



CHAMBERS OF
VINCENT GURAHIAN
JUSTICE

SUPREME COURT OF THE STATE OF NEW YORK
WESTCHESTER COUNTY COURTHOUSE
111 GROVE STREET
WHITE PLAINS, N. Y. 10601

March 1, 1983

Primate
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Mr. Frank Avakian Stoneson
Executive Director
Diocese of the Armenian Church of America
630 Second Avenue
New York, New York 10016

Dear Mr. Stoneson:

Your letter of February 22, 1983, requests an interpretation of Article 60 of the By-laws of the Eastern Diocese in relation to the role of the Primate and of the Diocesan Council when a Parish wishes to communicate an appeal to His Holiness.

Article 60 does not deal with that problem. Rather, it provides that "Relations between the Diocesan Assembly and His Holiness...shall be maintained through the Primate and the Diocesan Council shall be informed thereof." (Emphasis added).

However, a review of the By-laws makes it quite clear that when a Parish wishes to communicate with His Holiness on Church business it must do so through the Primate who, by Article 80 of the By-laws, specifically is designated as the representative of His Holiness.

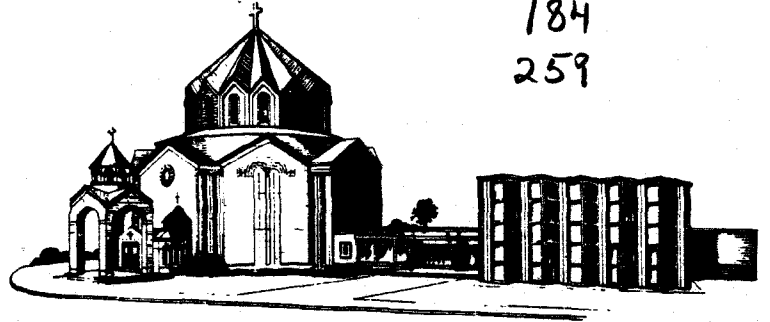
Articles 14M and 15G of the By-laws provide that Annual Parish Assemblies and Special Parish Assemblies shall submit to the Primate and to the Diocesan Council, for approval, a report on all decisions and resolutions.

An appeal to His Holiness, regarding Church business, can occur only through a decision or resolution of an Annual or Special Parish Assembly and, thus, must be forwarded to the Primate for approval. If such approval is forthcoming the Primate, as representative of His Holiness, then would forward the resolution for consideration by His Holiness. However, if both the Primate and the Diocesan Council do not approve the decision of the Parish Assembly, then that decision or resolution by the Assembly would be a nullity leaving nothing for consideration by His Holiness.

I have directed my attention to actions by Parish Assemblies, as distinguished from Parish Councils, simply because the Councils'

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St. John's Armenian Church
OF GREATER DETROIT



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REV. FR. HAIK DONIKIAN
ASSISTANT PASTOR

VERY REV. FR. PAREN AVEDIKIAN
PASTOR

VERY REV. FR. PAKEN ANOUSHIAN
STUDENT PRIEST

22001 NORTHWESTERN HIGHWAY

★ PHONE: 569-3405 ★

SOUTHFIELD, MICHIGAN 48075

December 14, 1982

His Eminence,
Archbishop Torkom Manoogian
Primate and President of Diocesan Council
Diocese of the Armenian Church
630 Second Ave.
New York, N. Y. 10016

Your Eminence:

We have received your letter of November 10, 1982 and discussed its content with the Parish Council.

At the time of the Special Parish Assembly of St. John's held on June 22, 1982, we were convinced without any doubt, whatsoever, that sending our appeal directly to His Holiness, Catholicos Vasken I in no way violated the integrity of the By-Laws of our Diocese, the Primate, or the Diocesan Council, as reflected in the minutes of the Special Parish Assembly which I had sent to Your Eminence earlier. The basis of this conviction was simply the fact that the Diocesan Assembly had made its decision, and our resolution was a mere appeal to His Holiness on behalf of a particular parish, again, as reflected in the same minutes.

Since Your Eminence and the Diocesan Council have interpreted Article 60 of the Diocesan By-Laws to be all inclusive, and since you are the body authorized to interpret the Diocesan By-Laws, we accept and concur with your interpretation of Article 60, and we regret our misunderstanding and action.

At this time, may we raise an important question regarding a possible ramification of Article 60; namely, if and when a parish wishes to communicate an appeal to His Holiness, the Catholicos, how do the Primate and the Diocesan Council perceive their role in transferring such an appeal to His Holiness?

Again, we regret our misunderstanding and action.

Respectfully,

F. Paren Avedikian

Father Paren Avedikian
Pastor and President

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November 10, 1982

The Very Reverend Father Paren Avedikian
President of the Parish Council
Pastor, St. John Armenian Church
22001 Northwestern Highway
Southfield, Michigan 48075

Dear Father Paren:

We have received the letter from the St. John Parish dated September 3, 1982 and have since advised the Diocesan Council of its content.

As it was decided at the Diocesan Council Meeting on September 17, 1982 we are obliged to reprimand the St. John Parish Council for the illegality of their action in communicating directly with His Holiness Catholicos Vazken I, and later submitting the decision of the Special Parish Assembly held on June 22nd 1982 to the Primate and the Diocesan Council for their information.

We wish to remind you that the action taken by the St. John Parish was in violation of article 60 of the Diocesan bylaws which states that the Diocesan Assembly communicates with His Holiness through the Primate; how much more so, this becomes binding for any parish assembly, parish council or parish priest, who are subject to the Diocesan Assembly.

In order to leave no room for misunderstanding, we expect your Parish Council to state in writing addressed to the Primate and the President of the Diocesan Council that they agree with the Diocesan Council's interpretation of the article 60 of the Diocesan Bylaws.

Prayerfully,

Archbishop Torkom Manoogian
Primate

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St. John's Armenian Church
OF GREATER DETROIT



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VERY REV. FR. PAPKEN ANOUSHIAN
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SOUTHFIELD, MICHIGAN 48075

September 3, 1982

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

Your Eminence:

This is in response to your letter of August 9, 1982 regarding the decisions of the Special Parish Assembly of St. John's Armenian Church which had convened on June 22, 1982. You had requested that your letter be read at the Parish Council Meeting. On Tuesday, August 24, at the 17th session of St. John's Parish Council, we complied with your request.

You had also requested that if we had any further explanations, to provide them to you. The Parish Council considered this particular request at the aforementioned meeting, and felt that all explanations regarding the action of St. John's Parish were already provided in the minutes of the June 22 Special Parish Assembly which we had forwarded to Your Eminence on July 20. Any further information would be a lengthy repetition of the explanations given to our parishioners during the course of the Assembly.

I hope that this letter answers the questions raised by Your Eminence in your letter of August 9. Wishing Your Eminence success in your endeavors, we remain,

Yours respectfully,

Arthur S. Mardigian
Arthur Mardigian
Chairman

Fs. Paren Avedikian
Father Paren Avedikian
Pastor

Souren Abrahamian
Souren Abrahamian
Secretary

PA/la



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DIocese OF THE ARMENIAN CHURCH OF AMERICA, 630 SECOND AVENUE, NEW YORK, N. Y. 10016 212 686-0710

ARCHBISHOP TORKOM MANOOGIAN, PRIMATE

Թիւ 27899
Օգոստոս 9, 1982

Հոգեշնորհ
Տ. Փառէն Ժ. Վրդ. Աւետիգեան
Հովիւ Ս. Յովհաննէս Մկրտիչ Եկեղեցւոյ
Նախագահ Ժխական Ժողովի
Եւ Ժխական Խորհուրդի
Ստուգֆիլտ.

Սիրելի Հայր Փառէն,

Յուլիս 27ին ստացանք Յուլիս 20 թուակիր Անգլերէն ձեր նամակը, եւ մեզի ի տեղեկութիւն նոյն պահարանին մէջ ներփակեալ օրինակները Յունիս 22ին գումարուած Բացառիկ Ժխական Ժողովի ատենագրութեան, նոյն ժողովին մէջ առնուած որոշումին համաձայն Ամենայն Հայոց Վեհափառ Հայրապետին հետագրուած ձեր Յունիս 30 եւ Յուլիս 5 թուակիր հինգ էջ նամակներուն, ինչպէս նաեւ Բացառիկ Ժխական Ժողովին առիթով ծխականներուն ներկայացուած օրակարգին հետ առնչութիւն ունեցող զբրութիւններուն:

Կը գնահատենք ձեր եւ Ժխական Խորհուրդի նախանձախնդրութիւնը Ժխական Ժողովին տեղեկատուութիւն կատարելու Տարեկան Թեմական Պատգամաւորական Ժողովի որոշումներուն մասին:

Եւ սակայն շեք կրնար արդարացնել ձեր, Ժխական Խորհուրդին եւ Ժխական Ժողովին ոչ-կարգապահ ընթացքը, երբ դուք ձեզի իրաւասութիւն կու տաք թեմական եւ եկեղեցական հարցերու մասին ուղղակի տեղեկագրել կամ խնդրանք ներկայացնել Ամենայն Հայոց Վեհափառ Հայրապետին:

Յստակ է մեր թեմական կանոնադրութեան տրամադրութիւնը այս մասին: Թեմական Պատգամաւորական Ժողովը Ամենայն Հայոց Հայրապետին հետ յարաբերութիւն կը պահէ Առաջնորդին միջոցաւ, եւ թեմական Խորհուրդը տեղեկ կը պահուի այդ մասին --Յօդ. 60-- :

Որչափ առաւել՝ թեմական ժողովին ենթակայ ծխական ժողովի մը, ծխական խորհուրդի մը եւ Հոգեւոր Հովիւի մը պարագային:

Ձեր ծխական Բացառիկ ժողովի ատենագրութեան մէջ յիշուած է թէ անդամներէն ոմանք Դիւանի ուշադրութեան բերած են այս պարագան:

Աւելի զարմանալի է որ դուք իբրեւ թեմական խորհուրդի անդամ անտեսած էք այդ զգուշացումը: Մանաւանդ որ տակաւին թարմ է ձեր յիշողութեան մէջ Թորոնթոյի լուծուած Ս. Խաչ Եկեղեցւոյ պատմութիւնը, եւ ձեր զայրոյթը թեմական խորհուրդի անդամներուն հետ միասին այն իրողութեան մասին որ այդ համայնքին ծխական խորհուրդը ինքզինքին թոյլ կու տար ուղղակի Ամենայն Հայոց Հայրապետին հետ հաղորդակցիլ, խնդրանք ներկայացնել եւ հեռախօսել, եւ վեհափառ Հայրապետը՝ թէ իսկ հայրական հոգածութեան զգացումէն մղուած, ընթացք կու տար անոնց խեղաթիւրած տեղեկութեանց:

Ինչպէ՞ս կարգապահութիւն կ'ակնկալէք հաստատել ներկայիս յիսուն համայնքներէ բաղկացած թեմի մը մէջ, եթէ թոյլ տանք որ ամէն հովիւ եւ ծխական խորհուրդ եւ ծխական ժողով անտեսէ եւ ոտնակոխ ընէ կարգ ու կանոնը, թեմական կանոնադրութիւնը, եւ անուղիղ ընթացքի հետեւի:

Ձեր այս ընթացքով անհաճոյ կացութիւն մը ստեղծած էք թէ մեզի եւ թէ վեհափառ Հայրապետին համար:

Դուք եւ ծխական խորհուրդը հաճեցէք զբաւոր յայտնել մեզի մեր այս նամակին ստացուած ըլլալը եւ որեւէ յաւելեալ բացատրութիւն որ կը փափաքիք հաղորդել:

Կը մաղթենք որ Տէրը ինք ի բարին առաջնորդէ իր եկեղեցիին սպասուորները:

Սիրոյ ողջունիւ



ԹՈՐՈՆՏՈՒ ԱՐԷՇԵՊԻՍԿՈՊՈՍ
Առաջնորդ

Օրինակ՝ ծխական խորհուրդի Ատենապետին

ՍԲ. ՅՈՎՀԱՆՆԷՍ ՄԿՐՏԻԶ ՀԱՅՑ. ԵԿԵՂԵՑԻ
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St. John's Armenian Church
OF GREATER DETROIT



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REV. FR. HAIK DONIKIAN
ASSISTANT PASTOR

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VERY REV. FR. PAPKEN ANOUSHIAN
STUDENT PRIEST

22001 NORTHWESTERN HIGHWAY

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PHONE: 569-3405

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SOUTHFIELD, MICHIGAN 48075

July 20, 1982

Rec. July 27/82

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

Your Eminence:

Enclosed you will find a copy of the minutes of the Special Parish Assembly of St. John's Armenian Church convened on Tuesday, June 22, 1982, and a copy of an appeal to His Holiness, along with my cover letter attached to the appeal. I am also enclosing a copy of the invitation to the Special Parish Assembly along with the agenda and the package of other relevant material which accompanied the invitation to the parishioners.

✓ As is obvious from the minutes, all of the included material is being sent to you for your information.

Respectfully,

F. Paren Avedikian

Father Paren Avedikian
Pastor

PA/1a

Enc.

ST. JOHN'S ARMENIAN CHURCH OF GREATER DETROIT

SPECIAL PARISH ASSEMBLY

Tuesday, June 22, 1982

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The Special Parish Assembly began at 7:55 p.m. with the Invocation offered by Fr. Paren Avedikian.

Mr. Arthur S. Mardigian, Parish Council Chairman, read Article 17 of the Bylaws of the Armenian Church. There were 232 members present. The meeting was declared to be a proper meeting according to the Bylaws.

The first item on the agenda was the Guidelines approved by the Diocesan Assembly. Mr. Mardigian stated that some background regarding development dating back to October, 1979 was necessary, and proceeded to review each attachment that accompanied the Parish Assembly invitation.

Mr. Mardigian referred to the letter dated September 16, 1980. Item No. 3, in particular, maintains that the agreement made between Etchmiadzin and Antelias is being declared null and void.

With regard to the communication dated December 16, 1980, Mr. Mardigian referred to the two fundamental principles that His Holiness Vasken I stated must be acknowledged by the Great House of Cilicia.

Mr. Mardigian capsulized the letter dated February 28, 1981, from Antelias to Holy Etchmiadzin stating that the two points which were agreed upon in 1979 must be reconsidered.

Dr. Gary Zamanigian pointed out that the letter appears to show a change in attitude from the October, 1979 meeting.

Fr. Haik Donikian was asked to read the letter of November 23, 1981, from Holy Etchmiadzin to Antelias, in Armenian.

There being no questions regarding any of the attachments summarized by Mr. Mardigian, the Guidelines were then read by Harry Terzian.

Mr. Mardigian then went through each item of the Guidelines and answered all questions from the floor:

I. Preamble -- There were no questions.

II. Structure -- Howard Atesian asked: If the document is strictly affecting the jurisdiction of the Diocese, will the clergy who will be coming from the See of Cilicia recognize the structure and will they recognize Etchmiadzin as the Holy See? Mr. Mardigian replied that we would have to assume they would.

Simon Javizian asked a hypothetical question relative to a clergyman from our Diocese who is defrocked and now a priest in the Prelacy having full rights and privileges. How will that situation be handled in the united Diocese? Fr. Paren Avedikian answered, as a member of the Unity Committee, that the issue had not been discussed at the Unity Committee Meeting.

Gary Javizian stated that he wants to see a letter from this parish to all other parishes telling them what our stand is and the questions which are brought up regarding these Guidelines. He asked that someone take notes of the questions that cannot be answered in the Guidelines and circulate them throughout the Diocese.

John Bahadurian asked how many people and parishes there are in the Prelacy versus our Diocese. Fr. Paren Avedikian again answered as a member of the Unity Committee. The issue was brought up at the Unity Meetings but no numbers were exchanged. He further stated that the year 1979 is stipulated in the Guidelines as the basis for verifying membership.

Mr. Edward Mardigian was then recognized and commented that everyone would like to see Unity of the Church. He said it is obvious from the letters between Etchmiadzin and Antelias, discussed tonight, that our Vehapar has done a tremendous job in dealing with the Catholicoi of Antelias; yet his efforts have not been acceptable to them. He stated that power and position in Antelias appear to be more important an issue than Unity. He stated that we should not continue talking about these Guidelines until our Vehapar comes to some definite agreement. Mr. Mardigian felt we should advise the Vehapar that we are with him 100 percent and that we want Unity but only when it is properly done and approved by him.

Item II. 2. a. -- Mr. Arthur S. Mardigian commented on the Seminary of the See of Cilicia, and stated that here we have recognition and cooperation before we have Unity. In fact, throughout the Guidelines, he feels, the key factor is recognition and cooperation before Unity.

Item II. 2. b. -- With regard to the net proceeds from the sale of the Prelacy Building going to the "Antelias Fund," a question was raised as to why this money was not going to the Diocese. Fr. Paren Avedikian responded that in the 1975-76 Guidelines, one of the points that was dissimilar between the Diocese and the Prelacy was this particular issue. The Prelacy was insisting that a financial commitment be made for Antelias forever, and obviously the Diocesan Assembly in those two years did not accept that. This was a way, in the new Unity Meetings, to resolve that issue. Take one building and sell it and put it in the name of Antelias so that nowhere is there a commitment made by the reunified Diocese for Antelias.

Mr. Arthur S. Mardigian further pointed out that the Diocese of the Armenian Church of America, in its budget, does not have any commitment to Etchmiadzin. This is the largest Diocese of the Armenian Church, yet the only funds that Etchmiadzin receives from this Diocese is the voluntary contribution that each parish makes in the form of Looma. Our parish, the largest in the Diocese, commits \$1,000.00, annually, to Etchmiadzin.

II. 2. c. -- Gary Zamanigian said that this is the paragraph that makes the Guidelines unacceptable. Until the Catholicoi of Cilicia recognize the Supreme Patriarch and Catholicos of all Armenians, Vasken I, in Holy Etchmiadzin as Catholicos of all Armenians, we in this Diocese should not accord proper protocol to anyone from Antelias. This is a precondition, and it must be settled first.

II. 2. d. -- There were no questions on this item.

II. 2. e. -- A question was raised that if there is Unity, how can there be an opposite persuasion? Mr. Mardigian explained that this was the very point raised at the Assembly by one of the clergymen. In our Diocese today, we have clergymen from Antelias, Jerusalem, Etchmiadzin, as well as American-born clergymen; and all have equal privileges.

II. 3. -- Mr. Mardigian said that this is the way we are operating at the present time.

III. 1. There were no questions.

III. 2. a. -- Mr. Daniel Shahan referred to the third paragraph on the third page of the letter dated November 23, 1981, from the Vehapar from which he quoted:

"However, if your See is not yet ready...to accept,...without bargaining,...the above-mentioned basic principles...then, in that case, subsequent negotiations will have no meaning or aim, and indeed, they may create new opportunities for 'Byzantine' disputes and inflame the crisis;...."

Mr. Shahan said that the fact that we are having a meeting now is contrary to what is stated in this letter. He asked what we are trying to achieve tonight? Mr. Shahan asked how we can carry on when the two basic principle items are not yet accepted.

Armen Hovnanian questioned the implementation of the Unity program that contains in the preamble the two basic principles that Vehapar said we must have and the Unity Committee on both sides agrees we must have. The bottom item in the implementation gives the veto power to either side, and Vehapar has already vetoed it. Therefore, why are we going forward? How can the Diocesan Assembly approve this when that veto has already been cast?

Mr. Mardigian said that these Guidelines were approved by the Diocesan Assembly contrary to the Vehapar's letter. Mr. Hovnanian believes that what the Assembly did is illegal and asked how we can stop it. Mr. Mardigian said the very purpose of this meeting is to try and stop it if this group votes for it. He added that the chances are that the official minutes of the Diocesan Assembly probably will not reach Etchmiadzin until September or October. We cannot wait until then to let His Holiness know what happened at the Assembly.

Nerses Serkaian said he made a motion at the last meeting to send a letter to the Vehapar. Was a letter sent? Fr. Paren Avedikian said that motion was amended to have another meeting to discuss the Guidelines that were approved by the 80th Diocesan Assembly and to consider an appeal to His Holiness regarding the approved Unity Guidelines.

Another question from the floor related to the illegal passing of the Guidelines by the Diocesan Assembly. If, in fact, the Guidelines have been passed illegally, we do not need to make any comments. Mr. Mardigian said that the Unity Guidelines were improperly submitted, but the Assembly chose to address the issue. That is the prerogative of the Assembly. It was not illegal.

III. 2. a. -- Mr. Mardigian explained that as of right now, it is possible to have cooperation in the areas of the Religious and Armenian Schools of our churches. No questions were asked.

Items III. 2. b. through III. 5 were explained by Mr. Mardigian; there were no comments from the floor.

III. 6. -- Mr. Mardigian explained his concern of this item. With cooperation and recognition first, if the Catholicoi do not approve the Guidelines, everything could be declared null and void.

Anoush Papelian expressed the opinion that the Guidelines would appear to be logical and acceptable to anyone not informed of what has happened over the years. Unfortunately, the majority of those in attendance at the Diocesan Assembly fall into that category. However, since the Guidelines have been passed, what are we going to do?

Mary Ann Artinian asked whether the Vehapar has been officially informed of what transpired at the Assembly. Mr. Mardigian said that as far as we know he has not been officially told. She then asked if the Vehapar could rule the 80th Diocesan Assembly null and void. No answer was provided to this question. Mrs. Artinian asked if the situation is now beyond control. Fr. Paren Avedikian's answer was there is nothing beyond control in the Guidelines. The only immediate action is that of cooperation among Religious and Armenian Schools. He further added that his understanding as a member of the Unity Committee is that the intent is not to start cooperation on the parish level but on the Diocesan level according to the plans developed by the Diocesan Council.

Harry Terzian commented that his problem with the Guidelines is that we never "dumped" anybody. People walked away, and over the course of the years, Antelias decided (illegally) that they would accept jurisdiction over Dioceses over which they did not have jurisdiction. He believes that if Catholicos Khoren wants to accept the supremacy of Etchmiadzin, we do not need Guidelines. Until Antelias gives that approval, nothing will happen. The Prelacy here is not willing to and cannot take action until their Catholicoi approve.

Mr. Martin Cholakian asked for clarification on the statements made that the Guidelines were passed illegally at the Diocesan Assembly. He wanted everyone to understand that they were passed legally. Mr. Mardigian answered that resolutions are to be submitted to the delegates 30 days prior to the Diocesan Assembly, but apparently the interpretation of the Unity Committee was that it was the charge of the Diocesan Assembly that they come back directly to the Assembly. Mr. Cholakian continued that they passed it last year, and as a Standing Committee of the Assembly, did did their charge.

Fr. Paren Avedikian disagreed. As a delegate of the Assembly, he does not see any Standing Committee of the Diocese having the power to directly go to the Diocesan Assembly. As important an issue as this, should have been first submitted to the delegates and through the delegates to the respective parishes. The parishes should have acted on it and given direction to their delegates.

Armen Hovnanian commented that at this late date the Diocese does not have to offer new allegiance to Vehapar; therefore, that is not really the message of these Guidelines. Attached to these Guidelines is an implementation that takes place before any approval is given. That is not a message; that is an action. And that is the intention here. He does not believe anyone would argue with the preamble or the Guidelines, but when we get into implementation of something that has already been vetoed (according to Vehapar's letters), then why are we beating a dead horse?

At this point Mr. Mardigian read a resolution in English that is proposed to be sent to His Holiness Vasken I, and Fr. Paren Avedikian read it in Armenian (Attachment "A"). Mr. Mardigian said the Assembly can decide what they want to do with it.

Mr. Sarkis Samarian felt that we should not be directing the Vehapar to do anything. He also suggested that we are taking the wrong route. We should direct it to the Primate with a copy to the Vehapar. It appears that we are going over the Primate's head.

Fr. Paren Avedikian explained that the Primate and the Diocesan Council are no longer in a position to do anything about the decision of the Diocesan Assembly. As in this parish, once the parishioners make an official decision, the Pastor and Parish Council must comply with it. Similarly, the Primate and Diocesan Council cannot retroactively change anything that took place at the Diocesan Assembly. He added that a copy of this resolution can go to the Primate if the Assembly wishes, but the only person that can do anything about it at this point is His Holiness.

At this point the motion passed at the previous Special Parish Assembly of May 25, 1982 was rescinded. A motion was then made and seconded to send the resolution, as presented, to the Vehapar with a copy to the Primate.

Mr. Cholakian commented that the resolution does not direct the Vehapar to do anything but humbly and respectfully beseeches him.

The suggestion was made that rather than a resolution, our communication to the Vehapar should be in the form of a letter advising His Holiness of what took place at the Diocesan Assembly.

Fr. Paren Avedikian's response was that that action would be going over the Primate's head. It is not the prerogative of the parish to advise the Vehapar of what took place at the Diocesan Assembly. The Diocesan Assembly business is solely under the jurisdiction of the Primate and the Diocesan Council. They have the right to inform Vehapar of what took place. Our resolution is simply an option open to Vehapar. We are not telling him to do what we say or else! He has the option of making whatever decision he wishes.

Mr. Sooren Gozmanian asked if it is the intention to release the resolution to the press?

Mr. Mardigian responded that this would be sent as a cablegram to the Vehapar with a copy to the Primate. No other distributions would be made at this time, according to the motion.

A vote was then taken and the motion to send the resolution passed -- 224 for and 8 against.

A motion was made to spend up to \$300 to send the cablegram. The motion was seconded and passed by a vote of 224 to 8.

A motion was made to send a copy of the resolution to all the churches in our Diocese. The motion was seconded.

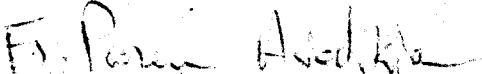
Discussion commenced with comments to the effect that the other parishes already know the stand of the Detroit parish, and that we do not need to antagonize them by sending copies. Other comments came from parishioners who felt that holding back this document would make it appear that we are trying to do something underhanded.

A vote was then taken, and the motion was defeated by a vote of 200 to 10.


In order to treat this resolution with some confidentiality, a suggestion was made that all copies be collected and put in a safe place.

Fr. Paren Avedikian was then called upon to give his closing message. Fr. Paren expressed his concurrence with the vote taken on the last motion not to publicize the resolution. He, too, felt that had we not defeated it, we might have been looked upon as agitators.

The meeting ended at 10:25 p.m. with the benediction given by Fr. Paren Avedikian.

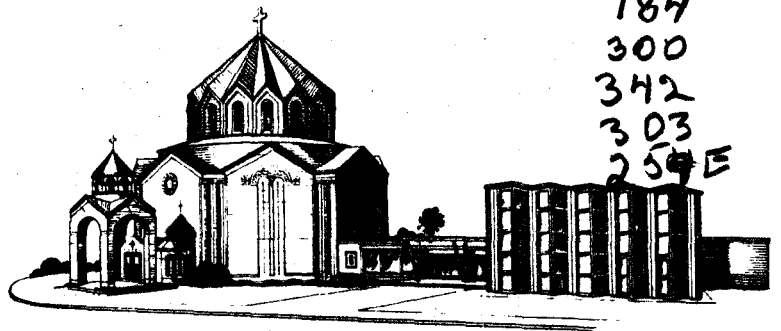

Father Paren Avedikian, Pastor


Arthur S. Mardigian
Chairman, Parish Council


Souren Aprahamian
Secretary, Parish Council

ՄԲ. ՅՈՎՀԱՆՆԷՍ ՄԿՐՏԻԶ ՀԱՅՑ. ԵԿԵՂԵՑԻ
ՄԵՄԱԿՈՑՆ ՏԻՔՐՈՅՔԻ

St. John's Armenian Church
OF GREATER DETROIT



VERY REV. FR. PAREN AVEDIKIAN
PASTOR

22001 NORTHWESTERN HIGHWAY

★ PHONE: 569-3405 ★

SOUTHFIELD, MICHIGAN 48075

Յուլիս 5, 1982

Ն.Ս.Օ.Տ.Տ.

Վազգէն Ա. Ժայրագոյն Պատրիարք
Եւ Կաթողիկոս Ամենայն Հայոց
Մայր Աթոռ Ս. Էջմիածին
Հայաստան

Վեհափառ Տէր

Հայաստանեայց Եկեղեցւոյ Ամերիկայի Արեւելեան Թեմի միութեան Յանձնախումբը, համոզուած ըլլալով որ յանգած էր գործնական միջոցներու, որոնց միջոցաւ կը հաւատար իրագործել Հայաստանեայց Եկեղեցւոյ Ամերիկայի Միացեալ Թեմը՝ 1975-ին եւ 1976-ին յաջորդաբար այդ միջոցները ներկայացուց 73-րդ եւ 74-րդ Թեմական Պատգամաւորական ժողովներուն, Ուղեցոյց Ամերիկայի Հայաստանեայց Եկեղեցւոյ Միացման՝ կոչուած վաւերաթուղթով մը:

Այդ օրերուն մեր ծուխը անկեղծօրէն թերահատ էր միութեան գործադրութեան համար առաջարկուած միջոցներուն նկատմամբ. նոյն օրերուն Թեմական գոյզ Պատգամաւորական ժողովներուն կամքը արտայայտուեցաւ միեւնոյն ձեւով:

Մեծի Տանն Կիլիկիոյ գոյզ Կաթողիկոսներուն ուղղեալ Ձեր նոյեմբեր 23, 1981 թուակիր նամակը եւս, որ վերջերս հրատարակուեցաւ, եկաւ արդարացնելու կեցուածքը մեր ծուխին, որ իր մտադրութեան մէջ հաստատ էր իրագործելու Եկեղեցւոյ իրական միութիւնը եւ ոչ թէ անոր արուեստական լուծումը:

Տանն Կիլիկիոյ Կաթողիկոսութեան ներկայացուցիչներուն հետ 1979-ի Հոկտեմբերին Ս. Էջմիածնի մէջ կայացուցած Ձեր հանդիպումը մեր ծուխին կողմէ ընդունուեցաւ իբրեւ ամէնէն ճշգրիտ միջոցը՝ հինգ կէտերէ բաղկացեալ Ձեր առաջադրութիւնները լուծելու, Ամերիկայի մեր անշատեալ եղբարց հետ միութիւնը իրականացնելու եւ դարմանելու մեզ բոլորս խոցող բաց վէրքերը:

Սոյն հանդիպումին յաջորդող հաղորդագրութիւնը ոմանց համար բաւարար նկատուեցաւ անվերապահօրէն միացած հոչակելու Հայաստանեայց Եկեղեցւոյ Հիւսիսային Ամերիկայի Թեմը: Այդ օրերուն մեր

ծուխը որոշեց սպասել, չփութալ եզրակացութեանց, հետեւիլ վեհիղ առաջնորդութեան եւ դանդաղ այլ ապահով կերպով յառաջանալ դէպի միութիւն:

Տանն Կիլիկիոյ Կաթողիկոսներուն ուղղեալ վեհափառութեանդ նամակը եկաւ հաստատելու խոհեմ ընթացքը մեր ծուխին, որ տրամադիր չէր քողարկեալ համագործակցութիւնը իբրեւ միութիւն ընդունելու: Մեր ծուխը պաշտպան հանդիսացաւ բովանդակ աշխարհի մէջ Հայաստանեայց Եկեղեցւոյ նուիրապետական կառոյցը անխախտ պահելու սկզբունքին, որուն միջոցաւ միայն կարելի էր իրագործել իրական եւ անաղարտ միութիւնը Ամերիկայի Հայաստանեայց Եկեղեցւոյ ծոցին մէջ:

Վերջերս, նիւ Պրիթըն, Քրնքեթիքէթի մէջ կայացած 80-րդ թեմական Պատգամաւորական ժողովին կարգ մը տարրեր թիւրիմացութեան մատնեցին մեր հաւատացեալները եւ անճիշդ կերպով ներկայացուցին վեհափառութեանդ դիրքը: Մեծ փուտկոտութեամբ մը թեմական Պատգամաւորական ժողովը իր հաւանութիւնը տուաւ Ամերիկայի Հայաստանեայց Եկեղեցւոյ Միացման Ուղեցոյցին: Մեր ծուխին համոզումն է որ առողջ չէ կառոյցը յիշեալ Ուղեցոյցին եւ ան կրնայ մեր Եկեղեցին Ամերիկայի մէջ առաջնորդել նոր բաժանումներու: Ուղեցոյցը պիտի չիրագործէ մեր ցանկացած հիմնական մէկութիւնը, այլ միայն պիտի առաջնորդէ բաժանեալ եղբարց հետ համագործակցութեան. չենք կարծեր թէ այդ վիճակը կրնայ Հայաստանեայց Եկեղեցին զօրացնել Ամերիկայի մէջ:

Ամերիկայի Հայաստանեայց Եկեղեցւոյ այս թեմը միանգամընդմիշտ պէտք է ընդունի ինքզինք որպէս անբաժանելի մէկ մասը Հայաստանեայց Մի, Հնդհանրական, Առաքելական եւ Ուղղափառ Սուրբ Եկեղեցւոյ, հոգեւոր եւ վարչական իշխանութեանը ներքեւ Մայր Աթոռ Սուրբ Էջմիածնի եւ Ձերդ Սրբութեան եւ զործէ ըստ այնմ:

Հետեւաբար,

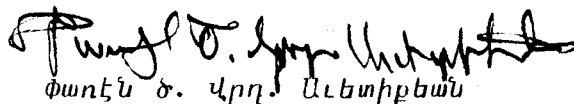
Տիթրոյթի Սուրբ Յովհաննէս Մկրտիչ Եկեղեցին, առաջնորդուած Մայր Աթոռ Սուրբ Էջմիածնի եւ նորին Սուրբ Օծութիւն Վագգէն Ա. Ամենայն Հայոց Հայրապետին ու ծայրագոյն Պատրիարքին հանդէպ ունեցած իր անխախտ հաւատարմութենէն, եւ ի պաշտպանութիւն նորին Սրբութեանդ ճիգերուն՝ իրագործելու համար հիմնական միութիւնը Հայաստանեայց Եկեղեցւոյ, խոնարհաբար ու յարգանքով կը խնդրէ նորին Սրբութենէն որ հրահանգէ թեմական պատասխանատուներուն յետաձգել միութեան վերաբերեալ ամէն հանդիպում բաժանեալ եղբարց բոլոր յանձնախումբերուն հետ, մինչեւ որ խօսքով ու գործքով լուծուին հոգեւոր գերակայութեան եւ այլ կրօնական-վարչական խնդիրները, ի բաւարարութիւն նորին Սրբութեանդ. եւ կը խնդրենք որ վերոյիշեալ առկախումբ մնայ ի գօրու, մինչեւ որ նորին Սրբութիւնդ հրահանգէ թեմական Պատգամաւորական ժողովին վերսկսիլ միաբարական պաշտօնական ժողովներուն:

Որդիական ակնածանքով, մնամք Ձերդ Սրբութեան հաւատարիմ

ծառաները եւ Մայր Աթոռ Սուրբ Էջմիածնի նուիրեալ զաւակները:


Ժխական ժողով

Մեծագոյն Տիթրոյթի
Ս. Յովհաննէս Մկրտիչ Եկեղեցւոյ



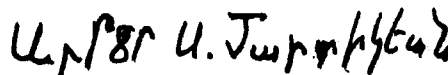
Փառէն Ժ. Վրդ. Աւետիքեան

Հոգեւոր Հովիւ
Եւ նախագահ ժխական ժողովի



Սուրէն Աբրահամեան

Ատենադպիր
Ժխական ժողովի

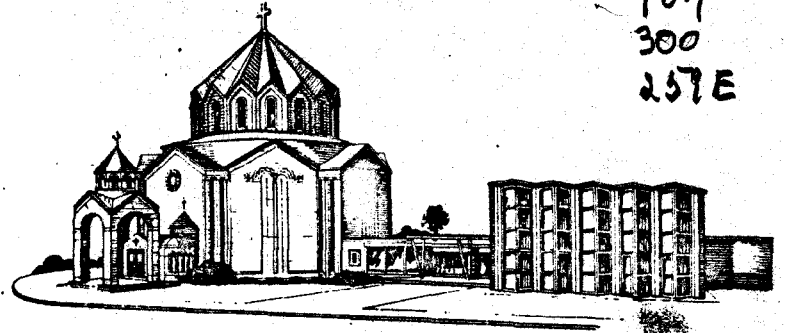


Արթըր Ս. Մարտիկեան

Ատենապետ
Ժխական ժողովի

ՍԲ. ՅՈՎՀԱՆՆԷՍ ՄԿՐՏԻՉ ՀԱՅՑ. ԵԿԵՂԵՑԻ
ՄԵՍԱԿՈՏԸ ՏԻՔՐՈՑՔԻ

St. John's Armenian Church
OF GREATER DETROIT



184
300
257E

VERY REV. FR. PAREN AVEDIKIAN
PASTOR

22001 NORTHWESTERN HIGHWAY * PHONE: 569-3405 * SOUTHFIELD, MICHIGAN 48075

Յուլիս 30, 1982

Ն.Ս.Օ.Տ.Տ.
Վազգէն Ա. Ժայրագոյն Պատրիարք
Եւ Կաթողիկոս Ամենայն Հայոց
Մայր Աթոռ Ս. Էջմիածին
Հայաստան

Վեհափառ Տէր,

Թեմական Պատգամաւորական 80-րդ Տարեկան ժողովին կողմէ որդեգրուած Միութեան Ուղեցոյցը խոր յուզում յառաջացուց Ս. Յովհաննէս Մկրտիչ Եկեղեցւոյ ծխականներուն մէջ, որպէս անտեսում շերտ սրբութեան վերջերս գրած նամակներուն Մեծի Տանն Կիլիկիոյ Կաթողիկոսներուն եւ ի մասնաւորի Ձեր նոյեմբեր 21, 1981 թուակիր նամակին, որուն պատճէնը Ձեր արտունութեամբ հրապարակուած էր հայ մամուլին մէջ 80-րդ Պատգամաւորական ժողովէն առաջ:

Ս. Յովհաննէս Մկրտիչ Եկեղեցւոյ ծխականներու խնդրանքին ընդառաջելով ծխական Խորհուրդի Ատենապետին եւ իմ ստորագրութեամբ Մասնաւոր ծխական ժողով մը հրաւիրուեցաւ Երեքշաբթի, Յուլիս 22, 1982-ին: Ժողովի հրաւերին կցուած էին հարցին հետ մօտէն առնչութիւն ունեցող նիւթեր, Անգլերէն լեզուով, որմէ օրինակ մը կը ներփակեմ առ ի տեղեկութիւն:

Մասնաւոր ծխական ժողովին մասնակցեցան 232 անդամներ: Ժողովի հրաւերին կցուած նիւթերու առնչութեամբ ժողովականներու հարցումներուն պատասխանեցինք ծխական Խորհուրդի Ատենապետն ու ես: Հարց-պատասխաններէն ետք ժողովը ջանքախիչ մեծամասնութեամբ որդեգրեց դիմում մը, ուղղուած Վեհիդ, զոր կը ներկայացնեմ Հայերէն եւ Անգլերէն լեզուներով:

Ս. Յովհաննէս Մկրտիչ Եկեղեցւոյ ծխական ժողովը ցաւով անդրադարձաւ թէ Միութեան հարցին կապակցութեամբ Թեմիս Առաջնորդն ու Թեմական Խորհուրդը այլեւս միջամտելու իրաւասութիւնը չունին, հետեւաբար ծխական ժողովը պարտաւորութեան առաջ կը գտնէ ինքզինք Վեհիդ միջամտութեան ապաւինելու:

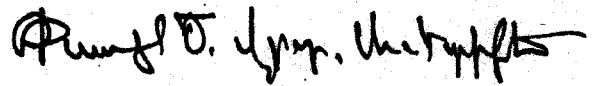
✓

Մասնաւոր ծխական թողովը յատկապէս խնդրեց հաղորդել Ձեզի թէ ինք յաւակնութիւնը չունի Ձերդ Սրբութեան խորհուրդ տալու Ձեր ընելիքներուն մասին: Ծխական թողովի ղիմոււմը ստանալէն ետք եթէ որոշէք աննկատ թողուլ ու անտեսել զայն, կը խնդրենք նոյնիսկ ծուխիս պատասխանելու պարտաւորութենէն քուլորովին ազատ զգացէք զՁեզ: Սոյն մտահոգութիւններէն մեկնելով ծխական թողովը դարձեալ ջախջախիչ մեծամասնութեամբ մերժեց առաջարկ մը, հանրութեան սեպհականութիւնը դարձնելու ծուխիս ղիմոււմը Ձեզի, որպէսզի չկաշկանդէ վեհիդ ազատութիւնը:

Վեհափառ Տէր, եթէ որոշէք աննկատ թողուլ ծուխիս ղիմոււմը, կը խնդրենք նկատեցէք զայն ծուխիս հաւատարմութեան եւ խրախուսական արտայայտութիւնը Ձեր Անձին եւ Մայր Աթոռ Ս. Էջմիածնի նկատմամբ:

Հաղորդելով զայս, մնամ ի համբոյր վեհիդ Ս. Աջոյն

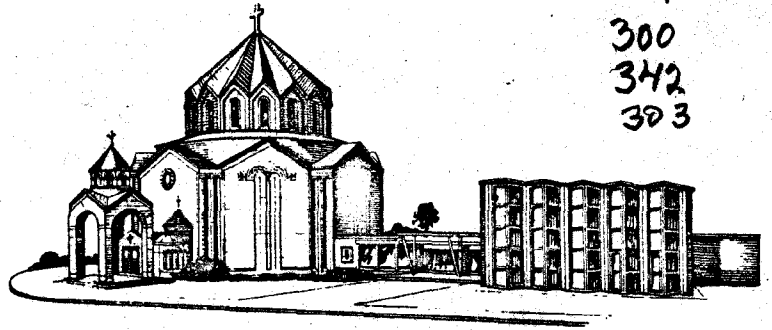
Որդիական ակնածանքով՝



Փառէն ծ. վրդ. Աւետիքեան
Հոգեւոր Հովիւ

ՍԲ ՅՈՎՀԱՆՆԷՍ ՄԿՐՏԻՉ ՀԱՅՑ. ԵԿԵՂԵՑԻ
ՄԵՍՍԿՈՑՆ ՏԻՔՐՈՅՅԻ

St. John's Armenian Church
OF GREATER DETROIT



184
300
342
393

VERY REV. FR. PAREN AVEDIKIAN
PASTOR

22001 NORTHWESTERN HIGHWAY

★ PHONE: 569-3405 ★

SOUTHFIELD, MICHIGAN 48075

June 29, 1982

His Holiness, Vazken I,
Supreme Patriarch and Catholicos of All Armenians
Holy Etchmiadzin
Armenia

Your Holiness:

In 1975 and 1976 the Unity Committee of the Eastern Diocese of the Armenian Church of America thought they had reached what they felt was a concrete method to achieve a unified Diocese of the Armenian Church of America. Those methods under the title "Guidelines for the Unification of the Armenian Church of America" were presented to the 73rd and 74th Annual Diocesan Assemblies respectively.

Honest and sincere disagreement with the methods of implementation suggested for unity was the position of our Parish and proved to be the will of both Diocesan Assemblies.

Your Holiness' letter dated November 1981, addressed to the Catholicos of the Great House of Cilicia and which recently was publicly revealed, has vindicated the judgement of our Parish which was steadfast in the determination to reach true unity of the Church and not an artificial solution for the problem.

The meetings scheduled for October 1979 in Holy Etchmiadzin with representatives from the Great House of Cilicia were accepted by our Parish as we considered them the most exacting method to resolve Your Holiness' Five-Point Program, to unify with our separated brethren in America and heal the open wound that has scarred us all.

For many the joint communique issued following those meetings was enough to declare the Diocese of the Armenian Church of America unified without reservation. Our Parish was willing to wait, not rush to judgement, and follow the leadership of Your Holiness and proceed slowly towards unity.

Your Holiness' letter to the Catholicos of the Great House of Cilicia proved to ratify the wisdom of our Parish which was unwilling to accept cooperation disguised as unity. Our Parish stood to uphold the integrity of the hierarchal structure of the Armenian Church worldwide and consequently accomplish true and unadulterated unity in the Armenian Church of America.

Recently at the 80th Annual Diocesan Assembly held in New Britain, Ct., there were forces who misdirected the faithful and misrepresented the position of Your Holiness. With great haste, the Assembly concurred with the document "Guidelines for the Unification of the Armenian Church of America." Our Parish believes these guidelines are not sound of structure and will lead to further division in the Armenian Church of America. The guidelines will not achieve the fundamental oneness we seek but rather accomplish only cooperation with our separated brethern - a position we do not believe strengthens the Armenian Church of America.

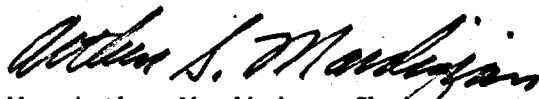
The Diocese of the Armenian Church of America must once and for all accept itself as an indivisible part of the Holy, one Apostolic Universal Orthodox Armenian Church under the spiritual and administrative leadership of the Mother See of Holy Etchmiadzin and of Your Holiness and act accordingly.

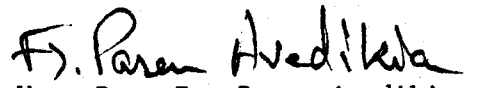
Therefore be it resolved that:


St. John's Armenian Church of Greater Detroit, Michigan acting in accord with its allegiance to the Mother See of Holy Etchmiadzin and His Holiness Vazken, I, Supreme Patriarch and Catholicos of All Armenians, and in support of His Holiness' efforts to accomplish the fundamental oneness of the Armenian Church, respectfully and humbly beseech His Holiness that the Diocesan Officers be directed to defer any further meetings with any committees of the Separated Brethern on the subject of the unification of the Armenian Church of America, until such time that the issue of the Spiritual supremacy of leadership and other religious - administrative principals are resolved in word and practice to the satisfaction of His Holiness, and that this deferment stay in effect until such time the Diocesan Assembly is notified by His Holiness to resume official meetings for reunification.

With filial love, we remain your faithful servants and children of the Holy Mother See of Etchmiadzin.

Parish Assembly
St. John's Armenian Church of Greater Detroit
Southfield, Michigan


Mr. Arthur Mardigian, Chairman
Parish Council


Very Rev. Fr. Paren Avedikian
Pastor


Souren Aprahamian, Secretary
Parish Council

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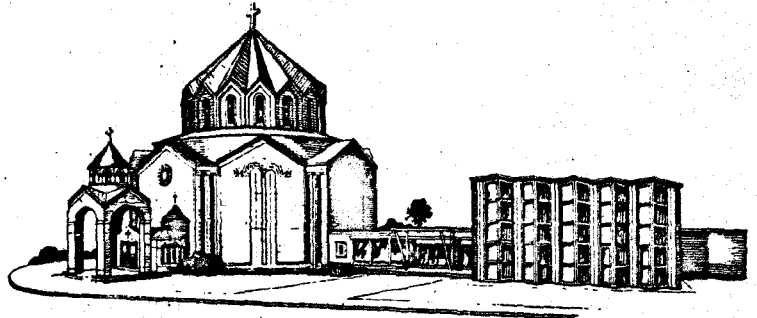
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St. John's Armenian Church of Greater Detroit
Southfield, Michigan

ՍԲ. ՅՈՎՀԱՆՆԷՍ ՄԿՐՏԻՉ ՀԱՅՑ. ԵԿԵՂԵՑԻ
ՄԵՄԱԳՈՅՆ ՏԻՐՈՅՅԻ

St. John's Armenian Church
OF GREATER DETROIT



REV. FR. HAIK DONIKIAN
ASSISTANT PASTOR

VERY REV. FR. PAREN AVEDIKIAN
PASTOR

VERY REV. FR. PAPKEN ANOUSHIAN
STUDENT PRIEST

22001 NORTHWESTERN HIGHWAY

PHONE: 569-3405

SOUTHFIELD, MICHIGAN 48075

June 7, 1982

INVITATION
TO
SPECIAL PARISH ASSEMBLY
ST. JOHN'S ARMENIAN CHURCH OF GREATER DETROIT

TUESDAY, JUNE 22, 1982 at 7:30 P.M.

CHURCH CULTURAL HALL

A G E N D A

1. Invocation and Call to Order
2. Verification of the eligibility of members and quorum.
3. Unity Guidelines adopted by the 80th Diocesan Assembly held in New Britain, Conn. on May 6-8, 1982.
4. Appeal to His Holiness regarding the Unity Guidelines adopted at the 80th Diocesan Assembly.
5. Pastor's closing message.
6. Adjournment.
7. Benediction.

Arthur S. Mardigian
Parish Council Chairman

Very Rev. Fr. Paren Avedikian
Pastor

Included is pertinent information regarding the issue.

Հ Ր Ա Ռ Է Ր

ՄԱՍՆԱԽՈՐ ՄԻԱԿԱՆ ԺՈՂՈՎԻ

Ս.ՅՈՎՀԱՆՆԷՍ ՄԿՐՏԻՉ ՀԱՅԱՍՏԱՆԵԱՅՑ ԵԿԵՂԵՑԻՈՅ

ԵՐԵՐՇԱԲԹԻ ՅՈՒՆԻՍ 22, 1982 ԵՐԵԿՈՅ ԺԱՄԸ 7.30-ԻՆ ԵԿԵՂԵՑԻՈՅ ՄՇԱԿՈՒԹԱՅԻՆ ՍՐԱՀԻՆ ՄԷՋ

Օ Ր Ա Կ Ա Ր Գ

1. Բացման աղօթք եւ սկիզբ ժողովի.
2. Ստուգում անդամներու եւ յայտարարութիւն ժողովի օրինաւորութեան.
3. Միութեան համաձայնագիր որդեգրուած 80րդ. Թեմական Պատգամաւորական ժողովին կողմէ ի նիւ Պրիթըն, Մայիս 6-8, 1982.
4. Դիմում Վեհապառ Հայրապետին 80րդ. Թեմական Պատգամաւորական ժողովին կողմէ որդեգրեալ Միութեան համաձայնագրին մասին.
5. Հովիւին փակման խօսքը.
6. Փակում ժողովի.
7. Փակման աղօթք.

Արթըր Մարտիկեան
Ատենապետ Միական Խորհուրդի

Տ. Փառէն Ս. Վրդ. Աւետիքեան
Հոգեւոր Հովիւ

ՄԱՆՕԹՈՒԹԻՒՆ. Մասնաւոր Միական ժողովին պաշտօնական լեզուն Անգլերէն է.
Հայերէն բացատրութիւն պիտի տրուի օրակարգի իւրաքանչիւր հարցին մասին, եթէ մասնաւոր պահանջք ըլլայ:
--ՆԵՐՓԱԿԵԱԼ ԳՏԷՔ ԷԱԿԱՆ ՄԱՆՕԹՈՒԹԻՒՆՆԵՐ ՀԱՐՑԻՆ ՄԱՍԻՆ:

TRANSLATION OF A LETTER RECEIVED FROM HIS HOLINESS VAZKEN I
SUPREME PATRIARCH AND CATHOLICOS OF ALL ARMENIANS - ETCHMIADZIN

ETCHMIADZIN, October 15, 1979

Dear Archbishop Manoogian:

We enclose for your information a copy of the "Communique" dated October 12, 1979, which was issued by the Committees of the Mother See of Holy Etchmiadzin and the Catholicate of the Great House of Cilicia, and comprises the conclusion of their sessions of October 4 - 9, in which Your Eminence participated as a member of the Committee of Holy Etchmiadzin.

In this "Communique", as well as in the minutes of the separate sessions, the conclusions of the above-mentioned Committees are inscribed as desired goals. The complete realization of those goals in due course will make it possible to restore the legality and internal unity of our Church and constructive cooperation between this Holy See and the See of Cilicia.

We believe that the principles clarified and formulated by the Committees are an important first step and can serve as a foundation for future consultations and undertakings. They can play a vital role in neutralizing finally the dangerous situation which has prevailed since 1956.

Naturally, until the official and actual achievement of these much-desired goals, throughout the entire Armenian Diaspora, the state of affairs which has prevailed until today will remain unchanged.

The enclosed "Communique" may be published.

We pray for the stability of our Holy and Apostolic Church, and for the unity of our Christian people.

With greetings of love and blessing,

VAZKEN I
CATHOLICOS OF ALL ARMENIANS