

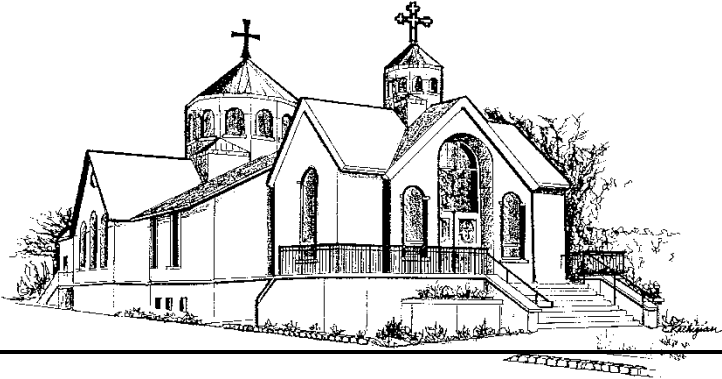
ST. LEON ARMENIAN CHURCH

Feast of the Catholic Church of Holy Etchmiadzin

Father's Day
June 19, 2022

Morning Service 9:00 AM

Divine Liturgy 10:00 AM



Readings from the Holy Scripture

Zec. 3:7-4:9

Heb. 9:1-10

Gospel of John 10:22-30



*"God so loved the world that He gave His only begotten son,
so that everyone who believes in Him
might not perish but might have eternal life" John 3:16*



Rev. Fr. Diran Bohajian
ՏԻՐԱՆ ԲՆԵՅ ՊՕՀԱՃԵԱՆ

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Phone (201) 791-2862 Fax (201) 791-1329
Church E-mail address: stleon@stleon.org
Fr. Diran's E-mail address: dbohajian@stleon.org
St. Leon's Website: <http://www.stleon.org>

ALTAR SERVERS

Sr. Dns. Dr. Berdj Feredjian, Diran Jebejian,
Dr. Hrach Kasaryan, Nubar Kasaryan,
Sebuh Oscherician, Sarkis Pilavdjian,
Nurhan Ezik, Dr. Gregory Kazanjian

Subdns. Paul Chamesian, Vahe Kiljian, Jack Hamparian



CHOIR MASTER
George Paroonagian

PRINCIPAL ORGANIST
Sirvard Galstian

ASSISTANT CHOIR DIRECTORS
Daniella Ashbahian Dawn Donofrio



*~Before the singing of the Lord's Prayer Hayr Mer
Fr. Diran will conduct the Special Prayer Service for the
Catholicos and the
Feast of Holy Etchmiadzin.*



HOKEHANKISD

✝ Ayda Borekciyan; Christine Borekciyan & Antranig Medzadourian; Philip Borekciyan; Marcello, Julie, & Chiara Arpino request Hokehankisd for the soul of, **Yervant Borekciyan**, *loving, husband, father, grandfather*, on the occasion of his **2nd year** of passing into eternal rest. The family has donated toward altar flowers and has requested that the altar candles be lit in memory of their loved one.

✝ The Hovhanessian Family requests Hokehankisd for the soul of **Dr. Avedis Hovhanessian**, *beloved father, grandfather* in remembrance of Father's Day. The family has donated toward altar flowers and has requested that altar candles be lit in memory of their loved one.

Hokehankisd Deadline: Please note that Hokehankisd requests must be received by **3pm, Thursday** to be included in that week's Sunday bulletin. You may email or call the church office. Thank you.



PRAYER FOR REQUIEM - HOKEHANKISD

Lord, have mercy. Lord, have mercy. Lord, have mercy. O Christ, Son of God, forbearing and compassionate, have compassion, in your love as our creator, upon the souls of your servants who are at rest, especially upon the souls of your servants (names), for whom we are offering these prayers. Be mindful of them in the great day of the coming of your kingdom. Make them worthy of mercy, of expiation and forgiveness of sins. Glorify them and reckon them with the company of your saints at your right hand. For you are the Lord and creator of all, judge of the living and of the dead. And to you is befitting glory, dominion and honor, now and unto the ages of ages.



PRAYERS FOR THE SICK

Remember in your prayers and ask for the recovery of *Glenn Ajamian, James Azarian, Mosses Bairamian, Hana Botie, Zoe Brooks, Frank Cornawchiulo, Jerry DiSant, Lynne Ford, Julie Frattarola, Ruben Grigoryants, John Hallak, Ryan Hallak, Varoujan Harutunian, Barbara Hovsepian, Silva Jinivizian, Robert John Karanfilian III, Brandon Katz, Mary Ann Kral, Annette Kouchshirin, Jim & Wendy Lathey, Carmelina Mancini, Bill Manookian, Sebuh Oscherician, Dan Patoyia (Moynihan), Marilou Pinajian, Emily Ring, Michael Sakolsky, Melanie Sarkisian, Marie Tengerian, Greg Tenbekjian, and Clara Yeramian. We commit our sick and shut-ins to our Heavenly Father who cares and watches over all His children.*



“I will never leave thee nor forsake thee”

Church Etiquette

Reverence Required ~ Please refrain from entering the pews when the following parts of the Divine Liturgy (Soorp Badarak) is taking place. You may stand in the back of the church until these parts have ended. The parish council will be happy to assist you.

You are ***especially*** reminded ***not to do so*** during,

- 1) the Chanting of the Gospel, (pg. 17).***
- 2) recitation of the Creed (Havadamk), (pg. 18);***
- 3) the Chalice Procession, (pg. 24-25);***
- 4) Hayr Mer (pg 41).***
- 5) the Hymn, “Der Voghormya,” (pg. 45); and***
- 6) distribution of the Holy Communion, (p. 49).***

* Also, please do not chew gum or cross legs during church services. Please observe the “arrows” in the new liturgy books. They indicate when you should *Stand, Sit, or Kneel*.



Kiss of Peace- We **need** volunteers to perform the “Kiss of Peace” during Sunday Badarak. It’s a beautiful way to partake in our service. Please consider volunteering & call our church office to be placed on a rotating list. Thank you.

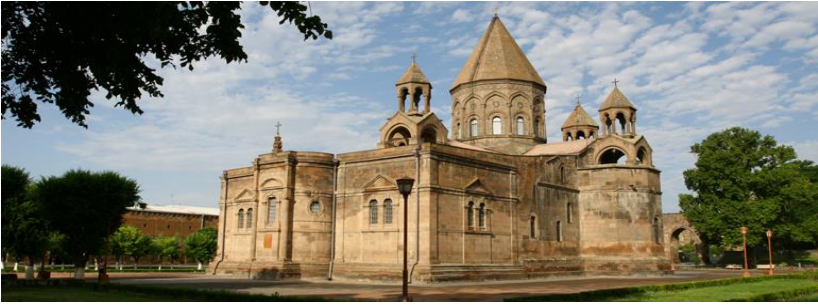
2022 Church Directory – Additional copies of our 2022 St. Leon Church Directory can be purchased. Call church office on weekdays or speak with a Parish Council member on Sundays.

Coffee Hospitality: Today’s hospitality is hosted by our Choir. Please join us in Abajian Hall after church services.

Armenian School:

All inquiries about upcoming purchase opportunities for *sujuk*, & *lahmajun* can be forwarded to **Nora Balekji at 973-513-2507** (sorry, no baghaj until further notice).

St. Leon’s Social Club: Seniors have much to offer, wisdom, experience, and time! Our Social Club meets every Wednesday, 11:30am-3:00pm at the community center. You can play cards, backgammon, board games of your choice, or just enjoy a cup of coffee! We encourage you to bring a friend and spend an afternoon together! Donation is \$3. Hope to see you there this week!



Feast of Holy Etchmiadzin

The Mother See of Holy Etchmiadzin lies among the vast fertile valley of River Arax, near historic Mount Ararat, where, according to Biblical legend Noah landed after the Flood. The Mother Cathedral of Holy Etchmiadzin is one of the most ancient and most beautiful examples of Christian architecture. It was founded to commemorate the proclamation of Christianity as the national religion of Armenia. The original building was completed in 303 AD. Since its distant beginnings, Etchmiadzin has remained the spiritual center of the Armenian people. Etchmiadzin was built on the site of the settlement called Vardkesavan after Prince Vardkes. The renowned Armenian historian Movses Khorenatzi (Moses of Khorene) writes that under King Vagarshak this rapidly growing and thriving settlement was fortified by a wall and a large rampart and renamed Vagarshapat or Nor-Kakhak (New Town). In the middle of the 2nd century A.D., the Romans, having destroyed Armenia's capital of Artashet, established themselves in Vagarshapat, which they renamed Cainepolis, and proclaimed it the new capital. For more than two centuries Vagarshapat remained the capital of Armenia and the seat of the Armenian kings. It acquired growing significance as Christianity became the official religion. The Mother Cathedral of Holy Etchmiadzin, built from 301 to 303, became the seat of the Armenian Church. However, 60 years later the invasion of the Persian army reduced Vagarshapat to ruins. But the Persians

did not touch the cathedral. Today's city of Etchmiadzin sits on the ruins of the ancient city of Vagarshapat – the city getting its name from the cathedral.

Etchmiadzin is Armenian for “the descent (echnel) of the only begotten (miatsin).” It is so named because of its origins in the miraculous vision of St. Gregory the Illuminator. St. Gregory saw Christ's hand descend from heaven, then strike the land with a gold hammer. The image of a church soon appeared on that location. On that spot, St. Gregory built the cathedral, which he called Etchmiadzin. The name of the feast day is officially called the “Feast of the Catholic Church of Holy Etchmiadzin” (canonically known as Don Sourp Edjmiadzni Gatoghiguh Yegeghetzin, found in the book of days liturgical calendar). It is not Catholic in the Roman Catholic sense, but in the older meaning of the word: Universal. The use of the word “Catholic” to mean universal can also be found in the word Catholicos, which means universal bishop. It reflects the idea that there was one church, founded by Jesus Christ and spread by the Apostles. Using the term “Catholic” was a way of noting that fact despite the difference in language and local hierarchy that developed as the church grew. It is as a “Catholic” church that the various bishops and leaders gathered for the various ecumenical councils, trying to hammer out issues as one universal church.



*Information copied from

The
ARMENIAN CHURCH
EASTERN DIOCESE OF AMERICA / ՀԱՅԱՍՏԱՆԵԱՆՑ ԵԿԵՂԵՑԻ

HAPPY FATHER'S DAY!

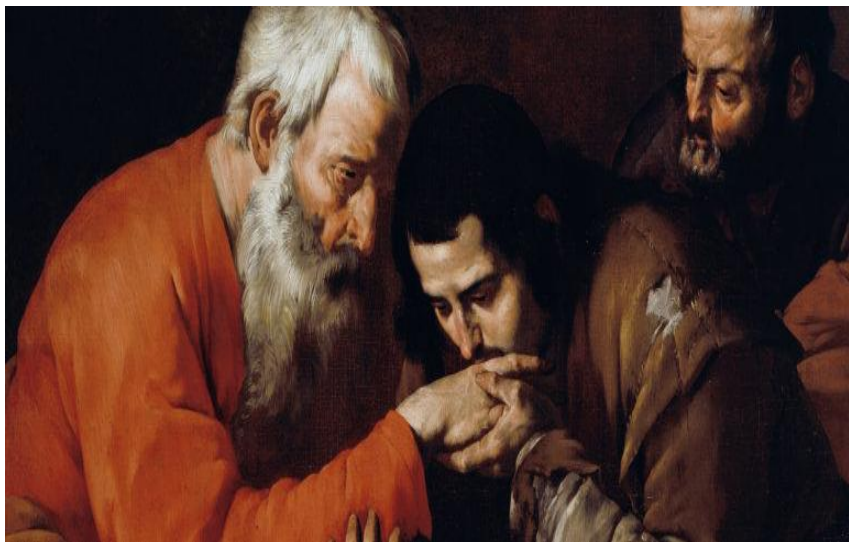
Proverbs 22:6: "Start children off on the way they should go, and even when they are old they will not turn from it."

Psalms 103:13: "As a father has compassion on his children, so the Lord has compassion on those who fear him."

Malachi 4:6: "He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers."

Proverbs 4:11-12: "I will guide you in the way of wisdom and I will lead you in upright paths. When you walk, your steps will not be hampered, and when you run, you will not stumble."





A FATHER'S LOVE

Perhaps the holiest moment in the Armenian Divine Liturgy is when the congregation fills the church with the singing of the Lord's Prayer. We begin with the words *Hayr Mer*— “Our Father”; but what really do we mean by referring to God as a “father”? Do we mean that God brought us into this world? That He is responsible for our welfare until we can go off on our own? Do we think of God as a stern disciplinarian, who will punish us if we go astray? Or do we expect Him to treat us with fatherly favoritism, and turn a blind eye to our faults and misdeeds? We are told in the Bible that the followers of Jesus were also struggling with this question. The answer that Jesus gave is probably the best summary of Christian love that has ever been uttered: the Parable of the Prodigal Son. This gospel passage ([Luke 15:11-32](#)) should be familiar to everyone—it provides the reading for the second Sunday of the current season of Lent—but let us try to see it with new eyes. Bowing to the request of his younger offspring, a man divides his property between his two sons. The younger son takes his share and leaves home, but quickly squanders his wealth.

Destitute and disgraced, and feeling unworthy of his father, the boy swallows what little pride he has left and returns to his father's house, where he expects a cool reception. To his surprise, the father welcomes him with embraces and kisses, ordering the servants to prepare for a great celebration: "My son was dead, and is alive again," the father announces; "he was lost, and is found." Jesus could have ended the parable here—with the "happy ending" of a father celebrating the return of his lost son—and had a simple story expressing God's undying forgiveness for man, and His joy when a sinner repents. But Jesus did *not* stop there: he switches the scene to the field where the older son is working—and has been working diligently his entire life. The older boy is outraged when he learns of his father's behavior, and corners his father to complain bitterly of the injustice of it. From a public celebration, we are pulled into a private family argument, and it is as if reality suddenly bursts into the story. In the real world, grand public displays of forgiveness are easy to make; but in private—in the family, so to speak—resentments still linger. The older son's anger has the ring of truth: he has worked hard to do the right thing, taken responsibility for his life. He has earned his father's love. One might ask whether a father who throws away his affection on an undeserving child is so very different from a prodigal son who squanders his inheritance. Part of what makes this such a touching parable is the way the details seem drawn from real life. Jesus shows himself not as a teller of moral fables, but as an acute observer of human behavior and the human heart. An upright son who demands fair play and just deserts; the uneasy feelings of competition which brothers harbor for a parent's approval and love—these are all too human, and all too recognizable even to us. The father's response to his eldest son is the same: having already lost one son, he does not want to lose the other; yet he can offer no counter-argument, nor appeal to any greater standard of justice. The best he can do is to repeat what he said to the onlookers when his wayward son first returned. But *this* time, in this quiet, private setting, the same words have

a different feeling: not a joyful announcement to the world, but a father's plea for understanding from his son: "Your brother was *dead*, but now he is *alive* again." What person who has ever lost a family member—to whatever circumstance—can hear those words and not be moved? The love of a parent for a child is very strong; but to lose that child, and then to get him back again—this must bring forth the most powerful love of all. This is what God's love for us is like. This is what it means for us to be able to call Him "Father." With regard to God, we are all like children who want to be close to our parents: we wonder which child they love best and worry that we may become unworthy of their love. These are not small concerns, but in our child-like way, we miss the point about our father's love, which is not necessarily the same for all, but which is so deep that it makes no sense to set up a ranking of least to most favored. It is a love whose depth cannot be measured, and which sometimes is not even fully recognized until it confronts the prospect of loss. It is a powerful lesson, and a fine example of the kind of teaching that made Jesus famous during his mission to the world. He offers not a fairy tale where actions have no consequences and love conquers all, but rather a full portrait of what real love requires, and of the obstacles such love presents to real people.

—*Christopher H. Zakian*

*Information copied from

The
ARMENIAN CHURCH
EASTERN DIOCESE OF AMERICA / ՅՈՍՏԱՆԱԿԱՆ ԵԿԵՂԵՑ

Տօնախմբուեց Սուրբ Գայանեանց կոյսերի յիշատակը

Յունիսի 14-ին Հայաստանեայց Առաքելական Սուրբ Եկեղեցին տօնեց Սուրբ Գայանեանց կոյսերի յիշատակը:

Բերկառատ տոնի առիթով առաւօտեան Մայր Աթոռից եկեղեցականների հանդիսաւոր թափօրը Էջմիածնի Հայորդեաց տան սաների թմբուկների զարկերի ներքոյ առաջնորդուեց Սուրբ Գայանէ վանք: Թափօրը մինչեւ Սուրբ Գրիգոր Լուսաւորչի կամար գլխաւորեց Ն.Ս.Օ.Տ.Տ. Գարեգին Երկրորդ Ծայրագոյն Պատրիարք եւ Ամենայն Հայոց Կաթողիկոսը՝ մարտիրոս սրբուհու մասունքն ամփոփող Աջով օրհնելով բարեպաշտ ժողովրդին: Այնուհետեւ Վեհափառ Հայրապետը մասունքակիր Աջը փոխանցեց Մայր Աթոռ Սուրբ Էջմիածնի լուսարարապետ Գերաշնորհ Տ. Մուշեղ եպիսկոպոս Բաբայեանին:

Սուրբ Գայանէ վանքի առջեւ թափօրը դիմաւորեցին Մայր Աթոռի Վանորէից տեսուչ Գերաշնորհ Տ. Արտակ եպիսկոպոս Տիգրանեանը, վանքի հոգեւոր սպասաւորներն ու բազմաթիւ հաւատաւոր հայորդիներ:

Սուրբ Գայանէ վանքում մատուցուեց Սուրբ եւ Անմահ Պատարագ: Պատարագիչն էր Սուրբ Գայանէ վանքի վանահայր Հոգեշնորհ Տ. Մատթէոս վարդապետ Պողոսեանը:

Իր քարոզում Հայր Սուրբը, անդրադառնալով Սուրբ Գայանեանց կոյսերի կեանքին եւ նահատակութեան պատմութեանը, ընդգծեց, որ նրանք իրենց անբասիր մաքրութեամբ, անսասան հաւատքով, առաքինի վարքով, քաջութեամբ ու համարձակութեամբ, առ Աստուած տոգորուած սիրով դարձան Տիրոջ երկնաւոր արքայութեան ընտրեալները:

«Հոփսսիմեանց ու Գայանեանց նահատակութեամբ եւ Միաձնի էջքով հայոց երկիրն ու ժողովուրդը դարձան Աստծոյ ընտրեալը», - ասաց Հայր Մատթէոսը՝ յորդորելով հաւատացեալ ժողովրդին մշտապէս հայցել Սուրբ Գայանեանց եւ Հոփսսիմեանց բարեխօսութիւնն առ Աստուած, որպէսզի Տէրը միշտ պահապան լինի մեր երկրին ու ժողովրդին եւ Քրիստոսի բարեբեր խաղաղութիւնն իջնի աշխարհի վրայ:

Ամենայն Հայոց Կաթողիկոսն ընդունեց Իրաքի հայոց թեմի նորընտիր առաջնորդին

Յունիսի 15-ին Ն.Ս.Օ.Տ.Տ. Գարեգին Երկրորդ Ծայրագոյն Պատրիարք եւ Ամենայն Հայոց Կաթողիկոսն ընդունեց Իրաքի հայոց թեմի նորընտիր առաջնորդ Հոգեշնորհ Տ. Օշական վարդապետ Գիւլգիլեանին, թեմի կենտրոնական վարչութեան ատենապետ Մելքոն Մելքոնեանին եւ Իրաքի Բասրայ քաղաքի Սուրբ Աստուածածին եկեղեցու ատենապետ Խաժակ Վարդանեանին:

Հանդիպմանն Ամենայն Հայոց Կաթողիկոսն իր օրհնութիւնն ու բարեմաղթանքները փոխանցեց Հայր Սուրբին՝ շնորհաւորելով առաջնորդ ընտրուելու կապակցութեամբ:

Խօսելով իրաքահայ համայնքի կեանքում առկայ խնդիրների եւ մարտահրաւերների մասին՝ Վեհափառ Հայրապետը համոզմունք յայտնեց, որ, աջակից ունենալով հոգեւոր դասին, կենտրոնական վարչութեանը, հաւատաւոր հայորդեաց, հնարաւոր կը լինի դրանք յաղթահարել եւ

ազգային-եկեղեցական կեանքը վերընթացի մեջ պահել: Ամենայն Հայոց Կաթողիկոսը կարեւորեց, որ հովուական խնամքի ներքոյ մեր ժողովրդի զաւակները ապրեն ազգային-հոգեւոր արժէքներով, հաւատարիմ մնան իրենց ինքնութեանը եւ, ծաղկեցնելով հայ համայնքը, իրենց օգտակար ծառայութիւնը բերեն ազգին, հայրենիքին եւ Եկեղեցուն:

Իրաքահայոց թեմի կենտրոնական վարչութեան ատենապետ տիար Մելքոն Մելքոնեանն Իրաքի հաւատաւոր հայորդիների անունից ուրախութիւն յայտնեց թեմակալ առաջնորդի ընտրութեան առիթով՝ ընդգծելով, որ Հայր Օշականն իր նուիրեալ ծառայութեան շնորհիւ սիրուած է հայ համայնքի կողմից եւ վայելում է ամենքի վստահութիւնը:

Զրոյցի ընթացքում Իրաքի հայոց թեմի առաջնորդն իր որդիական սերն ու երախտագիտութիւնը յայտնեց Հայոց Հովուապետին իր նկատմամբ մշտապէս ցուցաբերուած հայրական խնամքի եւ վստահութեան համար՝ հաւաստիացնելով, որ իր ողջ ուժերն ու կարողութիւնները կը ներդնի եւ կը ծառայեցնի ի պայծառութիւն Իրաքի հայոց թեմի եւ ի բարօրութիւն հաւատաւոր ժողովրդի:

Վերջում Ամենայն Հայոց Կաթողիկոսն Աստուծոյ զօրակցութիւնը մաղթեց Օշական վարդապետին իր առաջնորդական առաքելութեան մեջ:





BIBLE STUDIES

Wednesday June 22nd, 2022.

TIME: 7:30 PM – 9:00 PM

Zoom Bible Study. Please call or e-mail Fr. Diran and he will send you the link for the Bible Study.

Book of Ezekiel

Chapter 24 “The Boiling Pot”

Chapter 25 “Proclamation against Ammon”

Chapter 26 “Proclamation against Tyre”

In Chapters 19-23 we see a compound lament, inspired by God whose subject is the royal leadership during Judah’s tragic final days of degeneration toward destruction. In the Old Testament people worshipped by using idols. Idols were thought to be absolutely necessary for proper worship which was sometimes called sympathetic magic which is the ability to influence reality by manipulating an image of there reality. We see Israel’s history of idolatry and also their future idolatry in exile which became a way of life. All the oracles in the book of Ezekiel are organized around the theme of the sword which is another word for warfare. Jerusalem the bloody was emphasized by Ezekiel, in which the Israelites were captured and the population was deported so that it would lie destroyed and abandoned which was a result of the injustices that the Israelite engaged on their inhabitants within its walls. The adultery of the two sisters Ohola and Oholibah represents the unfaithfulness of the Israelites toward God in the form of adultery and prostitution. God’s continual rebuking of the Israelite is not to bring them into guilt but to repentance.

*Fundamental Teachings of the
Armenian Church*



The Seven Sacraments..

*Baptism, Confirmation, Penance, Holy Communion,
Matrimony, Holy Orders, Unction with Oil (for the sick)*

The Seven Spiritual Works of Mercy...

*To instruct the ignorant,
To counsel the doubtful,
To exhort & convert sinners,
To comfort the sorrowing & afflicted,
To forgive offenses,
To suffer wrongs patiently,
To pray for others, living & dead.*

The Four Cardinal Virtues..

Prudence, Justice, Temperance, Fortitude

The Four Notes of the True Church..

One, Holy, Catholic, Apostolic

The Four Symbols of the Gospels..

*St. Matthew- Angel St. Mark- Winged Lion,
St. Luke- Winged Ox St. John- Eagle*

The Gifts of the Holy Spirit...

*Wisdom & understanding,
Counsel & spiritual strength,
Knowledge & true godliness,
Holy fear of the Lord.*

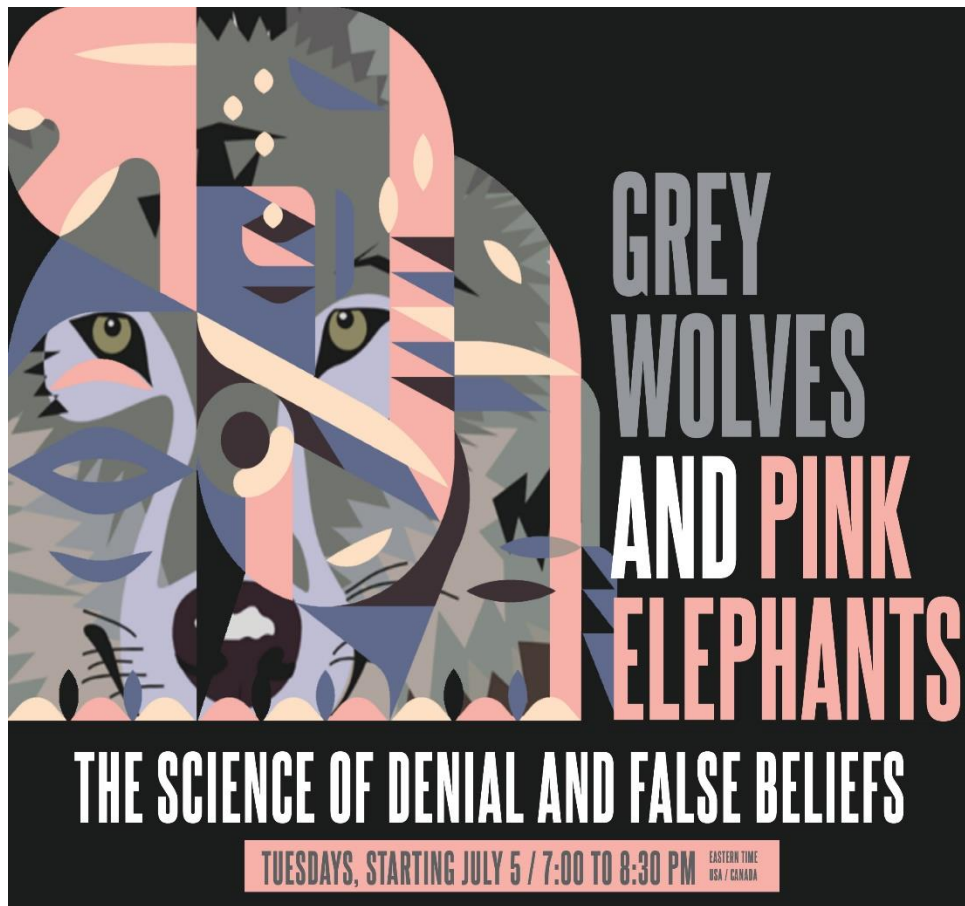


Holy Name Medical Center provides
**COMPLIMENTARY BLOOD
PRESSURE SCREENING**
every third Wednesday of each
month, from 3-5pm, at Abajian Hall.

We need more participants for this service to continue. Please consider stopping by on our next scheduled screening- July 20th, 2022. Mark your calendars. You may call the church office with any questions and to confirm your attendance.

Your heart will
thank you!





GREY WOLVES AND PINK ELEPHANTS

THE SCIENCE OF DENIAL AND FALSE BELIEFS

TUESDAYS, STARTING JULY 5 / 7:00 TO 8:30 PM EASTERN TIME
USA / CANADA

REGISTER ON  [zoom https://bit.ly/Pink-Elephants](https://bit.ly/Pink-Elephants)

90-MINUTE CLASSES / TUITION FOR 4 SESSIONS: \$75 DONATION PER HOUSEHOLD TO ST. LEON ARMENIAN CHURCH

KHATCHIG MOURADIAN, PH.D.
instructor

Dr. Mouradian is a lecturer at Columbia University, and the Armenian and Georgian Area Specialist at the Library of Congress.



PHOTO BY ZOE VALERY

Relying on scientific research in various fields of study, the course examines denial and false beliefs. Each session surveys research on aspects of false beliefs and their propagation, and then delves into case studies, primarily from the United States, Turkey and Armenia.

FOR MORE INFORMATION: ARA@EDRCORP.NET / 917 837 1297



Ի՞նչ կը մտածէ Սփիւռքը

What does the Diaspora think?

Հայկական Սփիւռքի Հարցախոյզը (ՀՄՀ) աշխարհի տարբեր երկիրներու մէջ հայկական համայնքներու հասարակական կարծիքը ուսումնասիրող գիտահետազոտական աշխատանք մըն է որու նպատակն է ներկայացնել այն հարցերը, դիրքորոշումները եւ հակումները որոնք կը ձեւաւորեն 21-րդ դարու հայկական աշխարհը:

Ակադեմական փորձագետներու եւ մասնագետներու խմբակի մը առաջնորդութեամբ, ՀՄՀ-ը կը փորձէ ներկայացնել սփիւռքի արդի պատկեր մը: Այս ծրագիրը կու գայ ամբողջացնելու սփիւռքագիտութեան հիմնական պակաս մը եւ կը տրամադրէ սփիւռքեան կեանքին վերաբերող այլազան եւ բազմաշերտ հասկացողութիւն մը:

ՀՄՀ-ը կը գործէ Լոնտոնի Հայկական Հիմնարկի հովանաւորութեամբ եւ Գալուստ Կիլպէնկեան Հիմնարկութեան նիւթական աջակցութեամբ:

Այս տարի հարցախոյզը **Միացեալ Նահանգներու եւ Օնթարիո, Գանատայի** համայնքներուն մէջ պիտի կատարուի:

Մեկնարկը **6 Մայիսին** է եւ կաւարտի 29 Յուլիս 2022-ին:

Ձեր տեսակէտն ու կարծիքը կարեւոր են:

Հարցախոյզը կրնաք լրացնել առցանց այցելելով՝ www.armeniadiasporasurvey.com

The Armenian Diaspora Survey (ADS) is a research project on public opinion in Armenian diaspora communities around the world, to inform the public, scholars, policy-makers and community leaders about the issues, attitudes and trends shaping the Armenian world in the 21st century.

Led by a team of academics, researchers and experts, the ADS aims to provide a snapshot of the contemporary Diaspora. The project fills a critical gap in the knowledge of the Diaspora and provides evidence-based understanding of the multilayered and diverse aspects of diasporic life.

ADS is funded by the Armenian Communities Department of the Calouste Gulbenkian Foundation and carried out under the auspices of the Armenian Institute in London.

This year, the survey will be held in the Armenian communities in **the United States and Ontario, Canada.**

The survey will be launched on **May 6** and close on July 29, 2022.

Your views and opinion matter.

Complete the questionnaire online : www.armeniadiasporasurvey.com

www.armeniadiasporasurvey.com

May 6, 2022

July 29, 2022



Congratulations Class of 2022!

We would love to acknowledge all recent graduates* in our next LRADOO publication. Please email names and photos (if applicable) of all diploma recipients, to churchoffice@stleon.org



***Pre-school, Kindergarten, Grade, High, College, Trade, Doctorate Schools are all welcomed!
(Please submit by July 8th, 2022)**

CALENDAR OF EVENTS

Sun	Jun 19	Morning Service, Divine Liturgy, Feast of the Catholic Church of Holy Etchmiadzin, Father's Day
Sun	Jun 26	Morning Service, Divine Liturgy
Sun	July 3	Morning Service, Divine Liturgy
Sun	July 10	Morning Service, Divine Liturgy
Sun	July 17	Morning Service, Divine Liturgy
Sun	July 24	Morning Service, Divine Liturgy, Feast of Transfiguration of our Lord
Sun	July 31	Morning Service, Divine Liturgy

Last Gospel is
Matthew 11:25-30

*There are no wedding sacraments permitted on the five major feast days in the Armenian Church which are:

Armenian Christmas – January 6, 2022

Easter – April 17, 2022

Transfiguration – July 24, 2022

Assumption of the Virgin Mary – August 14, 2022

Exaltation of the Holy Cross – September 11, 2022

