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ARMENIAN GUARDIAN

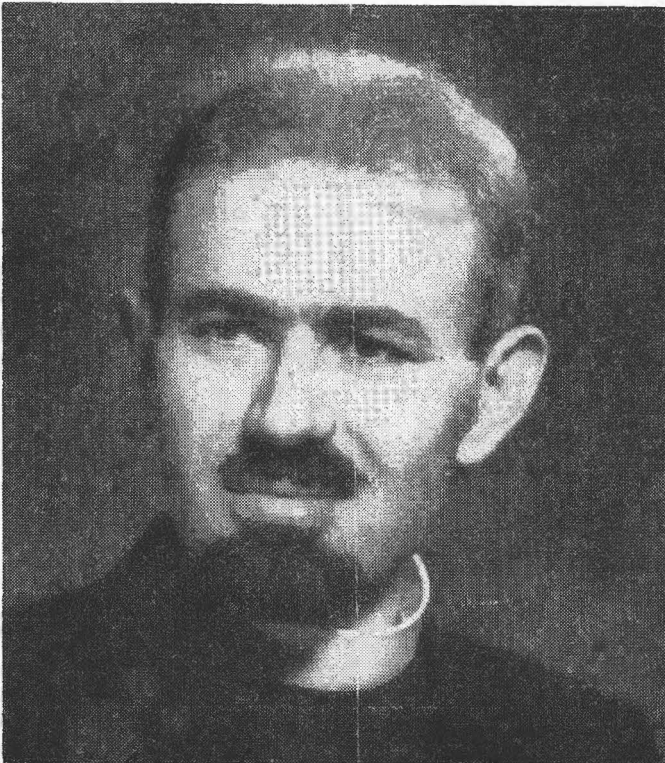


VOL. V, No. 8

August, 1952

New York, N. Y.

CHAIRMAN, DIOCESAN COUNCIL



File: Armenian Clergy
Shnork Vardapet Kaloustian

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THE ARMENIAN GUARDIAN

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**The training of the body is of some small service,
But Religion is of service in all directions;
It contains the promise of life
Both for the present and for the future. —Timothy 4:8**

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THE VICAR GENERAL COMMENDS ACYOA

The Armenian Church Service and the Blessing of the Grapes were held in St. George's Greek Orthodox Church of Asbury Park, N.J., on Sunday, August 10, from 12:30 to 2 p.m. with Very Rev. Fathers Torkom Manoogian and Papken Varjabedian officiating. The Choir of the Holy Trinity Armenian Church of North Philadelphia participated with Miss Jeneve Paroonagian at the organ and Miss Aghavney Paroonagian leading the choir.

The church was filled to capacity with young people as well as their parents who were vacationing in the Armenian hotels of Asbury. Some made the special trip for the mid-summer dance given by the North Philadelphia Chapter of the ACYOA on Saturday night in the Asbury Park Armory.

"We are tempted to substitute the delights of earth for the joys of heaven", Father Torkom said in his sermon. "To have religious services following summer festivities is a commendable idea on the part of the ACYOA." Father Torkom also emphasized the necessity of the reunion of all Orthodox Churches. In this connection he mentioned on the one hand the Armenian, Assyrian, Coptic and Abyssinian Orthodox Churches and on the other the Russian, Greek, Serbian, Albanian, Rumanian, Bulgarian, Syrian and Ukrainian Orthodox Churches which were established in this country within the past hundred years and should be recognized as a fourth religious group together with Jews, Protestants and Roman Catholics.

On this Sunday the ceremony of the Blessing of the Grapes took place. It is usually performed in conjunction with the feast of the Assumption of the Blessed Virgin.

The more than 300 persons present received clusters of grapes after the ceremony was over.

Editorial

PEACE, CHURCH AND DEMOCRACY

It is reported elsewhere in this issue that our Primate went to Lund, Sweden, to attend the meetings of the World Council of Churches. The topics with which this Council deals every year may be said to indicate the most urgent problems of the year, with which Christendom is confronted. One of the three topics that the World Council of Churches will discuss, this year, is "The Church".

This circumstance, namely the fact that outstanding Christian thinkers should pick out this particular issue as the subject of their deliberations in a world council, points to a concern which they share with all the thinking individuals of the present times. The world's main problem is, again, peace. We shall not be mistaken if we look at the agenda of the World Council of Churches from this perspective.

* * *

In these days of wars and rumors of wars the term 'peace' is heard from all sides. One is inclined to think that it is about to be lost again, after the colossal sacrifices that were offered by all for the sake of having it always. It is maintained rightfully, we presume, that peace is not an end in itself and that certain qualifications must be there as conditions of its existence. Yet, if political potentates wanted peace badly enough, there are surely no humanly unsurmountable obstacles to it. In order to have peace, selfishness, individual and collective, must be laid aside. And it is at this point that the function of the Church steps in, as it were. For the function of the Church is, indirectly at least, to destroy selfishness.

It is for this main reason that a renewed study of the Church becomes a necessity.

* * *

International peace is only one aspect of the peace that we need today. Contemporary men seem to have lost their inner peace too. It seems—indeed many psychologists emphatically maintain—that man having lost his inner peace, is acutely aware of this privation today more than ever.

"Anxiety" is the keyword in the modern description of the inner state of modern man.

Modern man is anxiety-ridden. He is lonely in the huge multitudes of modern cities. He, as an individual, is helpless and beset with fear, when modern society boasts of being more powerful than ever. Modern man looks desperately for a congenial atmos-

phere where to live as a creature endowed with spirit and a heart; he looks for "community life" and finds it not. That is because he seldom comes into contact with other human beings to share with them his human interests. His entertainment world is full of talking images moving about on a screen. About most social issues he is told what to think and cannot talk back (a circumstance that stifles in him all creativity). In his office or factory his relations are impersonal. He is often a number on a board. His own family seldom provides him with the satisfaction of togetherness; of thinking together, feeling, willing, creating together.

The so-called man-in-the-street feels like "sighing" and "crying"; indeed he feels like "dying". He lives on "an emotional island" and that is undoubtedly the reason why an eleventh hour singer, whose particular brand of art consists in moaning and whining his lungs out, has become suddenly so popular. The "artist" from Oregon to whom we are referring makes an annual gross of one million because he sobs by proxy. He has been rightfully called by newsmen "Paid Public Weeper".

* * *

Once more, when every man and woman is seeking peace both around and inside him- or herself, the world turns to the Church. If not on the political surface of the world situation, the Church has, nevertheless, a decisive role to play in the deeper spheres of the soul of mankind. It is here, at the very source of all peace, that she has endeavoured throughout the ages to establish peace, removing therefrom the evil of self-centeredness. "Peace be unto all" is her constant bidding. The Sacrifice on the Altar of the Church; the Death of Her Lord on the Cross for the sake of men is the Event which is to englobe mankind in its Divine Peace.

It is for this reason that any groping after peace is likely to find its ultimate answer in the Church upon which the World Council of Churches is now concentrating.

* * *

After all the modern causes and symptoms of Anxiety have been depicted, it still remains true that the thing is an old trouble. We have found new words for old troubles and it is now our turn, it seems, to feel the whole impact of an ever human agony (Anxiety) that has pained men ever since they exist. An agony for the healing of which God suffered the Agony of the Cross. When He was born for this very purpose as Man, the angels gave the good tidings and said — Let there be peace on earth.

* * *

All peace is to be realized by two institutions: the State and the Church. The State is (or should be) concerned primarily with "outer" or international peace. Its activities are centered around

the principle of Justice. The Church concerns herself primarily with the fact of Charity or Love.

The proper function of a state, as conceived in modern times in democratic countries, is to see to it that their citizens are given equal opportunity to succeed in whatever field they choose; that they do not harm each other; and that they are, collectively, protected against enemies. A state uses diplomacy in order to assure to its citizens the best possible advantages out of a critical situation, or war in extreme cases. Modern states also see to it that their citizens receive a certain amount of education, both physical and mental, in order to be able to meet the minimum requirements of a rather complicated life.

But no matter how carefully is social life planned, inner happiness will be impossible as long as our outlook on life is not a healthy one. The observance of the law will be a burden and a constant source of grudge unless we penetrate the spirit of the law, and make this spirit ours. To give a homely example, you will always wait for a traffic control light to turn green in a state of nervous tension, unless you accept the fact that the other driver has as much right as you do to get there on time; further, the eventual "popping up" of a policeman will be the only force stopping you from violating the law. Unless you make the spirit of the law your own, you will obey the law under constraint; you will feel enchained. No state is peaceful where the citizens do not obey the law willingly. Whenever the law is merely enforced insurgencies and revolutions are around the corner.

Only those laws are observed willingly by all which spring from Charity or Love. The State before it enforces the law, namely before it requires or exacts justice, must make sure that its laws, that its particular brand of justice does not favour any class of people or any particular party. It must make sure that Charity or Love is the guiding principle, the guiding force behind its doings.

But men are hardly inclined to love each other naturally. Love comes from above. It comes as divine grace. It comes through the sacraments of the Church. The worldly, practical function of the Church is to instill Love in the hearts of men. Love is the only solid foundation for Peace. That is why prominent men turn to the Church in their desperate search for it.

* * *

Love inside the heart of an individual will reconcile him with his world. Love inside the hearts of men will reconcile them with each other. It is the solution to all anxiety; the key to all peace, individual, collective and international. While the Church preaches Love in any and all circumstances, the State must see to it that

A Clergymen's Conference

WORSHIP AND STUDY AT THE KRADJIAN'S COTTAGE

The Kradjian Brothers, Arsham and Kegham, have a cottage near their home town which is Binghamton, New York. Binghamton is not one of the most populated cities of the United States and the Armenian community there is relatively small. But, as everywhere with Armenians, it is not their number that determines the amount of love that they have for their Church and people. With their devotion to their religious tradition they can surely compete with any Armenian community anywhere. In spite of their small number the Ar-

menians of Binghamton have a church, although they cannot make full use of it since they do not have a priest. Priests from other cities, as far away as New York, take occasionally care of their spiritual needs.

The Kradjian cottage is near a lake which offers swimming facilities. It is of course surrounded by trees and has a small yard covered with grass where a net can be placed for occasional badminton players. Two iron bars planted at some distance of each other and four large horse-shoes lying around all the time, pro-

its laws are rooted in it, that its justice is true, loving justice. Without Love, Justice is an almost meaningless word. Without Justice Love becomes, at best, a practically worthless feeling. In order to live without anxiety and without fear of molestations we need Love and Justice; the Church and the State; God and administrators.

* * *

What kind of a Church do we need that will be best instrumental in the re-establishment of peace? That is a question with which the World Council of Churches is likely to be confronted, since the question does not entail necessarily a dogmatic issue.

The World Council of Churches is predominantly Protestant and it is quite likely that it will overtly or covertly entertain as many conceptions of the Church as there are denominations actively participating in it.

Our only hope and prayer is that through their free deliberations they may come a step closer to the Orthodox conception of the Church and if the Orthodox clergymen present can in any degree contribute toward such progress they will have accomplished a great deal.

The travel of our Primate and his presence at the World Council of Churches mean the participation of the Armenian Church in deliberations affecting, indirectly at least, the immediate future of the world. Besides its obvious publicity value, this participation will impart something of the venerable wisdom of the Armenian Church to what we may call the common mind of the Council. The Armenian Church has guided Armenia for many centuries. One of her ablest contemporary princes will know how to delve in the history of his Church to draw from it valuable thoughts for the benefit of the leaders and thinkers of the Christian World Community.

vide another, a more precision-requiring game for others. The cottage, which has all the facilities to make life pleasant but not too comfortable, is situated far enough from the city for complete quiet, and near enough for easy communication. It is not extravagantly furnished nor is any necessity lacking. Just right, one would say, for a conference of clergymen.

Through the generosity and kindness of the Kradjian Brothers this cottage was made available to the priests, deacons and students of the Armenian Church of the Eastern Diocese of the United States for precisely a conference from Tuesday to Friday, July 22-25. The cottage was not large enough to accommodate all the guests, so some of them were invited to pass the nights at hospitable homes. Nevertheless, they all ate together at the cottage noon and evening, Mmes. Ovsanna and Haigouhi Kradjian and Alice Boyajian seeing to it that everything was good and enough and in good order. The hosts were assisted by Mr. Boyajian and several other members of the community.

Those participating in the conference were His Grace the Archbishop, Rev. Shnork Vardapet Kaloustian of Newark, Rev. Hmayag Vardapet Intoyan of Union City, Rev. Torkom Vardapet Manoogian, Vicar-General, of New York, Rev. Mesrob Vardapet Semerjian of Lowell, Rev. Papken Vardapet Varjabedian of Philadelphia, Rev. Yeghishe Abegha Gizirian of New York, Rev. Hrant Abegha Khatchadourian of Haverhill, Rev. & Mrs. Vartan Megherian of Evanston, Rev. & Mrs. Arten Ashjian of Paterson, Rev. & Mrs. Shahe Altounian of Providence, Rev. Arnak Kasbarian of Detroit, Rev. Garen Gdanian of Lowell, Rev. Leon Arakelian of W. Philadelphia, Rev. Papken Mak-

soudian of Boston. There were also two deacons and five students.

All the members of the group would come together at 9:30 A.M. and begin the day's activities with a worship at the Armenian Church of Saint Gregory the Enlightener. A fifteen minutes' meditation followed the service and at 10:30 the first session began. This would take place in the hall adjacent to the church and, consisting of a lecture and discussions and exchange of ideas, would last until 1 P.M. The discussions were once interesting and lively enough to shorten recreation time and extend the morning session until 2 P.M.

From 5 to 7 P.M. every day the second session was devoted to various topics of a more practical nature, the morning topics being purely academic.

After supper the members of the group as well as people from the Armenian community of Binghamton would gather together around a bonfire to sing folk songs and entertain themselves.

The lecturer for Tuesday morning was H. G. the Archbishop. With his well known competence he presented the life and work of a fifth century Alexandrian theologian, Timothy Aurus (Dimoteos Gouz). Timothy is the theologian of the position of the Armenian Church in her Christological position. His original work, written of course in Greek, has disappeared, and the Armenian translation of it is alone extant. The world owes the preservation of the important thoughts of this great thinker to his Armenian translator. This translation was printed for the first time in Leipzig, in 1908.

The topic for Wednesday morning was "The Doctrine of the One Nature of Christ". It was presented by the Rev. Mesrob Vardapet Semerjian. Mesrob Vardapet passed in review all

Ask the Guardian!

This page of the Armenian Guardian is reserved for you, personally. If you have a question in your mind, ask it. If it concerns the Church in general and the Armenian Church in particular, we have the answer. Ask the Guardian and be sure the answer you get is the correct one.

THE WORLD COUNCIL OF CHURCHES

Question:

I read in the papers that our Primate had gone to Lund, Sweden, to participate in the current sessions of the World Council of Churches. What is the World Council of Churches?

New York M.C.

Answer:

According to a Constitution "for" it, the World Council of Churches

"is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour. It is constituted for the discharge of the (following) functions: (1) To carry on the work of the two world movements, for Faith and Order and for Life and Work. (2) To facilitate common action by the churches. (3) To promote cooperation in study. (4) To promote the growth of ecumenical conscious-

the important theologians of the Christian Church, quoting them often in their original tongue, and made it clear that whenever was orthodoxy the rule of thought, a given opinion coincided with the present teachings of the Armenian Church in this difficult debate.

Rev. Garen Kahana gave a brief outline, on Thursday morning, of the history of the Jacobite and Malabar Assyrian as well as of the Coptic and Ethiopian Churches. These are in communion with the Armenian Church.

The last lecturer was the Rev. Shnork Vardapet Kaloustian. "Church and Democracy" was his subject. He defined successively the terms "Democracy" and "Church" and compared them, looking for similarities and differences. The authority of a democratic state, he concluded, comes from the people and belongs to the people. The Authority in the Church is Christ Himself. Whereas the function of a

state and of a democracy is natural, namely limited to this world, the function of the Church is supernatural. In a democratic state we make the laws. In the Church we listen to the law of God, as revealed in the Bible and the Tradition of the Church.

Successive moderators at the sessions were H. Nersoyan, Rev. P. Maksoudian, Rev. P. Varjabedian and Rev. H. Intoyan.

Some of the topics discussed at the afternoon sessions were: The attitude of the Armenian Church toward the Ecumenical Movement; toward the heterodox churches. The revival of our canonical saints. Publicity in the Armenian Church. How to succeed in pastoral work. Possibility of organizing retreats in our Diocese.

The conference came to an end on Friday night. Saturday morning most of the guests returned to their work. On Sunday morning the Holy Liturgy was celebrated at the Armenian Church of Binghamton.

ness in the members of all Churches. (5) To establish relations with denominational federations of worldwide scope and with other ecumenical movements. (6) To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings."

"All churches shall be eligible for membership in the World Council which express their agreement with the basis upon which the Council is founded".

The "principal" authority in the Council is an Assembly which ordinarily meets every five years. The Assembly is composed of "official representatives of the Churches or groups of Churches adhering to it". The other body through which the World Council discharges its functions is the **Central Committee**. This consists of not more than 90 members. These are designated by the Churches or groups of Churches adhering to the Council from among the persons (men or women) that they have elected as members of the Assembly.

A word of comment on two of the functions of the World Council of Churches will clarify further its history and nature.

"Faith and Order" is the name given to a movement begun by a missionary of the Episcopal Church, Bishop Brent. Following the urgent

appeals of this bishop, representatives of Eastern and Western Churches (except the Roman Communion) came together for the first time since their separation and held a conference at Lausanne, Switzerland, in August, 1927. Their purpose was to consider questions concerning faith and order. "Life and Work" is the name given to another movement whose champion is Nathan Soderblom, Archbishop of Upsala and Primate of Sweden. With three American churchmen he succeeded in organizing a conference in Stockholm in August, 1925, which sought to give the Christian answer to the social, economic and political problems of that period. The World Council of Churches is the fusion of these two movements and it had its first conference at Utrecht, Holland, in May, 1938.

As to "ecumenical consciousness" an acceptable way of defining it would be to say that it is the deep feeling of belonging to One Church while we see, as a matter of fact, that she manifests herself differently.

Neither any Orthodox Eastern Church, nor, consequently, the Armenian Church "adhere" to the W.C.C. Prominent members of these churches are invited to conferences as consultants. If M.C. or any reader wants to know why, we will be glad to furnish the answer in our next issue.

DID YOU KNOW?

That the Armenian Bible, translated in the first quarter of the fifth century, was first published at Amsterdam in 1666 by Oskan Vardapet. This priest was sent to Amsterdam for this specific purpose by the Catholicos of All Armenians, Hagop IV of Julfa.

Another edition of the Armenian Bible was issued at Constantinople in 1705, and three others at Venice by the Mekhitarist fathers, the last of which was printed in 1860 through the efforts of Arsen Pakraduni. These bibles are of course in ancient literary Armenian (krapar).

The Temporal Administration Of Our Church in This Country

This article continues a series that began with "The Primate's Work" and which will acquaint our readers with the men and bodies that are in charge of the spiritual-temporal administration of the Eastern Diocese of the Armenian Church of the United States of America.

THE DIOCESAN COUNCIL

The Armenian Guardian asked Rev. Shnork Vardapet Kaloustian to tell us about the Diocesan Council. Father Shnork is the chairman of this body. He is the parish priest of Newark, New Jersey, and has assumed at the same time the delicate and heavy responsibility of editing the monthly official publication of the Diocese, 'Hayasdanyaytz Yegeghetzy' (The Church of Armenia). He is also a member of the editorial staff of this magazine.

A native of Caesarea, Father Shnork pursued his formal theological studies at the Armenian Seminary of the Convent of Saint James (Sourp Hagop) in Jerusalem. He graduated from this seminary and was ordained to the priesthood in 1935. He later assumed important responsibilities both in the academic and administrative fields of this venerable institution, and in order to profit of his knowledge and experience, the Armenian Seminary of Antelias, Lebanon, invited him to join its staff. Father Shnork served here as Dean of the Seminary. Before his arrival in the United States of America he was rector of the Armenian Church of London.

Father Shnork occupies the first floor of a modest two-story house at 417 14th Avenue, Irvington, N.J., next to the Armenian Church of St. Mary The Mother of God. Whenever he has a bit of time left from his routine duties, he devotes it to meditation and more study. He thinks and lives systematically and the diversion that he enjoys most is to behold Nature in its beauty. He likes the majesty of a lofty mountain as much as the charm of a tiny flower.

* * *

The Diocesan Council, Father Shnork told us, is a body composed of four clergymen and five laymen who are elected by the Diocesan Assembly for a term of four years. They are not all elected at the same meeting of the Diocesan Assembly. Every two years either four or five mem-

bers are elected and of course the term of office of an equal number of members is terminated. This is a usual procedure with executive committees in order to avoid abrupt changes in their membership on one hand, and prevent them from monopolizing the governance of the af-

fairs of the community that they serve, on the other. For the Diocesan Council is, in fact, an executive committee. It is the executive committee of the General Assembly and, more generally, of our entire Diocese.

The Diocesan Council executes the decisions taken at the Diocesan Assembly every year and carries on its work. The Diocesan Assembly is the representative body of the Diocese and is the highest authority thereof under the active presidency of the Primate.

More specifically, the powers and duties of the Diocesan Central Council are as follows:

A. To supervise all the communal institutions of the Diocese. Your Organization, for instance, namely the Armenian Church Youth Organization of America, operates subject to the Constitution of the Diocese and the Diocesan Council is precisely the body which sees to it that the provisions and the spirit of this Constitution are observed throughout the Diocese.

B. To approve, if it sees fit, the members of a Parish Council elected by a parish. The Armenian School Committees also are subject to the approval of the Diocesan Council, as well as various other committees working in our different parishes for the benefit of our culture and for our Church.

C. To receive the annual reports of our annual Parish Assemblies. Through and according to these reports the Diocesan Council issues directives to our parishes and guides and coordinates their activities.

D. To elect the Locum Tenens if

and when the Primate is not on duty for one reason or another.

E. To devise ways and means whereby to increase the income of the Diocese.

F. To establish new parishes when and if needed and possible.

The Diocesan Council, Father Shnork continued, occupies itself with various and sundry other problems that may be unexpected and that can be foreseen in the Constitution but in general terms. It takes important decisions in matters of policy, keeps in touch with the supreme pontiff of our Church and with other dioceses of the Armenian Church in this and foreign countries. In short, all its meetings are "full" and always longer than our expectation. Incidentally, we meet regularly every month.

The Diocesan Council submits an annual report of its activities and achievements to the Diocesan Assembly. With this report it submits to the same body a budget of the Diocesan Office.

The Primate is, ex officio, the President of the Diocesan Council. Its members are, in its current term, Rev. Torkom Vardapet Manoogian, Rev. Hmayak Vardapet Intoyan, Rev. Haroutioun Avak Kahana Toumayan, Mr. Bedros Hazarabedian, Mr. Bedros Bondatzi, Mr. Dadour Dadourian, Mr. Jack Shahinian and, taking the place of Mr. Simsarian who resigned recently, Mr. Samuel Toumayan. They are all fine and competent people, and although our discussions are sometimes pretty heated, we always come to a common agreement because, after all, we are serving in a disinterested way, the same Church and the same people.

**THE ARMENIAN GUARDIAN SHOULD BE IN
EVERY ARMENIAN CHURCH HOME**

What is the Origin of Armenian Music?

How to Interpret it?

KOMITAS VARTABED

(His Life and Work)

By Shahan Berberian

Translated by Srpouhie A. Essefian

(Copyright, 1952, by S. A. Essefian)

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- IV -

THE THEORETICIAN (Part 2)

Komitas Vartabed's published works on the theory of Armenian music are not numerous (*). His more important writings on this subject remained incomplete and many others were only in the planning stage, which is of course a great loss for those seeking theoretical and historical source material on Armenian music.

But his few essays, along with the lectures and reports he gave on this subject, have fully revealed the cardinal facts about the characteristics and rules of Armenian music. The Reverend Komitas has already identified some of the rules whereby Armenian music revealed its own unique and distinctive nature as compared with the European classical, on the one hand, and the music of neighboring countries, on the other.

First we have the rule which determines the original rhythmic structure of Armenian music. It is a matter of knowledge that the timing of European classical music is based on 2/4, 3/4, 4/4 beats, with regular and uniform melodies. The musical phrase in European music is divided into a number of equal measures (as in the

(*) A complete collection has since been published in Armenia.

case of square phrases) and, except for the down beat in the phrasing, beats of an equal number always recur in these measures. Hence this system of scoring European music which divides the melodic progression with equidistant bars. Although we are now obliged to score Armenian songs with European notes, this system—which was imposed upon our songs—must not lead us to believe that they have the same rhythm and accentuation as European songs. Such an error would render the Armenian song unrecognizable. To stress this very point Father Komitas inserted the following important notation at the top of his first collection of songs:

"In Armenian folk music the accent and beat are independent of each other. Therefore, these songs must be sung in accordance with the meaning expressed by the words and in close adherence to the indications on the notes. They should not be sung according to the accent rules of Western music."

Again for the same reason, in his Divine Liturgy the Reverend Komitas frequently refrains even from marking the measures with bars as used in the European system of scoring.

There are also other reasons why the rhythmic structure of Armenian music possesses animation, freedom, and variety. In a note on this subject

found among his papers Father Komitas says:

"In Armenian music the measures are not divided according to the accent rule but according to the cadence rule. It is clear that European music is based on the regular arrangement of accents while the Armenian is based on the regular arrangement of beats. Light and heavy beats succeed each other exactly as short and long syllables do in poetry, and the accents are entirely free. There are two kinds of accentuation, namely of words and meaning—that is, grammatical and logical. The accent of the word has a close relationship with the fundamental note of the melody but the accent of the meaning is always one or several notes higher than the fundamental note; although sometimes if the melody has a subdued tone the accents of the meaning and the word fall together. There are definite rules of arranging short and long syllables which comprise measures and beats.

Beats in Armenian music correspond to feet in poetry; they form a succession of long and short syllables and not a succession of accents as in European music. The use of the accent is absolutely compatible with the spirit of blank verse."

This is much more like the rhythm of ancient Greek music but only insofar as it has reached us in the form used in Greek poetry. Thus, in the Armenian song there are characteristic types of rhythmic units of long and short, accented and unaccented syllables, and the different types of these characteristic groups altogether form the musical measure. These measures grouped together comprise together the musical phrase. Recurrent whole phrases constructed in this fashion create the complete rhythmic form of the composition and the feeling of a rhythmic unity.

The song "Bingo!" is a case in point. (We mark the short syllables with

"v"s, the long syllables with dashes, the accented beats with the accent sign, commas are used to divide the characteristic groups and slants to divide the measures).

Doesn't this resemble the ancient Greek rhythmic form? Compared with this structure, which permits unlimited rhythmic modulations within the same piece, European classical music with its predilection for isochronism, appears to have—from the rhythmic standpoint—a rather simple structure. This system being much more complicated, the Armenian song compared with the European classical becomes—rhythmically speaking—more stirring, lively and diversified. This is another reason why masters of modern European music find it so gratifying to listen to Armenian music.

The discovery of the nature of the rhythmic structure in Armenian music will forever redound to Komitas Vartabed's credit.

However, the other rule about the rhythm in Armenian music which he has noted is equally important, namely the accentuation of words in Armenian singing. He has pointed out that in the relation of words and music Armenian music has achieved that which composers of operatic music—and only the great ones like Wagner—have been able to achieve in European music, and that is to establish a thorough concordance between the meaning of the words, the accentuation of the words, and the musical accentuation of the melody. In Armenian songs the poetic and musical accents complement each other, whereas many European composers, even some of the great ones, are unmindful of this. Armenian words, observes Father Komitas, are accented primarily on the penultimate syllable and folk music has respected this rule not only by accenting this syllable rhythmically but also by placing on

it an even higher note or at least a note as high as the following, i.e. unaccented, last syllable.

The discovery of these rhythmic rules has given us the fundamental directions for the manner of singing and playing Armenian melodies upon which the Reverend Komitas has based his method of singing and teaching these songs.

The careful study of the Armenian musical pitch-tone led him into equally important findings. His researches have disclosed that Armenian sacred songs are based on tetrachords and that whenever there are more than one of them in a song, the second tetrachord begins with the final note of the preceding one. The pitch-tone of Armenian folk music is based neither on the two scales used in European classical music, the major and minor, (although they are also used) nor on the Arabic-Oriental diatonic tetrachord, but on other more numerous scales which have gained recognition in the works of classical Greek musical theoreticians. Armenian songs are mostly based on the Phrygian and Hypophrygian modes, as well as on the Dorian, Hypodorian, Lydian, Hypolydian, etc. This circumstance in turn differentiates the tonality of the Armenian song both from the post-medieval European as well as the Oriental-Arabic. For this reason Armenian songs, despite their Oriental gentleness and warmth, are never languid; they captivate us because they are powerful and limpid.

Having found the distinctive scales

on which Armenian songs are based, Father Komitas now possessed the principles which were to guide him in his compositions. European harmonizations follow the rules of harmony in thirds derived from the classical major and minor scales. But in Armenian songs, which are not as a rule based on these scales, the classic use of the major and minor thirds would distort the harmonic significance of the melodies. Therefore, in his Divine Liturgy and especially in his later folk songs he exercised care in the ordinary use of thirds, preferring special and distinctive harmonic discordances in fourths and fifths, which lend a particularly individual harmonic charm to his choral songs that Europeans find so fascinating.

The results of Komitas Vartabed's researches opened vast and luminous horizons not only for the musical development of the Armenians but also from the standpoint of an appreciation of their history and folklore. These findings showed that Armenian folk music derives its origin from an ancient, pre-Christian tradition which gave renewed and extraordinary proof of the Phrygian-Aryan origin of the Armenians. By virtue of the facts set forth in his reports, scholars who attended the 1914 Musicological Congress in Paris found themselves confronted with significant revelations. In the light of these facts Armenian music was revealed as one of those rare arts called upon to present a vivid perception of the lost Greek and Aryan music.

tend the Conference of the World Council of Churches, as Special Con-

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THE PSALMS

By Madeleine Simonian

(Concluded)

The fourth Type is that which includes the "Thanksgivings of the Individual". Their connection with worship is evident. They were sung when a man, delivered from some mortal trouble brought a thank-offering to the Temple, to express his gratitude to God.

A fifth Type, the Wisdom Psalms, includes some of the 'grandest poems of the Psalter'. The term "Wisdom" should be understood on a purely theoretical level. They are practical advices for practical purposes, such as material comfort, etc. The importance of the biblical wisdom is its development to assume a religious tone. The authors of the Wisdom Psalms use different devices to get their idea across: comparisons, etc. Their dates may vary.

Ps. 49 of this Type, sings of the vanity of riches and their powerlessness to prevent death, inviting all the world to listen to its author. The author of Ps. 74 reaches the height of finding joy in abiding fellowship with God.

A sixth Type Psalms have to do with kings, like Ps. 2, 18 etc. Their author is a court-poet. Their occasion is a court festival such, for instance, as the king's marriage. Hence, they are, generally speaking, a single Type but contain elements from Laments and other Types. The several elements of these Royal Psalms tend to portray a blessed, prosperous king, sure of divine help. God is over the king. It should be noticed that there exists a similarity between the king thus pictured by the Psalmist and the Messiah of the prophets. Ps. 72 is a typical Royal Psalm.

Later, the Psalmists used freely and naively the ancient stories of Israel to

enforce their purposes. Hence arose a new kind of Psalm, which is not, nevertheless, an independent Type. They distinguish themselves rather with the large blocks of narratives, showing God's deeds toward Israel from the Exodus to the Promised Land. They also contain exhortations. Ps. 106 is typical of this kind. It is primarily a Lament and the "wondrous works" of God are contrasted in it to the sins of Israel, and this approach is the author's philosophy of history.

Finally, Psalm 15 is essentially a teaching that a layman receives from the priest. Sometimes the priest gives a God-given oracle to settle a perplexed mind (Ps. 24:3-6). These psalms sprang from Individual (121) or National (12, 60, 85) Laments, as well as from Thanksgivings and other Types. An important characteristic is the inclusion in some of these psalms of the encouraging oracles of the prophets (126) or of their warnings (95, 81, 53, 82). In Ps. 15 the emphasis is laid on the relations and duties of man to man.

The religion and religiosity of the Psalmists, their enthusiasm, their finding of their individual religion in a church, and their courageous way of meeting, and living in, a hostile environment and of proclaiming God's ultimate victory in spite of the reigning conditions are a lesson to us and will be to coming generations.

These qualities of the Psalmists reflect themselves in their work. One cannot help feeling that they were inspired by God particularly when one's attention is drawn on the amazing nature of the psalms of lending themselves to a complete spiritual interpretation.

Diocesan News

THE PRIMATE ATTENDS CHURCH CONFERENCE IN LUND

His Grace, Archbishop Tiran, Primate of the Armenian Church of America, departed from Idlewild Airport on 30 July 1952, at 5:00 p.m. to at-

DIOCESAN NEWS

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sultant, which will take place in Lund, Sweden on 14 August 1952.

The invitation was accepted by His Grace and the Diocesan Council, taking into consideration the importance of the participation of the Armenian Church in such ecumenical movements.

"It is important that our Church be interested in and bring her contribution to the matters pertaining to the better understanding of various

Christian Churches", the Archbishop said.

His Grace will visit the Near East first in order to place a wreath on the tomb of the late Catholicos of Cilicia, Garegin I, the illustrious former Primate of the Diocese of the Armenian Church of America.

His Grace will discuss with dignitaries of the See of Cilicia the possibility of sending students from America to be prepared for the priesthood in the Seminary of Antelias.

His Grace will return to his office in the first week of September.

TRANSFERS

His Grace the Archbishop informed the Diocesan Council in its last meeting held July 17, about possible changes in some parishes for the betterment of the Diocese at large.

The Diocesan Council voted in favor of the transfer of the Public Relations Office to Philadelphia. The Very Rev. Torkom Vartabed Manoogian who, with the Rev. John Irwin, is in charge of the Office, will assume the pastorate of the Holy Trinity Armenian Church of North Philadelphia, having as assistant pastor the Rev. Arten Ashjian of Paterson, N.J., and will continue serving in the capacity of Vicar General of the Diocese.

The Rev. Papken Vartabed Vartabedjian of North Philadelphia will serve in St. Peter's Armenian Church of Troy, N.Y., succeeding the Rev. Mesrob Vartabed Semerjian.

Archbishop Mampre Kalfayan, who is in charge of the parishes of New Britain and Hartford, Conn., will assume the pastorate of St. Leon's Armenian Church of Paterson, N.J.

These transfers will be in effect after August 15.

In the first week of September, His Grace Archbishop Tiran will ordain to the priesthood Deacon Garabed Potukian of New Haven.

MR. SIMSARIAN RESIGNS FROM DIOCESAN COUNCIL

The resignation of Mr. Dieran Simsarian, attorney and counselor at law in New York, from the Diocesan Council of the Armenian Church of America of which he had been a member for the past 25 years, was accepted in the last meeting of the Diocesan Council held in July 1952.

Mr. Simsarian regretted that, due to his health, he could not withdraw his resignation as asked by the Diocesan Council.

"The most valuable tribute one can receive is from his fellow co-workers," Mr. Simsarian says in his reply. "The

laudatory remarks contained in your letter and expressed by my fellow members of the Council make me feel highly rewarded for whatever services God has enabled me to render while a member of the Diocesan Council," continues Mr. Simsarian in his letter addressed to His Grace the Archbishop.

Mr. Samuel Toumayan, who was elected by the Diocesan Assembly of 1949 as alternate to Mr. Simsarian, has been invited "to fill the vacancy and serve for the unexpired term of the office so vacated."