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# Fiftieth Anniversary

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St. Gregory the Illuminator  
Armenian Apostolic Church

BINGHAMTON, NEW YORK

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Saint Gregory Armenian Church



435 STATE STREET

BINGHAMTON, NEW YORK 13901

Phone 607-722-0826

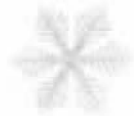
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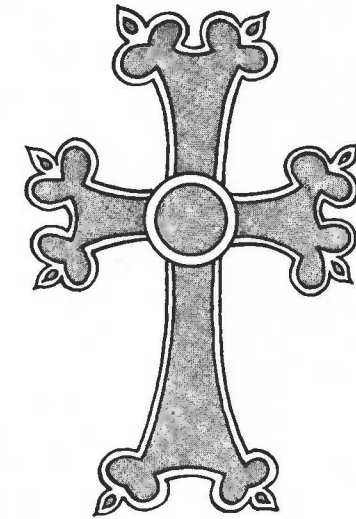
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BINGHAMTON, NY



### The Prayer of the Cross

*Guard us, O Christ our God, under the shadow of thine holy and precious cross in peace. Deliver us from enemies visible and invisible. Make us worthy to give thanks to thee and to glorify thee with the Father and the Holy Spirit, now and always and unto the ages of ages. Amen.*

*Պահպանեա՛ զմեզ, Քրիստո՛ս Աստուած մեր, ընդ հովանեաւ սուրբ եւ պատուական խաչիւդ քով ի խաղաղութեան. փրկեա՛ յերեւելի եւ յաներեւոյթ թշնամւոյն. արժանաւորեա՛ զոհութեամբ փառաւորել զքեզ ընդ Հօր եւ ընդ Հոգւոյդ Սրբոյ, այժմ եւ միշտ եւ յաւիտեանս յաւիտենից: Ամէն:*



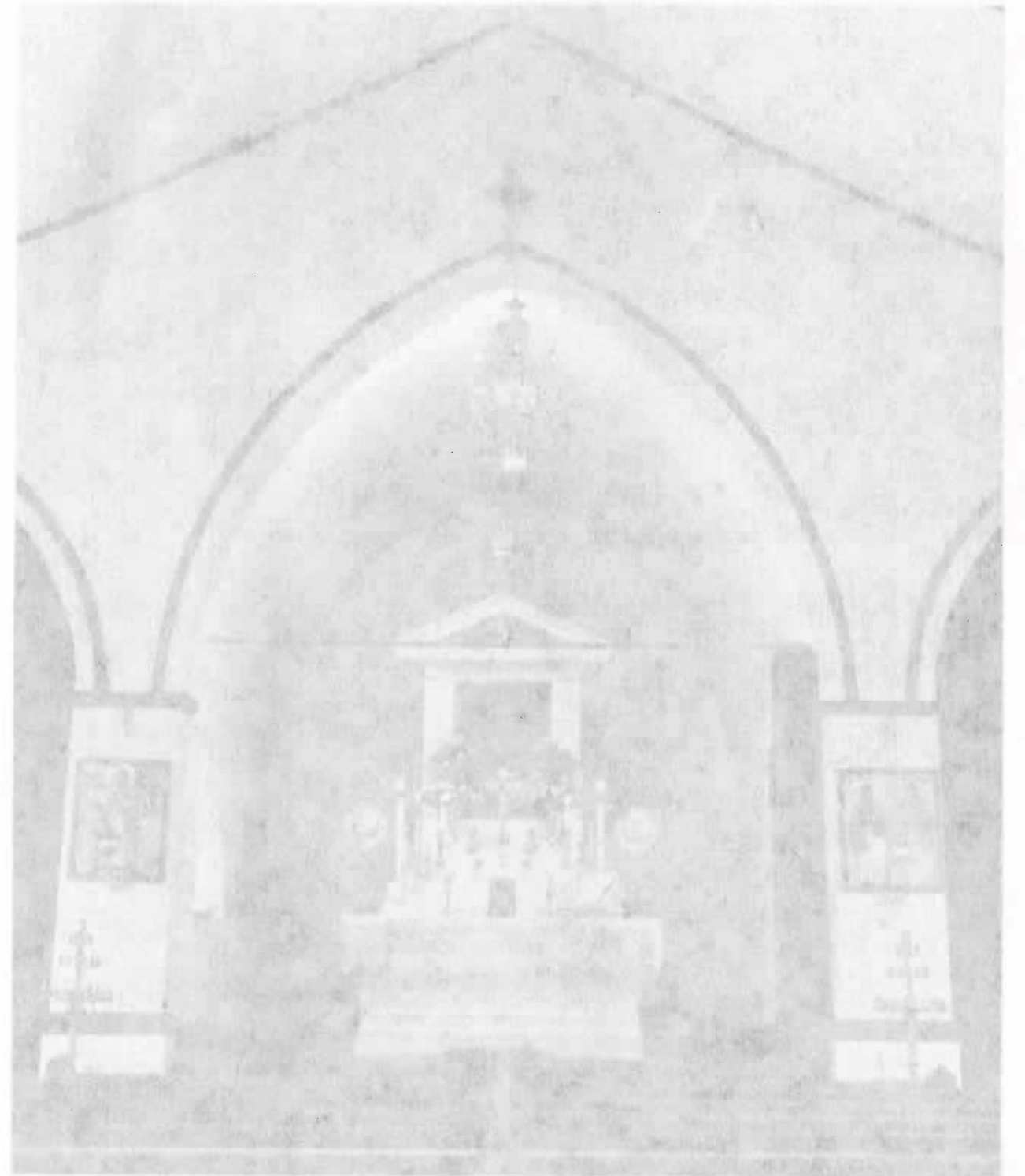


*St. Gregory the Illuminator  
Armenian Apostolic Church*

## DEDICATION

We dedicate this Fiftieth Jubilee Book with love and deepest gratitude to our Founding Fathers whose foresight, courage and untiring devotion enabled them to establish our Parish and to the faithful supporters, past and present, who have kept our church alive and active to this day.

We regret that those who have departed are not with us to share in the joy of this day and fervently pray for their eternal rest.

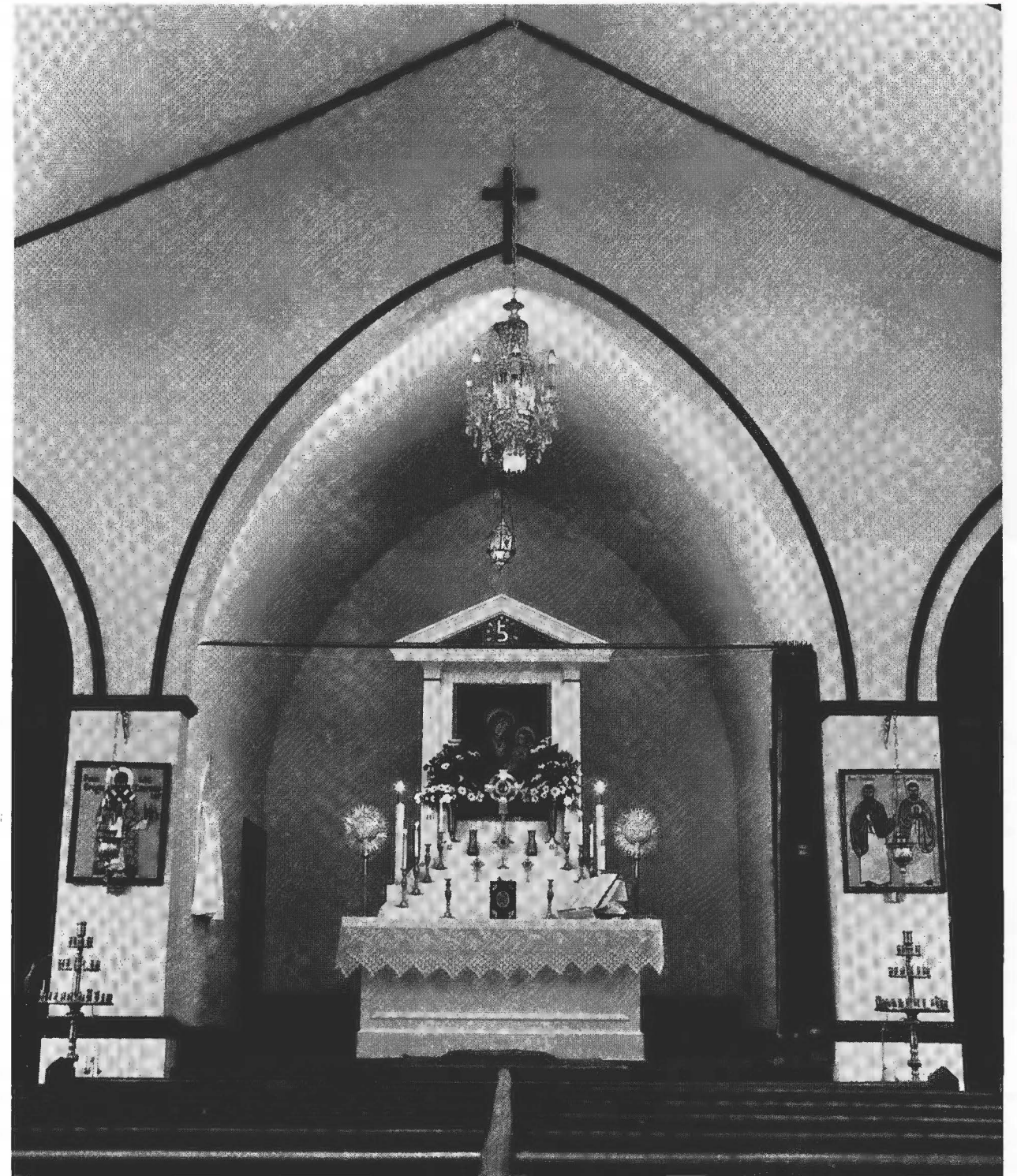




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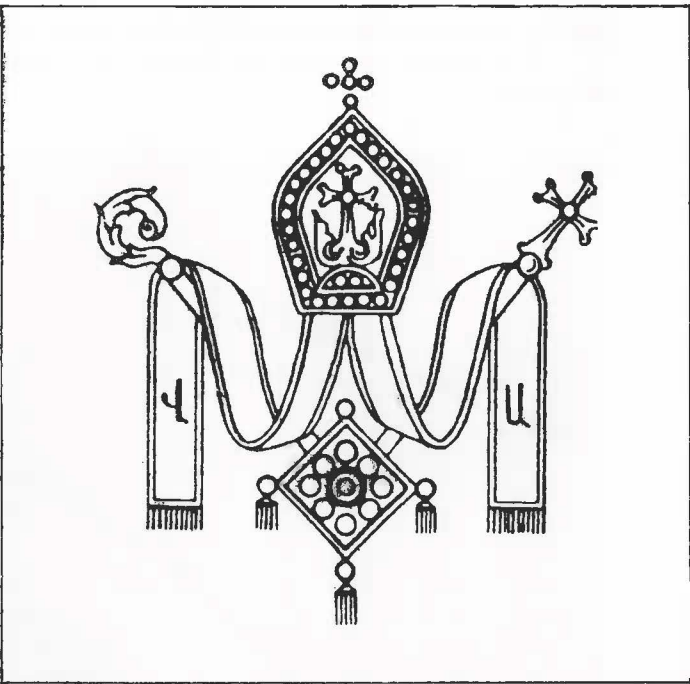
St. Gregory the Illuminator  
Armenian Apostolic Church



A Message from the Supreme Patriarch



HIS HOLINESS VASKEN I  
SUPREME PATRIARCH AND CATHOLICOS  
OF ALL ARMENIANS



With paternal love and deep satisfaction we address the 50th Anniversary of the establishment of St. Gregory the Illuminator Church of Binghamton, New York.

Our hearts filled with joy and pride when informed that in Binghamton, you, all the members of the community, unceasingly kept afire the lamp of St. Gregory in that region of North America.

We are quite familiar with the selfless service which you, the spiritual offsprings of the Illuminator and the worthy heirs of the race of Haig, have shown, transforming with your lives and your work the Illuminator's Church into a life giving fountain of Christian faith and retainer of national culture.

May God in heavenly lights rest the souls of all those who in the past fifty years served and now from heaven watch the result of their sacrifice, and are overjoyed.

From the depths of the heart we pray that God, the Source of all good, may strengthen you so that from this 50th Anniversary celebration you may reap new strength and continue with more and more service to increase the blooming of your dear church, and so that your children may grow beneath its hallowed arches, singing the holy hymns of the Armenians, praying the prayers sprung forth from the faith of our ancestors, and strengthening the feeling of national belonging.

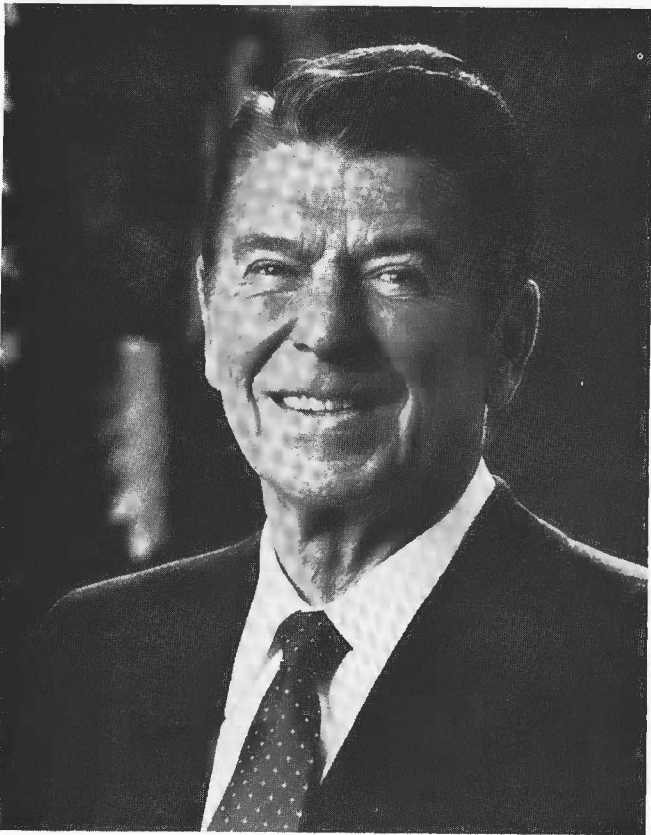
With paternal love and blessing,

His Holiness  
Vasken I  
Supreme Patriarch  
and Catholicos

*Azniv and Manoog Bogdasarian and their daughter, Lillian  
Pioneer Founders Who Gave So Freely of Themselves to Their Church*

Mr. and Mrs. John M. Bogdasarian  
Rosemarie, Suzanne, Valerie

Congratulations from the President of the United States



RONALD REAGAN  
PRESIDENT OF THE  
UNITED STATES

THE WHITE HOUSE  
WASHINGTON  
May 7, 1981

Congregation of St. Gregory  
The Illuminator Armenian Church:

I would like to congratulate the congregation of St. Gregory The Illuminator Armenian Church on the 50th anniversary of its consecration.

I salute the church school, youth group, choir, and women's guild of St. Gregory's which have contributed much to the spiritual and social needs of Binghamton's Armenian Community.

Nancy joins me in sending our warmest wishes as you celebrate this jubilant occasion.

Sincerely,

*Ronald Reagan*

George P. Rejebian  
Parish Council Chairman  
St. Gregory The Illuminator  
Armenian Church  
107 Oak Street  
Binghamton, New York 13095

*In Memory of  
Elmas, Sahag, Vartanoosh, and Azad Kradjian  
and Vartouhi and Roupen Checheian*

Kradjian Family



A Message from the Primate, Armenian Diocese



ARCHBISHOP TORKOM MANOOGIAN  
PRIMATE  
DIOCESE OF THE ARMENIAN CHURCH



ԱՐԽԵՊՈՐԴ ՍՐԲԱՋԱՆ ՀՕՐ ԽՕՍԲԸ  
ՊԻՆԿՀԱՄԹԸՆԻ Ս. ԳՐԻԳՈՐ  
ԼՈՒՍԱՆՈՐԻԶ ԵԿԵՂԵՑԻՈՑ ՀԱՄԱՅՆՔԻՆ

Հոգեկան անխառն ուրախութեամբ կ'ողջունենք  
Պինկհամթընի Ս. Գրիգոր Լուսաւորիչ  
րիչ Եկեղեցւոյ 50-ամեակը, որ ինքնին  
կենդանի վկայութիւնն է որ համեստ պայման-  
ներու մէջ կազմուած մեր այս համայնքը՝  
այսօր աճած ու քաղաւաճած է եւ մեծ թա-  
փով ու եռանդով կը շարունակէ  
աստուածահաճոյ իր առաքելութիւնը:

Հայաստանեայց Եկեղեցին, որ հիմնուած  
է մեր եռամեծար հայրապետներու ճշմարիտ  
ու անխախտ հաւատքին վրայ, եղած է նաեւ  
մեր հոգեւոր արժէքներու անխորտակելի զան-  
ժարանք, ուր պահուած, պահպանուած ու  
յաջորդ սերունդներուն փոխանցուած է մեր  
հոգեւոր ու ազգային փառաւոր ժառանգութիւնը:  
Այս համոզումով է որ հինգ տասնամ-  
եակներ առաջ, Պինկհամթըն քաղաքի մէջ  
ընակութիւն հաստատող փոքր թիւով հայեր քով  
քովի գալով, անտեսելով ամէն խոչընդոտ  
ու դժուարութիւն, հիմը դրին իրենց Աղօթքի  
Տան:

Եւ այսօր, արդար հպարտութեամբ, երբ կը տօնախմբուի Ս. Գրիգոր Լուսաւորիչ  
Եկեղեցւոյ 50-ամեակը, արժանի է որ յիշատակուին նաեւ մեզմէ յաւէտ բաժնուած  
Հոգեւոր Հովիւները, հիմնադիր եւ ծխական Խորհուրդներու անդամները եւ հաւատաց-  
եալները, եւ աղօթք մատուցուի անոնց ազնիւ հոգիներուն համար:

Որպէս Առաջնորդ Ամերիկայի Հայոց, կը շնորհաւորենք Ս. Գրիգոր Լուսաւորիչ  
Եկեղեցւոյ մեր համայնքը, եւ կը մաղթենք որ Տիրոջ օրհնութիւնը միշտ պահպան  
ըլլայ անոր վրայ, եւ Հոգեւոր Հովիւ, Ծխական Խորհուրդ ու Եկեղեցական կազմակեր-  
պութիւններ ծաղկուն պահեն համայնքի հոգեւոր, կրթական, մշակութային եւ ընկե-  
րային կեանքը:

Ապրիլ 16, 1981  
Նիւ Եորք, Ն.Ե.

Սիրոյ ողջունիւ  
  
ԹՈՐԳՈՄ ՍՐԲԵՊԻՍԿՈՊՈՍ  
Առաջնորդ

In Loving Memory of  
Garabed and Anna Sarkisian

Mr. and Mrs. Harry Sarkisian, Lucas and Gregory  
Mr. and Mrs. Richard Baradet, Kevin, Timothy and Brian  
Mr. Sarkis Sarkisian

Greetings from the Mayor, City of Binghamton

Proclamation  
City of Binghamton, New York

WHEREAS:  
Americans of Armenian ancestry who reside within the  
confines of the City of Binghamton, New York, have  
contributed immensely to the well-being of our com-  
munity; and

WHEREAS:  
by virtue of their hard work, sacrifice and devout belief in  
God, these dedicated citizens organized their first Parish  
Counsel in 1923; and

WHEREAS:  
the fruits of their labor and the culmination of their  
tremendous determination gave birth to St. Gregory the  
Illuminator Armenian Church; and

WHEREAS:  
this edifice exemplifies the profound spirituality of our  
Armenian brothers and sisters; and



ALFRED J. LIBOUS  
MAYOR  
CITY OF BINGHAMTON

NOW, THEREFORE, I, Alfred J. Libous, Mayor of the City of Binghamton, N.Y., do hereby issue this proclama-  
tion as a means of conveying the best wishes of our community on this the 50th Anniversary of St. Gregory  
the Illuminator Armenian Church.

Alfred J. Libous  
Mayor

June 13, 1981  
(dated)

In Loving Memory of  
Mary Papazian and Martin Der Bedrossian

Mr. and Mrs. Kevork Papazian and family



To Our Parish Family



VERY REVEREND  
FATHER SOOREN CHINCHINIAN  
PASTOR

I am certain that all the members of our community are looking forward, with full joy to celebrating the 50th Anniversary of our Church, a milestone in the history of our parish. For five decades now, the St. Gregory Church has provided not only spiritual nourishment and cultural activities, but it also has become a link of love among fellow-Armenians as well as an effective tool of communication, giving them a sense of family, of fellowship, of belonging together.

The 50th Anniversary of our Church is considered an opportune time to pay tribute to its founders who with a deep vision and dedication made possible the purchase of a suitable sanctuary, located very close to the homes of Armenians. Tribute is also due to all the officers and active members who have helped to strengthen the inner structure of the St. Gregory Church with persevering devotion and sacrifice.

The St. Gregory Church today has a half century history of great success, an unblemished and untarnished record of religious, educational and national service with absolute integrity. It is not a large parish, but a great one. Numbers have not made it great. Those who compose it have made it great by their presence and participation, by their time and talent, by their substance and sacrifice. The untiring efforts on the part of the church affiliated organizations consisting of the Sunday School, Women's Guild, Choir, Youth Group were aimed at promoting moral and spiritual growth of their Armenian compatriots, thus developing a sense of community supportive to each other.

As we hail the St. Gregory Church on this milestone for its past accomplishments, we should be reminded that anniversaries are not only appropriate times to look backward and honor the past, but also to look forward to the future, to renew our rededication and be challenged to greater efforts. The past is only ours to keep when we are willing to move into a future which we have accepted. Doing nothing and dreaming only of past achievements, is to invite spiritual paralysis that can eventually destroy us. The past is gone. It is irretrievable. We cannot go back into the past to undo or redo what has been done. Vain regret is a major thief of power, energy and usefulness.

It is true that the future is not yet ours. It is ahead of us. But it lives in potential, in the present, for what we do with it, will largely determine what we are able to do when the future becomes the present. Undoubtedly, new times offer us new challenges and new opportunities. We hope that in these new times the parishioners, especially the new generation will not waver from the traditions and cultural heritage of our church which reflect the spirit of true Armenianism.

Since each generation must take its part in building a future for the generations to come, let us give them an example of which they can forever be proud. Let us make the Armenian heritage a living dynamo of ethnic and national strength, and let us rekindle on the altars of our hearts the flames of religious and patriotic devotion and make the meaning of Armenianism a great inspiration for nobler living and fuller service.

Very Rev. Fr. Sooren Chinchinian  
Pastor, St. Gregory the Illuminator

*In Memory of  
Azniv & Manoog Bogdasarian*

Dr. and Mrs. Robert Bogdasarian

A Message from the Chairman of the Parish Council



DR. GEORGE P. REJEBIAN  
CHAIRMAN  
PARISH COUNCIL

As one who was baptized and grew up in St. Gregory's Church of Binghamton, I remember some of the sacrifices that my parents and others made for our Church to survive. The depression years were very difficult ones, but with hard work, deprivation, and foresight, the Armenian community of Binghamton composed of a small group of immigrants made slow but steady progress; and through our Church served its parishioners' religious needs and contributed in its own small way to the community and the wonderful benevolent country which had given them a new lease on life. They always thanked God that they had escaped from suppression, hunger, and massacre, always remembering those who had been left behind.

Today is a truly momentous occasion. As we celebrate the 50th Anniversary of the consecration of our Church, we should remember with love and reverence those who had the foresight and vision to establish a place to congregate and worship and share our Armenian heritage. It is to these men and women that we extend heartfelt appreciation as we enjoy the fruits of their unselfish labors.

The past is prologue. Today we still have in our midst dedicated men and women with integrity and talent. We should commit ourselves to the dream that with the spirit of our forefathers we will arouse and strengthen the pride of our children, motivating them to seek Divine Guidance and to perpetuate the Christian Armenian values that we hold to be precious. In accomplishing this, we will ensure that the future of the Armenian Church and our Parish will be secured.

In behalf of the Parish Council, I extend wholehearted congratulations and appreciation to all who helped make this day possible.

Dr. George P. Rejebian  
Chairman,  
Parish Council

*In Loving Memory of  
Peter and Dicranouhi Rejebian*

Dr. and Mrs. George P. Rejebian,  
Gary and Vivian  
Mr. and Mrs. Michael Medzigian,  
Michele, Michael and Andrea



A Message from the Former Pastor



REVEREND KEVORK ARAKELIAN  
FORMER PASTOR

"Today I am given to you by God  
that I might serve you and that  
together we might serve Him."

These words were printed on the invitations to my ordination which was held on Sunday, September 30, 1973. On that day, both you, the Binghamton community, and I fulfilled dreams which we could not have achieved without each other and the Holy Spirit: mine to be ordained and consecrated and yours to have a parish priest at last - after 43 years of waiting, of hoping and of maintaining a parish by yourselves. I was given the name Der Kevork and you lovingly called me Fr. George.

I had arrived in Binghamton in March, 1972, as Deacon-in-Charge. Except for approximately a one-year-period in 1930, St. Gregory had never had a full-time pastor. Nevertheless, I was impressed by the high cohesive level of organization which I found; many dedicated people had managed to keep the parish together and viable for over 40 years, transmitting the Christian faith of our forefathers to our children. Moreover, I was pleased to find a close-knit community, almost like one big family. Every family has its quarrels and problems but in the end they join together for the benefit of the whole. In my eight years in Binghamton, we continued to grow together in Christ, in worship and in the many activities of our church organizations. We learned more about our church and Armenian heritage and then introduced ourselves to our neighbors by participating in Ecumenical activities.

Congratulations on the 50th Anniversary of the consecration of St. Gregory. You have much to be thankful for. Many a congregation could not have survived for long without a parish priest, but you did it admirably and have much to celebrate. I am pleased to have served the Binghamton church family for eight of those 50 years.

There is a special bond between you and me which can never be broken. But priests move on, while congregations remain to do God's work under new leadership. May you continue to grow and bear fruit in our Lord's vineyard.

"So he said to his disciples, 'There is a great harvest, but few workers to gather it in. Pray to the owner of the harvest that he will send out more workers to gather in his harvest.'"

(Matthew 9:37-38 Good News For Modern Man)

Peace,

Fr. George

In Loving Memory of  
Nora Kakusian

Karop Kakusian  
Mr. and Mrs. John Kakusian  
Mr. and Mrs. Samuel Kakusian, Karen, John and Susan  
Mr. and Mrs. Howard C. Rockwell

A Message from the Deacon

A half-century has elapsed since our fathers took the wise initiative to establish St. Gregory The Illuminator Armenian Church in Binghamton, N.Y. Despite its small size and limited resources, our community rapidly prospered, as the creative energies of Armenian immigrants found fertile soil in "The Land of the Free". In Binghamton, as elsewhere in their diaspora, the persistent quest for excellence and knowledge has been the abiding attribute of the children of Armenia. As the supreme repository of this millennial quest, The Armenian Church has become our people's spiritual haven, a temple of ingathering, a bastion of strength and the medium of communion between the Armenian faithful and their Creator. It was no mere accident, that the Armenians of Binghamton established their Church, only 15 years after the genocide of the Armenians in Turkey in 1915.

During its brief life-cycle of fifty years, St. Gregory's Church has remained faithful to the teachings of Christ and to the seventeen centuries-long traditions of The Armenian Church.

We bow with reverence, humility and gratitude before The Church, and its half-century of service as "illuminator" of our hearts and minds. We pray that it continue to preach the Gospel of Love, in its most absolute and unlimited fullness.

R. Hrair Dekmejian  
Archdeacon



R. HRAIR DEKMEJIAN  
ARCHDEACON

The  
Parish  
Council



Rear (l to r) Harry Sarkisian,  
Hagop Injajigian, Kevork Papazian,  
Diran Kradjian, Dr. Art Kachadourian.

Front (l to r) Dr. George P. Rejebian,  
Very Rev. Fr. Sooren Chinchinian,  
John Bogdasarian.

In Memory of  
Hrant Dekmejian and Hovannes Hagopian

Dr. and Mrs. Hrair Dekmejian



# A Short History Of St. Gregory Armenian Apostolic Church



The Rev. Haroutune Avak  
Kahanah Toumayan  
First Pastor of St. Gregory  
The Illuminator Church

The history of the Armenian community in Binghamton, New York, dates back to the year 1923. A rug-dealer known as Constantine Gertmanian became the first Armenian who settled in Binghamton. At present, the number of the Armenians living in Binghamton and surrounding area is estimated at 300. They have emigrated to the United States mainly from Hadjin, Kharpert, and Sepasdia. There are also several Kesabtzie. In the past, the Armenians earned their livelihood by working in shoe factories as well as in dry-cleaning plants.

In 1912, a preliminary attempt was made to incorporate the Armenians into an organized community. The first Parish Council which assumed the task of playing a vital role, came into existence in 1923. A year later, took place the establishment of the Women's Guild which concentrated its attention on social activities for the purpose of insuring income source for the church. With the encouragement of Women's Guild, a group of concerned and dedicated persons; Manoog Bogdasarian, Kerop Ketchoyian, Leon Frangulian, Hamzasb Paroonagian, Arsham Kradjian, Garabed Svadjian and Garabed Najarian undertook the responsibility of searching for a suitable church building. In 1928, after a successful fund raising campaign, they managed to purchase the building of Ross Memorial Presbyterian Church for \$6300 with a sitting capacity of 300. An additional \$3500 was spent for repairs, renovations and changes to convert the structure into an Armenian Church.

The consecration of the church was performed by His Eminence Archbishop Dirayr Ohannesian, former Primate of the Armenian Church of North America who named it after our father in the faith, St. Gregory the Illuminator, having Vahram Aslanian as god-father. Rev. Haroutune Toomayian also participated in the consecration in his capacity as the first pastor of the church.

In 1953, the Sunday School was established and organized under the supervision of the Very Rev. Torkom Manoogian, now His Eminence Archbishop Torkom, Primate of the Armenian Church of North America. Mrs. Carol Bogdasarian, as the director of religious education, ran the Sunday School for twelve years with exemplary dedication. Now, the same task is being carried on by Mrs. Adrienne Kachadourian with great enthusiasm.

In 1965, the organization of the Armenian Language School became a reality through the untiring efforts of its superintendent, Mrs. Alice Boyajian. A considerable number of people took advantage of the opportunity. At present, Very Rev. Fr. Sooren Chinchinian has taken upon himself to teach in the Armenian Weekly Language Classes.

For a long period of time, the church remained without a permanent pastor, and the spiritual need of her members were fulfilled by guest clergymen who paid visits on a regular basis, every month. Among the visiting pastors who served the church are Very Rev. Paren Avedikian, Very Rev. Mesrob Semerjian and Rev. Vertanes Papazian.

In 1972, Archbishop Torkom Manoogian assigned Raymond Arakelian to be in charge of the religious affairs of the parish. In the following year, Deacon Arakelian received ordination to the priesthood and was renamed Father Kevork to become the second permanent pastor of St. Gregory. Under his guidance and leadership, outstanding progress was made in church organization with special impetus given to the Sunday School. For seven years Der Kevork promoted fellowship within the parish and involved our church ecumenically with other South Side churches. On February 5, 1980, Der Kevork moved to the Western Diocese where he assumed the pastorate of the St. Gregory Armenian Church of Fowler, California.

On May 17, 1980 Very Rev. Fr. Sooren Chinchinian replaced Father Kevork as the third permanent pastor of St. Gregory. Father Sooren's main accomplishments consist in publishing a newsletter entitled SUNRISE and the restoration of the Armenian Weekly Language Classes. His efforts are designed to generate Armenian spirit among the new generation though preaching and cultural gatherings.

The church affiliated organizations composed of the Choir, Sunday School, Women's Guild, Youth Group, are quite active and contribute to the welfare of the church in their respective capacity. The Parish of St. Gregory, small in number but strong in determination is scheduled to celebrate its 50th anniversary on June 13, 1981.

Very Rev. Sooren Chinchinian

In Memory of  
Kachadour Sarkisian

George and Barbara Sarkisian

# 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.).

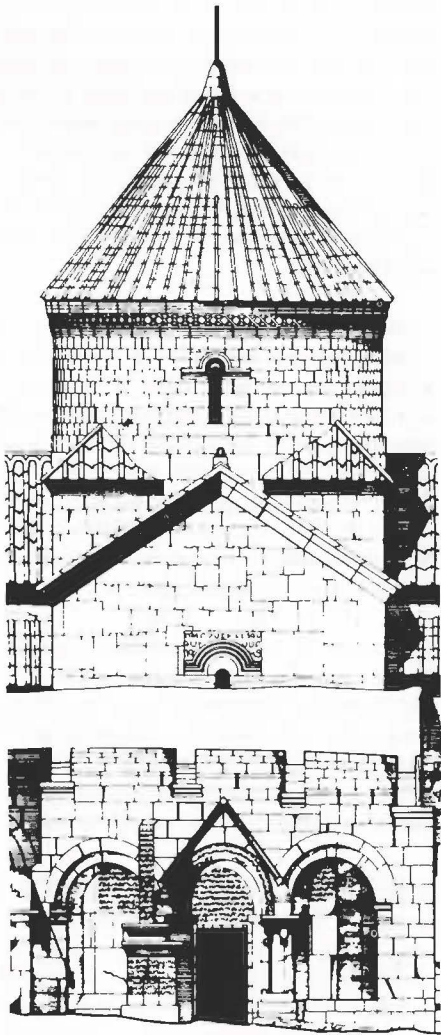
Since there existed no Armenian alphabet until the first part of the fourth century, we have very little information concerning the progress of Christianity in Armenia before the official conversion. But there are strong indications that Christianity had taken root in the country at a much earlier time. 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.



In Memory of our Father  
Kachadour Sarkisian

Mr. and Mrs. John Sarkisian



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 Mesrop, 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 Mesrop 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

*In Memory of Husband and Father  
Kachadour Sarkisian*

Mariam Sarkisian  
Sarah and Edward Kapikian

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 Mesrop 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 Mesrop 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

*In Loving Memory of  
Makrouhi and Anahid Garabedian*



Saint Gregory Armenian Church

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 Catholicoi. 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 catholicoi 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 catholicoi of this time were Latinophiles, some openly accepted the Roman Catholic faith.

Congratulations on the 50th Anniversary  
of St. Gregory Armenian Church

Dr. and Mrs. Garabed Fattal  
Nora, Peter and Corinne

*In Honor of the 54th Anniversary of  
Mr. and Mrs. Parsek Kachadourian*

Kachadourian Family



Saint Gregory Armenian Church

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 Orotn (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 Lazaro (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.

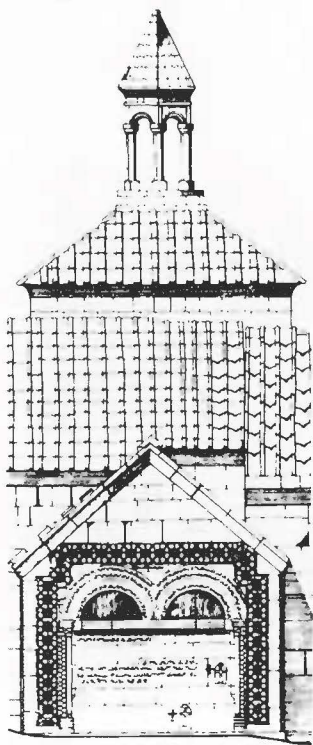
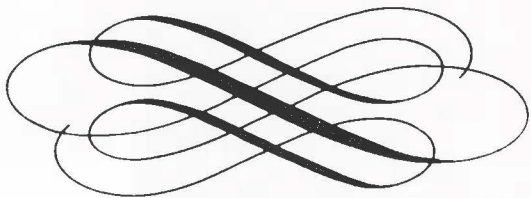
In the heart of Armenia itself, Vardan of Baghesh was the best example of the revival, to which we have referred. His disciples, Hovhannes Golot and Hacobos Nalian, Patriarch of Constantinople and the more famous Grigor "the chain-bearer," Patriarch of Jerusalem, were able to render outstanding service, 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.



*Congratulations and Best Wishes  
on the 50th Anniversary of  
St. Gregory The Illuminator Armenian Church*

Dr. and Mrs. Henri Janian and Family

*In Loving Memory of  
Daniel Vartan Sognalian*

Mrs. Grace Sognalian  
Gevon and Shirley Sognalian  
Bill and Gina Bowen  
Earl and Barbara Gialanella



Altar Servers



Rear: (l to r) M. Findikyan, A. Tateosian, S. Findikyan, H. Tateosian, V. Tateosian, D. Kolandjian  
Front: (l to r) K. Papazian, Deacon H. Dekmejian, Very Rev. Fr. S. Chinchinian, H. Injajigian, M. Ketchoyian

Saint Gregory's Choir

The choir was founded in 1935 by Lillian Bogdasarian Mahakian, a very devoted parishioner, and dedicated individual. Under her direction many of our present parishioners learned the hymns of our church. Araxie Ketchoyian was the organist, serving in this capacity until 1950 when Carol Bogdasarian assumed this important responsibility.

From 1966 to 1974, Pauline House, a graduate of the Julard School of Music was the organist, and in 1972 after Lillian Mahakian's death, Paul Ketchoyian became the choir director with Kevin McDermott, a S.U.N.Y. student filling in at the organ from 1974 to 1977. Although Paul moved to Boston in 1978, he continues to lead the choir whenever he is in our area.

In 1977, Michael Findikyan, a new member to the community became our organist and choir director, and has served since then with love and dedication.

Some soloists throughout the years have been Michael Ketchoyian, since 1934, Louise Kontos, Anoosh Dekmejian and Vivian Rejebian.



Rear: (l to r) J. Shahinian, A. Kachadourian, T. Kachadourian, M. Findikyan, A. Papazian, K. Tateosian, G. Kachadourian  
Front: (l to r) L. Kontos, A. Shahinian, R. Ketchoyian, A. Dekmejian

*In Loving Memory of my Parents  
Juliet Mavigoz and Haygaz Agacan*

Aram Agacan

The Women's Guild

Women's Guild had its beginnings in 1924 when Archbishop Dirayr Ohannisian on one of his visits suggested the women form a group to work with the newly found Parish Council.

On May 15, 1924, Ladies Aid had its first meeting. They decided to urge the Parish Council to find a new home for the Armenian community. In 1927 our beloved church was purchased.

The church was a second home to the women. They cleaned it with love and had dinners to raise money for the maintenance of the building. Between 1950 and 1962, a new hall, kitchen and church school rooms were added to the original building.

The women worked hard having bake sales, rummage sales, picnics, raffles and other social functions to help with finances. To this day, most of the money raised is turned over to the Parish Council at the end of each year.

The Armenian customs practiced on major holidays are planned by the women of the church. They make the Mas, sew choir robes, keep the altar cloths clean and conduct cooking classes. They have also participated in various community ethnic affairs over the years.

Ladies Aid was called Woman's Auxiliary for a time and finally in 1965 was named Women's Guild by the diocese.

In 1975 when the kitchen was re-decorated, the women contributed a large sum toward that project. Recently, they paid for new insulation and storm windows for the building.

It is with love and dedication the women have worked from generation to generation to keep the doors of our beloved church open in order to serve the needs of the parish.

Current officers of the St. Gregory Women's Guild are:

- Ursula Findikyan, Chairlady
- Manooshag Seraydarian, Treasurer
- Louise Rockwell, Secretary
- Margaret Medzigian, Advisor



*In Loving Memory of  
Armenag Boyajian*

Mrs. Alice Boyajian  
and son Armen



# St. Gregory Sunday School

The Sunday School of Saint Gregory the Illuminator Armenian Church of Binghamton was started in 1935 by Carol Bogdasarian. The congregation conferred with Archbishop Tiran Nerosyan and under his direction, selected materials and appointed teachers. No diocesan curriculum was available at that time, so the program was developed by the superintendent and the teachers, who met every two weeks for lesson preparation.

Sunday morning program began with a gathering of the congregation in the church. Mrs. Lillian Mahakian gave a presentation on the music and meaning of the Armenian Church Liturgy. Then the children went to their perspective classes in the hall. There were no classrooms then; hanging curtains served as partitions for each age group. There were approximately 25 children. While these classes were in session, approximately 10 adults remained in the church for their lesson taught by Carol Bogdasarian.

Many church members have been a part of the teaching program. Among the very first teachers were: Alice Boyajian, Julie Seraydarian, Alice Ketchoyian, Rita Kradjian Walden, and Mrs. Vahan Ketchoyan.

In 1974 our Sunday School initiated team teaching because of an abundance of students and teachers. A fifteen minute assembly before class time was held, covering scripture reading, knowledge about badarak and church history. At the end of each year, in June, closing exercises have been held in church acknowledging promotions, good attendance and seniors leaving Sunday School. The enrollment has declined as these students have grown and the parish has fewer youngsters.

Today our students number approximately 15. Under the direction of Adrienne Kachadourian, assisted by Socie Kradjian and Linda Misakyan, Sunday School is run on a small scale. There are three classes, divided according to age. At the end of each year the traditional Christmas program is still performed, to the delight of all of our families.

It was a common need, and shared interest that brought the families together to initiate the start of Sunday School at Saint Gregory. Because they did not have a spiritual leader, the forces of cooperation, coming together, and sharing of talents contributed to the success of this program. The same traditions of dedication and spirit which initiated the first Sunday School years still prevail. As our children become adults, it is hoped that they will develop a sense of spirit and enthusiasm for their church like those who preceeded them.



# Youth Group and A.C.Y.O.A., Jrs.

St. Gregory's Youth Group was organized in October 1971 under the direction of Marion Rejebian, assisted by Grace Baradet and Alice Ketchoyian. At its inception, the group consisted of approximately twenty-five girls and boys between the ages of ten and fourteen.

For some time it was felt that there was a need at St. Gregory's for an organized means of fulfilling the following objectives: to give our youth a means of positive identification with their church and cultural heritage, to promote fellowship with one another, and to use the many talents of our youth in giving service to their church. It was felt that these needed experiences would be meaningful preparation for their future involvement in the Armenian Church.

This group flourished for more than seven years until its youngest members departed for college. With the welcomed spiritual and social guidance of our former Der Hayr, Father George, the group and its leaders undertook a wide variety of activities and projects. Some of these were organized retreats, Christmas Teas and carolling for senior parishioners, fund raising khadaif and choreg sales, spaghetti dinners, sponsorship of Mother of the Year awards and celebration, lenten Agape Feasts, swim parties and joint fellowship activities with youth groups from other cities. Many members of this group were motivated to attend the St. Nersess Religious Seminars and have served the Armenian Church as Tbirs, Sunday School teachers, and choir members. The seeds which were planted during those early years are beginning to bear fruit.

In 1980, under the direction of Linda Misakyan, an A.C.Y.O.A. Jr. Chapter was organized in Binghamton.

In addition to initiating their first annual tennis party the A.C.Y.O.A. Jrs. participated in the Binghamton Regatta Race to help raise funds for the Cancer Society.

With the encouragement and financial support of Parish Council a group of eager youths attended their first A.C.Y.O.A., Jr. Hye-M'rtsoom weekend in Watertown Massachusetts. They look forward to each issue of the organization's newsletter to keep in touch with the activities of their newly found Armenian friends.





St. Gregory's Parish Life

1926 Parish Picnic



1980 Parish Picnic



1981 Congregation



Armenian School











## Our Voting Membership

## St. Gregory's Founding Members - 1928

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3	ԱՐՄԵՆԻԱ	Յ.	ARVIDIAN, H.	14950	14950
4	ԱՐՄԵՆԻԱ	Յ.	PAROUDIAN, H.	14950	14950
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We would like to express our sincere gratitude to the following:  
The members of the various committees for their enthusiasm, dedication and countless hours of effort.  
Those individuals and families who helped to underwrite our Commemorative Booklet.  
The members of our congregation for their support and encouragement.  
Bob Guley, Sam Kakusian, and Ed Aswad for their technical expertise.

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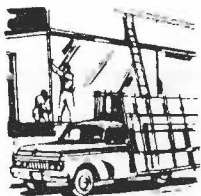


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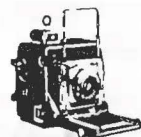
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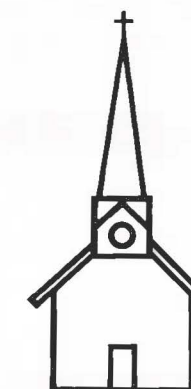


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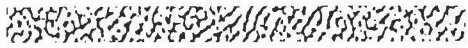


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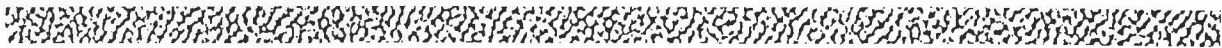




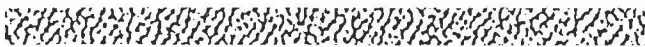
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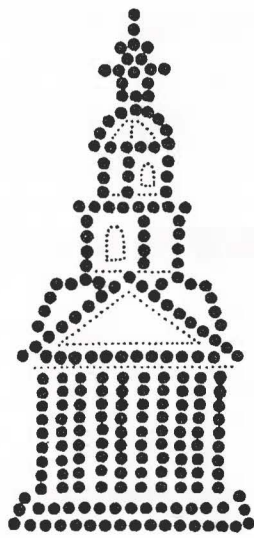


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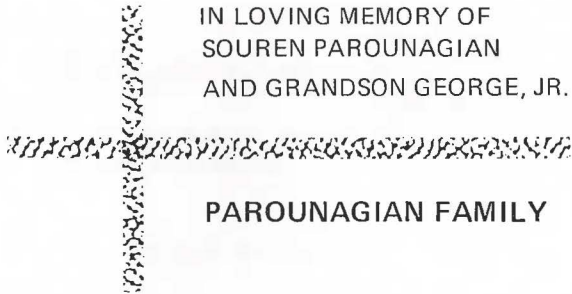


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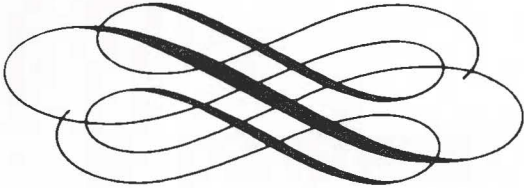
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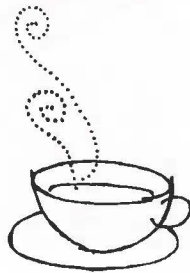
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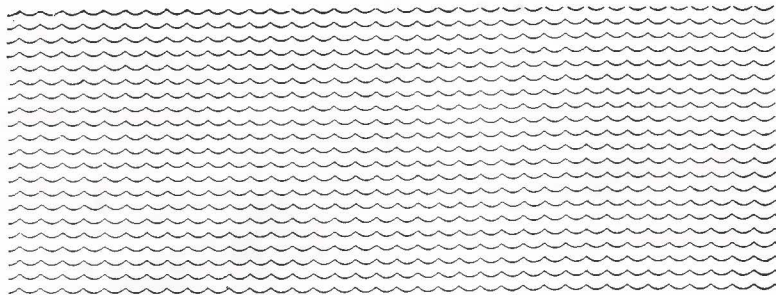


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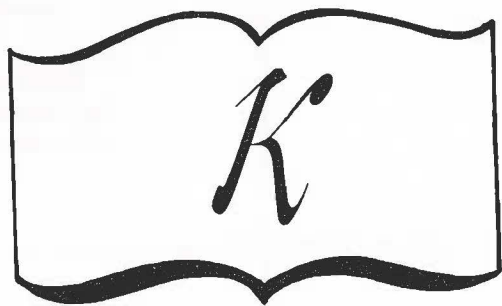
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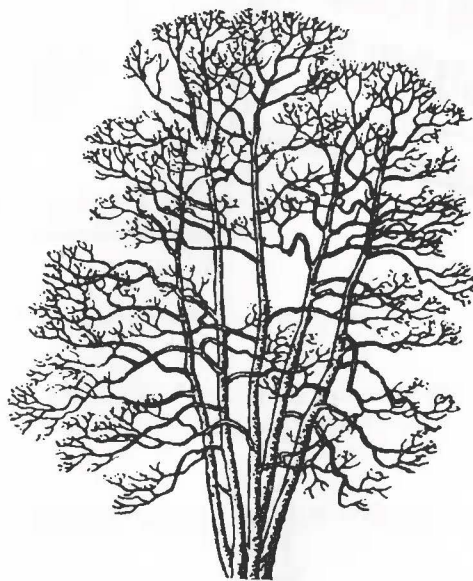
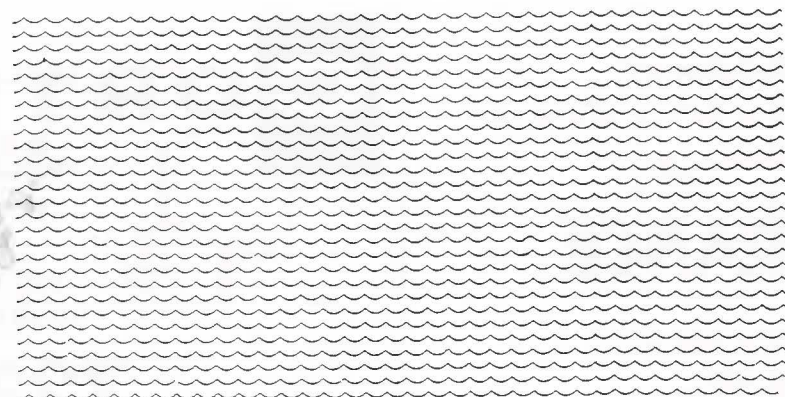




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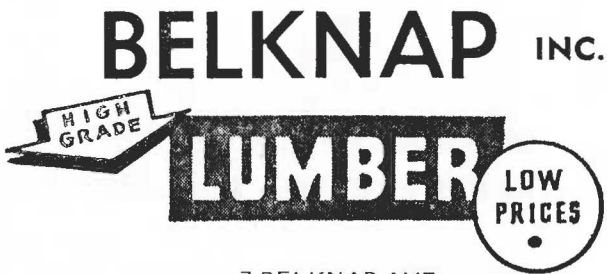
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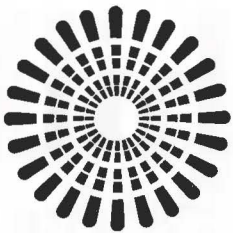
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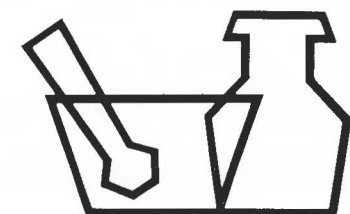
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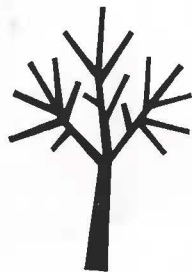
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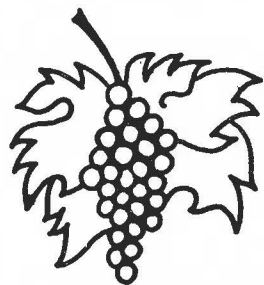
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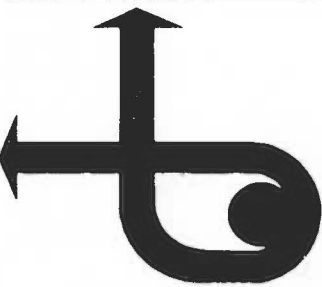
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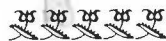
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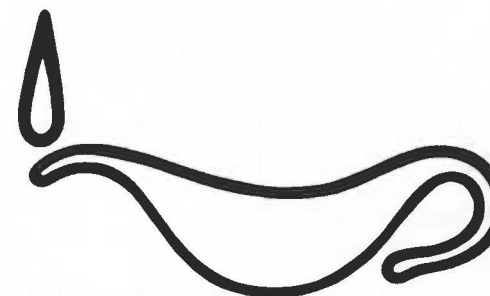
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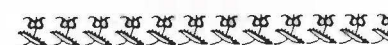
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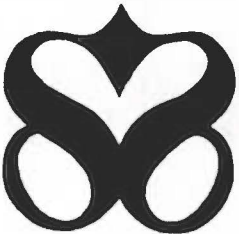
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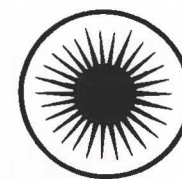
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- Henry and Victoria Kachadourian  
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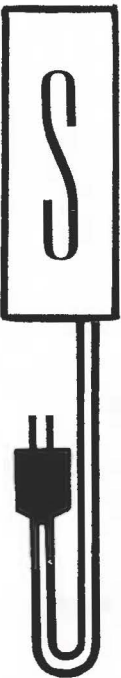


greetings to all my Armenian friends

JEROME O. NEALON



Attorney at Law



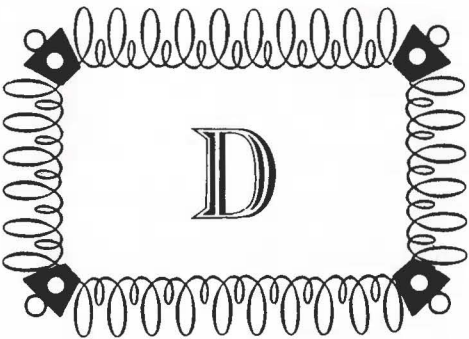
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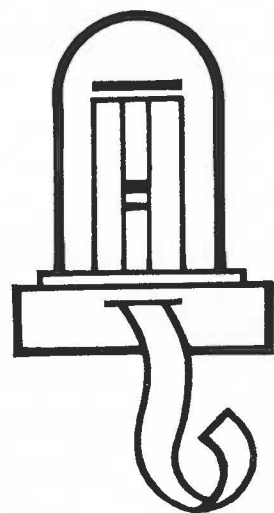
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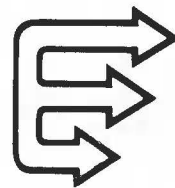




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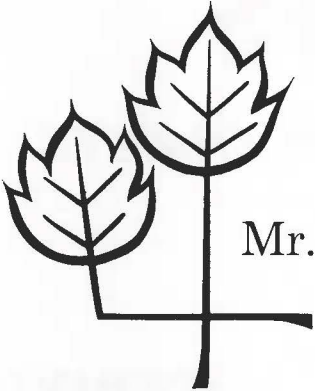


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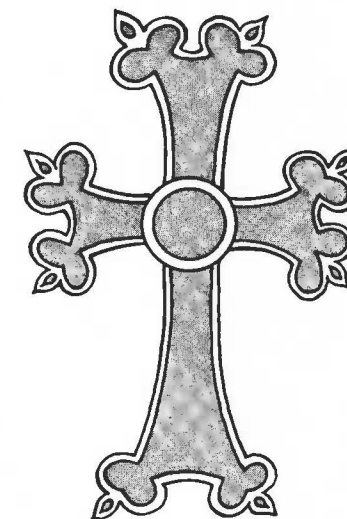
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### The Prayer of the Cross

*Guard us, O Christ our God, under the shadow of thine holy and precious cross in peace. Deliver us from enemies visible and invisible. Make us worthy to give thanks to thee and to glorify thee with the Father and the Holy Spirit, now and always and unto the ages of ages.*  
*Amen.*

*Պահպանեա՛ զմեզ, Քրիստո՛ս Աստուած մեր, ընդ հովանեաւ սուրբ եւ պատուական խաչիւղ քով ի խաղաղութեան. փրկեա՛ յերեւելի եւ յաներեւոյթ թշնամւոյն. արժանաւորեա՛ զոհութեամբ փառաւորել զքեզ ընդ Հօր եւ ընդ Հոգւոյդ Սրբոյ, այժմ եւ միշտ եւ յաւիտեանս յաւիտենից: Ամէն:*