

# Armenian Interests

March 1, 2026

Issue #901

## News & Events of the Armenian Community

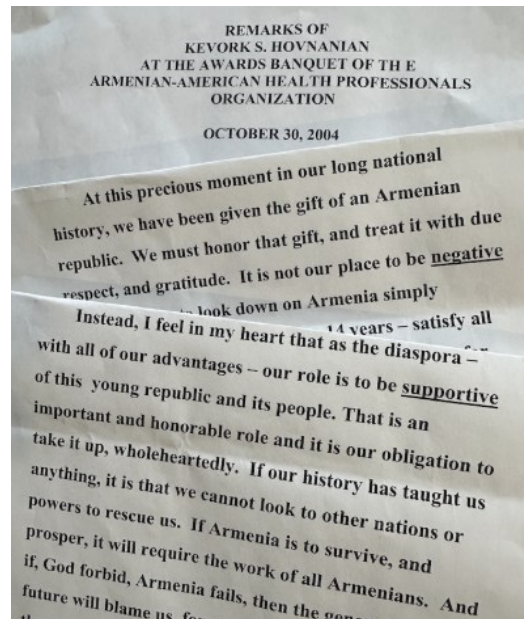
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### “Quo Vadis Armenia?”

## The answer is not a destination on a map. It is a direction of conduct



When Kevork Hovnanian spoke at the AAHPO event in 2004, Armenia was barely a teenager as an independent republic. Today, more than three decades after independence, his words feel less like remarks for an evening and more like a charter for a generation.

His central insight still resonates: the Republic of Armenia is not a finished product to be judged, but a gift to be cultivated.

Hovnanian warned against looking down on a young republic for failing to meet

expectations “after a mere 14 years.” That line alone contains deep wisdom. Nations are not built in decades; they are forged over centuries. Criticism may be necessary—but contempt is corrosive. Gratitude creates responsibility; cynicism dissolves it.

His clarity about the role of the diaspora was striking: *support, not govern*. It is a subtle but essential distinction. Diasporans often possess resources, networks, and freedoms unavailable in the homeland—but legitimacy belongs to those who live with the daily consequences of governance. Respect preserves dignity on both sides.

Perhaps his most prophetic statement was that Armenians cannot rely on other nations to rescue them. History has repeatedly validated that truth. Survival and prosperity depend on collective effort—

homeland and diaspora acting not as separate bodies, but as different limbs of one organism.

There is something especially moving in his image of planting “tiny seeds” so that grandchildren may witness what has grown. That is civilizational thinking. It shifts the focus from immediate gain to generational continuity. Oak trees do not grow in a season; they grow because someone planted and someone else protected.

In 2026, we in turn need to plant tiny seeds for the next generation. That may be the most practical interpretation of “Quo Vadis Armenia?” The answer is not a destination on a map. It is a direction of conduct:

Poets may ask the question. Prophets may articulate the vision. But builders—like Hovnanian—quietly turn vision into institutions, schools, churches, businesses, and traditions.

Kevork Hovnanian’s deeper lesson: the pen may be mightier than the sword—but only when it inspires hands willing to plant.

# Poetry presented by Mrs. Zarmine Boghosian

*Մեր Գրական Աշխարհի Ծաղկաստանն*

☐☐ *Through the Orchards of the Armenian Language & Poetry* ☐☐ **February- 27-28-**

**2026**

**Presented by: Zarmine Boghosian**

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**ԻՆՉ Է ԲԱՆԱՍՏԵՂԾՈՒԹԻՒՆԸ**

Ըստ՝ Ուիլյեմ Պլեյքի- «Աւագի հատիկի մը մէջ աշխարհը տեսնել, դրախտը՝ վայրի ծաղիկի մը մէջ, ակի մը մէջ բռնել անսահմանութիւնը, եւ յաւերժութիւնը՝ ժամուայ մը մէջ:



**ԶԱՀՐԱՍ - Զարեհ Եալտրզճեան –**

Պոլիս Մայիս 10,1924 -Փետր. 20, 2007-Պոլիս

**ՏԱՌԱՊԱՆՔ ԵՒ ՄԽԻԹԱՐՈՒԹԻՒՆ**

Զահրաստ

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Տառապանքը շատ - տառապանքը մեծ  
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Դոյլ դոյլ տառապանք քաշեցէք հոնկէ -  
Ջուրը չի հատնիր - այս ինչ ջրհոր է -  
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Վարագոյրը վար առ հոգիս  
Ու քնացիր - դեռ առտու չէ  
Դ.  
Հարուածներ կ'իջնեն  
Ամէն մէկ հարուած բեկոր մը կ'առնէ  
Կը տանի քեզմէ  
Ու դուն չես գիտնար  
Հարուածներ կ'իջնեն - կ'իջնեն անընդհատ  
Գոյութեանդ անձեւ մարմարիոնին վրայ  
Հարուածէ հարուած

Կը յղկուիս դուն - մինչեւ որ գիտնաս  
Տառապանքներու պէս մշտանորոգ  
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մորթիդ վրայ  
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Կանգուն կը մնաս  
Կը մնաս աղուոր արձանի մը պէս  
Ապրելու պատրաստ



**ԵՐԿՈՒ ՀՍՏ ՄՈՍ**

Զահրաստ

Այս գիշեր  
Աստուածամօր մեծ պատկերին առջեւ ես... Երկու  
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Աստուածամօր այսպէս ըսի այդ գիշեր  
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Ան գուցէ  
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գիտեր  
Բայց հոգ չէ  
Եւ կամ ան  
Սա վայրկեանիս լուր չունի թէ  
մում մըն ալ  
Իրեն համար վառեցի  
Հոգ չէ բայց...  
Աստուածամայրըս իմ դուն  
Ըրէ այնպէս մը որ ան ալ  
երջանկութիւնը ճանչնայ  
Մի մոռնար ... Այդ մումերէն մին ա'ն է  
Ու գիտես թէ զինքը որքան կը սիրեմ



# ARMENIAN CULTURAL TOUR OF THE HOLY LAND **JERUSALEM**

**AUGUST 27 - SEPTEMBER 5, 2026**

TEL AVIV, JAFFA, HAIFA, NAZARETH,  
LEBANESE BORDER, ACRE, DEAD SEA,  
MASADA, JERICHO, SEA OF GALILEE,  
RIVER JORDAN, TEMPLE MOUNT, THE  
CHURCH OF THE HOLY SEPULCHRE,  
CAPERNAUM, CAESAREA, ARMENIAN  
QUARTER, BETHLEHEM, JERUSALEM,  
HOLOCAUST MUSEUM, MOUNT

CARMEL

**INCLUDES BIBLICAL SITES:**

**INFO : VARTANABDO@OPTONLINE.NET**



# We Armenia



## **WELCOME TO PAREV-TV**

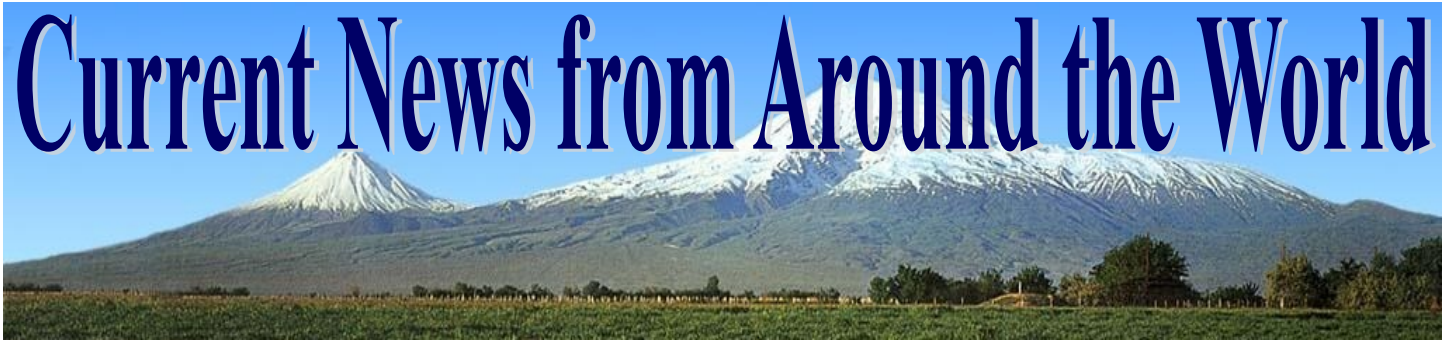
We invite you to watch videos produced by PAREV-TV which cover current Armenian life. These videos are unique and serve to inform and educate the Armenian public. You may find our entire collection of videos archived at [www.ArmenianRadioNJ.net](http://www.ArmenianRadioNJ.net)

Go to our [Parev-TV channel](#) on YouTube to watch all our videos

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# Current News from Around the World



*Armenian Interests*

## Anna Hakobyan announces separation, Pashinyan says he respects her decision



Anna Hakobyan has announced her separation from her husband, Prime Minister Nikol Pashinyan, who in turn said he respects her decision.

The couple were never legally married and had been in a common-law marriage for nearly thirty years.

Hakobyan announced in a video on social media on Friday morning that her common-law marriage with Pashinyan has ended and that she is leaving the official residence.

“I inform all my friends, acquaintances—known and unknown—relatives near and far, and even my closest loved ones that this topic is not open for discussion with me,” Hakobyan said on social media.

She did not give a reason for the decision and asked the public to respect her privacy.

“Dear people, please don’t waste too much time going back and forth on this issue. It will become an idle occupation—useless and unproductive.

We have heard it, we have recorded it, and we move on,” she added.

Pashinyan posted a statement on social media shortly afterward.

“I respect Anna’s decision. For the past 30 years, in all my difficult days, she has been by my side—my support and my pillar. I am not sure whether I have been the same for her. Perhaps I have caused more bitterness, for which I apologize,” Pashinyan said.

Earlier in February, Anna Hakobyan had made a short statement saying that her “common-law marriage” with Pashinyan had ended, but the statement was misinterpreted by the media as meaning that they had formalized their marriage.

## Arayik Harutyunyan and Lilit Makunts Visit the Social Democrat Hunchakian Party Center

On Saturday, February 21, Arayik Harutyunyan, Chief of Staff to the Prime Minister of the Republic of Armenia, and Lilit Makunts, former Ambassador to the United States and current Advisor to the Prime Minister, visited the Western United States headquarters of the Social Democrat Hunchakian Party (SDHP). The delegation was in Southern California to meet with various community organizations.



## Pashinyan: We are a small country and can only encourage and join the voices of diplomacy



Prime Minister Nikol Pashinyan traveled to Poland on February 25, 2026, on a two-day official visit.

Pashinyan met with President of Poland Karol Nawrocki, Prime Minister Donald Tusk, and Marshal of the Senate Małgorzata Kidawa-Błońska.

The Armenian Prime Minister also visited the Polish Institute of International Affairs, a Warsaw-based think tank, where he met with representatives of Polish research and analytical centers. Prime Minister Pashinyan also toured the Royal Castle in Warsaw, a state museum and national historical monument,

where the collections of personal belongings of Polish kings, paintings, and other European works of art are displayed.

At the Polish Institute of International Affairs, Pashinyan delivered a speech addressing the peace established between Armenia and Azerbaijan. He noted that the initiative and participation of the U.S. President played a very important role in establishing peace in the region. “Now it is very important to emphasize that 2025 was the first year since our independence when there were no border casualties due to gunfire between Armenian and Azerbaijani troops. There is now real peace in our region,” Nikol Pashinyan stated, adding that peace is under construction and must be carefully

maintained...all states in the region are already feeling the benefits of peace and expressing confidence that the process will reconcile the entire region.

Prime Minister Nikol Pashinyan also met with representatives of the Armenian community of Poland, in Warsaw, and addressed the goals and expectations of his official visit, emphasizing the importance of continuously developing relations between Armenia and Poland and expanding cooperation.

At the Polish Institute of International Affairs, Pashinyan said that Armenia hopes the regional situation arising from U.S.-Iran tensions will be resolved diplomatically. In response to a question: how a potential regional crisis, if the U.S. and Iran fail to reach a compromise, would affect Armenia’s stability?

“ It is our wish is that opportunities arise to find a diplomatic way out of this situation. In this highly volatile and unstable context, we are, of course, glad that we have been able to establish stability and peace in our region. Any instability or challenge is very worrying, and we hope for a stable situation across the broader region. It is obvious that we cannot have a major influence on this situation, so our role is to hope that everything goes well. And if opportunities arise to have a positive impact, we would want to, but, as I have said, we are a small country and can only encourage and join the voices of diplomacy.”

Following his meeting with Poland’s Prime Minister Donald Tusk,

Pashinyan and Tusk held a joint press conference following the meeting.

Tusk welcomed the official visit of the Armenian Prime Minister, expressing confidence that it would give new impetus to the development of bilateral relations in all areas. He described

Armenian-Polish relations as “friendly and without any preconditions”. Tusk highly appreciated the Armenian Prime Minister’s efforts aimed at achieving peace under difficult geopolitical conditions, noting that this is a difficult but important path.

Tusk expressed confidence that bilateral cooperation in the security sector will have a positive impact not only on Armenia, but also on the wider region.

Tusk also noted the Polish government’s interest in strengthening and deepening cooperation with Armenia, including within the framework of the European Union.

Prime Minister Pashinyan expressed gratitude for the warm hospitality and highlighted the importance of the continuous development of multifaceted cooperation with Poland.

The parties discussed a number of issues related to the implementation of joint programs. They also touched upon the Armenia–Azerbaijan peace process, the implementation of the TRIPP initiative, and prospects for further development of Armenia–EU cooperation.

Prime Minister Nikol Pashinyan also visited the Tomb of the Unknown Soldier in Warsaw, and paid tribute to the memory of fallen soldiers. The Prime Minister, accompanied by an honor guard, laid a wreath at the memorial. During the ceremony, the national anthems of Armenia and Poland were played, followed by a military march.

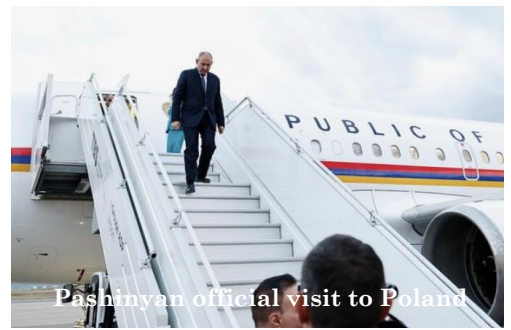
*More photos on next page*



Pashinyan at the Polish Institute of International Affairs



Pashinyan with representatives of the Armenian community of Poland



Pashinyan official visit to Poland



Pashinyan with Donald Tusk



At the Tomb of the Unknown Soldier in Warsaw

## EU Plans to Deploy New “Hybrid Rapid Response Team” to Armenia



The European Union plans to assist Armenia in preventing potential Russian interference in the parliamentary elections scheduled for June by first deploying a “hybrid rapid response team” tasked with countering Kremlin disinformation. This could

later be followed by a more permanent civilian mission in the South Caucasus country. Minister, Ararat Mirzoyan, addressed to Brussels. In the February 13 letter, Mirzoyan requested that a rapid response team be sent to Yerevan.

The EU previously deployed a similar

team of around 20 specialists to Chisinau during last year’s parliamentary elections to support Moldovan authorities in the early detection of, and response to, disinformation campaigns originating from Russia on social media platforms.

Both Brussels and Chisinau have described that initiative as successful. The European Union now intends to implement a similar measure for Armenia ahead of its crucial elections, which Russia is widely expected to attempt to influence.

Radio Free Europe/Radio Liberty has obtained a letter from Armenia’s Foreign

Minister, Ararat Mirzoyan, addressed to Brussels. In the February 13 letter, Mirzoyan requested that a rapid response team be sent to Yerevan.

## Interview with Prof. Gerard Libaridian. The Church–State Conflict and the Role of the Diaspora



On February 12, 2026, several prominent figures of the Diaspora issued a public statement regarding the ongoing conflict between the Government of Armenia and the Armenian Apostolic Church. On February 19, 2026, following its two-day session in St. Pölten, Austria, the Assembly of Bishops released a statement on the same issue. Noting that some of the views expressed there are not only incorrect but also provocative and dangerous, we decided to conduct an interview with the well-known historian, political scientist, and diplomat, Prof. Gerard Libaridian to discuss these matters. Below is the interview conducted on February 22.

—When a crisis or problem exists, one must seek out its root causes. Unfortunately, that is often not done; instead, people try to muddy the waters in order to catch their preferred fish.

Thank you for giving me the opportunity to present my views. To ground what I will say, I should first speak about a few principles that form the basis of my perceptions and interpretations, that is, how I approach when I think about such issues.

First, any individual, organization, party, or institution that has played a role in history is subject to the judgment of history and scholarly scrutiny. Such judgments are not always pleasant. Likewise, any individual, organization, party, or institution that enters the political arena becomes subject to the rules of politics, which can at times be

harsh.

Second, these individuals, organizations, parties, or institutions may be part of a problem or part of the solution of a problem. Which category they fall into is a matter of their own choosing.

Third, what we do not know but should know, as well as what we know but choose to ignore or “forget” for one reason or another, is just as important as what we affirm in our thinking and in the words we utter publicly.

Fourth, what we say and what we do matters, and we are responsible for it. We are also responsible for what we did not say or did not do when we should have said or done it.

These principles may seem obvious or simple once articulated, yet they are often ignored in public discourse.

Now, to respond to your question about fishing in muddy waters: you are right, there are many who do so. There are also cases where a commentator’s intentions may be honorable and not aimed at muddying the waters, yet the commentary lacks proper grounding. In such cases, the commentary is not very useful and can even be harmful, because the assumptions behind it have not been examined.

— What motivations drive these individuals to speak in the name of the entire Diaspora and to issue such a grave statement? Our obligation should be to expose the tendencies—religious or secular—that threaten the security and well-being of Armenians in Armenia and around the world.

I do not question the sincerity or patriotism of those who signed the statement by these prominent figures. Most of them have made, and continue to make, significant contributions to strengthening the welfare of the Republic of Armenia. I hope they will continue to

do so. However, this does not mean that every action or statement they make necessarily aligns with the interests of the Armenian state or the people living there.

That statement is political in nature, even if the signatories believe they are speaking only in defense of the Church. Because, quite simply, the Church itself is politicized. People often fail to consider that readers interpret their words within a broader context, not within the narrow framework of the author’s intended meaning.

As I said earlier, any position put forth in the public sphere is subject to collective interpretation and debate. Those who conceived, edited, and signed this statement operated under the mistaken assumption that every reader would interpret it within the limits they themselves intended and that it could only carry a positive meaning. This assumption likely stems from the belief that readers would accept their words as absolute truth simply because they are prominent figures.

I believe that some of the signatories have already realized that the statement contains problematic expressions and are now attempting, in private conversations, to explain or even walk back those points. That reassessment should have taken place before signing the statement. Or they should now express their reassessment publicly, just as they issued the original statement publicly.

— What about speaking in the name of the entire Diaspora?

*Continued on next page*

*Prof. Gerard Libaridian*  
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Interview conducted by Harut Der-Tavitian “Massis”

Speaking in the name of the entire Diaspora is, at the very least, not justified. But that would not be as significant if it ended there. In this case, it goes further. First, it reflects either disregard for or ignorance of the complex nature of the Diaspora—though most of the signatories are well-informed individuals. Why they reserved such a right for themselves, or took on such a burden, I can only speculate. Readers may do the same.

In 1995 or 1996, when I was working with the President of Armenia, there was a day when many prominent Diaspora Armenians and leaders were in Yerevan. President Ter-Petrossian agreed to meet with those various groups. He wanted me to be present at those meetings, since I was from the Diaspora and familiar with Diaspora issues and perspectives.

I asked him to understand why I did not want to attend those meetings. First, because I generally avoided entering the arena of relations with the Diaspora. Second, because I was already deeply involved in negotiations with Azerbaijan and Turkey, the Karabakh conflict, and diplomatic work with many other states.

At the end of the day, after meeting several groups, the President called again and asked me to attend his final meeting with a Diaspora group. I did attend. At the end of that meeting, the

President said roughly the following: All day I have listened to representatives of various Diaspora groups. Each of you has different, sometimes even contradictory positions and demands. Yet each of you speaks in the name of the entire Diaspora. Which Diaspora am I supposed to base policy on? Whether I am right or wrong, I can speak in the name of Armenia. When the Diaspora creates a structure and a leadership that has the authority to speak on its behalf, I will sit with them as equals and discuss our issues.

The fact is that no such Diaspora structure or leadership exists. In the United States, the Armenian Assembly attempted to become such a body but quickly became just one organization among the others. In France, a similar attempt also failed, as the newly formed so-called pan-French Armenian organization became an instrument in the hands of two individuals.

On this issue, I recommend that readers familiarize themselves, if they have not already done so, with Garo Armen’s restrained and thoughtful statement responding to the declaration of the prominent figures, as well as the interview of French-Armenian scholar Tigran Yegavian with Mediamax, which is particularly important regarding the issue of Diaspora structures.

— Given that the statement emphasizes Armenia’s status as one of the oldest Christian nations, the historic role of the Armenian Church in preserving national identity, and the issue of church–state relations, how do you assess these claims?

The Church has simultaneously been both a solution to a problem and, in itself, a problem.

Internal divisions within the Church and misconduct by clergy have been an inseparable part of its history. Each of the four Sees has had its share of problematic behavior and politics. These issues have always drawn the attention of our people and political forces, particularly because the Church was either unwilling or

unable to resolve its problems on its own.

More important is the Church’s questionable role in a fundamental problem of our political thinking. After the loss of Armenian statehood in the 11th century, the Seljuks and later the Mongols systematically destroyed our political elite. The nobility and princes, however imperfect, represented that political leadership. Alongside the elimination of the ruling class, the Mongols strengthened the Armenian Church, which over centuries became the instrument through which we were transformed from a political entity into a religious community.

Living primarily as a religious community within Islamic empires, it was inevitable that we would perceive our problems as those of a Christian community and seek salvation only from foreign Christian powers. Religion, language, and culture became the foundations of our identity, transmitted through the Church. For this reason, the Church played an important role in our history, but did so at the cost of losing political identity and political thinking.

Unfortunately, this mindset still underpins Diaspora political identity and, to some extent, is in Armenia as well.

The two revolutionary political parties—the Hnchakian Party and the Dashnaksutyun—attempted to transform this reality and politicize our people. Anyone who reads their founding programs will see that the Church, and even religion itself, are largely absent. Yet even these parties ultimately could not fully detach themselves from the self-image of being a Christian religious community.

None of this awareness is present in the two statements.

— What problems does this create?

*Continued on next page*

*Prof. Gerard Libaridian*  
*Continued from previous page*

An idealized history of a nation, political party, or of the Church is problematic because it obstructs serious evaluation of our institutions. The positions taken in those statements rely on an idealized history that cannot yield useful lessons. On the contrary, it sometimes inspires lessons that lead to repeated failures and disasters.

Finally, even when the Church did not initiate political action, it allowed itself to be used by political forces, both in Soviet Armenia and in the Diaspora, becoming an instrument of division and conflict.

This analysis in no way diminishes the value of the Church as a transmitter of culture and identity, especially in the absence of statehood. However, history is replete with cases where an institution solves one problem while simultaneously creating another, sometimes an even greater one.

My observations aim to offer a more comprehensive historical assessment of the Church's role, particularly the negative impact of the dominance of religion-based culture and identity on our political perception and behavior. As in these two statements, when we speak about the Church, we are engaging in politics; when we speak about politics, our discourse is often rooted in a mindset derived from our identity as a religious community.

History is a complex discipline; it is not a trash bin from which one selects only what is convenient at a given moment.

It is also important not to equate the Church with its temporary head, nor to equate the Armenian Apostolic Church with the entire Armenian people. Our nation includes adherents of other denominations as well as many who are not particularly religious.

When we have a state, the Church must limit itself to spiritual, cultural, and social domains grounded in human values, and manage its internal affairs in a way that continues to merit the people's respect and support. In such a

case, the state would have neither reason nor the right to intervene. Otherwise, that institution cannot be regarded as the people's Church.

— Based on your explanation, do these statements contribute to resolving the church–state crisis?

As I have said, I consider both statements to be fundamentally political documents, regardless of their references to unity, identity, sanctity, or Diaspora–Armenia relations. They are political in that their authors have taken a clear position in the church–state conflict and seek to justify that position through an idealized interpretation of history.

I ask myself: what problems are these statements trying to solve? It is essential to clarify the issues that have led to the deadlock between the Prime Minister's demand for the Catholicos's resignation and the Catholicos's refusal to resign. Everything has ultimately converged on this simple knot; but that knot cannot be ignored.

The statements mention the need for reforms within the Church, yet neither specifies what problems those reforms are meant to address. I should note that calls for Church reform were scarcely heard until the Prime Minister raised the issue in his own blunt way. One does not need to agree with every statement of the Prime Minister or every action of the government to recognize that serious problems exist.

A problem cannot be solved if it is not clearly defined or if there is no willingness to define and acknowledge it. Both statements avoid this step, even though the signatories privately and implicitly admit that serious problems exist.

I will attempt to outline these problems, aware of the risks involved in doing so:

– The person of the Catholicos and the issue of his vow of celibacy. If religion, canon law, and vows are sacred, this issue cannot be ignored or concealed.

– The Catholicos's style of administrative

governance of the Church, characterized by arbitrariness and executive decrees—an approach inconsistent with how a people's Church should function.

– The lack of transparency in Church finances.

– The deep involvement of the Church in politics, functioning almost like a political party without the accountability required of one. The Church's political character today has two dimensions: The involvement of many of its highest ranked clergymen in politics and the substance of the politics these clergymen pursue.

To my knowledge, even some of the Catholicos's most ardent supporters have advised him to change the manner he governs and withdraw from politics, but these efforts have failed. Meaningful reform is unlikely under a leader who is himself at the center of the problem and rejects any solution.

When the problems are stated as clearly as above, the range of solutions narrows. The Prime Minister has one solution, which neither the Catholicos nor his loyal supporters accept. Other solutions may exist, but I do not believe any of these problems can be resolved independently of each other.

— Do you have any proposal for resolving this crisis?

Based on what I have said, I propose one possible solution in five points:

-Catholicos Garegin II remains Catholicos and retains his title.

-The Church Assembly elects a coadjutor Catholicos, a step that historical precedents.

-The coadjutor assumes the full powers and duties of that the current Catholicos has.

*Continued on next page*

*Prof. Gerard Libaridian*

*Continued from previous page*

-Church reforms are implemented under the leadership of the coadjutor Catholicos.

-The Church and the state begin a dialogue to draft a document that clearly defines the church–state separation and the rights and responsibilities of each.

Catholicos Garegin II may accept or reject such a solution. His supporters, however, bear at least a moral responsibility to persuade him to accept this or a similar compromise. If he rejects it, their continued support of Garegin II becomes incomprehensible. Otherwise, the signatories to these two documents remain part of the problem rather than part of the solution, and thus bear responsibility for the continuation, even or deepening, of the crisis.

Yet the church–state conflict has deeper roots than today’s need for reform alone. While these statements speak of reform, they effectively convey the message that it is the Prime Minister and the government’s policies that must change. The Catholicos’s and senior bishops’ politics aim to preserve, at all costs, the traditional self-perception of Armenians as primarily a religious people.

Ultimately, that is the essence of both statements. A religious community seeks its security from a Christian savior state, which inevitably leads toward Russia and acceptance of Armenia as a country under Russian patronage. This mindset does not serve Armenia’s statehood or sovereignty.

Defining the nation, at least the state, politically leads toward a policy normalization of relations with neighbors, peace, and reduced threats. Defining ourselves primarily as a religious entity and becoming a tool of an external power creates at least as great, if not greater, threats to the Republic’s security.

— We want to be optimistic, but to what extent have the regulations of the National/Church Assembly been respected by Garegin II, who arbitrarily defrocked more than 200 clergymen—many of them highly deserving—and appointed his relatives and loyal

flatterers to positions?

The key word in your question is “arbitrarily.” Church regulations grant the Catholicos the authority to defrock a clergyman. However, those same regulations require that such a step follow a defined process and be based on limited and specific grounds, namely, serious violations of Church canons or breaches of clerical vows.

In the case of Catholicos Garegin II, it is unclear whether these conditions were respected before defrocking such a large number of clergy. It appears that those defrocked or removed from office were generally individuals who did not profess absolute loyalty and submission to the Catholicos but instead exercised a sense of responsibility.

— By going beyond his autocratic conduct within the Church, by what right did Garegin II enter the political arena, demand the resignation of a democratically elected Prime Minister, and “freeze” Bishop Bagrat’s clerical status, inciting him toward a so-called “sacred struggle” and protests against the Prime Minister?

This brings us directly to the essence of the problem.

I do not know who issued the birth certificate for Bishop Bagrat’s political activity. But it is clear that both the Catholicos and the Kocharyan-aligned opposition immediately supported him, further clarifying the political nature of that activity, something clearly outside the Church’s spiritual and social mission.

Two observations are relevant here. Throughout our history, the Church’s political ambitions are not new. They date back to the fourth century, immediately after Armenia’s adoption of Christianity. Recall the Church’s struggles against Kings Arshak II and Pap, when Catholicoses allied with certain nakharars to weaken royal authority. With the fall of Armenian statehood, the Church prevailed, having aligned itself with forces acting against a centralized, strong state.

— And today?

Today the situation is no different. From the outset, Garegin II aligned himself with the Kocharyan-backed political opposition against Prime Minister Nikol Pashinyan, initiating the church–state confrontation. This becomes clearer if we replace the word “nobles” or “princes” with “oligarchs” or “parties.”

Why the Catholicos took this step can be inferred. We know he shared the opposition’s approach to both internal and external issues: top-down authority regardless of popular vote, alignment with oligarchic interests, and ultimately the return of the Kocharyan faction to power. In foreign policy, it meant once again becoming a Russian satellite. These considerations are interconnected.

The primary aim of the Kocharyan opposition has been—and remains—returning to power, also to secure their class interests. What this means for statehood and independence is, at best, secondary to them. They may sincerely believe their policy is best for Armenia, but sincerity does not alter outcomes.

— What about Armenia’s security?

I know many speak of Armenia’s security to counter my approach, insisting on the necessity of Russian protection at any cost. Yet in recent years, regarding both Karabakh and Armenia’s borders, we have seen the value of Moscow’s signatures.

Armenia’s security must be based on working with neighboring states, understanding threats in real terms—not reflexively and based on unexamined assumptions—and reducing those threats. Otherwise, speaking of independence and democracy is either dishonest or self-deception. We may have allies, but we have no saviors. No Western or Eastern state—Christian or otherwise—will send its soldiers to save us if necessary. We have all seen this.

*Continued on next page*

*Prof. Gerard Libaridian*

*Continued from previous page*

Either we understand the essence of our condition, or we repeat the mistakes of our history—as we generally have, including in recent years.

— The removal of a problematic leader is neither a threat to Armenians worldwide nor a danger to their spiritual nourishment, as claimed in the statement. On the contrary, it would have a beneficial effect.

I believe you are largely correct. Defending such a problematic Church leader under the pretense of defending the Church actually erodes individual Armenians' devotion once they understand the nature of the problem. Any Armenian who follows the news knows what has already been revealed.

This approach does not strengthen the Church; over time, it weakens faith and, above all, erodes support for and connection to the Church, even if individuals baptize their children or make the sign of the cross when passing a church.

— We find it infuriating that the authors claim “the Armenian government is threatening to sever relations with the Diaspora—something even the Ottoman Empire or the Soviet Union could not do.”

That statement is indeed infuriating, first because it is historically false. At the time, neither Armenia as a state nor the Diaspora as such existed as they do today. Speaking of Armenia–Diaspora relations during the Ottoman period is ignorance at best.

I am aware of two cases when the Ottoman state intervened in Diaspora affairs. The first was following the 1894-1896 massacres, when a large number of Western Armenians emigrated to the US and supported the Hnchakian Party's

activities against the Sultan's government. Because these emigrant workers and peasants were from Western Armenia, their Church came under the jurisdiction of the Istanbul Patriarchate. The Ottoman government pressured the Patriarch of Istanbul, demanding that the Patriarch exert its authority on the emigrants to end their activities against the Ottoman government. The Patriarch wrote a letter to the Catholicos in Etchmiadzin, asking that the diocese of the US be part of the Catholicos's jurisdiction, which would relieve the Ottoman government's pressure on him. So it was done.

The following was the second case. The Ottoman government used its diplomatic and political connections with some European states and political forces to react to the increasing pro-Armenian dispositions following the 1894-1896 massacres.

As for the Soviet Union, claiming it did not seek or succeed in dividing the Diaspora from Soviet Armenia is more than historical ignorance; it is inexcusable and shameful. Both the Soviet state and the Dashnaksutyun used every means to divide the Diaspora, with consequences we still live with.

Comparing the Prime Minister's policies to Russian, Soviet, or Ottoman policies goes beyond the bounds of reasonable discourse. That sentence alone proves the political nature of the document and its irresponsible use of historical analogy. I do not wish to say more.

— We also find extremely dangerous their call for Diaspora Armenians to pressure their host governments to intervene in Armenia's internal affairs, “including legal action if necessary.”

A few days ago, an acquaintance called me and said that that sentence amounts

to treason. I am not sure that assessment is correct. However, this and similar statements call into question the claim that these individuals support Armenia's independence and dialogue.

Such language reinforces the idea that we seek political salvation from other states. It invites Diaspora communities to use their institutions and resources against Armenia itself. Since many in the Diaspora disagree with this statement, especially that specific call, it ultimately deepens existing fractures in the Diaspora, despite assurances that unity is the goal.

All such statements speak of unity. The issue is not the value of unity itself; that value is unquestionable. The issue is: unity around what policy, value system, idea, or ideology? Once that question is asked, the emptiness—and even the divisive nature—of such calls becomes clear.

— We all know that the Church in the Diaspora is divided for political and economic reasons, and neither the Armenian government nor the Mother See created this division.

Indeed, we know this, yet we are willing to ignore or “forget” many facts to preserve and justify our current political positions, if not prejudices. This is called lack of critical thinking. It leads to flawed conclusions and policies, whose consequences we have seen in recent years and may still see. I hope we will not see them again.

— Thank you, Prof. Libaridian, for this valuable interview. Let us hope that national interests and just solutions will prevail over personal or factional considerations.

**Armenian Radio Hour of NJ**

**Sundays 2:00 - 4:00 P.M. WSOU 89.5 F.M.**

## Armenian Defense Minister Suren Papikyan in official visit to the Islamic Republic of Iran discusses regional security and cooperation



On February 23, Armenian Defense Minister Suren Papikyan arrived in the Islamic Republic of Iran on an official visit. The Iranian Ministry of Defense and Armed Forces held a welcoming ceremony for Papikyan. The ceremony featured a military orchestra and an honor guard. The national anthems of Armenia and Iran were performed.



Papikyan met with Major General Abdolrahim Mousavi, the Chief of General Staff of the Iranian Armed Forces and discussed regional security. Papikyan also met with his Iranian counterpart, Brigadier General Aziz Nasirzadeh.

The Armenian Ambassador to Iran, Grigor Hakobyan, was also present at



the meeting. “We highly appreciated the level of Armenia-Iran cooperation in the field of defense, expressed our determination to continue working toward the development of bilateral relations, and discussed a number of issues related to our cooperation,” Suren Papikyan said in a statement on social media.

## Turkish F-16 jet crash in country's west kills pilot



A Turkish Air Force F-16 fighter jet crashed near a highway in western Türkiye early on Feb. 25, killing its pilot. Contact via radio and radar with the jet was lost after midnight, following its departure from the Balıkesir base,

according to a Defense Ministry statement.

The aircraft went down near a section of the Istanbul-İzmir highway, scattering debris across a wide area.

In November, Türkiye suspended flights by its C-130 cargo planes after one crashed in neighboring Georgia while returning from Azerbaijan, killing all 20 people aboard.

The victims included crew members and military personnel involved in the maintenance of Turkish F-16 fighter

jets deployed to Azerbaijan for Victory Day celebrations.

Other F-16s, manufactured by U.S. firm Lockheed Martin, have crashed in recent months.

In January, a Taiwanese F-16 crashed into the sea during a routine mission. Its pilot, who ejected offshore, was reported missing.

In Poland, an F-16 crashed in August while rehearsing for an air show, killing its pilot.

Please send any information related to  
*Armenian Interests*  
e-newsletter to:

[TalinKupelian@gmail.com](mailto:TalinKupelian@gmail.com)

## Juventus Academy Armenia to open in August

Juventus Academy Armenia is set to officially open in August 2026, according to an announcement shared by the academy.

The project team said it has been working extensively in recent months to establish a training environment that meets high international standards. The academy aims to provide young footballers in Armenia with access to top-level football education based on the methodology of Italy's Juventus FC.

"We have gone through a long and responsible journey to create an environment that meets international standards and becomes a real opportunity to receive high-quality



football education," the statement reads.

A press conference is expected to be

held in the near future, during which organizers will present further details about the academy and address questions from the public.

## Armenia Expands International Air Connectivity



Lusine Gevorgyan

Armenia is set to significantly expand its international air connections, making travel to and from the country

much easier in the coming months.

According to Lusine Gevorgyan, Chair of the Tourism Committee of Armenia, new flight routes will soon connect Armenia with several major destinations. Speaking at a press conference on Monday, Gevorgyan announced that the Baltic countries will reopen to Armenia, with airBaltic launching affordable direct flights between Yerevan and Riga in May.

In addition, direct flights between Yerevan and London are scheduled to

begin in June, further strengthening Armenia's connections with Western Europe.

Gevorgyan also noted that Turkish Airlines is planning to introduce flights between Yerevan and Los Angeles in the near future, opening up new travel opportunities between Armenia and the United States.

These developments are expected to boost tourism, enhance business travel, and strengthen Armenia's ties with Europe and North America.

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- Hats, Scarves, Gloves
- Shoes, Boots, Sneakers, Slippers

#### Hygiene:

- Soap, Shampoo, Deodorant, Detergent
- Baby/Adult Diapers, Feminine Products
- Toothbrush, Toothpaste, Floss, Mouthwash

#### Beauty Supplies:

- Nail Clippers, Files, Polish, Combs
- Skin Care Items, Make-up, Perfume

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# DIRECTORY

The following are addresses where Armenian gatherings are frequently held  
This is NOT a list of Armenian organizations or churches  
We will be glad to list additional addresses

**AGBU**

55 East 59th Street  
New York, NY 10022  
212-319-6383  
Email: agbuny@agbu.org  
www.agbu.org

**Diocese of the Armenian Church**

630 Second Avenue  
New York, NY 10016  
212-686-0710

**Prelacy of the Armenian Church**

138 East 39th Street,  
New York, NY 10016  
212-689-7810

**Saint Illuminator Armenian Cathedral**

221 East 27th. Street,  
New York, NY 10016  
212-689-5880

**Armenian Presbyterian Church**

140 Forest Avenue,  
Paramus, NJ 07652  
201-265-8585

**St. Leon Armenian Church**

12-61 Saddle River Rd  
Fair Lawn, NJ 07410  
201-791-2862

**Sts Vartanantz Armenian Church**

461 Bergen Boulevard  
Ridgefield, NJ 07657  
201-943-2950

**St Stepanos Armenian Apostolic Church**

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Phone 732-229-3661 Fax 732-229-3857

**Holy Cross Armenian Church**

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**Hovnanian School**

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New Milford, NJ 07646  
201-967-5940  
www.hovnanianschools.org

**Sacred Heart Armenian Catholic Church**

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Tel: 973-890-0447

**St. Thomas Armenian Church**

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201-567-5446

**St. Mary Armenian Church**

200 W. Mt. Pleasant Avenue  
Livingston, NJ 07039  
973-533-9794

**St. Sarkis Armenian Apostolic Church**

38-65 234 Street  
Douglaston, NY 11363  
718-224-2275

**Ararat Youth and Conference Center**

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212-686-0710, x120  
www.araratcener.org

**St. Nersess Armenian Seminary**

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**Armenian Network of America-NY Region**

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Bible School Park, NY 13737  
(617) 688-2741  
newyorkregion@armnet.org www.armnet.org

**Armenian Church of the Holy Martyrs**

209-15 Horace Harding Expressway  
Bayside, New York 11364  
718-225-0235  
www.holy-martyrs.org

**Armenian Evangelical Church of New York**

152 E 34th St.  
New York, NY 10016  
Tel: (212) 685-3177

**St. Vartan Armenian Cathedral**

630 2nd Ave  
New York, NY 10016  
(212) 686-0710

**St. Gregory the Enlightener Armenian Church**

1131 North Street  
White Plains, NY 10605  
Tel. (914) 428-2595

**Tekayan Cultural Association-Greater NY**

560 Sylvan Avenue  
Englewood Cliffs, NJ 07632  
Email: tekeyannjny@gmail.com

# Calendar of Events



*Armenian Interests*

To be included in our Calendar of Events,  
please provide us with your non-profit organization's event, date and  
location along with a contact name and telephone number

Please e-mail your submissions to:

Talin Kupelian - [TalinKupelian@gmail.com](mailto:TalinKupelian@gmail.com)

or

Vartan Abdo - [VartanAbdo@optonline.net](mailto:VartanAbdo@optonline.net)

We reserve the right to accept or reject submissions  
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## **\*\*\*Armenian Interests & Armenian Radio Policy\*\*\***

Due to the heavy volume of flyers/announcements we receive weekly, our policy is:

- ◆ Flyers will be posted NO EARLIER than 3 months prior to event date
- ◆ Announcements on the radio program will be made NO EARLIER than 3 months prior to event date
- ◆ Prior to the 3 month limit, your event will be listed in the "Save the Date" section of our events page with a link to your website/email for 6 months (9 months total)
- ◆ The only exception to this policy are cruises and travel (we will post those in our "Save the Date" section up to 12 months in advance, with flyers posted 6 months prior to departure & announcements made 6 months prior to departure)

*The Armenian Radio and Armenian Interests newsletter mission is to promote Armenian cultural/educational/social functions run by non-profit organizations*

## **UPCOMING EVENTS**

- ◆ [February 28, 2026 - AGBU presents Tigran Hamasyan - Manifeste](#)
- ◆ [March 4, 2026 - Hovnanian School Preview Day](#)
- ◆ [March 8, 2026 - AGBU presents Past & Present Armenian Sounds with Trio Fadolin and Ara Dinkjian](#)
- ◆ [March 8, 2026 - St. Thomas Church Lenten Luncheon](#)
- ◆ [March 10, 2026 - AGBU Women Shaping the World \(WSTW\) Co-hosted by YPGNY](#)
- ◆ [March 11, 2026 - AGBU presents Armenian Life in Colonial Sudan featuring Vahe Boghosian](#)
- ◆ [March 15, 2026 - 41st Annual Musical Armenia Concert at Carnegie Hall](#)
- ◆ [March 20, 2026 - Hovnanian School Lenten Dinner](#)
- ◆ [March 20, 2026 - St. Vartan Cathedral Cultural Committee concert](#)
- ◆ [March 22, 2026 - Carriage House Concerts presents Roots](#)
- ◆ [March 29, 2026 - St. Thomas Armenian Church Palm Sunday banquet](#)
- ◆ [April 11, 2026 - Armenian Relief Society anniversary gala dinner](#)
- ◆ [April 19, 2026 - The Cultural Committee of St. Thomas Armenian Church presents "Ojakh, On the Other Side of the Silence."](#)
- ◆ [April 22, 2026 - Program honoring the legacy of the Armenian Genocide](#)
- ◆ [April 23, 2026 - Speaking Truth to Power with Garo Paylan](#)
- ◆ [May 2, 2026 - A night of storytelling at the Armenian Church of the Holy Martyrs](#)
- ◆ [May 16-17, 2026 - St. Mary Armenian Church centennial celebration](#)
- ◆ [June 14 - July 25, 2026 - AGBU Global Leadership Program in Yerevan](#)
- ◆ [August 27-September 7, 2026 - Trip to Jerusalem](#)

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north american tour

2026

# manifeste

tigran hamasyan



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IMAGES: Courtesy of the artists

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**8**  
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# Women SHAPING the World

## Moderator



**Alexis Alexanian**  
Producer, Consultant and Educator

## Panelists



**Yelena  
Ambartsumian**  
Founder of AMBART LAW  
and art-tech startup Origen



**Talar Sesetyan  
Sarafian**  
Co-Founder and  
Co-Owner of Aran Wines



**Kristina  
Arakelyan**  
Adjunct Assistant Professor  
of Public Service, NYU

AGBU **120**  
YEARS

# Women SHAPING the World

In Celebration of  
International Women's Day

A discussion exploring how to navigate adversity, lead with empathy and integrity, and align professional success with a deeper sense of purpose.

---

Followed by an audience Q&A and a networking cocktail reception

Tuesday, March 10, 2026 6:30 pm - 9:30 pm (EDT)

**AGBU Headquarters**

55 east 59th Street, 7th floor New York, NY 10022





AGBU **120**  
YEARS

# Armenian Life in Colonial Sudan

Speaker: Vahe Boghosian

Embark on a photographic journey through the lives of three Armenian pioneers who arrived in Sudan in the early 20th century. This exhibition and historical talk contextualize the broader history and rapid modernization of the post-Genocide Sudanese Armenian diaspora between 1899–1956.



Wednesday, March 11th 7:30pm

AGBU Headquarters  
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New York, NY 10022-1112

RSVP  
[agbu.org/armenian-life-reserve](http://agbu.org/armenian-life-reserve)

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(Sundays 2:00 - 4:00 P.M.)

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# Annual Lenten Dinner

 Friday, March 20, 2026

 7:00


 Hovnanian School  
817 River Rd, New Milford, NJ


 \$70 per adult  
\$30 for HS students and  
children under 12

Please RSVP by March 12th and your  
payment will be your reservation.

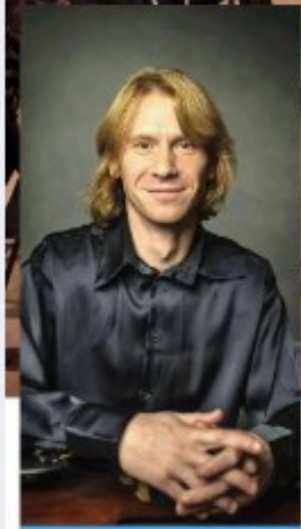
*Come and join us for a colossal  
buffet of our delicious Lenten foods.  
Special kids menu available! Opening  
prayer will begin promptly at 7PM.*



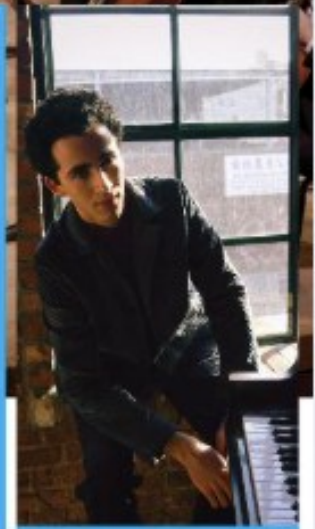
 Tamar Haroutunian ZTH0824@aol.com  
Ani Mazbanian amazbanian@yahoo.com

 Tamar Haroutunian 201-669-7226

UNDER THE AUSPICES OF HIS GRACE **BISHOP MESROP PARSAMYAN**, PRIMATE  
PRESENTED BY THE CULTURAL COMMITTEE OF ST. VARTAN CATHEDRAL



# ARMENIAN Voices AMERICAN Rhapsody



**7PM** **FRIDAY**  
**MARCH 20**

ST. VARTAN CATHEDRAL **NEW YORK CITY**

Artistic Director and Principal Conductor **KARÉN HAKOBYAN** leads **PEGASUS: THE ORCHESTRA** in its debut at St. Vartan Cathedral in a vibrant program bridging Armenian heritage, classical masterworks, and American innovation.

Guest pianist **KIRON ATOM TELLIAN** opens with a selection of Komitas's Armenian Dances, while cellist **SERGEY ANTONOV** joins Hakobyan in Saint-Saëns's Cello Concerto No. 1 and Arutunian's Impromptu, followed by Rachmaninoff's Vocalise and Komitas arrangements. The concert culminates with Gershwin's Rhapsody in Blue, played and conducted by Hakobyan.



**TICKETS: \$40**  
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FOR INFORMATION  
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ST. VARTAN  CATHEDRAL  
CULTURAL COMMITTEE

**Pegasus**  
**the Orchestra**  
KARÉN HAKOBYAN, Artistic Director



# CARRIAGE HOUSE CONCERTS PRESENTS ROOTS

SUNDAY, MARCH 22, 2026 5PM

ARMENIAN FOLK SONGS  
BY KOMITAS  
SCANDINAVIAN COMPILATION  
WOOD WORKS  
DVORAK QUARTET  
NO. 12, OP. 96,  
'AMERICAN'



Kobi Malkin, violin  
Siwoo Kim, violin  
Tanner Menees, viola  
Ani Kalayjian, cello

The Chapel at Presbyterian Church  
at Tenafly  
55 Magnolia Ave, Tenafly, NJ



## TICKETS

General admission: \$30  
Children under 18: FREE

ST. THOMAS ARMENIAN CHURCH  
V. REV. FR. PAPKEN DZ. V. ANOUSHIAN, ESQ., PASTOR

# Palm Sunday

61<sup>ST</sup> ANNIVERSARY BANQUET

Sunday, March 29, 2026 - 1:00

HIS GRACE BISHOP MESROP PARSAMYAN, PRIMATE  
*Will Celebrate the Holy Divine Liturgy & Preside Over the Banquet*

GREGORY AND MARY ANN SARAYDARIAN

*Banquet Honorary Chairs and Sponsors in memory of:*  
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RAFFI JAMGOTCHIAN AND RAFFI MINASSIAN

*Will Be Presented with the St. Thomas Armenian Church Award*

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Armenian Relief Society  
NJ Shakeh Chapter



**111**

*Anniversary*  
*Gala Dinner*

Saturday, April 11, 2026  
7:00 PM

LIVE ENTERTAINMENT BY  
**HAROUT BEDROSSIAN & BAND**

The Graycliff  
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Moonachie, NJ



**Cash Bar**  
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**Ages 12 & under- \$75**

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Keren Production  
 The Cultural Committee of  
 St. Thomas Armenian Church Presents



# OJAKH

ON THE OTHER SIDE OF THE SILENCE

**Sunday, April 19, at 2 pm**

A film by Diana Mkrtchyan

Inspired by the journey of the Turkish photographer Erhan Arik

A 95 minute film in Armenian, French, Turkish and English subtitles.

**DIRECTOR DIANA MKRTCHYAN WILL JOIN SCREENING EVENT VIA ZOOM**



**Admission is Free!** Refreshments to follow.

**For More Information Contact:**

Talar Sarafian at (201) 240-8541 or [talar@sarafian1.com](mailto:talar@sarafian1.com)

Diana Bourghol at (201) 805-6721 or [pdbourghol@yahoo.com](mailto:pdbourghol@yahoo.com)

Erhan Arik, a Turkish photographer, grew up in a house where Armenians once lived, driven out by the massacres in 1915. He had never been interested in this episode of history. In a dream, a voice asks him: "Why did you turn that room into a barn, where my wife used to make bread?" He wakes up with a jolt. The voice continues to haunt him. He then decides to set out to meet Armenians. This film tells the story of this journey. On the other side of the border, on the other side of the silence...

**St. Thomas Armenian Church**

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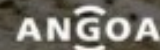
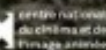
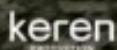
Keren Production: Samuel Moutel, Max Leneveu and Blandine Besnard - Image: Sargis Kharazian

Armenian shooting: Norayr Hovhannisyan - Sound: Harutiun Mengasaryan et Lilith Gulyan

Editing: Diana Mkrtchyan, assisted by Christophe Perray and Olivier Talouarn

Sound editing and mixing: Isaac Azoulay - Color grading: Julien Homo-Bavent

Photographs: Erhan Arik - Original score: Pierre David



# ARMENIAN GENOCIDE REMEMBRANCE DAY



**Date**  
Thursday  
April 23, 2026  
**Time**  
6:30-8:30 p.m.

**Join us for this free in-person event:**  
Brookdale Community College  
Lincroft Campus

Garo Paylan is a former member of the Turkish Parliament, human rights advocate, and Visiting Scholar at the Carnegie Endowment for International Peace, as well as a 2025 Yale World Fellow. In this talk, he reflects on his personal journey growing up Armenian in Turkey, his path into public life and Parliament, and his advocacy for the recognition of the Armenian Genocide and justice. One of the leading Armenian voices promoting reconciliation between Armenia, Turkey, and Azerbaijan, Paylan draws on lived experience to explore memory, identity, and moral courage, including his historic role in introducing the first bill on Armenian Genocide recognition in the Turkish Parliament.

# SPEAKING TRUTH TO POWER

**GARO PAYLAN**



Refreshments will be provided.

**Attendees MUST register.**  
More details will be provided  
after you register.

Register by  
scanning the QR  
code or visiting  
[change.org](http://change.org)



In Memory of Arsene B. Haroutunian

# Program to Honor Legacy of the Armenian Genocide

Wednesday, April 22, 2026 @ 6:00PM-8:30PM

Dolan Auditorium-Annunciation Center

Saint Elizabeth University Campus

2 Convent Road, Morristown



An evening of traditional food, music and discussion **will honor** those lost in the Armenian Genocide. Starting in 1915 one and a half million Armenians were murdered.

The program will honor the breath and beauty of Armenian culture while remembering the legacy of the Holy Martyrs of the Armenian Genocide.



- ❖ Doors open at 6 PM for a traditional Armenian dinner with music from the Maldjian Family
- ❖ Program to begin at 7 PM and feature author Chris Bohjalian and music from the Zulal Trio
- ❖ Hosted by Vartan Abdo of "The Armenian Radio Hour of New Jersey" on WSOU

Sponsored by *The Dadourian Foundation* and the *Saint Elizabeth University Center for Holocaust and Genocide Education*

## A Night of Storytelling at The Armenian Church of the Holy Martyrs

Saturday, May 2<sup>nd</sup> • 7:30PM • Church Auditorium

Five performers share their true, personal Armenian stories!



SAVE THE DATE



MAY 16<sup>TH</sup> - 17<sup>TH</sup>

DETAILS TO FOLLOW

AGBU GLOBAL LEADERSHIP PROGRAM

AGBU 120 YEARS



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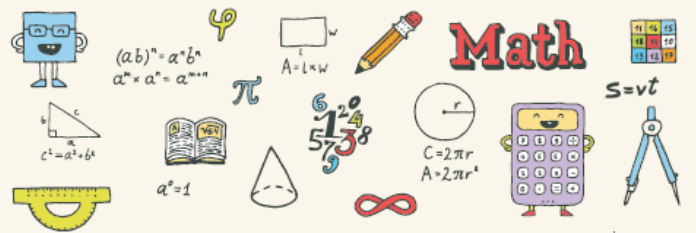
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*Armenian Interests* e-newsletter serves all Armenian non-profit organizations and churches. We gladly post all flyers and press releases submitted by officers of the organization. Information makes us all a better and healthier community.

We request that the information be sent to us two weeks in advance, so that we can serve the community better.  
(Please read our policy in the [Calendar of Events](#) section)

Please email all submissions to:  
[TalinKupelian@gmail.com](mailto:TalinKupelian@gmail.com)

**Thank you!**

This newsletter was prepared with the highest attention to accuracy and detail  
We apologize for any unintentional omission or accidental misprint

We thank all our readers for their continuous support and contribution to *Armenian Interests*

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Founder/Director

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