



Paros

Saints Sahag and Mesrob Church

July/August/September

POINTS OF LIGHT

Now is our Time to Shine!
Fr. Shnork Souin, Pastor



Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts. And whatever you do, whether in word or deed, do it all in the name of the Lord

Jesus, giving thanks to God the Father through him.

Colossians 3:16-17

Apologetically, I am going to do the very thing I promised some many months ago not to, but only to illustrate a point and that is to mention pandemic and COVID-19-AGAIN (*eufff*). We can all attest that the last year or so has been tiring and difficult and a devastation not only for the world but also for the church.

We ought to be able to see in retrospect, clearly how pandemic and our reaction as a species has in some ways sown a terrible dystopic fracture in the social fabric worldwide. Fatalities, illness, extreme restrictions, mandates, regulations, social distancing, political turmoil have become all part of a world in times of Pandemic and the cost to society especially for the eldest and most vulnerable has been greatest. While we have all begun to grow accustomed to the new reality, recognizing that COVID-19 is likely here to stay, we also know that its symptoms and challenges might be increasingly manageable as the science struggles to catch up while we near greater immunity.

In our own community we've suffered the loss of so many vital and integral members of our community, and have felt the physiological, social and, spiritual impact in of our worshipping community, not only locally but in churches throughout. The church is after all in essence and character social. It is a collective of individuals united in Christ, incorporated by baptism, into his body!

From the beginning we know that "It is not good for a man to be alone" (Gen. 2:18), because from creation, our Tripersonal and Triune God, made us in his image in order to be in and to live in relationship with him, the Father with the Son, in the Holy Spirit as well as with others. This is why it is my opinion that the division, discord, isolation, separation and even death due to the pandemic has been of demonic origin at worst, or at best, some of our reactions to it have been to it have been. As a world community and especially in America, we seem to have become more distrusting and hateful at a time when we should

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"Paros"
 September 30th, 2021
 Published 4 times per year
 Issue 21-03 – FREE
 Saints Sahag and Mesrob Armenian Church
 70 Jefferson St, Providence, RI 02908-4923



Psalm 95:1,2,6
 O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.
 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.
 O come, let us worship and bow down: let us kneel before the LORD our maker.





Restope of Souls Service was Offered for the Hero Sons Martyred in the 44-day War

On September 27, in the Saint Gayane Monastery, under the presidency of His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians; a Restope of Souls Service was offered for the peace of the souls of the homeland defenders martyred in the 44-day War of Artsakh.

Present at the Divine Liturgy were Members of the Brotherhood of the Mother See of Holy Etchmiadzin and employees, benefactors, politicians and public figures, teachers and students from Eurnekian public school of the Mother See.

Before the Service, His Grace Bishop Moushegh Babayan, Grand Sacristan of the Mother See; delivered remarks, reflecting on the catastrophic 44-day War. His Grace Bishop Moushegh invited the clergy to pray for the peace of the souls of the martyred heroes, as well as for the recovery of the wounded and the return of the missing, conveyed his Blessings and message to the attendees.



An Appeal for Relief Aid to Haiti and Lebanon



Dear Faithful People,

Late last week I sent an urgent directive to leaders throughout the Eastern Diocese, asking all of our people to pray to our merciful Lord for the relief of suffering brought on by the recent disasters plaguing our world—whether of human or natural origin.

That message also advised that I would follow up this week with additional direction on how the faithful of our Diocese could help in these dire circumstances. The present message is my appeal to focus on two such causes, in the nations of Haiti and Lebanon.

Anyone watching the news is all too familiar with the heartbreaking images from Haiti, which experienced a mammoth earthquake two weeks ago. Of course, as Armenians, news of this kind of natural disaster summons up the compassionate feelings we had in the aftermath of the earthquake that rocked our homeland in 1988. Though more 30 years have since elapsed, the losses caused by that catastrophe are still felt in palpable ways in our homeland—and the people of Haiti will likely endure years of hardship after their recent disaster.

One news item that struck a chord with me told how the earthquake had destroyed hundreds of churches throughout the island, yet the Haitian people continued to congregate amid the ruins of their sanctuaries, to worship and pray as communities of faith, and to draw closer to our Lord in the midst of their suffering. It vividly reminded me of nearly identical scenes we saw among our people in Spitak, Gyumri, and Vanadzor, in the aftermath of the 1988 earthquake.

Less visible in the general public sphere—but profoundly urgent to us as Armenians—is the ongoing crisis in Lebanon. More than a year after the catastrophic explosion in Beirut’s harbor, the country is still burdened by the destruction and loss of life that occurred. To make matters worse, that burden is magnified by the political, economic, and medical upheaval that the people of Lebanon were already enduring at the time, the effects of which have not abated.

This summer, His Holiness Aram I, Catholicos of the Great House of Cilicia, appealed to the Armenian diaspora to send relief aid to help Armenians and others in the country who are still afflicted by these multiple disasters.

Of course, by virtue of our ancient embrace of the humane ethic embodied in the life and ministry of Jesus Christ, we Armenians cannot turn a blind eye to these terrible developments. Sadly, there is no dearth of pain and misery in our world today, as our people in Armenia and Artsakh know all too well. Our Diocese remains deeply committed to ameliorating the troubles in our homeland on a long-term, ongoing basis, through our own Fund for Armenian Relief, and our support of Holy Etchmiadzin’s Artsakh Outreach project.

But these two tragedies, in Haiti and Lebanon, seem to me to demand urgent attention in the present moment.

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**Chairman’s Corner
October 2021**

I hope everyone has had an enjoyable summer and is ready to get back involved in the many activities going on in church. I’m pleased to report that we had a very successful golf tournament this year with record turnout. We also had a wonderful

Church Festival in August as well. I can’t thank enough the hard-working people that made both events possible. It was also very refreshing to see the many new volunteers who assisted in various phases of the Festival. As the calendar turns to Fall, we look forward to our Annual Church Bazaar. Chairman Marc Janigian promises fun, food and a few surprises. Please mark your calendars for Saturday, November 6 and Sunday, November 7 for our event of the year. If you are interested in volunteering at this year’s Bazaar, please contact Marc.

I am pleased to report that the church continues to thrive financially through the pandemic. Through the early days of the COVID-19, revenue dropped off significantly with the loss of the many hall rentals we normally have, as well as the loss of the parking lot revenue from the State Courts. I am happy to say that the rentals have returned in a big way as many weekends the use of our facilities are booked solid. The use of our parking lots is slowly returning to normal. The church twice successfully has applied from Government-offered PPP loans. The first of which was forgiven. Big thank you to Steven Zaroogian for making it possible.

We are also once again thrilled to be able to offer in-house Sunday School and Armenian School. The registrations are coming in and we look forward to a successful school year. Many thanks to the dedicated staffs of both our schools.

Before long the holiday season will be upon us and we look forward to seeing you all in church. If you have any thoughts you’d like to share, please feel free to contact me or any member of the Parish Council.

John Megrđichian
Parish Council Chairman

**THANK YOU NOTE FOR ALL FESTIVAL WORKERS
BY JEFF BOGOSIAN**

To All Committee Members,

My thanks to all those volunteers for working at our Annual Armenian Festival. It is one of the major fundraisers of the Church and also one of our goals is to provide a fun filled day for our guests. We were blessed with great weather, sold over 660 meals, and did not have any food left over. All day long, all I heard was how tasty all the meals were, and how well prepared the service was. So thanks to our cooks, John, Kappy, Jeffrey, Rina, Sonya, Zaven, and Ann. Thanks to Maureen, Chris, Jenna, and Colleen for preparing the salads. I received a lot of compliments on the presentation of the salads in the plastic containers. Thanks to Doc. Gary, and Jason for filling the meal orders and coordinating with Kathy and the servers to hand them out. Thanks to Dorothy and her volunteers for heading up the pastry table. The variety and volume of pastry available was over the top, and people were amazed at having so much to choose from. The hot weather helped to sell more beverages, and thanks to Gary and his volunteers for serving the beverages. Thanks to John Melkonian for taking charge of the raffle, and Tim Der Marderosian for helping throughout the day and making delivery runs. Thanks to Deb, Linda, and Eric for

coordinating the Sunday School registration table and selling the popcorn. Thanks to Steve and Charlie Zaroogian for handling the cash and checks and reconciling all the transactions at the end of the night. Lastly a great job by Ann, Melissa, Lenny, and Dianne for running the registration table. They are one of our main communications resources when people arrive, not only selling the meals, but directing people where to go to purchase pastries, beverages, and raffle tickets. In addition it took a lot of time and work not only on the day of the festival, but the two days prior, preparing the meat and setting up and tearing down the tents. That help does not go unnoticed. The Nazeli dance performance was a big hit, and it gives great joy to see the young children perform. Also needless to say, the music by the Mugrditchian Band was outstanding! I even snuck in two dances myself. A Michigan Hop, even an old guy like me can still dance one, and a solo, but not with Dianne. (Please don’t tell her with who. □) I will be sending out Thank You letters soon to those who donated items. Once I get all the expenses and income finalized, I will put together a financial report and set up a wrap up meeting to review.

Thank you for your continuous generosity of giving your undevoted hours on the committee this past year!.

Jeff Boghossian

Recently Ordained Priests Return to their Parishes

Over the past few weeks, two recently ordained priests of the Eastern Diocese returned to their parishes after 40 days of seclusion, prayer, daily worship and meditation at Saint Nersess.

On July 10, parishioners of Saint Mark Armenian Church in Springfield, MA, welcomed back their pastor, the Rev. Fr. Nigoghos Aznavourian, to celebrate his Antranig Badarak. He was assisted by the Rev. Fr. Shnork Souin, who was also his ordination sponsoring priest. Following church services, Fr. Nigoghos and his wife, Yn. Julianne, rejoined their Saint Mark family at an evening cook-out on the church property. Der Nigoghos has served as the Deacon-in-Charge of his parish since February and is a 2020 graduate of the seminary.

On July 18, parishioners of the Holy Resurrection Armenian Church in New Britain, CT, welcomed back their pastor, the Rev. Fr. Haroutiun Sabounjian, to perform his Antranig Badarak. He was assisted by his father, the Rev. Fr. Krikor Sabounjian, a seminary graduate and member of the Saint Nersess Board of Directors. Following church services, Der Hayr and his wife, Yn. Lucine, rejoined their church family during fellowship. Der Haroutiun is a 2018 graduate of the seminary and served as the Deacon-in-Charge of his parish since earlier this year.

We wish both Fr. Nigoghos and Fr. Haroutiun inspiring and successful ministries.



(Continued from Page 2)

The collections will benefit the earthquake relief effort in Haiti, and the ongoing humanitarian outreach effort in Lebanon. All collected funds will be divided evenly between the two causes. Half of the proceeds will go to support the work of the Little Sisters of Saint Therese of the Child Jesus: a Catholic relief group working “on the ground” in Haiti, with a sterling reputation for providing prompt, direct assistance to those most in need.

The other half of the collected proceeds will go to support the crucial outreach efforts being undertaken by the Armenian Church’s Catholicate of Cilicia, under the direct supervision of His Holiness Aram I.

Checks should be made out to the Diocese of the Armenian Church of America, Memo: “Haiti/Lebanon Relief Collection.” Individual donations can also be made on the Diocese’s secure server (see the link below).

I implore all of our faithful people to be generous in these extremely difficult times. Parishes should send their collected funds to the Eastern Diocese by Friday, September 17.

Most of all, throughout these weeks, and in the days to follow, please continue to offer prayers for afflicted people everywhere. Just within the last day, we have begun to hear about the victims of hurricane flooding in Louisiana, New Jersey, New York, and Pennsylvania. Remember them, too, as we pray for the peace of God and the relief of suffering among the people of Haiti and Lebanon, Armenia and Artsakh, Afghanistan and America, and the entire world.

With my prayers, Bishop DANIEL Primate.

Prayers For the Peace of God and the Relief of Suffering

Dear Faithful People,

The horrors unfolding before our eyes in Afghanistan and Haiti in recent days should shake us all to the core of our beings—as American Armenians and as human beings. Whether the result of premeditated human evil, political failures, moral indifference or natural disaster, these catastrophes tragically remind us of the undeniable frailty of this world, and of our utter need for a heavenly Savior to whom we can turn for hope, healing and true justice.

We Americans, situated far from the epicenter of the most recent disasters, and largely isolated from them (but hardly free of entanglement in them), must not stand by helplessly. Nor should we surrender to the easy temptation to reduce the human agony to a mere political issue, pointing our blame-seeking fingers here or there, as we go about our daily routines.

As children of the Armenian Church, we know all too well from our own history—as recently as last year—that such reductions serve no good end. Thank God that in our history and spiritual DNA we know personally that heavenly Savior who promises hope, healing and peace. Furthermore, that Savior has called us to be the active agents of His good will for a world God created in love and with high expectations.

Next week I shall have more to say about these recent events, and about the continued suffering in Armenia, Artsakh and Lebanon. As a Diocese we will do what we can to bring some measure of relief to those we can reach. For now, I am calling on every child of the Armenian Church in our Diocese to pray daily for “the peace of God, which passes all understanding,” and for relief to those who are suffering. That peace is not a state of being, much less an emotion, but the personal power of God in Jesus Christ. As we sing every Sunday in our Holy

Badarak, “Christ has come here into our midst ... the voice of peace has resounded.”

May the Lord have mercy on the souls of His beloved creatures that have been taken from this life; and may He have mercy on us all.

With my prayers, Bishop DANIEL Primate

(Pastor’s Points of Light - Continued from Page 1)

As Christians we are called to work things out together, in harmony and in unison, in fact, you might say “liturgically”, with one voice, heart and soul and with the mind of Christ! We are called to assemble at his side, to worship with “psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts” (Col.3:16).

This past summer, however, I have been particularly pleased church attendance has concretely started to grow and that people have begun to take a more active life in everyday activities especially where spirituality is concerned. The numbers of those receiving Communion are growing steadily and this has been a delight to me and has brought great motivation to my ministry. Thankfully, our church found a way to struggle through our time of isolation, utilizing technologies and other means by which to remain in contact but, thanks be to God, we’re at the point where human ingenuity has allowed us to cope and to mitigate the threat of disease so that now we have been able to ease into a less stringent world where the church can once again become what it is “all in the name of the Lord Jesus, giving thanks to God the Father through him” (Col.3:17).

Faithfully, the start of this full season has seen a return to in class Armenian school, Sunday school, and youth activities. Our various ministries are increasingly held in person and we’re holding our full-scale annual church events with great confidence and care. All of this flows from our Christian understanding that “apart from Christ we can do nothing” (John 15:5). The church is none other than the Body of Christ in which every Christian is called to have fellowship in the Holy Things, specifically in Christ himself! Everything that we do therefore as a church and all that we are as a community begins and culminates with our fellowship, united together at the Badarak, at the Lord’s worship and at his Holy Table, because only “in him we live and move and have our being.” (Acts 17:28).

It is a time to be bold, brave and united not only in spirit but “in-person”! I am praying so fervently and trusting the Lord even more greatly that we will be drawn together to step out of the darkness and into the light in order to come together as a church stronger and more loving than before. This is the time to engage. We are at the beginning of the new fall season and we should be inspired by new hope to be present with each other and with our church in the presence of Almighty God!

Dear beloved in Christ, I bless all of you and praise almighty God for this new beginning and the growing confidence that we have in him and in our fellowship, leaving you with the wonderful words of CS Lewis who wrote; “Christians are like coals of fire. Together they glow; apart they grow cold.”

Remember the Church in your Will
NEW INTERNET ADDRESS
armenianchurchri.org

Vietnam vet has spent a lifetime serving others



Mary K. Talbot Special to The Journal

Michael Kaprielian at his Wayland Square complex. Since serving in the Navy in Vietnam, Kaprielian has

worked with the International Red Cross, save The Children and USAID and in helping refugees coming to America.

Read Article Here: [PROVIDENCE JOURNAL ARTICLE](#)

BAPTISMS

David Bek Emdjian (2-2-21)

Ava Leigh Bulduc (3-7-21)

Taleen Ana Corsini (7-10-21)

Luca Gregory Souin (7-17-21)

Sebastian Paul Souin (7-17-21)

Stella June Campopiano (8-1-21)

Emelia Erin Terian (8-28-21)

Alexander Anthony Maldonado (9-11-21)

May these children be raised in the love and care of the Lord.

MARRIAGES

Christopher Ryan Nacca & Christina Siranoush Parnagian (8-28-21)

FUNERALS

Jack Chakoian (6-30-21)

Peter Megrdochian (7-10-21)

Rose Azbar Masoian (8-4-21)

Dorothy Azniv (Janigian) Masoian (9-10-21)

Hagop "Al" Altounian (9-21-21)

Expressions of sympathy and prayers are extended to the families that their loved ones may be at peace in the care of the Lord and their memory be eternal.

Marriages: Arrangements for weddings are to be made at least eight months in advance. Marriage preparation and counseling often called Pre-Cana, is required before the celebration of the sacrament. The Best Man (*Khachyeghpayr*) must be a confirmed communicant of the Armenian Orthodox Church. The parish office will make all necessary arrangements for the deacon, organist and soloist. Marriages are not celebrated during Great Lent.

Baptisms and Chrismations (GNUNK): All baptisms must be scheduled at least two months in advance. Pre-baptismal preparation for the parents and godparents is strongly encouraged. At least one of the godparents must be a member of the Armenian Orthodox Faith.

Regulation of Sacramental Services: In accordance with Diocesan discipline mandated by the Primate, all sacraments, e.g. weddings, baptisms and rites of Christian burial, can only be administered in the church sanctuary which has been consecrated for the celebrations of these sacred rites.

Dn. Garen Megrdochian Reflects on his first anniversary of the diaconate-Sunday October 10

Hanoon Hor Yev Vortvo Yev Hokvooyin Surpo Amen.

Today my dear brothers and sisters in Christ, I wanted to share my reflection to you all,

First and foremost, I would like to take a moment to thank Der Shnork and Dn. Alex for letting me share my reflection this morning.

As I am speaking for the first time to all of you today, I would like to tell you all that tomorrow which will be October 11th,

it'll be my One Year Anniversary of my ordination to the diaconate in Armenian its (Sargavak).

SireliNer, I wanted to read this passage that is mentioned during my ordination.

The Passage is from the Acts of the Apostles:

“2 And the twelve summoned the body of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. 3 Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. 4 But we will devote ourselves to prayer and to the ministry of the word.” 5 And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Proch’orus, and Nica’nor, and Timon, and Par’menas, and Nicola’us, a proselyte of Antioch. 6 These they set before the apostles, and they prayed and laid their hands upon them.

St. Stephen was the protomartyr, as the protomartyr he was a deacon who gave his life up for his faith.

Indeed, This passage reminds me of the time when the prayers were being offered to the candidate from the bishop. When verse 6 from the Acts of Apostles says, They Prayed and Laid their hands upon them. When the bishop lays his hands on the candidate, this passage from Verse 3 of the Acts of Apostle which says: Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty.

One thing that helped me my first year as a deacon in the Armenian church was that I felt a responsibility to pass on the apostolic succession to help altar servers on how to chant and I felt confident doing that, and I look forward to helping other altar servers to learn and to serve the church.

I felt especially emotional, which I felt for the past year. Last year was a difficult year for myself. It took me a long time to get prepared to be a deacon, and until this day comes, I felt really happy and blessed that I got ordained by our Primate.

The best part that I wanted to mention is that my grandfather Peter attended my Ordination and especially my family and friends. I do miss my grandfather so much! I know he’s so proud of me that I am serving on the altar. Also, weeks before his passing, I remember he told me this: Keep serving the church and follow God’s Calling.

My Dear Brothers and Sisters, Pray for me as I am following the path in my ministry. My prayer for today is that we ask God to watch over us and overcome our fears and doubts. And let us rejoice our faith, our hope, and love. And also, let us ask God for forgiveness.

And with that, will all praise and glory with the father and the Son and the Holy Spirit, Now and Always and unto the ages of ages Amen.

A MODEL FOR PASTORAL THEOLOGY

By Alexander Calikyan

One of the most foundational figures in 20th century Armenian Church history, Archbishop Tiran Nersoyan defined Armenian Church theology, doctrine, and liturgy at least in the United States, if not for Armenians around the globe. His life and career, spanning close to seven decades, helped to usher in a revival of sacred Armenian traditions coupled with ancient theology not seen in any Armenian See for many centuries. His impact across dioceses and hierarchical Sees was so resounding that many Armenians around the world still remember him like a dearly beloved father as well as an erudite teacher of wisdom and knowledge. This teaching and ministry role was unified in a way by Tiran Nersoyan unseen by his predecessors;

Archbishop Tiran understood that one could not be a *vartabed*, or doctor of the Church, if one was not able to bridge those storehouses of learning and wisdom to the laypeople, who comprised the faithful Body of Christ, without which all of that advanced-level learning and teaching would be an absolute waste.

Nerses Tavugchian was born on August 23, 1904 in Aintab, present-day Turkey, where his mother Annitsa served as the first headmistress of the Girls' High School and his father served the holy priesthood as Reverend Nerses Tavugchian. At the start of the First World War and Armenian Genocide, perpetrated at the hands of the Ottoman Turks, the Tavugchian family as well as their entire town was forced out and became refugees in Aleppo, Syria. Young Nerses endured much hardship during this period of exile, including the loss of one of his four siblings. After returning to Aintab in 1919, Nerses was sent to study at the Armenian monastery of Sts. James in Jerusalem less than two years later. There, the young boy was acquainted with the theological giants of his day, having newly evacuated and fled the pre-eminent seminary at Armash, which was destroyed by the Turks in the genocide. This included the Armenian Patriarch of Jerusalem at that time, Yeghishe Tourian, as well as his contemporaries and successor patriarchs, Torkom Koushagian, Papken Gulesserian, and Mesrob Nshanian. Under their collective tutelage, Nerses graduated and was ordained sub-deacon in 1924, and was also promoted teacher at the Armenian Secondary School in Jerusalem. He was ordained deacon on October 3, 1926, in the company of nine other graduates. Two years later, on Transfiguration Sunday (June 22, 1928), Patriarch Tourian ordained deacon Nerses to the holy priesthood, renaming him Tiran. At this time, Nerses also changed his surname to Nersoyan, adopting permanently a pseudonym he utilized as a deacon when authoring several articles in the official news publication of the Armenian Patriarchate of Jerusalem, *Sion*.

Following ordination, Tiran travelled to London, where he enrolled in Mirfield College of the Resurrection and King's College for academic training and instruction. Upon his return to Jerusalem in 1930, Tiran taught numerous classes at the seminary, including classical Armenian, theology, and early Church history, eventually being promoted to headmaster in 1932, a post he served dutifully until 1937. During this time, Tiran Nersoyan also formally represented the Armenian Patriarchate of Jerusalem on missions abroad. This ranged from managing administrative affairs as vicar of parishes in Sudan, Paris, and London during the Second World War to matters pertaining to the securing of archives and relics of saints for the Armenian Patriarchate. In 1943, Tiran *vartabed* was elected primate of the American Diocese of the Armenian Church and subsequently arrived in the United States the next year to take up his post. He led an American delegation to Soviet Armenia to participate in the election of the next Supreme Patriarch and Catholicos of all Armenians, who upon his election, elevated Tiran to the rank of bishop in turn. During his 10-year tenure in the United States, ten new churches were built, the diocesan constitution and administration were modernized, and the groundwork was laid for the erection of a cathedral and an administrative complex and diocesan headquarters in New York City. Bishop Tiran also founded the Armenian Christian Youth Organization of America, and ordained over 24 priests for the American Diocese.

As a primate, Bishop Tiran Nersoyan took care of his chief concern, first and foremost; namely, the pastoral concerns of his priests and laity. For him, this was the highest and most

noble goal of any clergyman. Unfortunately, his words and actions were used against him many times by his enemies. Portrayed as a communist for his support of the Holy See in Soviet Armenia, Bishop Tiran faced much criticism and charges of spying and sedition from his fellow Armenians in America, especially for his convening of a World Armenian Congress to try and address issues plaguing the Diaspora, assisting families who wished to repatriate following Stalin's brief open border policy after World War II, and being embroiled in a controversy with the Catholicos in Armenia over the use of the phrase "Orthodox" in the title of the "Armenian Church," which Bishop Tiran had allegedly approved for use in the United States. In spite of all this, the Catholicos of all Armenians still issued an encyclical on May 20, 1951, bestowing upon Bishop Tiran the title of archbishop.

Although being reelected for a third consecutive term as primate of the American Diocese, Archbishop Tiran resigned his post the following year, returning to Jerusalem in 1955. There, he was yet again engrossed in politics and developed a nasty rivalry with Bishop Yeghishe Derderian, who arranged for his exile to Beirut in 1956. Reacting strongly to these acts of cowardice and deception, the Brotherhood of Sts. James, the ecclesial body responsible for electing the Armenian Patriarch of Jerusalem, dismissed Derderian and invited Nersoyan back to the Holy Land, eventually electing him the next patriarch by majority vote. On August 30, 1958, Patriarch-elect Tiran Nersoyan was seized by the Jordanian authorities and forcibly ushered to the airport, where he was flown to Beirut against his will. Unsurprisingly, the Jordanian government forced the Brotherhood of Sts. James to allow for the return of Bishop Derderian, who went on to be elected patriarch and reign in that see for the next 25 years.

As for Archbishop Tiran Nersoyan, he returned to New York in 1960, where he founded the St. Nersess Armenian Seminary, where he was a lecturer and Honorary President until his death. He also occasionally assisted the Catholicos of all Armenians in drafting a revised constitution for the worldwide Armenian Apostolic Church. On his deathbed, it became very apparent that his achievements had become permanently woven into the fabric of the life of our Church and people. His dying wish to be buried in Jerusalem could obviously not be met so long as Yeghishe Derderian remained the Armenian Patriarch, so he was interred in Ferncliff Cemetery, Hartsdale, on September 9, 1989. It was only with the election of Archbishop Torkom Manougian as the next Armenian Patriarch four years later that the remains of Tiran Nersoyan were transferred to Jerusalem on September 10 and reinterred on September 13, 1993.

Throughout his life, Archbishop Tiran Nersoyan was devoted to the work of teaching the Armenian Church in her entirety: theology, doctrine, liturgy, and canon law. To this end, he was a prolific writer, lecturer, preacher, and administrator, utilizing each and every position to which he was assigned to not only maximize the reach and impact of the Armenian Church, but to engage her teachings in dialogue with the laypeople of her own church as well as other churches. He was not even above questioning the established practices and traditions enshrined in the Armenian Church. For example, he engaged in many critical studies concerning the actual dating of Armenia's conversion to Christianity, a conversation deemed unthinkable by many of his contemporaries for fear that an investigation may reveal that Armenia was indeed not the first nation to convert to the Christian faith.

Archbishop Tiran Nersoyan wrote on a wide variety of topics pertaining to the Armenian Church and her theological teachings. During his time as editor of the Armenian Patriarchate's theological magazine in Jerusalem, *Sion*, Archbishop Tiran honed his craft and mastered his prodigious talents of his rhetorically articulate and theologically gifted mind. This naturally led him to write primarily on the theology of the Armenian Church, and its relationship to the rest of the religious as well as nonreligious world: "He never wrote simply as an academic historian of doctrine, but sought always to emphasize the immediate and urgent relevance of the orthodox spiritual tradition for a fragmented secular world."¹ For Archbishop Tiran, theology, and the history which surrounds it and gives it its unique shape, form, and character, is defined in terms of the covenantal relationship between man and God. Without the context of this framework, establishing facts of history becomes just as impossible as declaring the sky blue. Archbishop Tiran's writings revolved around this key relationship and its implications, according to the gospel. Archbishop Tiran did also have his own biased perspective through which his theological writings were acutely informed; many of his predecessors and teachers were prominent graduates from the Armenian theological seminary in Armash, which closed its doors for good with its destruction at the hands of the Turks during the genocide. Indeed, this school developed its own rich, unique interpretation of Armenian Church theology, though rooted in the traditional teachings that their forebears had passed down to them: "To combat the attraction of romanticism and liberalism, armashakanism chose to defend the Armenian Church by sensitivity and passion against rationalism; introspection and silence in place of confrontation; teaching and expansion in place of revisionism."²

It was this kind of thinking that made Archbishop Tiran Nersoyan's voice in the ecumenical arena so forcefully engaging and thought-provoking. Whether in the World Council of Churches, or in separate deliberations with his Eastern Orthodox or Roman Catholic brothers, Archbishop Nersoyan never shied away from representing the Armenian Church and making her positions over issues known and made explicitly clear. One such issue he argued at length over was the separation of Chalcedonian and non-Chalcedonian Churches. For Archbishop Tiran, establishing the proper facts as a way to frame the debate was just as crucial as the debates themselves. It should then serve as no surprise, therefore, that much of Nersoyan's writings devoted to this topic spent quite a bit of time establishing the background of the Armenian Church's Christological leanings and doctrine. For Tiran, it was quite telling that the Armenian Church produced no literature about the Council of Chalcedon prior to the 6th century. In their prolonged formulation of a response to pressures from all sides to accept or reject the council for various reasons, the Armenian position narrowed into focus only slowly and painfully. According to Nersoyan's understanding of Armenian Church theology vis-à-vis Ecumenical Councils, the church was not obligated to agree with every last decision reached in council, particularly in regards to classification of heresy; hence, the Armenian Church's rejection of the Chalcedonian doctrine, stipulating that agreement on the nature(s) of Christ was possible by alternative means. Another consideration that impacted the Armenian Church's decision to reject Chalcedon

was the general understanding of what came out of council and how its proceedings were handled. For the Armenian Church, an Ecumenical Council threw its weight behind its scripture-rooted theology, resulting in sound doctrine, supplemented by the writings of the Orthodox Fathers. Chalcedon, they felt, began to emphasize the latter too much at the expense of the former. This naturally fed into the Armenian Church's decisive factor in rejecting Chalcedon: it would not bow to decisions reached by other churches which it felt did not represent Orthodoxy to them. Ultimately, Archbishop Tiran explains, the Armenian Church rejected the Council of Chalcedon because she chose to champion her own Orthodoxy, something the leading church authorities at that time felt that Chalcedon did not embody.

Archbishop Tiran Nersoyan's prolific thought and writing not only made him the most erudite Armenian Church scholar of the 20th century; he also had a profound influence on generations of clergymen looking to follow in his trailblazing footsteps. Archbishop Tiran's time as primate of the American Diocese of the Armenian Church was absolutely fundamental to the survival of the Armenian refugee community in the United States. The institutions he founded, including the ACYOA, St. Nersess Armenian Seminary, and the vision of a cathedral in downtown Manhattan are all now staples of the Armenian Church in America. Indeed, we, as a community, still feel the impact of Archbishop Tiran Nersoyan's groundbreaking vision and unswerving loyalty to the Armenian Church today. Simply put, Archbishop Tiran Nersoyan's inspirational life and works touched every corner of the Armenian Church, and his words of passion, encouragement, and enthusiasm still continue to resound throughout the halls and altars of Armenian Churches to the present day.

Bibliography

Nersoyan, Tiran, and Vrej Nersessian. *Armenian Church Historical Studies: Matters of Doctrine and Administration* NY



Back to School BBQ, Students distributing MAHS, Clergy Conference NE Clergy



¹ Tiran Nersoyan and Vrej Nersessian, *Armenian Church Historical Studies: Matters of Doctrine and Administration* (New York City: St. Vartan Press, 1996), 34.

² Tiran Nersoyan and Vrej Nersessian, *Armenian Church Historical Studies: Matters of Doctrine and Administration* (New York City: St. Vartan Press, 1996), 43.

THE MEANING MAHS By Fr. Shnork Souin, pastor

From the establishment of the Church, the faithful who would gather on Sunday, the day of the Lord's resurrection, would participate in the "gifts" which are the life-giving Body and Blood of our Lord Jesus Christ for the forgiveness of sins and the life eternal.

As is still the case today, many who may have been sick, unable to attend the Sunday Divine Liturgy or, who were penitent, unbaptized or for many reasons not in communion with the recognized church body, would not receive the 'gifts' of the Eucharist. In this way, the gifts and outpouring of love and the collection for the common good is represented in the distribution of *mahs*. The *mahs* (*antidoron* in the Greek) is therefore a great symbol of the church's outreach and social ministry as well as the care for souls both in and outside the church body. It was and is the earliest sign of the church's understanding of the call to serve the fellow man and to minister to the poor and needy. It was the earliest model of Social Ministry of the church understood more broadly as all the activities carried out by Christians called by God to proclaim the Good News in response to their outpouring of Thanksgiving for being among the fellowship of the redeemed by Christ's Blood!



In preparation, before the Eucharist, the priest or deacons would separate a portion of the unleavened bread from the actual Host which would be offered in the Eucharist. The portion offered to God, in the Armenian Church is called the Host (*nushkhark*). The other portion which would be blessed but not consecrated is called the *mahs* or portion. Those who were unable to partake of the Eucharist would receive the *mahs* in place of the gifts. Today, the priest separates the part for the host ahead of time preparing it, with prayers of the Nocturn (*keesherayin jham*) and stamping

it, most commonly, with the icon of the crucifixion. Today as in the early days, the faithful in attendance at the Divine Liturgy, are invited 'in fear and faithfulness' (*vergiogiiiv yev havadov*) to come and truly commune in the Lord's Body and Blood offered to us in the Divine Liturgy by the power of the Holy Spirit and God's own Word where He said "Take eat this is my Body, Take drink this is my Blood..."

At the end of the Divine Liturgy, the faithful who are sent "blessed by the Holy Spirit, depart in peace," take the *mahs* with them to their homes to give it to those friends and family who were unable to receive the "Holy Things" (*srpootiunk*) the Eucharist.

Offering For Grapes Assumption of Mary

In memory of Diramayr Jacqueline Souin by Fr. Shnork and Yn. Souin and family
In memory of Peter Megrdochian by the Megrdochian Family
In memory of Joan Parnagian by Sema Parnagian
In memory of Antranik Gurdjian by Adrienne, Annette and Ardemis
In memory of Masoian and Janigian Families by Stephen and Dorothy Masoian
In memory of Mary Serabian by Dr. Beverly Serabian
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In memory of Robert "Bobby" Derderian by Hosanna Derderian
In loving memory of our grandmothers, Shooshanig Avedisian and Takouhi Krekorian from the Onanian and Stickler Families
In loving memory of George "Kevork" Ayrassian by Sue & Ann Ayrassian
In memory of Leo Topjian by George & Galina Garabian
In memory of my oldest brother Robert L. Rotondo, Jr. (13 Years Remembrance) and my aunty Mariam Bossian Du Boise (36 Years Memorial) by Susan Agnes Rotondo
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Photo Gallery





Arts Education Program

The Arts Education Program began the first semester of the 2021 - 2022 academic year. Students attend lessons in drawing, sculpture (teachers Anne and Arthur Ovanesian), violin (Gregory Ayriyan), piano (Mari Panosyan, Gregory Ayriyan), vocals (Gohar Menjelikian), guitar (Vahan Grigorian). Especially great interest is the dance group Nazeli (choeographers Narine Lemme and Lusine Corsini), where 20 boys and girls participate. Nazeli's group successfully performed in August at the church's annual picnic, and is now preparing a new dances. Arts Education Program invites children to participate. All lessons are held on Saturdays, Nazeli dance on Mondays from 6 to 8 The application can be obtained from the church office. For all questions, please



Thank You!
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Sunday School Corner



Our Sunday School kicked off a new year on September 12th in conjunction with the Feast of the Exaltation of the Holy Cross. Our faculty and staff happily welcomed the children, some brand new to our school family as well as our “veteran” students. It was so heartwarming to see the students in our classrooms, full of excitement for a new year - especially after such a long hiatus from in-person learning. On this very first day, students met our teachers, had a brief assembly, followed by going into the sanctuary to celebrate the feast day. At the conclusion of the Badarak, our parish council hosted a lovely “welcome back barbecue” for our parish families. Everyone enjoyed the wonderful food and fellowship, in addition to a special treat of ice cream sundaes!

Leading up to our first day, the Sunday School offered the opportunity to pre-register at our church picnic. Students who registered were entered into a raffle to win a “Back to School” gift basket. In addition, every child who visited our tent was invited to “pick a duck” from the pool and win a prize (which was either a custom Sunday School water bottle or frisbee). We would like to extend our thanks to Jeff Boghossian and the picnic committee for giving us this opportunity.

Another part of the Sunday School program includes



**Community Outreach Project:
Elbow Macaroni & Adult Male Crew Socks**

involving our children and families in community outreach projects. We often discuss how to show love and kindness to others and having these projects offers students valuable, tangible experiences. Our first project this year (which is already underway), is a collection of elbow macaroni and adult male crew socks for the Pawtucket Soup Kitchen. We welcome everyone to join us in this worthwhile project - place any and all donations in our box in the classroom area (it is marked for this specific purpose). This will be followed by a collection of non-perishable foods for Thanksgiving Food Baskets, and in December a drive which will provide Christmas gifts for underserved children.

We would like to remind everyone that it is never too late to register for Sunday School. Anyone may register in person on any given Sunday, or feel free to follow this link and register online. <https://forms.gle/L2BHpubuMk1ByDEP8>

Additionally, this year we are working on forming a parent committee to assist our school with special projects and events as well as anything else to support our program. Those interested in joining can send an email to hyesundayschool@gmail.com or come by and chat with myself or Linda Grant on Sunday mornings.

Needless to say, we are very excited to be back up and running again, in person, on Sunday mornings. As always, please feel free to reach out to me, Deb Onanian, with any questions/ideas/concerns at hyesundayschool@gmail.com

Registration Tent at the Picnic



First Day of Sunday School



Assembly Fun and Games!



Pictures from the Church Festival



**A word of thanks and appreciation:
A donation of \$1,000 was made to Saints Sahag & Mesrob Church, In Memory of Suzanne Mangoian (Der Shnork's Aunt "Morakuyr") by Mangoian, Hacet and Glassman Families.**



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Cultural Committee

The Cultural Committee renews its Armenian cultural programs. Every Friday at 7:30 pm, starting from October 15, on the Church's Facebook, we will present to your attention concerts with the participation of Armenian artists, films about Armenia and Armenians. We will continue our meetings with Armenian doctors.

Thank you to all the sponsors of the Cultural committee for supporting our programs. **Special thanks to Mr. Daniel Ayriyan** for computer editing, and technical deprivation of our programs.

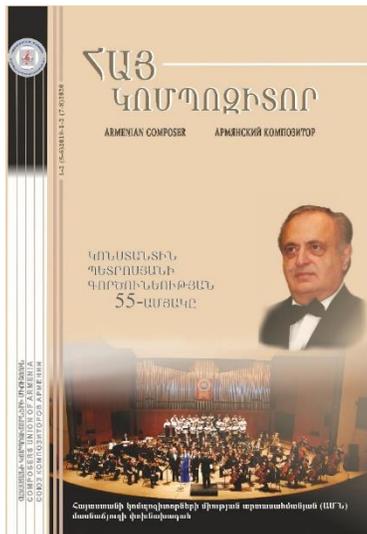
Follow schedule of programs.

OCTOBER

- October 15 – “Artsakh”, Documentary in English
- October 22 – “Hayastan”/Armenia/, Documentary in English
- October 29 – Composer Martin Vartazaryan /concert/

NOVEMBER

- November 5 – The Land of the Armenian Kings / Van, Diarbeqir, Dickranakert /, Documentary in English
- November 12 - The Land of the Armenian Kings /Ani, Kars, Edesia, Musaler/, Documentary in English
- November 19 - Konstantin Petrossian’s creative evening in Armenia
- November 26 – Armenian Spiritual Music



Best Regards. Konstantin Petrossian, Music & Cultural Director

Maestro Konstantin Petrossian’s creative evening in Armenia

The creative evening of famous composer, conductor Maestro Konstantin Petrossian took place at the Komitas Chamber Music Center in Yerevan. Konstantin Petrossian is the author of many works, including symphonic, choral, chamber, instrumental, vocal works, many of which have been published and performed in different countries of the world.

For the exceptional advance of the development of Armenian culture K . Petrossian was awarded the RA "Movses Khorenatsi" Medal, the highest award of the Armenian Apostolic Church, the Saint Sahag and Mesrob Medal, and many other awards. He was named Rhode Island Man of the Year.

The concert, which took place at the Komitas Chamber Music Center, was attended by the State Chamber Orchestra of Armenia under the direction of Harutyun Arzumanyan, famous singers, soloists of the National Opera and State Symphony orchestra. The already famous chamber works of the composer were performed.



At the end of the concert, K. Petrossian's famous song "Armenia" was played. The President of the Union of Composers of Armenia, composer Aram Satyan, the Chairman of the Armenian Music Commission, composer Leon Chaushyan made welcoming speeches. Many famous cultural figures and clergymen were present at the evening. Konstantin Petrosyan's creative evening was a great success and had a visible place in the cultural life of Armenia.

The Union of Composers of Armenia has published a special magazine dedicated to Konstantin Petrossian.



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**To Watch Der Shnork and others tell about
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(392) [My Heart and my Hope in the Palm of a Savior Child with Fr. Shnork Souin | 07.13.2021 - YouTube](#)
 Or Go to: www.youtube.com/watch?v=D9ISsR2Ad4A

Home Blessings

Fr. Shnork Souin will be joining parishioners for home blessings at their homes on request. If you would like your home blessed, please contact the church office at office@stsahmes.org or 401-272-7712.

NEW - MAY THEIR MEMORY BE ETERNAL

Establish Membership in the Perpetual Memory Endowment – PME

There are many parishioners who we have lost over the years and their memory has been forgotten in the continuing life and spiritual memory of this parish and sadly there is no one to continually pray for them and for their souls to be remembered. While some are fortunate enough to have family members remember them, even yearly, there may come a time that that too will be forgotten.

There is now a wonderful and pious way to ensure that the names of loved ones will be remembered annually in the prayers of Requiem at Saints Sahag and Mesrob Church. Membership in the PME.

Have your name and the names of loved ones forever embedded into the annual prayers of memorial as a member of the new PME at Saints Sahag and Mesrob Armenian Church. [Perpetual Memory Endowment Application Form](#)



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Information about the Prayer Card Ministry of Saints Sahag & Mesrob Armenian Church is available through the church office. If you would like to request a Healing Prayer Card, Memorial Prayer Card for a loved one, or some other special occasion Prayer Card, please call the office (272-7712).

The name of your loved one and the one requesting the card will be included in this bulletin on the Sunday of your request and the person will be remembered in prayer by the pastor during the Liturgy.

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Cultural Committee Programs

OCTOBER

- 15 – “Artsakh”, Documentary in English
- 22 – “Hayastan”/Armenia/, Documentary in English
- 29 – Composer Martin Vartazaryan /concert/

NOVEMBER

- 5 – The Land of the Armenian Kings / Van, Diarbeqir, Dickranakert /, Documentary in English
- 12 - The Land of the Armenian Kings /Ani, Kars, Edesia, Musaler/, Documentary in English
- 19 - Konstantin Petrossian’s creative evening in Armenia
- 26 – Armenian Spiritual Music the participation of choirs of Orthodox churches

Arts Education Program

First Semester of 2020 – 2021

begins on Saturday, October 10, 2020.

Art classes (drawing, sculpture) at 12:30 pm
(piano, guitar, violin, voice training)

by individual appointments.

For music classes schedule, and other questions
please contact Mrs. Janna Guegamian, Chair of Program
Tel. No. (401) 861 3573, email: petroskon@aol.com

Membership / Stewardship

Let's Start Building Our Future! Become a member and/or a steward of Saints Sahag and Mesrob Armenian Church of Providence, RI.

It only takes a few minutes to complete the Membership form and \$175.⁰⁰ (\$100.⁰⁰ for students and \$125.⁰⁰ senior citizens) to become a dues paying member of Saints Sahag and Mesrob Church of Providence.

While many churches of other faiths use the method of tithing, Saints Sahag and Mesrob Church simply asks a minimum fixed amount to be a dues paying member of the church, and that amount is \$175.00. That's only \$3.37 a week! Membership for senior citizens and students is even less: \$125.00 a year or \$2.40 per week.

Please fill out the form, print it out and mail it, along with a check (unless you choose to use your credit card), to the church office:

Please mail this completed form and payment information to the church office:

Saints Sahag and Mesrob Armenian Church
70 Jefferson Street
Providence, Rhode Island 02908

You can now pay Dues/Stewardship on-line at:
<http://stsahmes.org/dues/>

Stewardship

The logo depicting a stylized Armenian Cross with the threefold elements of stewardship was created by Father Shnork Souin, showing that all 3 elements are required of the life in Christ.
(DSS Der Shnork Souin)



Membership and Stewardship of Time and Talent and Treasure, are the building blocks of your commitment to the church. By your membership you are an architect in the life and building of the church and community

Your dues are not only essential, but facilitate the realization of the day to day operations of the mission of Saints Sahag and Mesrob Armenian Church. In conjunction with your dues, your annual stewardship pledge is a way to express support of, involvement in and concern for the welfare and growth of our church with her many ministries offered.

We kindly ask that you that you fulfill your dues and stewardship pledges now.

Point your smart phone here to pay your dues!



Please Remit 2021 Membership and Stewardship

If you have not paid your dues for 2021, please complete the form below and send your donation to the church office.

You can pay your membership and/or stewardship with your MasterCard or Visa or use Paypal through our website at www.stsahmes.org.

2021 Membership Application Saints Sahag and Mesrob Armenian Church of Providence, RI

I/WE would like to be year 2021 dues-paying member(s) of Saints Sahag and Mesrob Armenian Church of Providence.

**\$175.⁰⁰ Adults;
\$125.⁰⁰ Senior Citizens;
\$100.⁰⁰ Students)**

Members #1 Mr/Mrs/Miss/Ms:

_____ **Members #2 Mr/Mrs/Miss/Ms:**

Address: _____

City: _____ **State:** _____

Zipcode: _____

Phone: (____) _____

mail: _____

Check enclosed

Charge my MasterCard/Visa/Discover/AE

Credit Card Number:

Expiration Date: ____/____

(Membership and/or Stewardship donations are tax deductible.)

For Office Use Only:

Account No(s): _____

Date Received: _____ **Amount Received:** _____

Check # _____ **Amount:** _____

**START THE NEW YEAR OFF RIGHT!
LOOK FOR AUTOMITIC PAY BY THE MONTH OPTIONS
IN 2021 ON OUR WEBSITE**

The Newsletter Committee

Editor-in-Chief

Reverend Father Shnork Souin, Pastor

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Leonard J Arzoomanian

Proofing

Ponsonby Britt O.B.E.

Layout and Design

Leonard J Arzoomanian

Advertise in "Paros"

Full Page	\$500/4 Issues	Half Page	\$300/4 Issues
Quarter Page	\$150/4 Issues	Business Card	\$75/4 Issues

- **1100+ newsletters mailed 4 times a year**
- Predominantly Rhode Island addresses
- Predominantly Armenian Subscribers
- Ads accepted on a first come, first serve basis

For information, please call the Church Office 401-272-7712 office@stsahmes.org

Subject to USPS rules

The Saints Sahag and Mesrob Church Newsletter is a publication of Saints Sahag and Mesrob Church of 70 Jefferson St., Providence, RI 02908. Submission of news articles, photos, essays, poetry, book reviews, and letters are welcomed and should be sent to the church office (office@stsahmes.org). All text must be submitted in electronic format, preferably in Microsoft Word, as a text file or as e-mail. Please note that the editorial board reserves the right to modify and/or reject articles, photos, etc. All materials must be received no later than the published submission deadlines per issue as published in the church bulletins.

Church Office Hours

Summer -The Church Office is open from 10:00 a.m. to 2:00 p.m. Tuesday through Friday. (Social Distance Policy in Place)

If you would like to contact Fr. Shnork, call 201-306-4304 dershork@gmail.com. To submit items for the Sunday Lighthouse Bulletin, please contact the office at 401-272-7712 or office@stsahmes.org. If you call after hours, please leave your requests, and the administrative assistant will be happy to process them promptly. For Emergencies, please contact the Pastor at 201-306-4304

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Paros

*Saints Sahag and
Mesrob Church*

July/August/September 2021

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