



A History of the New Britain Church

Armenians coming to the United States for the first time found in New Britain, Connecticut a place to settle with many opportunities in business, manufacturing and the professional world.

A hard working and earnest people, these New Britain Armenians, finally free from oppression and hatred, were able to better their lives while at the same time never forgetting their religious obligations and traditions. At the beginning of the century a few faithful persons started a religious movement in New Britain with the formation of a Parish Council, and Divine Liturgy was again celebrated in the magnificent tradition of the Church of Armenia.

After years of religious services in "OTHER HOUSES", the first Armenian Church was built in New Britain in the year 1925. Services were held regularly in this Armenian House of Worship. However, in 1933 the congregation lost their church which resulted in extreme hardship to the entire Armenian Community of New Britain. Undaunted, the congregation purchased a new House of Worship.

A new building was purchased and consecration services were performed on March 19, 1941 by Arachnord, Archbishop Karekin Hovsepian. The new church was named the Armenian Church of the Holy Resurrection. Modifications were made to the building to conform to the traditional Armenian Church with the Altar in the east. From that time to the present the congregation and their sons and daughters have worshipped in comfort in their Armenian Church.

After years of dedication and hard work, the first born generation of Armenian-Americans came to a decision that a new church building was necessary in order to keep the Armenian Community alive and strong in New Britain for the years to come. In 1969 land was purchased on Stanley Street in New Britain and a New Church Building Program was started. Tradition was again the theme and the Building Committee sought the advice and services of Architect Raymond Hovsepian of Worcester, Massachusetts.

The design of the new edifice was to be Armenian in tradition incorporated with modern architectural concepts. The result was a 12 sided church design with the Altar in the east which is in keeping with the tradition of the Church of Armenia. The church building will accommodate 175 worshipers. A raised choir loft is integrated into the rear of the Nave. The Auditorium, separated from the Nave by a spacious Narthex, will accommodate weekly Sunday School Classes and will seat 175 persons for the many church functions. The design incorporates modern cloak room, kitchen and rest room facilities and the entire structure is on a single level.

A dramatic feature of this newly designed edifice is the entrance which has been created in the form of a Memorial Tower, which will confirm to the entire community that this entire two-building complex will be dedicated to the Martyred Armenians, thus assuring that they will never be forgotten.

Groundbreaking ceremonies will take place on Sunday, April 1, 1979. On this memorable occasion His Eminence Archbishop Torkom Manoogian will preside.

The oldest Christian Church, dating back to 301 AD, will have, in New Britain, a new structure that will carry on the magnificent tradition of the Armenian Church. The New Britain Parish will be permanently established and this modern, but traditionally Armenian structure will have a great impact on the city of New Britain. The prayers of the parish will have been answered and the entire community will be commended for their spiritually inspired efforts.



Handwritten notes: 1/12/78

January 1978

OUR NEW PASTOR - FATHER MICHAEL BUTTERO

Father Michael is the son of Arthur and the late Araxie (Najarian) Buttero. He was born in Cleveland, Ohio in 1930 and at a young age his family move to Harford, Connecticut. He attended a private grade school and graduated from the public High School. Upon completion of high school, Father Michael attended Juliard School of Music and Yeshiva University. He is a graduate of the University of Connecticut and holds a degree in Electrical Engineering and a Masters degree in Mathematics.

In 1955, through the influence and arrangements of Archbishop Mampre Kalfayan, Father Michael attended St. James Theological Seminary in Jerusalem and was ordained a Deacon in 1956. He returned to the United States and continued his education at the Hartford Theological Seminary, from which he holds a degree in Christian Education.

He was married to the former Patricia Bagdigian of Farmington, Connecticut in May 1954 and ordained into the priesthood by the Primate, the late Archbishop Mampre Kalfayan, on June 4, 1958 in his home parish, the Armenian Church of the Holy Ressurrection of New Britain, Connecticut.

Father Michael and Yeretzgin Patricia have three children; Deborah, 18, Catherine, 16 and David, 11. Both Father Michael and Yeretzgin are former chairpersons of the A.C.Y.O.A. Yeretzgin is currently a member of the Central Council of the Choir Association, and Father Michael is a past chairman.

Fathgr Michael has been active in our Diocese in the Choir Association, youth retreatater, and has organized avery successful Bible Study Program in Detroit.

Father Michael has served as pastor of his home parish in New Britain, Connecticut and churches in Haverhill, Massachusetts, Philadelphia, Pennsylvania and Detroit, Michigan.

S. Միքայել Բինյ. Պուլթերո

Աւագանի անունով Արտաւազդ --Արթըր-- ծնած է 1930 թուականին, Հարթֆըրտ՝ Գընէթիքէթ --Ա.Մ.Ն.--: Իր նախնական կրթութիւնը ստացած է տեղական վարժարաններու մէջ եւ ապա յաճախած է Ճիւլիըրտ Երաժշտանոցը եւ Եաշիվա Համալսարանը: Վկայուած է Գընէթիքէթի Համալսարանէն՝ Մագիստրոս Ուսողութեան տիտղոսով:

1955ին ընդունուած է Երուսաղէմի Սրբոց Յակոբեանց Դպրեվանքը, ուր 1956ին սարկաւազ ձեռնադրուած է: Վերադարձած է Միացեալ Նահանգներ եւ աստուածաբանական իր ուսումը շարունակած է Հարթֆըրտ Աստուածաբանական վարժարանին մէջ:

1958 Յունիս 4ին քահանայ ձեռնադրուած է Առաջնորդ S. Մամբրէ Արք. Գալֆայեանի ձեռամբ՝ նիւ Պրիթըն Ս. Յարութիւն Եկեղեցւոյ մէջ:

Գործօն մասնակցութիւն ունեցած է Հայ Եկեղեցւոյ Երիտասարդաց Կազմակերպութեան եւ Դպրաց Դասերու Միութեան Կեդրոնական Խորհուրդին մէջ: Կազմակերպած է Ս. Գրական Սերտողութեան յայտագիրներ:

Հետեւեալ եկեղեցիներու մէջ հովուական պաշտօն վարած է.

Նիւ Պրիթընի Ս. Յարութիւն Եկեղեցի, Հէյվըրհիլի Ս. Գրիգոր Լուսաւորիչ Եկեղեցի, Փիլատելֆիոյ Ս. Երրորդութիւն Եկեղեցի, Տիթրոյթի Ս. Յովնաննէս Մկրտիչ Եկեղեցի եւ Պէյսայտի Սրբոց Նահատակաց Եկեղեցի:

- Հազարաւէյ եւ Ան Տաւրա, Բիւրսէ - ԲՆ - Եւ Վաշինգտոն:



ՀԱՄԱՐ 267

القدس 28 أيار 1957
Jerusalem,

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Ես, ստորագրեալս ՀԱՅԿԱԶՈՒՆ ԵՊԻՍԿՈՊՈՍ ԱԲՐԱՀԱՄԵԱՆ, Տեսուչ Երուսաղէմի ժառանգաւորաց Վարժարանի եւ Ընծայարանի, այսու գրով կը հաստատեմ թէ ԱՐԹԻԻՐ (ԱՐՏԱԽԱԶԴ) ՍԱՐԿԱԵԱԳ ՊՈՒԹԵՐՕ, Երուսաղէմի ժառանգաւորաց Վարժարանը մտած է 27 Ապրիլ 1956-ին եւ հետեւած է մեր Ընծայարանի Դասընթացքներուն:

1956 Օգոստոս 24-ին մեր ձեռամբ եւ խարտաւիլակութեամբ Տ. Յակոբ Վրդ. Վարդանեանի Ձեռնադրուած է Սարկաւագ ՍՈՒՐԲ ՅԱԿՈԲԱՅ ՏԱՃԱՐԻՆ ՄԷՋ, ՅԵՐՈՒՍՈՒՂԻՄ: Արթիւր (Արտաւագ) Սարկաւագը բաւական վարժութիւն ձեռք բերած է Եկեղեցական պաշտամանց մէջ, վարժով բարի եւ համակրելի Սարկաւագ մը:

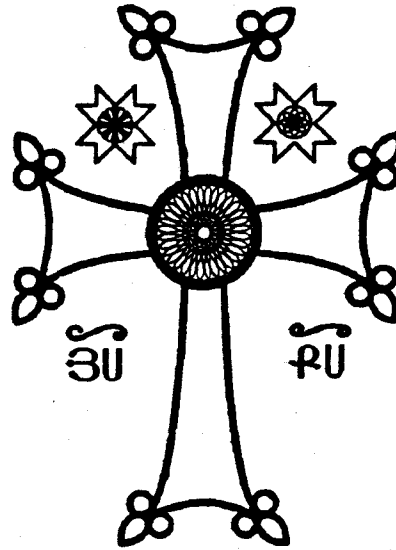
Ի հաստատութիւն իր Ձեռնադրութեանը կուտամ այս ՎԿԱՅԱԳԻՐԸ ստորագրուած եւ կնքուած մեր կողմէ, ի միամտութիւն այլոց:

(ՀԱՅԿԱԶՈՒՆ ԵՊԻՍԿՈՊՈՍ ԱԲՐԱՀԱՄԵԱՆ)

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**Armenian Church
of the
Holy Resurrection**



Fifty First Anniversary Banquet

Sunday, October 11, 1992 12:30 p.m.

Abrahamian Auditorium

NAME Rev. Fr. Michael Buttero

ADDRESS 58-45 Oceania Street
Bayside, N.Y.

PRESENT OCCUPATION:

Chairman Senior Citizen Housing
Member Ecumenical Council for Orthodox Catholic
Dialogue
Pres. Minister Association - Haverhill, Ma.
New Britain Board member Council of Churches
Chairman - Choir Association
Treasurer - A.S.A.
Central Council ACYOA (National)
New Britain Chairman ACYOA

POSITION HELD:

Pastor - New Britain, Ct.
Haverhill, Ma.
Phila., Pa.
Detroit, Mich.
Bayside, N.Y.

EDUCATION:

St. Thomas Seminary
Julliard School of Music
University of Conn. - Graduating with a Bachelor's
Degree in Electrical Engineering.
Masters Degree in Mathematics
St. James Seminary in Jerusalem
Hartford Theological Seminary
Ordained June 8, 1958 - First American born Armenian
Priest.

PASTORS
of the
ARMENIAN CHURCH
of the
HOLY RESURRECTION

Rev. Karekin Deovletian	1925-1927
Rev. Unzak Kazanjian	1928-1929
Rev. Mesrob Hovhanesian	1931-1932
Rev. Khoren Mamigonian	1935-1937
Very Rev. Mesrob Semerjian	1940-1941
Very Rev. Terenig Poladian	1942
Rev. Mugurdich Minasian	1943
Rev. Arnak Kasparian	1948-1951
Rt. Rev. Bishop Mampre Kalfayan	1952
Very Rev. Alan Potookian	1953
Very Rev. Isahag Ghazarian	1954
Very Rev. Muron Gourdjikian	1955-1956
Rev. Michael Buttero	1958-1967
Rev. Vartan DerAssadourian	1967-



BUILDING

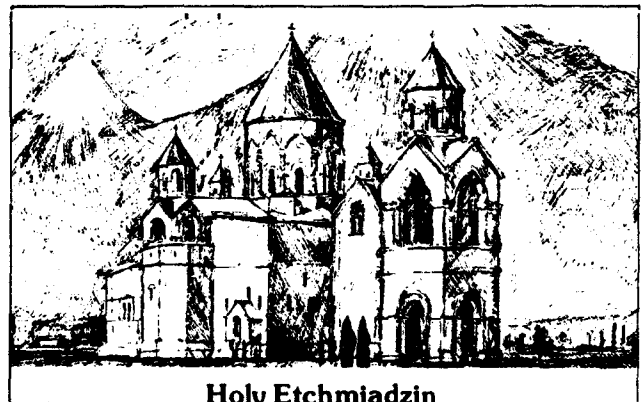
The history of Armenia is written in her churches. Throughout the centuries and across the width of the world, buffeted by the storms of war, uprooted and dispersed to new and strange lands, reborn out of tragedy known to few peoples, the Armenians have marked their new homes with the familiar twelve-sided structures that symbolize both belief and culture. Once again, a new Armenian Church has risen, reaffirming the ancient faith and carrying forward the unbroken thread of Armenian history.

Almost seventeen hundred years ago, in the shadow of Mt. Ararat, the first Armenian church was built by St. Gregory the Illuminator. The church is located upon the very spot at which St. Gregory saw Christ descend, and was instructed by Him to build a home for the Armenian faith. Holy Etchmiadzin ("the Only Begotten Descended") remains today the seat of the Catholicos of all Armenians and the spiritual center of the church.

Even as other churches spread across the rocky slopes of the homeland, the Armenian state began to feel the strains that were ultimately to rend it. Eighty-two years after the establishment of Holy Etchmiadzin, Armenia as an independent political entity had ceased to exist. Through the centuries of tumult which were to ensue, the church would provide the only enduring bond on which the Armenian people could depend. Originally split during the Persian-Byzantine War, what had been Armenia was ravaged by Arab, Byzantine, Seljuk and Mongol armies. By 1895, after many shifts in allegiance, Armenia had come under the control of the Ottoman Turks. The years 1895 and 1896 saw the first of a series of atrocities against the Armenians, and the beginning of the modern dispersal of Armenians to all parts of the world. In those years the massacre of 300,000 Armenians started thousands on a search for security and freedom that would ultimately lead them to the New World. Thirteen years later an additional 30,000 were massacred, and the exodus was given a fresh urgency. Finally, in 1914-16, while the attention of the rest of the world was focused on the battles of the first global war, the Turkish government struck the final blow. A carefully planned and orchestrated campaign, aimed at nothing less than

the extermination of the entire Armenian population in Turkey, lead to the death or deportation of one and one-half million, three quarters of that population. The survivors, scattered, dazed, without resources, faced a perilous future.

Today, only sixty-six years after these traumatic events, the New Britain parish, together with fifty-nine other parishes in the United States and Canada, is comprised of a secure and flourishing Armenian community. From the time of its founding in 1900, the parish has used a number of facilities for divine worship. During the first quarter of the century services were held in St. Mark's Episcopal Church. The growth of the young Armenian community soon led to a decision to construct an edifice suitable not only for religious services but also as a center for the increasing number of cultural and social activities. The efforts of the building committee, headed by Krikor Kevorkian and consisting of Avedis Atashian, Ghevont DerMargosian, Yervant Papazian, and Toros Yagoobian, culminated in the consecration of St. Stephen's Armenian Church on Tremont Street in 1925. Shortly after, however, a schism in the Armenian Church as a whole caused the local parish to divide into two groups, having different allegiances. This, coupled with the general collapse of the economy in the Great Depression made it impossible to maintain the new quarters, and the church building was given up in 1933. With a reviving economy came a reawakened need for a place dedicated to the Armenian faith. The trustees settled on the Ukrainian Hall, an eighty-by-forty foot building on Erwin Place in central New Britain.



Holy Etchmiadzin



Former Location on Erwin Place

In 1940 the building was purchased, and conversion began. Peter Badrigian, Arthur Bagdasarian, John Bogosian, Garabed Housepian, Krikor Manoogian, John Shahinian, Esgouhi Simonian, Jack Yagoobian, and Haig Yessian made up the building committee. On March 19, 1941, the new building was consecrated by Archbishop Karekin Housepiantz as the Armenian Church of the Holy Resurrection, with Levon Azarigian as Godfather. At the urging and under the direction of Terenig Vartabed Poladian, sufficient additional funds were raised to retire the existing mortgage in 1943. For thirty-nine years following its consecration, this small church was to play an integral part in the lives of New Britain Armenians. It formed the hub around which all the various segments of the community moved, and to which, on those occasions which united the entire community, they all returned.

The first step toward today's Armenian Church of the Holy Resurrection took place in November, 1968. At that time Mayor Paul Manafort of New Britain, together with other city officials, met with our representatives to discuss a proposed

rehabilitation plan for the city. Under this Neighborhood Development Program, the City offered to purchase the existing church, together with certain other Erwin Place properties belonging to others, preparatory to a general rebuilding of the entire neighborhood. Acting upon the city's request that alternate sites for the church be identified, the Parish Council appointed a New Building Study Committee, headed by Stephan DerMargosian. In all, eighteen sites were considered before the John Blake property on Stanley Street, which had been brought to the attention of the Building Committee by Rose and Harry Badrigian, was selected. Consisting of approximately three quarters of an acre, located in one of New Britain's better neighborhoods, and easily accessible to parishioners from adjoining towns as well as those residing in New Britain itself, the site fulfilled all requirements. Preliminary estimates by four architectural firms, covering the cost of a two-story building with approximately three thousand feet on each floor, were obtained, together with a professional appraisal of the value of the existing church.

Progress continued in 1969. In January, at the annual Parish Assembly it was formally decided to embark on a building program, commencing with purchase of the land on Stanley Street. At the same time, the New Building Study Committee was reorganized into the Building Committee, and charged with general responsibility for the construction effort. After ratification of these decisions by the Primate, Archbishop Torkom Manoogian, and the Diocesan Council of the Armenian Church in North America, the Building Committee set to work. One of the first actions of the committee was the selection of Ramon Housepian, of the architectural firm of Millette and Housepian, Worcester, Massachusetts, as architect for the new building. Concurrently, negotiations leading toward purchase of the land were begun, with Monty Bagdigian acting as agent for the Building Committee and Harry Mazadoorian serving as attorney. In September, purchase was completed. A fund-raising campaign, begun immediately, was able to collect sufficient funds to cover the acquisition of the

land within the membership of the church itself. All pledges, fulfilled in three installments, were collected within one year. It was at this point that Hurach Azarigian, as treasurer of the building committee, assumed responsibility for management of building program funds.

After this promising beginning, progress came slowly. Resolution of several outstanding issues relative to the rehabilitation program generally and the acquisition of the Erwin Place property specifically rested with the City of New Britain, represented by its Redevelopment Commission. In January, 1971, the Building Committee and the Parish Council met with Mr. Aime Brochu, Chairman of the Redevelopment Commission, to review the situation. He informed them that the availability of both federal and state funds were being investigated, and that acquisition by the city of the Erwin Place property would take place soon after funds became available. Gregory Abrahamian and Edward Simonian were selected to serve as liaison between the Church and the Redevelopment Commission.

Despite several false starts, this situation persisted until 1975. After closely monitoring developments during the interim period Mr. Abrahamian and Mr. Simonian redoubled their efforts as funds were made available to the Redevelopment Commission by Housing and Urban Development. They were rewarded by selection of the Erwin Place property for inclusion in the list of 1975 acquisitions. With this obstacle apparently surmounted, the Building Committee was reactivated.

1976 saw the design of the new building develop. Mr. Housepian, after several meetings with the Building Committee, completed a basic plan and perspective. Although several revisions were to occur as design and construction progressed, major features of the building were established at this time.

This basic plan was presented at the Annual Parish Assembly on January 30, 1977. This was followed, on March 26, 1977, by a special Parish Assembly, under the leadership of His Eminence Archbishop Torkom Manoggian, which considered and approved the complete building program, including preliminary cost estimates and a construction schedule.

As the level of activity increased, the Building Committee established the Local Campaign, Special Donations, Mail Campaign, Publicity, and Architect Committees to carry out specific functions.

Funds to support the building program were initially solicited from church members only. Special canvassing teams visited the homes of members to explain the progress already made and to help members set appropriate pledge goals. Response was both enthusiastic and generous.

In late 1977, however, the entire building program was threatened when the New Britain Common Council, responding to a shift in redevelopment priorities, rescinded the motion authorizing acquisition of the Erwin Place property. Once again Mr. Abrahamian and Mr. Simonian went into action, aided by other members of the local Armenian community. After

several weeks of intensive lobbying, culminating in a lengthy and spirited debate during Common Council meeting, the council members voted to reverse their latest decision and to continue with acquisition. The many local Armenians who had attended, as they filed from the meeting room into the quiet late-night streets, knew that once again their dream was safe.

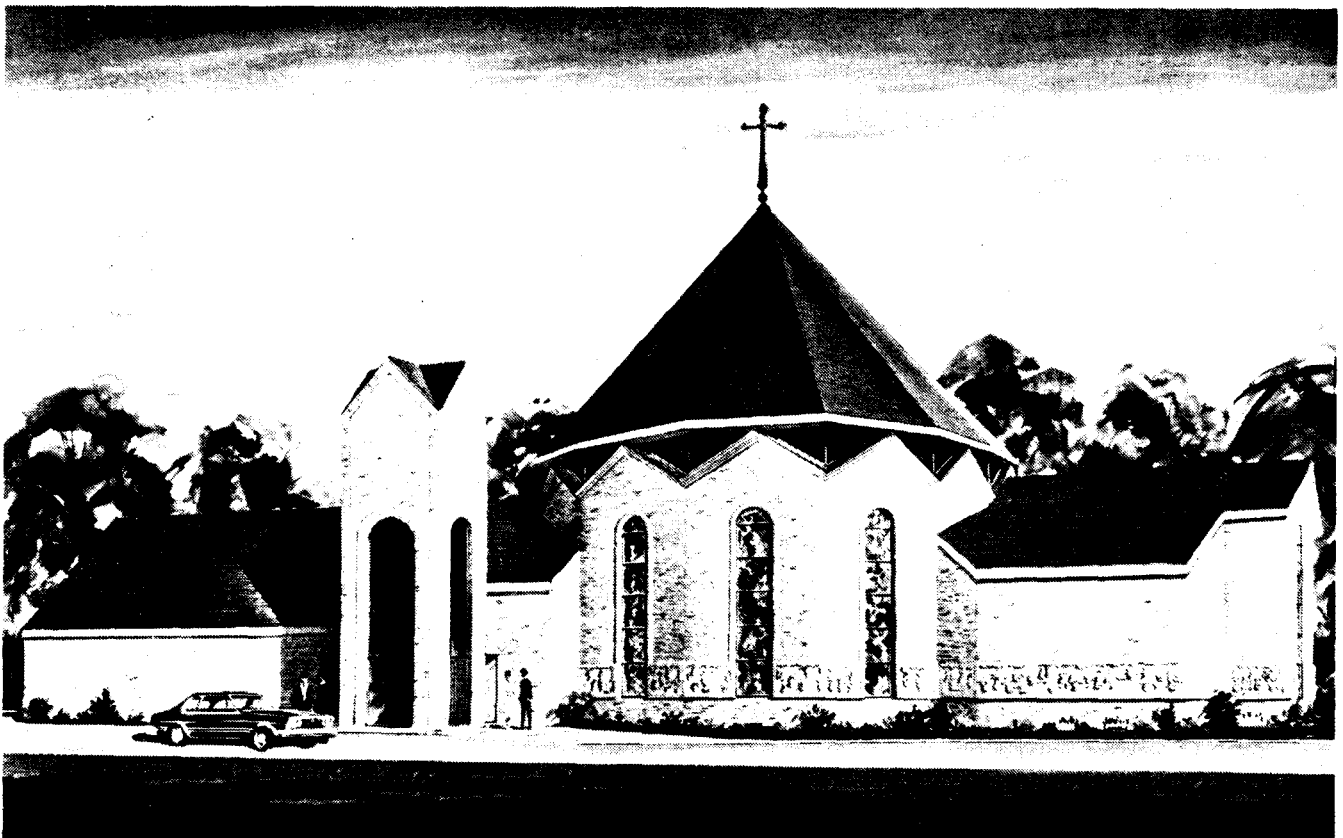
On December 21, 1977, title to the Erwin Place property passed formally to the City. Arrangements were made to rent the existing church until such time as construction had been completed. During



this period attorney John D. Bagdasarian assumed responsibility for all legal matters related to the building program, a role which he was to continue to play throughout the effort.

With the question of disposition of the old Church finally resolved, design work on the new Church pressed forward. The Architect's Committee presented the existing design to a number of church organizations and solicited comments. Suggestions received were screened by the Building Committee, with those warranting further consideration forwarded to the architect. Mr. Housepian incorporated a number of these

proved by a special Parish Assembly on November 12, 1978, was to prove the final one, and, with minor alterations, is reflected in the building as it stands today. With 1978 drawing to a close, the first tangible step in construction of the new Church took place. In order to realize a substantial reduction in the cost of the foundation, and to accelerate the construction schedule, initial ground-breaking was scheduled for December 14. Numerous parishioners braved the cold to join Father Vartan DerAssadourian, pastor of the local parish, and William McNamara, Major of the City of New Britain, in an informal ceremony.



Artist's Sketch of proposed New Church

suggestions into a more current design.

In 1978, the design was to be altered yet again, this time in response to new federal regulations governing access for the handicapped to public buildings. To insure such access, while at the same time restraining spiralling construction costs, Mr. Housepian redesigned the church as a single level complex encompassing the church and auditorium. While these design changes were carried out under pressure, there was general feeling that the result was both more attractive and more functional than earlier efforts. This new design, which was ap-

The year 1979 saw the building program move forward on many fronts. Under the direction of Gregory Abrahamian, selected by the Building Committee as Construction Manager for the entire project, the new church took form quickly. After the many frustrations of earlier years, parishioners finally saw evidence of rapid and sustained progress. Even the normally capricious New England climate proved cooperative, as a mild fall and winter allowed construction activities to continue well past their normal closing dates for the year. Throughout the building effort, the



Groundbreaking



professional construction crews were aided by a special "Weekend Crew" of volunteers. Headed by John Maljanian, these parishioners reported every Saturday and Sunday morning, ready for hours of site clearance and cleanup, moving and organizing of supplies, and some rough construction. By thus extending the normal workweek, the "Weekend Crew" greatly increased the productivity of the professional artisans working on the structure and helped hold building costs in check.

As the walls of the new church rose, the various fund-raising activities also went forward. In March, the general non-member fund raising campaign began. Selected special friends were approached individually, both locally and nationwide. A "BUY A BRICK" campaign featured requests for financial aid in a number of Armenian publications as well as the mailing of more than seven thousand flyers throughout the country. Preparations for the soliciting of sponsors for memorials within the new Church began.

On April 1st, 1979, Archbishop Manoogian presided at the official groundbreaking ceremony and banquet. The many individuals attending received a commemorative book to mark the occasion.

1980 was the year of culmination. The many diverse activities, some tracing back almost a dozen years, came together to produce the building and the institution that would be the new Armenian Church of the Holy Resurrection. Construction work continued. The "Weekend Crew" extended its activities to include painting (and extended its hours, in some instances, to include weekdays). Decorative materials and furnishings for the interior of the church were selected, and craftsmen were chosen to complete the basic design. Parishioners and others stepped forward to underwrite the various memorial structures and articles to be found within the building today. As the physical structure approached completion, certain characteristics of the building could be easily perceived.

The new Armenian Church of the Holy Resurrection is an harmonious blend of old and new, a building which manages to explore new uses of architectural forms while at the same time

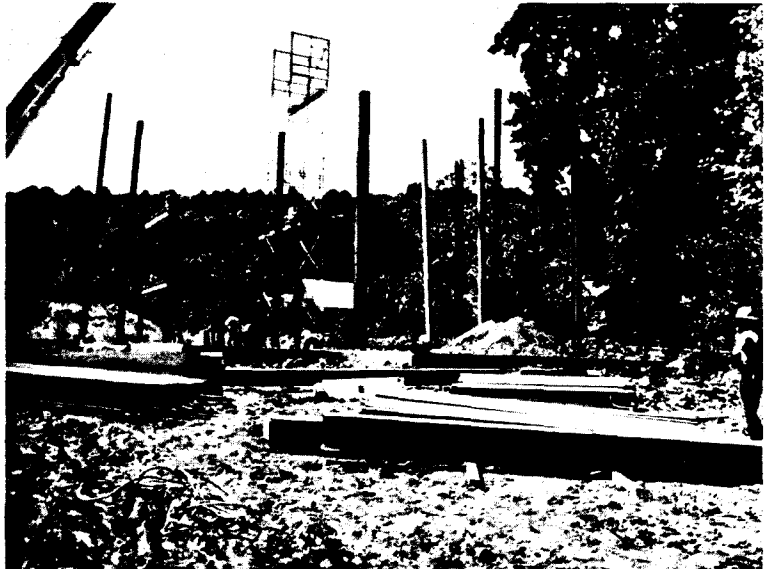
remaining firmly grounded in Armenian architectural and ecclesiastical tradition. The color of the exterior brick has been carefully chosen to suggest the stone of which the first churches in the homeland were constructed. The pattern of gable over arch, perhaps the very signature of Armenian architecture, is repeated numerous times and in various contexts throughout the building. First seen in the exterior panels, it is repeated in the choir loft as well as the sanctuary. The basic orientation of the church, with the main altar located in the eastern part of the building, of course conforms to tradition. On the other hand, the balancing of the roof upon the points of the twelve gables which surmount the twelve sides of the nave proper, is decidedly non-traditional. This "floating" roof gives a countervailing feeling of lightness to the building as a whole, which might otherwise be overly massive, while at the same time admitting diffused natural light to the interior. The floorplan is also innovative.

All persons entering the new Armenian Church of the Holy Resurrection pass first through the Martyrs Tower. Rising in counterpoint to the bulk of the church proper, and surmounted with its own gilt cross, companion to the larger cross which rises above the roof of the nave, the Martyrs Tower stands as a monument to those Armenians who perished in the tragic year of 1915. It is a place to pause, and to remember, a fitting prelude to the rest of the building. A small foyer leads from the entrance in the tower to the narthex and thence to the twelve-sided nave. Soaring to a height of forty-eight feet at its highest interior point, the nave seats one hundred and seventy-five persons. The large chandelier suspended from the roof of the nave is complemented by smaller fixtures illuminating the sanctuary. A series of low steps separate the sanctuary from the area in which the congregation is seated, creating a continuity of space and fostering a greater sense of participation as the Divine Liturgy unfolds. Six stained glass windows, composed of panels carefully removed from the previous church, grace the side walls, while a seventh provides a backdrop for the main altar. The main altar, together with the side altars and baptismal font, have been especially designed and constructed for the new church, as have the various other railings used throughout the building. The stations of the cross completely encircle the nave. Directly opposite the sanctuary, elevated above the entrance to the nave, is the choir loft.

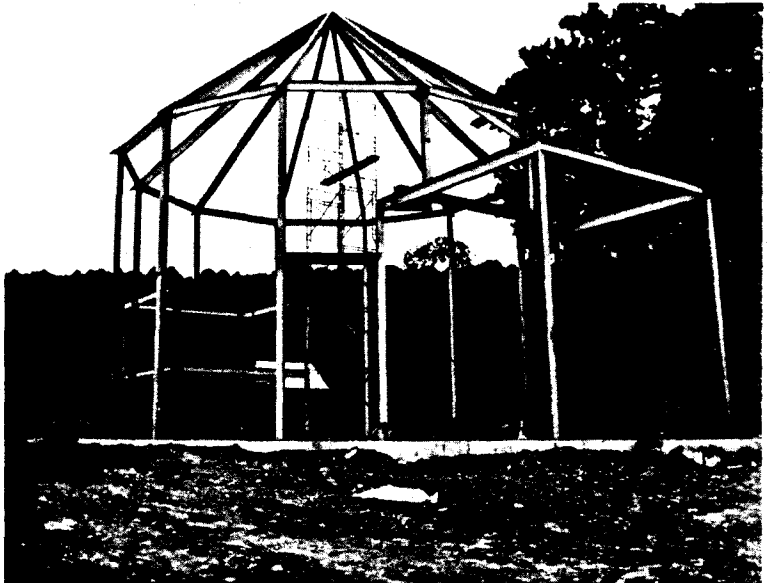
Foundation in place
December, 1978

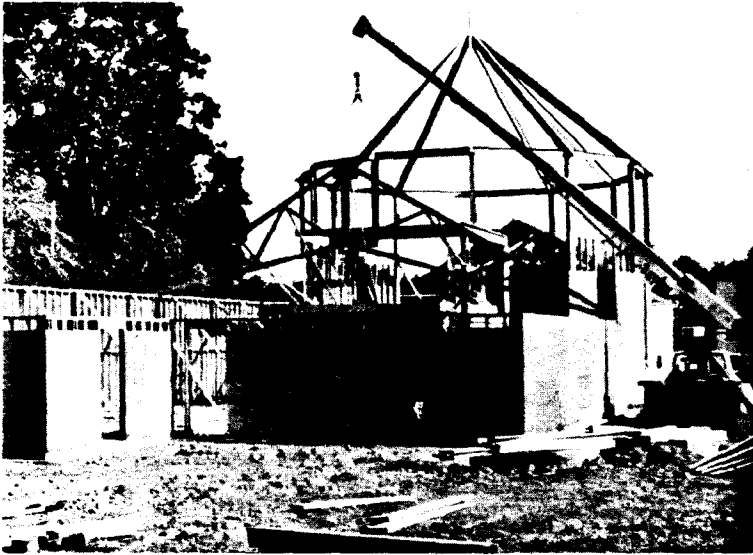


Framing begins
August, 1979

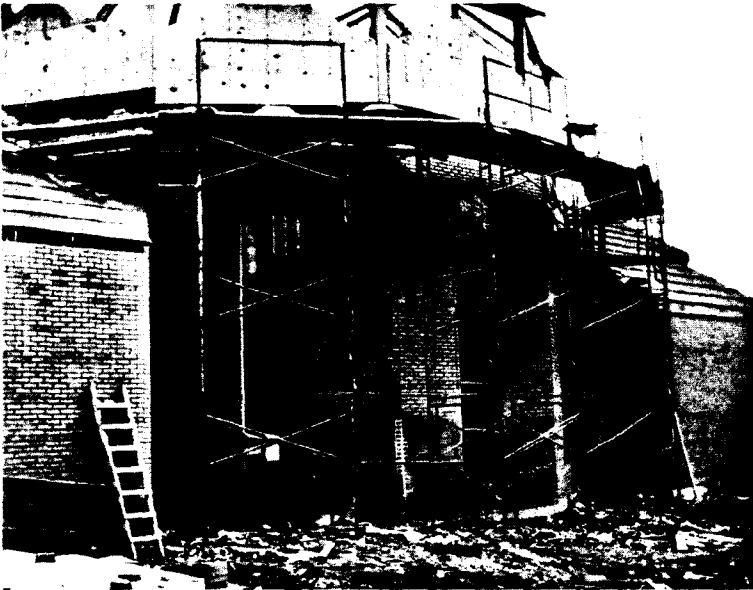


Framing completed
August, 1979

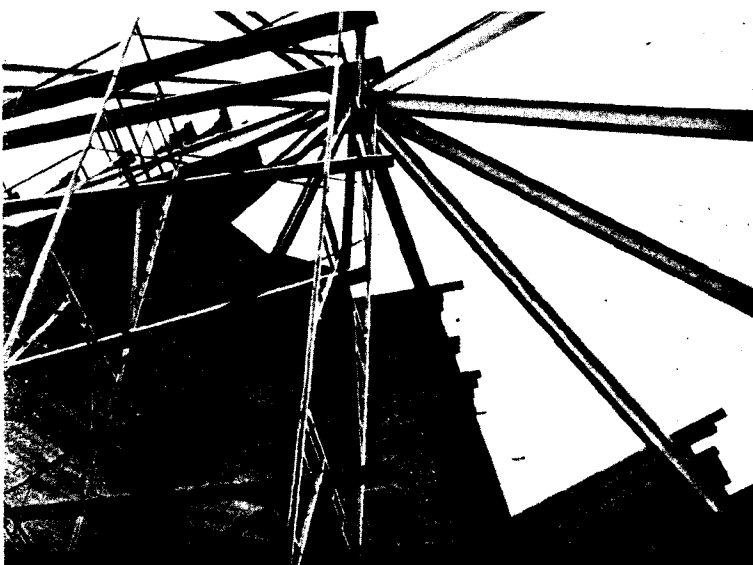




First walls in place
October, 1979



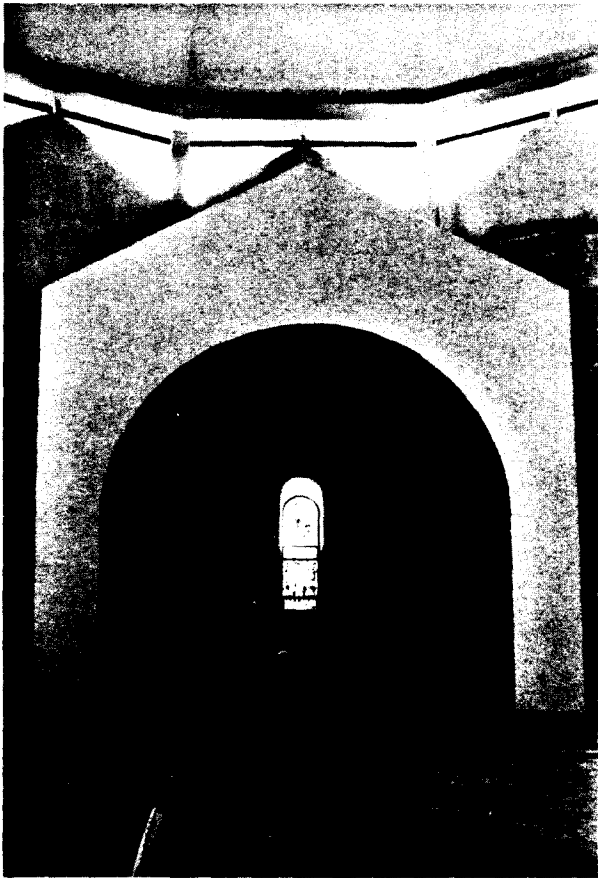
Brick laying under way
November, 1979



Enclosing the dome
November, 1979



Interior: the nave
April, 1980



Interior: the sanctuary
April, 1980



Interior: Choir Loft
April, 1980

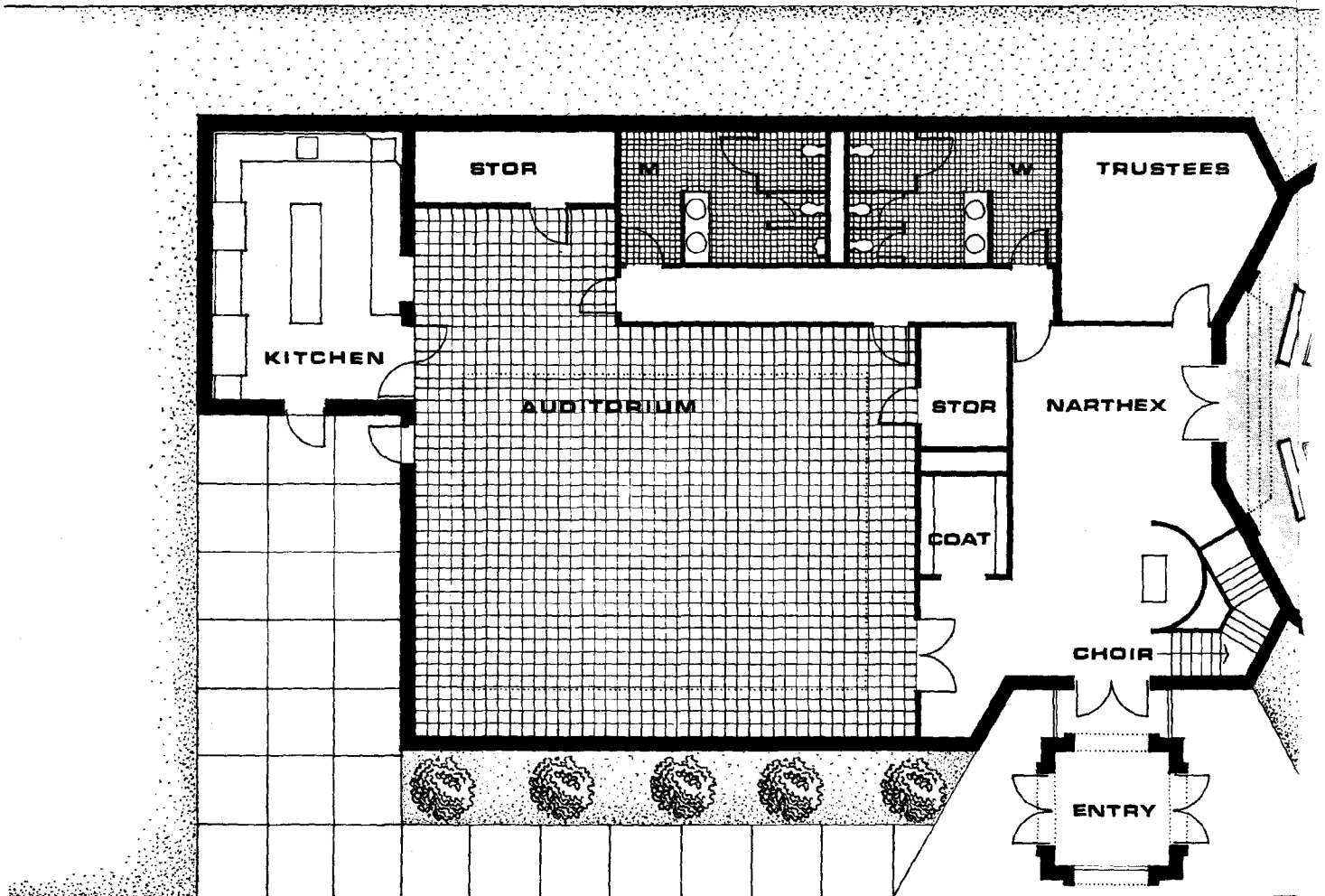


Exterior complete
May, 1980

Separated by the narthex from the church proper is the spacious John and Mary Abrahamian Auditorium. Intended to accommodate Sunday School classes as well as to provide facilities for the many social and cultural functions that are an indispensable part of an active Armenian community, the auditorium comfortably seats one hundred and

fifty people. Featuring a completely equipped kitchen, it is designed for multiple uses. It will serve as a regular meeting place for those organizations associated with the Church, as well as providing a location for the programs and gatherings which highlight the church year.

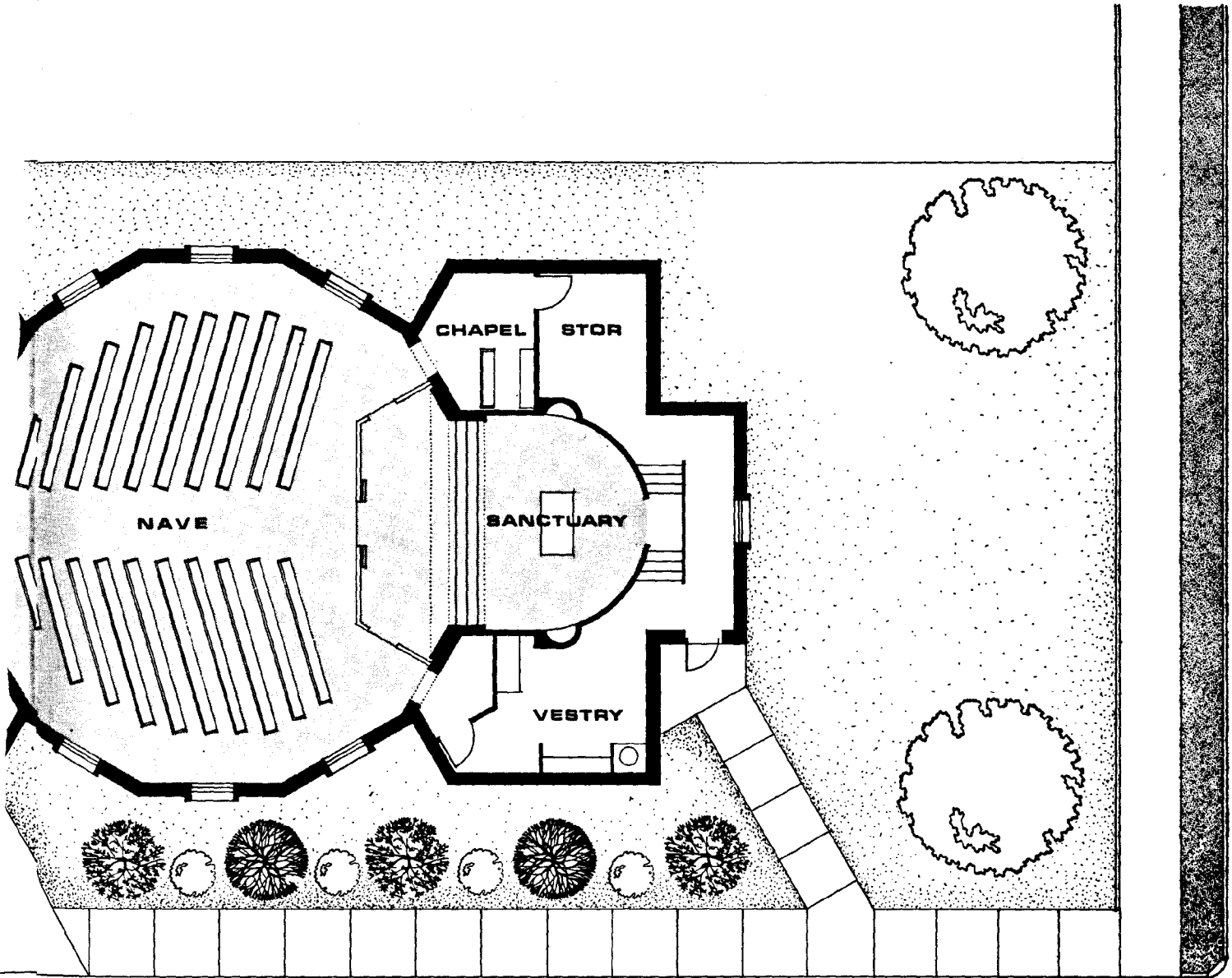
**Floorplan—
New Armenian Church of the Holy Resurrection**



◀ TO PARKING AREA

This is the building which, with the ceremony of consecration, takes its place in the long line of holy places stretching back across the miles and through the centuries to the hills of Etchmiadzin and the birth of the Armenian faith. Those who have built it, as this final and crowning step takes place,

know that their labors have been well spent, and their sacrifices meaningful. Into their hands has come the sacred task of building one of God's houses. That task has been well and faithfully carried out.





The John and Mary Abrahamian Auditorium which bears the names of the parents (inset) of Gregory Abrahamian, Construction Manager, provides a focal point for parish social and cultural activities.



THE BUILDERS



BUILDING COMMITTEE

Front left to right: Edward Simonian; Gregory Abrahamian; Gail Gregory;
Stephan DerMargosian, Chairman; Sarah Yagoobian, Secretary; Hurach Azarigian, Treasurer;
Vartouhi Yessian; Harry Badrigian; Harry Hougas; Wilford Swisher;
Rear left to right: Given Hoosigian; Monty Bagdigian; Peter Bagdigian, Sr.; Arthur Simonian;
Center: Rev. Vartan DerAssadourian.

Stephan DerMargosian
Building Committee Chairman

A lifelong member of the New Britain parish and a Deacon of the Church for the past twenty-five years, Stephan DerMargosian has headed the new church building program for the past thirteen years. His other responsibilities within the parish have included twelve years as a diocesan delegate and several terms as Chairman of the Parish Council. He is also a member of the Farmington Sewer Authority, the Armenian Democratic Liberal Organization, and other fraternal organizations.



Gregory Abrahamian
Construction Manager

As Construction Manager for the building effort, Gregory Abrahamian performed, on a volunteer basis, the functions normally performed by a general contractor. Currently Director of Engineering for the City of New Britain, he is a Registered Professional Engineer and a member of numerous professional engineering societies. He has served as a Diocesan Delegate and as former chairman of the Parish Council and is a longtime member of the Armenian Democratic Liberal Organization.

Ramon Hovsepian
Architect

Ramon Hovsepian A.I.A., P.E., is a Registered Architect, Registered Professional Structural Engineer, and a principal in the architectural firm of Millette & Hovsepian, Worcester, Massachusetts, which was founded in 1962. A member of the American Institute of Architects, Ramon has been responsible for the design of a wide variety of commercial and industrial buildings, and served as architect for the Armenian Church of our Savior Cultural Center in Worcester, Massachusetts.

