

*Ս. ԼՈՒՄԻՆԱՏՈՐԻՉ ՀԱՅՅ. ԱՌԱՋԵԼԱԿԱՆ ՄԱՅՐ ԵԿԵՂԵՅԻ
ՆԻՒ ԵՈՐՔ*

*ST. ILLUMINATOR'S ARMENIAN APOSTOLIC CATHEDRAL
NEW YORK, NY*

E-N E W S L E T T E R

FRIDAY, MARCH 1, 2013

REV. FR. MESROB LAKISSIAN, PASTOR



**Archbishop Oshagan Cholyan, Prelate, at the St. Illuminator's Cathedral
Sunday, February 24, 2013**

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REMEMBRANCE DAY FOR ARS MEMBERS AT ST. ILLUMINATOR'S CATHEDRAL



On Sunday, February 24, His Eminence Archbishop Oshagan presided over the Divine Liturgy and the Requiem Service at St. Illuminator's Cathedral. Requiem Service was held in memory of deceased members and benefactors of the Armenian Relief Society. During the fellowship hour that followed the services, Archbishop Oshagan praised the ARS's service and dedication to the Armenian community.

Archbishop Oshagan and Rev. Fr. Mesrob Lakissian with members of the New York Mayr Chapter of the Armenian Relief Society.

ARS MAYR AND BERGEN COUNTY CHAPTERS HOST A LECTURE ON WOMEN'S RIGHTS

On February 21, 2013, over 50 people attended a lecture on the state of women's rights hosted by the ARS Mayr and Bergen County Chapters at St. Illuminator's Armenian Apostolic Cathedral in New York City. Anahid Ugurlayan, Vice-Chairlady of the ARS Mayr Chapter of NY and moderator of the program, welcomed the attendees and provided a brief overview of the ARS and its work. Ugurlayan introduced ARS UN Coordinator, Hourı Geudelekian, who provided an overview of the ARS and its history as an NGO at the UN since 1975.

Geudelekian introduced Madeline Brecher, a representative of the International Council of Jewish Women (ICJW), a prominent NGO at the UN, who provided an overview of her organization. Brecher explained that ICJW was established in 1912 and is an umbrella organization representing women's organizations in 43 countries. ICJW also has consultative status at the United Nations an NGO with the Economic and Social Council (ECOSOC) and has permanent delegations in New York, Geneva, Vienna and Paris. Brecher explained her extensive work on the various committees at the UN, including the NGO CSW Executive Committee where she works with Geudelekian, partnering with the ARS on many parallel events during this year's CSW.



Anahid Ugurlayan, moderator of the program



Members of ARS with Madeline Brecher



PRELACY LENTEN PROGRAM CONTINUES

The third of a six-part Prelacy Lenten program took place on Wednesday, February 27, at St. Illuminator's Cathedral in New York City, presided over by His Grace Bishop Anoushavan, Vicar General. The lecturer was Meline Karakashian, Ph.D., Clinical Psychologist, who spoke on "The Challenges of being a Mother Today." Dr. Karakashian spoke about the ideal mother just before and after the 1915 Armenian Genocide, showing how the mother-child relationships had changed. After the genocide it seems difficult for our mothers to let go because of the fear of losing their children, she said. We have not really studied this and other effects that the genocide has had on our mothers. We need to create opportunities for our mothers to discuss these sort of issues openly and freely, she suggested, and the church community is the ideal place for that type of thing to happen. Afterwards, the participants engaged in interesting discussions on different styles of rearing children and on ways to overcome challenges mothers face today.

Next Wednesday, the speaker will be Maggie Kouyoumdjian, Sts. Vartananatz Sunday School Director (NJ), who will speak about "Lessons from Famous Mothers from the Bible – A Brief Reflection."



Dr. Meline Karakashian at the lecture



Faithful reads "Havadov Khosdovanim" (In Faith I Confess)



Education

Corner



CHOOKASZIAN REVIVES ARTIST FETVADJIAN

By Lucine Kasbarian

BELMONT, Mass.—He documented monumental, now-vanished Armenian architecture. He painted representations of our women in folkloric dress. His reproductions launched public awareness of Armenian manuscript illumination. He illustrated the creativity of Armenian ornamental inscription and sculpture. And he designed the currency and postage stamps of the First Republic of Armenia in a way that celebrated our artistry and traditions. The man was Arshag Fetvadjian (1866-1947), and through the meticulous research of eminent Armenian art historian Levon Chookaszian, the global Armenian community and art lovers alike have been given the opportunity to rediscover a true son of the Armenian nation whose love of homeland highlighted nearly all of his accomplishments as a leading Armenian artist and art historian of the 19th century.

Born in the Black Sea region of Trebizond, Fetvadjian, at age 16, enrolled at the Imperial School of Fine Arts in Constantinople. Graduating with high honors, he was awarded the school's "Rome Prize," which would allow him to study in Italy with the proviso that he return to Turkey and accept a state position. As Chookaszian explained, Fetvadjian turned down this prize on the recommendation of a trusted advisor, Voskan Bey Mardikian.

Under the veil of anonymity, Mardikian bequeathed a sum for Fetvadjian to pursue his art studies in Rome but advised him to never return to Turkey. Instead, he urged Fetvadjian to go forth into the world and promote the unsung greatness of a beleaguered Armenia through his art.

While in Italy, Fetvadjian "became inspired by the heroic spirit of the Italians who were freed from Austrian control," wrote Chookaszian in his book. "That inspiration was essential for the formation of artistic and political views of Fetvadjian."

As was evident from the body of work he left behind, Fetvadjian was an ardent defender of "*hayabahbanoum*," or preservation of the Armenian identity. "It was as if a voice from within was telling him to mark out our national treasures on the ground," said Chookaszian. And this was with good reason, he continued, "as many if not most treasures did not withstand the depredations of the genocide, nor was the Western world aware of them."

Fetvadjian's many illustrious colleagues included the father of Armenian architectural historiography, Toros Toramanian, with whom Fetvadjian studied the remains of medieval Armenian architectural monuments, particularly at Ani, the famed Armenian city of 1,001 churches. Among Fetvadjian's best-known paintings is "Woman of Sassoun," a rifle-clad matron defending the Armenian highlands from the Turkish onslaughts while suckling a child said to metaphorically represent Armenia. Many elder Armenian-Americans will recall when Fetvadjian was commissioned to create his magnificent painting of a very Armenian-looking "Madonna and Child" that still graces the altar of St. Illuminator's Armenian Cathedral in New York City. All in all, Chookaszian's presentation made abundantly clear that Fetvadjian is to be venerated for documenting and popularizing many aspects of our ancient culture and customs through his works.

Even though Fetvadjian has been honored with two large exhibitions in Yerevan, in the 1950's he was all but forgotten by the Soviet Armenian authorities, and by extension, the natives of the land. Fetvadjian was undoubtedly neglected in the Soviet era because of the patriotic nature of his work and his close association

with the first Republic of Armenia. Had Fetvadjian's works been made available during Soviet times, asserted Chookaszian, his paintings, research, reviews, and documentation would have been able to influence and inform generations of multi-disciplinary scholars, artists, and others, not only in Armenia but the world over.

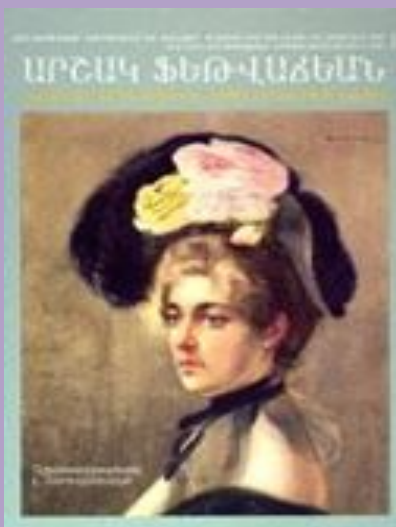
After studying and creating art around the world, Fetvadjian came to New York to pursue his profession while living under spartan conditions. Weary, depressed, and longing for his native land, he was urged by Manuel Der Manuelian, one of the four consuls of the first Republic of Armenia, to immigrate to Boston, where he lived for the last 25 years of his life. Manuel's offspring, Vigen, Haig, and Lucy Der Manuelian, were all deeply affected by Fetvadjian's presence as an adoptive member of their family. This is greatly evidenced by the accomplishments of all three children: Vigen and Haig pledged to open a museum as a tribute to all that they had come to love about Armenia and its people, resulting in their establishment of ALMA. And Lucy became a prominent historian of Armenian art and architecture in her own right.

Just as the government of Soviet Armenia in 1947 extended an invitation for Fetvadjian to return and live in Armenia, he passed away in Massachusetts, but not before packing up his life's work to bequeath to the National Gallery of Armenia for safeguarding and exposition. It was Levon Chookaszian's grandfather's cousin, Barkev Chookaszian, who led the drive to return Fetvadjian's art, archive, and human remains to Armenia.

While master artists such as Vartkes Sureniants and Krikor Khanjian are roundly celebrated for capturing the imagination and reverence of the Armenian people, we have visionary art historians such as Chookaszian to thank for reinstalling Fetvadjian into our collective memory and into the very same pantheon of illustrious Armenian national artists.

Among their many other accomplishments, Levon Chookaszian and his brother Karekin are to be thanked for initiating the Virtual Museum of Armenian Art, a multimedia software series created to safeguard and promote the endangered world of our Armenian art heritage.

The lavishly illustrated "Arshag Fetvadjian" book is available at the Armenian Prelacy Bookstore.



«Տարիներ առաջ, երբ Ս. Լուսավորիչ Մայր եկեղեցին նոր էր հայացուած՝ խորանը շինուեցաւ Պարտիզակի եկեղեցոյ խորանի նմանութեամբ: Աղէտէ մը յետոյ՝ նոր սեղան կառուցուեցաւ, արուեստովը հայազգի նշանաւոր նկարիչ Արշակ Ֆեթվաճեանին, որուն կը պարտինք, նաեւ, Ս. Սեղանի Աստուածամայր՝ Մանուկ Յիսուսը գրկին, եւ որ քաղցրութեամբ կը դիմաւորէ բոլոր անոնք՝ որոնք կը բարձրանան Ս. Լուսավորչի աստիճանները՝ խոկալու, աղօթելու եւ հայօրէն շնչելու համար»:

Մեսրոպ Արքեպիսկոպոս Աշճեան

“Many years ago, when the St. Illuminator’s Cathedral was newly remodeled and made Armenian, the altar was built to resemble that of the church in Bardizag. After a mishap, a new altar was erected by the skilled workmanship of the famous Armenian painter, Arshag Fetvadjian, to whom we are also indebted for the altar painting of the Mother of God, with the baby Jesus on her lap which sweetly welcomes all who ascend the stairs of St. Illuminator’s to meditate, pray and breathe as Armenians.”

Archbishop Mesrob Ashjian



DIVINE LITURGY: 10:30AM; SUNRISE SERVICE: 11:45AM; SERMON: 12:15PM

ՏՆՏԵՍԻ ԿԻՐԱԿԻ

ԱԲԵՏԱՐԱՆ ԸՍՏ ԳՈՒԿԱՍՈՒ (16:1-31)

Իր աշակերտներուն Յիսուս այս առակը պատմեց.- Մեծահարուստ մարդ մը կար, որ իր ստացուծքներուն վրայ տնտես մը ունէր: Երբ տնտեսին մասին մարդիկ ամբաստանութիւն ըրին՝ ըսելով թէ իր տիրոջ հարստութիւնը կը վատնէ, մեծահարուստը կանչեց զինք եւ ըսաւ. «Ի՞նչ են քու մասիդ այս ըսուածները: Քեզի յանձնուած բոլոր ստացուածքներուս հաշիւը տուր: Այլեւս իմ տնտեսս չես կրնար ըլլալ»: Տնտեսը ինքնիրեն խորհեցաւ. «Ի՞նչ կրնամ ընել. ահա տէրս զիս տնտեսութեան պաշտօնէն կը գրկէ: Բանուորութիւն չեմ կրնար ընել, մուրալու կ'ամչնամ: Սակայն գիտեմ թէ ինչ պէտք է ընեմ, որ երբ տէրս զիս տնտեսութեան պաշտօնէն հեռացնէ, մարդիկ ընդունին զիս իրենց տուներէն ներս»: Ապա մէկ առ մէկ կանչեց իր տիրոջ պարտապանները եւ առաջինին հարցուց. «Ո՞րքան պարտք ունիս տիրոջս»: Անիկա պատասխանեց. «Երկու հարիւր թիթեղ ձէք»: Տնտեսը ըսաւ. «Ահաւասիկ պարտամորիակդ. նստէ եւ անմիջապէս գրէ՝ հարիւր»: Յետոյ հարցուց միւսին. «Գո՞ւն որքան պարտք ունիս»: Անիկա պատասխանեց. «Չորս հարիւր յիսուն պարկ ցորեն»: Տնտեսը ըսաւ. «Ահաւասիկ պարտամորիակդ. նստէ եւ գրէ՝ երեք հարիւր յիսուն»: Տէրը ասիկա լսելով՝ գովեց անիրաւ տնտեսը իր հնարամտութեան համար:

Որովհետեւ այս աշխարհի մարդիկը իրարու հանդէպ իրենց վարմունքին մէջ աւելի ճարպիկ են քան լոյսի որդիները: Եւ ես կ'ըսեմ ձեզի. «Աշխարհիկ հարստութիւնը գործածեցէք այնպէս՝ որ Աստուծոյ բարեկամութիւնը շահիք, որպէսզի երբ այս աշխարհէն ելլէք, ձեզ յաւիտեանական յարկերու մէջ ընդունին: Ով որ փոքր ծառայութեան մէջ հաւատարիմ է՝ մեծին մէջ ալ հաւատարիմ է, իսկ ով որ փոքր ծառայութեան մէջ անհաւատարիմ է՝ մեծին մէջ ալ անհաւատարիմ է: Հետեւաբար, եթէ աշխարհիկ հարստութիւնը գործածելուն մէջ հաւատարիմ չեղաք, ճշմարիտ հարստութիւնը ո՞վ պիտի վստահի ձեզի: Այսինքն, եթէ հաւատարիմ չեղաք աշխարհիկ հարստութեան, որ ձերը չէ, ինչպէ՞ս կ'ուզէք որ Աստուած ձեզի տայ ձեզի սպասող ճշմարիտ հարստութիւնը: Ոչ մէկ ծառայ կրնայ երկու տէրերու ծառայել, որովհետեւ՝ կամ մէկը պիտի ստէ եւ միւսը սիրէ, կամ մէկը պիտի մեծարէ եւ միւսը արհամարհէ: Չէք կրնար թէ՛ Աստուծոյ ծառայել եւ թէ՛ դրամին: Փարիսեցիները, որոնք դրամասէր էին, երբ այս բոլորը լսեցին, սկսան հեզնել զինք: Յիսուս ըսաւ անոնց. - Գոյք ձեզ ուրիշներուն արդար ցոյց կու տաք, սակայն Աստուած զիստ ձեր սիրտերը: Որովհետեւ մարդոց աչքին փառաւորը Աստուծոյ աչքին անարգ է: Մովսէսի Օրէնքը եւ մարգարէներու ուսուցումները մինչեւ Յովհաննէս ի գորու էին. անկէ առդին Աստուծոյ արքայութիւնը կ'աւետարանուի եւ ամէն մարդ կը փութայ բռնութեամբ ներս մտնել: Աւելի դիւրին է որ երկինքն ու երկիրը կորսուին, քան Օրէնքին ամենափոքր տառը: Ով որ իր կինը արձակէ եւ ուրիշ մը առնէ՝ կը շնայ. նոյնպէս կը շնայ ան՝ որ արձկուած կնոջ հետ կ'ամուսնանայ:

Մեծահարուստ մարդ մը կար, որ բեռեզ եւ ծիրանի հագուստներ կը հագնէր եւ ամէն օր փառաւոր խնճոյք կ'ընէր: Գազարոս անունով աղքատ մըն ալ կար, որ անոր դրան առջեւ կը նստէր եւ կը յուսար իր փորը լեցնել մեծահարուստին սեղանի աւելցուածքներով: Գազարոս վերքերով ծածկուած էր, եւ շուներ կու գային իր վերքերը կը լզէին: Աղքատը մեռաւ եւ հրեշտակները զինք տարին Աբրահամի մօտ: Մեծահարուստն ալ մեռաւ եւ թաղուեցաւ: Գոյխքին մէջ, մինչ մեծահարուստը կը տանջուէր, աչքերը բարձրացուց եւ հեռուն Աբրահամը տեսաւ, ինչպէս նաեւ Գազարոսը՝ անոր քով: Մեծահարուստը աղաղակեց. «Հա՛յր Աբրահամ, ողորմէ՛ ինձի եւ դրկէ Գազարոսը, որ մաստին ծայրը ջուրին թաթխէ եւ գովացնէ լեզուս, որովհետեւ այս կրակին մէջ ծարաւէն կը տառապիմ»: Աբրահամ ըսաւ անոր. «Որդեա՛կ, յիշէ՛ թէ ի՛նչպէս դուն քու կեանքիդ ընթացքին ամէն բարիք վայելեցիր, մինչ Գազարոս չարչարուեցաւ: Հիմա անիկա հոս կը հանգստանայ, մինչ դուն հող կը տառապիս: Գիտցիր նաեւ, որ մեծ անդունդ մը կայ մեր եւ ձեր միջեւ: Եթէ ուզեն այստեղէն ձեր մօտ անցնիլ՝ չեն կրնար, եւ ոչ ալ մէկը հոնկէ մեր մօտ կրնայ գալ՝: Մեծահարուստը ըսաւ. «Կ'աղաչեմ, հա՛յր, Գազարոսը դրկէ իմ հօրս տունը, ուր հինգ եղբայրներ ունիմ. թող զանոնք նախագոյնացնէ՝ որպէսզի անոնք ալ տանջանքի այս վայրը չգան»: Աբրահամ ըսաւ անոր. «Անոնք Մովսէսի Օրէնքն ու մարգարէները ունին. թող անոնց պատուիրանները լսեն եւ գործադրեն»: Մեծահարուստը ըսաւ. «Ատիկա բաւական չէ, հա՛յր Աբրահամ. բայց եթէ մեռելներէն մէկը յարութիւն առնէ եւ երթայ իրենց՝ պիտի ապաշխարեն»: Աբրահամ պատասխանեց. «Եթէ Մովսէսի Օրէնքին եւ մարգարէներուն մտիկ չեն ըներ, մեռելներէն յարութիւն առնող մըն ալ պիտի չկարենայ համոզել զիրենք՝:

ՃՇ. ԸՆԹԵՐՑՈՒՄ

SUNDAY OF THE STEWARD

THE GOSPEL ACCORDING TO LUKE (16:1-31)

Then Jesus said to the disciples, “There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, ‘What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.’ Then the manager said to himself, ‘What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.’ So, summoning his master’s debtors one by one, he asked the first, ‘How much do you owe my master?’ He answered, ‘A hundred jugs of olive oil.’ He said to him, ‘Take your bill, sit down quickly, and make it fifty.’ Then he asked another, ‘And how much do you owe?’ He replied, ‘A hundred containers of wheat.’ He said to him, ‘Take your bill and make it eighty.’ And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light.

And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.” Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.” The Pharisees, who were lovers of money, heard all this, and they ridiculed him. So he said to them, “You are those who justify yourselves in the sight of others; but God knows your hearts; for what is prized by human beings is an abomination in the sight of God. The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force.” But it is easier for heaven and earth to pass away, than for one stroke of a letter in the law to be dropped. Anyone who divorces his wife and marries commits adultery, and whoever marries a woman divorced from her husband commits adultery.

There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, “Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.” But Abraham said, “Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things, but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.” He said, “Then, Father, I beg you to send him to my father’s house – for I have five brothers – that he may warn them, so that they will not also come into this place of torment.” Abraham replied, “They have Moses and the prophets; they should listen to them.” He said, “No, father Abraham, but if someone goes to them from the dead, they will repent.” He said to him, “If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.”

BIBLE READINGS

Isaiah 56: 1-57:21

Ephesians 4: 17-5:14

***Requested by:***

Mrs. Angela Gilanian

Mrs. Katya Hosharian and family

In memory of their beloved

MARGARITA BANDOURIAN – 40th Day

Requested by:

Mrs. Rosita Boiatchian and Ms. Nory Boiatchian

In memory of their beloved husband and father

LUDVIG BOIATCHIAN – 10th Anniversary

Beloved brother and uncle: **CARLOS DADRIAN – 11th Anniversary**

Beloved parents and grandparents: **HAGOP & NOURITZA DADRIAN**

SUNDAY OF THE STEWARD

This Sunday, March 3, the fourth Sunday of Lent, is the Sunday of the Steward (Dndesi Kiraki). The parable of The Unrighteous Steward is in the Gospel of Luke, Chapter 16, verses 1 to 8. This parable is about a rich man and his steward. The steward was one who looked out for his own personal benefit and through his cunning arrangements he made deals with those who were in debt to his master. Jesus used this parable not to condone the behavior of the steward but rather as an illustration of qualities that have a necessary place in the life of true disciples. Since we are stewards of the world, we are accountable to our Lord for the talents we have and the things that have been entrusted to our care.

Throughout his ministry, Jesus used parables as a teaching tool. His parables were common stories, usually short and always interesting. Generally, the stories were used to convey important moral and ethical messages. Some of the parables are simple and easy to comprehend. Others are complex and more challenging.

MEDIAN DAY OF LENT

Next Wednesday, March 6, is the median day of Lent (*Meechink*). It is the 24th day of Lent and it occurs on the Wednesday of the fourth week of Lent. Although it does not have any specific religious significance, this mid-point day has been traditionally marked as a special day and occasion for fellowship, friend ship, and the sharing of a Lenten meal.

FROM CATHEDRAL'S MAIL BOX



St. Illuminator's Armenian Apostolic Cathedral
221 East 27th Street
New York, NY 10016

January 28, 2013

Dear Father Lakissian,

Thank you so much for being there on our Wedding Day. It was so wonderful to have an Armenian wedding blessing. Your presence made our wedding special. Thank you for doing a beautiful blessing at our reception. It meant so much to us and our family. God bless you always. We hope to see you again soon.

Respectfully,
Dr. Thomas & Gina Christiano

January 30, 2013

Dear Der Mesrob,

Thank you for your spiritual and moral guidance during our Wedding. Natalie and I were so blessed to get married at the St. Illuminator's Cathedral, where I grew up as a child.

May God bless all the work that you do on behalf of the Church and its parishioners.

Sincerely,
Roupen Torossian

Organized and Prepared by the Ladies' Guild of St. Illuminator's Cathedral



Mid-Lenten Luncheon and Program

Կիրակի Մարտ 3, 2013-ին
1:00 pm

Featuring guest speaker Mrs. Hourig Papazian Sahagian

St. Illuminator's Armenian Apostolic Cathedral
221 E. 27th St. New York, NY 10016
Եկեղեցւոյ ճան Փաշալեան Սրահին մէջ

Մուտքի նուէր \$25.00

For information and reservations please call 212-689-5880
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2013 – Հայ Մոր Տարի
Year of the Armenian Mother

Proclaimed by
His Holiness Aram I
Catholicos of the Great House of Cilicia

PRELACY LENTEN PROGRAM

Wednesdays
Starting February 13, 2013

St. Illuminator's Armenian Cathedral
221 East 27th Street, New York City

Church Service at 7:30pm
Lecture & Q/A at 8:00pm
Table Fellowship at 8:45pm

February 13

General Introduction
R. E. Archbishop Galagan, Primate

Mary, Mother-of-God, in the Armenian Church
H.G. Bishop Acostrout, Vice General

February 20

Mothers as Primary Caregivers of Their Children
Rev. Fr. Naryk Babikian, Pastor of St. Sarkis Armenian Church (NY)

February 27

The Challenges of Being a Mother Today
Melina Kazkazhian, Ph.D., Clinical Psychologist

March 6

Lessons from Famous Mothers from the Bible
Riggle Kopyanidjan, St. Vahanian Sunday School Director (NJ)

March 13

Mothers as Mitwives: Raising Children of Faith
Elen Atrawodan, Christian Ed. Coordinator (Eastern Province)

March 20

Metaphor of God as Mother in the Bible
Dr. Shant Kazanjian, Director of ASEC

Sponsored by
Armenian Religious Education Council (AREC)
The Prelacy Ladies Guild (PLG) and
The St. Illuminator's Cathedral Ladies Guild

For information
please contact the Prelacy office at 212.496.7118
or www.OrthodoxPrelacy.org
or the church office at 212.694.5088
or office@OrthodoxPrelacy.org



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Dr. Hrant Markarian, Playwright
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The Armenian Genocide

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AN OPEN INVITATION TO THE DESCENDANTS OF THE ARMENIAN GENOCIDE

PROJECT: TESTIMONIES - voices of the people

- "TESTIMONIES" is a collection of personal accounts of the Armenian Genocide documented by the descendants of the martyred and/or survivors of their struggle against mass annihilation.
- Every Armenian has a story about his/her ancestors' ordeals during the Armenian Genocide.
- The accounts will be published in **ENGLISH** in a series of volumes.
- Let us honor, preserve, share, and document the memories of the martyrs and survivors.
- Let us tell the stories of those who were silenced; it is our obligation!

Editorial Board

Iris Chekenian, Tom Vartabedian, Raffi Setian, Iris Papazian

Criteria for submission:

- 1- All accounts must be true stories.
- 2- Submissions have to be personal accounts and include the following:
 - a. Names of the martyred and/or survivors
 - b. Birth place (village, town, area) and birth date (if available)
 - c. Atrocities in detail
 - d. Path of migration: towns and settlement; pictures (if available)
 - e. The accounts should cover from the date of the atrocities to the present
- 3- The write-up may be from 1 to 15 double-spaced typed pages (one page is 250 words).
- 4- The account should be in **English**; texts in Armenian will be accepted also.
- 5- A cover page with submitter's name, address, E-mail, date of submission and signature.
- 6- Libra-6 Productions, Inc. reserves the right to accept or reject any submission and holds all rights to the published volumes.
- 7- Please note: There is no deadline for submissions. The first volume will go to print when 500 pages are compiled. Subsequent volumes will follow similarly. The earlier the submission, the more chance it has to be printed in the next volume.
- 8- Electronic submissions may be sent to: <libra6testimonies@yahoo.com>.

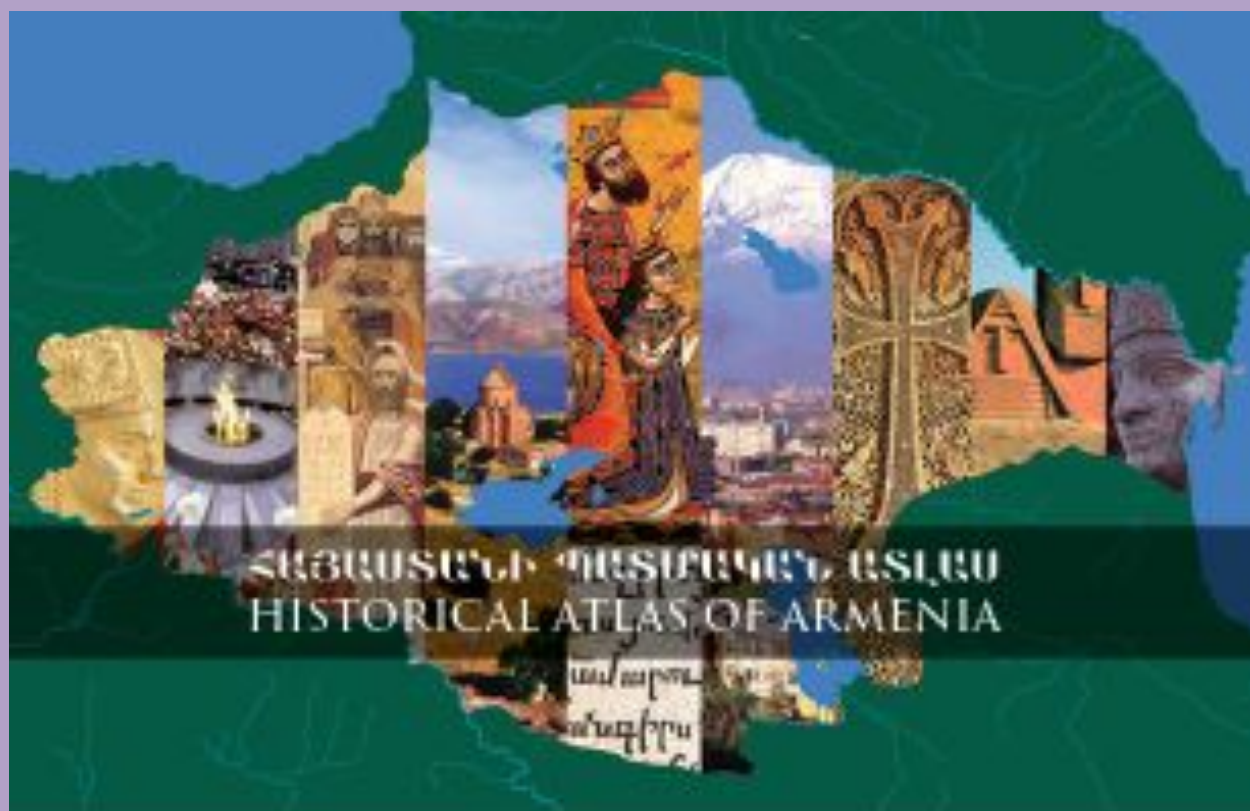
For further inquiries, contact

Dr. Herand M. Markarian, President

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PRELACY LENTEN PROGRAM

Wednesday, March 6, 2013 at 7:30pm

“Lessons from Famous Mothers from the Bible”

Maggie Kouyoumdjian, Director of Sts. Vartanantz Sunday School

Sunday, March 3, 2013 at 1:00pm

MID - LENTEN LUNCHEON

Organized by St. Illuminator’s Ladies Guild

Saturday, March 9, 2013

Sunday School Teachers’ Seminar for New York-New Jersey region on The Divine Liturgy (Soorp Badarak), at St. Illuminator’s Cathedral, from 10 am to 3 pm (breakfast: 9:30-10:00 am; lunch: 12:00-1:00 pm).

Sponsored by the Armenian Religious Education Council (AREC). Seminar will be conducted by Dn. Shant Kazanjian, AREC Director. For information contact the AREC office by email (arec@armenianprelacy.org) or telephone (212-689-7810).

Sunday, March 24, 2013

PALM SUNDAY

Sunday, March 31, 2013

EASTER

Sunday, April 7, 2013 at 1:30pm

ANNUAL MEMBERSHIP MEETING

Attendance of members is must

Wednesday, April 24, 2013 at 7 pm

Divine Liturgy and Requiem Service

In commemoration of the 98th anniversary of the Armenian Genocide