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WORSHIP SERVICE

SUNDAY MORNINGS AND

LIVE-STREAMED ON FACEBOOK

11:00 AM - 12:15 PM

ENGLISH AND ARMENIAN SERVICE



The Contributions of the Armenian Evangelical Church to the Armenian Nation in the Realm of Religion and Spirituality

Since this year marks the 180th anniversary of the founding of the Armenian Evangelical Church on July 1, 1846, in Istanbul, Turkey, I thought it would be appropriate to discuss, albeit briefly, some of the major contributions that Evangelicals have made to the wellbeing of Armenian communities throughout the world.

The greatest and most important contribution of the Armenian Evangelical Church to the spiritual life of their compatriots was the **translation of the entire Bible to modern Armenian**. Until the middle of the 19th century, the only Bible that was accessible to Armenians was the Grapar Bible that had been translated by Saint Mesrob Mashdotz and his linguist students in the early 5th century. Most biblical scholars called the Armenian Grapar Bible “The Queen of Translations” because of its linguistic refinements and textual accuracy.

The problem was that languages are living organisms that constantly grow, and over a period of time, undergo drastic changes. For example, Chaucer’s English is largely unintelligible to modern English readers. Similarly, the Grapar Bible was incomprehensible to most Armenians. Only a small group of highly trained elite scholars could understand it. Time takes a heavy toll on any language because the meaning of words and phrases change. Due to this natural phenomenon, old literary works must be revised; otherwise, they become archaic and outdated.

The reform minded Armenian Evangelicals, who were keen students of the Bible, were cognizant of the importance of God’s Word largely due to Jesus’ declaration, **“Heaven and earth will pass away, but my words will never pass away” (Mark 13:31)**. The realization that the only thing in this world that will never perish or fade away is the Word of God, moti-

vated the pioneers of the Armenian Evangelicals to spare no effort for translating the Bible from Classical Armenian to modern Armenian (Ashkharapar) which admittedly lacks the grandeur of its predecessor; however, it served the



purpose of providing biblical literacy for the general public.

The Armenian Evangelical Movement, from its inception, **encouraged people to study the Bible** regularly. “The Society of the Pious” was established in the mid-19th century for this special purpose. As they progressed in their study of the Holy Scriptures, they discovered that some religious traditions and practices, that had gained widespread acceptance among the Armenians, either had no biblical base, or were in direct conflict with the Gospel. Consequently, they **did away with everything that eclipsed Jesus or veiled the clarity of the Gospel**. Their main concern was and has been to retain and preserve the purity of the original Gospel in its unaltered and undiluted form.

Evangelical Armenians **promoted a distinctive Christian lifestyle** by living what they preached and by making sure that their personal conduct conformed to the teachings of Jesus. In a nutshell, they **established a link between spirituality and morality**. Pretty soon, not only their Christian neighbors, but also the Turkish and Kurdish Moslems observed the marked difference that existed between the Evangelicals and the general population. The Evangelicals’ moral character was so impeccable, and their reputation for honesty, integrity and uprightness

Rev. George Terian, Senior

was so noticeable, that the Ottoman Government exempted them from taking the customary oath in courtroom settings. It was generally acknowledged that the Evangelicals’ testimony would be completely free from falsehood. **True theology is always practical.**

Evangelical Armenians **transformed Christian doctrines from an abstract theory into practical theology** by teaching that Christian communities must demonstrate God’s love in a tangible way by caring for people who were in need regardless of their religious affiliation or ethnic origin. Based on the Parable of the Good Samaritan, Christian’s ought to regard all human beings as their brothers and sisters and alleviate their suffering by emulating Jesus’ example of unselfish giving that was vividly revealed on Calvary’s Cross. **Love does not neutralize faith; on the contrary, it validates it.**

Evangelical Armenians **taught the principle of Christian Stewardship** should be the vital means for financing the operations of their churches and schools. They insisted that financial contributions to the church should not be dependent on a person’s mood or whim but are to be considered as a Christian obligation prescribed by Jesus to gauge the level of the donor’s spiritual maturity, and to ensure the recipients’ general welfare. **According to James 2:20, faith without deeds is worthless**, therefore, not only good deeds cannot be separated from faith, but are the evidence of genuine faith, and the demonstration of unselfish love. This core belief led Evangelical Armenians to establish and fund humanitarian institutions, such as orphanages, medical clinics, soup kitchens, and old people’s homes.

In the same vein, it is interesting to note that the Hebrew word “dabar” which is used 1441 times in the Old Testament, means “a spoken word and an act” simultaneously. In Psalm 33:9 we read, “God spoke, and the universe came into existence; He commanded, and the earth stood firm.” The creation of our vast universe was dependent on God’s spoken word and His expressed

command. **Concrete action followed God's spoken Word.**

Armenian Evangelicals **transformed church members from mere spectators to active participants** in worship services. The lay people who sit in church pews participate in religious services through responsive readings, congregational prayers and responses to calls made from the pulpit. This practice **replaces fixed rigidity by spontaneous flexibility, and innovative adaptability.** The congregational polity that Evangelical Armenians embraced gives every church member a voice in how the church is run, led and governed. This system also has the added advantage of **making church leaders directly accountable to their constituent members** for all their activities. Since everything in this world is in a state of flux, the congregational system of church government makes it easy to respond to the ever-changing environment in a reasonable way without sacrificing the core doctrines of the Gospel.

Evangelical Armenians **elevated the status of women** by urging them to pursue and attain higher education. Besides being housewives, Armenian women were propelled to positions of leadership by becoming teachers, school principals, nurses, hospital administrators, writers and civic leaders.

Armenian Evangelicals have **advocated a renewed understanding of the doctrine of justification by grace through faith in Jesus.** In Ephesians 2:8-9, the Apostle Paul says that sinners are saved by grace through faith, not by works, so that no one can boast. This foundational doctrine of the New Testament demolishes the erroneous notion that people can enter into a right relationship with God by obeying the Law. The Apostle Paul makes it crystal clear that "No one will be declared righteous in God's sight by the works of the Law" because the function of the Law is only to point out sin (Romans 3:20). **Good deeds are not meritorious simply because they are the result of faith, not its source.**

Although the Armenian Evangelical Church is primarily a religious institution, she has **never separated Christian piety from patriotism.** For this reason, Armenian Evangelical ministers and laymen performed an active role in the self-defense of the Armenian communities at Musa Dag, Aintab, Marash, Hadjin, Zeitoun, Dortyol, Van, Erzurum and Shabin Karahisar. They fought courageously and admirably with their Apostolic and Catholic brethren to resist the Turkish plundering of Armenian towns and villages, to stop the cruel mass killings and deportations of the indigenous Armenians, and to protect the honor of their women.

Drawing their inspiration from the Battle of Avarayr, Armenian Evangelicals have always believed that self-defense is permitted and justified by the teachings of the New Testament. When Jesus revealed to His disciples the severe hostilities that they will confront in the future, He advised them to sell their outer garments in order to buy swords (Luke 22:36-38). Since the Bible considers human life to be sacred, it must be preserved by all means. **The refusal to resist evil becomes the worst imaginable evil.** While Christians are not allowed to initiate violent acts, they are instructed to oppose and resist them.

In closing, I want to cite the **beneficial effects** that Armenian Evangelicals have had on the Armenian Apostolic Church:

- Prelates and diocesan leaders started demanding that priests attain higher education prior to their ordination. Previously, a man could be ordained a priest if he had a melodious voice and had the ability to sing in an enchanting way.
- Accelerated the distribution and the reading of the "Ashkharapar" Bible.
- Solidified the support for social justice.
- Organized parochial schools that were patterned after the Evangelical Sunday Schools.
- Adopted the personal "Pledge System" to fund their churches and other institutions.

- Established mid-week Bible Study classes that have become very popular.
- Replaced rivalry and animosity by mutual love, respect and cooperation.

In the Diaspora and in our ancestral homeland, there are Armenians who attach a great importance to the ancient liturgy and solemn rituals of the Armenian Apostolic and the Armenian Catholic churches. Such people will seldom, if ever, gravitate to the Armenian Evangelical Church. On the other hand, there are Armenians who have an insatiable desire to delve deep into the study of the Bible, and these are the people who will feel comfortable in the fellowship of the Armenian Evangelical congregations. I have noticed that where an Armenian Evangelical Church does not exist, the people in this latter category, usually join non-Armenian churches where, in due time, they become assimilated and gradually lose their Armenian heritage. Therefore, the very existence of Armenian Evangelical churches fills a void by providing an environment that is conducive to deep and meaningful Bible study for those Armenians who have no interest in a formally structured worship style, and desire, more than anything else, to have a personal encounter with the living Christ in order to experience moral regeneration through the life-transforming power of His amazing grace.

I want to end my brief discourse by stating unapologetically that every Armenian Church, regardless of her name and type, plays a pivotal role in the daily life of Armenians and gives them the freedom to choose a spiritual home where their spiritual needs can be met in an adequate manner. The Armenian Evangelicals, throughout their history, have consistently upheld the inalienable right of all individuals to choose, in full freedom, their religious beliefs and worship God according to the dictate of their conscience, without any external coercion. Armenian Evangelicalism and freedom of conscience have been and will always remain inseparable twins.

Rev. Kevork George Terian

Maundy Thursday Tennebrae Service



Joint Easter Service with St. Nareg Armenian Church



MOTHER'S DAY LUNCHEON

It was another hugely successful Mother's Day Themed Luncheon! This year featured a Medieval/Renaissance theme, where our royal guests (which included Duchesses, Ladies, Baronesses, Dames, and Countesses) entered a grand and colorful castle to enjoy the days festivities and to "prepare thyselfes for merriment". The hall was transformed into a grand castle banquet hall complete with rich tapestries, lanterns, banners, knights, and a throne complete with crown and scepter for the perfect photo opportunities.

The luncheon was inspired by Ephesians 6:16 - "Take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one."

We began the luncheon with Badveli George Terian leading us in prayer and blessing the food. A delicious renaissance feast was prepared in honor of our royal guests.

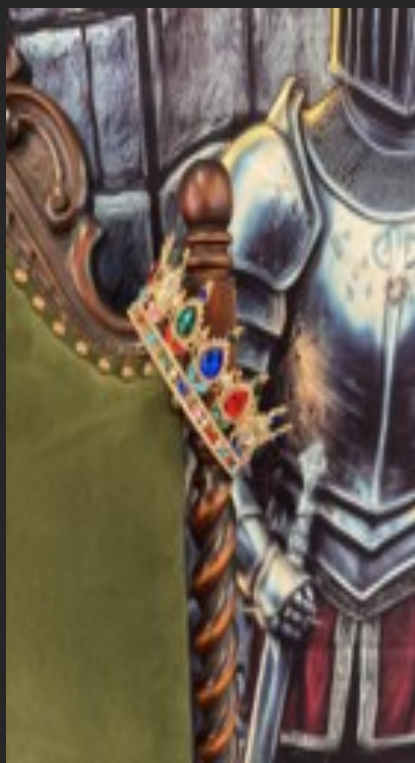
Janeen Dinkel (our 2025 Women of the Year) gave a heartfelt devotional and ended with a cute and funny tale that made us all laugh.

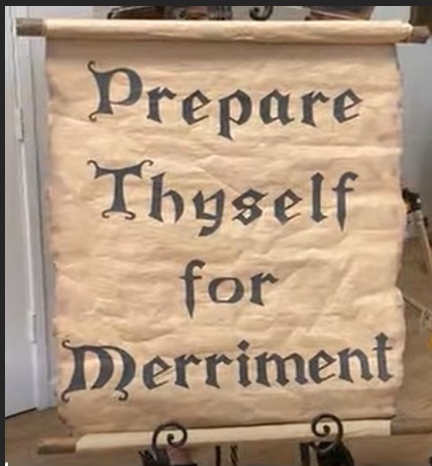
Keeping with our theme, brave volunteers were summoned to enter the grand tournament of jousting, where we witnessed feats of bravery and skill from our contestants who, while riding a "horse", had to knock the hat off of their opponent. The tournament brought cheers and laughter from the crowd of on-lookers.

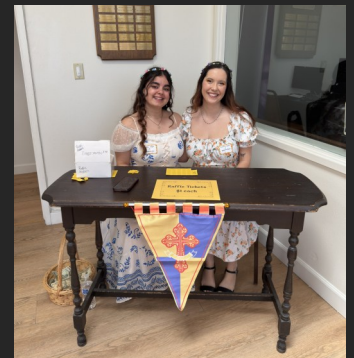
The festivities continued with a left/right game where each table had to find the missing crown of the Queen. We also played our favorite luncheon game - B-I-N-G-O (or in keeping with this year's theme - "C-R-O-W-N"). We also had our famous Raffle. Prizes were plentiful and we had many happy winners!

The luncheon was a huge success thanks to all our guests, helpers, participants, sponsors, and donors. Hope to see you all next year.

With warmest regards,
Anoush Tchakalian and Debbie Fermanian
Co-chairpersons, Mother's Day Luncheon Committee









MEMORIAL DAY PICNIC, May 25, 2026







HIGH SCHOOL

Sophia Bagramian graduated from High School. She is the daughter of Harry and Kimberly Bagramian, granddaughter of Ron and Shelly Arakelian, Mike and Kay Bagramian and great-granddaughter of Barbara Gasparian and Barbara Arakelian. She will be attending Chapman College.

Congratulations Sophia!

COLLEGE



Aline Ashkarian graduated from California State University, Chico with a Bachelor of Business Administration Degree in Marketing. She is the daughter of Steve and Aida Ashkarian, and granddaughter of Vahe and Chris Ashkarian and the late Nerses and Vanouhi Balalian.

Congratulations Aline!



Rosemary Cugno graduated Summa Cum Laude from the University of Arizona with a Bachelor's of Arts degree in Business Administration and inducted into the Alpha Sigma Lambda Honor Society. She is the daughter of Rosemary Saatjian.

Congratulations Rosemary!

BIRTHDAYS



APRIL

Rosemary Saatjian
Souzi Baghdikian



MAY

Ed Kassabian



JUNE

Levon Baroutjian
Jean Beeson

Not pictured, Hrag Marganian

IACC 2026



WOMAN OF THE YEAR
Sona Minakian



"Let your light shine
before others, that they
may see your good deeds
and glorify your Father
in heaven."

MATTHEW 5:16



MAN OF THE YEAR
Tyler Fermanian

BOARD OF TRUSTEES

We will continue with our efforts to keep IACC's buildings and grounds looking their best. Our Lord and our congregation deserve it as do our visitors who come and praise Him with joy. Please keep an eye on your surroundings and contact the church office to let them know if you see any needed repairs.

To maintain the grounds and to beautify our Lord's house, the following items have been taken care of to date:

1. A loose pew in the sanctuary was repaired.
2. Four broken motion sensor light switches were replaced.
3. Mesh was installed in areas of the buildings to prevent birds nests.
4. Broken wood slat on outside bench was repaired.
5. Steel cab door in kitchen was repaired.
6. New transition on floor was installed in both restrooms in Sunday School building.

UPCOMING PROJECTS

1. Change vinyl flooring in Sunday School building hallway.

Board of Trustees Chair,
Sona Minakian

WOMEN'S SPIRITUAL FELLOWSHIP

The Women's Bible Study is on summer break and will resume on September 19, 2026

SUNDAY SCHOOL

"But Jesus called the children to Him and said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these". Luke 18:16.

Our children need our love, time and patience.

The following is an excerpt from the Greater Los Angeles Sunday School Convention in 1992 regarding discipline and creating a "classroom" environment where children will thrive which is applicable today just as it was then. The Latin root of the word "Discipline" is discipulus meaning pupil or learner and is related to the word disciple. It implies teaching and guiding. Sunday School is the foundation of growing a faith in God the Father, God the Son and God the Holy Spirit.

DISCIPLINE

- D - Discover individual students or child
- I - Intercede for them with prayer
- S - Set good standards
- C - Correct faulty conditions
- I - Inspect your life
- P - Plan carefully
- L - Love them and listen to them
- I - Involve them in activities
- N - Never lose your temper
- E - Evangelize and educate



DONATIONS

To strengthen the ministry of our church and to help nurture faith, stewardship and a deep sense of mission, we welcome the following gifts, with

EASTER DONATIONS

Suzie Abajian
Alan & Karen Arzoian
Levon Baroutjian
Jean Beeson
Garabet & Nadia Bogosian
Barbara Gasparian
Ed Kassabian
Sam Makhanian
Sona Minakian
Rosanna Moreland
Carol Noorigian
Patti Parrish
Sam & Ruth Proodian
Gayle Samarin
Leon & Anoush Tchakalian
George & Marsha Zakaroff

IN LOVING MEMORY OF ANNA LEE MAKHANIAN

Patti Parrish

IN LOVING MEMORY OF MANAS & DONALEE BOUJIKIAN

Boujikian Foundation

IN LOVING MEMORY OF PARENTS, JOHN & AGNES GABRIEL AND ARON & PAULINE KARDASHIAN

George & Linda Kardashian

IN LOVING MEMORY OF RON DINKEL

Janeen Dinkel

MOTHER'S DAY DONATION IN LOVING MEMORY OF MOTHER, ANNIE NOORIGIAN

Patti Parrish

MOTHER'S DAY DONATION IN LOVING MEMORY OF SARAH KAZARIAN AND GLADYS CHTIJIAN

Gayle Samarin

MOTHER'S DAY DONATION IN LOVING MEMORY OF AGNES GABRIEL AND HELEN GASPARIAN

Barbara Gasparian

GENERAL DONATIONS

Ashley Kazarian

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Pat Kasparoff
Rosanna Moreland
Patti Parrish
Rosemary Saatjian
Rev. George & Alice Terian

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Baghdo & Lisa Khojikian
Marlen & Melik Kumjian
Sona Minakian
Patti Parrish
Rosanna Moreland
Rosemary Saatjian
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FATHER DAY DONATION IN LOVING MEMORY OF HUSBAND, DAVE PARRISH AND FATHER, MARK NOORIGIAN

Patti Parrish

FATHER'S DAY DONATIONS

Rosanna Moreland

From Our Kitchen to Yours

COCONUT NAMOORA

Cake:

2 eggs
1/2 cup sugar
1 cup milk
2 cups fine coconut
2 teaspoons baking powder
1/2 stick sweet butter, melted

Syrup:

1/2 cup sugar
1 3/4 cups water
1 teaspoon lemon juice

Beat eggs and sugar with a mixer, add milk and flour, continue to mix. Add coconut, baking powder and butter, mix with a spoon. Grease an 11 x 7 Pyrex with butter. Pour batter into Pyrex and bake at 350 degrees for 30–45 minutes or until the top turns golden brown. Turn the oven off and leave in the oven with the door open for about 5 minutes. Cook the syrup on the stovetop by adding all the ingredients in a small saucepan on high heat. When it comes to a boil, turn it down to a medium heat and stir constantly for 15 minutes. Pour the syrup on top of the cake. Serve at room temperature or refrigerate by the following day.

QUIZ: Can you find the anomaly?

What anomaly do you see in this picture, not including the fact that the picture is not proportionate? Answer correctly and you will be entered in a drawing for \$10 gift certificate! Send your answer to: office@immanuelacc.org. Winner will be notified by email. Answer will be in the next newsletter.





Thank You

The Ladies Aid would like to thank our church family and friends for their generous support in April for the “Ladies Aid Love Gift Offering” supporting three (3) AMAA student sponsorships in Armenia.

Your generosity raised **\$1,165.00** toward this ministry which provides educational opportunities and Christian encouragement to these students.

MISSION STATEMENT

The mission of IACC is to unite together believers in Jesus Christ for worship, prayer, instruction, fellowship, service and evangelism for the advancement of the Kingdom of God. The Church shall make the will of God, as revealed through the Holy Scriptures, preeminent in the lives of men and women individually and collectively.

Our newsletters are emailed; however if you prefer it be mailed to your home, please contact the church office at 562-862-7012, or email at office@immanuelacc.org

The quarterly publication of Immanuel Armenian Congregational Church.

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