

March 22, 1972

Mrs. Rose V. Azarian
Chairwoman Educational Committee
Young Women's Guild
Holy Cross Armenian Apostolic Church
54 East Haverhill Street
Lawrence, Massachusetts 01841

Dear Mrs. Azarian:

Actually there was no misunderstanding, only a desire on my part to expand the program you had indicated interest in so that the entire parish could participate along with the children.

But apparently that will not be possible.

We want the children of course, so much so that we even suggested alternatives that might be appealing to them, such as the Children's Carnival on April 22.

The real problem, if it is the Liturgy that is the number one consideration, is the Primate's schedule. He will be celebrating the Divine Liturgy on April 23, and next on May 21, which is also a festive occasion, since that afternoon the Greater New York community will be celebrating his Jubilee at a special banquet immediately after the Liturgy. Besides those two dates, there is no indication as of now that he will be in the Cathedral on any Sunday until the fall. Most of his Sundays are reserved for visits to other parishes.

It would be a pity to put off so good a project too long.

Mrs. Rose V. Azarian
March 22, 1972
Page 2

These possibilities remain. To come on Sunday the 23rd, participate in the Liturgy; then perhaps we can give you a special lunch in one of our other rooms, though I would prefer your participating in our banquet. Saturday the 21 might also work. Maybe a short service can be held in the Cathedral, after which, the children can be present at the carnival with others their age.

This is all I can suggest at the present time. Let me know your reactions.

Sincerely,

Jack Antreassian
Executive Director

JA/ec

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HOLY CROSS ARMENIAN APOSTOLIC CHURCH OF GREATER LAWRENCE

54 E. HAVERHILL STREET, LAWRENCE, MASSACHUSETTS 01841 — 683-9942

THE VERY REV. VAZKEN KESHISHIAN
Rector

September 17, 1976

Dear Members:

I am writing this letter to you as your Spiritual Father, according to the words of our Lord Jesus Christ, "Give an account of thy stewardship." We owe Him many accounts: personal, social, spiritual and financial.

We are, as a small community, very proud of our beautiful Church, but we know that beauty does not survive if we don't help to keep it. How to help? There may have been a time when the subject of finance was of little concern to religion. In ancient days, when men worshipped God, there was no thought of a budget or an every member canvass. When farmers brought stones from their fields and made them into altars, on which gifts of their first fruits were offered, there was no need to ask others to help. It was an outpouring of gratitude to God for His goodness.

But when community life started, when men found that they could not individually do all that was needed for their welfare but must specialize in various trades and professions. And when men began to accumulate property and to dwell in fixed places and finally to build houses for divine worship, then church finance was truly born, and it has become evermore important with the passing of the years.

St. Paul charged the members of the Church of Ephesus to "remember the words of the Lord Jesus, How he said, It is more blessed to give than to receive."

Church finance is important, because money represents today's life. Few of us are able to give from accumulated surplus; most of us have none.

NOT GIFTS, BUT OBLIGATIONS. - "Why is the subject of money so frequently mentioned in our churches?" asked a friend." We hear it in our board meetings, in our organizations. We read about it in our bulletins. Is this necessary?" A better way would be for members to give more in the first place. Congregations that tithe have no financial troubles. A judge in Kansas said: "It seems to me that the churches have used the wrong method in presenting the subject of finance to their members. They ask for donations instead of presenting church support as an obligation. When I join a church I assume responsibility for its maintenance just as I do when I join a social club, lodge or business organization. Periodically I receive statements from my Golf Club showing how much I owe (\$500 to \$1,000). I am not asked for a gift. I attend my church and use its facilities, I share the light and heat, hear sermons and enjoy the music. Why then should I not feel a sense of obligation to pay, without the

necessity of appeals for donations?... It is not what people contribute to the church that hurts, but rather what they spend on so many other things - in this country \$600,000,000 is spent annually on the dog food! We ought to put more emphasis on Christian stewardship.

Church obligations may seem heavy, but the average member is not a sacrificial giver, for his total donation is not even one percent of his income. If all church members would give three percent of their earnings (against ten percent in the Bible), the work of God will flourish, and our financial problem would be solved.

Need one try to prove that the work of the church is important and vital? Have not men and women through the ages considered it so essential that they have not only served and supported it, but laid down their lives for it, if need be, in order that Christianity might live for the benefit of future generations?

WHY? - Why do we write all these thoughts? Just to open a window to our church and look inside...

Our church has \$110,000 in the banks. We voted that we cannot use that money, on the other hand, we don't give enough to operate the church properly, and when the Parish Council asks us for gifts and donations, we the same people that voted say, "Why will I give, the church has money in the bank." Do you realize...?

Everybody accepts the daily rise in the "Cost of living" for himself. But for Church? We don't have, yet, the power to change the water into oil or lightning into electricity, they are the same price for you as for the church.

Our church needs, for weekly operation, \$800. In a few month, 1977, she will need weekly \$1,000. This year our budget is \$42,000 next year it will be \$52,000 and plus.

Holy Cross Church spiritually serves more than 500 area Armenians, including children. From these 500 people 370 according to the By-Laws, are potential and eligible for membership, but unfortunately only 152 are dues paying members, (only 43%). From this 152 members 94 are males (61.8%) and 58 females (38.1%). From 152 members 19 (12.5%) are between 18 to 39 years old, 97 (63.8%) between 40 to 65 years old, and 25 (16.4%) over 65 years old. 101 (66.4%) of them are employees 2 (1.3%) are students, 24 (15.17%) are retirees, and 14 (9.2%) are housewives. 123 (80.9) of them (today) paid their dues, 1 (6%) underpaid, and 28 (18.4%) yet are not paid.

From our dues paying members only 49 people (32.2%) regularly attend church services, 32 people (21%) attend irregularly, and 71 (46.7%) don't attend at all. Non-members attendance is higher than members.

For special occasions from our members 83 (54.6%) support their church, and 77 (50.6%) don't support at all. Yet we must reach to our goal; our annual budget, for which we voted.

Do we speak about our poor pledge system? From 152 members only 66 (43%) have pledge envelopes, and from 66 some owe to date \$500 in back pledges for 1976... Also, we have 20 non-members with pledge envelopes.

This is our church's financial statistic, which shows us a picture, for some of us desirable, for many of us undesirable. Desirable because according to figures of 10 years ago, it is 35% improved and figures of 5 years ago 45% improved. But undesirable and shameful in itself today. Our parish has all the potentials to be the No. 1 Parish in New England relatively.

In our Church we don't have financially oriented people, or if we have they are indifferent, to invest our money, which is in the bank with regular dividends, that can bring us a high rate of interest...

Among the exhibits of the Chicago Historical Society there is a part of a huge wrought-iron chain which was stretched across the Hudson river in the days of the Revolutionary War to blockade the British fleet. How strong was this chain? Only as secure as its weakest link, for if one link should give way, the protection of the chain was lost. Is it not the same with the church?

"We brought nothing into this world, and it is certain we can carry nothing out." I Tim. 6:7.

"The earth is the Lord's ..." Ps. 24:1

"God loveth a cheerful giver." II Cor. 9:7

The following list reveals portions, some of which are pleasing to God. With the spirit of God directing your heart, seek out a portion which proves the sincerity of your love.

SALARY Per Week	1%	3%	7%	10%
40	.40	1.20	2.80	4.00
45	.45	1.35	3.15	4.50
50	.50	1.50	3.50	5.00
55	.55	1.65	3.85	5.50
60	.60	1.80	4.20	6.00
65	.65	1.95	4.55	6.50
70	.70	2.10	4.90	7.00
75	.75	2.25	5.25	7.50
80	.80	2.40	5.60	8.00
85	.85	2.55	5.95	8.50
90	.90	2.70	6.30	9.00
95	.95	2.85	6.65	9.50
100	1.00	3.00	7.00	10.00
125	1.25	3.75	8.75	12.50
150	1.50	4.50	10.00	15.00
175	1.75	5.35	12.25	17.50

As a "faithful servant" I did my duty, I "gave an account of thy stewardship", now it is your turn, He will ask you, are you ready? What will be your answer? Can He say to you " Well done, good and faithful servant."

Prayerfully,

VAZKEN VARTABED

April 5, 1977

Mrs. Violet Garabedian
Corresponding Secretary
Mr. and Mrs. Club
Holy Cross Armenian Apostolic
Church
54 East Haverhill Street
Lawrence, Massachusetts 01841

Dear Mrs. Garabedian:

I am happy to provide you with the following information on drama and dance groups:

The Diocesan Drama Group, which performs in the Armenian language, has in its repertoire Sundukian's, "The Ruined Family" and "Bebo" and Baronian's "The Eastern Dentist." In the English language, a group of professional actors will perform "The Armenian Question" at the Diocesan Center in New York on April 22, 23 and 24 and will also be for an out-of-town performance. Both these drama groups should be provided with travel expenses, the transportation costs of sets and props, and accommodations for actors if necessary. It would be easier if you would send me a list of dates convenient to you if you are interested in a performance of either group.

The Diocese does not have a dance group. However, I contacted the AGBU, and they told me that the Daron Dance Ensemble would be available for a performance in your area. For further information, on their arrangements, you may contact Mr. Zareh Demirjian, 17 Bay State Road, Belmont, Mass. 02178, (617) 484-4369.

continued -

Mrs. Violet Garabedian

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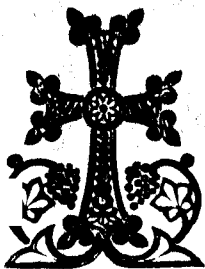
April 5, 1977

I wish you the best of luck in arranging a program.
If I can be of further assistance, please do not
hesitate to contact me.

Sincerely,

(Miss) Sandra Shahinian
Public Relations

vb



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ST. GEORGE ARMENIAN CHURCH • RECTORY • 15119 WELLMAN LANE • HOUSTON, TEXAS 77060
FR. TERENCE KONDRALIAN, Pastor TELEPHONE 713-448-9686

September 5, 1979

Mr. Harry Azarian, Parish Council Chairman,
Holy Cross Armenian Apostolic Church
54 East Haverhill Street
Lawrence, Massachusetts 01841

Dear Mr. Azarian:

It gives me great pleasure in taking this opportunity at this time to express my sincere appreciation and gratitude to you and the members of the Parish Council at Holy Cross Armenian Church for your attentative cooperation, unselfish understanding and devoted patience in connection to my recent inquiry for relocation to your Parish.

My humble apologies to you for not being available as soon as possible, however, I have concluded a decision to forward my official resignation to His Eminence, Archbishop Torkom Manoogian at the time of this writing. Through your countless efforts and also my own in attempting to resolve this situation, I strongly feel that by giving my resignation to His Eminence, may alleviate the frustration we have all been placed under.

Before we begin discussing the financial aspects pursuant to your Pastoral opening, I would like to give you and the Parish Council, a detailed comprehensive introduction as to what I feel my duties would be as a Pastor.

1. I will celebrate and perform the Holy Sacraments as accepted by the Canons and Rites of the Armenian Church. Mainly, Divine Liturgy Services, Weddings, Baptisms, Burials, etc.
2. I will deliver sermons in Armenian and English every Sunday as well as on other occasions wherever necessary.
3. I will minister the sick, elderly, and under-privileged, making visitations to hospitals, nursing homes as well as to individual homes or whatever the situation requires. I will also administer Holy Communion whenever necessary.
4. I will make visitations to each and every parishioner's or family's homes at least twice a year in order to gain my personal knowledge of each for a better and closer relationship to assist the Church in her future success. I will also do the Blessing of each home during my visitation.

September 5, 1979

5. I will be present to each Parish Council Meeting and work with the Chairman and each member as my colleagues, always informing them of all prior plans taking effect as well as thereafter.
6. I will work closely with the Choir and also with the Choirmaster as well as with the Chairman. Working for the betterment of the association for gracious and inspirational Divine Liturgy Services also putting my efforts to recruit new Choir members.
7. I will also devote my work and efforts with the Ladies Guild working closely with the Chairman and Executive Board as well as getting to know each member personally and planning new scheduled activities for the growth and strength of the organization.
8. I will work closely with the Mr. & Mrs. Club, their Chairman and Executive Board. Especially planning new activities for all the members as well as using my efforts for motivation of new members.
9. For the future growth of the Church and Community, my efforts and assistance will work closely with our youth within the A.C.Y.O.A. Juniors and Seniors. They are our future organizers and bearers of our Church. I will devote my efforts to better their activities and ideas.
10. Our Deacons within the Armenian Church have always been a major source in assisting the Priest during Divine Liturgy. I will devote my strength and knowledge in a proper Deacons Training program to recruit interested persons and especially our youth into this program for their better understanding behind our Church Services.
11. News media is a very important source for upkeeping information as well as spiritual, cultural and social events within the Church. My efforts will center on a monthly newsletter as well as other publications, keeping the Parish and Community up to date on events and happenings of interest.
12. The Bible is the Word of God and many of us are un-informed with our knowledge pertaining to this. I would organize weekly Bible classes for interested persons to better their understanding of the Bible and assist them with their spiritual lives.
13. The Church has always been the center for the Armenian people

September 5, 1979

and her dependence lies upon the Community itself for strength and growth. I will devote my efforts in planning new and organized spiritual, cultural, social and educational activities for the future advancement of the Church and Community.

14. Our Language and History dates back thousands of years and the preservice of both within our Community and especially youth are very important. I will assist my efforts towards both the Armenian and Sunday Schools to advance their teaching staff, classroom curriculum and activities for the betterment of the students and Church community.
15. I will always make it my utmost point to attend all scheduled meetings for every organization within the Parish assisting each with better ideas for their growth and advancement.
16. All administrative office work I will personally care for with the assistance of the Church secretary, handling all publications, letters, announcements, Parish Registry, etc.
17. Inter-Communion creativity with other Diocesan Parishes is very important and my efforts will be directed towards keeping the Parish informed on other activities of interest planned by other Churches for our attendance as well as informing them of our Church's upcoming activities.
18. The Church Membership takes priority and importance for growth and advancement of the Community. My efforts will be devoted towards a Church Membership Drive for motivation of new members for the betterment of the spiritual and financial security of the Church.
19. Counseling of all sorts has always been a major stand-point in association with a Pastor's life. My understanding assistance will be devoted to help those in need of counsel within the Community.
20. I will personally address my Annual Report once a year to the entire parish stating all recorded events and happenings associated with my Pastoral duties to the Parish and Community.

Above I have just listed abilities that I will deliver to your Parish as Pastor for harmonious unification together as a Church for the Glory of God. We have only briefly discussed your financial allowances to myself, whereas, at this time, I would like to review my requests with you now.

1. My weekly cash salary that I would be comfortable with would be \$225.00/\$10,800 Annually.

September 5, 1979

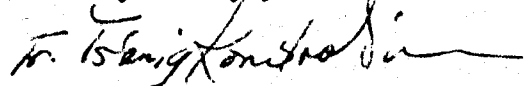
2. An Insurance plan that would include Medical, Life and Retirement benefits for myself and family which is already offered by our Diocese.
3. A Parish Car with a credit card. This credit card will be used only for the purchase of gasoline to be used only on Church matters. The car itself need not show an impression. A small versatile economical car in good working condition strictly for Church use and matters.
4. A Parish Rectory for myself and family. However, you have previously mentioned to me that you desire to rent a home for our use. I feel that this could only serve as a temporary basis and my family and I have moved around so much that I do not wish to constantly move ourselves again until permanent living quarters are found. Should you feel that time is the essence in locating such a home, I believe that the time is now available and I would prefer you utilizing this allowance in locating a home in a decent area prior to my arrival.
5. All Utilities to be paid for the Parish Rectory except the telephone as these benefits as well as the insurance benefits are all additional towards the stipend requirements.

My requests to you and your Parish are for my family's financial security as well as my motivation. If my living surroundings are adequate, my work and efforts become double in strength and fruitful for the benefit of Holy Cross Armenian Church and Community.

I sincerely hope that for all we are attempting to gain will be God's Will and for this I am asking in my prayers for His continued Blessings and Guidance over all of us.

With the help of the Hand of God, I believe strongly that I could fulfil all responsibilities and requirements expected from me.

Prayerfully yours,



Rev. Terenig Kondralian

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HOLY CROSS ARMENIAN APOSTOLIC CHURCH OF GREATER LAWRENCE

54 E. HAVERHILL STREET, LAWRENCE, MASSACHUSETTS 01841 — 683-9942

THE VERY REV. VAZKEN KESHISHIAN
Rector

February 20, 1980

His, Eminence
Archbishop Torkom Manoogian, Primate
Diocese of the Armenian Church
630 Second Avenue
New York, New York 10016

Dear Surpazan Hayr:

We are writing this letter in response to the necessary information required for the purchase of our proposed parish house.. Due to the time element involved we have enclosed our appraiser's evaluation of the subject along with the seller's appraisal for comparative purposes. The following is our purpose and method of purchasing the property involved.

- 1. We are in need of a parish house. This property is an ideal location and offers multi-apartments for rental to offset costs as well.*
- 2. It is located two lots from our church on the same side, gives us access from front and rear streets and can offer the church many uses (both the land and building).*
- 3. Located on over 18,000 sq. ft. lot (more than the church site now) will give additional room for parking, fairs, picnics and other activities.*
- 4. Many potential uses in the future such as an elderly citizens home, youth center, or rented property; although the prime factor presently is for a parish house.*
- 5. The once depressed area within our present location is now in redevelopment, blocks of old building have been razed, this and immediate property will appreciate in value in a few years.*
- 6. Very important that our church protect itself from other developers who could come in and use the property adversely.*

Financially, we propose to purchase by negotiating down to an equitable figure. The fact that this is an option to buy at \$65,000 may be difficult to bargain with, but we have experienced real estate persons in our parish who are guiding us in our deliberations. Presently the price is down to \$63,000 and we will bargain lower in order to recoup money that will have to be expended for exterior painting etc. The Parish Council today aside from any mortgage monies has \$105,000 with which to maintain the church and govern its welfare properly. The parishioners have voted by the necessary 2/3 vote to purchase the real estate with the limitation of up to \$65,000 pending approval from the Primate and the Diocesan Council and Board of Trustees.

The Parish Council intends to take a small mortgage perhaps \$5,000 and with its leverage of present 30 day certificate rolling at 13.125% feels it can secure a note at an equitable rate. The mortgage for our building addition is for \$150,000 at 11% for 5-years. Our pledge program has already realized 60% of our pledges over a 3-year period which is our time goal to pay-off that loan.

We have an excellent track-record in the past 6-years averaging \$25,000 surplus for each year, We have the capability and desire to enhance our church. We pray that the Primate and Diocesan Council will give us the necessary authorization to proceed in order for us to continue in God's spirit.

Sincerely,



Harry Azarian
Chairman Parish Council

HA/r

February 6, 1980

Mr. Harry Azarian
Chairman of the Parish Council
Holy Cross Armenian Church
54 East Haverhill Street
Lawrence, Massachusetts 01841

Dear Mr. Azarian:

Thank you for your letter of January 30, 1980, and for your kindness in sending us notification of your deliberations in advance of the minutes of the parish council.

Before any decision can be given by the Diocesan Council and the Board of Trustees of the Diocese to permit the transaction referred to in your letter, we should require detailed information as to the conditions of purchase, a complete analysis of all figures included in the cost, and a convincing explanation of the financial state of the parish which would justify such an expenditure without affecting adversely the other commitments of the parish.

We look forward to receiving the various data specified above, and pray that God grant you and all the members of your parish the light of His wisdom and the warmth of His love.

Prayerfully,

Archbishop Torkom Manoogian
Primate

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HOLY CROSS ARMENIAN APOSTOLIC CHURCH OF GREATER LAWRENCE

54 E. HAVERHILL STREET, LAWRENCE, MASSACHUSETTS 01841 — 683-9942

THE VERY REV. VAZKEN KESHISHIAN
Rector

January 30, 1980

His Eminence,
Archbishop Torkom Manoogian, Primate
Diocese of The Armenian Church
630 Second Avenue
New York, New York

Dear Surpazan Hayr:

This letter is an urgent request for your consideration concerning the purchase of a Parish House for our church. Because of this new development we are sending this letter ahead of the minutes of our Parish Assembly so that it would not divert from your attention.

Holy Cross Church, Lawrence, Mass. has been approached by St. Laurence's Catholic Church, (across our street) with an option to buy their property located next to our church. This parcel contains a large house in good condition once used as a convent, parish house or rectory and meeting house. It involves 20,000 sq. feet of land on high ground with access to the front and rear streets, as our church is situated. The asking price is \$65,000 and is offered to 3 parties, before it goes on the realty market.

In accordance with the by-laws, our Parish Assembly of January 27, 1980 (presided over by Rev. Yeprem Kelegian) passed a motion with the necessary 2/3 vote to purchase this parcel subject to the approval of the Primate and the Diocesan Council.

We have proceeded to show our intent to purchase by tendering a small deposit subject to your approval. Our intent would be to use this as our parish house with added valuable property for future use. We anxiously await your acknowledgement.

Sincerely yours,



Harry Azarjan,
Ch. Parish Council

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HOLY CROSS ARMENIAN APOSTOLIC CHURCH OF GREATER LAWRENCE

54 E. HAVERHILL STREET, LAWRENCE, MASSACHUSETTS 01841 — 683-9942

THE VERY REV. VAZKEN KESHISHIAN
Rector

March 17, 1980

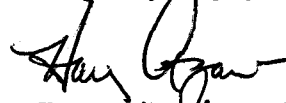
*His Eminence
Archbishop Torkom Manoogian, Primate
Diocese of the Armenian Church of America
630 Second Avenue
New York, New York 10016*

Dear Surpazan Hayr:

The Parish Council of the Holy Cross Church has been asked to forward three (3) letters to the attention of Your Eminence. These letters representing the Women's Guild, Sunday School and a parishioner express their desire for the consideration of returning Very Rev. Fr. Vazken Keshishian to Lawrence as its Pastor.

Since the parish has been without a designated pastor for some thirteen (13) months they feel due consideration should be given if the availability of Hayr Vazken arises.

Respectfully yours,



*Harry Azarian
Chairman, Parish Council*

*HA/v
Enc. three (3) letters*

25 Sheridan Street
Lawrence, MA 01841
January 29, 1980

His Eminence Archbishop Torkom Manoogian, Primate
Diocese of the Armenian Church of America
630 Second Avenue
New York, N.Y. 10016

Dear Surpazan Hayr:

I am writing to you as a former member of the Parish Council of the Armenian Holy Cross Church of Lawrence and one who is very much interested in its welfare.

We held our Annual Assembly on Sunday last, and were notified by our Parish Council Chairman, Harry Azarian, that as of now there are no prospects of a permanent Priest for our Parish. This disturbs me greatly as we are in desperate need of a leader at this time when our Church is involved very deeply in expansion and spiritual progress.

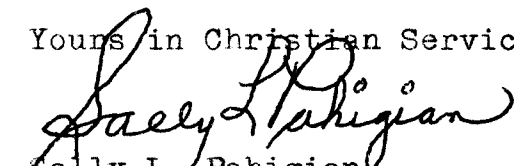
The two years that I served as Trustee were under the jurisdiction of Father Vazken. I cannot emphasize too greatly the knowledge and education I received in Church protocol and Christian education in the two years I served as Trustee. He is an extremely knowledgeable educator and spiritual leader and guided us all most carefully in the correct ways of the Church and imbedded in us the duties and responsibilities, not only as Trustees but as members of our Parish. He was a dynamic leader and because of this, many innovations took place in our Parish. Our dreams of an enlarged and modern facilities through his efforts became a reality. His determination, dreams and goals made these possible.

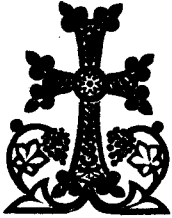
Our Parish Council and Chairman, Harry Azarian, both have done a magnificent job, however, it is still an undisputed fact that we desperately need a leader with the qualities that Father Vazken possesses.

I, therefore, humbly request that you consider seriously the assignment of Father Vazken to the Armenian Holy Cross Church of Lawrence when his term of office in Toronto is completed. He is so desperately needed here. Many parishioners join me in this plea.

Your earnest consideration would be humbly appreciated.

Yours in Christian Service,


Sally L. Pahigian



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HOLY CROSS ARMENIAN APOSTOLIC CHURCH
LADIES GUILD SOCIETY of GREATER LAWRENCE

54 East Haverhill St., MA. 01841 — Tel. 683-9942

February 27, 1980

*His Eminence
Archbishop Tor Kom Manoogian, Primate
Diocese of the Armenian Church of America
630 Second Avenue
New York, New York 10016*

Dear Surpazan Hayr:

At the February meeting of the Women's Guild of the Holy Cross Church, Lawrence, Mass., held the fourth of the month, it was brought to our attention by the Chairman of the Parish Council, Mr. Harry Azarian, that there is no clergy foreseen in the immediate future for our church.

After this assertion the members voiced their desire, if at all possible, to have Very Rev. Fr. Vazken Keshishian returned to his former parish.

It was cited that under his five-years leadership, religious dedication, and administrative expertise our church flourished in all areas.

This year, more than ever, with the expansion of our present building and Sunday School classes; and with the need of extra funds and people to support such growth, we need a priest with Father Vazken's dedication, motivation and, at this critical time, direction.

The parishioners in our city came to respect Father Vazken during his years with us and, at this time, ask you to give serious consideration to the possibility of returning him to the Holy Cross Church to continue in the work that was started under his guidance.

Your deepest deliberation and thought on this matter would be sincerely appreciated by the Women's Guild and faithful servants of God and the Holy Cross Church.

Respectfully yours,

Yeretzgin Vartan Avakian
Yeretzgin V. Avakian
Chairlady, Women's Guild

/r

February 5, 1980

His Eminence Archbishop Torkom Manoogian, Primate
DIOCESE OF THE ARMENIAN CHURCH OF AMERICA
630 Second Avenue
New York, New York 10016

Dear Surpazan Hayr:

It has been brought to our attention during our Annual Meeting of the Holy Cross Armenian Apostolic Church, that there was no Priest available to us at this time. Therefore, the Sunday School staff and teachers would like to ask your consideration of having our former Priest, Rt. Rev. Vazken Keshishian, return to our Parish to carry on his unprecedented leadership for our Church.

During his five years of being our Parish Priest, of which most of us have worked with him, he has educated and taught us the teachings of Our Lord to pass on to our Sunday School children. Through his strong leadership, we have learned how to give, share and love one another, and, more importantly to our Church; much needed Sunday School classrooms have been completed which was initiated by Father Vazken, because the future of the children of our Church was always his primary concern.

Therefore, the teachers and staff of the Sunday School, ask your consideration of having Rt. Rev. Vazken Keshishian return to his former Parish to carry on his work for our growing community.

Prayerfully yours,

Carol Kazarian

Karen Ekmegjian

Paul Russo

Charlotte Mosto

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HOLY CROSS ARMENIAN APOSTOLIC CHURCH OF GREATER LAWRENCE

54 E. HAVERHILL STREET, LAWRENCE, MASSACHUSETTS 01841 — 683-9942

THE VERY REV. VAZKEN KESHISHIAN
Rector

March 9, 1981

Rec. March 24/81

Archbishop Torkom Manoogian, Primate
Diocese of The Armenian Church of America
630 Second Avenue
New York, New York 10016

Your Eminence:

The Parish Council of the Holy Cross Armenian Church, Lawrence, Mass. strongly contests the recent lack of communication and the indecisiveness of the Primate concerning the appointment of Fr. Baret Yeretjian to this parish. This parish has been without a pastoral leader for almost 3 (three) years and the results today reflect dwindled parish activity, a breakdown of the church schools and organizations, attendance is rapidly declining and a great number of active members have become disenchanted and upset from the constant promises that our priest is forthcoming, month after month. These promises revert to early 1979 with the expectations of Fr. Terenig Kondrallyan's appointment, and since the summer of 1980 for Fr. Baret's arrival.

In early 1979 this parish embarked on a major \$350,000 expansion and lost its pastor at a critical time. Our church and community was momentarily inspired and encouraged by the Primate and Diocesan Council to continue ahead with groundbreaking plans and fund-raising activities. However, the parish today is experiencing a low response to its Building Fund; commitments and pledges have been inadequate; and problems arise due to the inconsistencies of the attitudes toward the concern of this parish by the Primate and the Diocesan Council. The community has ~~felt~~ a great dis-service from our Diocese and its Leaders. ~~How~~ can a parish of our size remain viable when its remaining assets are barely enough to cover the mortgage, and yet beyond that there is nothing for operating expenses. Had Fr. Baret's arrival not been delayed, this critical situation would not have existed!

Fr. Baret's arrival has been delayed since the summer of 1980. Verbal commitments and promises have not materialized, a letter of his appointment was promised by December 1980, and was never received. A meeting with the Primate during the Dec. 6, 1980 Regional Meeting in Hartford, Conn. disclosed that his arrival could be anticipated in late Feb. 1981. This same meeting made us aware also of Fr. Baret's intent to send us his furniture. Fr. Baret's furniture and personal effects were received on Jan. 5, 1981 and at our expense of \$1,060.00. Later a phone conversation with the Primate and our former Ch. Harry Azarian on Feb. 19th urged us to be patient for another two months.

Since Feb. 26, 1981 reliable sources have informed us that Fr. Baret will not be coming to Lawrence. This disturbs the Parish Council because it is hearing news from other than the proper channels. We reference this disclosure to the following:

1. Diocesan Council member Crosby Goshgarian has stated that Fr. Baret will not be coming to Lawrence.
2. Fr. Mampre Kouzouian has consistently expressed the same to other clergy for several months hence.
3. The Chairman of the Diocesan Council, Judge Nazarian, states "he knows nothing".
4. Clergymen as of last week have expressed their sympathies to us for not being able to receive Fr. Baret.
5. An article in the news media discloses Fr. Baret's election as secretary to the preliminary council for the new Canadian Diocese, (this was implemented under the Presidency of The Primate and only 2 days after we were urged to wait 2 more months).
6. There has been silence and no word from the Primate on this situation and from Fr. Baret as well.
7. There has been no response to a registered letter sent to the Primate on March 1, 1981.

Therefore, this Parish Council insists on a written commitment from Your Eminence as to the appointment and arrival of Fr. Baret to this parish. If this can not be materialized, then the impeccable record of this parishes' commitments to the Diocese certainly justifies another priest comparable to Fr. Baret's qualities, and able to fulfill the requirements and needs of this parish. Otherwise, under the above mentioned circumstances, we will not meet our obligations and commitments to the Diocese.

Respectfully,


Charles Bazarian
Sec. Parish Council


Michael Bogosian
Ch. Parish Council

cc: Judge John K. Najarian

March 20, 1981

Mr. Harry Azarian
Chairman of the Parish Council
Holy Cross Armenian Church
54 East Haverhill Street
Lawrence, Massachusetts 01841

Dear Mr. Azarian:

We appreciate the anxiety you must feel regarding definite word of the appointment of the Very Reverend Father Baret Yeretzian as pastor of the Holy Cross Armenian Apostolic Church of Greater Lawrence, Massachusetts.

We are pleased, therefore, to make the appointment official, and designate Tuesday, May 5, 1981 as the starting day of his service as your pastor.

We pray that this will be the beginning of a fruitful period in the life of your church community, and that God will continue to bless you with His love and wisdom.

Prayerfully,

Archbishop Torkom Manoegian
Primate

c.c. Father Baret Yeretzian
Mr. Michael Boghosian, new Parish
Council Chairman, Lawrence
Parish Council Chairman, Montreal

*Baret
Manoogian Council
1003 May 5*

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HOLY CROSS ARMENIAN APOSTOLIC CHURCH OF GREATER LAWRENCE

54 E. HAVERHILL STREET, LAWRENCE, MASSACHUSETTS 01841 — 683-9942

February 28, 1981

*The Most Rev. Archbishop Torkom Manoogian, Primate
630 Second Avenue
New York, New York*

Dear Surpazan Hayr:

The Parish Council of the Holy Cross Church has been diligently waiting for the appointment of Very Rev. Fr. Baret Yeretzian to this community of Lawrence, Mass. Numerous discussions with Your Eminence since the summer of 1980 has encouraged us to expect this appointment, first in the month of November 1980, then January 1981 and recently for February or early March of 1981. However, our last conversation of February 19th disclosed to us that we should wait two more months, which in effect has meant another year of anticipation. Our parish waited a full year (1979-1980) for Rev. Fr. Terenig Kondralyan only to receive his letter of regret and thanks for our patience and understanding.

Our Parish Council is patient and understanding, but is concerned for the future of our church. Very soon a new Parish Council will be the governing body and in candid open discussions, it is their expressed intent to close the church because they do not have the capacity to continue with the demanding efforts required to carry on a parish without a pastor. They want Fr. Baret soon or at least an official commitment from Your Eminence so that proper arrangements can be made for housing and transportation needs. In good faith of his pending arrival \$1,060.00 has already been expended for moving costs incurred when Fr. Baret's furniture was received on January 6, 1981, yet since then no definite date has been confirmed for his arrival.

This concerns the incoming administration who wants more definitive guidance from Your Eminence; they feel the urgent need for a priest to continue on with the development of a viable parish and not one to come just on Sundays to perform church services.

We are in the midst of a critical situation and urge the Primate to consider this as a most delicate matter.

Respectfully,

Harry Azarian

Harry Azarian
Pres. & Ch. Parish Council
Holy Cross Armenian Church

Michael Bogosian
Michael Bogosian
Secretary, Parish Council

March 28, 1981

Mr. Michael Boghosian
Chairman of the Parish Council
Holy Cross Armenian Church
54 East Haverhill Street
Lawrence, Massachusetts 01841

Dear Mr. Boghosian:

Enclosed please find recognition letters signed by His Eminence Archbishop Torkom Manogian to the following three members of the Holy Cross Armenian Church parish in Lawrence, Massachusetts:

1. Mr. Harry Azarian
2. Mr. Larry Pahigian
3. Mr. Sahag Sahagian

Yours sincerely,

Sylvia Terzibashian
Secretary to the Primate

Enclosures

March 27, 1981

Mr. Larry Pahigian
252 Sutton Hill Road
North Andover, Massachusetts

Dear Mr. Pahigian:

We rejoice in the recognition being accorded to you by the Holy Cross parish of Lawrence, Massachusetts, and feel it a personal loss that we cannot be with you.

Your devoted service to our church is worthy of recognition, and it is particularly gratifying to us when such recognition is accorded by colleagues and fellow-parishioners.

We offer our warm appreciation for this warm service to God and our Church, and our prayers for the Lord's blessings on you always.

Prayerfully,

Archbishop Torkom Manoogian
Primate

March 27, 1981

Mr. Harry Azarian
52 Cross Street
Salem, New Hampshire 03079

Dear Mr. Azarian:

We feel great joy in the recognition being accorded to you by the Holy Cross parish, diminished only by our regret that we cannot be with you to participate in it personally.

Your dedication to the well-being and mission of our Church has been exemplary over the years and worthy of the highest regard. What you have done has in itself been a joy to witness; recognition of it by your fellow-parishioners further enhances that joy.

Our own profound appreciation is inseparably a part of the warm spirit that characterizes this tribute to you.

May God's blessings be on you always.

Prayerfully,

Archbishop Torkom Manoogian
Primate

March 27, 1981

Mr. Sahag Sahagian
6 Quadrant Road
Salem, Massachusetts 01970

Dear Mr. Sahagian:

We rejoice in the recognition being accorded to you by the Holy Cross parish of Lawrence, Massachusetts, and feel it a personal loss that we cannot be with you.

Our joy comes partly from the goodness we sense in people expressing appreciation for what others do; it comes mostly from the idea of public recognition for service to God and our Church, rendered so devotedly and for so long.

We add our own profound appreciation to the warm feelings of your parish as expressed in this tribute to you.

We pray that God may bless you always.

Prayerfully,

Archbishop Torkom Manoogian
Primate

- meeting date -
- proposal
- voting

February 12, 1988

His Eminence Archbishop Torkom Manoogian
Primate of the Diocese of the Armenian
Church of America & President of
The Diocesan Council
630 Second Avenue
New York, NY 10016-4885

Re: Father Zenob Nalbandian and the Lawrence Holy Cross
Armenian Apostolic Church

Your Eminence:

Please be advised that after much deliberation and discussion the Parish Council of the Lawrence Holy Cross Armenian Apostolic Church has unanimously resolved to seek the removal of Father Zenob Nalbandian from his office as Parish Priest. As you are aware, Article 41 of the By-Laws of the Armenian Church of America (Eastern Diocese) provides that a priest may be removed from his office by a decision of the Primate and the Diocesan Council. It is the abiding belief of the Parish Council that the removal of Father Nalbandian is in the best interests of the Lawrence Holy Cross Church; therefore, it is respectfully requested that the Primate and the Diocesan Council exercise their authority under Article 41.

During Father Nalbandian's tenure as Parish Priest, the Parish Council has been concerned with the pastor's failure to inform the ~~Board of Trustees~~ of matters of great import to the Church. Father Nalbandian's lack of communication with the Parish Council Chairman as well as the other members of the council has frustrated the Parish Council's attempts to administer to the needs of the parish. On many occasions his unwillingness to engage in an open and frank discourse with the Parish Council has left the Church and the Parish Council in a weakened and embarrassed position. Numerous attempts by the Parish Council urging Father Nalbandian to communicate in a more effective manner have been rebuffed by the Pastor and have proven fruitless.

The inaccessability of Father Nalbandian to the Parish Council may also be traced to his indifference to the welfare of the Lawrence Parish. During Father Nalbandian's term of office regular attendance at Church has dwindled; church organizations such as the ACYOA (Seniors and Juniors) and the Sunday School have suffered due to the lack of leadership, guidance and initiative on the part of Father Nalbandian; support of church functions has become minimal. The Parish Council has been struck by Father Nalbandian's unwillingness to reach out to the people of the Lawrence Parish. Illustrative of his indifference to the aforementioned

problems is his refusal to believe in or discuss the existence of said problems. This attitude amounts to a refusal to assume the mantle of spiritual leader and president of the parish in that it allows the parish, its youth and organizations to drift rudderless, without the Pastor's guidance and direction. Further, it is demonstrative of his unwillingness to actively take the initiative in matters that concern the Church.

The Parish Council has made repeated efforts to discuss their difficulties with Father Nalbandian. As was recommended by the Primate, the Parish Council designated three members to meet with the Pastor to discuss the situation. However, Father Nalbandian has refused to recognize this committee; in addition, he will not discuss his performance with the Parish Council as a whole. The Parish Council contends Father Nalbandian's position is untenable.

In summary, the Parish Council has lost complete confidence in Father Nalbandian. The longer the present situation continues, the greater damage the Lawrence Church will suffer. Thus it is requested that this matter be placed on the agenda of the Diocesan Council for their meeting of February 19, 1988. We are prepared to appear before the Diocesan Council should our presence be required on said date.

Respectfully,



Norair Avakian
Parish Council Chairman
Lawrence Holy Cross
Armenian Apostolic
Church