------|
| 1. St. Grigor I Loosavorich | 303-325 | 33. Eghia I of Artjesh | 703-717 |
| 2. St. Aristakes | 325-333 | 34. St. Hovhannes III of Otsoon | 717-728 |
| 3. St. Vrtanes | 333-341 | 35. David I of Aramonk | 728-741 |
| 4. St. Hoosik | 341-347 | 36. Trdat I of Othmoos | 741-764 |
| 5. Pharen I of Ashtishat | 348-352 | 37. Trdat II of Dasnavork | 764-767 |
| 6. St. Nerses I The Great | 353-373 | 38. Sion I of Bayonk | 767-775 |
| 7. Shahak I of Manazkert | 373-377 | 39. Yessai I of Eghipatroosh | 775-788 |
| 8. Zaven I of Manazkert | 377-381 | 40. Stephanos I of Dwin | 788-790 |
| 9. Aspoorakes I of Manazkert | 381-386 | 41. Hovab I of Dwin | 790-791 |
| 10. St. Sahak I The Great | 387-439 | 42. Soghomon I of Garni | 791-792 |
| 11. St. Hovsep of Hoghotzim | 440-452 | 43. Gueorg I of Burakan | 792-795 |
| 12. Melitus I of Manazkert | 452-456 | 44. Hovsep II of Pharpi | 795-806 |
| 13. Movses I of Manazkert | 456-461 | 45. David II of Gagagh | 806-833 |
| 14. St. Gut of Arahez | 461-478 | 46. Hovhannes IV of Ova | 833-855 |
| 15. St. Hovhannes I of Mandakooni | 478-490 | 47. Zacharia of Tsak | 855-876 |
| 16. Babguen I of Othmoos | 490-516 | 48. Gueorg II of Garni | 877-897 |
| 17. Samuel I of Ardzke | 516-526 | 49. St. Mashtotz I of Eghivard | 898 |
| 18. Mooshe I of Ailaberk | 526-534 | 50. Hovhannes V of Draskhanakert | 898-929 |
| 19. Sahak II of Ooghki | 534-539 | 51. Stephanos II Rshtooni | 929-930 |
| 20. Kristaphor I of Tiraridj | 539-545 | 52. Theodoros I Rshtooni | 930-941 |
| 21. Ghevond I of Erast | 545-548 | 53. Yeghishe I Rshtooni | 941-946 |
| 22. Nerses II of Bagrevand | 548-557 | 54. Anania I of Moks | 946-968 |
| 23. Hovhannes II Gabeghian | 557-574 | 55. Vahan I of Suni | 968-969 |
| 24. Movses II of Eghivard | 574-604 | 56. Stephanos III of Sevan | 969-972 |
| 25. Abraham I of Aghbatank | 607-615 | 57. Khachik I Arsharooni | 973-992 |
| 26. Comitas I of Aghtzik | 615-628 | 58. Sarkis I of Sevan | 992-1019 |
| 27. Kristaphor II Apahooni | 628-630 | 59. Petros I Guetadarts | 1019-1058 |
| 28. Yezr I of Parajenakert | 630-641 | 60. Khachik II of Ani | 1058-1065 |
| 29. Nerses III of Ishkhan | 641-661 | 61. Grigor II V kayaser | 1066-1105 |
| 30. Anastasius I of Akori | 661-667 | 62. Barsegh I of Ani | 1105-1113 |
| 31. Israel I of Othmoos | 667-677 | 63. Grigor III Pahlavooni | 1113-1166 |
| 32. Sahak III of Tsoraphor | 677-703 | 64. St. Nerses IV Shnorhali | 1166-1173 |

- | | | | |
|---------------------------------|-----------|--------------------------------|--------------|
| 65. Grigor IV Tgha | 1173-1193 | 98. Michael I of Sebastia | 1567-1576 |
| 66. Grigor V Karavej | 1193-1194 | 99. Grigor XII of Vagharshapat | 1576-1590 |
| 67. Grigor VI Apirat | 1194-1203 | 100. David IV of Vagharshapat | 1590-1629 |
| 68. Hovhannes VI Medzabaro | 1203-1221 | 101. Movses III of Tathev | 1629-1632 |
| 69. Constantine I of Bartsrberd | 1221-1267 | 102. Philippos I of Aghbak | 1633-1655 |
| 70. Hacob I of Gla | 1268-1286 | 103. Hacob IV of Djoolfa | 1655-1680 |
| 71. Constantine II Pronagordz | 1286-1289 | 104. Yeghiazar I of Aintab | 1682-1691 |
| 72. Stephanos IV of Rhomkla | 1290-1293 | 105. Nahapet I of Edessa | 1691-1705 |
| 73. Grigor VII of Anavarza | 1293-1307 | 106. Alexander I of Djoolfa | 1706-1714 |
| 74. Constantine III of Caesarea | 1307-1322 | 107. Astwadzatoor I of Hamadan | 1715-1725 |
| 75. Constantine IV of Lambron | 1323-1326 | 108. Karapet II of Zeytoon | 1726-1729 |
| 76. Hacob II of Tarsus | 1327-1359 | 109. Abraham II of Khoshab | 1730-1734 |
| 77. Mkhitar I of Grner | 1341-1355 | 110. Abraham III of Crete | 1734-1737 |
| 78. Mesrop I of Artaz | 1359-1372 | 111. Ghazar I of Djahook | 1737-1751 |
| 79. Constantine V of Sis | 1372-1374 | 112. Minas I of Akn | 1751-1753 |
| 80. Poghos I of Sis | 1374-1382 | 113. Alexander II Karakashian | 1753-1755 |
| 81. Theodoros II of Cilicia | 1382-1392 | 114. Hacob V of Shamakhi | 1759-1763 |
| 82. Karapet I of Kghy | 1392-1404 | 115. Simeon I of Erevan | 1763-1780 |
| 83. Hacob III of Sis | 1404-1411 | 116. Ghookas I of Karin | 1780-1799 |
| 84. Grigor VIII Khantsoghat | 1411-1418 | 117. David V Gorghanian | 1801-1807 |
| 85. Poghos II of Garni | 1418-1430 | 118. Daniel I of Soormari | 1801-1808 |
| 86. Constantine VI of Vahka | 1430-1439 | 119. Yeprem I of Tsoragegh | 1809-1830 |
| 87. Grigor IX Moosabeguiian | 1439-1441 | 120. Hovhannes VIII of Karbi | 1831-1842 |
| 88. Kirakos I of Virap | 1441-1443 | 121. Nerses V of Ashtarak | 1843-1857 |
| 89. Grigor X Jalalbeguiian | 1443-1465 | 122. Mattheos I Choohatjian | 1858-1865 |
| 90. Aristakes II Athorakal | 1465-1469 | 123. Gueorg IV Kerestetjian | 1866-1882 |
| 91. Sarkis II Adjatar | 1469-1474 | 124. Macar I Ter-Petrosian | 1885-1891 |
| 92. Hovhannes VII Adjakir | 1474-1484 | 125. Mkrich I Khrimian | 1892-1907 |
| 93. Sarkis III Musayl | 1484-1515 | 126. Mattheos II Izmirlian | 1908-1910 |
| 94. Zacharia II of Vagharshapat | 1515-1520 | 127. Gueorg V Soorenian | 1911-1930 |
| 95. Sarkis IV of Georgia | 1520-1536 | 128. Khoren I Mooratbeguiian | 1932-1938 |
| 96. Grigor XI of Byzantium | 1536-1545 | 129. Gueorg VI Cheorektjian | 1945-1954 |
| 97. Stephanos V of Salmast | 1545-1567 | 130. Vasken I Baljian | 1955 to date |

The above list of Supreme Patriarchs of the Armenian Church was obtained from "The Church of Armenia", by Patriarch Malachia Ormanian, 2nd Edition (Edited by Bishop Terenig Poladian), A.R. Moubray and Co., Ltd., London, 1955.

ASSEMBLY



OF CHILDREN

Holy Shoghagat Senior Citizens

The senior citizens of Holy Shoghagat hold a very special place in the hearts of the youthful parishioners, for it is, after all, these noble individuals who have provided the foundation and guidance that has made today a reality.

Some Of Our Beloved Senior Citizens



Row 1: Araxie Donjoian, Shamrig Marifian, Zarouhy Norsigian. Paylag Boghosian, Toros Donjoian.
Row 2: Hripsema Vartanian, Nevart Jamjamian, Rahan Matoesian, Makrouhy Norsigian, Janet Megerdichian, Aram Norsigian, Seragan Nersesian.

Consecration

On the eve of Consecration, the Archbishop, the clergy, the choir and the congregation gather outside the church. The ceremony of Consecration begins with solemn chanting of devotional hymns before the closed door of the Church. The Archbishop knocks ceremonially at the door of the Church which is opened and the procession enters the Church.

This is a symbolic service signifying the Lord's acceptance of everybody who wishes to receive salvation into His Church. Then prayers of Thanksgiving and psalms of glorification are said and joyous hymns of triumph are sung for the Lord's acceptance of His people and for His mercy upon His flock.

On Sunday morning, at the beginning of Holy Liturgy, two deacons, bearing two bowls of water and wine, wash the altar and the pillars of the altar first with water and then with wine. While they are washing, two priests recite the twenty-sixth Psalm in antiphon: "Judge me, O Lord, for I have walked in my integrity . . ." While they are reciting the Psalm, the Archbishop comes forth before the altar, vested. One of the priests holding the Holy Chrism (Soorp Muron) goes before the Archbishop, and, then, they go up to the bema singing the hymn pertaining to the building of the Church by the Apostles and the missionary work of St. Gregory the Illuminator.

Then the Archbishop censes the Holy Chrism, the clergy, and the people. Receiving the Holy Chism, he blesses the congregation with it and then lays it upon the altar.

Two of the clergy recite the twenty-third Psalm, "The Lord is my Shepherd . . ."

Then the clergy sing the fifth verse, "Thou has prepared before me a table . . ." The Archbishop says a prayer. Then the choir sings the hymn of Holy Spirits, and, while they sing, he pours some of the Holy Chrism on top of the altar three times, also in a small cup; this is followed by the entire congregation singing, "Amen, Alleluia, Alleluia, Alleluia, Alleluia . . ."

The Archbishop, with his right thumb dipped in the Holy Chrism, anoints the top of the altar in the form of the cross.

The Archbishop, in like manner anoints the following, one after the other: the four corners and the front of the altar, the two pillars of the altar, the center of the front of the bema, the east wall (above the main entrance), the north side of the Church on the wall, the south side of the church on the wall.

Ceremony

Every time the Archbishop anoints these special spots, he intones: "Blessed, anointed and sanctified be the top of this Divine Holy Altar of Holy Shoghagat Church, with this sign of the Cross and with this Holy Gospel and with this Holy Chrism, and with the grace of this day in the name of the Father and of the Son and of the Holy Spirit, now and forever and unto the ages of ages."

After the consecration of the Church, the Antasdan, which is the solemn blessing of the four sides of the world, takes place.

The Archbishop and the clergy then ascend to the bema; the Archbishop censes the altar and the congregation. One of the priests presents the cloths of the altar on a tray to the Archbishop. These are a large white clean cover, a white corporal, and other cloths. The priests also present five lighted candles, the Holy Gospel, the Cross, and the picture of the Blessed Holy Mother of Jesus. The Archbishop then places them all on the altar, kissing them one by one.

During these arrangements, two deacons say Psalm ninety-three, "The Lord is Kind; He is clothed with majesty." Then comes the prayer of consecration. The curtain is drawn and the deacons adorn the altar with ornaments, candles, and flowers. At this time, the following lessons are read from the Holy Scriptures:

- 1) Isaiah — Chapter 60: 1-3
- 2) 1st Epistle of the Apostle Peter, 2: 4-10
- 3) The Gospel of St. Matthew, 7: 24-27

Then the curtain is withdrawn and the choir sings the hymn: "Loosavorya Yeroosaghem" — "Lighten Up, O Jerusalem, for Thy light is come."

While the hymn is sung, the candlelight service begins, signifying the conclusion of the Consecration and the completion of the celebration with the Archbishop lighting his candle from the altar, passing on the light to the other clergy who pass it on to the people to light their candles. The clergy then kiss the Holy Altar and come down in a procession and arrive in the chancel around the Archbishop who offers the Last Prayer and closes this special ceremony singing and reciting The Lord's Prayer.

Hierarchy and Titles of the Clergy

I. Hierarchy

- A. CATHOLICOS — Universal head of the Armenian Church.
 1. Functions
 - a. Blessing the holy oil (miron) and distributing it among all the dioceses.
 - b. Consecrating bishops.
 - c. Conferring the honorary degree of "Archbishop" upon recommended bishops.
 - d. Granting pardon to defrocked members of the clergy.
 - e. Deciding matters of divorce.
- B. BISHOP (Yepiscopos)
 1. Functions
 - a. Ordination and consecration of priests.
 - b. Ordination of deacons, subdeacons, and servers of minor orders.
 - c. Conferring of the academic degree of "vardapet" (doctor) and "dzayragooyin vardapet" (supreme doctor).
 - d. Conferring of the honorary degree of "avag" (senior) upon married priests.
 - e. Conferring of the right to wear certain liturgical decorations upon members of the clergy.
 - f. Consecration of church buildings.
- C. PRIEST
 1. Celibate — abegha. May be promoted to the degree of "vardapet," "dzayragooyin vardapet," bishop, and catholicos.
 2. Married Priest — kabana or yeret. May receive honorary degree of "avag" (Senior).
 3. Priests have the right to perform the following sacraments:
 - a. Baptism or christening — "Mucurtootyoan."
 - b. Confirmation — "Droshm" or "Gnoonk."
 - c. Penance — "Apashkharootyoan" — hearing confessions and giving absolution.
 - d. Divine Liturgy — "Soorp Badarag," or Communion — "Haghortootyoan."
 - e. Holy Matrimony — "Soorp Busag."
 - f. Burial — "Thaghoom."
 - g. Also rites specified in the Book of Mashdotz.
- D. DEACON (Sargavak)
 1. Functions of an "Avag Sargavak" (Senior Deacon):
 - a. Performing the Anaphora (Varaberoom) in the Badarag.
 - b. Read the Jashou lection of the Gospel.
 - c. Chant the biddings of the Badarag and other services.
 - d. Cense the altar and congregation.
 - e. Carry the chalice and other sacramental objects.
 2. A "Cisasargavak" (Subdeacon) is entitled to all the prerogatives of an "avag sargavak" except the right to perform the "Veraberoom" (Anaphora).
- E. RANK OF MINOR ORDERS
 1. Chorister (dpir)
 - a. Cantor of psalms and hymns.
 - b. Lector of the Scriptures.
 - c. Door-keeper.
 - d. Sweeper of the church.

THE CATHOLICATE OF ALL ARMENIANS: According to the chronicler Agathengalos, soon after the conversion of Armenia to Christianity, St. Gregory the Illuminator beheld in a vision, the Son of God, a heroic figure of light, surrounded with a mighty angelic host. He struck the ground with a golden mallet, indicating the place where the Mother Cathedral of the newly Christianized nation was to be established. Thus Holy Etchmiadzin (Where the Only Begotten Descended) became the seat of the Catholicate of the entire Armenian nation, and never ceased to be a revered sanctuary, even when owing to political changes the Mother See was temporarily moved to distant locations.

THE CATHOLICATE OF CILICIA: After the transfer, in 1441, of the Catholicate of All Armenians from Sis, Cilicia, back to Holy Etchmiadzin, the bishops in Cilicia, in an effort to uphold the prestige of the Armenian Church in that region in the eyes of the local Moslem rulers, established a local or special catholicate, known as the Catholicate of Cilicia, to which the Mother See at Holy Etchmiadzin wisely offered no objection.

Before the First World War the jurisdiction of the special Catholicate of Cilicia included several Turkish "vilayets." However, after the expulsion of the Armenian people and the Catholicate of Cilicia from Turkey by the Kemalist Turks, that ancient see found the area of its jurisdiction confined only to the small diocese of Aleppo. However, at this point, in a fine gesture of brotherly solicitude, the Armenian Patriarchate of Jerusalem — with the wholehearted approval of Georg V, Catholicos of All Armenians, at Etchmiadzin — generously transferred to the refugee see of Cilicia all the churches, schools, and diocesan offices in Damascus, Beirut, Antioch, and Cyprus, which until then had been under Jerusalem. A new Catholicate was built at Antelias, near Beirut, which soon became a flourishing religious center. Unfortunately some of the more ambitious catholicos of Cilicia have been from time to time inclined to challenge, always unsuccessfully, the unquestioned spiritual supremacy of the Catholicate of All Armenians at Holy Etchmiadzin.

THE PATRIARCHATE OF JERUSALEM: The patriarchate of Jerusalem owes its origin to the peculiar veneration with which Christian Armenians regard the Holy Places. The Armenian Patriarch of Jerusalem is the guardian of the Holy Places, or rather, the sanctuaries and the rights and privileges which are in the possession of the Armenians. He is the superior of the congregation of St. James, which serves as one of the three principal custodians of the Church of the Holy Sepulchre and other important shrines and sanctuaries in the Holy Land.

THE PATRIARCHATE OF CONSTANTINOPLE: The creation of a special Patriarchal see at Constantinople took place almost at the same time as the transfer of the Supreme Mother See from Sis to Etchmiadzin. The Turks after the conquest of Constantinople introduced radical measures for ensuring the submission of the Greeks. The Ottoman laws had a religious character, having been founded upon Islam. The Muslim powers, after conquering a Christian country, granted them administrative and social autonomy. They, therefore after conquering Constantinople, granted to the religious head of the Greek Church social and civil privileges with which to govern the Greek Orthodox communities in the Ottoman Empire.





After having thus recognized the religious rights of the Greeks, the Ottoman rulers brought a large colony of Armenians to Constantinople and placed them on the same footing as the Greek element. Bishop Hovakim, Metropolitan of the Armenian colonies in Asia Minor, was transferred from Bursa to Constantinople, where he was invested with the titles, honors and privileges similar to those accorded to the Greek Patriarch, in 1461. It was in this manner that the Armenian Patriarchate of Constantinople came into being.

From the day that a Patriarchal See and a strong Armenian colony were established in Constantinople, that city became the center of the Armenian nation in the Ottoman Empire. Since World War I, however, the Patriarchate of Constantinople has lost much of its former importance owing to the deportation of almost the entire Armenian population in Turkey, except those in Istanbul.

ANNIVERSARY



MEMORIES

Armenians in America

We know very little about the first Armenians arriving in the new world. Immigration records of Virginia reveal the name of an Armenian called Hovhannes Mardigian, known as John Martin the Armenian, who landed on the shores of America in 1618; it is assumed that he was invited to Virginia to develop its tobacco plantations.

The next Armenian arrivals apparently were two silk growers from Constantinople who settled in Virginia in 1653-54, where they prepared two flags from their first silk crop and sent them to Holy Etchmiadzin as gifts. Other Armenian silk growers followed these pioneers and participated in founding the silk industry in Virginia.

The first noteworthy American-Armenian was Khachadoor Serobian, who came to the United States in 1849 and worked first as a veterinarian and later as a pharmacist. Through scientific research conducted by him, Serobian succeeded in discovering a fine green colored liquid which the Federal Government used in printing U.S. banknotes. The income derived from his process enabled Serobian to enter the university and specialize in medicine.

At no time did the Armenians in America remain uninvolved in the country's socio-political life. Records of the Civil War reveal the names of numerous Armenians who fought in the Army, among them physicians, Garabet Kalustian, Baronik Matevosian and the chief surgeon of the Philadelphia Hospital, Simon Minasian. Armenian officers include Armenak of Khas, Narinian of Smyrna and Zora Tadevosian.

An Armenian named Khachadoor Voskanian (Kristopher Osgan) is generally regarded as the first Armenian writer in America. Coming to the United States in 1854, he engaged in various literary activities and wrote a number of articles in the "New York Tribune," concerning Armenian history, culture and literature. His main objective, however, was to found an Armenian city here where he could bring together Armenian immigrants from various parts of the country; his proposals, however, were rejected by the Government.

Various statistics reveal that prior to 1870 the Armenian community of America did not exceed 100 and was formed mainly by students coming from Constantinople.

After the enthronement of Sultan Hamid in 1876, and the subsequent repressions of the Armenians in Turkey, the number of immigrants grew considerably, from 700 in 1880, to 2000 in 1890, and to 5000 in 1894.

Prior to World War I, males constituted more than three-quarters of the Armenians in the United States, and only 13% of these brought along their families.

The mass immigration of the Armenians to America began after the Adana massacres and after the Turkish atrocities of 1915 in particular, which forced thousands of refugees to find shelter on distant American shores. In 1910 the figure reached 70,000 rising to 130,000 in 1920.

In response to a petition from the Armenians in 1888, the first clergyman, the Very Reverend Hovsep Sarajian was sent to the United States by the Armenian Patriarchate of Constantinople and the first Armenian Apostolic Church was built in 1889 in Worcester, Mass.

On October 16, 1898, the American Diocese of the Armenian Church was established.



IN TRIBUTE

On the way to Holy Shoghagat in Belleville, Illinois, numerous individuals have joined the procession and have given extensively of themselves. Certainly, each donation, be it of a physical, intellectual, or monetary nature, has been deeply appreciated and has greatly contributed to the realization of a dream held dear for so long by the Holy Shoghagat faithful.

There are, however, a few individuals who have unquestionably led the way with their generosity. To these kind people, the Holy Shoghagat Parish extends its heartfelt gratitude:

MR. PAYLAG BOGHOSIAN

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MR. & MRS. ALEX MANOOGIAN

MR. SERAGAN NERSESIAN

ENJOYMENT TIME



"PLAY" TIME

Modern Armenia

Following the holocausts of 1914-1916 in which almost two million Armenians perished, the bulk of traditional Armenia remained in the hands of the Turks.

In 1920, The Armenian Soviet Socialist Republic was founded, with an expanse of 11,500 square miles.

The present population of Armenia is approximately 2,750,000, and the country is comprised of 33 administrative districts. 90 percent of Armenia is over 1,000 metres above sea-level.

Yerevan is the capital city of Armenia with a population of approximately 800,000. It is one of the most ancient cities of the world and is preceded by the ancient Erebuni dating back some 6,000 years B.C.

Yerevan is a sunny city, with continental climate, and spreads near the banks of the Hrazdan river. The capital is the center of culture and learning.

In Armenia, there are 1,270 secondary schools with over 384,000 students. 37 professional secondary schools and 11 university level institutes form the core of higher education. The State University of Yerevan was founded in 1921 and the Academy of Sciences of the Armenian Republic was founded in 1943.

The institute of Research of Armenian Manuscripts was built in 1958. The repository contains some 16,000 ancient manuscripts, the oldest of which is the Lazarian Gospel dated 887 AD. There are fragments of manuscripts from the 5th and 6th centuries.

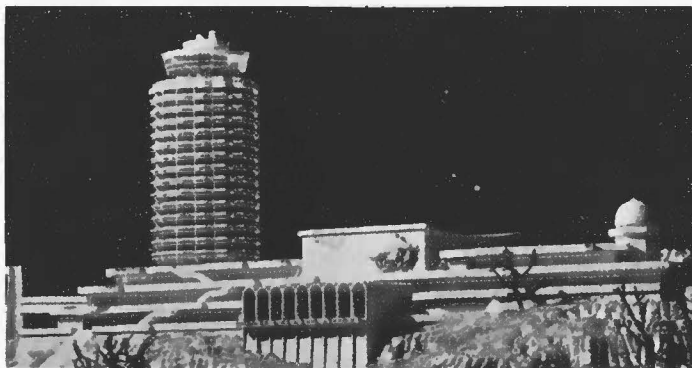
Armenia displays pride in its State Conservatory, the State Philharmonic Society, the State Academic Opera and the Ballet Theatre - as well as the Dramatic Theatre, the Young Spectator's Theatre and the Theatre of Musical Comedy - all of which have distinguished themselves admirably in their various areas of the arts.

2,800 Libraries in Armenia contain nearly 20,000,000 books. Armenia has 12 theatres and 20 museums. There are approximately 1,500 clinics including 270 hospitals.

100 newspapers and periodicals are published in Armenia with a distribution of 400,000. 55 printing presses produce these, as well as over 100 texts annually.

Modern apartment buildings, resorts as well as cultural institutions and scientific developments inter-mingle with villages, ancient monuments and age-old monasteries and churches, weaving a magnificent picture of the thousands of years old culture of this ancient and durable nation.

Youth Sports Center Yerevan



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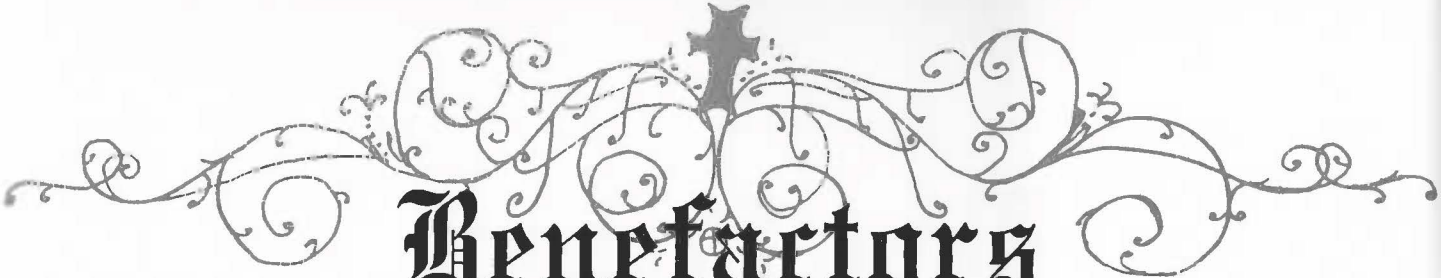
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My beloved wife, Sona

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The parishioners of
Holy Shoghagat Armenian Church
fondly remember all their de-
parted brothers and sisters who
toiled endlessly and provided im-
mensely for Holy Shoghagat.

*"How amiable are thy tabernacles, O Lord of hosts! My soul
longeth, yea, even fainteth for the courts of the Lord."*

(Psalm 84:1)