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United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form



This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name St. George Antiochian Orthodox Church

other names/site number French Congregational Church; French Protestant Church; St George Syrian Orthodox Church

2. Location

street & number 61 Bowers Street not for publication

city or town Lowell vicinity

state Massachusetts code MA county Middlesex code 017 zip code 01854

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this ☒ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ☒ meets ☐ does not meet the National Register Criteria. I recommend that this property be considered significant ☐ nationally ☐ statewide ☒ locally. (☐ See continuation sheet for additional comments.)

Brona Simon April 23, 2008
Signature of certifying official/Title Brona Simon Date
Massachusetts Historical Commission, State Historic Preservation Officer

State or Federal agency and bureau

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria. (☐ See continuation sheet for additional Comments.)

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

- ☒ entered in the National Register
 - ☐ See continuation sheet.
- ☐ determined eligible for the National Register
 - ☐ See continuation sheet.
- ☐ determined not eligible for the National Register
- ☐ removed from the National Register
- ☐ other (explain):

Signature of the Keeper

Date of Action

Edson H. Beall 6-10-08

St George Antiochian Orthodox Church
Name of Property

Middlesex, MA
County and State

5. Classification

Ownership of Property

(Check as many boxes as apply)

☒ private
☐ public-local
☐ public-State
☐ public-Federal

(Check only one box)

☒ building(s)
☐ district
☐ site
☐ structure
☐ object

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing

Noncontributing

1 building

_____ sites

_____ structures

1 objects

1 1 Total

Name of related multiple property listing

(Enter "N/A" if property is not part of a multiple property listing.)

N/A

Number of contributing resources previously listed in the National Register

6. Function or Use

Historic Functions

(Enter categories from instructions)

Religion: Religious Facility

Current Functions

(Enter categories from instructions)

Religion: Religious Facility

7. Description

Architectural Classification

(Enter categories from instructions)

Late Victorian: Romanesque

Materials

(Enter categories from instructions)

foundation granite

walls granite, brick

roof slate

other brick wood shingle

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

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St George Antiochian Orthodox Church
Lowell (Middlesex), MA

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7. PHYSICAL DESCRIPTION:

The St. George Antiochian Orthodox Church sits on a small urban lot (4630 sq. ft.) in the Acre neighborhood of Lowell and is surrounded by a mixture of single and multi-family housing. The Acre neighborhood encompasses the residential section of Lowell bounded by the Pawtucket and Western Canals, Merrimack Street, and the Merrimack River, but more often refers to the area bounded by Suffolk, Market, Common, Cross, and Fletcher Streets. The property consists of one contributing building—the church—and one non-contributing object—the church sign.

The church is on the northwest corner of Bowers and Fletcher streets, with its main entrance facing south on Bowers Street. The churchyard is bordered at both streets with a black iron picket fence (ca. 1955). In the southeast corner of the property is a wooden sign between granite posts (ca. 2005) facing the Bowers Street-Fletcher Street intersection. Immediately to the north is a residential/institutional building dating to 1881-1882 (Merrimack River Valley House, 520 Fletcher Street). To the west is a two-family residential building, built ca. 1890.

The church is a 1½-story gray granite building with a raised basement. The church is front-gabled and rectangular in plan with a projecting one-story narthex on the front façade (1902)(photo #1). The front gable end facing Bowers Street serves as the front façade of the church. The exterior fabric of the church is of square-cut granite ashlar set in an irregular course with red brick details. The church has three public entrances, two at ground floor level. The main entrance to the church is on the eastern side of the projecting narthex, reached by a set of stairs from Bowers Street. The entrance to the lower story is in the base of the projecting addition. A handicapped entrance is on the east façade of the church at the far north corner.

On the front gable of the church there is a semi-circular window of colored glass that is original to the building. A round-arched stained glass window is on the front of the projecting narthex. There are six windows, three upper and three lower, on the east and west elevations of the church. The upper windows are rectilinear stained glass and the lower windows are glass block windows. The original double hung windows of colored glass were replaced with these single windows on the upper floor in 1955, and the lower windows were replaced with glass block at the same time. There are three windows on the north, or back, façade. The two lower windows on the north elevation are replacement aluminum windows from 2006. All of the windows have granite sills.

St. George Antiochian Orthodox Church has Victorian Romanesque ornamentation with round and segmented brick arches, corbels, belt course, and quoins. Segmented arches top the rectilinear stained-glass windows located on the western and eastern facades, as well as the lower-story entrance. A round arch surrounds the semi-circular window in the upper front façade, and also around the stained-glass window of the narthex. This arch on the narthex window was reconstructed in 1955 when the original smaller paired windows with round arches were replaced with the current arched stained-glass window. When this window was installed, a round arch was reconstructed that interrupted the brick cornice line of the projecting narthex.

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**St George Antiochian Orthodox Church
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Brick corbels support the brick cornice along the east and west facades and along the top of the one story projecting narthex. The front façade has a brick corbel table in the gable of the church. A red brick belt course runs along the three main church elevations (west-south-east). Brick quoins are present on all four exterior corners of the church. There are three smaller rectilinear windows on the north elevation that do not have brick arches, but have brick detailing on the sides of the windows. This brick detailing is also seen around the lower windows of the church, as well as the front, lower, and handicapped entrances of the church.

On the front façade, west of the projecting narthex, wood clapboard encases a handicapped lift (installed in 1988) from the same height as the east entry porch to grade level. Originally there were matching stairs and entrances to the church on either side of the projection. A brick pier, once part of the original stairs, is against the front of the enclosed lift. The dentil moldings that line the cornice of the handicapped lift also line the east entry corner porch, which is the main entry to the church. Wrought-iron supports and wrought-iron railings support this entry. A granite staircase leads to Bowers Street from the entry landing. A bronze plaque identifying the church (ca. 1999) is on the front façade of the building at the entry porch. Under the plaque is a large, square granite block flush with the façade engraved "1883." This contains an unopened time capsule containing coins, money, and various objects from the late 19th century.

A wooden belfry rises from the east end of the ridge of the church's front gable roof. Clad with shingles and designed in the Shingle Style, the belfry has arched openings, a pyramidal roof, and is topped by a gold cross. Inside hangs the church bell, which dates to 1924 and is inscribed NOV. 9, 1925, MARY MAGDALINE SYRIAN ORTHODOX GIRLS ASSOCIATION. There are no foundry marks visible on the bell.

Interior

The interior of St. George Antiochian Orthodox Church (photo #2) is in good condition and has retained its historic integrity. City permits and church records indicate that there have been few structural changes in the upper church since its dedication as a Syrian Orthodox Church in 1919. At the time of this writing, the church had recently repainted the nave and had the icons on the nave ceiling repaired after water damage.

The main entrance to the church is to the right of the front pavilion and is reached by a granite staircase. Thick oak double doors (ca. 1988) lead into the narthex, or vestibule. Countertop cabinets to the immediate left of the entrance that were installed during the 1988 renovation hold several icons and the pangaria, which holds candles for offerings. On the south wall of the narthex is a large stained-glass window with a round-arched frame depicting the Madonna and Child (1955). The handicapped lift is in the far western end of the narthex behind a wood door. Wooden stairs lead to the lower level of the church. There is a set of wooden doors (ca. 1988) with etched glass decoration depicting a cross, these doors leads into the nave of the church.

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The interior of the church is rectangular in plan. The main hall, or nave, has hardwood floors, original to the building, covered by a dark red carpet and four sections of light oak pews. A choir "loft" occupies the south corner of the hall that contains four pews and a dark wood Hammond Electric Organ and bench (ca. 1950). The nave has white walls with a decorative banding above low wood paneling. The stenciled banding runs above the wooden paneling and surrounds the six rectilinear windows on both the east and west wall and the painted lunettes above them. There are six single rectilinear windows depicting various scenes from the life of Christ, three each on the east and west façade. There is a raised platform at the north end of the church, on which an oak iconostasis stands and separates the sanctuary from the nave. Behind the iconostasis is the sanctuary flanked by two smaller rooms. The rooms behind the iconostasis on each side of the sanctuary were remodeled in 2007. New tile floors were installed.

The ceiling of the nave is separated into three parts by two partitions running north-south down the length of the church. The partitions meet the north and south walls at pilasters topped with large brackets. There is a main ceiling gallery with half-barrel vaults on each side of the gallery that mimic a main nave and side galleries without the use of columns or supports. The ceiling above the nave is painted blue. A semi-circular apse is recessed into the north wall of the church. There is a semi-circular colored glass window above a large fresco of the Resurrection of Christ painted on the south wall of the church. Two crystal-cut Bavarian chandeliers hang in the nave, a larger one closer to the iconostasis and a smaller one near the entrance. Six wall sconces with hanging crystals that line the east and west interior walls were installed in 1972.

In the nave are several structures that are used in Orthodox services. To the left of the iconostasis is a wooden structure that houses the *Epitaphios*, a large cloth icon. This was donated to the church in 1991 and was imported from Greece. A solid copper baptismal font, dated 1862, was also donated and imported from Greece. On the east wall close to the iconostasis is the Bishop's Throne, a wooden boxed seat with canopy for the visiting Bishop (1957). It is solid wood and contains a small light fixture with hanging crystals and an icon of Christ on the back wall of the throne. To the right of the throne is a wooden stall containing seats for the priests of the church, which is called the *kathisma*. Built ca. 1950, it is a wooden structure with hinged seats that fold up to allow the priests to stand for services.

The large, wooden exterior doors at the base of the projecting narthex lead into a small entry hall. A short flight of stairs leads down to the basement, about four feet below grade. The basement has gone through several periods of remodeling and has little of the original design. Support columns line either side of the basement, and are now covered with wood paneling to match the wainscoting of the lower basement walls. A large room with movable partitions on tracks is positioned directly below the nave. Three glass block windows line both the east and west walls. On the north end of the basement is the kitchen, which was remodeled with all new stainless steel appliances in 1988. Two handicapped accessible restrooms were also added in 1988. During this renovation a stage was removed from the main room of the basement. The handicap entrance is in the northern corner of the basement, and the lift is located in the southern corner of the basement.

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Iconography

As in many Eastern Orthodox churches, the interior of St. George Antiochian Church has been richly decorated with iconography. The icons are arranged in a hierarchy of spaces and surfaces. Usually written in Greek, the present icons are titled in English, except for the titles of *Theotokos* ("Mother of God") and the *Christ the Pantocrator*. The icons are painted with egg tempura with gold background.

The iconostasis, which serves to shield the sanctuary from the nave (photo #2), is made of oak and holds painted religious icons with gold backgrounds. Built by local carpenter Arthur Déziel in 1918, the iconostasis is 12 feet high and 40 feet in width and holds 17 icons. It has seven bays divided by vertical pilasters: a larger central bay flanked by three smaller bays on each side. The main doorway to the sanctuary is in the central bay. The entrance has a flattened round arch with a pointed hood supported by two Doric engaged columns. The "Royal Door" is a set of two swinging wooden half-doors with decorative wood molding. Each bay has an original hanging pendant lamp.

The iconostasis has two tiers, with the upper tier approximately half the size of the entire lower tier. In the lower tier, the four bays closest to the Royal Door have round-arched areas to hold four large icons with a rectangular wood panel below. In the upper tier, each bay (except the main bay) is divided into two round-arched segments that hold smaller icons. The upper tier detailing around the icons mimic a Romanesque arcade with columns. There are two other door openings, one in each end bay, that lead to rooms on either side of the sanctuary. They have red curtains in place of doors.

At the highest point of the church is the icon of Christ the Pantocrator on the ceiling of the nave. The round medallion representation has a verse written in English around the edge. In Orthodox Church architecture, this icon is usually placed under the main dome of the church and represents Christ blessing His followers. Angels flank the Pantocrator in the four corners of nave's central ceiling. The icon in the apse is the *Platytera*, or "Queen of Heaven" depicting the Theotokos flanked by angels with the Christ, or Godchild, in her womb. This position represents the link between heaven and earth, and is located between the Pantocrator and the parish level.

Still on the upper level is the Feast cycle, or *Dodecaorton*, concerning the Twelve Feasts. There are lunettes above the six rectilinear stained glass windows comprising major scenes from the life of Christ. On the west façade, the Annunciation, Nativity, and Baptism of Christ. On the east façade, the Dormition of Theotokos (*Koimesis*), the Ascension, and Palm Sunday. A large fresco representing the Resurrection of Christ is above the main door separating the narthex from the nave.

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The icons on the iconostasis are also arranged hierarchically. The iconostasis originally had a semi-circular structure centered over the main doorway to the sanctuary that depicted the All-Seeing Eye. A wooden cross is now in its place. The center icon of the top row is a representation of the Last Supper and is titled *The Mystical Supper*. Flanking the Last Supper in the upper row are smaller representations of the Twelve Apostles. The Theotokos is illustrated to the left of the main entrance with St. George, and to the right are the representations of Christ and John the Baptist. Inside the sanctuary, on the front of the altar, is a representation of Myrrh Bearers at the Tomb. Smaller icons of other saints and followers are framed and scattered about the main church.

Bavarian cut glass Chandeliers:

Michael Ansara, a founding member of the church, acquired the two chandeliers from a Boston warehouse after a church in the west had broken its contract. The larger of the two chandeliers has a diameter of ten feet, 2900 pieces of Bavarian cut glass crystals, and is suspended from the ceiling with heavy brass chains. The decorative bands of the chandeliers are made of plaster and each piece of glass is attached to the arms by copper wire. The set was purchased for \$1200. No further records of the chandeliers exist.

Bell

There are no church records about the original church bell besides newspaper accounts of the opening day. Dr. Sullivan Ward, of the French Congregational Building Committee, read the list of donations at the dedication in 1881 that mentioned "alderman Ready" donated the original church bell. Ambrose L. Ready was an Alderman of Ward 5 of Lowell in 1881. Mr. Ready was listed as a junk dealer on Dutton Street in the 1881 Lowell City Directory.

In A.C. Varnum's book *History of the Pawtucket Church and Society, with Reminiscences of Pastors and Founders, Sketches of Congregational Churches in Lowell, and a Brief Outline of Congregationalism*, there is a mention of the original bell being acquired from the West Fifth Street Mission Chapel (extant), which was rebuilt as the Fifth Street Baptist Church in 1979 (28 West Fifth Street). Built in 1873, the church received a new bell in 1880 as a gift from the young women of the congregation. The old bell found its way to Ambrose Ready, a junk dealer, who then donated it to the French Congregational Church for its dedication in 1881.

On November 9, 1925, there was a dedication of a new church bell for St. George Antiochian, donated by the Mary Magdalene Syrian Orthodox Girl's Association. The belfry had to be fitted with a sprocket wheel to house and operate the new church bell.

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Archaeological Description

While no ancient Native American sites are located on the church property, sites may be present. Six ancient sites are known in the general area (within one mile). Environmental characteristics of the property, prior to urban development, may have represented locational criteria (slope, soil drainage, proximity to wetlands) that were favorable for the presence of Native sites. The church is located within 1,000 feet of the Merrimack River and Pawtucket Falls, which would have made this area attractive to Native Americans for transportation, settlement, and fishery/subsistence functions. Natural soil types and slope have been altered by urban construction; however, based on the glacial characteristics and existing conditions of the surrounding area, soils were likely well drained on level to moderately sloping topography. The downtown area of Lowell was also reportedly occupied by the Pennacook during the Contact Period, and was part of one of six Native American "Praying Towns" of the Bay Colony.

In spite of the above information, the potential for locating significant archaeological resources, both ancient Native American and historic, is low. Any archaeological resources that may have been located on the property were destroyed by church construction after 1879. The church, which has a basement, covers most of the small lot (0.11 acre). No structures are known on the property prior to church construction. The general area remained in agricultural use into the 19th century.

(end)

St George Antiochian Orthodox Church

Name of Property

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ **A** Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ **B** Property is associated with the lives of persons significant in our past.
- ☒ **C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ **D** Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- ☒ **A** owned by religious institution or used for religious purposes.
- ☐ **B** removed from its original location.
- ☐ **C** a birthplace or grave.
- ☐ **D** a cemetery.
- ☐ **E** a reconstructed building, object, or structure.
- ☐ **F** a commemorative property.
- ☐ **G** less than 50 years of age or achieved significance within the past 50 years.

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested
- ☐ previously listed in the National Register
- ☐ previously determined eligible by the National Register
- ☐ designated a National Historic Landmark
- ☐ recorded by Historic American Buildings Survey # _____
- ☐ recorded by Historic American Engineering Record # _____

Middlesex, MA

County and State

Areas of Significance

(Enter categories from instructions)

Architecture

Community Development

Religion

Period of Significance

1881-1958

Significant Dates

1881

1919 Orthodox Church remodeling

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation

Architect/Builder

Arthur Deziel (1917 alterations)

Primary location of additional data:

- ☒ State Historic Preservation Office
- ☐ Other State agency
- ☐ Federal agency
- ☐ Local government
- ☐ University
- ☐ Other

Name of repository:

United States Department of the Interior
National Park Service

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8. STATEMENT OF SIGNIFICANCE:

The present St. George Antiochian Orthodox Church was built as the French Congregational Church during the period 1879 to 1881. It is significant under Criterion A for its association with the development of the City of Lowell, specifically the influx of immigrants to work in the Lowell textile mills that were the center of the American Industrial Revolution. It is significant under the themes of religion and social history as the first French Protestant Church erected in Lowell to serve immigrants from Eastern Canada who came to work in the Lowell mills during the 19th century. These immigrants became part of a large-scale plan by Protestant American leaders of New England to convert the masses of Roman Catholic immigrants to Protestantism during a time of anti-Catholic sentiment. In 1917, the church was converted to an Orthodox church for Christian Syrian and Lebanese immigrants who settled in Lowell to work in the mills. St. George Antiochian Orthodox Church is also significant under Criterion C as an example of the use of the Romanesque style of architecture by Congregational churches in the United States during the mid-19th century. The building retains integrity of design, location, setting, materials, feeling, workmanship, and association; and fulfills National Register criteria A and C at the local level. The period of significance begins with the completion of the building in 1881 and ends in 1958, which is the standard 50-year cut off.

The City of Lowell is located thirty miles northwest of Boston at the confluence of the Merrimack and Concord rivers. Lowell is bordered to the north by Dracut, east by Tewksbury, south by Chelmsford, and west by Tyngsboro. A major urban industrial center, it was the center of cotton textile manufacturing during the American Industrial Revolution. Lowell was incorporated as a town in 1826, and its land was previously part of East Chelmsford. The bulk of Lowell is annexed land from the surrounding towns of Tewksbury (1834; 1838), Dracut (1851; 1874; 1879), and Chelmsford (1874).

In the 17th century, most of what is now the modern downtown area of Lowell was one of seven "Praying Indian Towns" of the Bay Colony where Native Americans accepted and converted to Christian ways. Much of the land was agricultural with family-owned farms and Native American settlements. After King Philip's War of 1675 the local Pennacook tribe abandoned the area and the land was sold to settlers. The area remained primarily agricultural until 1821 when the farmland of East Chelmsford was bought by a group of businessmen known as the Boston Associates who intended to use the site for textile manufacturing. Formed by Francis Cabot Lowell in 1814, this group had outgrown its Waltham location and looked toward the area now known as Lowell.

Transportation improvements had become a focus in Massachusetts between 1790 and 1860, and the 1½ mile Pawtucket Canal was constructed in 1793 as a direct connection between New Hampshire and Newburyport at the mouth of the Merrimack River. The Middlesex Canal was finished in 1803, and at 27 miles long connected the Merrimack River to the port of Boston. The location of this land, at the meeting of two rivers with a supplemental canal system, was ideal for a water-powered factory system. The Merrimack Manufacturing Company textile mills were established in 1822, followed by the Hamilton (1826), Appleton (1828), Lowell (1829), Middlesex (1831), Suffolk (1832), Tremont (1832), Lawrence (1833), Boott (1836), and Massachusetts (1840) Mills. An extensive canal system was developed between 1823 and 1850 to feed the mills. At the Pawtucket Falls, near the junction of the Merrimack and Concord Rivers, the Merrimack drops 30 feet in less than a mile, thus providing the kinetic energy needed to power the mills. These mills employed close to 10,000 workers by 1850.¹ The first groups of mill workers were young women from New England farms, but by 1845 the dominant labor group was Irish immigrants.

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¹ U.S. Dept. of the Interior, National Park Service Lowell, The Story of an Industrial City, pg. 15-21

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The Acre neighborhood refers to the area first settled in the 1820s by Irish laborers who built the canals and mills of Lowell. The term "Acre" traditionally refers to the acre of land where the Irish laborers had their original encampment near Merrimack and Tilden Streets. The Acre is in close proximity to the downtown where 90% of the mills were located. As the labor force grew, a wave of house building occurred to accommodate the workers. The Acre was the central focus of the Irish population by the 1830s, and remained primarily Irish until the French Canadians came to Lowell in the 1860s and 1870s. The French Canadians settled in an area surrounding the Northern Canal in a northern section of the Acre. A wave of Greek, Syrian, and Lebanese immigrants settled in the area in the 1880s. As one immigrant group moved up the socio-economic ladder, the next wave of immigrants would take their place in the tenements of the Acre.

French Canadian immigrants came to Lowell as part of a large immigration wave from Quebec and the Maritime Provinces in Eastern Canada between 1840 and 1930. The introduction of the railways connecting Canada with New England in the 1840s greatly increased the number of French Canadians who could afford to travel. Between 1860 and 1920, close to a million French Canadians migrated to the United States.² The immigrants were mostly agricultural workers who left Canada to escape poverty and overpopulation, seeking well-paying jobs in the industrial mills of New England. Advertisements for the textile and shoe industries of America lured the immigrants who became a major part of the labor force in the Lowell mills. Since many kept close ties to family in Canada, many immigrants stayed in New England instead of moving southward. By 1882, 11,000 French Canadians had settled in Lowell, most in the northern section of the Acre known as "Little Canada." They replaced the Irish as the dominant labor force in the city by the 1870s.

French Canadian workers had an impact on the industrial mills of Lowell because they worked for lower wages and often crossed picket lines to replace striking workers. The pro-union Irish mill workers were angered by the influx of cheap labor, as well as the encroachment on their Roman Catholic religion. A small number of these French Canadian immigrants were Protestant Huguenots, but a much larger percentage were Roman Catholic.

The hierarchical Catholic religion was seen as at odds with democratic Protestant America and therefore met with suspicion. Anti-Catholic sentiment was rampant in New England during this time, and one such outspoken leader was Charles Chiniquy, ex-Roman Catholic clergyman from Canada. After the Catholic Church excommunicated him in 1858, Chiniquy was ordained a Presbyterian minister and spent the rest of his life speaking out against the Catholic church. He was in attendance for the dedication of the French Congregational Church of Lowell on October 13, 1881 where he spoke of "a danger ahead for this country which it did not expect, in the efforts of the Roman church to control England, and with it the United States..."

Many Protestant leaders focused their attention on converting Catholic immigrants to Protestantism, which they believed was the key to assimilation. Calvin Elijah Amaron, a Canadian Presbyterian pastor, set out to convert the masses of French Canadian immigrants coming to the United States. Amaron would become involved with the French Congregational Church of Lowell and serve as a pastor from 1884-1886. While serving in Lowell, Amaron published a brochure titled "The Evangelization of the French Canadians in New England" (1885), which outlined his program for assimilation of the French Canadians. Amaron later extended his writing in *Your Heritage; or New England Threatened* (1891), which included his views of the French Canadian allegiance to the Papacy and the effects they would have on Protestant New England.

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² Healey, Mark Alan. "The Eldorado to the South": French Canadians in the U.S.

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The Congregationalists of Lowell supported this cause, and they were instrumental in founding and supporting the French Congregational church. There were five congregational churches of Lowell in 1877 when a committee was formed to address the need for a French Protestant Church. This was not counting the original 1797 Pawtucket Congregational Church (not extant) that was part of the land annexed to Lowell from Dracut in 1874. The First Congregational Church of Lowell was founded in 1826 and their small brick church stood on Merrimack from 1827, until it was demolished in 1884 for the building of the new First Congregational Church (400 Merrimack Street, NRDIS 1975). Due to limited space in the original church the Second Congregational Church (also known as the Appleton Street Congregational Church) was founded in 1831, and became the Eliot Congregational Church (273 Summer Street, NRDIS 1982) in 1874. The Kirk Street Church was founded in 1845, and the original building was on the site of the present Lowell High School (50 Father Morrisette Blvd). The John Street Congregational Church was founded in 1839. The High Street Congregational Church was founded in 1846, and inhabited the abandoned Saint Luke Episcopalian Church (180 East Merrimack) by 1847. The Honorable Judge Nathan Crosby, who had served as the justice of the Lowell police court since 1846, was a founding member of the High Street Church, and his name appears often in documents and articles regarding the French Congregational Church.

In May of 1877 a Committee of Congregational Pastors headed by Judge Crosby petitioned Thomas G.A. Côté, reverend of the French Protestant Church in Joliette, Canada, to come to Lowell and begin French Evangelical work. The American Missionary Society identified Reverend Côté as a general missionary among the French Canadians of Massachusetts in 1877. In June of that year, the Reverend Côté arrived in Lowell and began his work to convert the French-Canadian immigrants to Protestantism.

The Kirk Street Congregational Church records indicate that Deacon S.G. Mack was chosen as the delegate of the Kirk Street Congregation to go to council at the Wyman Exchange in July 1877 to "deem advisable to assist the organization of a French Protestant Society." On July 3, 1877, the seven-member French Congregational Society of Lowell, also known as the French Protestant Society of Lowell, came together for their first meeting at the original Wyman's Exchange building at 9-11 Central Street/60 Merrimack Street in Downtown Lowell. In attendance were several pastors of Lowell's Congregational churches, including Rev. Dr. Charles D. Barrows of the Kirk Street Church, who gave the sermon. Reverend Smith-Baker of the First Congregational Church of Lowell, Rev. J.B. Seabury of the John Street Church, and Rev. Dr. Owen Street of the High Street Congregational Church were also present. The Kirk Street Congregation records show that in January of 1878 the congregation donated a communion table to the French Congregational Society.

In 1878 a fire at Wyman's Exchange caused the building to be taken down and rebuilt that year. The French Congregational Society moved its headquarters to the Young Men's Christian Association building located in Barrister's Hall on at the corner of Merrimack and Central Street (non extant). It was at this time that Judge Crosby began petitioning for funding to buy land for a permanent location.

A committee, appointed by the Congregational Churches of Lowell, was commissioned in 1879 to buy a parcel of land to build a permanent church building. William Parker, trustee of the church committee, bought a plot of land on October 1, 1879, from Leavitt R. and Daniel Varnum on the corner of the westerly side of Fletcher Street and northerly side of Bowers Street. On the deed there is a condition that Mr. Parker would hold and manage the property for up to three years, at which time the pastors of the five Evangelical Congregational churches in Lowell would request in writing that the premises be given to the corporation.

With the help and support of the local Congregational churches, the French Congregational Society Church of Lowell was erected between 1879 and 1881 in the Victorian Romanesque style. The church was built of gray quarry-faced granite. The 1½ -

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storied front-gabled building had a simple basilica plan with red brick Romanesque details such as a corbel table under the gable roof, round arched window moldings, quoins, and belt course. A round window of colored glass was on the front façade facing southeasterly.

There are several factors that may have influenced the choice of architectural style for the French Congregational Society's church in Lowell. In 1853 the Congregational Churches in the United States had released a publication entitled *A Book of Plans for Churches and Parsonages* that contained designs by various architects such as Richard Upjohn, Andrew Jackson Downing, and James Renwick. This publication encouraged the use of the medieval style for Congregational churches and was considered a catalyst in the spread of medieval styles, the Romanesque in particular, throughout American church architecture.³ The picturesque, but restrained, ornamentation of Romanesque architecture was the preferred style of Congregational churches in the United States in the mid 19th century.

The medieval styles of architecture were also becoming popular in Canada during this time. The trends in architecture of the Eastern Provinces, especially the Maritimes, followed that of American architecture after improved communications between Canada and the United States occurred from the mid-19th century.⁴ Stone parish churches were a common sight in Eastern Canada since the 17th century, as stone was a plentiful building material and fit with the geography and climate of Canada. These stone churches were often copied from the major churches of Quebec and Montreal, which were medieval in style. Although the identity and nationality of the architect/builder of the French Congregational Society Church of Lowell is unknown, these stone churches that dotted the landscape of Eastern Canada may have influenced the choice of the Romanesque style for this church.

The French Congregational Church was similar in plan to other Congregational churches in Lowell, but in ornamentation this church was unique. In 1879, the original Congregational churches of Lowell were of a basilica plan with classical ornamentation. These churches had simple plans that allowed unobstructed views and clear acoustics similar to early Colonial meetinghouses. Romanesque detailing was simpler and more economical than the Gothic Revival style, and the Romanesque style fit with the Congregational churches' conservative spending habits concerning the new French church. The only other Congregational church with Romanesque ornamentation in Lowell at the end of the 19th century was Pawtucket Congregational Church (15 Mammoth Road, NR 2007), whose congregation rebuilt their church in 1898 in the Victorian Romanesque/Queen Anne style of architecture. Other congregational churches chose to rebuild in the Victorian Gothic style of architecture, such as the new Eliot Congregational Church (1874)(NRDIS 1982), the new First Congregational Church (1885)(NRDIS 1975), and the Highland Congregational Church erected in 1888. While there were only a few examples of Romanesque Revival architecture in Lowell in the 1870s, such as the Lowell Jail at 201 Thorndike Street (1856)(NRDIS 1982), in the following two decades there were many civic buildings built in the Richardsonian Romanesque style, including the new City Hall, 375 Merrimack Street (1893)(NRDIS 1978), Memorial Hall, 401 Merrimack St (1893)(NRDIS 1975), and the Lowell Post Office (now the Middlesex County Juvenile Court-Lowell Session), 89 Appleton Street (1893)(NRIND 2002).

The interior of the church was basilica in plan, with the ceiling separated into three parts by two partitions running north south

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³ Steege, Gwen. "The 'Book of Plans' and the Early Romanesque Revival in the United States: A Study in Architectural Patronage." *The Journal of the Society of Architectural Historians*. Vol. 46, No. 3 (Sept., 1987). p. 215

⁴ "Religious Architecture: The Nineteenth Century," *The Canadian Encyclopedia*.
<http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=A1SEC900473>

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down the length of the church. The partitions meet the north and south walls at pilasters topped with large brackets. There is a main ceiling gallery with half-barrel vaults on each side of the gallery that mimic a main nave and side galleries without the use of columns or supports. The pulpit was located on a platform at the north end of the church, and the north wall of the church had three interlocking circles that were slightly recessed. On the north wall above the pulpit a quotation was written; *C'est ici la maison de dieu* or "Here is the house of God."

On May 23, 1881, William Parker gave the deed to the church property to trustees of the church. The deed stated that these eleven trustees would manage the church for not more than three years, after which the pastors of the five local evangelical churches would manage the church.

The dedication of the church took place on October 13, 1881 and Reverend C.D. Barrows of the Kirk Street Congregational Church preached the dedication sermon. When Rev. Barrows was leaving for a post in San Francisco later that month, Rev. Côté was quoted in *Morning Mail* as saying: "Without his[Rev. Barrow's] influence there would be no French Protestant Church in this city and others in Worcester, Fall River, and five or six other stations waiting to be opened...." Many prominent Lowell citizens were in attendance, as well as such Congregational pastors from Boston as Rev. J. B. Clark.

Charles Chiniquy spoke at the dedication urging those in attendance to support the church in the face of Roman Catholic adversity. Dr. Sullivan Ward, head of the Building Committee for the church, gave a report of the finances and the total cost of the land and building was reported to be \$9795.82 with a \$5000.00 mortgage. A list of Congregational support was read, and it was noted that the Sabbath School of the First Congregational Church had donated the pulpit, chairs, and table, and the Cheerful Workers of the Kirk Street Church presented the pews. Alderman Ambrose Ready had donated the bell, and the cross atop the belfry was a gift from Daniel Cushing and Company. Mr. William H. Wiggin, a prolific builder and contractor in Lowell, was credited with installing the pews and settees free of charge. It was implied in newspaper articles that it was William H. Wiggin who built the church, but there are no surviving church documents to verify the claim.

Reverend Thomas G.A. Côté served the French Congregational Church as pastor from 1877 until March 1883, when he left the congregation to accept the position of General Missionary with the Home Missionary Society continuing French Evangelical work in Massachusetts. He would later return in 1895 to serve the French Congregational Church of Lowell once more as its pastor.

In September of 1885, Reverend Calvin Elijah Amaron, then pastor of the French Congregational Church, was instrumental in getting a charter issued for a French Protestant College. With aid from the Massachusetts Home Missionary Society, Amaron proposed a French Protestant boarding school with an educational program to "prepare future missionaries." The mission of the college was as follows:

The French Protestant College was created for the purpose of giving instruction to both young men and young women in such branches of education as are usually taught in our New England schools and colleges, with reference to training students to become efficient teachers, missionaries, and preachers of the Protestant faith.

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The French Protestant College opened October 27, 1885 with classes held in the basement of the French Congregational church. Twenty-five students and six teachers attended the first year, but the college was struggling after just two years from lack of support and students. When Rev. Owen Street, pastor of the High Street Congregational Church, passed away in 1887 he left \$1,000 for "religious work." The college was offered the \$1,000 by his heirs to erect a building with the condition that an additional \$15,000 be pledged within a certain time. The largest contributions came from the Springfield area, and when the former site of the Springfield Hospital was offered as a new location, the French Protestant College left Lowell for Springfield in October of 1888.

In 1894 the name was changed from the French Protestant College to the French American College. However, of the thirty-six students in its various programs in the fall of 1902, only three or four had French names⁵. The college became the American International College in 1904. The founding vision of Calvin Amaron, to prepare future missionaries of the Protestant faith, was no longer the mission of the school. According to Samuel H. Lee, president of the College in 1904, the new mission was to address "the need for an educational institution focused on the unique needs of immigrants."⁶ American International College is still in operation in Springfield Massachusetts.

The Illustrated History of Lowell, Mass (1897) states that Miss T. Inez van Tassell raised a reported \$1,000 for beautification of the church in 1887. This included painting, decoration, and a new communion table. By 1890, the membership of the church was seventy-one. Rev. Côté returned to the congregation as pastor in 1895, and the rosters included twelve new members that year.

In 1902 the French Congregational Church received a permit from the City of Lowell for an addition for extra accommodation, which entailed adding the front block addition, or exonarthex. While the original permit was lost, contemporaneous newspaper articles provide detailed descriptions of the church's appearance in 1881, mentioning a "large circular window of colored glass on the easterly side, near the roof..." This refers to the semi-circular window above the main entrance, which was most likely altered and fitted with a granite sill in 1902. The exonarthex had a set of round-arched windows in its center with a set of wooden doors leading into the lower level. There were entrances to the church on either side of the addition, which served as a narthex. Corner entry porches and wooden steps led down to Bowers Street.

By 1905 the French Congregational Church was in decline, despite the addition needed for the building in 1902. As Franco-Americans were rising up the socio-economic scale, the textile industry was rapidly declining. Due to lower labor costs in the south, many mills were closing and relocating. The new social status caused many Franco-Americans to leave the cheap labor to the new immigrants from Greece, Poland, and Italy. When they moved from the tenements to suburban areas of Lowell, such as Pawtucketville, they assimilated at a quicker rate. With the language barrier breached, and a greater tolerance of Roman Catholicism, new French Canadian immigrants remained with the Roman Catholic faith and enrolled their children in Catholic French-speaking parochial schools. By 1910 there were 133 French-speaking schools, constituting 41% of all parochial schools in New England⁷.

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⁵ Cork, William J. "Protestant Evangelization of French Canadian Immigrants in 19th Century New England"
<http://wquercus.com/acadie/evangelization.htm>

⁶ Letter written by Samuel H. Lee to the *Springfield Daily Republican* on February 8, 1904

⁷ Liptak, Dolores, *Immigrants and Their Church* (New York: Macmillan Publishing Co., 1989), p. 166.

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By 1910, the French Congregational Church was abandoned and had suffered from repeated vandalism. Church records of this congregation were scattered and ultimately lost over time, with few documents in existence in records of the surviving congregational churches. In 1917 Albert D. Carter, Alexander G. Cumnock, and Artemis B. Woodworth, the surviving trustees of the 1881 trust deed, signed the deed over to Michael Ansara, George Husson, Najel Hayeck, and Asaf Masorid, who were serving as trustees for the Saint George Antiochian Society of Lowell. Protestant Franco-Americans joined other Congregationalist churches, which greatly dwindled in number and influence in the early 20th century Lowell. By 1917, the John Street Congregational Church was no longer in existence. The Kirk Street Congregation merged with Eliot Congregational in 1919. The congregations continued to decline, and the First Congregational, Highland Congregational, and All Souls Churches finally merged into the Christ Church United (180 East Merrimack Street) in 1969.

Christian immigrants from Syria and Lebanon came to America to escape oppression by the Ottoman Turks starting in the late 19th century. After the Ottoman Empire gained general control of the area of what is now Lebanon and Syria in 1516, Lebanon continued to maintain an oppressive feudal system of rule by local chieftains. In 1860 a religious sect in Lebanon and Damascus, the Druze, massacred many Christians; by some accounts more than 8,000 were slaughtered. Christians moved westward to avoid the persecution and unrest. Many of the immigrants that settled in Lowell were young men who were escaping conscription into the Turkish army.

The founding families of the St. George Antiochian Society came to Lowell from two small towns: Aita al-Fakhar in the present-day Lebanon and Saydnaya, Syria, starting in the 1880s. These immigrants settled in an area between Fletcher Street, Broadway, and the Western Canal known as the "Acre Triangle." Besides supplying the Lowell Mills with a cheap new labor force, these immigrants also served as peddlers who played a vital role in the distribution of goods to the agricultural families living on the outskirts of nearby cities and towns.

The immigrants brought with them their Christian Orthodox faith. Saydnaya in Syria is a village known for its faithfulness to Orthodoxy and proximity to the seat of the ancient Patriarchate of Antioch, Damascus. These immigrants practiced their faith in private homes in Lowell until the church building was bought in 1917. There was a "hall off Suffolk Street" that the immigrants met in for a span of six months before the church was bought. The Ansara family owned a building located at 98 Suffolk Street that was built ca. 1906. The Ansara family was a founding family of the St. George Syrian Society. Michael Ansara was listed as a grocer operating out of 98 Suffolk Street in the 1917 Lowell City Directory and was the president of the men's branch of the St. George's Syrian Society at the dedication of the church in 1919.

After purchasing the building, the parish was granted a permit by the City of Lowell to alter the interior for use as an Orthodox Church. The members used the basement for services while the upper floor was renovated. The remodeling took place from 1917 to 1919 and included the addition of an oak iconostasis, which separated the sanctuary from the nave. Eastern Orthodox iconography, done in the Renaissance style, and two Bavarian cut-glass chandeliers decorated the church. The identity of the original iconographer is unknown, and was only identified as "a Syrian from Lawrence" in an article describing the renovation of church in the *Lowell Courier-Citizen* newspaper. The original iconography was stored after it was removed in 1988, and a few pieces remain in the church.

On May 25, 1919, Metropolitan Archbishop Germanos Shehadeh of Zahle dedicated the St. George Antiochian Church edifice. In his sermon, he said that the building of churches meant, "People were here to stay." In attendance to assist were the new

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pastor Seraphim Nassar, who was a renowned orthodox theologian and church historian, and several visiting priests. There were three parts to the dedication: the dedication in the morning, a luncheon in the basement of the church, then a social in the afternoon, attended by Mayor Perry D. Thompson, who then spoke, praising the congregation for their "enterprising efforts and ambitions for progress." The dedication ceremony had many American motifs in the service, including the addition of American flags, the Pledge of Allegiance, and the singing of both "The Star Spangled Banner" and "America." The Archbishop addressed the celebrants at the social gathering:

We should not lose sight of the fact that the country that enables us to build churches and equip them as we are equipping them, and that protects us and our religion, is the country that we should uphold under any and all circumstances and we ought to rejoice that we are living under the 'Stars and Stripes,' in the land of the free and the home of the brave.

Miss Elizabeth Yerid, representing the Ladies' Society, recognized the men and women of the parish, numbering less than fifty, who accomplished a "seemingly impossible task" to overcome all obstacles to establish "one of the most representative of Syrian Orthodox Churches in the United States, from a viewpoint of interior construction and arrangement."

On May 27, 1920, a fee of \$5.00 was paid for a certificate of organization and the corporation was formed under the requirements of the 6th section of chapter 125 of the revised laws. A charter for the "St. George Syrian Orthodox Church" was issued on that day, with Michael J. Husson as president of the Standing Committee. In 1919, this Orthodox Church was one of only 24 Antiochian Greek Orthodox churches in the United States. Many members of the parish had previously attended the Holy Trinity Hellenic Church in Lowell located on Lewis Street. Built in 1906-08, Holy Trinity was the first Byzantine-style church built in the United States for Orthodox worship. The original parish of St. George Antiochian had between twenty-five and thirty families, and grew as more families immigrated to Lowell.

Father Seraphim Nassar, the first pastor to serve St. George Antiochian Church in Lowell, produced the first and only comprehensive collection of texts needed for the chanting of complete services in English called *The Book of Divine Prayers and Services* (1938). When the church was dedicated, the church services were spoken in the "old Syriac tongue." Syriac is the Edessene dialect of Aramaic that was the primary language of Syria until the 10th century, when control by the Arabs led to their adoption of the Arabic language.

The church went through renovations in 1955 when the original six double-hung colored glass windows that lined the east and west façades of the church were replaced with six single rectilinear stained-glass windows depicting various religious scenes. The windows of the west wall are the Annunciation, Christ as the Good Shepard, and the Transfiguration. The windows of the east wall depict St. George, St. Michael, and the Madonna and Child. These windows were memorial windows dedicated by members of the parish. The same year a single stained-glass window with an arched frame depicting the Madonna and Child replaced the two round-arched windows in the exonarthex. The Daughters of St. George Society donated this window. A choir loft was built in the south corner of the church in 1955 as well.

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In 1958 a two-story wood parish house was built at 44 Bowers Street on property owned by the church. Traditionally this building has served as the home of the pastor and his family. The parish house is a two-story, garrison colonial with vinyl siding (ca. 1989) and brick veneer. It is outside the boundary of the present nomination.

The church has had much interior beautification since 1958. The pews were replaced in the 1970s. In 1988, the west entry porch on the front façade was enclosed and covered by white clapboarding to accommodate a handicapped lift. At the same time the wooden stairs were redone in concrete. All of the woodwork of the church, including the iconostasis, was sanded down and stained with a natural oak coloring during the renovation. The iconostasis originally had a semi-circular structure with two icons and symbols centered over the main doorway to the sanctuary ("Royal Door"). This piece was also removed around the time of the rehabilitation. The wooden door between the narthex and the sanctuary was also replaced at this time with a set of wooden doors.

During the 1988 rehabilitation of the church, construction altered the north wall behind the iconostasis. Originally, the north wall had three interlocking circles (trefoil) that were slightly recessed. A semi-circular apse was constructed in 1988 to comply with Orthodox tradition and iconography written depicting the *Platytera* or "Queen of Heaven." The icons of the church are painted with egg tempura with gold background and were done by an iconographer who was trained in the Traditional Eastern Orthodox style of the 10th-15th centuries, Constantine Youssis, a well-known iconographer who has decorated more than 55 Orthodox churches in North America. Youssis wrote the current iconography of St. George Antiochian in 1988, including the icons on the iconostasis, the lunettes above the windows, and the fresco above the main door. Youssis is a follower of the rules the Eastern Orthodox Church has prescribed for iconographers. These rules include an ascetic life of fasting and prayer, active participation in Church Sacraments, and humbleness of spirit. Traditionally, the iconographer was not only an artist, but also a theologian.

The extensive renovation that took place in the 1988 involved finishing the downstairs area by adding two handicapped restrooms and new kitchen equipment. None of these changes have affected the church's overall integrity. The stage that had once been downstairs was removed, and the area was remodeled. The basement is where the church offices are located, as well as the Sunday school classes and meeting rooms for the church's organizations. The current organizations include the Saint George Church Choir, Saint George Church School, Saint George Parish Council, Saint George Ladies Society, and the Saint George Teen Syrian Orthodox Youth Organization (SOYO).

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The church is still in use today as an Eastern Orthodox Church. While the majority of the current parishioners are descended from the founders from Aita al Fakher and Saydnaya, many are also from Palestine, Jordan, and Egypt who immigrated after World War II; these are also parishioners who came to work in the high-tech industries of the area in the mid 1970s and 1980s. There are also some of Greek and Slavic background, and some Orthodox converts. The parish includes doctors, lawyers, graduate students, and business owners who all contribute to the community.

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StGeorgeAntiochianOrthodoxChurch

Name of Property

Middlesex,MA

County, State

10. Geographical Data

Acreage of Property less than one acre

UTM References See continuation sheet.

(Place additional UTM references on a continuation sheet)

1. 19 309440 4724080
Zone Easting Northing

2. Zone Easting Northing

3. Zone Easting Northing

4. Zone Easting Northing

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Kim Zunino, Lowell Historic Board with Betsy Friedberg, NR Director, MHC

organization Massachusetts Historical Commission date April 2008

street & number 220 Morrissey Boulevard telephone 617-727-8470

city or town Boston state MA zip code 02125

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items (Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name St George Antiochian Orthodox Church

street & number 55-61 Bowers Street telephone

city or town Lowell state MA zip code 01854

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10. GEOGRAPHICAL:

Verbal Boundary Description

The boundary of the nominated property is shown on the accompanying City of Lowell Assessor's map. Note: the number of St. George Antiochian on Bowers Street is listed as #55 on this map. The parcel listed at 44 Bowers Street containing the parish house and parking lot is owned by the church but is not included in this nomination.

Boundary Justification

The boundary includes the entire single parcel of land in the legal description containing a church building and a church sign

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National Register of Historic Places

Continuation Sheet

St George Antiochian Orthodox Church
Lowell (Middlesex), MA

Section number photos Page 1

PHOTOGRAPHS

Photographer: Kim Zunino, Lowell Historic Board

1. Exterior, facing west
2. Interior, facing northwest

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: St. George Antiochian Orthodox Church

MULTIPLE
NAME:

STATE & COUNTY: MASSACHUSETTS, Middlesex

DATE RECEIVED: 4/30/08 DATE OF PENDING LIST: 5/14/08
DATE OF 16TH DAY: 5/29/08 DATE OF 45TH DAY: 6/13/08
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 08000507

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

☒ ACCEPT ☐ RETURN ☐ REJECT 6-10-08 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in
The National Register
of
Historic Places

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



2 - Lowell (Middlesex County) - St George Antiochian I. Kif

photo #1

exterior

photo taken by Kim Zunino, Lowell Historic Board.

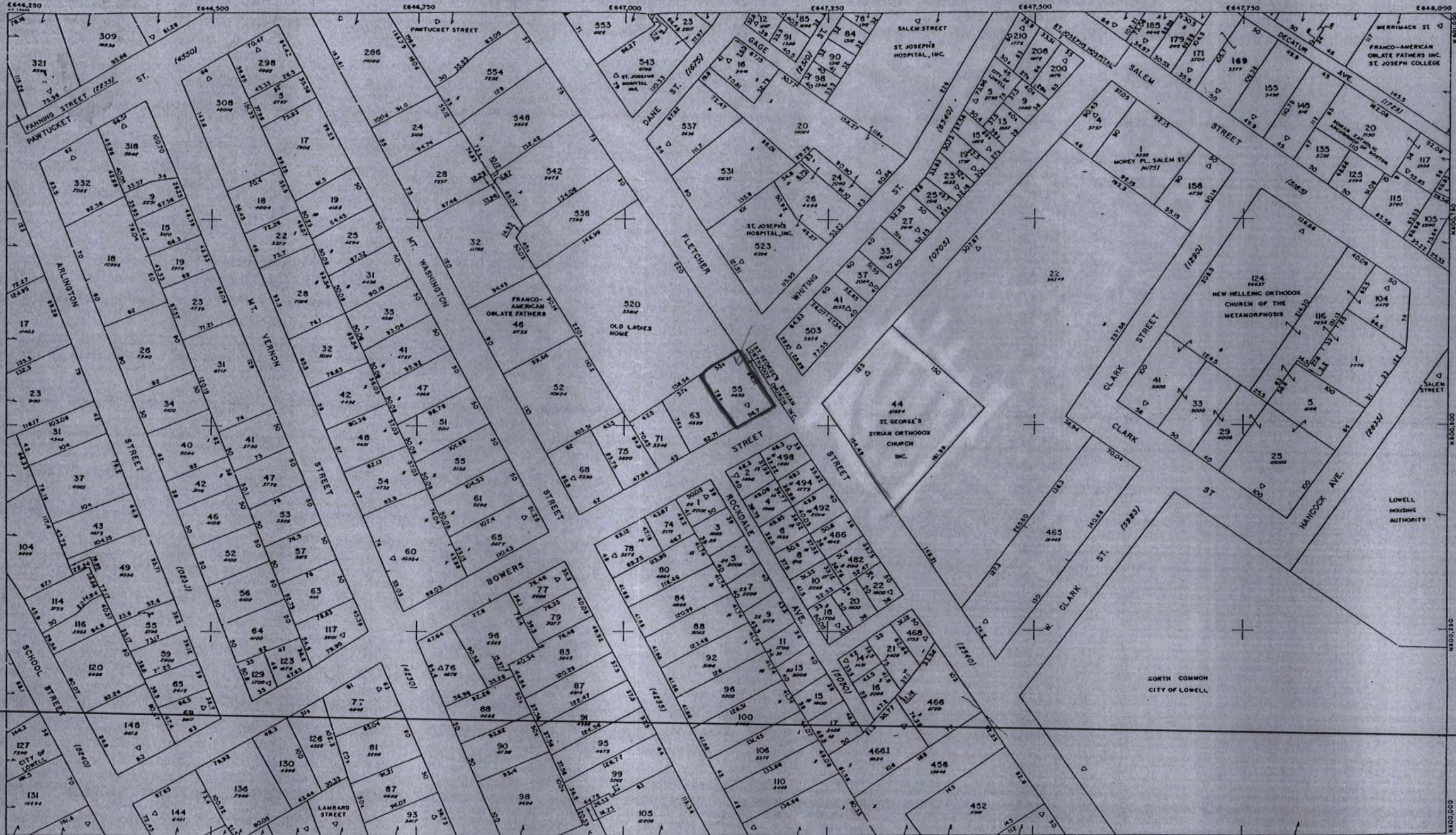


MA - Lowell (Middlesex County) - St George Antiochian Z. tif

photo # 2

interior

photo taken by Kim Zunino, Lowell Historic Board



PREPARED BY
HUNNICUTT & ASSOCIATES, INC.
 A DIVISION OF L. ROBERT KIMBALL & ASSOC.
 ENGINEERS - APPRAISERS - CARTOGRAPHERS
 ST. PETERSBURG, FLORIDA

TOPOGRAPHIC PLANS DATED 4-30-60
 USED AS BASE FOR OWNERSHIP MAPPING

REVISIONS	
DATE	REV. BY

PROPERTY OWNERSHIP MAPS
**CITY OF
 LOWELL, MASSACHUSETTS**

DATE: JAN. 1, 1962



SHEET INDEX		
98	116	136
99	117	137
100	118	138



ST. GEORGE ANTHOLOGICAL CHURCH 42071-F3-TM-025

Lowell

MASSACHUSETTS-NEW HAMPSHIRE
1:25 000-scale metric topographic map

7.5 X 15 MINUTE QUADRANGLE SHOWING

- Contours and elevations in meters
- Highways, roads and other manmade structures
- Water features
- Woodland areas
- Geographic names

GEOLOGICAL SURVEY

1987

Produced by the United States Geological Survey in cooperation with Massachusetts Department of Public Works

Control by USGS, NOS/NOAA, and Commonwealth of Massachusetts agencies

Compiled by photogrammetric methods from aerial photographs taken 1981. Field checked 1983. Map edited 1987. This area also covered by 7.5-minute 1:24,000-scale maps: Nashua South 1965 and Lowell 1966

Projection and 1000-meter grid, zone 19

Universal Transverse Mercator

10,000-foot grid ticks based on Massachusetts coordinate system, mainland zone, and New Hampshire coordinate system 1927 North American Datum

To place on the predicted North American Datum 1983, move the projection lines 6 meters south and 40 meters west as shown by dashed corner ticks

There may be private inholdings within the boundaries of the National or State reservations shown on this map

CONTOUR INTERVAL 3 METERS

NATIONAL GEODETIC VERTICAL DATUM OF 1929

CONTROL ELEVATIONS SHOWN TO THE NEAREST 0.1 METER

OTHER ELEVATIONS SHOWN TO THE NEAREST 0.5 METER

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS

FOR SALE BY U.S. GEOLOGICAL SURVEY
DENVER, COLORADO 80225, OR RESTON, VIRGINIA 22092

CONVERSION TABLE	
Meters	Feet
1	3.2808
2	6.5617
3	9.8425
4	13.1234
5	16.4042
6	19.6850
7	22.9659
8	26.2467
9	29.5276
10	32.8084

To convert meters to feet multiply by 3.2808

To convert feet to meters multiply by 0.3048

DECLINATION DIAGRAM	
UTM grid convergence (GCM) and 1983 magnetic declination (MD) at center of map	Diagram is approximate
UTM grid convergence (GCM) and 1983 magnetic declination (MD) at center of map	Diagram is approximate

ADJOINING MAPS		
1	2	3
1 Millard	2 Nashua	3 Haverhill
4 Townsend	5 Lawrence	6 Ayer
7 Billerica	8 Reading	

ISBN 0-607-23461-X

9 780607 234619

Topographic Map Symbols

Primary highway, hard surface	.....
Secondary highway, hard surface	.....
Light-duty road, hard or improved surface	.....
Unimproved road; trail	.....
Route marker: Interstate; U. S.; State	.....
Railroad: standard gauge; narrow gauge	.....
Bridge: drawbridge	.....
Footbridge; overpass; underpass	.....
Build-up area: only selected landmark buildings shown	.....
House; barn; church; school; large structure	.....
Boundary:	.....
National, with monument	.....
State	.....
County, parish	.....
Civil township, precinct, district	.....
Incorporated city, village, town	.....
National or State reservation; small park	.....
Land grant with monument; round section corner	.....
U. S. public lands survey: range, township, section	.....
Range, township, section line: location approximate	.....
Fence or field line	.....
Power transmission line, isolated tower	.....
Dam; dam with lock	.....
Cemetery; grave	.....
Campground; picnic area; U. S. location monument	.....
Windmill; water well; spring	.....
Mine shaft; prospect; adit or ore	.....
Control: horizontal station; vertical station; spot elevation	.....
Contours: index; intermediate; supplementary; depression	.....
Distorted surface: strip mine, lava, sand	.....
Bathymetric contours: index; intermediate	.....
Perennial lake and stream; intermittent lake and stream	.....
Rapids; large and small; falls; large and small	.....
Swamp; marsh	.....
Submerged marsh; land subject to controlled inundation	.....
Woodland; scattered trees	.....
Scrub; mangrove	.....
Orchard; vineyard	.....

A pamphlet describing topographic maps is available on request



St. George Antiochian Orthodox Church
44 Bowers St. Lowell, Ma. 01854
Office Phone: (978)452-4816 Fax: (978)452-6041

Rev. Fr. Leonard Faris, Pastor
44 Bowers St. Lowell, Ma. 01854
Phone: (978)452-4816 Email: FatherFaris@comcast.net

RECEIVED
APR 24 2007
MASS. HIST. COMM

April 19, 2007

Betsy Friedberg
Mass Historical Society Commission
220 Morrissey Blvd
Boston MA 02125

Dear Ms. Friedberg:

We, the Parish Council of St. George Antiochian Orthodox Church, consent and agree with the Lowell Historical Society regarding our application to the National Historical Society.

The Church was purchased by our grandparents and parents in 1917. After some renovations the Church was dedicated in 1919 and has been used as a house of worship since. The Parish Council and I whole heartily agree with the Lowell Historical Society's application to the National Historical Society.

Thank you for your consideration of our application.

Sincerely,

Chakeep Skaff
Chakeep Skaff
Council President

Terry Husson Kadir
Terry Husson Kadir
Council Vice President



The Commonwealth of Massachusetts
William Francis Galvin, Secretary of the Commonwealth
Massachusetts Historical Commission



April 23, 2008

Mr. J. Paul Loether
National Register of Historic Places
Department of the Interior
National Park Service
1201 Eye Street, NW 8th floor
Washington, DC 20005

Dear Mr. Loether:

Enclosed please find the following nomination form:

St. George Antiochian Orthodox Church , 61 Bowers Street, Lowell (Middlesex), MA

The nomination has been voted eligible by the State Review Board and has been signed by the State Historic Preservation Officer. The owners of the property in the Certified Local Government community of Lowell were notified of pending State Review Board consideration 60 to 90 days before the meeting and were afforded the opportunity to comment.

One letter of support has been received.

Sincerely,

A handwritten signature in cursive script that reads "Betsy Friedberg".

Betsy Friedberg
National Register Director
Massachusetts Historical Commission

enclosure

cc: Kim Zunino, Steve Stowell, Lowell Historic Board
Reynold Ilg, Chair, Lowell Historic Board
Edward C. Caulfield, Mayor, City of Lowell
Rev. Leonard Faris, St. George Antiochian Orthodox Church
Chair, Lowell Planning Board
John Giangregorio, JAML Realty Trust