





*His Holiness Kevork VI  
Catholicos of All Armenians*



*His Grace Tiran Archbishop Nersisyan  
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 Mampro Calfayan*

## *Clergymen Who Have Served Hartford*

MOST REV. MAMPIRE CALPAYAN

VERY REV. MESROP SEMEDJIAN

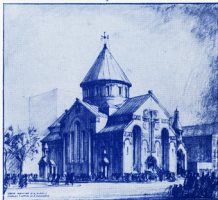
VERY REV. ISSAAC GHAZARIAN

REV. MGHITCH MENASSIAN

REV. ARNAK KASPARIAN

REV. ALAN POOTDOKIAN

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.



*Cathedral at St. Echmiadzin*  
*Seat of the Patriarch-Catholicos of all Armenians since 301 A.D.*

*This page donated by a friend*

## *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:

Haveos 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 censor, 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 forevermore.

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:

Radrasd ararer .....

And again Psalm XXII shall be said as above:

The Lord is my shepherd .....

And then the chant:

Oelzer yoozhov .....  
shall be sung.

And for the third time Psalm XXII shall be said as above:

The Lord is my shepherd .....

And then the chant:

Radrasd 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:

Arakago artareotian .....

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 pectoral, 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 hasdadetsor 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:

Tsundea ayyor yegghetsi .....

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 dzumyal .....

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 censuring 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 copes; 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 become 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 vestments 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 respective places on the altar.

Then the choir shall sing the hymn:

Seghan Ká 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 conduct, 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 borne 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 Madian and Gacpha 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 Mosaic, or Christ, is blessed. Forty different herbs and flowers, plus incense, go into the preparation of the Mosaic. Through an elaborate process, requiring forty days, and accompanied by constant prayers, the essence of the flowers is distilled and incubated until there remains a heavy aromatic oil. A bottle of previously blessed Mosaic 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 disobey 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 darkness 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 abode of Thy glory. Alleluia. Ortha.

Priest: Peace unto all.

Choir: And with thy spirit.

Deacon: Harken 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 Yerosaghem.....

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 1854 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 1859 to go to Constantinople. He returned in 1861 with his wife, Armenihi Arousing 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 Bagdigian, Krikor Ghazar Chavooshian, Kevork Sarmelian, Aharon Avedisian and Sarkis Ciligian.

This group formed a firewood business. Khayujan Sarmelian, Minas Jamagochian, Dzeron Bagdigian 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 Hovanness 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 Derohanian. 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 Hoozenik and the Armenian National Library.

The first political group, formed in 1889, was the "Veragazemial Hunchagan Guzaghtootyoon" 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 Anshrauk, 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. Caro Bulbul, Paul Boornazian, Armenag Denderian, and Mushak 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 a virtual 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; Khayajan 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 Bagdigian, and the present leader, Lazarus D. Kazarian. Present members are: Girard Kevorkian, secretary; George B. Norsigian, assistant secretary; Stephen Simonian, treasurer, Dr. Caro Bulbul, Antranik 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.



*Jeweled Chalice*

*This page donated by Andrew and Chenter Boyajian*



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IN MEMORIAM

*Dr. Garo M. Bulbul*

1882 - 1953

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*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 .....	51,169.35
Loan from Prelacy .....	4,000.00
Interest Earned .....	55.40
<b>Total Receipts .....</b>	<b>\$35,585.64</b>

### DISBURSEMENTS:

#### Direct Construction and Site Costs

General Contractor, J. Jordan .....	\$ 9,277.75
Concrete Work .....	7,287.69
Plumbing .....	1,458.52
Plastering and Painting .....	1,331.00
Heating .....	3,250.00
Lumber and Acoustics .....	2,337.34
Eastern Bridge Co., Steel .....	1,929.00
Hardware .....	475.00
Architect Fees .....	826.00
Pews and Organ .....	350.00
Survey and Maps .....	75.00
Water .....	152.03
Land .....	3,300.00
<b>Total .....</b>	<b>\$31,949.33</b>

#### 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 .....	108.55
Telephone .....	2.77
Expense of Activities .....	147.05
Miscellaneous .....	429.55

**Total .....** **2,507.96**

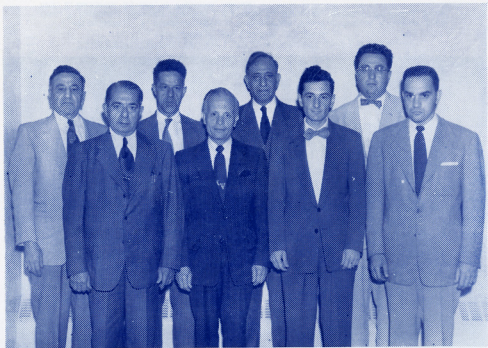
**Total Disbursements .....** **34,457.29**

**Cash in Bank, September 30, 1953 (Confirmed) .....** **\$ 1,128.35**



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#### ACYO OF HARTFORD

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

Standing (left to right): S. Hamalian, L. Hamalian, A. Bagdigian, V. Kalousdian, R. Nazarian, S. Hakimian, J. Nazarian, S. Gray, V. Kallajian, M. Bagdigian, C. Bagdigian, E. Kaffian, C. Yavarian, G. Norsigian.

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4. GEORGE D. KEVORELIAN	John
5. GUSTAVE AND SARAH (MAZGHEBIAN) OLANDER <i>In Memory of Peter and Haigmona Nanian</i>	Philip
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8. HAGOP AYDINIAN <i>In Memory of Roupen Aydinian</i>	Matthew
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11. ANNA GILGIAN <i>In Memory of John Gilligian</i>	Simon
12. MRS. SAPIRA BEDROSIAN <i>In Memory of Khachig Bedrosian</i>	Phil
13. MRS. ARAXY NAJARIAN	Luke
14. CARL KEVORELIAN	Mark
15. MRS. ANNA KIRKORIAN <i>In Memory of Garabed Kirkorian</i>	St. Gregory the Illuminator
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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.*

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ARMENIAN CHURCH OF THE  
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NEW BRITAIN

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of its dream for a church building.

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in bringing this dream to a speedy fulfilment.

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ST. JAMES APOSTOLIC CHURCH  
*in*  
WATERTOWN  
*extend their best and heartiest wishes*  
*for success*

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*of*

DETROIT, MICHIGAN

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*to the*

Armenian Church in Hartford



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*Pastor*

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St. Leon's Church  
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*BEST WISHES*  
  
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Parish Council

HOLY CROSS CHURCH

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A. C. Y. O.

RACINE, WISCONSIN

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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



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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.  
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A. C. Y. O. A.  
*of*  
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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

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CHICAGO CHAPTER

A. C. Y. O. A.

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