

February 15, 2026  
11:00 AM



(248)352-0680  
26210 W 12 Mile Rd,  
Southfield, MI 48034

**Minister Emeritus:** *The Rev. Dr. Vahan H. Tootikian*  
**Interim Service Leader:** *Deacon David Terzibashian*  
**Choir Director and Organist:** *Mrs. Susan Harrison*

### ORDER OF WORSHIP

ORGAN PRELUDE  
CHORAL INTROIT  
LIGHTING OF THE ALTAR CANDLES  
CALL TO WORSHIP

**\*HYMN: #401 “Faith of Our Fathers”**  
**(vs. 1-3 in English, vs. 4 in Armenian)**

Ha-vadk mer hartz, bee-dee see-renk a-men mar-teeq  
Pa-ree teh char, Vor mer see-ro khos-ken, kor -den  
ter-tveen, el-lan ke-zee da-jar: Mer harts ha-vadk ma-  
kooor, ves-dah: Bee-dee gar-cheenk kez meen-chev mah: Amen.

**\*INVOCATION AND THE LORD’S PRAYER (In Unison):**

O God, our hearts are gladdened in your house, let all the beauty we have known show forth your glory, let all the truth our minds have found speak out your praise, let all the goodness our souls have met bless your holy name.

Let this house fashioned out of the heights and depths of man's own being consecrate us with something too often lost in the world's way of haste and pride and shelter our eternal souls in your eternal love.

Through Jesus Christ our Lord, who taught us to pray:

"Our Father, Who art in heaven..."

**GLORIA PATRY: #79**

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**LITANY ON VARTANTZ DAY:**

**LEADER:** Almighty God, we thank you for the faith of our fathers, for their love and their dedication to you.

**PEOPLE:** **We praise you, O Lord, for the faith of our fathers.**

**LEADER:** We thank you our ancestors, General Vartan Mamigonian and his comrades, who sacrificed their lives in defense of their Christian faith and freedom of conscience.

**PEOPLE:** **We praise you for their commitment to religious faith and freedom.**

**LEADER:** Forgive us, O God, if we have failed you by our lack of faith and devotion to Jesus Christ and His Church.

**PEOPLE:** **Forgive our refusal to accept sacrifice as part of love, and for our sin of playing it safe.**

**LEADER:** Help us, O Lord, to set our priorities in the direction of eternal principles, rather than expedience and mere survival.

**PEOPLE:** **Give us courage to live by those principles and values for which our Christian ancestors died.**

**LEADER:** As you blessed Vartan and his comrades with courage to stand for Christ, grant us, O Lord, vision and determination to do the same and to prove ourselves worthy of your blessings.

**PEOPLE:** **Bless each one of us, and grant that we may go out to live as those who have been with Jesus Christ.**

**UNISON:** **Grant us, O God, divine wisdom and grace to commit ourselves to Jesus Christ, and allow Him to enter our lives and transform us and make us worthy disciples and ambassadors for the advancement of His kingdom and the edification of His Church. Amen.**

CHORAL RESPONSE

NOTICES AND CONCERNS

PRESENTATION OF THE OFFERING AND PRAYER

\*DOXOLOGY

CHORAL ANTHEM

### **VARTANANTZ PROCLAMATION OF FAITH**

(In Unison)

*Excerpts from the Letter sent to the Persians by  
the Armenian Church hierarchy and nobility*

“From this faith no one can shake us, neither angels nor men; neither sword, nor fire, nor water, nor any, nor all other horrid tortures. All our goods and possessions are in your hands; our bodies are before you; dispose of them as you will. If you leave us to our belief, we will, here on earth, choose no other master in your place, and in heaven choose no other God in place of Jesus Christ, for there is no other God. But should you require anything beyond this great testimony, here we are our bodies are in your hands; do with them as you please. Tortures from you, submission from us; the sword is yours, the neck ours. We are no better than our forefathers, who, for the sake of this faith, surrendered their goods, their possessions, and their bodies.”

“It is worth dying for the sake of Christ even if we were immortal, for he himself was immortal and so loved us that he died for us, that we, by his death, might be saved from eternal death. And since he did not spare his immortality, we, who became mortal of our own will, will die for his sake willingly, so that he may make us participants of his immortality. We shall die as mortals that he may accept our death as that of immortals.”

**ENGLISH SCRIPTURE:** *Romans 8:35-39 (p. 1758)*

**ENGLISH SERMON:** “The Vartanantz War of Faith”

\*HYMN-#262 “I Surrender All” (vs. 1 & 4)

**ARMENIAN SCRIPTURE:** *Hebrews 11:32-40 (pp. 1876-1877)*

**ARMENIAN SERMON:** “The Forgotten Heroines of Vartanantz”

\*HAYR MER - #275

\*BENEDICTION

\*CONGREGATIONAL RESPONSE: "Park Kéz Dér, Asdvadz Mér"

QUIET MEDITATION

ORGAN POSTLUDE

*\*Congregation is requested to stand. \*\*Latecomers may be seated.*

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## **ANNOUNCEMENTS**

THE COFFEE HOUR is sponsored by Honorary Lifetime Deacon David Terzibashian in honor of his parents Hagop and Satenig Terzibashian.

WE WELCOME ALL WHO ARE WORSHIPING WITH US, especially guests. We extend a very cordial welcome to newcomers to take part in the worship, to engage in the activities of the Church and make this your church home.

THE WOMEN’S CHRISTIAN FELLOWSHIP will be held on February 22nd at 12:30 PM. Questions can be directed to Sheryl Marburger.

THE MISSION COMMITTEE is coordinating a food drive for Cass Community Social services in Detroit. We will be collecting nonperishable items through Sunday, February 22<sup>nd</sup>! Thank you for your support.

## SYNOPSIS OF THE ARMENIAN MESSAGE

Every year we observe Vartanantz as a Religious and National holiday. We honor the martyrdom of Vartan Mamigonian and his valiant heroes who fell on the battlefield of Avarayer, for the sake of Christ and Country.

However today, my message is about the forgotten heroes of Vartanantz. Yeghishe the Fifth century historian, who was an eyewitness of the battle and the subsequent events of Vartanantz, describes in detail the plight of the wives, widows, sisters and daughters of the Armenian Feudal Lords the (Nakharars), who were taken captive and imprisoned in Persia after their defeat at Avarayer.

The historian calls these women "The delicately bred ladies of Armenia" (Dignaik Pappasoonk Hayots Askhari). Why is it that the story of these ladies is so important and often forgotten or overshadowed by the sensational heroism of Vartan and his valiant warriors?

Yeghishe extols the piety and virtues of these women, who abandoned the luxury of their mansions in solidarity with their imprisoned loved ones, went to live in rags and bare-footed working in the fields under the scorching sun, feeding on grass and roots which they dug with their fingers and through the night they lay on the ground. They inflicted these sufferings on themselves, in order to share and experience the sufferings of their tortured men in chains. They consoled themselves with recitations from the Psalms and readings from the Prophets. "They vanquished arrogance with humility; they opened the gates of Heaven says the historian with prayers and brought the Angels down by holy supplications for their own redemption and glorified God on high."

Rightfully, the historian resembles the Armenian women to the Worthy women of the New Testament, Like Anna, the widowed Prophetess serving in the Temple. The women gathered daily in prayers with the Virgin Mary in the Upper Room at Pentecost, and like the persecuted women in the Apocalypse. (Rev. 7:14).

Notable among these women were Tzvig the sister in-law of Vartan the brave, Hmayag's wife, Her sister Vartanoush, and Shoushan-Varteni one of the two daughters of Vartan Mamigonian. The greatest contribution of these women was in their evangelism. They saved the young orphans of their kinsmen; they taught them the Scriptures and nurtured their characters with Christian zeal and patriotism. Among those young men were the likes of the Gamsaragan brothers, Ghazar Barpetsi, and Vahan Mamigonian the nephew of Vartan who lead the revolt against the Persians, and in the spring of 484 AD secured for Armenia Freedom of Conscience and Religion, by the signing of the Treaty of Nvarsag.

Praise and honor to the memory of the women of Vartanantz, the bearers of the banner of our Christian Faith.