

ST. SAHAG AND ST. MESROB ARMENIAN CHURCH  
WYNNEWOOD, PENNSYLVANIA

74th Annual  
Diocesan Assembly  
of the  
Armenian Church  
of America

April 30 – May 2, 1976  
Philadelphia, Pennsylvania



HOLY TRINITY ARMENIAN CHURCH  
CHELTENHAM, PENNSYLVANIA



THE LIBERTY BELL

## WILLIAM PENN AND THE LIBERTY BELL

The historic Liberty Bell in Independence Hall, Philadelphia, bears a Biblical inscription: "Proclaim liberty throughout all the land . . ."

Few people realize, however, that the great bell and its memorable words originally commemorated the liberty that William Penn granted to the settlers of Pennsylvania. The bell with its prophetic message hung in the tower of the Pennsylvania State House for twenty-five years before American independence was born.

Penn had granted a charter of liberties and privileges to his province in 1701. On the fiftieth anniversary of that charter in 1751, the Pennsylvania Assembly ordered a commemorative bell. A particularly appropriate Biblical verse, Leviticus 25:10, was chosen. It begins "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof . . ."

The message of freedom was already inscribed on the bell when, in 1776, it was rung to proclaim American independence.



THE CATHEDRAL OF HOLY ETCHMIADZIN,  
THE SEE OF THE ARMENIAN APOSTOLIC CHURCH

Կ Ո Ն Դ Ա Կ

ԱՄՆԵՐԻԿԱԶԱՅԵՐՈՒՆ ԳՐԿՈՒԱԾ  
ԱՄՆԵԱՅՆ ՀԱՅՈՑ ՎԵՆՉ ԿԱԹՈՂԻԿՈՍԷՆ

Եւ եւս չեմ մտանար զքեզ քո բարձրագոյն պահանջը, եկեղեցոյ կարիքը, իմ դաւակայ սէրն ու շահը ինձ վրայ քաղցր պարտականութիւն դրին կատարել քո վաղուցուայ ցանկութիւնը. այն է, զրկել քեզ բարձրատիճան եւ կարող հովիւ. ահա առիկ Հայրիկը այլ նախապատուութիւնը, այլ ծանր յոժը, այլ մարկանդուի նաւի զեկը նորէն յանձնեց փորձուած եւ վաստակուոր նաւապետին, այն է, Սարաճեան Գեւորպետի Տ. Յովսէփ Արքայան Եպիսկոպոսին, որ առաջին վաստակոյն եւ հովին եղաւ քեզ համար այլ օտար երկրում, որ ամեն արդիւններէ եւ նեղութեանց տօկարյով կարողացաւ Լուսաւորչի հաստոյ հիմքը, Հայի Սաչը այլ օտար երկրում հաստատել եւ բարձրացնել, կանգնել Հայ եկեղեցին: Եւ եւ միայն նորան յարժար եւ արժանաւոր տեսայ Ամերիկայի համար Հովիւ նշանակելու, որոյ համար թիւ տուի նորան եպիսկոպոսական բարձր աստիճանն եւ սրբազան կոչումը, յանուն Ամերիկայի Հայ ժողովուրդին: Ապա ուրեմն եւ դու, տարագիր Հայ ժողովուրդ Ամերիկայի, յի՛ր քո քաջ հովիւի ձայնը, հետեւի՛ր նորա առաջնորդոյ քայլերին, կատարի՛ր նորա բարի կամքը եւ պահի՛ր իրատը. եւ յայնժամ դու կը սենես, որ արդարեւ ամեն ինչ բարի է քեզ համար, ամեն ինչ յաջող է, եւ դու երբէք չես խոտորիք արդարութեան, ճշմարտութեան եւ երջանկութեան ճանապարհէն: Մենք նկատելով նորա փորձառութիւնը, նորա զործունելութիւնը եւ նորա սէրը զէպի իրան հաւատացեալ ժողովուրդը, սուրինք նրան լիազօր իշխանութիւն իւր առաջնորդական պաշտօնախարութեան մէջ, քաջ գիտնալով՝ որ նա կարողարացնէ մեր յոյսը եւ վաստակութիւնը, զործելով միշտ ի պայծառութիւն եւ ի բարեկարգութիւն եւ ի միխիթարութիւն եւ յառաջդիմութիւն Ձեզ, սիրելի սրբուց. ապա եւ դուք ամեն զէպոստ աջակից եղի՛ք ձեր նոր առաջնորդին, մանաւանդ Ձեր Ս. Փրկիչ Եկեղեցոյ պարտուց վրձարման մասին. թէպէտեւ մենք ի նկատի ունենալով Ձեր վիճակը, այլ պարտերի մի մասի համար ուրիշ ազգայնոց զիմեցինք, սակայն զբխաւոր լամ Ձեզ կը մնայ հատուցանել, դուք էք նորա կառուցման եւ շինութեան նպաստողներ. ապա Ձեզ կը մնայ՝ նորա մտացած պարտուց համար եւս հոյալ. այս հանդամակութեան համար մենք տուինք Գեւր. Տ. Յովսէփ Ս. Եպիսկոպոսին ժապու ինեակ մատեան, կեքուած մեր անուանական կնքով. նորա մէջ կարող էք ստորագրել:

Ընդունեցի՛ք ձերունի Հայրիկի սիրալիր եւ սրտազին սղջոյն եւ օրհնութիւն, զոր ծրարելով սոյն կոնդակի մէջ, կ'ուղարկեմ Ձեզ Մայր Հայաստանէն, արեգարդ Մասիսէն, Լուսաւորչի աղօթոյ եւ հանդրատեան Արագած տարէն, Երասխէն, Ս. Էջմիածնէն, իրբեւ կենսատու ցօղ երկնային քո պատեհայ եւ կարօտաւոր սրտից:

Ողջ լիւրի՛ք եւ օրհնեալ, յաջող եւ միխիթարեալ այժմ եւ միշտ եւ յաւիտեանս. ամէն:

ՅՆ Յուլիսի 1898 ամի եւ ըստ Տօմարիս ՌՅԽԷ. ի Հայրապետութեան մերում Ե-րզ ամի՝ յԱրարատեան Մայր Աթոռ Ս. Էջմիածնի ի Վաղարշապատ: Թիւ 812:

EXCERPTS FROM THE GONTAG (ENCYCLICAL) OF HIS HOLINESS  
CATHOLICOS MGRDICH KHRIMIAN ADDRESSED TO THE AMERICAN-  
ARMENIANS UPON THE ESTABLISHMENT OF THE DIOCESE IN 1898



HIS HOLINESS VAZKEN I,  
CATHOLICOS OF ALL ARMENIANS

. . . I shall not abandon you, my beloved flock. Your many needs and the needs of the Church, together with my love towards my children, have given me the pleasant responsibility to fulfill your anxious desire, namely, the assignment of a high-ranking and capable pastor to your community. And this is why your Hairig is hereby entrusting the honor and the heavy burden, as well as the direction of the helm of that storm-ridden ship to the experienced and well-equipped captain, Bishop Hovsep Sarajian, who was the first pastor in your country and who endured all the hardships, laying the foundations of the faith of the Enlightener and erecting high the Cross of the Armenian Church.

For this reason I have considered Bishop Sarajian as the most appropriate person for the assignment of the office of the pastorate in America, after having invested him with the rights and privileges of a bishop on behalf of the Armenians of America.

It is incumbent upon you, then, dear Armenians of America, to hear the voice of your good shepherd. I urge you to follow his leadership, to fulfill his good will and take heed of his advice. You will then realize that all things will be for your benefit, for your success, and you will have no reason to go astray from the path of righteousness, truth and happiness.

Recognizing Bishop Sarajian's experience, his tireless efforts and his love for his faithful people, we have invested him with the authority of his office as the Primate, knowing well that he will justify our hopes and our confidence in him, through his services for the prosperity and progress of our beloved sons and daughters. Be therefore the helper of your newly ordained Primate and support him in his efforts for the paying off the mortgage on your church of the Holy Saviour. Although, due to your circumstances, we have appealed to some individuals to alleviate your financial burden, it weighs heavier upon your shoulders the main share of the payment, since you yourselves are the chartered members who contributed towards the construction of your Church. For fund-raising purposes we have sent you an honor roll, sealed with our personal seal, for you to enter your names and signatures.

Accept the loving and heartfelt greetings and blessings of your aging Hairig. I am sending them through this Gontag from the motherland Armenia, from Massis, from Mt. Aragadz, the symbol of the prayers of the Enlightener, from River Arax, and from Holy Etchmiadzin, as a life-giving dew from heaven for your thirsty and warm hearts.

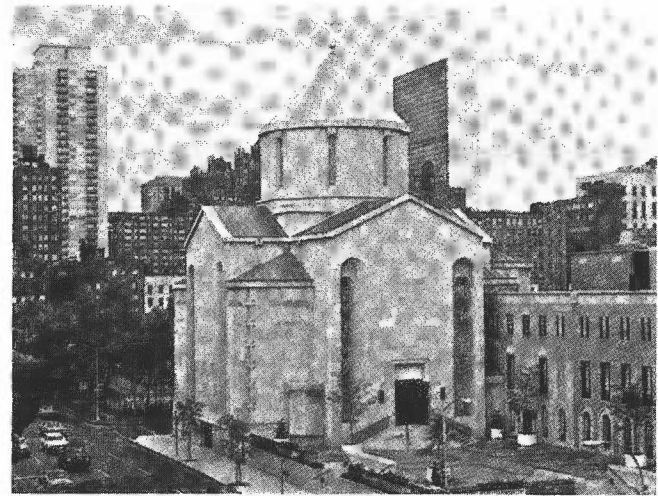
May you be blessed, successful and comforted, now and ever more. Amen.

MGRDICH HAIRIG  
Catholicos of all Armenians

July 2, 1898  
Holy Etchmiadzin  
Valarshapat.



HIS GRACE ARCHBISHOP TORKOM MANOOGIAN



ST. VARTAN ARMENIAN CATHEDRAL

#### OUTSTANDING DATES IN THE HISTORY OF THE AMERICAN DIOCESE OF THE ARMENIAN CHURCH

- 1834 — The first Armenian immigrant comes to America as a student.
- 1889 — The first Armenian clergyman, Der Hovsep Dzayrakouyn Vardapet Sarajian comes to America.
- 1895 — As a result of the massacres ordered by Sultan Hamid a new wave of immigration begins. Six clergymen come to America with the new immigrants.
- 1891 — The first Armenian church is consecrated at Worcester.
- 1898 — On the sixteenth of October an encyclical of the Catholicos of all Armenians is solemnly read in the Church of the Saviour at Worcester. The Diocese is established in the same city. The first Arachnord being Bishop Hovsep Sarajian.
- 1902 — The first Diocesan Convention meets at Worcester.
- 1907 — The third Diocesan Convention elects Archbishop Yeznig Abahoony arachnord on May 30.
- 1913 — Archbishop Kevork Utujian arrives in America as plenipotentiary delegate of the Catholicos of all Armenians, and the sixth Diocesan Convention elects Der Arsen Dzayrakouyn Vardepet Vehouny as Arachnord. The Diocese at this period comprises the Armenians of the United States and of South America.
- 1920 — Bishop Khoren Mouradpegian arrives as plenipotentiary delegate to the Catholicos of all Armenians. The Diocesan Convention called by him elects Bishop Dirayr Der Hovannesian as Arachnord.
- 1923 — The Prelacy is transferred from Worcester to Boston.
- 1927 — The Prelacy is transferred to New York.
- 1928 — The region of California is separated from the Mother Diocese by encyclical from the Catholicos of all Armenians and has its own administrative Council and Arachnord. The number of Armenian Churches in the United States has now reached 19. The Diocesan Convention votes upon the constitution of the Armenian Church in Armenia and names it, "National Constitution of the Armenians in America."
- 1931 — The Diocesan Convention elects Bishop Ghevont Tourian as Arachnord.
- 1933 — Dissensions occur in the Diocesan Conventions and a section of the people separate from the Armenian Church. Archbishop Ghevont is assassinated.
- 1936 — Archbishop Karekin Hovsepiantz, delegate of the Catholicos of all Armenians, arrives in America.
- 1938 — South America organizes its own Diocese, separating from the Armenian Diocese of America. The fortieth anniversary of the establishment of the Armenian Diocese of

- America is celebrated, Bishop Mampre Calfayan being locum tenens. The Diocesan Convention elects Archbishop Karekin Hovsepianz as Arachnord.
- 1939 – The Council for Spiritual Affairs of the Catholicate of all Armenians confirms the election of Archbishop Karekin as Arachnord of the Armenians of America. The official organ (“Hayastanyaitz Yegehetzi”) of the Armenian Prelacy of America is founded.
- 1940 – Archbishop Karekin founds the Auxiliary Committee of the Prelacy. Inception of Cathedral & Cultural Center project.
- 1943 – The Arachnord Archbishop Karekin is elected Catholicos of Cilicia. Tiran Vardapet Nersoyan is elected as Arachnord.
- 1945 – The Diocesan Council reforms the Constitution of the Armenian Church in America.
- 1946 – The Central Committee for the building of the Cathedral and Cultural Center is organized.
- 1947 – The Armenian Church Youth Organization is founded. Deliberations are being made with the intention of re-establishing the unity of the Armenian Diocese of America.
- 1948 – The number of active pastors reaches 20 with clergymen ordained and brought into this country by the Arachnord, Bishop Tiran, during two years. The number of newly organized parishes reaches 37.
- 1949 – The Prelacy’s own site and temporary building are bought and the Diocesan Office is transferred thereto. The number of active clergymen reaches 22. The Fiftieth Anniversary of the establishment of the Armenian Diocese is celebrated.
- 1954 – During the Primacy of Archbishop Mampre Calfayan the construction of the Diocesan House started on the premises of the Diocese. Contributions were made by the Diarbekirian brothers and the Armenians of North America.
- 1957
- 1959 – During the Primacy of Archbishop Sion Manoogian the construction of the Diocesan House is completed with the facilities of different offices and living headquarters.
- 1961 – By the initiative of Archbishop Tiran Nersoyan and sponsored by the two Dioceses of North America the first Armenian Theological School of St. Nersess the Graceful, is opened in Evanston, Illinois. A substantial contribution was made by Mrs. Satenig Ouzoonian of Fresno, Calif. towards the purchase of the Ouzoonian House for the said school.
- 1965 – For the first time an Armenian Patriarch, His Beatitude Archbishop Elisha Derderian, visited the United States to express his gratitude to the Armenians who contributed continuously towards the Armenian Patriarchate of Jerusalem.
- 1965 – The ground breaking ceremonies for the Cathedral was May 2 conducted by the Primate Archbishop Sion Manoogian.
- 1965 – In September, for the first time an Armenian Patriarch of Sept. Constantinople, His Beatitude Archbishop Shnork Kaloustian, visited the United States to raise funds for the Holy Cross Seminary in Istanbul.
- 1966 – During the second term of Archbishop Sion Manoogian’s primacy, the total number of active clergy has reached 43. Many of these clergy either were ordained or were invited by him. Forty-three organized parishes had their own pastors.
- 1967 – The newly-elected Primate, Bishop Torkom Manoogian presided over the inauguration of The Gullabi Gulbenkian Cultural Center and Haig – Alice Kavookjian Auditorium ceremonies on October 21.
- 1967 – In November the Primate Bishop Torkom Manoogian assigned a Regional Vicar for the Armenian Churches in Nov. Canada.
- 1968 – April 25th, His Holiness Catholicos Vazken I, arrived in the United States for the second time. The Cathedral in New York was consecrated by His Holiness on April 28th.
- 1970 – At the 68th Diocesan Assembly in May, held at the Holy Trinity Church in Cheltenham, Pa., His Grace Torkom Abp. Manoogian was re-elected as Primate of the Eastern Diocese for a second term.
- 1971 – The St. Nersess Theological School gave its first graduate. Between the years 1971-1976 seven graduates have been serving the Diocese, three of whom as parish priests.
- 1973 – The 75th Anniversary of the establishment of the American Diocese of the Armenian church was marked at the Diocesan Assembly held in Worcester, Mass., where the first Armenian church was built in 1898.
- 1974 – At the 72nd Diocesan Assembly in May, held at St. Vartan Cathedral in New York, the Primate, His Grace Torkom Abp. Manoogian, was re-elected for a third term of office.
- 1975 – The 60th Anniversary of the Armenian massacres was solemnly observed throughout the Diocese.
- 1976 – On the occasion of the American Bicentennial, the St. Sahag-St. Mesrob and Holy Trinity churches of Philadelphia hosted the 74th Diocesan Assembly. In 1976 the Diocese consisted of 48 parishes with 40 active clergymen.



INDEPENDENCE HALL

## THE DECLARATION OF INDEPENDENCE

Congress named a committee of five to draw up the Declaration of Independence. That group, in turn, entrusted the first draft to thirty-three-year-old Thomas Jefferson of Virginia. While in Philadelphia, he rented rooms in the Graff House on the southwest corner of 7th and Market Streets and there, during June, 1776, he wrote the most famous of all American documents.

The American Philosophical Society owns a draft of the Declaration in Jefferson's own handwriting which shows changes in wording suggested by two other members of the drafting committee, Benjamin Franklin and John Adams. The Society also owns a chair in which Jefferson is said to have sat while writing.

The Declaration was completed and reported to Congress on June 28, 1776. On July 1, the delegates resumed consideration of Lee's resolution for independence and adopted it the next day. John Adams wrote that July 2 would go down in history as American Independence Day.

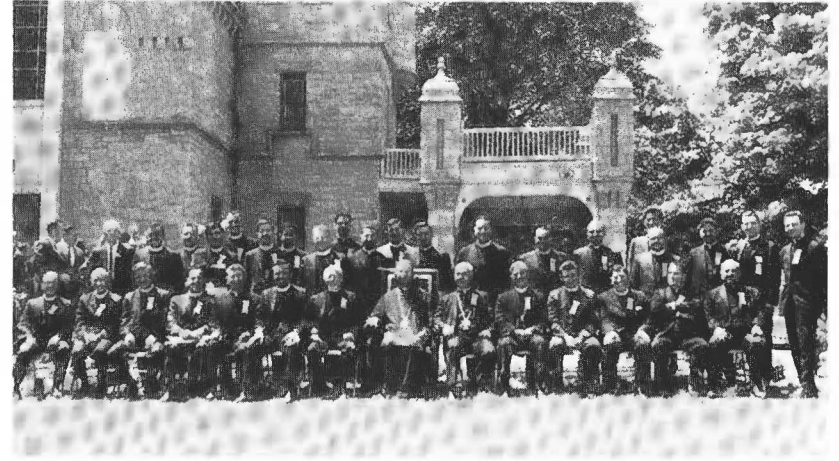
On Thursday, July 4, Congress adopted the Declaration of Independence as a justification for the Resolution of July 2. Congress ordered that the Declaration be printed, and turned at once to other business. There were no ceremonies that day.

On Monday, July 8, the Declaration was proclaimed to a crowd in the State House yard at noon, being read by John Nixon, a member of the Committee of Safety. On July 19, Congress ordered that an official copy be engrossed on parchment, and this copy finally was signed by Congress on August 2, 1776. This signed Declaration is now in the National Archives, Washington, D.C.

Celebration of the Fourth of July as Independence Day began the next year when Congress arranged a dinner for prominent Philadelphians on that date.



FIRST PARISH COUNCIL  
OF PHILADELPHIA 1917



CLERGY CONFERENCE 1965  
AT ST. SAHAG & ST. MESROB CHURCH



DIOCESAN ASSEMBLY 1945  
AT HOLY TRINITY CHURCH



DIOCESAN ASSEMBLY 1970  
AT HOLY TRINITY CHURCH



## HISTORY OF THE ST. SAHAG – ST. MESROB ARMENIAN APOSTOLIC CHURCH

In 1900 the Armenian community of Philadelphia numbered slightly more than one hundred persons. In those days religious services for all denominations were held in a Protestant church.

By 1913 the number of Armenians in Philadelphia had sufficiently increased to warrant the purchase of a small church located at the corner of Pike and Broad Streets. Rev. Bedros Vartanian was appointed by the Prelacy as the church's priest.

On September 30, 1917 the church was consecrated by the Rt. Rev. Moushegh Seropian with Mr. Hovhannes Temoyan as Godfather. It was named St. Sahag and St. Mesrob Armenian Apostolic Church.

On July 22, 1925 the West Philadelphia Armenian Church community approved the purchase of a large house at 6006 Walnut Street with the adjacent lot. Then came the lean years of the depression.

With the coming of prosperity after the war years of 1939-1945, the parishioners began to concern themselves with the increasing needs of the church. The Walnut Street church was considered inadequate to meet these needs.

The Building Committee purchased a large parcel of land located at the corner of 63rd and Locust Street, West Philadelphia, on which to build a new church. As conditions changed and an increasing number of the congregation moved to the western suburbs, it was decided to abandon the original plan of building the permanent church at 63rd and Locust Streets, and instead, to look for a new site in the suburban areas. After several years of search and investigation a suitable site was found. This was a school located in Wynnewood, Pennsylvania (one of the finest sections of Montgomery County) consisting of three buildings situated on eight and one-half acres of ground and beautifully landscaped. This was considered suitable in every respect for the needs of the church. It was the fondest dream of the parish that with the new site consisting of the church edifice, large auditorium, dining room and kitchens, numerous classrooms, extensive grounds, and miscellaneous other facilities, it would amply serve all the religious, cultural and social needs of the Armenian community, as well as the sports requirements of our youth for many years to come.

Eighteen years ago we were holding services in a relatively small church at 6006 Walnut Street, our membership numbered a little over 175 and we had a few auxiliary organizations. Today we can boast of a membership three times that number and we are proud of having an increased number of affiliated organizations.



REV. ZAVEN ARZOUMANIAN  
PASTOR

DIOCESAN ASSEMBLY BANQUET

MAY 1, 1976

PROGRAM

INVOCATION

DINNER

INTRODUCTION OF HONORED GUESTS..... Mason Avrigian, Esq.  
*Master of Ceremonies*

WELCOME ..... John Hoplamazian, Chairman  
*Diocesan Assembly Committee*

GREETINGS ..... The Very Rev. Zaven Arzoumanian

REMARKS ..... Diocesan Assembly Chairman

MUSICAL SELECTIONS ..... Joan Setian Campbell  
Piano Accompaniment, Rose Arpajian

REMARKS ..... Judge John Najarian  
*Diocesan Council Chairman*

GREETINGS ..... The Very Rev. Arshen Aivazian

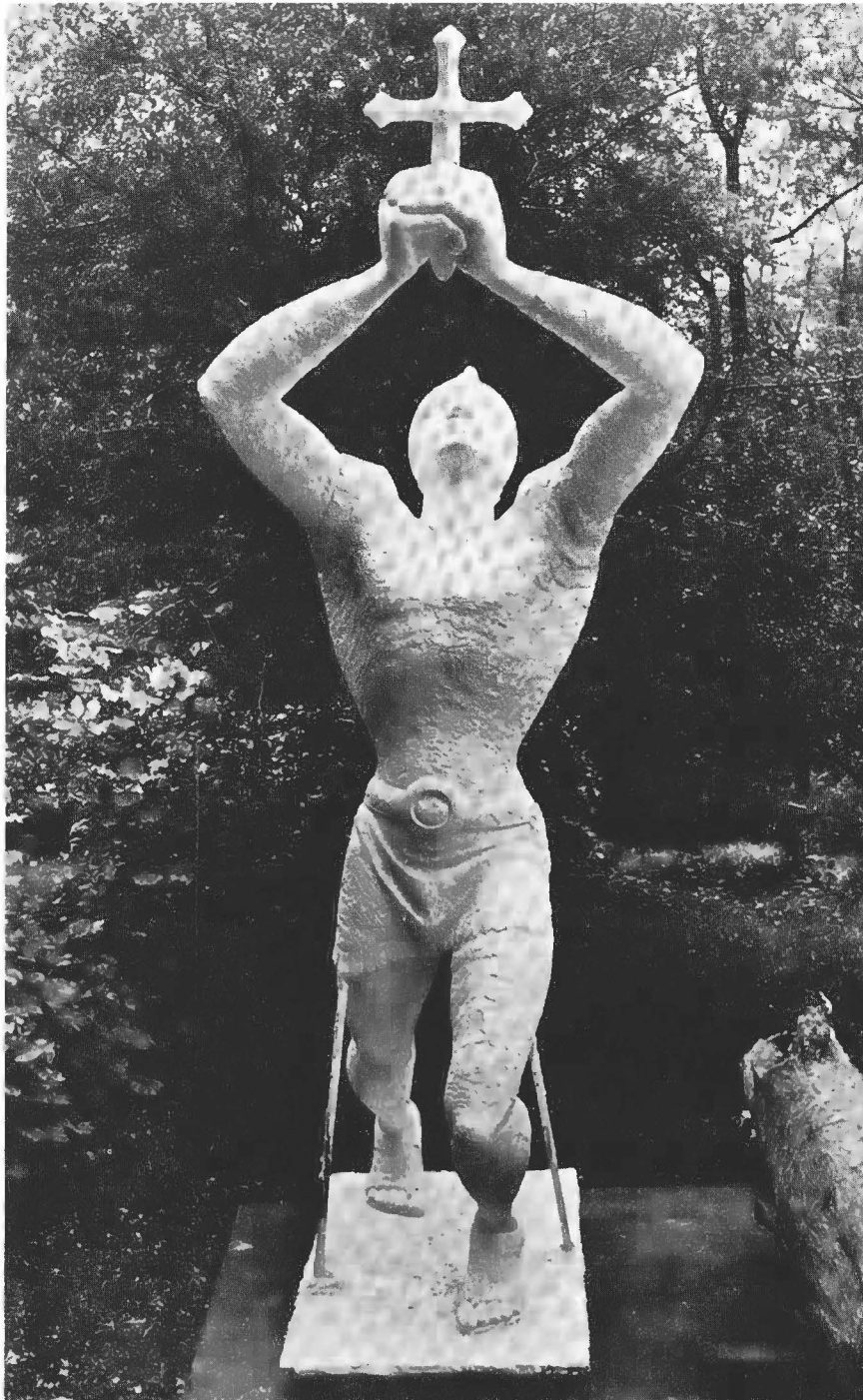
PRESENTATION OF AWARDS

“Man of the Year”..... Alex Manoogian, President  
*Armenian General Benevolent Union*

“Friend of the Armenian People” ..... Pamela Ilot, Director, CBS-TV  
*Cultural and Religious Broadcasts*

MESSAGE ..... His Eminence, Torkom Abp. Manoogian  
*Primate*

BENEDICTION



**THE STATUE OF MEHER  
A BICENTENNIAL GIFT TO AMERICA  
FROM ALL GRATEFUL ARMENIANS**

Khoren Der Harootian's heroic 15-foot high bronze sculpture stands adjacent to the world-famous Philadelphia Museum of Art. The dramatic representation of Meher is mounted on a 7-foot granite base on which are placed four panels in high relief representing scenes from Armenian History. The end panels are entitled "The Future" and "Protector of Armenian Culture," and the larger, side panels depict "The Battle of Avarair" and "The Last Survivors."

Meher is derived from the Armenian epic poem, David of Sassoun, a saga of heroic deeds in the same genre as the Illiad and Beowulf. Meher is kin to David of Sassoun and is portrayed as the valiant defender of Armenian freedom and independence, and the personification of the invincible spirit of the Armenian people.

This magnificent monument stands for all time, and for all Armenians everywhere, as a tribute to the past and an inspiration to future generations.

## HISTORY OF THE HOLY TRINITY ARMENIAN APOSTOLIC CHURCH

Up to the year 1925 there was one Armenian community in Philadelphia, under the blessings of the first consecrated church at Broad and Pike Streets, dedicated on September 30, 1917. After July 22, 1925 due to the increase of Armenians in the area the community decided to have two different sections with respective parishes: West and North Philadelphia Armenian communities.

On March 2nd, 1927 the Armenians of North Philadelphia purchased a church located at 16th and Oxford Streets, around which more than 200 Armenian families were living. The church was consecrated in the name of St. Gregory the Illuminator by the Primate, Archbishop Tirair Der Hovhannesian with Mr. Frank Nahigian as Godfather.

At the time of the sad days of the history of the Armenian Diocese of North America in 1934, communities divided themselves and after seven short years of reorganization the North Philadelphia community lost the church and was obliged to look for another one. During the period of 1934 – 1940 the community worshipped in different churches under the leadership of their pastor Rev. Arsen Torosian, Deacon Minas Maloumian and Miss Aghavney Paroonagian.

In 1941, a church located on the s/w corner of Marshall Street and Susquehanna Avenue was bought by the North Philadelphia community and was consecrated in the name of the Holy Trinity by the Primate Archbishop Karekin Hovsepian with Mr. Aram Attarian as Godfather. The period of over 20 years of reorganized work kept the entire community together until a sad day, December 1, 1964, when an arsonist put the church building on fire and destroyed it completely. As conditions had changed and an increasing number of our congregation had moved to the north eastern suburbs, it was decided to purchase the 11 acres of ground in Cheltenham for the use of our future church location. Soon after the burning of the church the Building Committee, headed by Mr. Sooren Paretchianian, worked hard to build the new premises on that ground, a project which was achieved by the full cooperation of our parishioners and by the generous help of Mr. Harry Kuljian and his architectural firm.

During the years 1965-1966 we temporarily held our church activities at the Home of the Odd Fellows Orphanage until the new church and auditorium were completed in July 1966. The church was consecrated in September 1966 by Primate Bishop Torkom Manoogian and Mr. Azad Attarian as Godfather.

Today, the North Philadelphia parish constitutes a healthy community of more than 400 members including those living in the southern areas of the State of New Jersey.



REV. ARSHEN AIVAZIAN  
PASTOR



BETSY ROSS HOUSE

## BETSY ROSS AND THE AMERICAN FLAG

On June 14, 1777, the Continental Congress resolved “that the Flag of the United States be thirteen stripes alternate red and white; that the Union be thirteen stars white in a blue field, representing a new constellation.”

One of the most popular stories in American history is that a committee of Congress went to the home of the Philadelphia seamstress, Betsy Ross, and engaged her to make the first Stars and Stripes, she showing them with a snip of her scissors how to cut out a five-pointed star. A tiny Colonial house at 239 Arch Street, restored and furnished by patriotic groups, is visited by hundreds of thousands every year as “The Birthplace of Old Glory.”

Not all of the Betsy Ross story can be documented, but there are enough facts to justify persistence of the popular legend. One record in Pennsylvania archives shows a payment on May 29, 1777, to Mrs. Elizabeth Ross “for making ship’s Colours etc.” for the Pennsylvania Navy. Other records show Betsy Ross made flags for the government for some fifty years after the Revolution. She died in 1836 and is buried in Mount Moriah cemetery, Philadelphia. The American flag always flies over her grave.

## THE ARMENIAN CHURCH IN AMERICA



**BISHOP HOVSEP SARAJIAN**  
1898-1906

Hovsep Sarajian, who was sent by the Armenian Patriarchate of Constantinople, in response to a petition from Armenian residents of that New England city, who then numbered only 300. Sarajian arrived in 1888.



**ARCHBISHOP GHEVONT TOURIAN**  
1931-1933

with 2,500 pupils enrolled. In addition, some Armenian day schools show 2,000 enrolled in the elementary and secondary levels.

The pioneers in the immigration of Armenians to the United States were young students who, beginning in 1834, arrived in search of higher education at American universities. However, the stream of immigrants did not assume any noticeable proportion until the eighties and nineties when, because of the ever-increasing oppression of the Turkish state, especially the massacres of 1895-96, thousands of Armenians came to the New World, in search of security and freedom.

The first Armenian church in the New World was built in 1889 in Worcester, Mass., and the first Armenian clergyman to set foot in the United States was the Very Rev.



**ARCHBISHOP TIRAYR  
TER-HOVHANNESIAN**  
1921-1928

In the meanwhile the number of Armenians kept growing. By 1897 there were six clergymen of the Armenian Church. However, religious services were held, with the exception of Worcester, in native American (primarily Episcopalian) churches. Rev. Sarajian returned to Constantinople after a service of four years.

According to reports of the U.S. Immigration Commission's Statistical Review, prior to 1919, the percentage of professional men and skilled laborers was highest amongst Armenians than was that of seven other national groups. The first Armenian periodical *Arekag* was published in the U.S. in 1888. A year later the first Armenian Church was built in Worcester, Mass. Today there are more than 100 Armenian churches spread across the country. There are some 60 Armenian language schools adjunct to these churches



**ARCHBISHOP KAREKIN  
HOVSEPIANTZ**  
1939-1944



ARCHBISHOP TIRAN NERSOYAN  
1944-1953

her service overlapped extensively. She persisted because of the continuous response of her people to the various needs in faith, culture, and education. All three, faith, culture, and education have subscribed to the meaningfulness and to the essentiality of certain traditions as indispensable elements and factors within the construction of the Armenian Church.



ARCHBISHOP SION MANOOGIAN  
1958-1966

The Armenians, like any other ethnic group, exploited through their church and culture a certain sense of group identity to such a degree that the larger culture within which they lived recognized them as a distinct aggregation. Basically, internal and external forces tended to keep the Armenians united and reinforced in their cultural distinctiveness. Consequently, an attitude of ethnocentrism was developed among the Armenians, an attitude which was not meant to be a derogatory attitude; rather, it sought the assurance of that particular group's long-range stability.

It has been revealed that the only common ground where the American-Armenians, old and new, have recognized each other and have been recognized by others, is the religious-cultural ground, the historic church of Armenia, which has both preserved intact the faith of the Apostles and the Church Fathers, and has expressed herself with an original culture — language, architecture, music, family-life, and genuine tradition. If we try to examine the history of the Armenian Church in the past, we shall see that both her existence and

Ethnicity and religion have formed the two sides of the coin which is not destined to remain as an item of museum. The relationship of the two as a historical phenomenon is repeatedly seen on the pages of the ancient Armenian manuscripts, on the ancient church architecture and in the expression of our present day life all over the world. Next to other authentic expressions, the parchments and the stones still proclaim the living faith of the Lord through a special art and through a distinct tongue of the Armenian people.



ARCHBISHOP MAMPRE CALFAYAN  
1954-1958



#### DIOCESAN ASSEMBLY COMMITTEE

Seated: (Left to Right) – Mrs. Araxie Richards, Secretary; Fr. Zaven Arzoumanian, John Hoplamazian, Chairman; Fr. Arshen Aivazian, Miss Elizabeth Boyajian

Standing: John Mirakian, Mike Gortian, Treasurer; Jack Zakian, Sooren Paretchanian, Vice-Chairman; Avedis Boornazian, Ash Melikian, Vice-Chairman; Bette Meserlian, George Devletian.

Absent from Picture: Berj Yeretizian, Albert Kapeghian, Paul Zartarian, John Tootkaljian, Publicity.



# ՊԱՏՄՈՒԹԻՒՆ ՖԻԼԱՏԵԼՖԻՈՅ ՀԱՅ ԳԱՂՈՒԹԻ

Ա. ԾԱԳՈՒՄ ԵՒ ՍԿԶԲՆԱԿԱՆ ՏԱՐԻՆԵՐ՝

1850-ական թուականներին ուսանելու նպատակաւ Ֆիլատելֆիա եկած են կարգ մը հայ անհատներ: Իսկ 1886-ին որոշ կերպով գիտենք թէ Պրն. Յովհաննէս Գէօրգեան Ֆիլատելֆիա եկած է եւ բնակութիւն հաստատած հոն: 1895-ին ջարդերու հետեւանքով որոշ թիւով հայեր գաղթած են Միացեալ Նահանգներ եւ Ֆիլատելֆիա ուր հետզհետէ հայկական գաղութ մը սկսած է կազմուիլ: Առաջին կազմակերպեալ միութիւնը կրած է «ՅԱՌԱՋԴԻՄԱԿԱՆ ԸՆԿԵՐՈՒԹԻՒՆ» անունը նպատակ ունենալով լսարանական դրութեամբ խորհրդակցութիւններ կատարելու ազգային-մշակութային հարցերու շուրջ: Սոյն միութիւնը լուծուեցաւ 1930 թուին:

Բ. — ԳԱՂՈՒԹԻՒՆ ՀԱՄԱՅՆՔԻՆ ԿԱԶՄԱՌՈՒՄԸ՝

(Միացեալ համայնք — Ս. Սահակ — Ս. Մեքրոպ Հայց. Եկեղեցի)

Ֆիլատելֆիոյ հայ եկեղեցական համայնքը երասպէս գոյացաւ 1900 թուին Ամերիկահայոց անդրանիկ Առաջնորդ Գեոր. Տ. Յովսէփ Եպոս. Սարաճեանի այցելութեամբ, որ նշանակովի կազմեց համայնքի ատաղին չուգարարական կազմը հետեւեալ ձևով —

Պրնք. Յովհաննէս Օզանեան, Ատեմայան Կարապետ Օզանեան, Ատեմայան Մարտիրոս Կիւրճեան, Գամապոյան Սահակ Տէմիրճեան  
Նազարէթ Տոնայետեան,  
Խորիքրպականքեր

Իսկ 1902 թուին նոյն Առաջնորդ Սրբազանի կարգադրութեամբ գաղութն այցելեց Հոգ. Տ. Մաշեոց Վրդ. Փափազեան որ նախագահելով օրուան Միական Ընդհանուր ժողովին գաղանի քուէարկութեամբ վերստինեալ կազմը ընտրել տուաւ որպէս Ֆիլատելֆիոյ հայ գաղութի հոգաբարձական անդրանիկ կազմը:

1902-էն 1912, թէ՛ն Ֆիլատելֆիոյ համայնքը կազմակերպուած, սակայն տակաւին մը նայուն հովիւ մը չունէր եւ ատեն ատեն այցելու եկեղեցականներ հոգեւոր միջնորդութիւն կը ջամբէին հաւատացեալներուն: Յարմար նկատուած էր պարբերաբար այս արարողութիւնները կատարել ճիշդ ու պըճընուտի եպիսկոպոսական եկեղեցւոյ եւ յարակից ժողովարհանին մէջ:

Առաջին Սեփական Եկեղեցին

(Պրոտ եւ Փայօք փողոցներուն վրայ)

Ֆիլատելֆիոյ համայնքի ատաղին հոգեւոր հովիւը Արթ. Տ. Պետրոս ԳՆՆՂ. Վարդանեան քաղաքս կը ժամանէր 1912-ին եւ լեօօրէն կը թուէր կազմակերպչական աշխատանքի շուտով կարենալ ձեռք ձգելու համար սեփական եկեղեցի մը: Եպիսկոպոսական նոյն եկեղեցւոյ մէջ այլեւս ամէն կիրակի Ս. Պատարագ կը մատուցուէր կազմակերպուած Գաղաց Դատով եւ սարկաւազներով: 1914-ին Միական Ընդհ. ժողովը մը մէջ ատաջարկ կը բերուէր սեփական եկեղեցի մը ունենալու կարիքը, որուն համար յատուկ յանձնարումը մը կը կազմուէր:

Սոյն անդրանիկ եկեղեցւոյնաց յանձնարումքը երկար աշխատանքի ետք, Մարտ 21, 1917-ին կրցաւ ձեռք ձգել Պրոտ եւ Փայօք փողոցներու վրայ գտնուող եկեղեցին 12.000.000 տոլարի արժողութեամբ որուն վրայ 7.000.000 տոլար եւս ծախսելով զայն վերածելին հայկական եկեղեցիի: 1917 Մարտ 30-ին Ֆիլատելֆիոյ ատաղին հայ եկեղեցին կ'օծուէր ձեռամբ Գեոր. Տ. Մուշեղ Եպոս. Սերոբեանի եւ կնքահայրութեամբ Յովհաննէս Մ. Թէմոյեանի, անուանուելով Ս. Սահակ եւ Ս. Մեսրոպ Հայց. եկեղեցի, համայնքին պատճառելով աննախընթաց ուրախութիւն: Եկեղեցւոյ կալուածը, պաշտամունքի վարչերէն գաւտ, օժտուած էր նաեւ սրահի, խորհրդարանի եւ ժողովարհաներու յարմարութիւններով: Եկեղեցւոյն հոգաբարձական եւ յարակից կազմակերպութիւններու վարչութիւնները շուտով օժտուեցան նոր ուժերով ու համանքային կեանքը մտաւ իր բնականոն հունին մէջ: Օրուան հոգաբարձութեան անդամներն էին —

Արթ. Տ. Պետրոս ԳՆՆՂ. Վարդանեան, Հովիւ. Նազարէթ Կիւրճեկերտանեան, Պրնք Նահիկեան, Յովհաննէս Թէմոյեան, Մարտիրոս Կիւրեան, Արամ Ճէրբահեան, Կարապետ Օզանեան, Յովհաննէս Թաշճեան, Երուանդ Սեղբոսեան:

Ֆիլատելֆիոյ հայ համայնքի միացեալ այս գեղեցիկ վիճակը տեսեց մինչեւ 1923 հոգեւոր հովուութեամբ Տ. Պետրոս ԳՆՆՂ. Վարդանեանի, որմէ ետք հայ համայնքի բնակչութեան ցըրուածութեան հետեւանքով համայնքը, Առաջնորդարանի հաւանութեամբ, բաժնուեցաւ — Նորթ եւ Ուէսթ Ֆիլատելֆիոյ համայնքներու:

## SPONSORS

Dr. & Mrs. Vram S. Nedurian  
Mr. & Mrs. Diran Karagheuzian  
Mr. & Mrs. Jack Antreassian - New York  
Miss Berjoohy Haigazian  
Mr. & Mrs. Robert Damerjian  
and Mrs. David S. Damerjian  
Mr. Avedis Boornazian  
Mr. & Mrs. Sooren Paretchan  
Mr. John Hoplamazian  
Mr. & Mrs. John Chavooshian  
Mrs. Aghavni Nigoghosian  
Dr. & Mrs. Hrant G. Marcarian  
Mr. & Mrs. Diran Mardirossian  
Mrs. Dikran M. Boyajian  
Mrs. Harry Kuljian  
Miss Negdar Aijian  
Mr. & Mrs. Joseph Hoplamazian  
Mr. & Mrs. Charles Kazanjian  
Compliments of Holy Trinity Armenian Apostolic  
Church of Greater Boston  
Mr. & Mrs. Richard Maloumian  
Misses Roxie and Acabe Boornazian  
Andrew and Haig Vartanian

Mr. & Mrs. Aram Boornazian  
Mr. & Mrs. Ronald Asadoorian  
Mr. & Mrs. Azad Attarian  
Mr. and Mrs. Martin Attarian  
and Mrs. Vartanoush Attarian  
Mr. & Mrs. George S. Yacoubian  
Mr. & Mrs. Jack Basmajian  
Mr. & Mrs. Menas Maloumian  
Jack C. Goushian, Esq.  
Mr. & Mrs. Paul Okoorian  
Mrs. Nectar, Alice and Miss Aghavney Paroonagian  
Very Reverend Arshen Aivazian  
Mr. & Mrs. Robert Baker  
Mr. & Mrs. Zaven Hovsepian  
Mr. & Mrs. Jack Vishab  
Mr. & Mrs. Paul Babikian  
Mr. & Mrs. George Stapan  
Mr. & Mrs. George Devletian  
Mr. & Mrs. Martin Kouyoumjian  
Mr. & Mrs. Michael Gortian  
Mr. & Mrs. Ash Melikian  
Mr. & Mrs. Berj Yeretjian  
Mr. & Mrs. Albert Santerian  
Very Rev. Zaven Arzoumanian  
Mr. & Mrs. Mason Avrigian  
Mr. & Mrs. Ned Santerian  
Mr. Sarkis Kashoian  
Mr. & Mrs. Edward M. Chapien, New York  
Mr. & Mrs. Jack Zakian  
Mr. & Mrs. Steve Arnawoodian

## MODERN PHILADELPHIA

With all its historical background, Philadelphia is also a great modern metropolis. It is a city of vastly diversified industry and commerce; it is a busy seaport; it is widely known as the city of homes; and it is a center of culture, education, and sports. The following paragraphs illustrate for visitors some of the many aspects of modern Philadelphia.

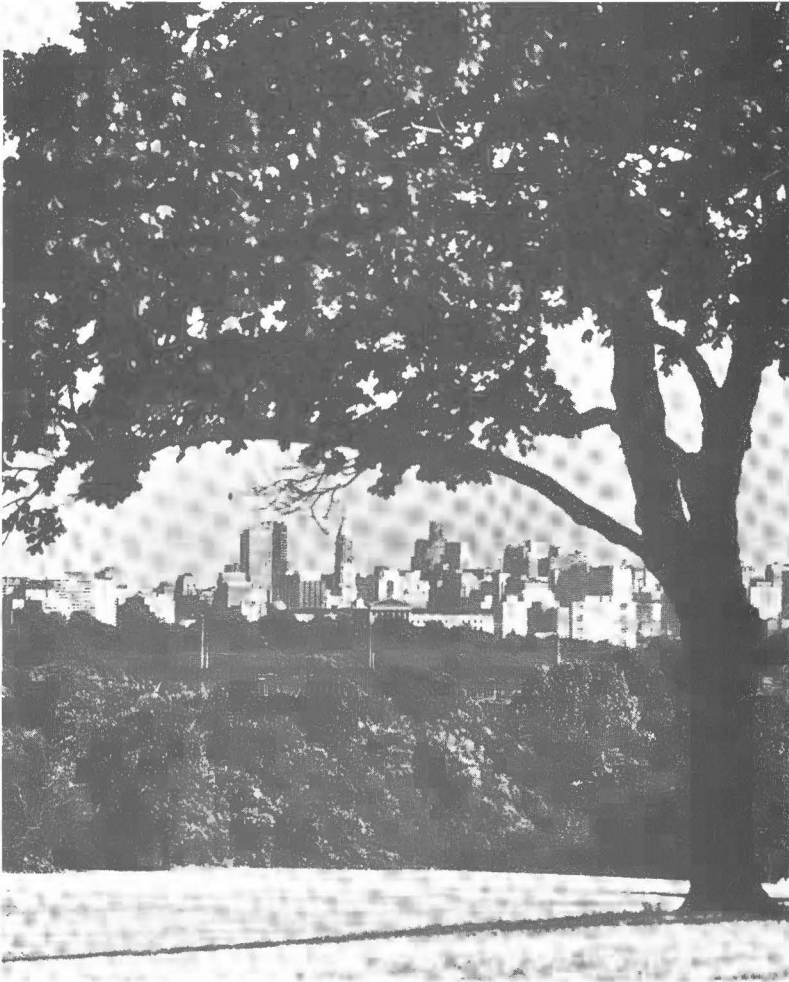
On the site of what used to be Philadelphia's old Broad Street Station and its "Chinese Wall" of elevated railroad tracks, modern Penn Center has been created. This attractive complex of office buildings, plazas, open concourses and miniature gardens is regarded by many as the nation's leading demonstration of urban renewal in the heart of a metropolitan area.

Philadelphia is the home of one of the world's finest symphony orchestras. Each year the Philadelphia Orchestra presents about 100 concerts for home town audiences in the city's famed Academy of Music. In addition the Orchestra travels widely both throughout the United States and abroad. The Orchestra was established in 1900. The Academy of Music — now owned by the Philadelphia Orchestra Association — is even older, having been built in 1853. As plain on the outside as a brick market place, inside it is a lovely palace of gold and marble with acoustics that music critics say are unsurpassed.

In 1964 Philadelphia's Rev. Leon H. Sullivan rented an abandoned police station for \$1 a year and opened a training center to teach men and women the skills needed to hold jobs in business and industry. He called it the Opportunities Industrialization Center (OIC). Within five years there were five such centers in Philadelphia and a total of seventy throughout the United States.

Members of Dr. Sullivan's Zion Baptist Church formed Zion Investment Associates to establish business ventures which provide jobs for OIC graduates, opportunities for management and business ownership, and profits to be plowed back into additional training centers and business enterprises. Progress Plaza — a new, modern shopping center on Broad Street — was the first result of this program and became the forerunner of a number of similar centers. It was quickly followed by establishment in Philadelphia of Progress Garment Manufacturing Company and of Progress Aerospace Enterprises, where trained technicians manufacture electronic components for space exploration and for national defense.

OIC and the Progress enterprises are being widely used as models for other self-help undertakings in this country and abroad. They create jobs, income, new opportunity and economic security for those directly engaged in the programs and for their community as well.



DOWNTOWN PHILADELPHIA

