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Armenian Church Youth Organization of America

11th Annual

General Assembly & Sports Weekend

Watertown, Massachusetts

August 27 - September 1

1980



ACYOA Theme, 1979-80

**"FAITHFUL TO THE FAITH
OF OUR FOREFATHER'S"**

Dedication . . .

It's hard to believe that Raffi Hollisian won't be with us anymore. God took away from me a long time personal friend. I grew up with Raoul as I called him. We started school together right up through high school. We were in the Cub Scouts, Boy Scouts, DeMolay and part of the wildest class of St. James Sunday School 'students'.

He was one of the guys. Our gang. Paul and Gary Pogharian, Jimmy McDermott, Craig Kasparian and my brother Mark. We would play whiffle ball on a hot summer evening at the Hosmer School until late at night while Raffi and his younger brother Ara were yelling at each other. Many times we would go the Celtics games on Friday nights and sit in the second balcony and afterwards play football under the Expressway until one of our fathers came and picked us up.

It just doesn't seem possible that he's gone at 24. Raffi was one of the smartest kids I know, especially in math and he could play a mean game of Risk and Monopoly. He went to Worcester Polytech and then was finishing up out in Colorado when he passed away.

I will remember Raffi forever! Who can forget his companion the ChapStick. No matter where he went the ChapStick was with him.

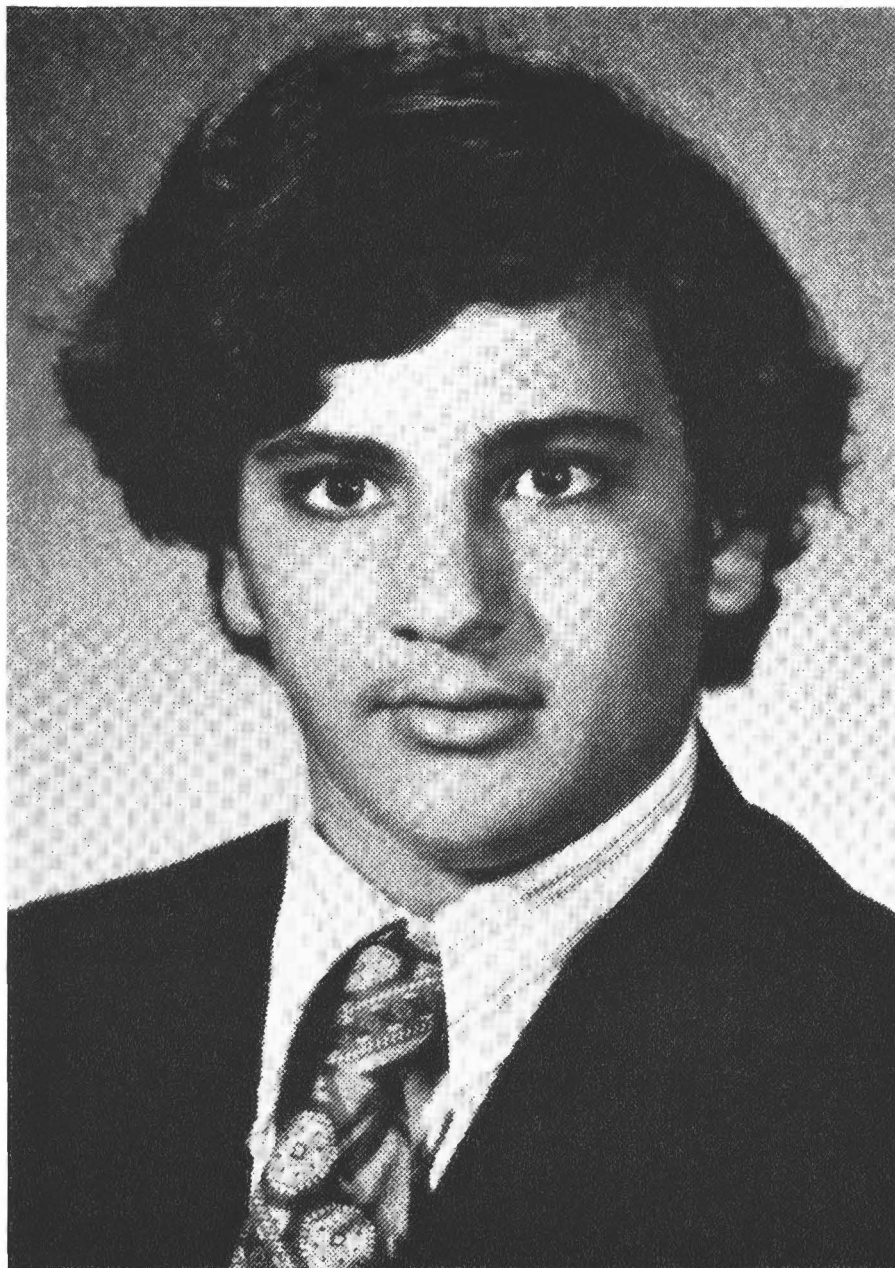
Yes, he was the kid who came to the ACYOA Christmas Dance in a suit wearing beat up black sneakers. But that was Raffi's style. It just will not be the same.

We didn't see much of each other the last of couple of years, not like the old gang growing up around Concord Road. But then again no one does as we get older.

I wish everyone had a Raffi Hollisian. I did and now he's gone. That's hard for me to swallow because he was a part of me. We both experienced growing up together and seemed to do a lot together. From being on the same Little League team to playing street hockey down his cellar. Many times we were together.

Raffi was buried this past year and a part of me went along with him. A part of my life which can never be replaced. But I thank God I had these 24 years to spend with Raffi because they never will be forgotten. I'll miss you Raoul.

JAMES TOTOVIAN



RAFFI HOLLISIAN

THE PLEDGE OF THE ACYOA

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

**For Canadian citizens "Canada" may be inserted here.*



HIS HOLINESS VASKEN I
Supreme Patriarch and Catholicos of All Armenians



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

Archbishop Torkom Manoogian, Primate

HIS EMINENCE ARCHBISHOP TORKOM MANOOGIAN'S MESSAGE

We greet the participants of the Sports Weekend and the Assembly of the Armenian Church Youth Organization of America as beloved children of our ancient Church and the flowering affirmation of the survival of Armenia and the truth of our faith. For many centuries, the Armenian Church, founded by Christ Himself through His Apostles as the sole guide of the Armenian nation, has provided light through turbulence and the Way of truth in the midst of confusion.

Our Church offers this promise to the perplexed in every age and every land, for there is no man whom Christ rejects and no problem unforeseen by Him. Through the fellowship of the Armenian Church Youth Organization and the Church of which it is an integral part, every soul is lifted from the confines of alienation, or ego, or fear, and is brought into the Universe, the brotherhood and the multiplicity over which Christ pervades unbounded and undivided.

The Armenian Church Youth Organization of America has offered this hand of fellowship and Christian development to all in our community for many years; we pray that by God's grace it may continue so to serve His great work, with the strength of His blessing.

Prayerfully,

abp. Torkom Manoogian

Archbishop Torkom Manoogian
Primate

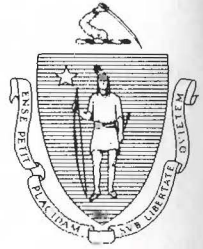
July 21, 1980



ARCHBISHOP TORKOM MANOOGIAN
Primate



THE COMMONWEALTH OF MASSACHUSETTS
EXECUTIVE DEPARTMENT
STATE HOUSE • BOSTON 02133



EDWARD J. KING
GOVERNOR

July 22, 1980

Sports Weekend Yearbook Committee
465 Mt. Auburn Street
Watertown, MA 02172

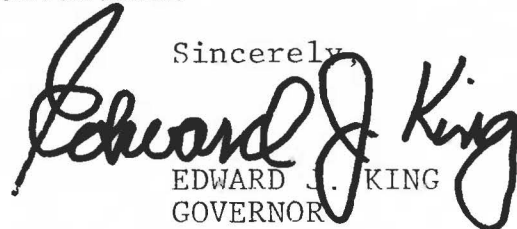
Greetings:

It is my pleasure to warmly welcome to Boston all those participating in the Armenian Church Youth Organizations General Assembly and Sports Weekend.

We are pleased that you have chosen Boston as the site of your convention. I hope that you will have the opportunity to enjoy the many educational, historical, and cultural aspects of the city during your stay.

On behalf of the citizens of the Commonwealth, best wishes for a productive and enjoyable convention.

Sincerely,


EDWARD J. KING
GOVERNOR

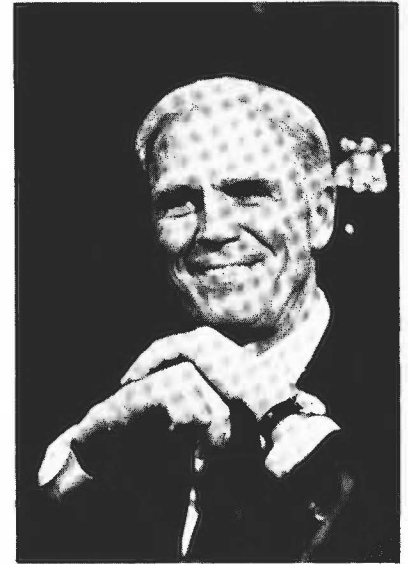
EJK/cjl



KEVIN H WHITE
MAYOR

CITY OF BOSTON
OFFICE OF THE MAYOR
CITY HALL, BOSTON

September, 1980



Watertown Chapter
Armenian Church Youth Organization of America
General Assembly and Sports Weekend Yearbook

Greetings!

It is with great pleasure that I welcome the members of the Armenian Church Youth Organization of America to Boston for its General Assembly and Sports Weekend.

As this is a very special year for Boston, our 350th birthday, we are especially delighted that you are able to be here to join with us in our jubilee celebrations. Because so many of the events planned focus on youth and Boston's multi-ethnic heritage, your leisure as well as conference time can be put to productive use gaining valuable insights into the history and culture of the people and city that inspired a nation.

I am always encourage when I learn of young people like you who take pride in their ethnic identity and are actively involved in the life of their community and Church. The General Assembly and Sports Weekend represents a wonderful opportunity for information exchange and interaction in a relaxed setting. I wish you all every success.

Sincerely,

Kevin H. White
Mayor



ST. VARTAN'S CATHEDRAL, NEW YORK

FR. & MRS. DAJAD DAVIDIAN & FAMILY

Armenian Church Youth Organization of America

Archbishop Torkom Manoogian, *Primate*

Central Council Chairman's Message

On behalf of the Central Council, I would like to extend our appreciation to all those who continued to support the ACYOA and the ACYOA Central Council over the past year. The stamina of the ACYOA has never been tested so severely as it was over the past fiscal year. However, once again due to the love, and dedication of our membership for our Church and organization, the ACYOA survived another year.

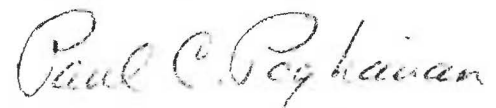
Since the inception of our Constitution in 1975, the ACYOA has experienced a variety of growing pains. Many concerned people have unselfishly given of themselves to see to it that the ACYOA overcomes the growing pains and matures to its potential. This sincere concern is the one intangible value the Armenian Church and the ACYOA has thrived on. It is the primary reason the ACYOA will one day bloom into the most meaningful organization any Armenian can associate with.

In the coming years the Central Council and the Executive Secretary of the ACYOA, will call upon every member of the Armenian Church to contribute to the cultivation of our youth. Everyone must be prepared to play an active role in the progress of the ACYOA. Gradual changes combined with patience and understanding shall insure a productive organization now and in the future.

In appreciation, I would like to personally extend my love and thanks to everyone who has cooperated with the Central Council over the past three years. While serving the ACYOA I've been very fortunate to have had many responsible people to work with at every level of the organization. The past three years have been extremely rewarding to me and I shall never forget them for as long as I live.

I look forward to working with you all in the future. God bless the ACYOA.

Respectfully Submitted



Chairman, Central Council



Central Council

Diocese of the Armenian Church of America, 630 Second Avenue, New York, N.Y. 10016 (212) 686-0710



HOLY ETCHMIADZIN

THE DIOCESE OF THE ARMENIAN CHURCH OF AMERICA

630 Second Avenue, New York, N.Y. 10016

The Most Reverend ARCHBISHOP TORKOM MANOOGIAN, *Primate*

The Right Reverend BISHOP PAPKEN VARJABEDIAN, *Diocesan Legate in Washington, D.C.*

★ ★ ★

Cathedral of St. Vartan, New York, N.Y. — V. REV. KHAJAG BARSAMIAN

★ ★ ★

PARISHES AND CLERGY — United States of America

Binghamton, N.Y. — St. Gregory the Illuminator, V. REV. SOUREN CHINCHINIAN

Belleville, Ill. — Holy Shoghagat

Cambridge, Mass. (Greater Boston) — Holy Trinity, REV. MAMPRE KOUZOUIAN, REV. PAPKEN MAKSOUDIAN,
V. REV. OSHAGAN MINASSIAN

Chelmsford, Mass. (Greater Lowell) — Sts. Vartanantz, V. REV. GHEVONT SAMOORIAN

Cheltenham, Penn. — Holy Trinity, V. REV. ARSHEN AIVAZIAN

Chicago, Ill. — St. Gregory the Illuminator, V. REV. JIRAYR TASHJIAN

Elberon, N.J. — St. Mary

Evanston, Ill. — St. James, V. REV. VAROUJAN KABARADJIAN

Fair Lawn, N.J. — St. Leon, REV. PAREE METJIAN

Greenfield, Wisc. — St. John

Hartford, Conn. — St. George

Haverhill, Mass. — St. Gregory the Illuminator, V. REV. HAIGAZOON MELKONIAN

Houston, Texas — St. George, REV. TERENCE KONDRALIAN

Lawrence, Mass. — Holy Cross

Livingston, N.J. — St. Mary, V. REV. HOUSSIG BAGDASIAN

Miami, Fla. — St. John the Baptist, REV. GUREGH KALFAYAN

New Britain, Conn. — Holy Resurrection, REV. VARTAN DER ASSADOURIAN

New York, N.Y. — St. Gregory the Illuminator, REV. ARTEN ASHJIAN

New York, N.Y. (Washington Hts.) — Holy Cross, REV. VARTAN MEGHERIAN

New York, N.Y. (Bayside, Queens) — Holy Martyrs, REV. MICHAEL BUTTERO

New York, N.Y. (Woodside, Queens) — REV. MAMIGON VOSGANIAN

Niagara Falls, N.Y. — St. Sarkis, REV. UNTZAG NALBANDIAN

Palos Heights, Ill. — Sts. Joachim and Anne

Providence, R.I. — Sts. Sahag and Mesrob, V. REV. VAZKEN KESHISHIAN

Racine, Wisc. — St. Mesrob

Richmond, Va. — St. James, REV. ARSEN BARSAMIAN

Richmond Heights, Ohio (Cleveland) — St. Gregory of Narek, REV. DIRAN PAPAIZIAN

Southfield, Mich. (Greater Detroit) — St. John, V. REV. PAREN AVEDIKIAN, REV. HAIG DONIKIAN

South Milwaukee, Wisc. — Holy Resurrection

Springfield, Mass. — St. John the Divine, REV. NERSESS JEBEJIAN

Syracuse, N.Y. — St. Paul, REV. ZENOB NALBANDIAN

Tenafly, N.J. — St. Thomas, REV. ARNAK KASPARIAN

Trumbull, Conn. — Holy Ascension, REV. LEVON ARAKELIAN

Union City, N.J. — Holy Cross, REV. CARNIG HALLAJIAN

Washington, D.C. — St. Mary, REV. VERTANES KALAYJIAN

Watertown, Mass. — St. James, REV. DAJAD DAVIDIAN, REV. YEPREM KELEGIAN

Watervliet, N.Y. — St. Peter, REV. GAREN GDANIAN

Waukegan, Ill. — St. George, DEACON MICHAEL CHEVIAN

Westchester County, N.Y. — REV. KAREKIN KASPARIAN

Worcester, Mass. — Our Saviour, REV. GARABED KOCHAKIAN

Wynewood, Penn. — Sts. Sahag and Mesrob, V. REV. ZAVEN ARZOUMANIAN

PARISHES AND CLERGY — Canada

Montreal, Quebec (Outremont) — St. Gregory the Illuminator, V. REV. BARET YERETZIAN

St. Catharines, Ont. — St. Gregory the Illuminator, V. REV. KEGHAM ZAKARIAN

Toronto, Ont. — Holy Trinity — Holy Cross

CHURCH COMMUNITIES

Albuquerque, N.M.

Atlanta, Geo.

Dallas, Tex.

Memphis, Tenn.

Nassau County, N.Y.

New Orleans, La.

Hamilton, Ont.

Northern Westchester County, N.Y.

DEACON ONNIG TERZIAN

Pittsburgh, Penn.

Poughkeepsie, N.Y.

Rochester, N.Y.

San Antonio, Tex.

South Florida (Ft. Lauderdale)

Ottawa, Ont.

Vancouver, B.C.

NON-PAROCHIAL CLERGYMEN

V. REV. VAHRAM NAZARETIAN

V. REV. MESROB SEMERJIAN

V. REV. YEGHISHE GIZIRIAN

MOST REV. ARCHBISHOP TIRAN NERSOYAN

RT. REV. BISHOP ZGON DER HAGOPIAN

V. REV. YEZNIG BALIAN

V. REV. PAPKEN ANOUSHIAN

REV. SAHAG BALIAN

REV. VAHAN GARABEDIAN

REV. VARTAN JANGULIAN

REV. HOUSSIG NISHANIAN

HOST CHAPTER



WATERTOWN

PATAPANIAN & SON

**DISCTRONICS SOUND & LIGHTING
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WELCOME DELEGATES AND FRIENDS

On behalf of the Watertown ACYOA Senior Chapter and the Eleventh National Sports Weekend Committee, we welcome all of you.

We are proud to be the hosts of this Sports Weekend to begin another decade of sports competition and unity among the Armenian youth throughout the United States and Canada.

To all who have helped us along the way we express our deep appreciation and thanks.

To Der Dajad Davidian and Der Yeprem Kelegian, for their unwavering and steadfast guidance during the many months of planning.

To Central Council for their advice and assistance.

To our Parish Council for their support and cooperation throughout the year.

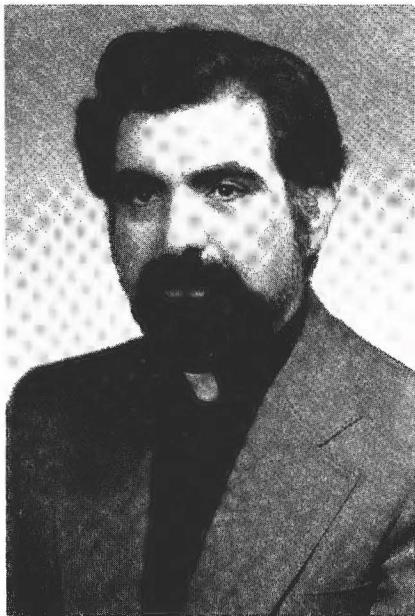
To the members of the St. James Armenian Church for their encouragement and kind thoughts.

To our own ACYOA members who pulled together and gave their time for this weekend.

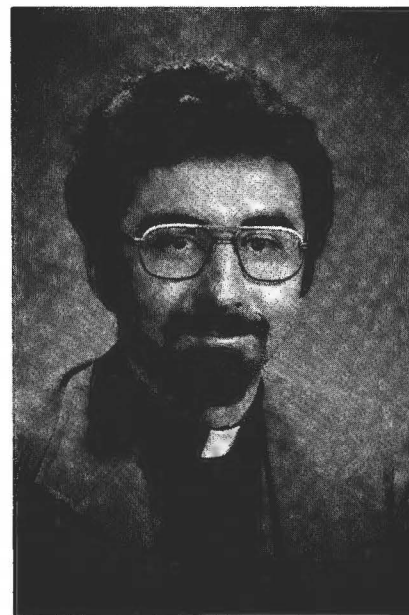
And to all who have attended the activities, thank you for helping us make this Labor Day Weekend a success.

LAURIE J. BEJOIAN
Chairman — Watertown ACYOA

VAUGHAN TOTOVIAN
Chairman — 1980 Sports Weekend Committee



FATHER DAJAD A. DAVIDIAN



FATHER YEPREM KELEGIAN

A MESSAGE FROM OUR PARISH PRIESTS

We are privileged to welcome all those who will be participating in the 1980 Annual Assembly and Sports Weekend of the Armenian Church Youth Organization of America. It is fitting that ACYOA should convene this year here, for not only does Watertown and Boston celebrate the 350th Jubilee of their founding, not only does St. James Armenian Church prepare for its 50th Anniversary in 1981, but also because ten years ago, Sept. 4-7, 1970, the ACYOA had its first sports Weekend at the Mayflower Inn, Manomet, Massachusetts hosted by Watertown ACYOA.

Such annual gatherings are always a moment for reflection and renewal. The Armenian Youth of America are not so much the future of the church, as they are very much a part of its present. Now more than ever does the Church need the enthusiasm, vision and commitment of its youth. "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity" (I Timothy 4:12).

Thirty-five years have passed since the First ACYOA Assembly in Providence, Rhode Island. Since 1946, ACYOA members have assumed positions of leadership in our parishes and Diocese. The dream of involving our youth in the life and work of our Church has been realized by ACYOA members who came before you, and now yours is the responsibility of continuing to make the dream come true.

As your years increase and you assume positions of responsibility in the Church, do not become stale. As you grow older, do not become old. Holding fast to the Apostolic Faith of our Fathers, stay fresh, open to new ideas, tolerant of different opinions. Be not swayed, however, by every new thought or fad, rather let all things be tested in the crucible of the experience and wisdom of the living traditions of our Church.

Let there be pride in our Armenian heritage, so ancient, but not fragile; that but a few generations ago was threatened with extinction, but now flowers with new strength and growth. Let there be involvement in our Armenian reality, with its problems so difficult to resolve and yet so vibrant with hope in a better future for all men. Let there be increased participation in our Armenian Church, whose strength we need, whose truth is ever relevant. Finally let there be renewed commitment to Jesus Christ as Lord and Saviour, who gives meaning to the chaos of our times. Faith in Him is our most basic need.

To be a Christian, an Armenian, an American, a young person means also to enjoy the world and the life God has given us. Welcome back to Watertown, to Boston, to Massachusetts — where Sports Weekend began, where the American Dream was inaugurated on the Lexington Green and by the Concord Bridge, where the first Armenian Church in America was consecrated on January 18, 1891, in Worcester. God bless you all. May your deliberations be meaningful and your activities enjoyable.

FR. DAJAD A. DAVIDIAN
FR. YEPREM KELEGIAN

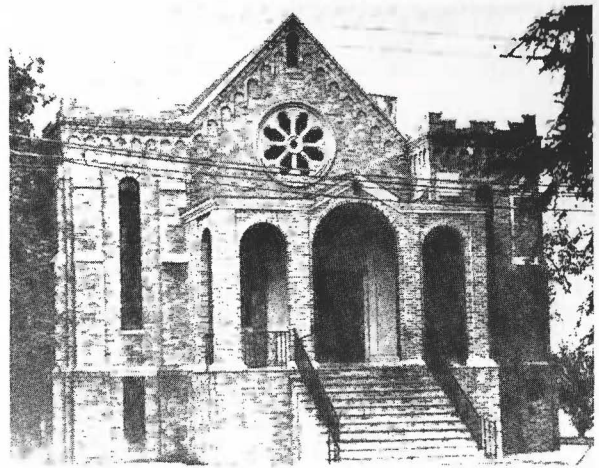
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SAINT JAMES MR. & MRS. GROUP**

**KAYZAG, ISABELLE, JAMES,
MARK & VAUGHAN TOTOVIAN
MR. & MRS. EDWARD KALUSTIAN**

THE ARMENIANS OF WATERTOWN

and

ST. JAMES ARMENIAN CHURCH



In the last decade of the Nineteenth Century hundreds of Armenians came to America, many locating in Massachusetts, where they found employment in factories. These immigrants came to America either for economic reasons — to earn enough money to return to their towns and villages to purchase land — or to seek higher education. Another major factor in this immigration was the Ottoman Turkish oppression of Christian minorities that made life increasingly difficult for Armenians in their own homeland. Most of these early Armenian newcomers were men, either bachelors or those who temporarily left their wives and children with intentions of returning with money earned in the New World.

In 1896 several Armenians living in Brighton, a section of Boston, obtained employment at the Hood Rubber Company, which had just begun operating in Watertown. Near the Hood Rubber Company there was a small community of no more than ten houses and a market which stood on the corner of Crawford Street and Coolidge Hill Road. In 1898 the family of Kevork Nakashian came to live in one of these houses, converting the lower floor of their home into living quarters for twenty Armenian boarders, employees of Hood Rubber. Mr. Nakashian's daughter, Prapeon came to America in 1897 at the age of nine and attended the old four-room Coolidge School on School Lane, now Western Electric property. She was probably the first Armenian student in Watertown schools. After a few years in Watertown, Prapeon Nakashian moved to St. Paul, Minnesota, eventually returning to Watertown in 1921 as the wife of Dr. Nishan Hampson, one of the founders of St. James Armenian Church. Mrs. Hampson remained a resident of Watertown until her death on November 22, 1979, at the age of ninety-one. In these early years the Hood Rubber Company was the prime employer of Armenian immigrants, who were willing to work long hours for wages of eight to twelve dollars a week without fringe benefits. By 1902 there were perhaps four hundred Armenians working for the Hood Rubber Company.

Up to this time, most of the Armenians moving into Watertown had come from the City of Kharpert and its villages, as well as from other areas of the Upper Euphrates River basin in Anatolia. With increasing political oppression and religious persecution in the Ottoman Empire, more Armenians immigrated to America from all parts of Armenia. The Adana Massacre of 1909 was a prime factor in causing many Armenians from Cilicia to come to America. Cilician Armenians from Marash, Adana, and Aintab began to locate in Watertown, and their children and grandchildren form an important segment of the present Watertown community. As more Armenians settled in America, it was natural for these new immigrants to seek out others from their native villages and many compatriotic societies were formed to provide financial assistance, to build schools and aid orphans in their birthplaces. Also, the Armenians in America, in response to the decaying political situation in Turkey and under the influence of American democratic ideals, began to organize into political groups. Exposed to the concepts of freedom, justice, and equality under the law, these immigrants dreamed of freedom for their oppressed families in the Old World. These groups were instrumental in keeping the community cohesive, providing them with education, instilling in them a sense of responsibility to Armenian interests, enabling them to work and sacrifice for their fellow Armenians, and giving them an opportunity for social contact and recreation. Although they were newcomers to a totally alien environment, the Armenians quickly earned the respect of the community as a law-abiding, hardworking, conscientious people.

World War I and subsequent events had cataclysmic significance for the Armenians. Ottoman Turkey with its repressive policies was the hated oppressor of the Armenian people. With the alliance of the Ottoman Empire with the Central Powers of Germany and Austria-Hungary, the Armenians enthusiastically backed the Triple Entente of Great Britain, France and Russia in the hope of securing Armenia's freedom. Armenians, including many from Watertown, joined volunteer battalions that fought against the Turks either on the Caucasian or the Palestine front. When the United States entered the war in 1917 on the side of the Allies, many Armenians, including at least forty-five from Watertown, served in the U.S. Armed Forces.

Utilizing the occasion of world conflict, the Ottoman Turkish government initiated its plan to end the "Armenian question" by deporting its Armenian subjects from their homeland into the Syrian Desert. Starting on April 24, 1915, this project was put into effect, resulting in the eventual destruction of more than one and a half million Armenians and the removal of the entire Armenian population from their lands.

War, genocide, revolution, and famine in the Old World had profound effects on the Armenians of Watertown. The war effort had expanded industries in Watertown, providing new employment opportunities. Local Armenians under the banner of various political groups or welfare associations raised funds to aid Armenian refugees throughout the Near East. Armenian immigration to the United States multiplied. In 1916 there were an estimated eight hundred Armenians living in Watertown; by 1930 there were over thirty-five hundred.

With the end of all hope of ever returning to their native land, men tried to find their families, their wives, and their children. In many cases the search was fruitless, as their families had been scattered and died in the devastation of Armenia from 1915 to 1922. Many Armenian bachelors and widowers who wished to marry and have families traveled to Syria, Greece, or France and returned with wives; others secured their brides through intermediaries. The prime concern of these new families was simply the security of having employment and the prospect of owning a home.

During the 1920s as the Armenian community grew in Watertown, most could be found in the East End of Watertown. The greatest concentration was on Dexter and Nichols avenues. The dream of every Armenian was to have his own business, and during this decade many opened tailor, shoemaking, and barbershop establishments. In 1925, Armenians owned at least fifteen markets in Watertown. One of these was the Star Market at Watertown Square owned by Stephen P. Mugar. This Star Market was the first of many Star Markets now found throughout New England. Stephen P. Mugar, who came to America as a child from Kharpert, became a noted philanthropist and benefactor to many institutions

VAUGHAN TOTOVIAN

**ALBA PRESS
BELMONT, MA**

**STURDY LANTERN
MINAS HAZERJIAN KEVORK HAZERJIAN**

MR. & MRS. JACK PILIBOSIAN

of higher education in Greater Boston area. In 1924 Minas S. Kondazian built a factory on Coolidge Hill Road, where men's clothing was manufactured and shipped to all parts of the country. The town has named the street immediately below the factory for Minas Kondazian.

The Armenian political organizations — Armenian Revolutionary Federation, Armenian Democratic Liberal party, Social Democratic Hun-chakian party, and Armenian Progressive League — had their own centers or clubs which served for meetings and public functions as well as places for the men to gather in their leisure time. The compatriotic associations and benevolent societies continued their activities in behalf of the Armenian refugees. On Sunday afternoons these groups held socials in various halls or outdoor picnics. These gatherings were frequented by entire families, from infants to grandparents, who passed the afternoon dancing to Armenian folk music, eating traditional foods, reminiscing about the old country, exchanging information about long-lost relatives, and greeting newcomers to America.

Until World War I the Armenian community in Watertown had been basically transient. In the 1920s the character of the community changed. Now there were families and children. Armenians were here to stay, and the East End became "Little Armenia". The community became concerned with its own perpetuation — with handing on its heritage and identity to its American-born progeny. So long as a child remained within its family environment, he could speak only Armenian, but once the child entered the Hosmer or Coolidge School he learned to speak English and made American friends. In short the children were assimilating, becoming less and less adept at speaking Armenian, knowing even less about the history of their ancestors.

In 1923 Mrs. Gulenia Nazar opened an Armenian School in Watertown. This school, which taught Armenian-American children their ancestral language and culture after public school hours, met in various places in the East End. It started in a neighborhood bakery, for a time was located in the East End fire station, and continued in various vacant stores or in rooms rented from one of the Armenian clubs.

In 1930 the school had 150 students. By 1931 the sponsorship of this school was assumed by St. James Armenian Church and became known as the Sahag Mesrob Armenian School, which has continued its task of teaching Armenian language and culture to the present time.

Although the great majority of Watertown Armenians belonged to the Armenian Apostolic church, there was no formal parish organizations of the Armenian church in Watertown until 1924. Occasional Armenian Apostolic church services had been held at the Episcopal Church of the Good Shepherd on the corner of Mt. Auburn Street and Russell Avenue. These services were arranged by a church committee functioning under the supervision of the pastor and parish council of the Armenian Church of Boston. In 1924, after a number of public meetings at the Coolidge School, a committee headed by Haigaz Akillian was formed to raise funds to purchase a site for a church building. In 1927 the empty lot next to the East Branch Library was purchased. The Armenian Apostolic Church of Watertown was incorporated on March 14, 1927, by Garabed S. Garabedian, Donabed Boghosian, Harry M. Chopourian, Garabed Zarkarian, Kevork Der Boghosian, Garabed H. Caragulian, Leo Kricorian, Richard Juskalian, Mihran Ounjian, and Ohan Shamgochian. Under the spiritual guidance of the Very Reverend Shahe Kasparian, pastor of the Holy Trinity Armenian Church of Boston, the raising of funds for construction of the new church began. On August 29, 1931, the formal ground-breaking ceremony took place, while the cornerstone of the new edifice was blessed on May 22, 1932, by Archbishop Leon Tourian, Primate of the Armenian Church of America.

Building continued during almost impossible circumstances of the Great Depression. Funds were raised day to day to meet the costs. Much of the work was done by unemployed parishioners who volunteered their services. Various contractors and builders were hired for specific aspects of the construction as money to pay them became available. The first Divine Liturgy was celebrated on June 4, 1933, in the still unfinished edifice. Services, weddings, funerals, and baptisms took place although the building was still under construction.

Finally on October 31, 1937, the completed church was formally consecrated and dedicated to St. James of Nisbis, with Archbishop Karekin Hovsepian, who was later to become the Catholicos of Cilicia, presiding at the impressive ceremonies.

World War II broke out just as the first generation of Armenians born in this country were coming of age. Thirteen Watertown residents of Armenian descent died in the war. During the late 1940s and through the 1950s a slow change took place in the community. Many of the returning veterans, armed with higher education made possible through veterans' benefits, found better jobs than their parents. They married and moved to one-family houses in Belmont, Arlington, Waltham, and Lexington. At the same time, Armenians who had lived in Chelsea, Dorchester, the South End, South Boston, and other parts of Boston moved into Watertown. The size of the Armenian community in Watertown remained fairly constant at four to five thousand. Gradually the immigrants' children began to assume positions of responsibility within the various community groups. English began to replace Armenian as the language most frequently used at meetings, in stores, and even within the family.

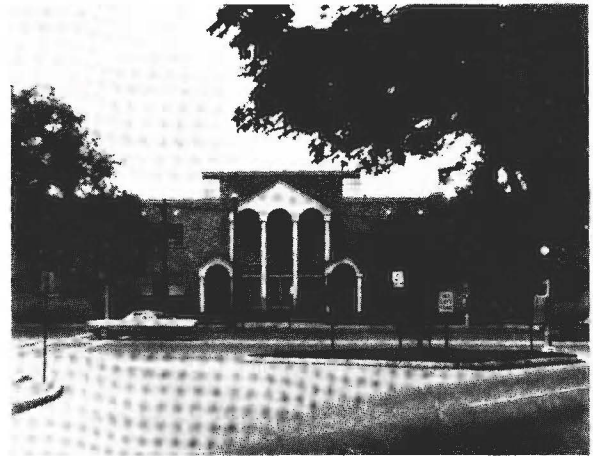
In 1965 the immigration policy of the United States was liberalized. No longer limited by restrictive national quotas, large numbers of Armenians from the Near East, the Balkans, and other countries migrated to the United States. The changing climate of world politics enabled a certain number of people each year to leave Soviet Armenia, and most of these Armenians eventually settled in America. The Lebanese conflict that has festered since 1975 and the recent upheavals in Iran caused Armenians from those countries to seek refuge in this country.

Today there are at least seven thousand persons of Armenian origin in Watertown, including those who were born in the ancient Armenian lands: their American-born children and grandchildren; and the newer immigrants from Soviet Armenia, Iran, Lebanon, Turkey, Syria, Egypt, Greece, Bulgaria, Rumania, France, and other countries. Watertown is the social and market center for Armenians of eastern Massachusetts. In the vicinity of Coolidge Square in East Watertown there are a number of Armenian markets, bakeries, and other business establishments. There are now four Armenian Churches in Watertown with three more in communities immediately adjoining Watertown. There are also centers and clubs of the Armenian Revolutionary Federation and the Armenian Democratic Liberal Organization, which has published the Baikar, an Armenian-language daily, and the Armenian Mirror-Spectator, an English-language weekly, in Watertown since 1962. The Armenian General Benevolent Union has its New England Center in Watertown.

Watertown can boast of the first Armenian bilingual educational program in the country. Armenian is taught as a foreign language on both the senior and the junior schools to teach language, history, and culture on weekday afternoons and Saturday mornings, but the Armenian Roman Catholic Mekhitarist Fathers and the Immaculate Conception Sisters also provide such instruction. In 1970 the Armenian General Benevolent Union opened a full-time school that goes through the sixth grade and is located in the St. James complex.

St. James Armenian Church was the first Armenian church built in Watertown and since its inception it has been at the hub of the Armenian community in the area. Since the beginning of its construction almost fifty years ago, it has grown in activity and membership and is presently one of the largest Armenian churches in America. On Sept. 24, 1967 the St. James Church took a giant step forward with the formal opening of its Cultural and Youth Center, an impressive and beautiful edifice that serves not only the local Armenian community but all of Watertown as well with its cultural, youth, educational, recreation, and social service programs.

In 1938, a group of young people organized "The Sons and Daughters of St. James Church". In 1941, this group was reorganized as "The St. James Junior League," however by 1945 this group had become almost completely inactive. Immediately after World War II, in 1945 and 1946, under the leadership of Bishop Tiran Nersoyan, the Diocesan Primate, the Armenian Church Youth Organization of America came into being. The youth of St. James organized one of the first chapters of ACYOA. Since that time the St. James Watertown ACYOA has not only been an active part of ACYOA with thirty-five years of continuous existence, it has also been a very important part of the life of St. James, along with the Sahag Mesrob Armenian School, Sunday School, Choir, Ladies Auxiliary, Women's Guild, Men's Club, Mr. & Mrs. Group, ACYOA Juniors (organized in 1950), Cultural, Religious Education, and Ways & Means Committees. The Watertown ACYOA has provided leadership not only on a national level, but also on a parish level, in the persons of past ACYOA Central Council members — Matthew Matteosian, Arshag Gechjian, Grace Malatian, Harry Sarkisian, Richard Takvorian, Michael Zeytoonian and the present Central Council Chairman, Paul Pogharian. Highlights in the history of Watertown ACYOA were the 1951 Annual Assembly and the 1970 Annual Sports Weekend hosted by this chapter.



The following clergymen have served in the St. James Armenian Church as parish priests:

- | | |
|---|--------------------------------------|
| Rev. Matteos Manigian (1930-31) | Rev. Shahe Altounian (1949) |
| Rev. Bedros Vartanian (1933-36) | Very Rev. Torkom Postajian (1949-54) |
| Rev. Elisha Kalchinjian (1936-42) | Rev. Arten Ashjian (1955-69) |
| Rev. Matteos Hekimian (1942-43) | Rev. Dajad Davidian (1969-) |
| Rt. Rev. Bishop Hovsep Garabedian (1943-49) | Rev. Terenig Kondralian (1975) |
| Very Rev. Zkon Der Hagopian (1947) | Rev. Yeprem Kelegian (1978-) |

The following have served as Chairman of the St. James Parish Council:

- | | |
|----------------------------------|------------------------------|
| Haigaz Akillian (1928-33) | Tatoul Zulalian (1962-63) |
| Osia Yeramian (1934-45) | Haig Harotunian (1968) |
| Garabed Avakian (1946) | George Tashjian (1969) |
| Haroutune Sohigian (1947-48) | Edward Kazanjian, Sr. (1969) |
| Nishan Barsamian (1949-50) | Martin Alexander (1970) |
| Henry Toroyan (1951-52, 54) | Edward Berberian (1971-73) |
| Garabed Sulahian (1953) | Sahag Nahabedian (1974-77) |
| William Kachadorian (1955) | Harry Sarkisian (1978) |
| Matthew Matteosian (1956, 64-67) | Arshag Gechjian (1979) |
| Crosby Goshgarian (1957-61) | Edward Kalustian (1980) |

With a history now of eighty years and more, the "Little Armenia" in East Watertown, probably the longest continuing concentration of Armenians in one locale in America, is alive and vibrant, and at its heart is St. James Church, about to celebrate its Fiftieth Anniversary in 1981, with justified pride in its Armenian heritage and confidence in its future as a continuing presence of our Christian Faith.

**NORMA, ARTHUR, DIANE, NANCY &
MICHAEL SHOOSHAN**

ROBERT MAGARIAN CARPET COMPANY, INC.

**SWAN LAUNDRY & DRY CLEANERS
MR. & MRS. EDWARD GARABEDIAN**

**ROBERT'S PLACE FOR HAIR, INC.
ROBERT BERBERIAN**

1630 – WATERTOWN – 1980

1980 is an important milestone for the city of Watertown as it celebrates its 350 years of growth and prosperity for the first inland town to be settled in Massachusetts.

Although archeological evidence shows that the Watertown area was occupied by Indians as much as 6,000 years ago, history names John Oldham, an Episcopal refugee from Plymouth, as the first settler in Watertown in 1628. The next arrival in 1630 was Roger Clapp and his party, who settled briefly below the Perkins School site. Their encounter with the Indians provided a subject for the town seal, which is still in use today.

Richard Saltonstall and his party landed in June, 1630 behind the present location of Mount Auburn Hospital. It is not now within the present limits of Watertown. The original boundaries of the town grant ran 8 miles into the country from the Charles River, along the river to the present Weston-Wellesley line.

Town records go back to 1634. However dates are not known when the center of the town was moved to the junction of Mount Auburn and Arlington streets (only a few blocks from the St. James Armenian Church). A town meeting house was built in 1655 near Hillside Road. The town was administered by three selectmen and there were 2 paid employees, the town minister and the school teacher. The Town Meeting, consisting of church members, was the legislative body.

During its first century Watertown was a village of farms. During the second century it grew with light industry. At that time only the areas now called Waltham and Belmont remained of the original territory, in addition to the present town. Waltham became a town in 1738; Belmont in 1858.

During the Revolutionary War, Watertown attained importance as the provincial capital during the siege of Boston. After the Battle of Concord the Provincial Congress of Massachusetts met in the town's meeting house. Here Paul Revere lived and engraved and printed the Provincial currency. Benjamin Edes brought his press up the river by night and published the Boston Gazette here. Patriot refugees from Boston crowded the village.

By 1820 the industrial character of the town was established. The federal census of that year listed 174 engaged in manufacturing and only 145 in agriculture. The United States Arsenal had been established on the river bank in East Watertown in 1816. Small farms had largely disappeared by the middle of the century. Mount Auburn Cemetery had taken a large tract of East Watertown in 1830. The town became a popular summer residence for the wealthy of Boston. Watertown's proximity to Boston enabled market gardening sustained by the city's equine population to continue as an important activity until after 1900. A horse-car line began running from Boston in 1857, binding the town even closer to the city.

A new industry, the Union Stockyards, came to town in 1870. Cattle from northern New England were unloaded in Watertown and driven over the road to the slaughterhouses in adjacent Brighton. This trade justified the establishment of the Union Market National Bank, Watertown's first commercial bank. Industrial expansion continued in East Watertown as the Walker and Pratt Foundry moved there about 1900 and the Hood Rubber Company, starting in 1896, became the city's largest employer.

The old estates and markets gardens disappeared and were replaced by residential developments. Electric cars appeared in 1894 and the opening of the subway to Harvard Square in 1909 strengthened the development, supporting a rapid growth in population between 1900 and 1930.

Watertown was the leading manufacturer in the state in 1910 and was able to maintain that position for many years. Industrial growth declined after 1945. Walker and Pratt, the Hood Rubber plant and a large part of the Arsenal as well as many factories in the stockyard district, closed.

During the 1840-50 period, Irish immigration contributed to the city's growth. Many Italians came in the early years of the new century. Armenians came to Watertown in large numbers in the early 1900's, attracted by employment opportunities at the Hood Rubber Company. In the 1950's a growing Greek presence was felt in the town.

In its 350th year, Watertown still looks to the future.



MARK KASHGEGIAN	ARSHAG GECHIJIAN	RICHARD YERGANIAN
MR. & MRS. ARAM HINTLIAN	MICHAEL, ROSE, MICHAEL VAHAN,	MR. & MRS. DANIEL K. DORIAN
ARAM BEDROSIAN	MELANIE & VALERIE MAMISHIAN	& FAMILY
FUNERAL HOME		FOSTER'S FLOWERS

JUBILEE 350 BOSTON

Boston is Paul Revere, Harvard, baked beans, the Charles River and the Red Sox. Most importantly, however, Boston is the place where America began. For without favorite sons Sam Adams and John Adams there would be no Revolution and no Declaration of Independence.

The site on which early Boston was built was called Shawmut by the Indians. Its first white inhabitant was William Blaxton (or Blackstone), who settled in 1625 on what is now the Boston Common. In 1630 John Winthrop (governor of the Massachusetts Bay Colony) brought a group of Puritans to Charlestown. But an inadequate water supply led this group to accept Blaxton's invitation to move to Shawmut. They called it Boston, because many of the Puritans had come from a town of that name in England.

In 1632 the first meetinghouse was built near the head of the present State Street; in 1635 the Public Latin School, the first free school in English America, was established, the following year Harvard College was founded across the Charles River in Cambridge. The Boston News-Letter, the first regular newspaper in America, was published in 1704. The town prospered and became the administrative and religious center of the colony. Boston soon became a center of ship-building, fishing and trading. In 1684 the Crown transformed the Massachusetts Bay Colony into a royal colony whose governor was appointed by the King. When British commercial restrictions hampered their profitable overseas trade, Bostonians were the forerunners of colonial resistance. The Writs of Assistance in 1761, the Sugar Act of 1764, the Stamp Acts of 1765 and later revenue acts provoked open opposition.

In 1770 British troops fired on an angry mob, killing six in what has since been called the "Boston Massacre." In 1773 Bostonians masqueraded as Indians dumped British tea into the bay as a protest — the famous Boston Tea Party. Great Britain closed the port in retaliation and the course of history was set. The American Revolution began in earnest; the Battles of Lexington and Concord were followed by the Battle of Bunker Hill. In March, 1776, General William Howe, commander of the British, evacuated Boston.

Several of Boston's patriot leaders played important parts in the founding and governing of the new nation. John Hancock, first signer of the Declaration of Independence, became the first governor of Massachusetts, and Sam Adams succeeded him in that office. John Adams and Ben Franklin during and after the Revolutionary War were of great importance to the nation. John Adams became the first Vice President and second President of the United States.

After the Revolution Boston had a few difficult years, but she soon developed the China trade and world-wide commerce, which brought the city to a high level of prosperity.

Bostonians have always attached great importance to schools with the country's first public school and college opening in the 1630's. As a result, Boston came to be regarded as the "Athens of America" and even the "Hub of the Universe."

Among Bostonians whose influence extended beyond the city were Ralph Waldo Emerson, Henry David Thoreau, Daniel Webster, John Greenleaf Whittier, Julia Ward Howe and Louisa May Alcott.

Beginning in the 1830's, Boston became a center of active opposition of the slavery issue. When the Civil War came, Boston gave her share of the nearly 150,000 Massachusetts men in the service.

After 1870 Boston began to grow faster than ever. It grew in two ways. It began to annex several surrounding towns — Roxbury, Dorchester, Charlestown, Brighton and West Roxbury. Also, new immigrants came streaming in from Europe, especially Ireland and Italy.

The city was the first in the country to establish a free public library (1852), a planned park system (1870's), and public indoor gymnasium (1897). Boston built the first rapid-transit subway in America, which opened in 1895.

Boston had its ups and downs. A gigantic city-wide celebration was held in 1930 marking the 300th anniversary of the city's founding. In that year the country was in the midst of a terrible depression. The Great Depression of the thirties affected Boston in vital ways. Many cotton and woolen mills began to fail and their bankruptcy left entire communities blighted. Other mills moved away from Boston to seek cheaper labor in other parts of the country.

The grim days of the Depression ended with the outbreak of World War II. The shipyards were busy again and factories that had been operating at minimum capacity now produced wartime necessities. Much of the American technological knowledge during the war can be attributed to the Massachusetts Institute of Technology, located across the Charles River in Cambridge.

When the war ended Boston continued to be one of the outstanding centers of technology and scientific development. New products were built and new factories built to make them. Boston bankers and businessmen helped organize new companies that would sell to a world-side market. The city boomed again in a new and exciting way.

Business-wise today, Boston is dominant in commercial fishing, shoe, textile and wool manufacturing, publishing, banking, insurance and investments and the electronics industry.



GENERAL ASSEMBLY & SPORTS WEEKEND COMMITTEE

VAUGHAN TOTOVIAN
Chairman

MARK KASHGEGIAN
Vice-Chairman

MICHAEL YAPCHAIAN
Treasurer

GAIL MAGARIAN
Advisor

KIRK NAHABEDIAN
Sports Director

PHYLLIS MADANIAN
Advisor

JUDY KELEGIAN
Advisor

RICHARD YERGANIAN
Reservations

JIM TOTOVIAN
Publicity

General Functions

DIANE MAKSABEDIAN
BETH MARTINIAN
FLORENCE BEJIAN
GLEN KASHGEGIAN

SARKIS SOUKIASIAN
GARY POGHARIAN
CARON MADANIAN
ROSEANNE MENENDIAN

ALEX BEJIAN
SONA MASROF
MARK TOTOVIAN
MIKE ZEYTOONIAN

ST. JAMES SUNDAY SCHOOL
MR. & MRS. SESAG YERGANIAN
KENNETH & GRACE MALATIAN

LAURIE J. BEJOIAN
THE HOLLISIANS
In Memory of
RAFFI HOLLISIAN

MR. & MRS. HARRY JURJURIAN
EASTERN LAMEJUNE BAKERS
KOUNDAKJIAN FAMILY
ROBERT & JOANNE BORZAKIAN

ARMENIAN CHURCH YOUTH ORGANIZATION OF AMERICA GENERAL ASSEMBLY AND SPORTS WEEKEND

HYE TIME '80

Wednesday, August 27th

REGISTRATION 1:00 P.M.
Hyatt Regency, Cambridge

Thursday, August 28th

BOSTON HARBOR CRUISE 11:00 P.M. to 2:00 A.M.
Rowe's Wharf, Boston Waterfront

Friday, August 29th

REGISTRATION 1:00 P.M.
Hyatt Regency, Cambridge

DINNER OUT ON THE TOWN 6:00 P.M. to 9:00 P.M.
Faneuil Hall Marketplace, Boston

SPORTS WEEKEND KICK-OFF DANCE 9:00 P.M. to 2:00 A.M.
Hyatt Regency, Cambridge

Saturday, August 30th

BREAKFAST 8:00 A.M. to 11:00 A.M.
Belmont High School

SPORTS EVENTS 9:00 A.M. to 5:30 P.M.
Belmont High School

NEW ENGLAND STYLE CLAMBAKE 6:30 P.M. to 9:00 P.M.
New England Aquarium, Boston

ALUMNI NIGHT DANCE 9:00 P.M. to 12:00 midnight
New England Aquarium, Boston

ALUMNI NIGHT SOCIAL 11:00 P.M. to 2:00 A.M.
Hyatt Regency, Cambridge

Sunday, August 31st

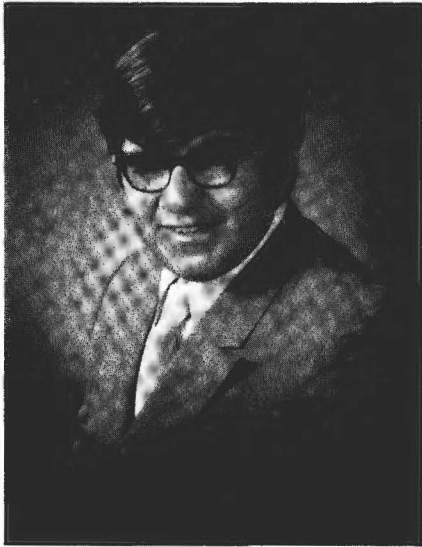
CHURCH SERVICE AND COMMUNION BREAKFAST .. 9:00 A.M. to 12:00 noon
St. James Armenian Church, Watertown

SPORTS EVENTS 1:00 P.M. to 5:00 P.M.
Belmont High School

AWARDS BANQUET AND DANCE 6:30 P.M. to 2:00 A.M.
Hyatt Regency, Cambridge

Monday, September 1st

FAREWELL PICNIC 11:00 A.M. to 5:00 P.M.
St. James Center, Watertown



SAM NERSESIAN

In Memory Of
SAM NERSESIAN

SAM NERSESIAN AWARD

The Sam Nersesian Award is perhaps the greatest award to be presented at the ACYOA Assembly-Sports Weekend. This award is given to the person that best exhibits the Christian Virtues of love, patience, humility, Christian purity, guilelessness and understanding. Also it is given to a person who serves the Armenian Church in many different capacities.

The award is given in memory of Sam (Setrag) Nersesian, born August 14, 1955 in East St. Louis, Illinois, the son of Apkhar and Helen Nersesian. He served as a sub-deacon for the Holy Shoghagat Armenian Church in Belleville, Illinois, he was on the Parish Council and was an ACYOA member. He died tragically in May, 1979 when he was killed during the robbery of his family's place of business.

Sam was a person that reflected Christ in all his words and actions. He was a person with a gentle and humble heart whose very presence in a room would curtail heated arguments and malign words. He would mend controversy, was always conciliatory and always could make strangers and new ACYOA members welcome.

He was a person that not only was totally honest, but would find it hard to believe that another would deceive him. He was a person that not only read the Bible regularly, but believed in and acted on the words he read.

Therefore, this award is not given lightly since it represents such an important aspect of the ACYOA — Christianity. For if the ACYOA is to grow, it needs Christ and members that reflect Him.

GREATER ST. LOUIS ACYOA CHAPTER
GERTRUDE NAHIGIAN
MR. & MRS. RICHARD TARVEZIAN
SARKES, LOUISE & SANDRA
MISSAKIAN

MARDIROSIAN FUNERAL HOME
NUBAR & ARAXIE HINTLIAN
MARY & NERSES BERGOUDIAN
& SUSAN
CHARLIE & MELANIE KRIKORIAN

CHAPTER PHOTOS

MRS. NEVART KEFEYAN
& FAMILY

Compliments of
A FRIEND

In Memory of:
HAIGAZ AKILLIAN
OSIA YERAMIAN
DR. HOVHANNES ZOVICKIAN
DICKRAN H. BOYAJIAN

BOB HAGOPIAN
DR. & MRS.
VARANT HAGOPIAN

BAYSIDE CHAPTER

Last year the Armenian Church of the Holy Martyrs of Bayside, New York celebrated its twentieth anniversary. The overwhelming turnout for the anniversary dinner was just another indication of the enthusiasm and dedication of the community which has built and supported this church. Due to the increasing Armenian population throughout Queens, New York and Long Island in the early 1950's, it was decided that an Armenian church was necessary in the area to serve the spreading community.

In April 1954 a building committee was formed. By the end of the year property was purchased in Bayside, New York, and ground breaking ceremonies were held in April 1955. The first priest assigned to the church was the then Very Reverend Torkom Manoogian (now primate of our diocese). He celebrated the first divine liturgy in June 1954 in nearby St. George's Episcopal Church. Following Fr. Torkom's leaving for Jerusalem, the church was assigned a new priest, Rev. Fr. Vartan Megherian, who served the church from its initial ceremonies and consecration in 1958, until 1972, when Rev. Fr. Carnig Hallajian became the parish priest. In December of 1977 Rev. Fr. Michael Buttero was assigned as pastor.

Parish participation has always played a big role in the success of the church. From the very beginning organizations sprung up to serve both the church members and the church itself. Today the Armenian Church of the Holy Martyrs supports no less than 15 parish organizations, and one of the largest communities in the diocese. It serves the large Armenian community in Queens, as well as all of Long Island, east of New York City, plus many families in Brooklyn and the Bronx, New York.

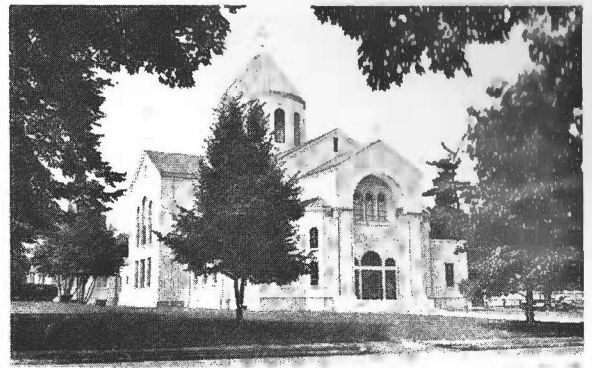
The ACYOA has long been one of the strongest organizations at Holy Martyrs, going back to the 1950's before building of the church was even completed. The ACYOA provided strong leadership and sports competition for the National Organization through the 60's and early 70's, and has also developed one of the strongest junior ACYOA chapters in the diocese today. An impressive number of ACYOA members from past years are today active leaders of the Armenian church of the Holy Martyrs as well, and continue to support the efforts of the organization.

With twenty-one years now behind it, the members of the church are still looking forward with new plans and projects to better serve the church and its community. The expanding list of names on the parish's "Honor Roll" attest to the continued dedication and enthusiasm of the community.



FATHER MAMPRE KOUZOUIAN

BOSTON CHAPTER



HOLY TRINITY CHURCH

Armenians began to settle in Boston around the 1880's. For many years they were without their own church. Services were held in American churches, and the Sacraments were administered in homes and other places.

The first Armenian church in Boston was purchased on December 21, 1921, located at 397 Shawmut Avenue, Boston. After major renovations, the church was consecrated on November 11, 1923, and Reverend Father Toumayan served as Pastor.

The present site, of the Holy Trinity Armenian Apostolic Church of Greater Boston, is located on the corner of Brattle and Sparks Street in Cambridge, and was acquired on December 31, 1954, after a unanimous vote of the annual assembly. Erection of the complex began on April 25, 1960.

On June 11, 1960 His Holiness Vasken I, Catholicos of all Armenians, visited our parish at the time the steel framework of the church was just finished. The church was completed towards the end of the summer of 1961 through the untiring efforts of the Pastor, the Reverend Father Papken Maksoudian, and the entire building committee, parishioners, and Armenian community. On September 19, 1961, in a solemn ceremony, the church was consecrated and the first Divine Liturgy was performed.

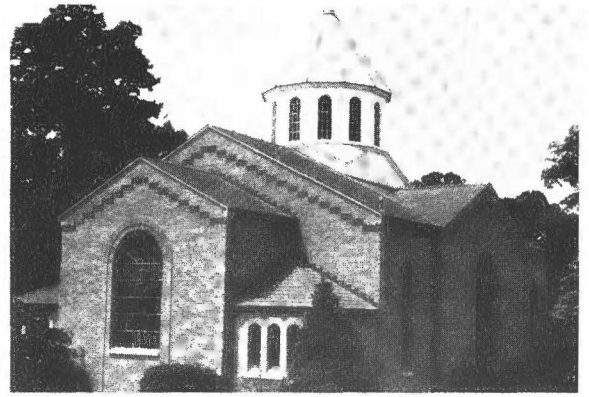
The following reverend clergy have served in the Holy Trinity Armenian Apostolic Church of Greater Boston: Reverend Father Papken Maksoudian (now Pastor Emeritus), Very Reverend Father Oshagan Minassian, Very Reverend Father Yeghishe Gizirian, and present pastor Reverend Father Mampre Kouzouian.





FATHER DIRAN PAPAZIAN

CLEVELAND CHAPTER



ST. GREGORY OF NAREK

THE FOUNDING OF THE CHURCH

The first stage towards the realization of a long dream of the Cleveland Armenian Community of having a church was the purchase of the Church property. Mr. Arslan Arslanian, Chairman of the Building Committee, was responsible for locating the present Church land in Richmond Heights and with the approval of the Committee, the seven-acre parcel with a house on it was bought in April 1958. The house was used as a center of community activities and parish house.

After the purchase of the property, a new Building Committee was organized with the specific task of constructing the church and the Chairman of this Committee was Mr. Ralph Chakerian. Within six years, April 12, 1964, the new Church, St. Gregory of Narek, was consecrated by Archbishop Sion Manoogian, the Primate. Thus, a forty-year dream was realized.

After the consecration of the Church, a new Building Committee was organized entrusted with the task of building a new Church Cultural Hall. Mr. Diran Krikorian served as Chairman of this Committee and with his departure from this city, Mr. Noubar Abdalian became Chairman. On April 9, 1972, eight years after the consecration of the Church, the Cleveland Armenian Community held their Dedication Banquet in their new Cultural Hall.

PASTORS

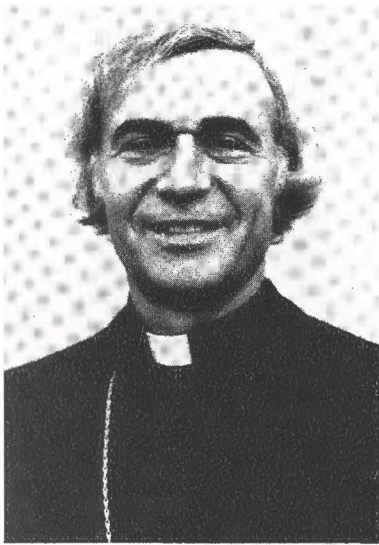
Those who served as spiritual leaders of the Cleveland Armenian Church after the purchase of the property are the following clergymen: Deacon Nersess Jebejian (now ordained priest in Springfield, Massachusetts), was appointed as Religious Administrator of the parish in December 1961 until 1964. The Very Rev. Vasken Kebreslian arrived in Cleveland in 1964 and remained as pastor until 1968. The Very Rev. Arshag Khatchadorian was appointed as pastor in 1968 and was the pastor of the church until September 1972. The Rev. Fr. Diran Papazian came to Cleveland in 1972 and is our present pastor.

A.C.Y.O.A. CLEVELAND CHAPTER

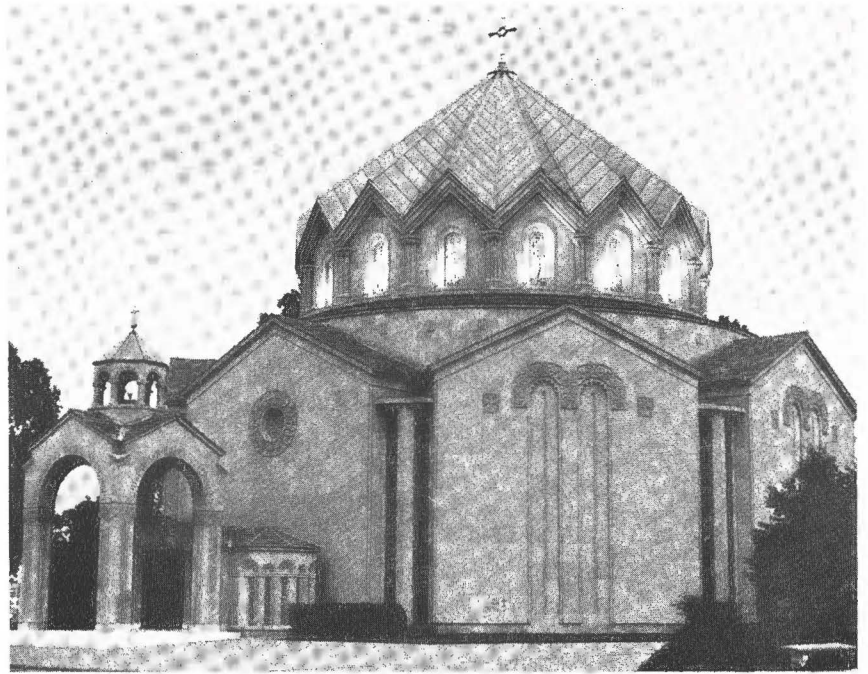
The Cleveland Chapter ACYOA was granted its charter on January 12, 1946 with 25 members upon the formation of ACYOA on a national level in Providence. It reached its peak of over 50 members in 1953. The Cleveland Chapter served as host to the 7th Annual ACYOA Assembly in that year. In 1954, the Chapter received Honorable Mention at the Washington Assembly. One of our members, Rose Benneian (Mrs. George Mekenian now) was elected to the Central Council serving from 1954 to 1956.

The Junior ACYOA group was organized in 1955 and merged with the Seniors in 1958 which lasted until the early 70's at which time it was dissolved. With a new effort in 1977, headed by Carol Ann Hatchadorian (Mrs. Krikor Ghazarian now), the ACYOA was reorganized and formed a new chapter in 1978 together with the Juniors. On June 8, 1980, the ACYOA Chapter formed a separate senior group in order to expand even further.





VERY REV. FR. PAREN AVEDIKIAN



ST. JOHN'S CHURCH

DETROIT CHAPTER

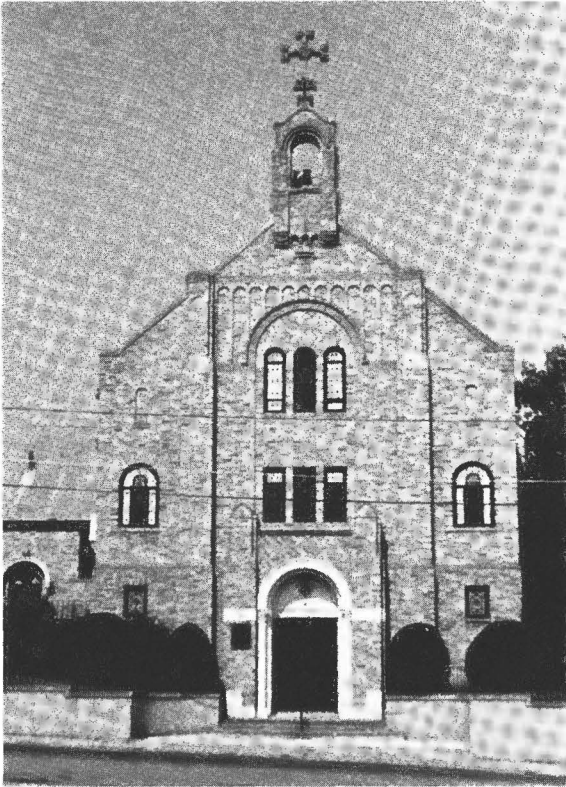
The Armenian community in Detroit was first organized in 1909, followed by the establishment of the first Parish Council in 1912. The first Pastor of the Parish was the Very Rev. Fr. Sahag Nazaretian, who served from 1913-1922. Church services were conducted on Sunday afternoons at St. John's Episcopal Church in Detroit. Within a few years, with the aid of the Building Committee, the Ladies' Auxiliary, the Young Women's Guild, and the Komitas Choir, funds were raised to start the construction of our first church in Detroit. On November 23, 1931, St. John's Armenian Apostolic Church was consecrated by His Eminence, Archbishop Ghevont Tourian, Primate. In 1946, the first Armenian Cultural Building was erected adjacent to the Church.

On the occasion of His First Pontifical visit to the United States, His Holiness, Vasken I, Supreme Patriarch and Catholicos of All Armenians, on June 19, 1960, presided at the ground-breaking services for Detroit's new Cultural Center. The new sanctuary of St. John's was consecrated in 1966 by His Eminence, Archbishop Torkom Manoogian, Primate. In 1968, on the occasion of His Second Pontifical visit to the U.S., His Holiness, Vasken I, Supreme Patriarch and Catholicos of All Armenians, consecrated the Altars of St. John's.

The St. John's community is now in the process of expanding its facilities with a gymnasium, Armenian museum, and kitchen remodeling. The Pastors presently serving St. John's are: Very Rev. Fr. Paren Avedikian, Very Rev. Fr. Papken Anoushian, and Rev. Fr. Haig Donikian.



LAWRENCE HOLY CROSS ARMENIAN APOSTOLIC CHURCH



The Armenian Community of Greater Lawrence emerged during the late 1890's following the 1895 massacre of the Armenian citizens of Ottoman Turkey. These first arrivals faced many adverse conditions as strangers in a new land and overcame many obstacles as they worked to establish themselves. Some made their living as factory workers and laborers while others bought land and yet others aspired toward the professional ranks of the American society. While their economic development was varied, they shared a common purpose, that being their deep rooted Christian heritage. As a result, the Holy Cross Parish was organized in 1912.

Just as things started to come together for the local Armenian Community the tragic events of 1915 experienced by the Armenians living in Ottoman Turkey affected Armenians throughout the world including those in Greater Lawrence. A new wave of Armenians settled in the Greater Lawrence area. Shortly thereafter the Ladies Aid Society was organized in 1919. After a period of adjustment, a larger Armenian Community emerged and the Holy Cross Parish started once again to work toward improving itself by purchasing the present church site in 1927. Two years later the nation was dealt a devastating

economic blow. It was the beginning of the Great Depression and lasted for nearly a decade. In spite of the many economic deprivations experienced by the local Armenians, they accomplished what seemed to be impossible — they built the present church in the year 1931. This was indeed a major accomplishment and could only have been realized by a people who had a strong sense of purpose to preserve their Armenian heritage and Christian values. It was certainly a dream come true for a community that had worked so hard and so long. This was accomplished at a time when families were uncertain about jobs and earned money for providing the basic necessities of life and yet the people gave even at the expense of denying themselves in order that their dreams would become reality.

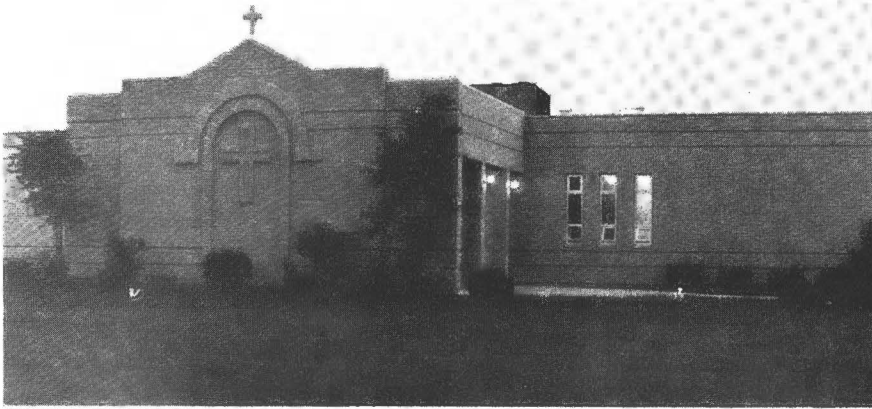
Over the years our parish has grown and some of our church facilities became outdated and insufficient for our needs. Yet, today, after many months of tedious work and deliberations a major goal has been realized, which is to provide new and modern facilities designed to enhance our parish. We consider it important to maintain our Christian identity and Armenian heritage and we are truly proud to have continued with the spirit inspired from our forefathers.

OUR CHURCH AND OUR SPIRIT IS GROWING!

Since the consecration, seventeen clergymen have served the church as regular pastors.

The names of the clergymen who have served the Holy Cross Church follows.

Father Yeghishe Kalchunjian	1916-1918
Rev. Khoren Lazarian	1921-1923
Father Yeghiazar Ashjian	1926-1927
Rev. Ghevont Martougesian	1930-1933
Father Atik Dzodzgian	1936-1939
Father Arsen Torosian	1939-1941
Father Khoren Mamigonian	1941-1943
Rev. Ghevont Arabian	1943-1944
Father Hovhanness Kavookjian	1944-1948
Rev. Hmayag Intoyan	1948-1952
Rev. Hrand Khachadourian	1952-1953
Rev. Mesrob Semerjian	1953
Rev. Oshagan Minassian	1953-1955
Father Garen Gdanian	1955
Rev. Hrand Khachadourian	1955
Rev. Vartan Avakian	1957-1973
V. Rev. Vazken Keshishian	1974-1979



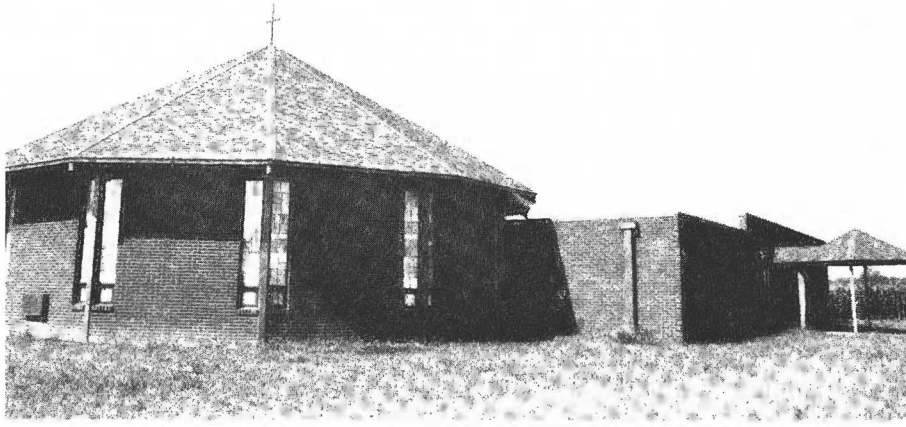
PALOS CHAPTER

SS. JOACHIM & ANNE

Twenty two years ago the people of West Pullman established a church on the far south side of West Pullman which is the furthest point south of Chicago where many Armenians lived and established to raise their families. Our church was named SS. Joachim and Anne which are the biblical names of Mary's parents. It also happened to be the names of the parents of the Godfather of our church, Mr. Moore Fundukian. At a meeting some twenty two years ago in the friendly neighborhood church of St. Joseph's a small number of families gathered to determine the course that we follow today. With their meager means they purchased a small delapidated building and converted it to a hall with an altar at one end. After eight years we outgrew the facilities and built a beautiful church with a hall beneath. We loved our new home but again after only eight years because of social changes in the neighborhood we were compelled to sell. The majority of the Armenians moved to Palos a suburb southwest of Chicago where we once again were without a church. A local church allowed us to use their facilities so we may be able to conduct services occasionally. We nevertheless knew in our hearts that we could not continue in this manner because of our children and the importance of religion in our daily life. So again after four years we built a beautiful church-hall combination continuing to call ourselves SS. Joachim and Anne Church and the portion which was used for the cultural hall was named "The Raffi A. Hovanessian Cultural Center" after the generous donors Dr. and Mrs. Raffi Hovanessian.

Our future plans are to build a church adjacent to the cultural center once funds and financing becomes available.





GREATER ST. LOUIS CHAPTER

HOLY SHOGHAGAT CHURCH

In December of 1956, the first Holy Shoghagat Armenian Church was consecrated. Just a short three months later, in the presence of His Eminence Archbishop Mampre Kalfayan, the East St. Louis chapter of the ACYOA was founded.

There were seventeen charter members in 1957. All of our present nine senior members are sons or daughters of the charter members.

The East St. Louis ACYOA, throughout the history of its parish, has always been strong on the local and national scene. In 1959, just two years after its founding, the East St. Louis ACYOA hosted the 13th Annual Assembly, one of the biggest and best ever. Three people from this area — Nancy Kaprelian, Lisa Mooradian and Richard Norsigian — have served ACYOA as Central Council members over the years.

The Holy Shoghagat parish is small; only 90 Armenian families live in the St. Louis area. It goes to follow, then, that the ACYOA membership in East St. Louis has never risen above 20 young adults.

On November 26, 1978, the new Holy Shoghagat Armenian Church, at 400 Huntwood Road, in Belleville, Illinois, was consecrated. Because of this, the ACYOA formally changed its name to the Greater St. Louis ACYOA.

Small though we may be, and as distant as we are to our fellow ACYOA'ers, our hearts and thoughts are always with you. We are grateful to all of you for the posthumous recognition paid to our dear member, Sam Nersesian. He was truly the embodiment of the true Christian spirit that is so much a part of ACYOA fellowship.

As we prayed in 1959 for our local and national ACYOA, we think it appropriate to end with this quote:
"With God's guidance, we will continue to move forward."



TORONTO CHAPTER





FATHER VERTANES KALAYJIAN

WASHINGTON CHAPTER

In 1954, with the help and encouragement from the former Primate, Archbishop Tiran Nersoyan, a partially finished church was purchased by the Armenian community in Washington. This enabled the community to have services more regularly, though still mainly with visiting clergy.

In January, 1960, the Primate, Archbishop Sion Manoogian, appointed the Very Reverend Karekin Kazarijian as resident pastor of St. Mary's. A new era of activity now began for the Armenian community. Father Karekin brought much enthusiasm to his work, by beginning new programs and activities that were designed to attract the youth to the church and to increase the number of parishioners. Soon after the arrival of Father Karekin, the community had the great honor of an unprecedented visit in 1960 from the Catholicos of All Armenians, His Holiness Vasken I.

Father Karekin was elected and appointed Primate of the Diocese of Australia and the Far East and therefore left Saint Mary's in 1966. In 1967 the Very Reverend Paren Avedikian was appointed pastor of St. Mary's by the Primate, Archbishop Torkom Manoogian. Father Paren enjoyed the whole-hearted support of the parishioners and contributed greatly to the growth of the parish. Unfortunately, his service lasted for only about a year, as he decided to return to his studies. During 1968 the Washington community has the honor of a second visit from the Catholicos, His Holiness Vasken I.

In January 1977, Father Vertanes Kalayjian was appointed pastor of the parish by the Primate.

It seems likely that the Armenian Community in Washington will grow considerably in the next decade, and Armenians will form an increasingly important element in the Nation's Capital. In addition the number of visiting Armenians seems likely to increase in the future. St. Mary's Church hopes to continue to serve the spiritual and cultural needs of all members of the Armenian Apostolic Church resident in the area, as well as being a home for all Armenians, whatever their church, whenever they visit the Nation's Capital.





REV. FR. KAREKIN KASPARIAN

WESTCHESTER CHAPTER

The Armenian Church of Westchester is one of the youngest parishes in the Eastern Diocese. Young both in it's life as well as the ages of most of it's parishioners. Since it's inception a few years ago the church has been engaged in the challenging mission of recruiting families, many of whom have not associated themselves consistently with a parish church that thrives on traditional obligations and involvement. From the beginning of it's formation, the congregation has used the facilities of non-Armenian churches until recently.

On June 7, 1980 the parish moved into it's own beautiful 7-acre property in the town of Harrison, New York. This move marks the beginning of a new period of enthusiasm and commitment for the community in this county.

Despite it's small size and age the church has functioned as an active parish with the benefit of all regular church organization and parish functions, in which the pastor has enjoyed the assistance of several St. Nersess seminarians.

The ACYOA Senior Chapter has 22 dues paid members; the Junior ACYOA has 12 members. Among other services to the community, the ACYOA has been annually in charge of two main functions of the parish. These are the Martyrs Day and the Culture Month Observances with high quality programs and dinners.

The Rev. Fr. Karekin Kasparian is the pastor of the church.



WISCONSIN CHAPTER

The state of Wisconsin has three existing parishes; St. John's of Greenfield, St. Mesrob's of Racine, and Holy Resurrection of South Milwaukee.

St. John's began as a missionary church in West Allis on May 10, 1942. As the membership grew, it became evident that the needs of the Armenian community of West Allis required a larger and more modern facility to answer the needs of the youth. On September 27, 1970, St. John's proudly consecrated the church-hall in Greenfield, which was better equipped for religious, cultural, and social activities.

In 1910, the few Armenians living in Racine felt the need for church services and utilized Wergeland Hall on Sunday afternoons. The Armenian population grew to 150 in 1923, and a decision was made to purchase the hall. After negotiating, Wergeland Hall became St. Mesrob's Armenian Church in Racine, Oct. 1924. In 1966, a building committee had purchased property for a future church structure. A project for a new church was started in 1972, and the new St. Mesrob's was consecrated on Jan. 21, 1973.

In 1910-1912, new immigrants localized in South Milwaukee with their numbering over 100. Their feeling for religious services was strong, and a board of trustees was elected. They held services at an Episcopal church by visiting Armenian clergymen. In 1924, the Armenian community of South Milwaukee purchased a former church to consecrate Soorp Haroutune Armenian Apostolic Church. In 1960, a fire destroyed the altar of the church and new plans were made for a new edifice. On April 15, 1962, the new Soorp Haroutune Church was consecrated, and in 1963, the name of the church was changed to Holy Resurrection.

In 1946, Archbishop Tiran Nersoyan organized the Racine ACYOA, and the South Milwaukee ACYOA also received it's charter. In 1959, West Allis joined the South Milwaukee ACYOA and together were organized as one chapter for a number of years. Later West Allis formed it's own ACYOA. In 1977, with the approval from the Central Council and Archbishop Torkom Manoogian, the youth from the three parishes and Palos, Ill. combined to form one Wisconsin ACYOA chapter. Presently the Wisconsin ACYOA consists of 53 members and Palos, Illinois has formed it's own chapter.



*The Emblem of
The Armenian Church Youth
Organization of America
And its Symbolic Meaning*



The emblem of the Armenian Church Youth Organization of America adopted at its inception, is to be interpreted as follows:

The radiations from the center of the cross symbolize the truths of the Christian religion that shine forth through the centuries.

The symbols under the horizontal bar of the cross are:

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

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

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

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

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

STAY HYE 1978-79



The slogan read, "Stay Hye In Milwaukee" and once again the Armenian Church Youth Organization of America and Canada did just that. Over 500 young Armenian adults from throughout our Diocese united to share their most precious possession, the Armenian Church. It was even more evident last year than in past years that there is a future for the Armenian Church. An enthusiastic, aggressive concern by the ACYOA for the preservation of the Armenian Religion and Culture seemed to dominate. Each and every one came thirsty for the Armenian spirit, fellowship and purpose.

The 1979 version of the ACYOA General Assembly took place last year in "beer city," Milwaukee, Wisconsin. The hosts, the Wisconsin Chapter, consisted of ACYOA members from the Racine, Greenfield, South Milwaukee, and Palos Heights parishes. The site was the Marc Plaza in downtown Milwaukee. The Assembly was called to order by the Central Council Chairman, Paul C. Pogharian, at 8:15 p.m. on Wednesday evening, August 29. The General Assembly was presided over by His Eminence, Archbishop Torkom Manoogian. In addition to the 21 chapters and 66 delegates in attendance, was the energetic National Youth Director, Mr. George Tashjian. Mr. Tashjian was honored during the Assembly for the outstanding leadership he displayed towards the ACYOA during his term as Youth Director. The progress of the ACYOA over the past two years was due to the dedication and guidance of this true Armenian.

The sessions ended on Friday, August 31, at noon with Central Council elections and the presentation of the host banner for the 1980 General Assembly. The Central Council for this past year was comprised of: Paul Pogharian, Watertown, Ma., Karnig Durgarian, Springfield, Ma., Sona Yazijian, Evanston, Ill., Nancy Malkasian, Detroit, Mich., and Michael Yapchaian, Watertown, Ma. After seeing a highly impressive and creative 1980 Sports Weekend bid, the Assembly not only granted the annual national gathering to the Watertown Chapter but requested the presentation to be viewed by the entire organization during the Awards Banquet. The zeal witnessed during the meetings not only carried into the weekend activity but has set the tone for the growth of ACYOA over the next year. Thanks were extended to the host chapter of Wisconsin and good wishes were extended to this year's host, "Hye Time Watertown".

With the adjournment of the General Assembly, one of the most exciting and electrifying Sports Weekends began. Armenians from California to Boston and Canada certainly "Stayed Hye in Milwaukee" over the Labor Day Weekend.

Athletic competition was at its greatest last year with two days of sporting activities held at the University of Wisconsin-Milwaukee Klotsche Center. Excitement was at its peak Sunday afternoon when the final basketball competition took place between the Watertown and Wisconsin Chapters. Wisconsin became the new basketball champs, defeating Watertown by a score of 47-42. Competition was brought to a close Sunday evening with the 1979 Awards Banquet. Jan Avakian, Chairperson of the Wisconsin ACYOA, dedicated the program and the convention booklet to Archbishop Tiran Nersoyan and awarded him with a scroll, honoring his 50th year of ordination and of founding the ACYOA 33 years ago. The other speakers on the program were Paul Pogharian, Central Council Chairman; George Tashjian, ACYOA Youth Director; Father Shnork Kasparian, Pastor of St. John's Church-Greenfield; and His Eminence, Archbishop Torkom Manoogian.

The annual Farewell Picnic was held at St. John's Armenian Church grounds in Greenfield, which brought to a close a weekend of excitement, kinship, and culture until now when Sports Weekenders will reunite for "Hye Time" in Watertown!

1978-79 SPORTING RESULTS

SWIMMING EVENTS

50 yd. Freestyle (men's)

1. Steve Mardigian, Detroit
2. George Toumayan, Watertown
3. Paul Pinajian, New Jersey

50 yd. Backstroke (men's)

1. Dave Ohanian, Lowell
2. Steve Hazergian, Detroit
3. Chris Lave, Wisconsin

50 yd. Breaststroke (men's)

1. Ronnie Semerjian, Providence
2. Alan Samonian, Wisconsin
3. Charlie Cholmakian, Detroit

50 yd. Freestyle (Women's)

1. Gail Giragosian, Wisconsin
2. Renee Giragosian, Wisconsin
3. Laura Barsamian, Chicago

50 yd. Backstroke (Women's)

1. Holly Kazarian, Wisconsin
2. Ellen Bagosian, Wisconsin
3. Lisa Pulise, Detroit

50 yd. Breaststroke (Women's)

1. Ellen Bagosian, Wisconsin
2. Lise Pulise, Detroit
3. Holly Kazarian, Wisconsin

200 yd. Freestyle Relay (Women's)

1. Wisconsin
2. Detroit
3. Watertown

TRACK & FIELD EVENTS

60 yd. Dash (Men's)

1. Van Giragosian, Wisconsin
2. Jay Jerahian, Watertown
3. John Mekjian, Detroit

200 yd. Dash (Men's)

1. Dave Karagosian, Detroit
2. Van Giragosian, Wisconsin
3. Kevin Giragosian, Wisconsin

440 yd. Dash (Men's)

1. Andy Mikalian, Wisconsin
2. Ed Pajian, Chicago
3. Randy Bagley, Lawrence

880 yd. Run (Men's)

1. David Kazanjian, Lawrence
2. Armen Hadjinian, Wisconsin
3. Harold Aghian, Wisconsin

Mile Run (Men's)

1. David Kazanjian, Lawrence
2. Armen Hadjinian, Wisconsin
3. Johnny Kashian, Wisconsin

880 Relay (Men's)

1. Detroit
2. Wisconsin
3. Lawrence

Mile Relay (Men's)

1. Wisconsin
2. Detroit
3. Forfeit

60 yd. Dash (Women)

1. Jan Avakian, Wisconsin
2. Karen Avakian, Wisconsin
3. Loraine Bogosian, Watertown

220 yd. Dash (Women)

1. Karen Avakian, Wisconsin
2. Arlene Kahayian, Detroit
3. Gail Giragosian, Wisconsin

440 yd. Dash (Women)

1. April Kashian, Wisconsin
2. Sue Boyajian, Wisconsin
3. Suzanne Minassian, Cheltenham

880 yd. run (Women)

1. Shirley Toumayan, Watertown
2. Jana Haklamasian, Wisconsin
3. Ronee Kalagian, Wisconsin

Mile Run (Women)

1. Lori Cherian, Toronto
2. Loraine Bogosian, Watertown
3. Janice Kashian, Wisconsin

880 yd. relay (Women)

1. Watertown
2. Wisconsin
3. Detroit

Golf

1. Mike Kahayian, Detroit
2. Jerry Borian, Wisconsin
3. Nancy Chobanian, Wisconsin

Badminton

1. Tom Janikian, Wisconsin
2. Donna Bagdigian, Central, Conn.
3. Gary Hovhanessian, Central, Conn.

Tavloo

1. Garo Hovagimian, Toronto
2. John Hovagimian, Toronto
3. Carol Cholmakian, Detroit

Foosball

1. Charlie & April Kashian, Wis.
2. Gail Sefilian & Gary Gozmanian, Det.
3. Nishan Bozayian & Seta Tavitian, NY

Ping Pong (Men's Singles)

1. Mickey Mardirosian, Detroit
2. Brian Bogosian, Lawrence
3. Nick Akgulian, Wisconsin

Ping Pong (Doubles)

1. Dave Kazanjian & Brian Bogosian, Lawrence
2. Mickey Mardirosian & Bob Simonian, Detroit
3. Karen Madanian & Shakey Johnson, Watertown

Tennis (Men's Singles)

1. Paul Yahnian, Wisconsin
2. Gary Akgulian, Wisconsin
3. Bruce Margosian, Watertown

Tennis (Men's Doubles)

1. Jack Matosian & Paul Yahnian, Wisconsin
2. Craig Eranosian & Steve Parnagian, Providence
3. None

Tennis (Women's Singles)

1. Karen Cherian, Toronto
2. Anne Zallakian, Detroit
3. Kathy Kaishian, Wisconsin

Tennis (Women's Doubles)

1. Karen & Lori Cherian, Toronto
2. Ann Zallakian & Joan Yazejian, Detroit
3. Kathy Kaishian & Ronee Kalagian, Wisconsin

Arm Wrestling

1. Brant Gadarian, Wisconsin
2. Greg Mekjian, Detroit
3. Ed Pajian, Chicago

Chess

1. George Hadjinian, Wisconsin
2. Berj Basmajian, Toronto
3. Mike Derderian, Detroit

Checkers

1. Garo Papazian, Detroit
2. Margret Chobanian, Wisconsin
3. Harold Kazanjian, Lawrence



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THE PRAYER OF ACYOA

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

*Thou that leadest men in the way, lead us, thy children, that we may be able to serve the Church through our people, with courage and vision, and in the faith of our illustrious forefathers. Inspire us, O Lord, and open our eyes to thy light, that we may cherish and profit by the heritage which our forefathers have left to us, and that we may be aware of our responsibilities as citizens of our beloved country, the United States of America. **

Fill us, O Christ our God, with thy Holy Spirit, that we may be the obedient and unselfish servants of the Will of our Heavenly Father, to whom, together with Thee and the Holy Spirit, is befitting Glory, Dominion and Honor now and always and unto the ages of ages. Amen.

**For Canadian citizens "Canada" may be inserted here.*

I would like to take this opportunity to thank all of the parishioners of the St. James Armenian Church in Watertown, and the Holy Trinity Armenian Church in Cambridge, along with our friends of the ACYOA for their kind donations.

I would also like to thank my committee members, Rev. Fr. Dajad Davidian, Rev. Fr. Yeprem Kelegian, Beth Martinian and Phyllis Madanian for their fine work.

I would also like to express special thanks to the chairman of the General Assembly and Sports Weekend, Vaughan Totovian for his guidance and encouragement in helping make this weekend a success.

Sincerely,

MARK KASHGEGIAN

Yearbook Chairman

