

*Detroit*

August 25, 1972

The Reverend Diran Papazian  
Pastor  
President of Parish Council  
✓ St. John Armenian Church of Greater Detroit  
22001 Northwestern Highway  
Southfield, Michigan 48075

Dear Father Diran:

We are pleased to confirm arrangements of your appointment to the pastorate of St. Gregory of Narek Church in Cleveland.

You will begin your pastorate in Cleveland officially on Saturday, October 28, 1972. Previous to this date you will visit the parish to celebrate the Divine Liturgy on September 17th and October 8th. For each of these occasions you will be given fifty dollars and traveling expenses.

Commencing on October 28th, you will serve in your new parish for nine day periods, Saturday noon through the following Monday noon, thus spending Monday noon through Saturday at home and in transit between the nine day service periods.

The Parish Council of St. Gregory of Narek Church will assume the following responsibilities:

(continued)

The Reverend Diran Papaxian  
August 25, 1972  
Page 2

1. The Parish Council will provide for Pastor's residence at the Parish house.
2. The Parish Council will provide a car and pay for the car insurance.
3. The Parish Council will provide an annual stipend for the Pastor of \$7,500.00 with the Pastor assuming responsibility for his clergy insurance premiums and auto costs.
4. For the first five years, the Parish Council will give regular consideration for annual increases in the Pastor's stipend.

Prayerfully,

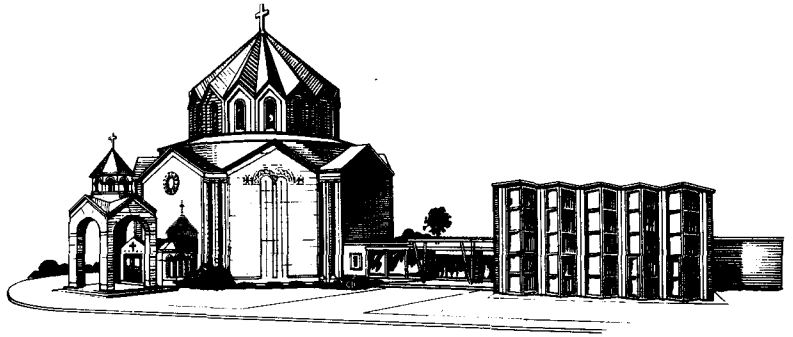
Archbishop Terken Manoogian  
Primate

ATM/ec

cc: Mr. Jack Wacherian  
Chairman

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**St. John's Armenian Church**  
OF GREATER DETROIT



VERY REV. PAREN AVEDIKIAN  
PASTOR

22001 NORTHWESTERN HIGHWAY



PHONE: 356-1910



SOUTHFIELD, MICHIGAN 48075

February 8, 1973

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

Serpazan Hayr,

I tried to find out some information in regard to Mr. Sohigian, his first name is Arsen, and the name of his company is Burton, Sohigian, Inc., 1400 Penabscot Building, Detroit, Michigan 48226, Telephone 313-961-1166. Judging from the information I have gathered, Mr. Sohigian does not associate with Armenians, neither is he proud of his origin. As far as his agency goes, they handle the advertising of some large companies and have offices in New York, Toronto and Beverly Hills. I hope this information will be helpful to you.

As far as my request to receive a directive from you in regard to a dress code for Church attendance for both adults and children, here are the specific suggestions of our Church School Board.

1. Ladies should wear dresses and skirts no more than 4" above the knee.
2. Ladies can wear long dresses and long skirts.
3. Ladies should not wear dresses with bare shoulders (meaning no halter dresses or halter tops).
4. Wide pant suits are permitted for ladies, but tight pants of any kind are not permissible.
5. Men are required to wear ties with jackets or sweaters, or turtlenecks with jackets or sweaters.

If at all possible please reply on this issue by the 17th of February since that is the date of our Board meeting.

I would also like to inquire if you have received any correspondence in regard to a request for divorce between Mr. Harry Kaloostian and Mrs. Georgiana Kaloostian, nee Badalow, and presently May, from Fr. Diran Papazian sometime in the summer of 1968. Mrs. May was married to Mr. Kaloostian for only about three months when they

were separated, after which she received a divorce from the State, yet she wanted to get a divorce from the Church. At the time of her second marriage she applied for a divorce, she claims, through Fr. Papazian, and to this day she has not received an answer.

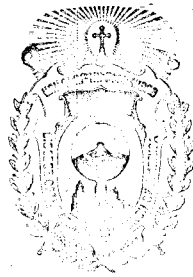
I would appreciate your answer in regard to this question at your earliest convenience.

Thank you for your guidance.

Respectfully yours,

*Fr. Paren Avedikian*

Fr. Paren Avedikian  
Pastor



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

ARCHBISHOP TORKOM MANOOGIAN, PRIMATE

March 16, 1973

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

Dear Father Paren:

A resolution was adopted at your recent Parish Assembly which appears to be contrary to the spirit of the By-Laws. We refer to the resolution on page seven of your minutes enjoining the Parish Council to make the minutes of its meetings available to any member in good standing. The resolution also makes a roll call vote mandatory in the Parish Council on the request of any one of its members. We find the former inadmissible, since the Parish Council is not accountable to any one member, or to the members as individuals. It is accountable to the Parish Assembly, to which it must report annually, or in special sessions. It has no obligation to reveal its minutes to individual members. In the second instance, the Parish Council will govern itself, with respect to roll calls, in accordance to the By-Laws, or when they are not specific to a particular case, then to Roberts Rules of Order. It is inappropriate for the Parish Assembly to decide the parliamentary procedures of its Council.

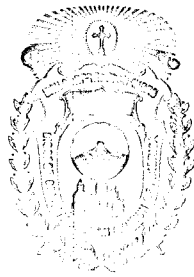
We, therefore, void this resolution as contrary to the spirit of our By-Laws.

Prayerfully,

ATM/sm

Archbishop Torkom Manoogian  
Primate

cc: Mr. Harry A. Kezelian  
Chairman, Parish Council



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

ARCHBISHOP TORKOM MANOOGIAN, PRIMATE

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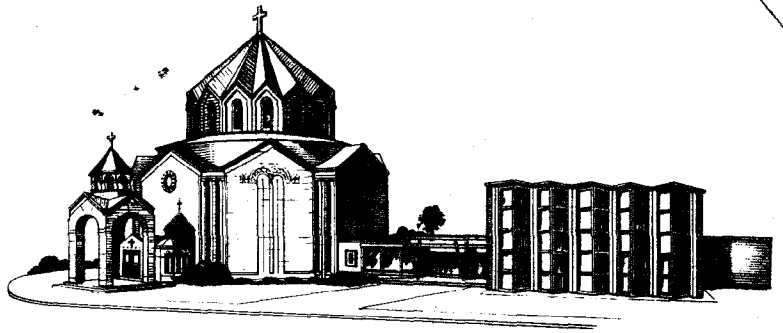
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Archbishop Torkom Manoogian  
Primate

cc: Mr. Harry A. Kezelian  
Chairman, Parish Council

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**St. John's Armenian Church**  
OF GREATER DETROIT



VERY REV. PAREN AVEDIKIAN  
PASTOR

22001 NORTHWESTERN HIGHWAY

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PHONE: 356-1910

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SOUTHFIELD, MICHIGAN 48075

February 28, 1973

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

Serpazan Hayr:

Herewith I present to Your Grace the old and the revised By-Laws of the Women's Auxiliary of our Diocese.

Along with the By-Laws I would like to bring to your attention that the Committee which you had appointed unfortunately was unable to work together. The reasons for which are well known to Your Grace. Mrs. Araxie Zenian resigned from the Committee, and I think she sent a letter to Your Grace to that effect.

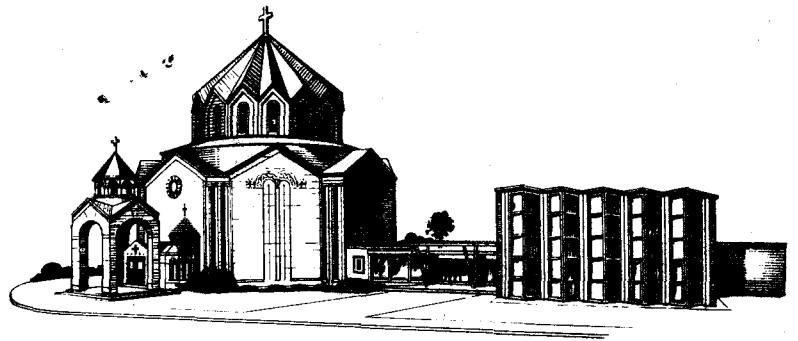
After seeing that it would be almost impossible to bring the two groups together for the purpose at hand, I convinced the members of the local By-Laws Committee, to give an opportunity to Mrs. Victoria Zamanigian, Diocesan By-Laws Revision Committee Chairman, Mrs. Virginia Aginian and Yeretzgin Rosalie Papazian to prepare an amended By-Laws, eventually to be revised by the whole Committee. I also took it upon myself to appoint Mrs. Varsenig Samarian to assist the younger ladies in the area of translation and interpretation of the Armenian By-Laws which Your Grace had sent to the Chairman of the Committee, Mrs. Victoria Zamanigian. I would like to bring to your attention that Mrs. Varsenig Samarian has contributed greatly to the completion of the revision of the Diocesan Women's Auxiliary By-Laws.

Yesterday we held a final meeting with the whole Committee, with the exception of Mrs. Zenian, and I am happy to report to Your Grace that the whole Committee approved these By-Laws which are being presented to you.

In the way of a suggestion, I would like to bring to your attention that Mrs. Victoria Zamanigian or maybe Mrs. Virginia Aginian and Yeretzgin Rosalie Papazian should be invited to the Diocesan Women's Auxiliary Annual Assembly, to be held in Worcester, Mass.

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VERY REV. PAREN AVEDIKIAN  
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SOUTHFIELD, MICHIGAN 48075

February 28, 1973

Page 2.

I, myself, have reservations to some of the points stated in these By-Laws.

ARTICLE II- Section 3: Should be taken out completely from these By-Laws. They might otherwise create problems for the pastor since most parish councils are not fully aware of the intricacies of organizations functioning within the church. ✓

ARTICLE XI- Section 2: Might hinder the enthusiasm of the committees within the organization, and create too powerful a position for the Chairman. ✗

ARTICLE XI- Section 3: Gives too much power to the Chairman of the organization. The power should reside in the entire Executive Board. ?

ARTICLE XI- Section 6: Is completely undesirable from my viewpoint. I have seen it practiced in Detroit. It creates unnecessary problems within the organization between Past and Present chairmen.

Unfortunately, I was unable to convince the By-Laws Committee about the desirability of these provisions, and I am herewith reporting to Your Grace, my views. You could accept them as a minority report.

I have one last point to bring to your attention which, I have not even brought to the attention of the By-Laws Committee, since I didn't expect it to be accepted by them. Wherever there are two women's organizations in a parish, it is desirable that the organizations are separated according to the age of the members. Otherwise it is feasible that in large parishes two women's organizations exist composed of members of the same age. Probably age 50 should be the dividing line between the two women's organizations within a given parish.

Thank you for your patience with me.

Respectfully yours,

*Fr. Paren Avedikian*

Fr. Paren Avedikian  
Pastor



(F)

THE UNIVERSITY OF NEBRASKA MEDICAL CENTER  
42ND STREET AND DEWEY AVENUE  
OMAHA, NEBRASKA 68105

EDUCATIONAL SERVICES

14021 541 4860

June 4, 1973

The Very Rev. Paren Avedikian, Pastor  
St. John's Armenian Church of Greater Detroit  
22001 Northwestern Highway  
Southfield, Michigan 48075

Very Reverend Father:

Thank you for inviting me to observe the St. John's Church School classes during March and April 1973. In accordance with your request I am sending you my reactions and suggestions.

It is important for me to put in writing the attitude with which I undertook the task. When I act on behalf of education, think and talk of it, I remind myself that knowledge has at least two aspects. One of these has to do with knowledge 'about' - that which is related to information - and the other is referred to as knowledge 'of' - that which is related to the behavioral component of attitudes, awarenesses and skills. The two aspects are closely associated and both are necessary in order for education to be a part of the quality and style of the learner's life.

The question with which I entered the classes for observation, accepted to talk in Chapel, conducted sessions for the teachers and availed myself of the opportunity to observe the Sunday School office was: What is there? In other words, I approached the task with an open mind wondering what I would find .

I found students full of life, full of unasked and unanswered questions, and with a quest to be more active in the life of the community. I found teachers who care, who want to learn as well as teach, and equally full of unasked and unanswered questions. I found members of the School Board concerned about the children and youth of the community and somewhat frustrated with the uncertainties that are a part of administering education programs. All that I found are necessary conditions for schooling to become education, to become a life process. However, they are not sufficient conditions in-and- of themselves.

To the extent that my busy schedule has allowed, I have some remarks and suggestions to offer:

- A. Learning is both purposive and incidental. Purposive learning implies that the learner has the interest and motivation to attend to a prescribed curriculum. Incidental learning implies the provision of stimuli in the environment that attract the attention of the learner who decides for himself what he will attend to.

Therefore, I suggest displays on the bare walls of the classrooms. The themes of these displays may be related to the curriculum, yet not duplicate the curriculum. For instance, an exhibit of the theory of evolution and Michaelangelo's 'Creation' (I am not sure whether this is the title of the painting) may help students deal with their anxiety "Have we come from monkeys?" - the question I was asked by one of the classes.

- B. Students respond more positively to teachers and the subject they teach, when they feel they are persons to the teachers. The teacher who has to refer to a list to correct a mistaken association of name and face contributes to an atmosphere of impersonality within the classroom. Also, when the roll is taken at the beginning of the class, a certain mood of boredom is surfaced.

Therefore, I suggest that classes proceed immediately for 15-20 minutes and then the roll be taken. The period of roll-taking can also be an official break for the students, the majority of whom have an attention span which is shorter than one hour.

Administrative details to deal with such a change can be worked out.

- C. There are a number of valuable short paperback volumes related to issues in religion, education and religious education. The more teachers read, the more will they feel confident to face the questions of students. For instance, during the first and third sessions with teachers the question came up "What do we tell students who say my father does not believe in God?" (You were present at the both sessions and heard the group discussion and my comments).

Therefore, I suggest that the Church School library be expanded on the basis of recurring questions which teachers are faced with. It may be helpful to make a survey to find out what teachers of the past three years have to say concerning 'tough' questions by students.

- D. It is important for volunteers to find avenues whereby they can further relate their once/week teaching to their everyday lives and activities.

Therefore, I suggest that those teachers who are college students be encouraged and urged to do research in the area of religion and education. This can fulfill some course requirement and at the same contribute to sharing of knowledge among teachers. College students

Time

as a group seems to be a rich, yet partially used, human resource among your teachers. I am sure other groups, such as professionals, will be interested in determining the value of an article or of a book; and make recommendations for the enrichment of the library.

- E. During the second session with the teachers, I asked the following question: If you were a committee to advise the planning of a workshop for new Sunday School teachers, what would you suggest on the basis of your experience?

Those present formed three groups according to the grade level they were teaching. Their suggestions are in the form of their own concerns which I am passing on to you.

SENIORS : encourage class participation by offering subjects current and/or controversial; relate what is being taught to to-day's thinking; seek out common interest of group in determining needs; How do you draw out a reticent student?; gain respect, give respect but be in control; teacher sets the pace; What is important? Where do priorities lie?

JUNIORS ; need outline at the beginning of the year of what class should have learned (I suppose they are referring to the fact that the CRE Curriculum had not reached them through reasons beyond control); how do teachers motivate students?; new books are needed.

PRIMARY : get teachers before the school year begins to coordinate curriculum; we need a modified form of the Divine Liturgy; How are disciplinary problems handled?; we need proper facilities, bulletin boards, blackboards.

It is my belief that the above can be translated to a workshop program, with clarifications and additions of course. Therefore, I suggest that those in charge of the workshop take the above into serious consideration.

- F. Last , but not least, I suggest that a group work on a Handbook for Teachers. This should include a description of the 'human product' of the church school. I am assuming that the church school has a dream.

In order to give life to that 'dream' there needs to be consideration of vital aspects of education; namely- persons involved (teachers and students); program ( including information and interpersonal skills); process ( including methods of teaching, consideration of teaching styles and learning styles, audio-visual aids etc.); evaluation and feedback (as an on-going process in order to facilitate a critical look at the classroom for purposes of improvement).

ONE  
Since there are a number of educators within the parish who are informed about educational issues related to a church school, and, modern practices in education and their application to a church school, I suggest that a task force be formed to consider the possibility of such a handbook.

In as much as outside-the-system consultants may bring a new perspective to the solution of problems within a human system - such as the parish - valid progress can be ensured through the utilization of human resources within the system.

I would like to express, again, my appreciation to you and to members of the parish for giving me the opportunity to serve Armenian youth and children. At times, I felt I was in Jerusalem working with students and alumni of St. Tarkmantchats' School.

Please convey my warmest regards to the ACYOA members and my best wishes to any who may still remember me.

Respectfully,

*Nevart*

Nevart Yaghlian  
Ass't Professor of Medical  
and Educational Administration

NY/lj

cc: Archbishop Torkom Manoogian  
Primate, Diocese of the  
Armenian Church of North America

5211 Argyle  
Dearborn, Michigan

June 7, 1973

The Rt. Rev. Torkom Manoogian, Primate  
President Diocesan Council  
Diocese of the Armenian Church  
630 Second Avenue  
New York, New York 10016

Your Grace,

Several months ago, in the course of your duties as Diocesan Primate, you saw fit to transfer the pastor of St. John's Armenian Church, Fr. Diran Papazian, who had been active in the Detroit community for over fifteen years to a new position in Cleveland, Ohio. At that time, the great majority of the members of our parish were concerned, not only because we were losing the services of a dedicated priest and close friend of the community, but also because we were fearful that the largest church in the diocese with a membership of approximately one-thousand families would be left with insufficient clerical and religious guidance and help.

At that time, Your Grace, hundreds of members of the congregation approached me to ask if anything might be done to retain Fr. Diran, our pastor, in his regular position. These people encouraged me to have petitions prepared requesting that you and the Diocesan Council reappoint Fr. Diran Papazian as Pastor of St. John's Armenian Church. We all believed that his services to our church for the past fifteen years had enriched our community and further believe that his return to our city would be in the best interests of our people, our church and our Diocese.

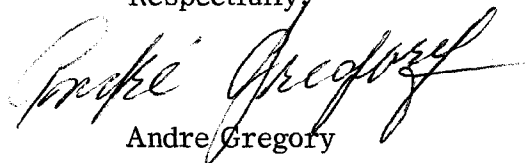
The approximately five hundred members of the Parish who have signed the enclosed petition represent only a small fraction of those Armenians in Detroit who desire the return of Fr. Diran.

We wanted these petitions to indicate the high esteem in which Fr. Diran is held in Detroit. Were more signatures needed to illustrate our point we would be happy to provide several hundred more names.

Your Grace, as the Chief Pastor of our Diocese and the spiritual guardian of our local church, we implore you to give due notice to the spiritual needs of your flock in this area. We humbly but firmly petition, Your Grace, to return Fr. Diran to Detroit.

With deepest filial regards, I remain your dedicated servant.

Respectfully,

A handwritten signature in cursive script, appearing to read "Andre Gregory". The signature is written in dark ink and is positioned above the printed name.

Andre Gregory

cc: Chairman, Diocesan Council  
Chairman, Parish Council,  
St. John's Armenian Church

August 6, 1973

The Very Rev. Paren Avedikian  
St. John Armenian Church of Greater Detroit  
22001 Northwestern Highway  
Southfield, Michigan 48075

Dear Father Paren:

We must commend your concern for the future of our church youth, which prompted your letter of July 18, signed as well by the chairman and secretary of the Detroit ACYQA.

It should be noted that there was no arbitrary decision to cancel a planned meeting. It was merely felt that perhaps it might have been premature and should have been preceded by more specific planning in order to produce palpable results.

We ourselves are still not sure that this is the most appropriate time for such a meeting, particularly in view of the fact that we do not yet have by-laws adjusted to the current organizational set-up of our youth. This condition itself makes it difficult to justify such meetings, or provide necessary sanction to its decisions.

But we will set aside these doubts in deference to your enthusiasm and interest and authorize Father Nersess to convene this meeting, the details of which he will communicate to all chapters. We must add our regrets that, in spite of our wishes, we will be unable to attend because of other commitments. Our thoughts and prayers will be with you.

Prayerfully,

Archbishop Torkom Manougian  
Primate



# Armenian Church Youth Organization of America

DETROIT CHAPTER

22001 NORTHWESTERN HIGHWAY

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PHONE: 356-1910

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SOUTHFIELD, MICHIGAN 48075

July 18, 1973

His Grace,  
Archbishop Torkom Manoogian, Primate  
Diocese of the Armenian Church of North America  
630 Second Avenue  
New York, N.Y. 10006

Your Grace,

We, the members of the Detroit Chapter of A.C.Y.O.A., are in an unhappy state in regard to the turn of events that have apparently evolved since the Diocesan Assembly held in Worcester, Massachusetts.

The Delegates who were present in Worcester during the Annual Diocesan Assembly in May, unanimously voted that a general business meeting would be convened just prior to the forthcoming A.C.Y.O.A. Sports Weekend in Philadelphia, Pennsylvania. The decision to convene the meeting in Philadelphia prior to the Sports Weekend was based upon the consideration of lessening the hardships of monies and time to the Delegates involved.

Recently, it was brought to our attention that these meetings have been cancelled contrary to the unanimous decision made in Worcester. If in fact this information is correct, we are greatly disturbed that once again the decisions which were made for the benefit of the Organization by its Delegates, are being totally disregarded.

It is our sentiment that if this meeting is not convened, first, the meeting of the Delegates of the Organization in Worcester was unnecessary, and second, this arbitrary decision made by the Rev. Fr. Nerses Jebajian, the Executive Secretary, will greatly contribute to the discontentment and apathy of the general membership of the Organization.

It is our desire that Your Grace intervene on our behalf to hold these meetings in Philadelphia and we hope that Your Grace will make a point of attending the meetings personally. We look forward to a favorable reply by Your Grace.

On behalf of the Detroit Chapter of A.C.Y.O.A., we remain,

Respectfully yours,

*Fr. Paren Avedikian*  
Very Rev. Fr. Paren Avedikian, President  
*Ronald Godoshian*  
Ronald Godoshian, Chairman  
*Karen Messelian*  
Karen Messelian, Secretary

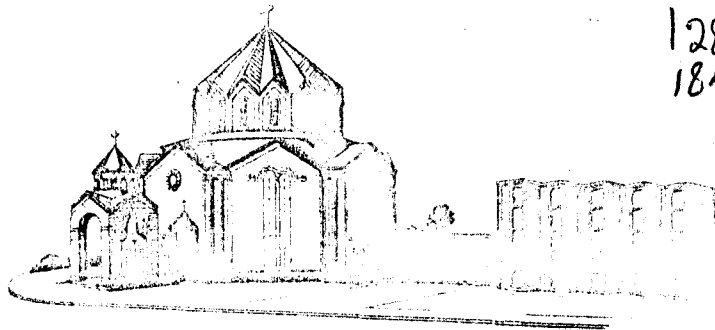
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**St. John's Armenian Church**  
OF GREATER DETROIT



Very Rev. Fr. Baret Yeretzian  
Clergyman In Residence

Very Rev. Fr. Paren Avedikian  
Pastor

Rev. Fr. Michael Buttero  
Assistant Pastor

22001 NORTHWESTERN HIGHWAY

★

PHONE: 356-1910

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SOUTHFIELD, MICHIGAN 48033

October 23, 1975

Messrs. Armand and Arsene Pushman  
336 Central Park West  
New York, New York 10026

Dear Messrs. Pushman:

Let me first introduce myself. I am the pastor of St. John's Armenian Church of Greater Detroit. I go to New York quite often. On my last visit I was talking to Miss Siran Palvetzian, at our Diocesan Office, asking her where I would be able to find Armenian art objects to borrow for our upcoming Armenian Artifacts Exhibit. Miss Palvetzian suggested that I get in touch with you and to mention her name as reference.

At this time, I plead with you to please lend our Church your Armenian art objects. The opening of the Exhibit will be held on Friday the 14th of November 1975. I am scheduled to be in New York on Tuesday, the 11th of November. I will be very happy to visit you and pick these items personally anytime from the 10th to the 12th of November (Monday through Wednesday), and I promise to deliver these artifacts to you personally on my following visit to New York, on the 16th of December.

Let me give you some more details about the Exhibit. Our Church, St. John's, already has 17 pieces dating from 1603 to 1837. Our Church collection is solely religious, including a Gospel Book copied in Amasia, in 1669.

Mr. Alex Manoogian has already consented to lend us about 10 pieces of his collection, which includes the Gospel Book which was presented to him on his recent trip to Jerusalem, as well as his collection of Iznik and Kutahia ceramics.

Messrs. Armand and Arsene Pushman  
October 23, 1975  
Page 2

The Primate, Archbishop Torkom Manoogian, also has promised to lend us the Diocesan collection of Armenian artifacts. There are some individual Armenians in our community, such as myself, who own a few items from the 18th and 19th centuries. These also will be included in the Exhibit.

I can assure you that we have an excellent security system in our Church and if you would like to procure insurance on your collection our Parish Council will be happy to provide that for you. I hope you will be kind enough to lend us your collection.

At this time, we are not interested in paintings, in case you have any. We are planning an Armenian Paintings Exhibit sometime in 1976.

I beg of you not to ignore this plea.

Prayerfully yours,

Father Paren Avedikian  
Pastor

P. S. I have not mentioned Mr. Artin Hazarian's collection in my letter since we have exhibited his collection in Detroit in 1972.

PA/rb

cc: Miss Siran Palvetzian

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**St. John's Armenian Church**  
OF GREATER DETROIT



Very Rev. Fr. Baret Yeretzian  
Clergyman In Residence

Very Rev. Fr. Paren Avedikian  
Pastor

Rev. Fr. Michael Buttero  
Assistant Pastor

22001 NORTHWESTERN HIGHWAY

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PHONE: 356-1910

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SOUTHFIELD, MICHIGAN 48075

January 27, 1976

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

Your Emminence:

The enclosed check for \$2,507.50 is the balance of St. John's portion of the Diocesan assessment for 1975. I am sorry that it is late in arriving. I have been busy with more urgent matters in regard to our annual Parish Assembly.

Rather than sending the check to Mr. Kambourian as we normally do, I felt that I should attach a note with this check to Your Emminence's attention.

I have to admit that it was difficult for me to receive authorization from our Parish Council to pay this balance of our Diocesan assessment. You might remember the fact that our annual Parish Assembly had authorized our Parish Council to pay only \$25,000 as assessment, with further direction that only if a fairer and more equitable system is devised by the Diocesan Council, should our Parish Council be authorized to pay the Diocesan assessment in full.

At the time when this check was being prepared, the Diocesan Council had not yet devised a final system of assessment, and our Parish Council was reluctant to go against the wishes of our Parish Assembly. I used all methods known to me to assure them that this will be done in due time and before our Parish Assembly for them to feel that they lived up to the expectations of our parishioners.

In retrospect, I feel that it was providential not to send this check and this letter to Your Eminence as the President of the Diocesan Council earlier, since I know how you yourself and the members of the Diocesan Council might have reacted to this kind of a letter.

I am happy that during our last Diocesan meeting this matter was resolved once and for all. As a result, our Parish Council will have a clear conscience in presenting last year's assessment figures to our Parish Assembly.

Although the new system has been finalized, I would like to state here, in writing, for future reference, that St. John's parish will meet her Diocesan obligation in full, with one condition that whatever method is devised, even if that method penalizes St. John's the hardest as long as the method is applied fully to the other parishes of our Diocese.

Thank you, Surpazan Hayr, for reading this long letter. I felt that it was necessary for Your Eminence to be aware of the mood prevailing in Detroit.

With humblest respect and affection

*Fr. Paren Avedikian*

Fr. Paren Avedikian  
Pastor

Enclosure  
PA:jkh

April 1, 1976

Mrs. Rose Boudakian  
Secretary, St. John Armenian Church  
22001 Northwestern Highway  
Southfield, Michigan 48075

Dear Rose:

Thank you for the officer list of your parish.

We had the election results you had submitted previously with your annual report, but no listing of the election of council officers was turned over to me.

Best.

Sincerely,

Jack Antreassian

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**St. John's Armenian Church**  
OF GREATER DETROIT



Very Rev. Fr. Baret Yeretian  
Clergyman In Residence

Very Rev. Fr. Paren Avedikian  
Pastor

Rev. Fr. Michael Buttero  
Assistant Pastor

22001 NORTHWESTERN HIGHWAY

★

PHONE: 356-1910

★

SOUTHFIELD, MICHIGAN 48075

March 29, 1976

Mr. Jack Antreassian  
Diocese of the Armenian Church  
630 Second Avenue  
New York, New York 10016

Dear Mr. Antreassian,

Enclosed is the form which you mailed to Fr. Paren to be filled out listing the Church, Pastor, Executive Body of the Parish Council, and also the Diocesan Delegates.

Although we mailed three copies of the same form to the Diocese with our Annual Report, I have completed the information you requested.

I hope this information will be helpful to you.

Sincerely,

*Rose Boudakian*  
(Mrs.) Rose Boudakian  
Church Secretary

RB  
Encl.

RECEIVED BY THE  
APR 1 1976  
DIOCESE OF THE ARMENIAN  
CHURCH OF AMERICA

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647  
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July 7, 1976

Mr. Edward Mardigian  
6400 Product Drive  
Sterling Heights, Michigan 48077

Dear Mr. Mardigian:

We acknowledge with deep gratitude your generous donation of \$3,000.00 (three thousand dollars), made to the Diocese for Holy Keghart.

The Primate has already written to His Holiness Catholicos Vasken I, apprising him of your magnanimous gift.

Yours sincerely,

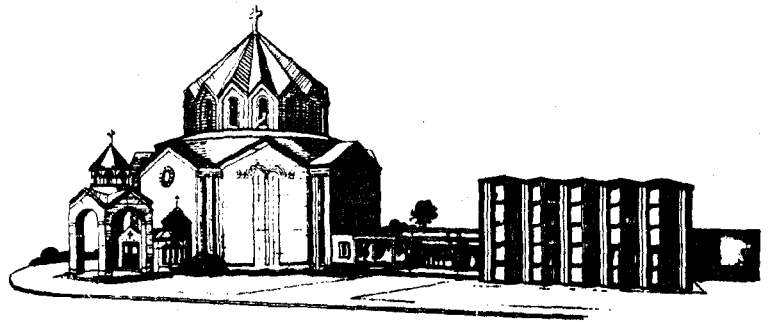
Syraun Palvetzian  
Director

Enclosure

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**St. John's Armenian Church**  
OF GREATER DETROIT



Very Rev. Fr. Baret Yeretzian  
Clergyman In Residence

Very Rev. Fr. Paren Avedikian  
Pastor

Rev. Fr. Michael Buttero  
Assistant Pastor

22001 NORTHWESTERN HIGHWAY



PHONE (313) 569-3405



SOUTHFIELD, MICHIGAN 48075

June 28, 1976

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

Your Eminence,

I am enclosing two checks in the amount of \$3,006.60 and \$3,000.00 respectively. The first for our June Parish dues and the second is a gift from Mr. Edward Mardigian towards the new orchards planted at Holy Keghart for which Mr. Mardigian received a letter from His Holiness.

I have already informed both His Holiness and Mr. Mardigian that the \$3,000.00 has been transferred by St. John's to the Diocesan Etchmiadzin Fund. May I ask that the Diocesan office confirm the transfer of this amount to His Holiness in their future communication.

Respectfully yours,

*F. Paren Avedikian*  
Father Paren Avedikian  
Pastor

PA/rb  
Encl. (2)



March 5, 1981

Mrs. Opal Hairston  
13576 Stahelin  
Detroit, Michigan 48223

Dear Mrs. Hairston:

May we extend our deepest gratitude to you for your very special assistance in sewing our clerical vestments.

In the many years we have served as Primate of the Armenian Diocese, one of the greatest joys of the office has been the discovery of how much time and talent flow into our community from unexpected sources. It was very kind of you to undertake the preparation of our mitre and vakas, the results of which were simply beautiful.

God bless you for your skill and for the kindness you extended to our church and to us. May His Spirit be with you and your loved ones always.

Prayerfully,

Archbishop Torkom Manoogian  
Primate

March 3, 1981

Mrs. Zabelle Der Stepanian  
3421 Cambridge  
Detroit, Michigan 48221

Dear Mrs. Der Stepanian:

We are writing to express our deepest gratitude to you for sewing our clerical vestments.

In the many years we have served as Primate of the Diocese, one of the greatest joys of the office has been the discovery of how much time and talent the community devotes to the church. Few people realize the painstaking work required to piece together these vestments and yet you gave unstintingly of yourself, directing the effort, to produce magnificent results.

God bless you for your talent, and for the devotion you so clearly expressed for the Church. May the Lord be with you and your loved ones always.

Prayerfully,

Archbishop Torkom Manoogian  
Primate

March 3, 1981

Mrs. Jane Tanielian  
24150 Phillip Drive  
Southfield, Michigan 48075

Dear Mrs. Tanielian:

We are writing to extend our deepest gratitude to you for your kind assistance in sewing our clerical vestments.

The results are magnificent and we are aware that long hours and considerable skill were required for the project. It is a great source of comfort for all of us to know that so much time and talent in our community is given so freely and with such apparent love.

May God bless you and your loved ones for your Christian spirit of giving and may His Spirit always grace you with the faith and charity which are His alone to bestow.

Prayerfully,

Archbishop Torkom Manoogian  
Primate

March 3, 1981

Mrs. Lucille Jivelegian  
23020 Harding  
Oak Park, Michigan 48237

Dear Mrs. Jivelegian:

We are writing to extend our deepest gratitude to you for your kind assistance in sewing our clerical vestments.

The results are magnificent and we are aware that long hours and considerable skill were required for the project. It is a great source of comfort for all of us to know that so much time and talent in our community is given so freely and with such apparent love.

May God bless you and your loved ones for your Christian spirit of giving and may His Spirit always grace you with the faith and charity which are His alone to bestow.

Prayerfully,

Archbishop Torkom Manoogian  
Primate

March 3, 1981

Mrs. Baidzar Derderian  
3873 Hillside Court  
Royal Oak, Michigan 48072

Dear Mrs. Derderian:

We are writing to extend our deepest gratitude to you for your kind assistance in sewing our clerical vestments.

The results are magnificent and we are aware that long hours and considerable skill were required for the project. It is a great source of comfort for all of us to know that so much time and talent in our community is given so freely and with such apparent love.

May Gdd bless you and your loved ones for your Christian spirit of giving and may His Spirit always grace you with the faith and charity which are His alone to bestow.

Prayerfully,

Archbishop Torkom Manoogian  
Primate

March 3, 1981

Mrs. Mary Semeroff  
27692 Lexington Parkway  
Southfield, Michigan 48076

Dear Mrs. Semeroff:

We are writing to extend our deepest gratitude to you for your kind assistance in sewing our clerical vestments.

The results are magnificent and we are aware that long hours and considerable skill were required for the project. It is a great source of comfort for all of us to know that so much time and talent in our community is given so freely and with such apparent love.

May God bless you and your loved ones for your Christian spirit of giving and may His Spirit always grace you with the faith and charity which are His alone to bestow.

Prayerfully,

Archbishop Torkom Manoogian  
Primate

March 3, 1981

Miss Berjouhi Imirzian  
18763 Stahelin  
Detroit, Michigan 48219

Dear Miss Imirzian:

We are writing to extend our deepest gratitude to you for your kind assistance in sewing our clerical vestments.

The results are magnificent and we are aware that long hours and considerable skill were required for the project. It is a great source of comfort for all of us to know that so much time and talent in our community is given so freely and with such apparent love.

May God bless you and your loved ones for your Christian spirit of giving and may His Spirit always grace you with the faith and charity which are His alone to bestow.

Prayerfully,

Archbishop Torkom Manoogian  
Primate

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**St. John's Armenian Church**  
OF GREATER DETROIT



VERY REV. FR. PAREN AVEDIKIAN  
PASTOR

22001 NORTHWESTERN HIGHWAY

★ PHONE: 569-3405 ★

SOUTHFIELD, MICHIGAN 48075

February 11, 1981

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

Your Eminence, Archbishop Torkom Manoogian:

Enclosed, please find names and address of the ladies  
who sewed Your Eminence's vestments.

The leader of the group was Mrs. Zabelle Der Stepanian.  
If you intend to acknowledge their services, her acknowledgement  
should be different than the other's acknowledgements.

Mrs. Opal Hairiston is the black lady who made and  
sewed the khooyr, vagas and the ardakhoorags.

Please be aware that Mrs. Der Stepanian and Mrs.  
Hairiston have already been compensated for their services.

Respectfully yours,

*Fr. Paren Avedikian*

Very Rev. Fr. Paren Avedikian  
Pastor



Mrs. Zabelle Der Stepanian ✓  
3421 Cambridge  
Detroit, Michigan 48221

Mrs. Mary Semeroff  
27692 Lexington Parkway  
Southfield, Mi 48076

Miss Berjouhi Imirzian  
18763 Stahelin  
Detroit, Mi 48219

Mrs. Lucille Jivelegian  
23020 Harding  
Oak Park, Mi 48237

Mrs. Jane Tanielian  
24150 Phillip Dr.  
Southfield, Mi 48075

Mrs. Baidzar Derderian  
3873 Hillside Court  
Royal Oak, Mi 48072

Mrs. Opal Hairston ✓  
13576 Stahelin  
Detroit, Mi 48223

May 12, 1981

Mr. John D. Janigian  
4630 Pickering Road  
Birmingham, Michigan 48010

Dear Mr. Janigian:

His Eminence Archbishop Torkom Manoogian has received your letter dated April 6, 1981 and was most concerned with its content. We are very sorry for the delay in answering you due to the many functions our Diocese has been involved in for the past month, including Martyrs' Day weekend and our 79th Annual Assembly in Massachusetts.

His Eminence has instructed me to look into this matter, and as soon as some answers can be developed to the questions you asked, His Eminence will be more than happy to contact you.

Sincerely,

Frank Avakian Stoneson  
Executive Director

April 6, 1981

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

Most Reverend Archbishop Torkom Manoogian:

I would like to give you a little background of myself before I tell you what is bothering me. I am an Armenian, born in Racine, Wisconsin, 58 years old. My parents were born in Sepastia and came to this country in the year 1921. My parents were one of the founders of St. Mesrob Church in Racine and were very active in Church affairs. My father also taught the Armenian language in night classes to the young Armenians for many years. I have three cousins in Racine who are very active in the Church, Akgulians, Minasians and Janikians. Also in Palos Heights, Illinois, I have cousins, the Bogosians, who are active in Church affairs.

In 1947, I married an Armenian, Rose Milconian, and we have three sons and a daughter, all grown.

At one time we were very active at St. John's Armenian Church; my children attended Sunday School and my wife and I went to Church. We also worked on a committee visiting Armenian homes, asking why the people we talked to stopped coming to the Church. We were conducting a survey as were other members in various parts of the city. To date we never did find out the results of the survey.

I also coached for three years, the young men in softball. We played in the Orthodox Church League on Sundays - against the Greeks, Russians, Serbs, etc.

There were many reasons why we stopped going to Church. Nobody from the Church has ever asked why? They just did not care.

We started to go to the Armenian Congregational Church with the children. I felt that as long as it was an Armenian Church I had no objections as there were many reasons why we did not want to continue going to the Mother Church.

We have always received the Armenian Torchbearer from St. John's. However, about November of last year, it stopped coming. I called Helen Armoudlian, the Church secretary, to question this. She said she would look into the matter. I waited two months and still no monthly Torchbearer. I called Helen again last week and she said she had nothing to do with it and that I should talk to Father Paren as he decides who is to receive the publication. I called twice before getting connected with Father Paren. When I put the question to him, he replied, "It is a privilege for anyone to get literature from St. John's!" I replied that I didn't care to discuss the matter - but just an answer to my question. He refused to answer!!!!

I asked him if it was because my family attended the Armenian Congregational Church to which he replied, "You said it, I didn't!" He just would not answer.

He did mention that I was not a member of the Church - which is true. I told him that when they were building the Church they did not hesitate to ask us for funds and they did not refuse my check, even though I was not a member. I then asked if all non-members were taken off the list for the Torchbearer. He said that it was up to him to decide who receives the publication and who does not.

We have many members of the Armenian Congregational Church who do receive the Torchbearer and they are not members of the Mother Church. I am not a member of the Armenian Congregational Church but consider myself an Armenian of the faith of my parents. I was baptized in this faith and my four children and three of my grandchildren were also baptized at St. John's. I have found that many of the priests, past and present, at St. John's lack the all important quality of humility. They are very arrogant and have very little if any compassion for their fellow man.

I have also contacted a member of the Parish council, Ron Godoshian, regarding the foregoing but to date have heard nothing more.

Our roots are deep in the Apostolic faith and I consider myself an Armenian who is proud of his ancestry and heritage. My first cousin, Rose Akgulian, was a member of the Diocesan Council of NORTH America at one time. Also I was fortunate to hear His Holiness, Vasken I speak in Detroit. He had much humility and spoke to us at a level we would understand. Unfortunately I have never had the opportunity to meet or hear you.

Hopefully this letter will do some good and that you will take time out to write me.

*Respectfully,*

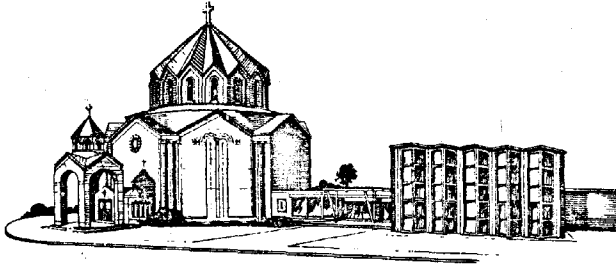
*John Dean Janigian*

John D. Janigian  
4630 Pickering Road  
Birmingham, Michigan 48010

PS Why are so many of our younger people marrying outside of our nationality - is the Church responsible for some of this?

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**St. John's Armenian Church**  
OF GREATER DETROIT



REV. FR. HAIK DONIKIAN  
ASSISTANT PASTOR

VERY REV. FR. PAREN AVEDIKIAN  
PASTOR

VERY REV. FR. PAKKEN ANOUSHIAN  
STUDENT PRIEST

22001 NORTHWESTERN HIGHWAY

★ PHONE: 569-3405

★ SOUTHFIELD, MICHIGAN 48075

*John 509*  
June 15, 1981

Mr. Alan Hovhanness  
17259 138th Ave., S.E.  
Ranton, Washington 98055

*Tel: 206-271-2281*

Dear Mr. Hovhanness:

Enclosed is the May, 1981 issue of our monthly Church publication, "The Torch Bearer". Pages 10, 11, 12 reflect the critique of the Memorial Concert held in our Sanctuary on April 26 commemorating the 66th Anniversary of the Genocide of the Armenian Nation. As we expected, your music was highly received by the audience. I have included a flyer and the day's program for your file.

In reference to our telephone conversation, I hope that you have given some serious consideration to accepting a commission from St. John's Armenian Church for a major composition to be completed sometime in 1982. The occasion of this commission will be the celebration of the 50th Anniversary of St. John's Armenian Church, scheduled to take place in November, 1981. The commission will be announced on this date; however, it is not our intent to have the work played on this day. I have discussed our plans with the Primate, Archbishop Torkom Manoogian, who indicated that he is strongly in favor of this commission. He may call you regarding this.

It is our desire to have a composition which is a half hour or longer in duration. The music can be strictly instrumental or include a choral arrangement; themes being either a Requiem or Church Liturgy, Gomidas, Ekmalian or mixed. We are not asking you to compose a completely new work, but to confine the composition to the musical treasures of the Armenian Church in the subject areas mentioned, presented anew with your personal seal. The work ought to be viewed from the prospective of the contribution of the Armenian Church to the musical heritage of the world.

Page 2

Mr. Alan Hovhanness

I would appreciate hearing from you regarding the above commission as soon as possible. It is important that I receive a quotation of the professional fees involved; which, of course will have a bearing on the actual commission.

I look forward to hear from you soon.

Prayerfully yours,

*F. Paven Avedikian*

Father Paven Avedikian  
Pastor

PA/la

cc: Archbishop Torkom Manoogian, Primate ✓

November 11, 1981

The Very Reverend Father Paren Avedikian  
Pastor, St. John Armenian Church  
22001 Northwestern Highway  
Southfield, Michigan 48075

Dear Father Paren:

We received your letter of October 21, concerning the Sunday School of St. John Armenian Church. It has always had a fine reputation and clearly continues to maintain high standards among both staff and students.

However, the directive of June 26 to which you refer was drafted for one important purpose: to insure those high standards throughout the Diocese and to insure those standards in every parish on a permanent basis and not just during the tenure of a particularly concerned or well-trained pastor.

The St. John Sunday School adheres to most of what is outlined in the directive. The curriculum additions in the 9th, 10th, and 11th grades sound fine. Given the special nature of your upper grade curriculum, you may provide your own final exam. We do ask, however, that you examine the final exam packet you will be receiving from the D.R.E. in early spring and make sure that your exam includes the basic content included and tested by the D.R.E. If it doesn't, additions to your exam may be in order. As for submitting final exams, we ask only that a copy of the final exam, graded by your staff (and presumably with a passing grade) accompany all diploma requests to the D.R.E. The test is not going to be reviewed; it will simply be part of our permanent record that the student in question passed the exam and was given a diploma from our Diocese.

May we also add that your teacher education program sounds ~~so~~ excellent and we congratulate you for its success. We look forward to the contributions such teachers can provide at a D.R.E. workshop.

With prayers and blessings for all who give so devotedly to your Church school.

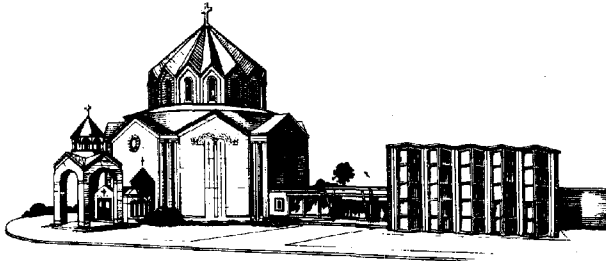
Prayerfully,

Archbishop Torkom Manooqian



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**St. John's Armenian Church**  
OF GREATER DETROIT



VERY REV. FR. PAREN AVEDIKIAN  
PASTOR

22001 NORTHWESTERN HIGHWAY

★

PHONE: 569-3405

★

SOUTHFIELD, MICHIGAN 48075

October 21, 1981

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

Your Eminence:

We have received your letter of June 26, 1981 stating the procedures being instituted for Diocesan Church Schools. The following practices are presently in effect at St. John's Armenian Church School.

1. We are as concerned as you are regarding the duration of the academic year, and have followed the spirit of your directive prior to its being issued.
2. Our classes begin promptly at 11:00 A.M. and are dismissed at 12:30. Each of the four departments Kindergarten, Primary, Junior and Senior, has its own assembly or are taken to worship in the Sanctuary along with the congregation.
3. Variances from Department of Religious Education practices occur at St. John's in grades 9, 10, and 11.
  - A. The curriculum for Grade 9 includes the books It's Your Life, So Take Your Choice by Fritz Ridenour and So What's the Difference by the same author, in addition to The Faith of the Armenian Church by Hagop Nersoian.
  - B. Grade 10 includes Armenian National History prepared and taught by competent parishioners.
  - C. Grade 11 covers a comprehensive study course divided into two semesters. The first semester contains a survey of the New Testament. The second semester contains an in depth study of the Divine Liturgy and Sacraments of the Armenian Church as well as the Faith of the Armenian Church.

- D. In Grade 12 our students follow an internship or in-service program in the following areas according to their choice: Singing in the Church Choir; Ushering in Church; Assistant Teaching and doing Church School Office work.
4. During the year we have departmental Open Houses on Sunday mornings where parents observe their children in the classrooms and later meet with the supervisors and members of the Church School Board for review, questions and suggestions.
5. & 6. The 1981-82 academic year will be the third consecutive year that our teaching program has been in progress for the Church School teaching and non-teaching staff. These classes are taught by Martin Cholakian and myself on a weekday evening.
7. According to our policy, a child may be absent for a maximum of nine Sundays during the year, or forfeit credit for that class. Two such lost years will result in the student not receiving a diploma at the completion of the 12th grade. However, such students do receive a certificate.
8. In the Junior and Senior Departments, each child is required to take both a mid-term and a year-end test, graded on a percentage basis, 60% being the minimum passing grade. If a passing grade is not achieved, the child must forfeit credit for that class with the consequence of not receiving a diploma at the end of his/her Church School training. An opportunity is given to the child to achieve a passing grade by re-administering the test as many times as necessary.

In July of each year parents are notified in writing of their child's performance for the completed academic year, both in the area of attendance and achievement.

We are in the process of evaluating, for our own purposes, Fr. Kallistos Ware's book The Orthodox Way before we incorporate it or portions thereof in our Church School curriculum. We have already put into effect some of the other recommendations made by Professor Gabriela Winkler wherever practicable.

The Church School Board of St. John's Armenian Church requests special dispensation from Your Eminence so that we may follow our present practices, procedures, and curriculum up until the time that the D.R.E. has completed review of its own curriculum. The final test of the eleventh grade students should not be submitted for review by the D.R.E. since our curriculum encompasses a wider range of classroom material than that proposed; unless of course, the D.R.E. wishes to prepare a special test for St. John's Church School students covering the designated areas mentioned above.

Submitting these requests to Your Eminence, and awaiting a reply thereof, I remain,

Respectfully yours,

*F. Parem Avedikian*

Father Parem Avedikian  
Pastor & Superintendent

December 7, 1981

The Very Reverend Father Paren Avedikian  
Pastor, St. John Armenian Church  
22001 Northwestern Highway  
Southfield, Michigan 48075

Dear Father Paren:

We have received your letter dated October 15, 1981 regarding the appointment of a Clergy Recruitment Committee by the Primate and Diocesan Council without representation on the committee from St. John Armenian Church of Detroit, Michigan.

We regret the displeasure of St. John parish council in this matter, but can only state the reason for the choice of members was to have the committee come from a geographic location which would permit convenience in meeting and to have maximum attendance at all meetings.

Prayerfully,

Archbishop Torkom Manoogian  
Primate

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**St. John's Armenian Church**  
OF GREATER DETROIT



VERY REV. FR. PAREN AVEDIKIAN  
PASTOR

22001 NORTHWESTERN HIGHWAY

★

PHONE: 569-3405

★

SOUTHFIELD, MICHIGAN 480

October 15, 1981

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:

At its meeting of September 22, 1981, the Parish Council of St. John's Armenian Church read the letter of Mr. Frank Avakian Stoneson, the Executive Director of the Diocese, dated September 11, 1981, regarding the establishment of the Clergy Recruitment Committee by the Primate and the Diocesan Council. The letter indicated that on July 10 the appointment of the Committee and its charge was decided upon by the Diocesan Council. Upon reading the letter, the Parish Council of St. John's wanted to go on record to indicate its extreme displeasure with the action taken by the Diocesan Council in the appointment of the Committee members.

The most important reason for St. John's displeasure is that there is not one individual from Detroit named on the Committee. It is extremely difficult to understand the reasoning behind this action of the Diocesan Council, particularly since St. John's has always shown interest in replenishing the clergy ranks within the Diocese. Furthermore, St. John's has always held clergy recruitment prominent in its mind and actions. Most important, Detroit is one of the few parishes in the Diocese which has contributed 1% of its budget to the Clergy Training Fund administered by the Primate.

The intent of this letter is to convey our extreme displeasure and to record our protest to this action of the Diocesan Council.

Respectfully yours,

*Souren Aprahamian*  
Souren Aprahamian  
Secretary,  
Parish Council

*F. Paren Avedikian*  
Father Paren Avedikian  
Pastor and President

*Arthur S. Mardigian*  
Arthur S. Mardigian  
Chairman,  
Parish Council

PA/1a