

COMMEMORATIVE
BOOKLET

Saint Mary's

ARMENIAN APOSTOLIC
CHURCH

APRIL 1968

An inscription on the wall of the Jefferson Memorial in Washington declares "no man shall be compelled or otherwise suffer on account of his religious opinion or belief."

Fifteen centuries earlier, the same spirit was proclaimed by a gallant leader of a small nation who defied a tyrannical king, proclaiming that "no intimidation, torture or death can compel his people to deny the universal truth which is embodied in the belief of Almighty God and revealed by Jesus Christ through His teachings." This was, in essence, the reply given by Vartan Mamigonian to the Persian King who was forcing the Armenians to adopt the sun and fire worship.



**St. Mary's
Armenian Apostolic Church
in the
Nation's Capitol**

*Commemorating
the 15th Anniversary of its Establishment
and
the 5th Anniversary of its consecration*

5001 42nd St., N.W.
at Wisconsin Ave.
Washington, D.C. 20016



OUR CHURCH

In grateful recognition to the services and talents of men and women of the Armenian-American community of Washington who diligently strove to maintain the spirit of their religious heritage and succeeded in establishing this parish we dedicate this booklet.

FOREWORD

As this booklet is going into print, a great milestone is being reached in the history of this Diocese. On April 28, 1968, the Cathedral of the Diocese of the Armenian Church in New York City will be consecrated by His Holiness Vasken I, Catholicos of All Armenians. As one of the member parishes of the Diocese, we take this opportunity to congratulate our Diocese and to express our profound respect to His Holiness.

This booklet is intended to give a brief sketch of the life and the history of the parish community and other significant events of interest to the parishioners.

Recognizing that the church is interrelated with the Diocese and the Armenian community life in the Nation's Capital, the Booklet Committee included a brief history of the Diocese of the Armenian Church and the history of the Washington community as a whole. These articles are followed by a narrative sketch of the church at work, and a series of articles pertaining to the history and current activities of its auxiliary bodies.

The last part of this booklet is a series of pictorial sketches depicting the significant events in the life of the parish.

A work of this type, due to the lack of complete and authentic records from which the material could be derived, is certain to contain errors and omissions. Every effort has been made to present a product free of these defects, but we recognize that we may not have been entirely successful. For any errors, both of omission and commission, we express our regrets.

PREFACE

A small minority group scattered in a relatively large metropolitan area requires the dynamics of a common idea in order to bring its members into a coherent action to achieve an objective. The deep religious heritage of the Armenian people, symbolized in our Armenian Apostolic Church, was that focal point around which this scattered community assembled, organized the parish and finally achieved the erection of the present edifice, The Saint Mary's Armenian Apostolic Church.

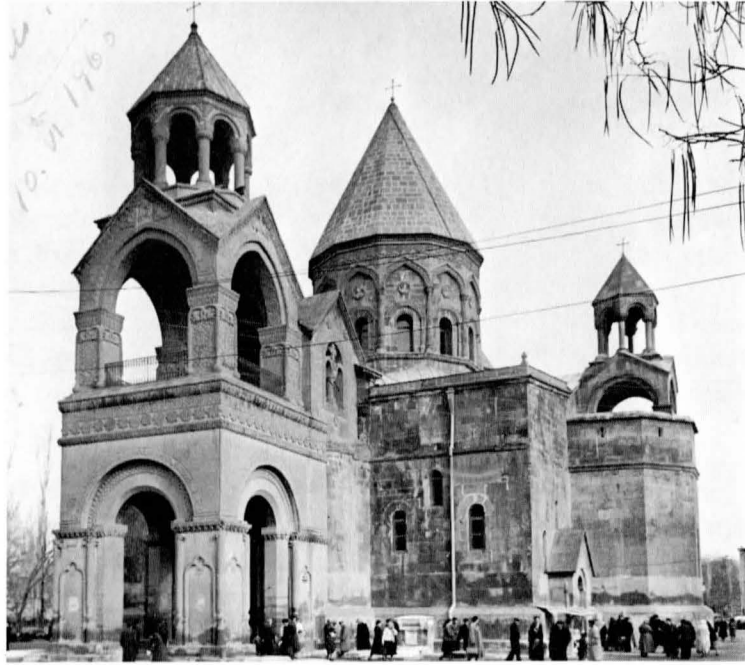
This parish and the church is the first Armenian Church in the Nation's Capital, and is a living monument serving for the maintenance of our religious heritage and for service to our country, the United States, in its spiritual enrichment.

Vahan B. Kurkjian, Chairman
Booklet Committee



**His Holiness Vasken I
Supreme Patriarch and Catholicos
of all Armenians**

THE CATHEDRAL OF HOLY ETCHMIADZIN



This Mother Church, as is commonly called in Armenian, is for all Armenian faithful the prime source of their spiritual strength. The work Etch-miadzin translates into English as “the descent of the only begotten Son.” According to tradition, the site and the plan of the church were revealed to St. Gregory the Enlightner in a vision. Ever since its construction in 301, like its faithful followers, it has suffered during its 17 centuries of existence in the hands of tyrants and infidels. Today, however, it still stands as the spiritual center of the Armenian Apostolic Church and the seat of the “Catholicos of All Armenians.”

OUR PRIMATE



**Right Rev. Bishop Torkom Manoogian
Primate
Diocese of Armenian Church of America**

The Rt. Rev. Bishop Torkom Manoogian was born in Baghdad, Iraq, on February 16, 1919. After receiving his primary education in the local Armenian schools, he entered the Seminary of the Armenian Patriarchate in Jerusalem in 1931. He was ordained a celibate priest in 1939, upon the completion of his studies at the School of Theology. He served in various capacities in the Jerusalem Patriarchate as athletic director of the Seminary, director of the printing press, and staff member of "Sion," the official organ of the Patriarchate. He taught at the elementary school maintained by the Patriarchate until 1944.

In 1946 he came to United States and assumed the pastorate of the Holy Trinity Armenian Church of Philadelphia. He was elected a member of the Diocesan Council of the Diocese of the Armenian Church of America and served in that capacity from 1947 to 1954. In November 1951, he was named as Vicar General of the Diocese of America by the Primate, the Most Rev. Archbishop Tiran, assuming additional duties as executive director of the Cathedral Project and director of public relations.

In 1955, the Very Rev. Torkom Manoogian returned to Jerusalem and 1957 to 1960 served as the Dean of the Theological School. He was a member of the Synod of the Armenian Patriarchate, chairman of the General Assembly of the St. James Brotherhood and chancellor of the Patriarchate.

He was elected as the Primate of the Western (California) Diocese of the Armenian Church in 1962, and was consecrated a bishop, the same year, by His Holiness Vasken I, Catholicos of All Armenians. His four year tenure was marked by increased religious interest and community activity.

Bishop Torkom was elected as the Primate of the Diocese of the Armenian Church of America on April 30, 1966, and assumed his new duties, after confirmation by His Holiness the Catholicos of All Armenians on August 24.

The religious education of young people has been one of Bishop Torkom's primary concerns. He has consistently tried to give impetus to the religious training of the youth through the institution of summer camps, seminars, as well as by giving personal attention to the Church Youth Organization and to the Sunday Schools. Moreover, as a devotee of music, especially of choral singing, he has paid special attention to the improvement of choral singing in the churches of his Diocese.

Bishop Torkom has published many articles and periodicals, as well as the following books, "Khoumbin Hed," a volume of religious articles, and a guidebook and history concerning the Holy Places in Bethlehem and Jerusalem, as well as a volume entitled "The Sacraments of Baptism and Confirmation in the Armenian Church." He has also compiled the material for the "Hymns of the Armenian Apostolic Orthodox Church."

LETTER OF BLESSING

**On the occasion of the 15th Anniversary
of St. Mary's Church in Washington, D.C.**

The commemoration of the fifteenth anniversary of the church in Washington, D.C. to be celebrated next Spring, will be an occasion of special joy and happiness for the members of the Armenian Church residing in the Nation's Capitol.

We have noted with great satisfaction that our beloved community has made great strides and organized itself during the past fifteen years for the progress of the Church and the flourishing of its educational and cultural life.

Inasmuch as the capacity and the atmosphere of the original church were considered inadequate, the community united its moral, intellectual and material forces and potentials and did complete the construction of the new building on the present grounds. On November 10, 1963 the consecration of the edifice filled the hearts of the parishioners with the joy of fulfillment.

Since that date, pastor and parish council with the full cooperation of the faithful and earnest people of the community, have worked diligently to organize and regulate the spiritual, educational and cultural activities of St. Mary's Church.

We join our beloved people of St. Mary's Church in spirit, preparing for this celebration and we bless the memory of those who labored and sacrificed for the good of the community. We bless especially the memory of Mr. & Mrs. Vartan and Marion Der Manouelian, whose donation became the impetus in the realization of the construction plan.

We congratulate all those who have contributed in substantial sums or small amounts to the total work of the construction and the betterment of the community life.

We pray that God will guide and lead the pastor, the parish council, the church-related organizations and the entire congregation, so that in a spirit of coporate unity, they will continue their service for the glory of God and the growth of the parish.

11 January 1968
New York

Prayerfully,
Bishop Torkom,
Primate



Diocese of the Armenian Church of America

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Առաջնորդ

Bishop Corkum Manougian, Primate

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ՈՒՄՆԵՆԿԹԵՆԻ Ս. ԱՍՏՈՒԱՄԱՍԻՆ ԵԿԵՂԵՑԻՈՑ ՏԱՍՆԵԻՀՆԳԱՄԵԱԿԻՆ ԱՌԹԻՒՒ

Մայրաքաղաք Ուլան Բատորի մէջ ապրող Հայաստանեայց Եկեղեցւոյ զաւակներուն համար մասնաւոր բերկրանքի եւ ցնծութեան առիթ մը պիտի ըլլայ համայնքին եկեղեցւոյ սեփականատիրութեան տաքն եւ հնգամեակի յիշատակութիւնը, որ տեղի պիտի ունենայ յառաջիկայ գարնան:

Մեծ գոհունակութեամբ կ'ուզենք նշել թէ Ս. Աստուածածին Եկեղեցւոյ մեր պատուախնդիր համայնքը, վերջին տասնեւազինգ տարուան ընթացքին, կարողացած է նշանակելի կերպով կազմակերպուիլ եւ զգալի համամասութեամբ յառաջդիմել, վասն եկեղեցւոյ պայծառութեան եւ կրթական ու մշակութային կեանքի բարգաւաճման:

Գոհած փոքրիկ եկեղեցիին տարողութիւնը եւ մթնոլորտը իր հոգեւոր մատակարարութեան համար անբաւական գտնելով, համայնքը իր բարոյական, իմացական եւ նիւթական ուժերը համադրեց, եռանդով հետամուտ եղաւ եւ կարող ու ջանք ի գործ դնելով, կարողացաւ աւարտել շինութիւնը եկեղեցւոյ նոր շէնքին՝ ազգապատկան կալուածին վրայ 1963 թուականին, եւ նոյն տարի, նոյեմբեր 10-ին տեղի ունեցած օծման պաշտամունքով մխիթարուեցաւ իր կատարած գեղեցիկ իրագործումին դիմաց:

Եւ այդ թուականէն առիւն, հոգեւոր հովիւ եւ ծխական խորհուրդ լրիւ գործակցութեամբ համայնքի հաւատացեալ ու նախանձախնդիր ժողովուրդին, աշխոյժ աշխատանք տարին ի խնդիր Ս. Աստուածածին Եկեղեցւոյ համայնքի կազմակերպման եւ հոգեւոր, կրթական ու մշակութային գործերու կանոնաւորման:

Տօնախմբութեան պատրաստուող Ս. Աստուածածին Եկեղեցւոյ պատուական ժողովորդեան ու քահանայութեան կը մասնակցինք հոգեպէս, եւ կ'օրհնենք յիշատակը անոնց, որոնք գործեցին եւ զհաբեքեցին համայնքի բարիքին համար: Ի մասնաւորի կ'օրհնենք յիշատակը այր եւ կ'ին վարդան եւ Մարիամ Տէր Մանուէլեանի, որոնց նուիրատուութիւնը մղում տուաւ եկեղեցւոյ սեփականատիրութեան ծրագրի իրականացման:

Կը շնորհաւորենք անոնք, որոնք մեծագումար նուիրատուութիւններով եւ լուծմաներով սատարեցին եկեղեցւոյ շինութեան ընդհանուր գործին եւ համայնքի կեանքին բարեկամման:

Կ'աղօթենք որ Աստուծոյ օգնականութիւնը եւ առաջնորդութիւնը անպակաս մնայ Հոգեւոր Հովիւի, Ծխական Խորհուրդի, յարակից մարմիններու եւ համայն հաւատացեալ ժողովուրդին վրայէն, որպէսզի ամէնքը միասնաբար կարենան շարունակել իրենց եկեղեցանուէր եւ ազգօգուտ գործունէութիւնը Աստուծոյ փառքին եւ համայնքային գործերու ծաղկումին համար:

11 Յունուար 1968
Նիւ Եորք

Սիրոյ ողջունի

ԹՈՐԳՈՄ ԵՊԻՍԿՈՊՈՍ
Առաջնորդ



Armenian Cathedral – New York City

OUR FIRST PASTOR



**Right Reverend Bishop Karekin Kazanjian
Primate
Diocese of Australia**

The Rt. Rev. Bishop Karekin Kazanjian was born in Istanbul, Turkey in 1927. His father, Vagharshag, passed away in 1933; his mother, Shoghagat, still resides in Istanbul.

Bishop Kazanjian completed his primary schooling in Istanbul and in November 1940 was admitted to the St. James Seminary in Jerusalem. In 1945 he was ordained archdeacon and, until 1950, served as an instructor in the Seminary and as an assistant to the Dean. In 1950, he was ordained a priest and until December 1951 was the Chancellor of the St. James Monastery and served as a member of the Holy Synod and Governing Council of the Brotherhood.

In December 1951 he returned to his native Istanbul where he became the Dean of the new Seminary started that year. In addition, he taught Armenian in the Seminary and in the Armenian Getronagan College. In 1952, he received the degree of vartabed and in 1954 that of dzayrakooyn vartabed from Patriarch Karekin Katchadoorian of Constantinople. Also in 1952, Bishop Kazanjian began publication of a monthly periodical called "SHOGHAGAT" which was the first such periodical in the history of the Patriarchate. In 1953, he was elected Chairman of the Holy Synod and continued in that position until his departure in 1959.

In December 1959, at the invitation of Archbishop Sion Manoogian, Bishop Kazanjian came to the United States and in January 1960 was appointed the pastor of our church. In 1963 he was elected to the Diocesan Council, a position which he held until he left for the Far East.

In September 1966, Bishop Kazanjian departed from Washington in response to the call of His Holiness Catholicos Vasken I who had designated him as the new Primate of Australia and the Apostolic Delegate for the Far East. On October 23, 1966, he was consecrated a Bishop by His Holiness in Holy Etchmiadzin. His official residence is in Sydney, Australia.



12 Յունուար 1968
Սիտնի

Ուաշինգթոնի Մերազն Սիրեցեալ Ժողովրդեան՝

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Սրտի անհուն զոհունակութեամբ վերահասու եղանք որ այս տարի ծրագիրը ունիք տօնելու Եկեղեցւոյ տեղի զնման տասնըհինգ ամեակը եւ Ս. Եկեղեցւոյ շինութեան եւ Օթման հրնգամեակը: Չեր այժմու հովիւ եւ իմ սիրեցեալ միաբանակից եղբօրս՝ Փառէն Վրդ. Աւետիքեանի առաջարկով ձեզ կը դրկեմ իմ շնորհաւորական խօսքս ուրախութեամբ օծուն:

Լման եօթ տարիներ եղայ ձեր մէջ, ու առաջին իսկ օրէն բաժնեցի ձեր մտահոգութիւնը եղող եկեղեցւոյ մը շինութեան զաղափարը: Իմ առաջին երեք տարիներու հոլովոյթին, փութով եղաւ անիկա իրականութիւն ու 10 նոյ. 1963 Կիրակի օր մը, բոլորով վայլեցինք ուրախութիւնը այն յաղթանակին, որ բոլորիդ համագործակցութիւնն էր:

Իբր ձեր առաջին հովիւր, իմ աշխատանքը ու ջանքը տուի սիրով: Աշխատեցայ Հայ Եկեղեցւոյ բարիքին եւ հայ հաւատացեալներու պայծառ զիտակցութեան ի խնդիր: Անկարելի է որ իբր հողեղէն՝ կատարեալ ըլլար մեր գործը, սակայն իբր աւետարանի աշակերտ միշտ մեր մտքին մէջ ունեցանք **„Պայք անպիտան էաք, գոր ինչ պարտ էր առնել արարաք „** խօսքը:

Այսօր այս հեռաւոր ակերէն երբ մեր սիրոյ եւ օրհնութեան խօսքը կրնենք ձեզի, կ'ուզենք նախ ըսել թէ, միայն լաւ յիշատակներ կը պահենք մեր հոգիին մէջ բոլորէդ: Գիտենք թէ անշահանդիր կերպով զիտցար զոհուիլ ու վստահ ենք ցարդ եւս կը զոհուիք Հայ Եկեղեցւոյ պայծառութեան՝ եւ հայ հաւատացեալներու հոգեկան բարձր միջնորդութեան: Տուէք այն ինչ որ Աստուծոյ կը պատկանի առանց փնտոելու սին փառասիրութիւն, փառքի արժողանուն կամ պատուանշան: Աստուած միշտ **„հեզեր եւ համեստներ ընտրեց իր գործին ու հակառակ եղաւ ամբարտաւաններու: „**

Մեր հաւատքը եղած էր ու նոյն հաւատքը կը պահենք այսօր ալ, որ Ուաշինգթոնի հայ հաւատացեալները -մեծէն մինչեւ փոքրը- ամէն բանէ վեր կը նկատեն Հայ Եկեղեցւոյ պատիւը ու անոր դարաւոր կեանքի բարեբեր իրականութիւնը: Մնացէք միշտ այդ զգացումին մէջ, խորանելով աւելի ձեր հոգիներէն ներս Ս. Աւետարանի Սէր-ը եւ դուք բոլորդ արդէն կատարած պիտի ըլլաք ձեր նուիրական պարտականութիւնը:

Ընդունեցէք բոլորդ անխտիր, ով սիրեցեալ Ուաշինգթոնի Հայ Եկեղեցւոյ զաւակներ, մեր կրկնակ շնորհաւորանքը ձեր տօնակատարութեանց առթիւ: Հեռաւոր այս ակերէն մեր աղօթքն ու բարի մաղթանքները միշտ պիտի ըլլան ձեր հետ, ոչ միայն ժամանակաւոր՝ այլ որքան ատեն որ մենք կ'ապրինք, զի ես ձերն եմ, ըլլալով մէկ մասնիկը ձեր գործին եւ կեանքին:

Մնամ Հայրական Սիրով
եւ Օրհնութեամբ
Գարեգին Եպս. Գազանձեան

Գարեգին Եպս. Գազանձեան
Առաջնորդ Հայոց Աւստրալիոյ

TO OUR BELOVED PEOPLE
OF
WASHINGTON

With heartfelt satisfaction I learned of your intention to celebrate the 15th Anniversary of the purchase of the church property and the 5th Anniversary of the consecration of the church. In response to your pastor and beloved member of the same religious brotherhood, Father Paren Avedikian, I am glad to forward to you my sincere congratulations.

During the seven years when I was with you, I also shared with you the urge and the anxiety of building a church. After the third year of my partrorate, through the cooperation of all of you, it became a reality on Sunday, November 10, 1963, when all of us enjoyed the great triumph of success.

As your first Pastor, I labored for the service of the Armenian Church and for the enlightenment of the faithful. Our work is subject to imperfections. As the servant of the Lord, we always remembered that "*As an unworthy servant, I have labored as I should.*"

In sending you my love and my blessing from these distant shores, I am mindful of your unselfish sacrifices for the glory of our church and for the spiritual comfort of its faithful. Give to God that which is His without seeking glory or reward, for "*He chose the meek and He despised those who sought vainglory.*"

We believe that the faithful of Washington, regardless of their status, will consider the welfare of the church and its historic mission above all considerations. Keep in your heart that love which is the message of the Gospel, and you will have fulfilled your obligation.

Beloved children of the Armenian Church of Washington, accept our heartfelt congratulations on this special occasion. Our prayers and good wishes are for you from this distant land as I am one of yours, a particle of your work and your life throughout the days of our lives.

With Fatherly love and blessing,
Bishop Karekin Kazanjian
Primate of Australia

12 January 1968
Sidney



Very Rev. Paren Avedikian

OUR PASTOR

Father Paren Avedikian was born in Beirut, Lebanon in 1938. In 1953 he entered the Armenian Seminary in Antelias, Lebanon and transferred to the St. James Armenian Monastery in Jerusalem in 1957. In 1960, after completion of his theological studies, he was ordained a celibate priest and served the Armenian Patriarchate of Jerusalem as a high school instructor. In 1963 he was awarded a scholarship at Warren Wilson College in Asheville, N.C. After a year at the college, he heeded the call of the Bishop of the Armenian Diocese and assumed the duties of pastor for the Armenian churches in Syracuse and Binghamton, N.Y., continuing his studies at Syracuse University.

In May 1967, Father Paren was appointed pastor of St. Mary's Armenian Church of Washington, D.C. On November 12, 1967, the Primate, Bishop Torkom Manoogian, conferred upon him the degree of *Vartabed* in a special ordination ceremony.



Pastor

VERY REV. PAREN AVEDIKIAN
PHONE: AREA CODE 301
CHURCH 363-1923
HOME 654-8587

St. Mary's Armenian Apostolic Church
of Washington, D. C.

42ND AND FESSENDEN STREETS, N. W. (AT WISCONSIN AVE.), WASHINGTON, D. C. 20016

PASTOR'S MESSAGE

In the life of parishes the building of parochial properties is the materialization and fulfillment of an inner need, and a collective resolution to satisfy that need.

The commemoration of the anniversary of the construction of these properties is not only a sign of satisfaction with the execution of the goals set, but also a time of rededication to these goals. Some may add that these commemorations suggest the need for a physical expansion of these properties, assuming that the parish has already increased in size.

The latter is hardly true of your parish, which fact in turn renders the first attribute of the anniversary questionable. Thus, you are left with only one purpose at this commemoration, namely, rededication to your goals.

In plain English, this means not only the carrying on of your task, but moreover, spending more time and energy than you ever have spent before. To do this you need to be reassured in your minds of the value of the goals which you have set for yourselves. When you have the benefit of this conviction, then your added obligations will become a sweet burden to carry. The long hours of work you devoted to the parish, and the fellowship you create with the parishioners, will become a labor of love, which in turn might inspire and convince others who watch you from a distance.

May God give you wisdom to recognize your goals and to be reassured in them, and may He grant you strength to carry on your work with dedication.

Fr. Paren Avedikian
Fr. Paren Avedikian

March 7, 1968

THE ARMENIAN CHURCH IN THE NEW WORLD

This year marks the 70th anniversary of the founding of the Diocese of the Armenian Church in America. From a modest but promising beginning in 1898, when the number of Armenians in the U.S. was estimated at about 15,000, the Diocese grew progressively until today there are more than 60 parishes in North America alone, with an estimated Armenian population of about 300,000. But the story of the Diocese, its beginning and growth, call for some details.

If the first two Armenians arrived in the New World in 1616 (as has been repeatedly asserted), then for more than 200 years there is no record of other Armenians immigrating here. Only in the 1830's do we hear of some students coming here, and we know a few of these by name, perhaps the best known among them being Christopher Oskanyan. From the middle of the last century the number of Armenians in this country increased, but, until 1870 it probably did not total more than 100. By 1888 their number was estimated at about 1200. It was at about that time that small Armenian communities in certain New England cities felt the need of an Armenian priest. Worcester, Mass. was the largest community then, and the first priest arriving there in July of 1889 was Hovsep *Vartabed* (later Bishop) Sarajian. He came as visiting pastor, intermittently performing services in a number of New England cities as well as in New York and Philadelphia. Under his leadership the building of the first Armenian church in the Americas began in 1890 in Worcester, Mass., and in January of the following year, he consecrated it as the Church of Our Saviour (*Soorp Perkich*). This energetic clergyman continued his mission until 1893, when he resigned and returned home.

From 1893 until 1898 a number of other clergymen as "visiting priests" came here and continued the work initiated by Bishop Hovsep. In July 1898 the Parish Council of Worcester recalled the latter as its first full-time pastor. Bishop Hovsep arrived in this country not only as the pastor of the Worcester church, but also as the Primate of the First Armenian Diocese in this hemisphere, installing his Episcopal seat at the Church of Our Saviour, and residence at Worcester, Mass.

At the time the Primate's See included both North and South America. It is worth noting that until the mid-1890's Armenians in the Americas were under the administrative jurisdiction of the Armenian Patriarchate in Constantinople, the Holy See of Etchmiadzin having only canonical and spiritual jurisdiction. This anomaly may be explained by the fact that prior to 1900 nearly all Armenians in the New World came from Turkish Armenia, which is under the administrative authority of the Patriarchate in Constantinople. Late in the 1890's the Patriarch himself gracefully transferred his jurisdiction over Armenians in the Americas to the Holy See in Etchmiadzin.

Bishop Hovsep was Primate for 8 years, relinquishing his office in September of 1906. During his Primacy the number of Armenians in the Americas had at least doubled, even though there were only two Armenian churches in the United States (Worcester, Mass. and Fresno, Calif.); those of Hoboken, New Jersey, and Fowler, Calif. were consecrated in 1907 and 1910, respectively).

From 1906 until 1913 the Diocese went through a period of growing pains. There was a large flow of new immigrants. The gradual increase of the number of parishes and the lack of a sufficient number of dedicated clergy made the work of the Diocese very difficult. In September 1908, His Grace Yesnik Archbishop Abahoon was elected Primate, but in November of that year he had to resign his post. This situation left the seat of the Diocese vacant until 1913.

In September 1913, Very Rev. Arsen Dz. *Vartabed* Vehoon was elected Primate and confirmed by Catholicos Kevork V. The new Primate vigorously carried on his duties. Faithfully and conscientiously, he reorganized the administration of the Diocesan affairs and brought relative tranquillity to the Diocese. The strains and stresses of the war, however, had their impact on the people as well as on the affairs of the Diocese and its finances. In 1917, the Primate resigned and a year later the parishes in the State of California petitioned the Holy See to have their own independent Diocese. From 1917 until 1921, Diocesan affairs were administered by a locum tenens (*deghabah*). In 1920 the Holy See dispatched a legate (*newirag*) in the person of Bishop Khoren Mooradpekian (later Catholicos), through whose efforts a Primate was elected in the person of His Grace Archbishop Dirayr Der Hovannesian.

The period of Archbishop Dirayr's prelacy was one of tranquility. Soon after the war, Armenians were arriving here in large numbers, and by the time he relinquished the office in 1928, the number of Armenians in the United States had passed the 100,000 mark. With the increase of the number

of communicants, the old Armenian community in Worcester had to yield its supremacy in size and in importance to Boston and New York. In 1923 the Diocese was moved to Boston, and in 1927 it was moved to New York. In the latter year, the second Armenian Diocese in the United States, the Diocese of California, was established. The New York Diocese still retained jurisdiction over all Armenian communities in both North and South America (except California) until 1938 when the Armenian Diocese of South America was created.

After the resignation of Archbishop Dirayr in 1928, the prelacy was held by a locum tenens for more than two years. Then, early in 1931, Bishop Ghevont Tourian was chosen Primate, but his tenure of office ended in December, 1933. For the next 6 years the office again fell to a locum tenens, Mampre *Vartabed* (later Bishop) Calfayan. In 1936, the Holy See of Etchmiadzin sent its legate in the person of Archbishop Karekin Hovsepian, one of the most learned and dedicated of all Armenian clergymen, who held that office for three years. During this period, Archbishop Karekin gained the love and respect of all the faithful.

In 1939 the Diocesan Assembly elected Archbishop Karekin as the Primate of the Diocese. Archbishop Karekin's tenure of office marked a happy milestone in the history of the Diocese. In five years he succeeded in regenerating and revitalizing the time-honored traditional love of spiritual and national values among Armenians in America. In 1940 he organized the Ladies Guild of the Diocese, which as in the days of Vartanantz, proved the inherent virtues of the Armenian women both in spiritual and in material areas. He also founded the *Hayasdanyatz Yegeghetzy* (the Church of Armenians) as the official monthly organ of the Diocese. In 1943 he was elected Catholicos of the Holy See of Cilicia, but the communities here benefited from his leadership for another year, until his departure to his See in November 1944.

The next Primate was the youthful and energetic Bishop Tiran Nersoyan, who held the office until 1954. Under his leadership, the youth of the parishes gained enthusiasm for the service of their churches and formed the Armenian Church Youth Organization of America. He was as successful as his illustrious predecessor in enlisting much needed financial support for the church. He was instrumental in bringing much needed young seminarians from Jerusalem and assigned them to various parishes. Under his leadership the idea of building a Mother Church, an Armenian Cathedral in New York, took definite shape. He also

advocated the education of a group of Armenian-American youth in Armenian Seminaries abroad, who in time could serve as pastors in churches here, with a long range plan of founding a Seminary in America. After serving two terms as Primate, in 1954 he was succeeded by Bishop Mampre Calfayan.

Bishop Mampre served the Diocese for about 5 years. During that time he continued to keep up the work initiated by his predecessor, and did well even when his health was failing. In the fall of 1959 he relinquished the office, and was succeeded by Archbishop Sion Manoogian who held the position until 1966. Under the leadership of Archbishop Sion, the number of churches in the Diocese reached 34 and organized parishes to 70. The Diocesan Assembly, recognizing the problems facing the Diocese in modern times, elected Bishop Torkom Manoogian to succeed Archbishop Sion. By this action the Diocese recognized the accomplishments of the worthy predecessors of Bishop Torkom, and in him it foresaw an energetic and dedicated leader who could see the challenges of the Diocese in the light of modern conditions. He will continue to strengthen the link which everlastingly binds the Holy See of Etchmiadzin and the youth of the church who in greater numbers are assuming the leadership of the parishes.

THE ARMENIAN COMMUNITY IN GREATER WASHINGTON

The growth of the Armenian community in Washington is closely related to the growth of the activities of the Federal Government. This was especially noticeable after the second World War when the government undertook to assume a greater role both in the domestic field and in the changing international arena. Today, the Armenian population in Washington and its suburbs is estimated to be over three thousand. They are engaged in diverse professional activities and business enterprises. Many Armenians hold important positions in the Federal Government in Civil, Military and Foreign services.

The early history of the community begins in the 1880's with the arrival to Washington of Boghos Casparian from Boorhans, an Armenian village in the province of Sivas in Asia Minor. He started his life here as a rug merchant and later established his own carpet cleaning store. One of his sons later was a director of a local bank.

From this period through the beginning of the first World War, about 150 persons came to Washington, some of them to obtain their higher education. A few of these newcomers returned to their homeland when the illusory freedom of minorities was proclaimed by Turkey in 1908. Others with pioneering spirit remained, became American citizens, served in the Armed Forces and established permanent residences. Some of the names associated with this period are: Movses Hekimian, together with his wife and four children, who established the first oriental rug store in the city; Armenag Lousararian and his sister; Dr. Nazaret Kurkjian and his family; and Ardashes Nersessian, who is better known by his pen name Malkas. Still within this period but somewhat later arrivals are Dr. Dolmage, Mihran Nakashian, Neshan Hintlian, Neheb Hekimian, O. Nezesian, Aram Panossian and Adam Arabian. Upon completion of his education, Mr. Panossian returned to Constantinople, but later returned and settled in Washington, becoming an active member of the community. Adam Arabian later moved to Baltimore; he is the father of the distinguished judge of the Municipal Court of Baltimore, Miss Mary Arabian.

Until about 1915, there was no known Armenian community activity. As the news of deportations and attempted systematic annihilation of the Armenian population in Turkey filtered through the press, it aroused the national consciousness of the community. It was during this period that branches of the Armenian General Benevolent Union and the Armenian Revolutionary Federation were organized in Washington.

After the first World War, when American sympathy toward an Armenian National Home was at its highest, two noteworthy events took place. In 1918 the Republic of Armenia established an Embassy in Washington, which continued until 1921. It was represented by Garo Pastermajian, through whose efforts many displaced Armenians emigrated to this country. Also, about this same period, Dr. Arshag Shemavonian, who was formerly on the staff of the American Embassy in Constantinople, was assigned as a liaison officer at the State Department. He was also instrumental in bringing many Armenians to this country.

The second of these events was the demonstration of Armenian veterans of the first World War. They came from all parts of the United States and marched to the Capitol in support of the United States taking the mandate of Armenia, a cause which President Woodrow Wilson vigorously advocated. Senator Henry Cabot Lodge, the Chairman of the Foreign Relations Committee, officially recognized their demands.

After the first World War, the Armenian community witnessed a steady and healthy growth. It became more interested in charitable, educational and religious undertakings. The following organizations were mainly instrumental in the community's development.

The A.G.B.U. has had its ups and downs in this city. It was organized in 1915 with 19 members. The charter members included Dr. Dolmage, Aram Panosian, Nejob Hekimian, Neshan Hintlian, Mihran Nakashian, Mihran Garabedian and others. During the early periods, monthly meetings were held at Hekimian's store; Mr. Hintlian reminisces – "When we had seven or eight members at the meetings, we felt real good." The A.G.B.U. grew with the community and for years became the major source of its activities. By the mid-forties it organized an active Junior League and later a Ladies' Branch. It sponsored two successful conventions, the first under the leadership of Hrant Norair, and the second under Dr. Edward Ohanesson. There is presently an active chapter under the capable chairmanship of Dr. Charles Kumkumian.

The cultural and social activities of the community have been further enriched by other organizations, such as the Knights of Vartan, a fraternal organization, and the Armenian Students' Association. The Ani chapter of Knight of Vartan was organized in 1942 and has enjoyed popularity among

the entire community. Its auxiliary body Daughters of Vartan was organized in 1953. The Armenians Students' Association was established in 1947, and has been quite active since its organization. In 1957 and in 1962 the Washington Chapter was host to successful national conventions. In recent years, it has been offering a series of informative lectures on many diverse subjects of interest to the Armenian community.

Armenian Students' Association was established in 1947, and has been quite active since its organization. In 1957 and in 1962 the Washington Chapter was host to successful national conventions. In recent years, it has been offering a series of informative lectures on many diverse subjects of interest to the Armenian public.

There is an established Armenian Evangelical group in Washington which holds an important position in the community. It was organized in 1941 by Rev. Hovannes Krikorian as an Armenian Presbyterian Church. Currently the Presbyterian Ladies Group actively maintains its religious character by participating in many deserving philanthropic and religious activities.

The community life in Washington was noticeably enhanced five years ago when St. Mary's Armenian Apostolic Church was consecrated. Bishop Karekin Kazanjian, its former pastor, was a great factor in interesting the new generation of the community in church activities. His services were aimed at the community as a whole. This policy is carried on with vigor by the present pastor, the Very Rev. Paren Avedikian.

The cultural and social life of the community is promoted by church affiliated and other organizational activities. Lecture series, occasional concerts, church bazaars, dinners, picnics, etc., keep the community active. The recent outstanding affair was the Aram Khachaturian Testimonial Dinner sponsored by the entire Armenian Community of Washington and Baltimore. The committee was organized and chaired by Dr. Arra Avakian. The distinguished composer's appearances as conductor at two concerts to capacity audiences at Constitution Hall were memorable events.

A number of landmarks in Washington have been built by Armenians. The new Smithsonian Museum at 14th and Constitution Avenue was built by Norair Engineering Company. The award winning architect of the Carlton Hotel was Mihran Mesrobian, who also designed the addition to the Sheraton-Park Hotel. The Y.M.C.A. building in Alexandria, Va. was built and partly donated by Jack Poladian.

The Armenian Community in Washington is a congenial group to be a member of. It mirrors the sophisticated yet occasionally provincial characteristics of the social and cultural life of the Nation's Capital.

A BRIEF HISTORY OF OUR CHURCH

The Armenian Church in the Nation's Capital is relatively new. Its founding and dramatic rise to importance are inseparably related to the spectacular growth of the Armenian community in the area since World War II, but its roots were established many years before.

Between 1908 and 1913 many immigrant Armenians drifted from other cities to Washington. They and their families formed the nucleus of the Armenian community here, and having no parish or clergyman of their own, often journeyed to Philadelphia and New York to attend church services. By the middle of the first World War, there was a rather compact community consisting of about 25 families, and more than a score of single persons. From that time on the community was able to have visiting clergymen come here regularly at least for certain holiday services. In those days, and for many years to come, services were held in local Episcopal churches, which were made available usually without charge. It is especially noteworthy that in the Nation's Capital, Divine Liturgy in Armenian was celebrated in the historical St. John's Church, located at Lafayette square, across from the White House.

The practice of having visiting clergymen serve the spiritual needs of the community continued for more than 40 years. This was the practice even after the community had organized into a parish during the mid-1930's, for the idea of having an Armenian church here with its own pastor was considered a mere dream. Only during World War II, as the number of Armenians multiplied, did certain leaders entertain the idea seriously, but even then its realization appeared far distant.

During the early postwar years, the community steadily grew in size to about 250 families, with a corresponding increase in community life and social activity. This stimulated the leadership of the parish to show unusual zeal in advancing the idea of having a church of their own. However, it took considerable effort on their part and on the part of the Primate, Archbishop Tiran Nersoyan, before the



St. John's Episcopal Church, Lafayette Square, Washington, D.C.

*Compliments of: Mr. & Mrs. Askan Hatchikian
Mr. & Mrs. Jack Kazanjian and Alan*

idea could become a reality. These efforts culminated in the purchase, in 1954, of an unfinished church building which is the lower level of the present church.

Soon after this purchase, Sunday services began to be performed regularly, first by visiting clergymen, and then for several years by Krikor *Sargavak* Vosganian. The first full year following the acquisition, witnessed the following event: Weekly church services, including 5 Divine Liturgies; the baptism of Jeffrey Ara Gulian, the grandson of Mr. & Mrs. James Barouyrian and of David Paul Andonian, the son of Mr. and Mrs. Jack Andonian; assembles commemorating the 40th anniversary of the Armenian Martyrdom and the Feast of Vartanantz; and the solicitation of the services of an architect, Mihran Mesrobian, to draw the architectural plans for a new church building.

Within a few years, fund-raising drives for a new church were underway, as were efforts to secure a resident pastor. The latter objective was attained when, on January 7, 1960, the Very Reverend Karekin Kazanjian, by appointment of the Primate, assumed his pastoral duties in Washington.

Father Karekin's pastorate years in Washington ushered in a new era in church activity. He aimed to have the church serve all Armenians in the community. With untiring zeal, he generated interest in church affairs among many newly-established families as well as among the youth, and encouraged them to take an active part in the church. Through his efforts, the activities and organizations of the church generated more enthusiasm and the church grew and gathered strength.

Soon after Father Karekin's arrival, the community was honored by an unprecedented visit from the Catholicos of all Armenians, His Holiness Vasken I, who performed the Divine Liturgy in the lower level of our present church. The visit of His Holiness was marked by several other noteworthy events, the most significant being a banquet reception attended by Armenians from the whole Washington community and from the nearby cities. The visit of His Holiness will always be a pleasant and outstanding memory for those who had the good fortune to see him.

In early 1963, after several years of fund-raising, construction activity on the new church began. On Sunday, March 10, 1963, the cornerstone of the church was laid with appropriate ceremony by the Primate, Archbishop Sion Manoogian, assisted by the pastor, Father Karekin, and Very Rev. Guregh Kapikian of the Brotherhood of St. James.

In the months which followed, there arose above the original structure a beautiful new sanctuary which was consecrated on November 10, 1963. On that day, the church, including the aisles and vestibule, was filled to capacity before

the Matins service. Before the main Altar stood Neshan Hintlian, who, by the unanimous consent of the Parish Council, had been given the honor of being the church's godfather and the privilege of designating its name. Mr. Hintlian asked that the church be named St. Mary's, in memory of his daughter, Mariam, who had passed away at an early age. The godfathers of the side Altars were Dikran Koumjian, the Building Fund Chairman, and Vahan B. Kurkjian, the Parish Council Chairman.

Following the consecration service, the Divine Liturgy was celebrated by the Primate, Archbishop Sion Manoogian, assisted by the Vicar General, Very Rev. Yeghishe Gizirian; the pastor, Father Karekin; and Rev. Levon Arakelian. Following the Divine Liturgy, a banquet was held in the church auditorium.

In September 1966, after seven years of service, Father Karekin relinquished his pastorate upon elevation by the Catholicos to the office of Bishop for the Primacy of the Diocese of Australia and the Far East. Thus, once again, the parish found itself without a pastor. However, there was no interruption in church services, as the Primate provided visiting priest during the entire period that the parish was without a resident pastor.

In May 1967, the parish was fortunate to secure, through appointment by the Primate, Bishop Torkom Manoogian, the services of Father Paren Avedikian, a devoted and faithful servant of God. Father Paren has made a promising beginning in his new pastorate and enjoys the wholehearted support of the parishioners. In November 1967, Bishop Torkom conferred the degree of *Vartabed* upon our pastor.

As this booklet was being prepared, the Parish was honored by a visit from His Beatitude Archbishop Yeghishe Derderian, Patriarch of Jerusalem. His Beatitude presided at the Divine Liturgy on February 18, 1968, and was later honored by a banquet tendered by the Parish at the Linden Hill Hotel.

This, in brief, is the history of our church. It is new and young. It is growing and gathering strength from that abiding fountain of hope and inspiration, the Holy See of Etchmiadzin, and is devoted to the service of the Armenian Community in Washington.

LEST WE FORGET

Our Early Benefactor



Vartan Der Manouelian

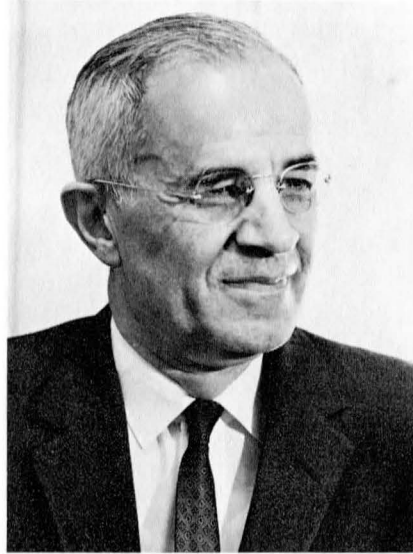
U artan Der Manouelian was born in 1879 in the village of Shanaz, near the city of Palu, Armenia. This is an area where the Armenians lived in cities and villages in peaceful pursuit of the cultivation of their homestead. There were also scattered Kurdish villages which, instigated by the government, were a constant threat to the peaceful life of the Armenian inhabitants. Mr. Der Manouelian received his education in the local parish school. In 1896, he married Miss Mariam Janigian. The couple lived and worked on the family farm for 11 years. Although his love for his native land was deeply rooted in his life, the local persecution became intolerable to him. Finally, in 1907, he left his family in Palu and took the long road to the United States.

In those days, like many other Armenians, he worked in various factories while his wife waited patiently for his return. Following the 1915 deportations and many years of wandering, the two were again reunited in 1924 and settled in Washington.

Here Mr. Manouelian was engaged in hotel work and with the help of his wife, accumulated a moderate savings which he invested in real estate. He died on September 19, 1956. Mrs. Manouelian passed away two years later. The Parish Council, recognizing their service to the church, installed an appropriate marking to identify their graves.

Mr. Manouelian always recalled and used to describe vividly the life in the old country among the unfriendly neighboring Kurds and the heroic struggle which the Armenians waged under adverse conditions. He had particular love and affection toward the Armenian Church which he considered the bulwark for the defense of Armenian life and virtues. Faithful to this belief, he willed his entire estate to the Washington parish. The deed was transferred to the parish following the death of his wife and the proceeds were used toward the purchase of the present building.

Our Godfather



Neshan G. Hintlian

Neshan Hintlian was born in Talas, a Suburb of Cesaria (Kaiseri) in Asia Minor and obtained his education in the local parochial school. He migrated to the United States in 1912, and having previously acquired a knowledge of oriental rugs, he started his career in that field.

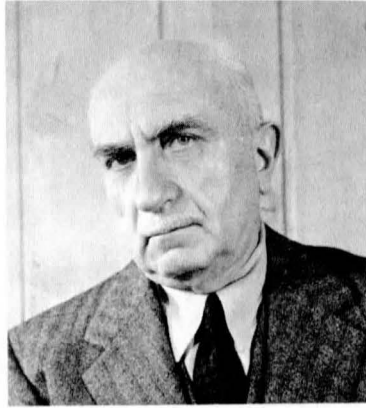
During the first World War, Mr. Hintlian entered into the service of the United States Army and following his honorable discharge, established his own oriental rug business which he has been continuing for over 40 years. He is a recognized expert on oriental rugs. Many of the executive offices in governmental and business establishments in Washington are furnished with rugs provided by him.

Mr. Hintlian has continuously been active in religious, charitable and cultural affairs in Washington. He is a member of the Knights of Vartan.

In 1921, Mr. Hintlian married Miss Manushak Nakashian. They are blessed with two children, Mrs. Zabel Vranian and Mrs. Alice Peltekian.

*Compliments of: Mr. & Mrs. Jack Andonian
Gary and Queenie Avedikian and Family
Mr. & Mrs. George Semerjian and Mrs. Mary Avedikian
Dr. Harry Baker and Mrs. Agnes Baker*

Our Architect



Mihran Mesrobian



Mihran Mesrobian was born in Afion-Karahisar, Turkey and received his architectural diploma from the Fine Arts School in Constantinople (now Istanbul).

His first assignment for architectural work was in Smyrna, Turkey as the municipal architect. Subsequently, Mr. Mesrobian returned to Istanbul and joined the staff of the chief architect of the Sultan in Dolma Bahche Palace.

During the first World War, Mr. Mesrobian served the Turkish Armed Forces as a Reserve Officer in the Fourth and Third Army, most of the time under the command of Mustafa Kemal and Ismet Inonu and eventually was captured by the British. Upon his release, he emigrated to United States and became associated with the Wardman Construction Company, a position which he held until his retirement in 1955.

Mr. Mesrobian designed many commercial and other buildings in Washington, including the Carlton and the Hay-Adams, which are still standing on 16th Street opposite the White House.

Mrs. Mesrobian is former Miss Zabel Martmanian. They are blessed with three sons: Nourhan, Ralfe and Ara.

*Compliments of: Mr. & Mrs. Raymond Babigan
Mr. & Mrs. Zachary J. Balian
Mr. & Mrs. Haig Basdekian
Mr. & Mrs. M. Jerry Hekimian*

CHURCH DEACONS



Left to right: Richard Avedikian, Khosrof Khosroffian, Gary Avedikian, Father Avedikian, Ashod Krikorian, Aram Andonian, John Rinehart.

The deacons of our church have recognized that by virtue of their ordination, they have assumed a responsibility for service and dedication and they have constantly met this obligation by their services. They have assisted the priests at the Altar and on many occasions, sometimes for extended periods, in the absence of a priest, have led the parish and conducted church services.

Senior Deacon Krikor Vosgian served the parish long and well. In 1954, he was appointed deacon-in-charge of the newly organized parish by the Primate and

*Compliments of: Col. George Juskalian (Ret.)
Mr. & Mrs. Jack Kalayjian
Mr. & Mrs. Hrand Kurkjian
Mr. Dikran Keuroglan*

he continued serving through 1959. Deacon Vosganian organized the choir and began the Sunday School. He was active in all phases of the life of the new parish. On Sundays when there was not a visiting priest, he conducted the *JASHOU BADARAK* service.

Ashod Krikorian has served the parish as senior deacon since 1960. Each Sunday his rich voice is heard from the Altar. He has been a faithful servant of the church and has had a significant role in all of the church services through the years. He has led the services on Sundays when a priest was not present.

Khosrof Khosrofian has faithfully served the church from the time that the parish was first formed. Each Sunday this faithful member of our church is one of the senior deacons who serve at the Altar.

Gary Avedikian is the sub-deacon who serves at the Altar. He is the *POURVARAGIR* or censer bearer. He, too, has been a steadfast servant of the church.

Our church also has three other deacons: Deacon Arra Avakian, who is the choirmaster; Sub-deacon Jack Andonian who serves in the choir; and Sub-deacon Caspar Kasparian who serves at the altar on occasion.

CHURCH CHOIR

Next to the celebrant, the choir is the most important body in the celebration of the Divine Liturgy. The choir elevates the church service from a series of motions to the deeper meaning of spiritual awareness. It transcends your mind to the sacrifice of the millions of the faithful of the church with the sacrifice of Christ and His glorious resurrection.

St. Mary's Armenian Apostolic Church is fortunate in having a choir whose members now and always have been faithful to their responsibilities. The past history of the choir as is narrated below is ample proof of that statement.



THE CHOIR, DEACONS AND ACOLYTES

Left to right: John Rinehart, Aram Andonian, Armen Avakian. First Row (seated): Ricky Avedikian, David Andonian. Second Row: Lillian Kasparian, Father Avedikian, Dr. Arra Avakian. Third Row: Clara Andonian, Khosrof Khosroffian, Astrik Aznavorian, Queenie Avedikian, Ann Andonian, Teresa Emenian, Armine Manoukian, Joyce Khosroffian, Shakeh Babashanian, Georgia Avakian, Vahan Kurkjian. Fourth Row: Sahag Dedeyan, Gary Avedikian, Jack Andonian, Edward Sourian, Haigaz Sakaryan, Ashod Krikorian.

*Compliments of: Martin and Elizabeth Nakkashian
Mr. & Mrs. Edward Onanian
Dr. & Mrs. Ohannes Sahakyan
A Friend*

During the period from 1932 until 1953, whenever a priest was delegated to perform the Divine Liturgy, any member of the community who was familiar with the Liturgical chants, was called upon to assist in the service. Prior to the services, occasional rehearsals were held at St. Agnes' Episcopal Church or at the Y.W.C.A. Although during this period there was no official choirmaster, for limited periods of about one year each, the choir was directed by Haig Iskeniderian of New York and Barkev Kurkjian of Washington.

Following the purchase of the church edifice in 1954, at a meeting in the home of Mr. and Mrs. Dicran Nalbandian, the choir was organized and given a more official status. At this meeting, John Balian was elected chairman of the newly formed Choir Association, Krikor Vosganian was selected as choir director, and Lucy Nalbandian was selected as the organist. This arrangement continued until the designation by the Primate of the first pastor of the church, the Very Rev. Karekin Kazanjian. Upon the arrival of the new pastor to Washington, he



THE CHOIR

assumed the full responsibility of organizing and directing the affairs of the church, including the choir. Upon initiation of the regular Sunday services, the choir continued to serve the church faithfully and diligently.

During the last seven years, the choir, under the competent organization and capable leadership of the successive choir directors, Edward Sourian and Dr. Arra Avakian, has progressed steadily in both quality and numbers. During the first five years of this period, Edward Sourian undertook to organize the choir on a more solid basis and succeeded in instilling enthusiasm in its membership, who although initially small in numbers, faithfully served the needs of the church. Mr. Sourian also began training the choir to sing appropriate chants during special occasions. Because of the pressure of other responsibilities, Mr. Sourian tendered his resignation as choirmaster, but the church was not deprived of his services completely. His rich voice continues to radiate the beauty of ancient hymns in our church.

Following the resignation of Mr. Sourian, the church was indeed very fortunate in obtaining the services of an experienced and capable choirmaster in the person of Dr. Arra Avakian, who for many years prior to his coming to Washington, had served the St. James Armenian Church in Watertown, Mass. Dr. Avakian was also one of the founders of the Association of Armenian Church Choirs, which he continues to serve with great zeal and devotion. Dr. Avakian trained the choir to sing the Divine Liturgy in four part harmony and, through his persistent efforts, regular choir rehearsals are being held. Currently the choir consists of fifteen members. Ashod Krikorian, in addition to his duties as Senior Deacon, is the Chairman of the Choir.

The choir is also fortunate to have the services of Mrs. Lillian Kasparian as the organist of the church. Mrs. Kasparian has been serving faithfully and capably for many years. Through her services the congregation enjoys the beautiful and vibrant melodies of the organ and of the chimes. Prior to coming to Washington, Mrs. Kasparian was the organist of the Holy Cross Church in New York and St. Leon's Church in Paterson, New Jersey.

For the first time in the life of our church, on November 9 and 10, 1967, the choir was the host to the Association of Armenian Church Choirs of America. A total of 42 churches were represented with 60 delegates. The assembly was presided over by our Primate, Bishop Torkom Manoogian. The highlight of the assembly was the Episcopal Divine Liturgy celebrated by the Bishop and assisted by a choir of 60 voices led by Dr. Avakian. A very successful banquet was held with many out-of-town delegates and visitors attending. An inspiring address was delivered by composer Richard Yardumian. The assembly activities were planned and carried out by a committee headed by the Chairman of the Choir, Ashod Krikorian.

PARISH COUNCIL AND BUILDING COMMITTEE

The laity has always been active in the affairs of the Armenian Church, but the formal definition of its role dates back only to the middle of the 19th century. As constitutional democracy was gradually penetrating the lives of the freedom loving peoples of the West, it was also having its impact on the Armenians living under the administrative jurisdiction of the Patriarchate of Constantinople. In consequence, in 1860, a national constitution was adopted which established procedures for the election of primates and the administration of diocesan affairs, including parish affairs. The constitution provided that each parish shall have a parish council and auxiliary councils for education, finance, legal affairs, real property and special matters as required. As the names imply, these councils performed the work of the parish in a manner similar to our present day parish councils.

Since the overwhelming majority of the Armenians who migrated to the United States came from the provinces under the jurisdiction of the Patriarchate of Constantinople, the administrative machinery of our diocese, as well as that of the parish, is patterned after the 1860 constitution.

The Parish Council of St. Mary's Armenian Church derives its jurisdiction from the Diocesan Constitution and is subject to its by-laws. It consists of 9 members and the pastor, who is the ex-officio president. The members are elected for two years by the Parish Assembly. The Parish Council is the policy-making body of the parish, and is responsible for its financial solvency. It oversees the activities of the auxiliary bodies, namely, the Building Committee, the Women's Guild, The Sunday School, the Choir, and the Armenian Church Youth Organization. Likewise, it is responsible for the maintenance and operation of the church property. The Parish Council reports annually to the Parish Assembly regarding its activities.

According to parish history, as recorded by Khosrof Khosrofian, the first parish council in Washington was formed in 1934. It was made up of the following members: Dr. Mihran Dolmaj, Jack Baldadian and Neshan Hintlian. It is not clear whether a visiting clergyman appointed them or they were elected by a meeting of the community. From then to 1940, historical information is

very scarce. In 1940 a banquet was held and a four-member parish council was elected. It consisted of: Dr. Dolmaj, Chairman; Garabed Haroutunian, Vice-Chairman; Khosrof Khosrofian, Secretary; and Neshan Hintlian, Treasurer. This council arranged for occasional church services, a picnic, a banquet and a play. Records from 1942 and 1945 show three new names in the parish council, namely, Levon Melikian, Dr. Arshag Sarkissian and Donabed Barouyrian. In addition to providing for occasional church services and picnics, on February 25, 1945, the council sponsored a celebration of the Feast of Vartanantz.

From 1946 through 1952, the council membership consisted of five persons, and the names of Bedros Manoukian (later Der Boghos), Paul Andonian, Onnig Kougasian and Vartan DerManouelian appear in the records for the first time.

The Parish Council's activities expanded in scope in 1954 when authorization was received from the Primate to purchase the Wisconsin Avenue Baptist



PARISH COUNCIL

Left to right; Jack Andonian, Edward Onanian, Levon Terzian, Philip O'Gulian, Father Paren Avedikian, Jack Kazanjian, Caspar Kasparian, Harry Baker, Sahag Dedeyan.

Church building located at 42nd and Fessenden Streets, N.W. The fund-raising efforts of that period received the following attention in the Washington Star.

On Sunday, March 14, 1954, it reported that the Armenian Apostolic Church would launch a drive for funds at a dinner in the Mayflower Hotel. Rev. Levon Arakelian of Philadelphia was identified as the director of the drive. The Primate, Archbishop Tiran Nersoyan, was scheduled to be the principal speaker; entertainers scheduled were Staff Sergeant Edward Seferian, violinist from the Marine Band, and Miss Shakeh Vartinessian, soprano from Baltimore.

On March 15, 1954, the Star's coverage of the dinner included a large picture of the Primate, together with Dr. Sirarpe Der Nersesian, and Bedros Manoukian, Chairman of the Parish Council. The article started that 130 Washingtonians had donated more than \$10,000 at the dinner and that an additional \$10,000 was needed by April 9 in order to meet the cash payment required for the purchase of the building.

The purchase of the building prompted an expansion in the size of the parish council, and created a need for frequent meetings. In 1955, a 9-member parish council was established, which held 38 meetings. The members of this council were: Bedros Manoukian, Neshan Hintlian, Khosrof Khosroffian, Askanaz Hatchikian, Yeghia Balian, George Manougian, Vartan Der Manouelian, Jack Babashanian, and Paul Andonian.

According to the recollection of Mihran Mesrobian, in 1955, George Manougian, in the name of the Parish Council, solicited his services to draw the architectural plans for a new church building. Mr. Mesrobian consented to undertake the work, a task which he completed after many years of faithful and untiring effort.

On April 28, 1958, the Parish assembled to celebrate a happy occasion, namely the burning of the original mortgage of the church. In the following year, a new Building Committee was established and its chairman, Dikran Koumjian, was authorized to take whatever steps were necessary for the construction of a church. The Committee's fund-raising efforts, which took various forms, were augmented by the will of the late Vartan Der Manouelian in the amount of approximately \$12,000.

In its efforts to construct a new building, the Committee received the assistance of several individuals who should be identified. As noted earlier, Mihran Mesrobian provided the architectural design for the church. During this early period, Rev. Boghos Manoukian, pastor of the Richmond church, assisted in some of the important details. He presented the initial drawings of the proposed church to the Primate for approval, and obtained from him the proposed modifications which he then conveyed to the architect and the Committee for consideration.

Later, as the plans for the building were taking shape, the Norair Engineering Co., first under Hrant Norair, and then his son Richard, furnished the mechanical drawings necessary for the church construction as well as other engineering support.

Serop Nersesian reviewed the plans for engineering sufficiency and did the necessary work required for obtaining a construction permit. It is noteworthy that Mr. Nersesian and the Norairs, father and son, although not members of the parish, willingly gave their services. Hrant Norair also made a substantial bequest to the church in his will.

Caspar Kasparian furnished the engineering details and other support required during the construction. He also wrote the specifications and bid documents, which were typed by Mrs. Esther Krikorian.

The actual construction was carried on by Earl Moore Construction Co., under the supervision of Dikran Koumjian, who expended much time and energy on the project. Likewise, during the construction, Mihran Mesrobian continued to give valuable advice and was at the construction site almost every day as the supervising architect.



BUILDING COMMITTEE

Left to right; seated – Neshan Hintlian, Father Paren Avedikian, Vahan Kurkjian; standing – Caspar Kasparian, Edward Onanian, Jack Andonian, Philip O’Gulian.

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As the church neared completion, many parishioners contributed significant items for placement in the building. A supplement to this booklet hopefully will be forthcoming which will give adequate recognition to all such donors. Two principal items, however, the Altar and the organ, were obtained through group efforts which should be briefly noted here. The Altar was purchased with the donations made at a single parish dinner, while the organ was paid for through the donations received by the Church Choir over a period of years.

Subsequent to the completion of the church, considerable effort was, and continues to be, expended in remodeling the lower level of the building. Jack Andonian and Haig Basdekian have been very helpful in getting this work done, and in so doing, are following in the footsteps of Jack Babashanian and Askanaz Hatchikian, both of whom have always been ready and willing to come to the aid of the church whenever a maintenance or remodeling problem presented itself.

The efforts of the Building Committee did not end with the construction of the church. In the years since 1963, the Committee has concentrated its efforts on raising funds to reduce the church's mortgage debt. In these, as in earlier efforts, it was ably directed until January 1967 by Dikran Koumjian. The present committee is continuing the efforts of its predecessors, and is looking forward to the day when physical additions can be made to our present structure.

The Parish Council, which in recent years has been under the chairmanship of first Haig Basdekian, and later of Philip O'Gulian, continues to be a nine-member body which holds approximately 40 meetings per year. Since 1965, this body, in addition to its other duties, has been responsible for the Annual Bazaar, which has developed into a major revenue producer.

Three former parish council members – Mihran Garabedian, Neshan Hintlian, and Dikran Koumjian – are now honorary members of that body.

FORMER PARISH COUNCIL MEMBERS



FORMER PARISH COUNCIL MEMBERS

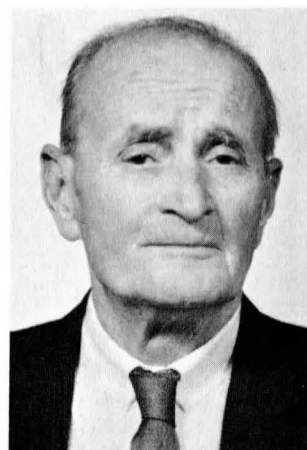
1st Row: Vahan B. Kurkjian, Raymond Babigan, Khosrof Khosrofian, Dr. Arshag Sarkissian, James Barouyrian, Neshan Hintlian, Jack Babashanian, Col. George Juskalian, Gary Avedikian. Abraham Bodourian, Mihran Garbedian, Dr. Vartkes Broussalian. 3rd Row: John Kavookian, Askan Hatchikian, Alphonse Tomasian, Jack Andonian.



Haig Basdekian



Carl Zeytoonian



Yeghia Balian



Boghos Andonian
Deceased



George Manougian
Deceased



George Kevorkian
Deceased



Peter Terzian
Deceased

OTHER FORMER PARISH COUNCIL MEMBERS

**Norig Asbed
Setrag Ajemian
Dick Alexander
David Atamian
Kevork Aprahamian
Jack Tossounian(d)
Kaisir Bogosian(d)
M. Dolmajian(d)
Louise Garabedian
Pauline Garabedian**

(d)Deceased

**Garabed Haroutounian(d)
Harry Injaian
Dikran Janigian(d)
Haig Kafafian
S. Keshian
Charles Kougasian
Dikran Koumjian
Albert Manian
Rev. Boghos Manoukian
Levon Melikian**

MEMBERS ELECT 1968-69

**Ashod Krikorian
Dr. Ohannes Sahakyan
Aram Sakayan**

WOMEN'S GUILD

In 1932, Archbishop Ghevont Tourian, then the Primate of the Diocese of the Armenian Church of America, on his visit to Washington, organized the Ladies Auxiliary of the Armenian Apostolic Church of Washington, D.C. The group, consisting of 21 members, held its meetings, in those early days, at the Y.W.C.A. and its functions at either one of the three Episcopal Churches, St. Thomas, St. John or St. Agnes. The group directed its efforts toward the welfare of the internal life of the parish, particularly the organization of the Armenian school, the choir and Church social functions. It also raised funds to assist needy Armenian organizations abroad and in the United States. One of the organizations which received help from this group was the *Sourp Perkich* National Hospital of Istanbul.

In 1951, the Ladies inaugurated the first Annual Bazaar at St. Agnes Episcopal Church, which continued to be an annual event under their auspices up until 1965, when the Parish Council assumed the responsibility for this affair.

The primary goal of the Ladies Auxiliary has been to assist the church meet its needs. It has endeavored to beautify the church proper and to complete the needs of the church through fund-raising dinners and luncheons, bazaars, rummage sales, bake sales, and picnics. The Ladies have been



instrumental in promoting the Armenian Cultural life in the parish by sponsoring lectures in Armenian history and heritage, plays and concerts.

In recent years, a significant decision was made; there had been considerable discussion concerning a proposal to create two ladies' organizations, one of the older generation and one of the younger generation. The decision was to continue as one unified group. Considerable credit is due to all the membership and the former pastor, Father Karekin Kazanjian, for the successful implementation of the decision.

Gradually, the younger women were elected to positions of responsibility and they have assumed significant roles in the leadership of the organization. The group functions harmoniously, with all members working for the realization of the common goal which inspires them all.



WOMEN'S GUILD

Standing; Left to right - Zvart Onanian, Makrouhi Khosroffian, Georgia Avakian, Angel Barouyrian, Marie Avedikian, Dorothy Small, Elise Bodourian, Hripsime Nazarian, Berjouhi Kurkjian, Father Avedikian, Bayzar Nalbandian, Mary Ann Basdekian, Queenie Avedikian, Lillian Kasparian, Akabe Azhderian, Rose Babigian, Ann Andonian. Seated; Left to right - Betty Dedeyan, Oghda O'Gulian, Alice Terzian, Clara Andonian, Zepure Hatchigian, Esther Kavookian, Manoushag Hintlian, Armine Manoukian, Shakeh Babashanian.

Since 1954, this organization has assisted the church by means of diverse activities, which include the following:

1. Provided substantial financial assistance to help defray the cost of operation of the church and towards the Building Fund.
2. Renovated and refurbished the church kitchen.
3. Purchased 200 sets of chinaware and flatware.
4. Purchased 15 large folding tables and 150 folding chairs.
5. Purchased drapery, choir robes and vestments.
6. Provided textbooks and audio-visual aids for the Sunday School and the partitions for two of the present classrooms.
7. Procured electric typewriter for the church office.
8. Compiled and published an Armenian Telephone Directory, covering Washington, D.C., Maryland and Virginia areas, which was mailed to 650 families.
9. Promoted Coffee and Fellowship hour following the church services.
10. Introduced an annual Fashion Show in the agenda of the organization.
11. Donated tile for the church auditorium.
12. Established a program for recruitment of knowledgeable personalities for the purpose of lecturing on current topics in conjunction with the monthly meetings.

Since November 14, 1967, the Ladies Auxiliary has been known as the Women's Guild of St. Mary's Armenian Apostolic Church of Washington, D.C. and consists of 60 members.

The untiring efforts of the early pioneers of the Ladies Guild can not be adequately described in a few sentences. They devoted their untiring energy in order to bring their dream of an Armenian Church in the Nation's Capital closer to reality. Many of these ladies are, to this day, still unselfishly serving the needs of the church and cherish the fulfillment of their dream.

SUNDAY SCHOOL



1st Row: Chris Hanessian, Jonathan Hanessian, Gregory Kumkumian, Margo Dedyan, Alison Terzian, Levon Andonian, Neshan Naltchayan. 2nd Row: Lisa Kasparian, John Krikorian, Michael Kasparian, Jimmy De Marco, Andrea Basdekian, Annie Naltchayan, Dr. Charles Kumkumian. 3rd Row: Ani Basdekian, Arten Avakian, Linda Kumkumian, Lisa De Marco, Aram Andonian, Kenneth Terzian, Saro Dedeyan, Bruce Hanessian. 4th Row: Miss Mary Bogosian, David Terzian, David Andonian, Patricia Krikorian, Simon Kumkumian, Armen Avakian, John Rinehart, Mrs. Evelyn Vartabedian, Miss Ann Kavookian, Brian Hanessian, Mrs. Mary Ann Basdekian. 5th Row: Edward Bodourian, Dean Shahinian, Mrs. Betty Dedeyan, Mr. Joseph Vartabedian, Miss Mary Vartabedian, Mr. Sahag Dedeyan.

The St. Mary's Armenian Church organized its Sunday School almost at the same time that the church organization was established. Krikor Vosganian, organized the school, which held its first class in September 1955 in this newly acquired building. At that time, and for several years thereafter, the Sunday School classes started at 10 a.m. and the Church Service at 11 a.m. The same facilities were used for classrooms and church services. The first sessions consisted of eight children, who were taught by Mr. Vosganian and Mrs. Araxi Gokberk. Subsequently, Mrs. Barbara Jamgochian, Mrs. Esther Manian, Mrs. Clara Andonian and Miss Rita Jerrahian were added to the staff.

This arrangement continued until 1963 when the construction of the present church building was completed. Beginning with the 1963-1964 season, the facilities of the church were used for church services and the adjoining rooms and partitioned basement area were used for church school classrooms. The school period was also changed to begin at 11 a.m. With added facilities and devoted

staff members, the church school attendance grew in number with a corresponding increase in teaching staff.

During its history, the school has been faithfully served by a number of competent superintendents – among this group were Mrs. Gloria Tatigian, Col. A. Haig Hatch, Mrs. Esther Manian, Hrand Kurkjian, Dr. Charles Kumkumian and Sahag Dedeyan. Their services varied, depending upon the needs of the occasion. In addition to their regular duties, they taught, attended conferences, organized parties and programs, and stimulated the interest of parents in their children's religious education.

In 1967, the Sunday School sponsored a fund-raising dinner under the co-chairmanship of Messrs. Sahag Dedeyan and James Barouyrian for the benefit of the Sahagian School in Beirut, Lebanon. Five hundred dollars were donated to the school.

The 1967-68 season has an enrollment of approximately 30 children. Joseph Vartabedian, who is the present superintendent, has a well-organized teaching staff consisting of the following: Mrs. Betty Dedeyan, Mrs. Evelyn Vartabedian, Miss Ann Kavookian, Mrs. Mary Ann Basdekian, and Miss Mary Vartabedian.

The Sunday School follows the recommended curriculum of the Council for Religious Education of the Diocese. It is the aim of the Church School to provide the children with a well rounded religious education according to the teachings of the Armenian Church. The courses focus on the Armenian Church, its history, creed, sacraments, martyrs, and saints. The church and the parents well recognize the importance of the proper religious education of our youth which helps insure the continuity of our church and the preservation of our religious heritage.



A typical Sunday School in attendance.

ACYOA

Although there is no record of the early history of the Washington chapter of the Armenian Church Youth Organization of America, it appears that it was organized sometime prior to 1956. In that year, the organization considered itself competent to be the host of the 10th Annual Assembly of the organization, which at that time was comprised of 30 chapters with approximately 1,000 members. As is the custom, the assembly took place on the Labor Day weekend at the Sheraton Park Hotel. The National Cathedral of Washington made its facilities available for the performance of the Sunday Divine Liturgical service. The 1956 convention is still remembered as a memorable one by those who attended. It was an outstanding success and a credit to the fledgling chapter of Washington, D.C.

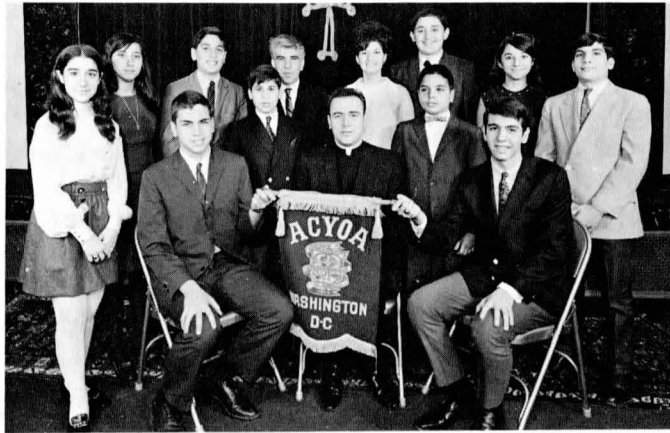
During the pastorate of the Very Rev. Karekin Kazanjian, the organization continued its activities in both cultural and social areas. In the cultural area, the organization sponsored lectures by well-known personalities in their field such as Dr. Sirapie Der Nersessian, Mrs. Mary Matossian, Judge Mary Arabian, Ben Bagdikian and others. Also, the association held occasional joint discussions with the Richmond chapter and frequently had visitations with them.

Social events of the ACYOA included its annual picnic, dances, and its annual ACYOA dinner. Any proceeds resulting from these affairs were turned over to the Building Committee or to the church. In addition, its members actively supported and assisted in affairs sponsored by other church organizations.

The following informative article was prepared by Alan Kazanjian the Chairman of the current Junior Chapter, and indicates the enthusiasm which this group possesses. The chapter was reactivated in early 1967 by Deacon Hovhanness Kasparian. Since its inception, Jack Andonian has served as chapter advisor.

THE CURRENT CHAPTER OF 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."



ARMENIAN CHURCH YOUTH ORGANIZATION

Left to right; front row - Dean Shahinian, Aram Andonian, Father Avedikian, Kenneth Terzian, Alan Kazanjian. Back row - Ani Kazanjian, Lucy Sarkissian, David Terzian, Jack Andonian, Advisor, Teresa Eminian, Edward Bodurian, Patricia Krikorian, David Andonian.



ACYOA – 1965

**Washington – Richmond Chapter
Joint Picnic – 1964**



These are the words the new members repeat in unison as they are initiated into the Armenian Church Youth Organization of America. The aim of the organization is to help the younger members of the parish to understand the Christian religion according to the way it is taught in the Armenian Church. The ACYOA is ready and willing to help any church that needs the help.

The Junior Chapter has been in existence since February 3, 1967. We are one of the youngest, if not the youngest Junior Chapter in our Diocese. The Chairman, plus his executive Committee, strive to make it a growing organization for the service of the young people of the church and the community. It should also be said that if it were not for the rest of the members assisting our chapter, we would still be on the ground level. At the time when our organization was formed, we were left without a priest to help guide us. Later in the year, Father Paren Avedikian came to our parish. Along with him he brought many helpful ideas and guided us in our path toward greater progress.

The ACYOA in addition to its cultural activities, is also a lot of fun. Being together with your friends is the best part of it. We all get together and have field trips, or parties and dances or even just sit together to have discussions. Each Easter we have the annual Flower Sale and for Halloween, the annual Pumpkin Sale.

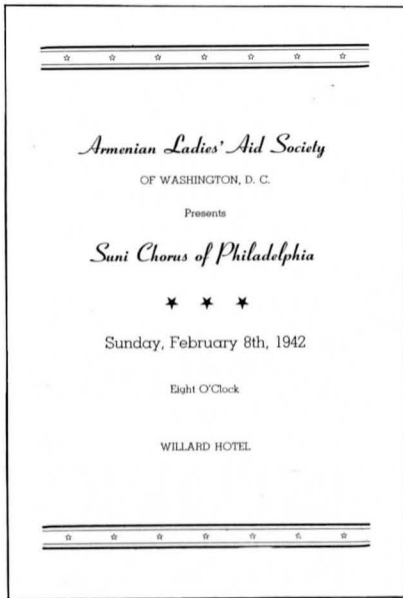
One year is not long enough to say that we have grown in membership, but it is sure that we have expanded our minds into newer concepts of learning and having fun. The love of the church in the Armenian Youth today promises a bright tomorrow for the Armenian Church. As we go forward, we learn the values of the Armenian church, our religious heritage and strive to understand their true meaning for service to our church and to our country.



ACYOA – 1963

SIGNIFICANT
HISTORICAL
EVENTS

PICTORIAL REVIEW



A Notable Event (1942)

Ուսանողներին հայ Առաքելական եկեղեցի-
 ան շաբաթը պատրաստեալ անձամբ հայ
 ... պատրաստը ...

1943
 հինգշաբթի շաբաթը 18-1943 ժամ-
 վր 5-11. Կ.Վ.Կ.Ա. 612 E. St.
 N.W. Հինգի գեղարարներ:
 Ուսանողներն և զբոսաշրջի հայու-
 թիւնը պիտի կը հրահանուին վայել-
 լիքով այս ընկերական և բնակչական
 հանձնիքը երեկոյը:
 Բանարար Վերակարգող-Կատարողու-
 ան և Բանակցական հայկական Զանգու-
 վի Բանակային-
 Զանգուարանի անդամները
 պիտի մասնակցեն. Բանակցական
 Կարգապահ Գևորգ Մարտիրոս:

1943
**BAZZAAR GIVEN BY THE LADIES
 AID OF ARMENIAN APOSTOLIC
 CHURCH, THURSDAY NOV. 18-1943-
 5-11 P.M. AT THE Y.W.C.A
 612 E. ST. N.W. DELICIOUS
 ARMENIAN DISHES - KIBBE, SAR-
 MA, LONMECHOOH, BEREQ, ETC.
 COME AND BRING YOUR FRIEN-
 DS. HAVE GOOD TIME.
 ARRANGING COMMITTEE
 MRS. MELIKIAN - MRS. KHOSTYAN.
 MRS. MARANIAN - MRS. MANUKIAN.**

Our Ladies in Action (1943)



Համազազուբային

ՏՈՂԱԿԱՏԱՐՈՒԹԻՒՆ ՆՈՒԻՐՈՒԱԾ ՎԱՐԴԱՆԱՆՑԻ

Մանակցութեամբ

ՈՒԱՇԻՆԿԹՐՆԻ ՀԱՅ ԱՌԱՔԵԼԱԿԱՆ ԵՒ
ՀԱՅ ԱՒԵՏԱՐԱՆԱԿԱՆ ԵԿԵՂԵՑԻՆԵՐՈՒ

ՓԵՏՐՈՒԱՐ 25, 1945, ԿԻՐԱԿԻ

ԿԷՍՐԻՆՆԻ ՎԵՐՋ ԺԱՄԸ 2.30ԻՆ

PYTHIAN - TEMPLE՝ ՍԻՈՒՂԻՆ ՄԷՋ

1012 - 9th Street, N. W.

Առեւտրային ՏԻՍՐ Տ. ՊԱՐՈՅՐԵԱՆ

Առեւտրային

ՎԵՐ - ԵՋՆԻԿ ԱԶՆԱԿԵԱՆ
(Տեղւոյն Հայ Աւետարանական
Եկեղեցւոյ Հովիւր)

ՏԻՍՐ ԳԱՌՆԻԿ ԳԷՈՐԳԵԱՆ
(Եկեղեցւոյ Խմբակի, Ֆիլոսոֆիայէն)

ՏԻՍՐ ՍՈՒՐԵՆ ՄԷՆՈՒԷԼԵԱՆ
(Երեսփոխանի և շնորհաբեր
Աշխատակից, Ն. Ե. Երբէն)

Գեղարուեստական Բաժին

ԽՐԵՐԻՒ - Առաքելական Եկեղեցւոյ
Գործը Դաս

ՄԵՆԵՐՊ - ՏԻԿ Էլիզաբէթ Նազարեան

և Օր - Մարգարիտ Արմատրեան

Հանկի Անակիւլներ

Սիրով և Զրոյրով Ուսուցիչներ և Զբօսաշէր Հայութեան անխաբար, Ներկայ ժամանակ
Համազազուբային Տեղափոխութեան:

ՀԱՅ ԱՌԱՔԵԼԱԿԱՆ ԵՒ ՀԱՅ ԱՒԵՏԱՐԱՆԱԿԱՆ ԵԿԵՂԵՑԻՆԵՐՈՒ
ՀՈԳԱՐԱՐՁՈՒԹԻՒՆՔ

The announcement for commemoration of the Feast of Vartanantz (1945)



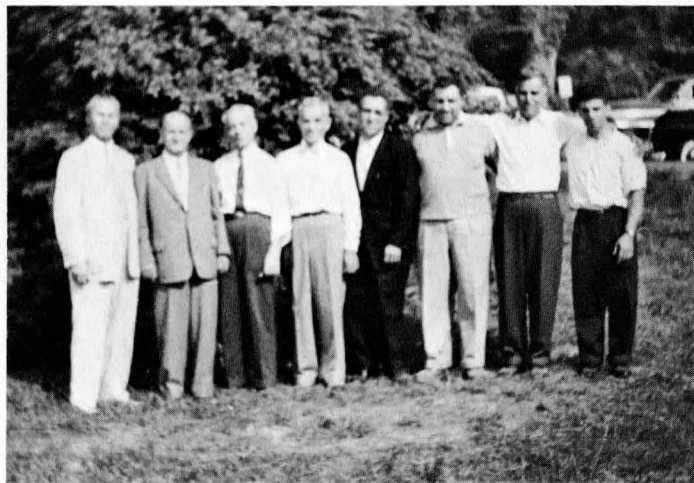
Our Girls (19--)



Archbishop Karekin Hovsepian, later Catholicos of Cilicia with members of Washington Choir (1941).



Dinner honoring Archbishop Tiran (1947)



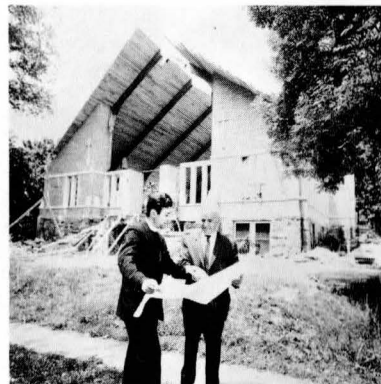
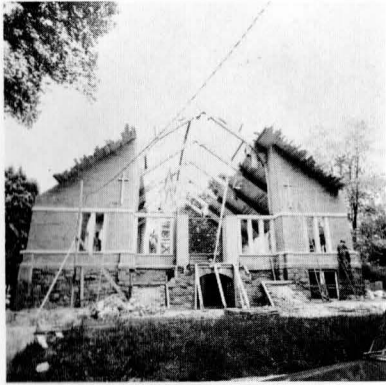
The Parish Council, 1957



Archbishop Sion, the Primate visiting the Tomb of Unknown Soldier (1959)



An event from His Holiness Catholicos Vasken's Historical visit to Washington (1960)



The Church in various stages of construction (1963)

SCENES FROM THE CONSECRATION





Be Ye Blessed and the Holy Spirit Abide in You Forever

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