CONSECRATION
OF THE
ARMENIAN APOSTOLIC
CHURCH
IN
HARTFORD

NOVEMBER 15, 1953
His Holiness Kevork VI
Catholicos of All Armenians
His Grace Tiran Archbishop Nersoygan
Primate of Armenian Church in North America
Message from the Archbishop

Rev. Father Issahag Ghazarian
Pastor of the Armenian Church of Hartford
Hartford, Conn.

Dear Father Issahag:

The new building of our Hartford Parish will soon be consecrated and used as a church.

Seeing this beautiful result of the labors of the members of our Hartford Parish, our soul rejoices and we give thanks to God.

That result is the tangible monument of the piety and church-loving sentiments of our dear people of Hartford and the members of the Committees elected by them.

We are confident that the new church will increase their enthusiasm and love for the Church and their patriotic sentiments so that they may be able to take their worthy place among our flourishing parishes and by multiplying their efforts they may be able to build the edifice of the church proper on the present part of the building.

This is our wish for all of them. We bless our beloved people of Hartford, all the donors and contributors, as well as the members of the Committees and we remain

With warm paternal love and blessings,

ARCHBISHOP TIRAN
His Grace Archbishop Mampre Calfayan
Clergymen Who Have Served Hartford

Most Rev. Mampre Calfayan
Very Rev. Mesrop Semebjian
Very Rev. Issaag Ghazarian
Rev. Mgrditch Menasian
Rev. Arnak Kasparian
Rev. Alan Pootookian

Previously to these and also intermittently Hartford has been served by itinerant clergymen.

Proposed Cathedral in New York
Message From The Very Rev. Issahag
Pastor Armenian Church of Hartford

There is abundant evidence that the Armenian people have always clung, and still cling, to their Holy Church as well as their national and cultural traditions. Hence our people wholeheartedly will support their Church and culture for the benefit of this and the coming generation to make the nation blossom and the Church and God glorified.

We have lost our political kingdom in history but we have never lost our Church for which we have been martyred for centuries.

To lose our Church is to lose our identity.
To keep our Church is to maintain our identity.

To love our Church and to work for it is to be worthy of the blessings of our forefathers in the Kingdom of God.
Today especially the Church needs men and money.
The Origin Of The Armenian Church

The origin of the Armenian Church dates back to the middle of the first century when, tradition tells us, Christianity was first introduced into Armenia by the Apostles St. Judas-Thaddeus and St. Bartholomew.

These Apostles of our Lord were martyred in Armenia and their graves are enshrined in the ancient Church of Artaz and Albac.

From the Apostolic era to the year 301 A.D. there are many historical records which disclose the fact that there were many large groups of Christians in Armenia. Record of religious persecutions by Armenian kings were numerous during that time, principally in the years of 110, 250, and 287 A.D. These persecutions would not have taken place had there not been a large acceptance of Christianity in Armenia.

It was in the year of 301 A.D. that King Tiridates accepted Christianity as the State religion. Some scholars place this event in the year of 287 A.D., but 301 A.D. is generally accepted.

Twelve years after this conversion, the edict of Milan, issued by the Roman Emperor Constantine, placed Christianity on the same level as Paganism; and twenty-four years after this conversion the same emperor proclaimed Christianity as the official religion of the Roman Empire.

This great evangelism was carried out with the help and knowledge of the Greek and Syrian missionaries and the fervent faith and remarkable courage of St. Gregory of Caesaria in Cappadocia.

St. Gregory, educated among Christian circles since childhood entered the service of the Armenian King Tiridates and suffered heavily for his Christian faith under him. Later he converted the king and all the royal court to Christianity.

Strengthened by this success he continued the conversion to Christianity with the help of the king and finally built the first Mother Church of the Armenians at St. Etchmiadzin following the orders given him in a vision.

Thus St. Gregory became a patron saint and the first Catholicos of all the Armenians, and this Catholicate continues to this present day. The present Catholicos is His Holiness Kevork VI, 129th in succession at St. Etchmiadzin.

This page donated by Sarkis J. Kazarian and Family
Cathedral at St. Echmiadzin

Seat of the Patriarch-Catholicos of all Armenians since 301 A.D.
Order of Consecration of a Church According To the Rite of the Armenian Apostolic Church

After the morning services on Sunday two deacons, having previously prepared water and wine, shall wash the altar and the pillars of the altar, first with water and then with wine. And while they are washing, two priests shall recite Psalm XXV in antiphon:

Judge me, O Lord, for I have walked in mine integrity, I have trusted in the Lord and shall not be shaken.

Prove me, O Lord, and examine me; try out my reins and my heart.

Thy mercy, O Lord, is before mine eyes, and I am pleased in Thy truth.

I will not sit with the vain, and I will not go in with the lawless.

I have hated the assemblies of the wicked, and I will not sit with the ungodly.

I will wash my hands in holiness, and will encompass Thine altar, O Lord.

That I may hear the voice of Thy blessing and declare all Thy wondrous works.

Lord, I have loved the beauty of Thy house and the place where Thy glory dwelleth.

Destroy not my soul with the ungodly, nor my life with blood-thirsty men.

Whose hands are in iniquity and whose right hand is filled with bribes.

I have walked in integrity; deliver me, O Lord, and have mercy on me.

I shall remain upright, in great congregations I will bless Thee.

Glory to the Father and to the Son and to the Holy Spirit, now and forever and through the ages of the ages.

Amen.

While they are reciting the Psalm, the Bishop shall be vested and shall come forth from the vestry in procession. And one of the priests holding up high the Holy Chrism (Myron) shall go before the Bishop. And they shall go up the Bema by the south steps singing the hymn:

Havoors vertchin zhamanagi ............... ...........
And the Bishop and the priests and the deacons shall stand on the Bema facing south and north. And the priest bearing the Holy Chrism shall stand at the left of the altar facing west. And the Bishop shall be given the censer, and he shall cense the Holy Chrism and the clergy and the people. Then receiving the Holy Chrism from the hands of the priest, he shall bless the congregation with it and then he shall lay it upon the altar. And two priests shall recite Psalm XXII, in antiphon:

The Lord is my shepherd, I shall lack nothing.
He hath made me to dwell in a fertile place and He hath nourished me by the quiet waters.
He hath restored my soul, and He hath led me into the paths of righteousness for His name's sake.
Though I may walk in the midst of the shadows of death I shall fear no evil, for Thou, O Lord, art with me.
Thy rod and Thy staff, they shall comfort me.
Thou hast prepared before me a table right in the presence of my afflictors.
Thou hast anointed my head with oil, Thy cup hath cheered me as pure wine.
Thy mercy, O Lord, shall follow me all the days of my life; I shall dwell in the house of the Lord for evermore.
Glory to the Father and to the Son and to the Holy Spirit, now and forever and unto the ages of the ages. Amen.

And then shall be sung the chant:
Badrasd ararer

And again Psalm XXII shall be said as above:
The Lord is my shepherd

And then the chant:
Odzer yooghov

shall be sung.

And for the third time Psalm XXII shall be said as above:
The Lord is my shepherd

And then the chant:
Badrasd ararer

shall be sung.

And then the Deacon shall say:
Again in peace let us beseech the Lord.
Let us request in faith and with one accord of the Lord that He may bestow upon us the grace of His mercy.
May the almighty Lord, our God, save us and have mercy upon us.

And the Bishop shall say this prayer:
Lord, have mercy; Lord, have mercy; Lord, have mercy.

Our Lord, our God, who hast established the earth together with its firmament and hast wrought therein many works of power. Thou, O Lord of all the earth, who hast given strength to this Thy Church and hast commanded that a holy altar be erected within it and the reasonable, bloodless sacrifice be offered on it in Thy most Holy Name for the quickening of Thy faithful, we beseech Thee, O beneficent Lord, send Thy Holy Spirit and sanctify this altar that it may be unto hope and life for us all who stand before Thy great glory, unto the renewal of our souls and unto the good pleasure of Thy blessed will. For Thou alone art God, compassionate, long suffering and merciful, and glorified is the most Holy Trinity, the Father, the Son and the Holy Spirit, now and forever and unto the ages of ages. Amen.

Following the prayer, the choir shall sing the hymn:
Arrakelo aghavno .................

And while the hymn is being sung the Bishop shall pour some of the Holy Chrism on the top of the altar three times, once at the beginning of each verse. Then he shall pour a sufficient quantity of Chrism in his left palm or in a small cup, and shall return the phial of Chrism to the priest.

Then the choir shall sing:
Amen. Alleluia, alleluia, alleluia.

And the Bishop with his right thumb dipped in the Holy Chrism shall anoint the top of the altar in the form of the Cross, intoning alone:
Blessed, anointed and sanctified be the top of this divine holy altar with this sign of the Cross and with this Holy Gospel and with this Holy Chrism, in the Name of the Father and of the Son and of the Holy Spirit, now and forever and unto the ages of the ages. Amen.

Then the Bishop shall in like manner anoint one after the other the four corners and the front of the altar.

Then the choir shall sing the hymn:
Arekagn artarootian................

And while this hymn is being sung the Bishop shall receive from the deacons and place upon the altar five incense burners, one at the center and the others at the four corners of the altar.
Then the Bishop shall anoint, in the manner as shown above, the two pillars of the apse of the altar at the right and at the left.
Then the Bishop shall descend by the northern steps of the ambon. He shall anoint the center of the front of the ambon, where the lectern is placed.
Then passing through the nave of the Church, he shall anoint the west side of the Church, on the wall, above the main entrance. Then he shall anoint the north side of the Church, on the wall; and then the south side of the Church, on the wall. Then he shall return to the west and shall anoint the main door.
Then the Bishop shall hand the cup of the Chrism to the priest and taking his hand cross and his pedom, he shall stand in the center of the church facing towards the altar and the choir shall stand before the chancel facing him. And they shall bless and name the Church in the following manner:

The choir shall sing:
Amen. Alleluia, alleluia, alleluia.

And the Bishop shall intone alone:
Blessed and protected and providentially preserved be this Church, established in the name of the Holy Saviour, with this sign of the Cross and with this Holy Gospel and with the grace of this day, in the Name of the Father and of the Son and of the Holy Spirit, now and forever and through the ages of the ages. Amen.

And the choir shall sing the hymn:
Vor hasdadetsen paniv

And they shall pass by the north side and come to the west side of the Church, and shall stand near the main door facing towards the altar, while the Bishop at the same time shall take his position on the east side of the Church, in front of the chancel, facing west; and the blessing and naming of the Church shall be repeated as above.

And the choir shall sing the hymn:
Tsundza aysor yegeghetsi

And they shall pass to the south side and shall stand facing towards the north, while the Bishop at the same time shall take his position at the north side facing towards the south, and the blessing and naming of the Church shall be repeated as above.

And the choir shall sing the hymn:
Nor Sion dzunyal

And they shall pass by the east side to the north side and shall stand facing towards the south, while the Bishop at the same time shall take
his position at the north side facing towards the north, and the blessing
and naming of the Church shall be repeated as above, thus completing
the blessing in the form of the Cross.

And the choir shall sing the hymn:

Takavor kolov ko hashkhark

And they shall pass again to the east side standing in front of the
chancel facing west and the Bishop at the same time shall again take
his position in the center of the Church facing towards the altar and shall
intone:

Blessings and glory to the Father and to the Son and the Holy
Spirit, now and forever and unto the ages of the ages. Amen.

And the choir shall sing the hymn:

Seghan ko der

at the same time entering the chancel and taking their positions there,
facing towards the altar, while the Bishop and the priests ascend by the
north steps of the ambon.

Then the Bishop shall cense the altar.

After the hymn and the censing the priest shall present to the Bishop
on a plate seven vestments for the altar, namely a white, clean cloth,
large enough to cover the altar; four cope; an apron, to be hung in
front of the altar; and a white corporal, which is laid on the center of
the altar, where the chalice is placed.

Then the deacon shall say:

Again in peace let us beseech the Lord. Receive, save and
have mercy.

And the Bishop shall bless saying:

Blessing and glory to the Father and to the Son and to the Holy
Spirit, now and forever and unto the ages of the ages. Amen.

And two priests shall say Psalm XCII in antiphon, while the Bishop
clothes the altar:

The Lord is king; He is clothed with majesty; He is clothed with
power and is girded therewith.

He hath established the word that it cannot be shaken. Thy
throne, O Lord, is prepared of old; Thou art from everlasting unto
everlasting.

The rivers have lifted up, O Lord, the rivers have lifted up their
voices, and the rivers shall rise up in their course.

From the voice of many waters the billows of the sea have be-
come wonderful.

Thou art wonderful, O Lord, in the highest; we have believed
firmly in Thy Testimonies.
Holiness becometh Thine house, O Lord, forever.
Glory to the Father and to the Son and to the Holy Spirit, now
and forever through the ages of the ages. Amen.

And while the psalm is being recited, the Bishop shall take the vest-
ments of the altar one by one and shall lay them on the altar: The cloth
on top of the altar; the four copes on the four corners of the altar; the
apron he shall hang in front of the altar; and the corporal on the resting
place of the chalice.

And the deacons shall present to the Bishop five lighted candles on
candlesticks and the Bishop shall place them on the altar next to the five
incense burners. And then they shall present to him the Holy Gospel
Book, the Cross and the picture of the Most Blessed Holy Mother of God;
and the Bishop kissing them one by one shall place them in their respec-
tive places on the altar.

Then the choir shall sing the hymn:
Seghan Ko Der..................

And while the hymn is being sung the Bishop shall again cense the
altar and shall kiss it, and all those who are on the ambon shall also kiss
the altar two by two.

And the deacon shall say the following litany:

Again in peace let us beseech the Lord.
----Lord, have mercy.

That the Lord may direct our course in the ways of peace, let us
beseech the Lord.
----Lord, have mercy.

That He may dispel from us all the thoughts of evil one, let us
beseech the Lord.
----Lord, have mercy.

That He may grant unto us healthy thoughts and virtuous con-
duct, let us beseech the Lord.
----Lord, have mercy.

That He may keep us under the protection of His almighty Right
Hand, let us beseech the Lord.
----Lord, have mercy.

That He may crush speedily our adversary under our feet, let
us beseech the Lord.
----Lord, have mercy.
For the souls of them that are at rest and that are asleep in Christ in the true and orthodox faith, let us beseech the Lord.
—Remember, O Lord, and have mercy.

And again with one accord by our true and holy faith, let us beseech the Lord.
—Lord, have mercy.

Let us commit ourselves and one another unto the Lord the Almighty God. Unto Thee O Lord, we commit ourselves.
—Let us, O Lord, be committed unto Thee.

Have mercy upon us, O Lord our God, according to Thy great mercy.

Let us all say with one accord:
—Lord, have mercy; Lord, have mercy; Lord, have mercy.

And the Bishop shall say this prayer:

O Lord, our God, who according to the name of the chief apostle Peter who was called "rock" didst call Thy Holy Church a Rock, we beseech Thee, with Thy almighty power bless this temple which has been built in Thy Name. And make this altar which Thou hast established therein a holy of holies, in order that that which is offered hereon as a spotless sacrifice, be changed into the incorruptible and precious Body and Blood of Thine Only-begotten Son, Jesus Christ, and grant that it may be for them that enter into this temple and confess their sins, unto the expiation of sins and unto health of soul and body, through the intercession of the Holy Mother of God and of all the saints. For blessed is Thy Name and glorified is the everlasting kingdom of the Father and of the Son and of the Holy Spirit, now and forever and unto the ages of the ages. Amen.

And the deacon shall say:

By the Holy Cross let us beseech the Lord that He may thereby deliver us from sins and may save us by the grace of His mercy. Almighty Lord, our God, save and have mercy.

And the Bishop shall say the following prayer:

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

And the Bishop shall draw the curtain and the deacons shall adorn the altar with candles and flowers and every ornament. And they shall distribute candles to the people. And while the altar is being adorned lessons from the Holy Scriptures shall be read, as follows:
PSALM

Alleluia, Alleluia. Her foundations are in His holy mount. The Lord loveth the gates of Zion more than all the dwellings of Jacob. The Glorious One hath spoken of Thee, O City of God.

From the Prophet Isaiah—
Chapter LX, verses 1-13:

Lighten up, lighten up, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness has covered the earth and fog has enveloped the heathen, but the Lord shall appear in thee and His glory shall be seen in thee. And kings shall walk in thy light and the heathen at the rising of thy light. Lift up thine eyes round about, and behold thy children gathered around thee. For thy sons have come from afar, and thy daughters shall be born up on their shoulders. Then shalt thou see and rejoice, become awed and amazed in thine heart, for the wealth of the sea and of nations and of peoples shall come to thee; and herds of camels shall come to thee, and the camels of Madiam and Gaepha shall cover thee; all from Saba shall come bearing gold and frankincense and precious stones; and they shall announce the salvation of the Lord. And all the flocks of Kedar shall be gathered unto thee, and the rams of Nabaeoth shall be brought, and acceptable sacrifices shall be offered on my altar, and my house of prayer shall be glorified. Who are these that fly as clouds, and come as doves with young ones unto me? The isles wait for me, and the ships of Tarsis are the first to bring thy sons from afar, their silver and gold with them, for the sake of the holy name of the Lord, and for the sake of the Holy and Glorified One of Israel. And the sons of other nations shall build thy walls, and their kings shall wait upon thee, for because of my wrath I smote thee, and because of my mercy I loved thee. And thy gates shall be opened continually day and night, and they shall not be shut; for men to bring unto thee the wealth of nations, and their kings as captives they shall bring unto thee. For the nations and the kings which will not serve thee shall perish, and those nations shall be utterly destroyed. And the glory of Lebanon shall come unto thee with the cypress and the plane and the pine and the cedar together to glorify my holy place.

From the First Epistle of the Apostle Peter
Chapter II, verses 4-10:

Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones by yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen
Gatza, or Caldron, in which the Holy Meron, or Chrism, is blessed. Forty different fresh cut flowers, plus balsam, go into the preparation of the Meron. Through an elaborate process, requiring forty days, and accompanied by constant prayers, the essence of the flowers is distilled and re-distilled until there remains a heavy aromatic oil. A bottle of previously blessed Meron is then added to the essence. This procedure has been done since the time of the Apostles.

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and precious, and he who believes in him will not be put to shame."
To you therefore who believe, he is precious, but for those who do
not believe, "The very stone which the builders rejected has become
the head of the corner," and "A stone that will make men stumble, a
rock that will make them fall"; for they stumble because they dis-
obey the word, as they were destined to do. But you are a chosen
race, a royal priesthood, a holy nation, God's own people, that you
may declare the wonderful deeds of him who called you out of dark-
ness into his marvelous light. Once you were no people but now
you are God's people; once you had not received mercy, but now you
have received mercy.

And the deacon shall say:
Alleluia, Alleluia.
Lord, I have loved the beauty of Thy house and the place of the
Priest: Peace unto all.
Choir: And with thy spirit.
Deacon: Heaken ye in fear.
Priest: To the holy Gospel of Jesus Christ according to Matthew.
(Chapter VII, verses 24-27.)
Choir: Glory to thee, O Lord our God.
Deacon: Proschoumen.
Choir: God doth speak.
Priest: Our Lord Jesus Christ saith: Every one then who hears
these words of mine and does them will be like a wise man who built
his house upon the rock, and the rain fell, and the floods came, and the
winds blew and beat upon the house, but it did not fall, because it had
been founded on the rock. And everyone who hears these words of mine
and does not do them will be like a foolish man who built his house upon
the sand; and the rain fell, and the floods came, and the winds blew and
beat against that house, and it fell; and great was the fall of it.

And the Bishop shall withdraw the curtain and the choir shall sing
the hymn:
Loosavorya Yeroosaghem.............................

And while the hymn is being sung the Bishop shall light his candle
from one of lit candles on the altar and shall pass on the light to the
priests and the deacons, and they shall pass it on to the people and all
shall light their candles.

Then the Bishop and the priests and the deacons shall kiss the altar;
and the Bishop shall take the censer and they shall form a procession
descending by the northern steps.

And during the procession the deacons shall sing the following
Litany:
Again in peace let us beseech the Lord.
—Lord, have mercy.

For the building up and the good order of the holy place, let us beseech the Lord.
—Lord, have mercy.

For the people who enter into this holy Church, let us beseech the Lord.
—For the acceptance of their supplications according to His great mercy, let us beseech the Lord.

And again with one accord by our true and holy faith, let us beseech the Lord.
—Lord, have mercy.

Let us commit ourselves and one another unto the Lord the Almighty God.
—Let us, O Lord, be committed unto Thee.

Have mercy upon us, O Lord our God, according to Thy great mercy. Let us all say with one accord:
—Lord, have mercy; Lord, have mercy; Lord, have mercy.

And the Bishop shall cense the people to the right and to the left, and shall say:
The Lord bless you from Zion, He that dwelleth in Jerusalem.
And they shall come into the chancel and shall stand some to the right and some to the left and the Bishop shall stand in the middle.

And the deacon shall say:
By this holy Church let us beseech the Lord that He may deliver us from sins and may save us through it by the grace of His mercy. Almighty Lord, our God, save and have mercy.

And the Bishop shall say the following prayer:
In this temple and before these holy signs accepted by God and glorified and before this holy altar we humble ourselves and bow down in fear. We bless and we glorify Thine holy, wondrous and triumphant Dominion. And with the heavenly hosts we give blessings and glory unto Thee together with the Father and the Holy Spirit, now and forever and unto the ages of the ages. Amen.
Blessed art Thou, our Lord Jesus Christ. Amen.
Our Church of Tomorrow
A Brief History of the Armenian Church in Hartford

(This is by no means a complete history of the Armenians in Hartford. It is simply some of the highlights of the story of the sons and daughters of the Armenian Church and their struggle to reach their present position. Some of the information acquired was documented but most of it was gleaned from the memories of the older heads in our community. Editor.)

The first Armenian to settle in Hartford was Samuel Donchian. He arrived in 1884 to establish the Samuel Donchian Rug Company which is still in existence under the proprietorship of his son, Paul.

Samuel Donchian left this city in 1889 to go to Constantinople. He returned in 1891 with his wife, Armenuhi Arousiag Daud Donchian. In the same year a son, Arthur, was born. This is the first known birth of a child of Armenian parentage in Hartford.

The next settlers in Hartford were Ghazar Kallajian and Garabed Kallajian in 1886. They were followed by Hovhannes Maghigian in 1887 and Mgrditch Kallajian in 1893.

Then came Kapriel Sadoian, Bedros Nahigian, Kevork Partoian, Krikor Kuzirian, all of whom immigrated from Hoosenik in the province of Harpoot by way of Worcester, Massachusetts.

Still later others coming from Worcester, in 1894, were Mardiros Bagdigan, Krikor Ghazar Chavooshian, Kevork Surmelian, Aharon Avedisian and Sarkis Gilgian.

This group formed a firewood business. Khayajian Surmelian, Minas Jamagochian, Dzeron Bagdigan were later added to the company. After approximately eight years of this enterprise the group sold out to an American firm which is still in existence under the name of the Edwin L. Taylor Lumber Company.

The first Armenian married in Hartford was Hovaness Maghigian to a non-Armenian. This union produced two girls who later married Armenians.

In 1894 Kevork Jamagochian returned to Hoosenik where he married Anagil Derechianian. He returned to Hartford leaving his wife to follow later.

Among the first women to join their husbands were Mrs. Margarite Sadoian (with children) in 1896, Mrs. Margarite Ghazar Chavooshian (with children) in 1897, and Mrs. Anagil Jamagochian.

By 1897 the Armenian community was large enough to warrant organization. A Board of Trustees was formed in that year. Among its members were Charles Kallajian and Stephen Kalagian.
Other groups were the Educational Society of Hoosenik and the Armenian National Library.

The first political group, formed in 1889, was the “Veragazmial Hunchagan Guzagtsootyoos” followed by other such organizations.

In 1910 an Armenian General Benevolent Union chapter was organized.

November of 1913 saw the formation of the first Ladies Auxiliary of the Armenian Church in Hartford. The executive body consisted of Mrs. Anna Kallajian, chairman; Mrs. Anna Giligian, secretary; and Mrs. Juhar Giligian, treasurer.

General Anthranik, Armenian war hero, visited Hartford in 1917 during his tour of this country.

In 1926 the first Armenian Church Building Committee was formed. Karl Gregor was elected chairman. Andrew Ajemian was secretary. J. G. Menasian was treasurer. An advisory board was also created consisting of the following: Dr. Garo Bulbul, Paul Boornazian, Armenian Derderian, and Mushek Partoian.

This committee was commissioned to raise funds to build a church. If not able to build a church they were then directed to buy a cemetery for Armenians. If this proved unfeasible then the money collected was to be sent to the Diocese of the Armenian Church in North America.

With two hundred dollars from the Ladies Auxiliary and one hundred dollars from the Armenian Red Cross, this group began to raise funds.

With the onset of the depression of the thirties the work of this committee was brought to avirtual standstill. The City Bank and Trust Company of this city failed. Our money had been deposited there.

As this institution began to reorganize partial payments were repaid to its depositors, including the Building Committee.

On January 6, 1944, a new Building Committee was organized under the chairmanship of John Giligian. This group consisted of George B. Norsigian, secretary; Khayajian Surmelian, treasurer; Richard Bedrosian and Aram Hakimian. On February 3, 1944 Mr. J. G. Menasian turned approximately four hundred dollars to this committee. With this initial amount the group commenced their appointed task by getting pledges from individuals.

As this work progressed the chairmanship of the group changed and the body enlarged. Among the chairmen were Girard O. Kevorkian, Edward Bagdigan, and the present leader, Lazarus D. Kazarian. Present members are: Girard Kevorkian, secretary; George B. Norsigian, assistant secretary; Stephen Simonian; treasurer, Dr. Garo Bulbul, Anthranik Ajemian, Aram Hakimian, Richard Bedrosian, and David J. Kazarian.

With the dedication of the present basement portion of the church building the first step of the goal has been completed. At last the Armenians of Hartford have a church building they can call their own.

The next step is to build the remaining portion of the church, as well as, a healthy, growing congregation.
IN MEMORIAM

Dr. Garo M. Bulbul
1882 - 1953

John Ohanesian
Hartford Delegate to Armenian Church National Convention in America
# Statement of Receipts and Disbursements

## Building Committee
of the
**Armenian Church, Incorporated**
From March 21, 1943 to September 30, 1953

### Receipts:
- Cash in Bank—March 21, 1943: $360.89
- Pledges and Activities Income: $31,169.35
- Loan from Prelacy: $4,000.00
- Interest Earned: $55.40
- **Total Receipts:** $35,585.64

### Disbursements:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tr>
<td>Direct Construction and Site Costs</td>
<td></td>
</tr>
<tr>
<td>General Contractor, J. Jordan</td>
<td>$9,277.75</td>
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<tr>
<td>Concrete Work</td>
<td>$7,287.69</td>
</tr>
<tr>
<td>Plumbing</td>
<td>$1,458.52</td>
</tr>
<tr>
<td>Plastering and Painting</td>
<td>$1,331.00</td>
</tr>
<tr>
<td>Heating</td>
<td>$3,250.00</td>
</tr>
<tr>
<td>Lumber and Acoustics</td>
<td>$2,337.34</td>
</tr>
<tr>
<td>Eastern Bridge Co., Steel</td>
<td>$1,929.00</td>
</tr>
<tr>
<td>Hardware</td>
<td>$475.00</td>
</tr>
<tr>
<td>Architect Fees</td>
<td>$826.00</td>
</tr>
<tr>
<td>Pews and Organ</td>
<td>$350.00</td>
</tr>
<tr>
<td>Survey and Maps</td>
<td>$75.00</td>
</tr>
<tr>
<td>Water</td>
<td>$152.03</td>
</tr>
<tr>
<td>Land</td>
<td>$3,200.00</td>
</tr>
<tr>
<td><strong>Total Disbursements:</strong></td>
<td><strong>$31,949.33</strong></td>
</tr>
</tbody>
</table>

### Other Costs:
- Taxes: $252.12
- Insurance: $250.15
- Gas: $4.21
- Electricity: $54.37
- Fuel: $351.00
- Stationery and Postage: $306.70
- Travel Expenses: $601.09
- Advertising: $108.95
- Telephone: $2.77
- Expense of Activities: $147.05
- Miscellaneous: $429.55
- **Total Other Costs:** $2,507.96

- **Total Disbursements:** $34,457.29

Cash in Bank, September 30, 1953 (Confirmed): $1,128.35
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CHAIRMAN OF PARISH COUNCIL

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THE LADIES AUXILIARY OF HARTFORD

First Row (left to right): Mesdames Bedrosian, Ohanesian, Kazarian, Baboian, Gilgian, Aydinian, Kazarian, Berberian, Damadian, Bulbul, Hintlian, Charooshian, Gregor, Kirkorian, Nazarian.

Second Row (left to right): Tarshanjian, Vartabedian, Sarkisian, Poloshian, Zackarian, Donigian, Bedrosian, Bagdasarian, Surabian, Kevorkian, Norsigian, Ajemian.
CHURCH CHOIR OF HARTFORD

(Left to right): S. Hamalian, K. D. Kevorkian, Deacon, V. Kallajian, L. Hamalian, Director and Organist, S. Hagopian, V. Andonian, A. Giligian, B. Bedrosian, B. Surabian, V. Sharougian, G. Norsigian.
ACYO OF HARTFORD

Seated (left to right): S. Hagopian, A. Boyajian, Rev. Fr. Kosrovian, Arden Giligian, Armen Giligian.

<table>
<thead>
<tr>
<th>Sponsor</th>
<th>The Saint</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Charles Hintlian</td>
<td>Petersimon</td>
</tr>
<tr>
<td>2. Shaké (Rustigian) Kerr</td>
<td>Andrew</td>
</tr>
<tr>
<td><em>In Memory of Sarkis and Zabel Rustigian</em></td>
<td></td>
</tr>
<tr>
<td>3. John G. Menasian</td>
<td>James and Zepetia</td>
</tr>
<tr>
<td><em>In Memory of Giragos and Marian (Kallajian) Menasian</em></td>
<td></td>
</tr>
<tr>
<td>4. George D. Kevorkian</td>
<td>John</td>
</tr>
<tr>
<td>5. Gustave and Sarah (Mazgerdian) Olander</td>
<td>Philip</td>
</tr>
<tr>
<td><em>In Memory of Peter and Haigamous Nanian</em></td>
<td></td>
</tr>
<tr>
<td>6. Takouhi Aydinian</td>
<td>Bartholomew</td>
</tr>
<tr>
<td>7. Mrs. Makrooohi Sohajian</td>
<td>Thomas</td>
</tr>
<tr>
<td><em>In Memory of Prof. Mardiros Ananikian</em></td>
<td></td>
</tr>
<tr>
<td>8. Hagop Aydinian</td>
<td>Matthew</td>
</tr>
<tr>
<td><em>In Memory of Roupen Aydinian</em></td>
<td></td>
</tr>
<tr>
<td>9. Florence and Saturn Hagopian</td>
<td>James of Alpian</td>
</tr>
<tr>
<td><em>In Memory of Garabed and Shoushan Hagopian</em></td>
<td></td>
</tr>
<tr>
<td>10. David and Edward Kazarian</td>
<td>Thadeus</td>
</tr>
<tr>
<td><em>In Memory of David Kazar Chavooshian</em></td>
<td></td>
</tr>
<tr>
<td>11. Anna Giligan</td>
<td>Simon</td>
</tr>
<tr>
<td><em>In Memory of John Gilligan</em></td>
<td></td>
</tr>
<tr>
<td>12. Mrs. Sapira Bedrosian</td>
<td>Paul</td>
</tr>
<tr>
<td><em>In Memory of Khachig Bedrosian</em></td>
<td></td>
</tr>
<tr>
<td>14. Carl Kevorkian</td>
<td>Mark</td>
</tr>
<tr>
<td>15. Mrs. Anna Kirkorian</td>
<td>St. Gregory the Illuminator</td>
</tr>
<tr>
<td><em>In Memory of Garabed Kirkorian</em></td>
<td></td>
</tr>
<tr>
<td>16. Mr. and Mrs. Antranic Ajernian</td>
<td>St. Sahag Bartev</td>
</tr>
<tr>
<td><em>In Memory of Avedis and Isgoohi Bartevian</em></td>
<td></td>
</tr>
</tbody>
</table>
Those Who Helped
To Build Our Church

JOSEPH JORDAN
General contractor

SARKIS PILIGIAN
Excavation

EISENHAUER AND
CHELSTROP
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ENGINEERING CO.
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EASTERN BRIDGE CO.
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ARAM HAKIMIAN
Photoengravings

JOHN MOSESSIAN
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DAVIDSON & McKIRDY
Printing

BERNARD SCHWEITZER, CPA
Professional services

DAVID J. KAZARIAN
Professional services

Many others have given time and labor, too numerous in number
to mention individually, but none the less greatly appreciated.
The Parish Priest and Congregation

of the

ARMENIAN CHURCH OF THE
HOLY RESURRECTION

in

NEW BRITAIN

wish to congratulate Hartford
on achieving the first step in the realization
of its dream for a church building.

We further wish you good fortune
in bringing this dream to a speedy fulfilment.
The Pastor and the Parish Council of the ST. JAMES APOSTOLIC CHURCH in WATERTOWN extend their best and heartiest wishes for success
CONGRATULATIONS

to the

HARTFORD PARISH COUNCIL

from

ST. JOHN’S ARMENIAN CHURCH

of

DETROIT, MICHIGAN
Worcester has succeeded in the realization of its dream for a beautiful new church building.

THE CHURCH OF OUR SAVIOUR now wishes the same good fortune to the church loving Armenians of Hartford
CONGRATULATIONS

to the
Conscientious and Ambitious Sons of the Church
of Armenians in
HARTFORD, CONNECTICUT
who believed that the Church must grow, and to this end,
sacrificed their utmost.

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Rev. Father Levon Arakelian, Pastor
and
Parish Council of the
SS. SAHAG & MESROB ARMENIAN CHURCH
West Philadelphia, Pennsylvania
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from the

ARMENIAN

HOLY TRINITY CHURCH

of

BOSTON, MASSACHUSETTS
HEARTIEST CONGRATULATIONS

to the

Armenian Church in Hartford

•

ST. MARY’S ARMENIAN CHURCH

of

NEWARK AND VICINITY

REV. YEGHISHE GIZIRIAN
Pastor
BEST WISHES
from
HOLY ASCENSION ARMENIAN CHURCH
of
BRIDGEPORT, CONNECTICUT
BEST WISHES

to the

ARMENIAN CHURCH OF HARTFORD

from

St. Leon’s Church

of

PATERSON, NEW JERSEY

BEST WISHES

Armenian St. Gregory Church

CHICAGO, ILLINOIS
BEST WISHES

Saint Peter's Armenian Church

TROY, NEW YORK

We wish you Success on this happy occasion
Parish Council
HOLY CROSS CHURCH
of
LAWRENCE, MASSACHUSETTS

A. C. Y. O.

RACINE, WISCONSIN
THE ARMENIAN
CHURCH YOUTH ORGANIZATION

of Boston

wishes you the best of luck

in this undertaking

and will be more than happy to cooperate

with you again
Wishing you the best of luck in the future
and may your Chapter of the A. C. Y. O. A.
reach their highest aim

A. C. Y. O. A.
DETROIT, MICHIGAN

A. C. Y. O. A.
of

CLEVELAND, OHIO
THE A. C. Y. O.

of

TROY, NEW YORK

wish to express their congratulations

to you

in connection with the consecration

of your new church

CHICAGO CHAPTER

A. C. Y. O. A.

Compliments of

ARMENIAN CHURCH YOUTH ORGANIZATION

OF AMERICA

NEW YORK — ST. GREGORY CHAPTER

NEW YORK, N. Y.
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A.G.B.U. rejoices at the sight of the rising Armenian Church building which is the embodiment of the dreams, yearnings, and efforts of many years of the Armenians in Hartford. This edifice, indeed, is another evidence of the perseverance and the towering faith in spiritual matters so characteristic of Armenians.

Of this affirmation we are proud!

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