



# Paros

*Saints Sahag and  
Mesrob Church*  
October November December 2020

## PASTOR'S POINTS OF LIGHT

*I am the Light and the Life*



*In John 8:12 Jesus said "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."*

We were created to walk in the Light, to be living in a gracious state of divine glory, in God's presence in a day without end and in perfect harmony, unity and communion with God in Paradise, only to be interrupted by the inability of our first parents to place themselves totally in a position of trust in their creator and their God. Their subsequent fear is what led them to the darkness of despair, and banishment from the Garden of paradise. The coming of Christ was to finally complete God's promise to put aside the enmity between God and man and to restore us to the joy of our creation. It is only a distrust of God and a lack of faith in Christ that "blinds" us and dims our conscious vision of hope and the ultimate fulfillment of God's promises to his faithful and his church. Doubt is what debilitates our perfect and clear vision of that promised perfection in Christ. Today, the church seems likewise debilitated and suffering under restriction and modified in her ability to express herself fully. While at the birth of Jesus, expectant Israel who was living in a dark time, persecuted and oppressed by Rome, unjustly subject to Herod's cruel reign, yet unexpectedly chosen as the blessed generation to witness the fulfillment of all God's promises, to be made worthy to behold the miraculous birth of the Savior in the company of heaven's Angels, the Wise men of the East and the Shepherds of the field to "see a great light" (Isaiah 9:2, Matthew 2:16) and the manifestation of God's glory. It seems to me that while this year too has been one of the darkest for our generation, for Armenia, our fatherland, the United States, our homeland, and for the entire global family in the midst of Pandemic we are called to a time of looking to God's manifestation of love, of life and of light. Of course, turmoil has caused a horrible alteration to the normal pace of our lives. This new reality has sadly led many to despair, for Armenians seeing the devastation of the war's aftermath, for Americans divided in ideology and politics and the entire world over the deaths of millions and the unmitigated spread of virus making society and the world economy a victim of its merciless assault, leading to death, unemployment, and a fracture in social interaction among, friends, family and even among God's people.

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**Message of His Holiness Karekin II, Catholicos of All Armenians at the Repose of Souls Service Offered for the Martyrs of the Artsakh War**

Dear Faithful Children:

Today we honor once again the memory of our soldiers and military commanders who died for our Homeland. They fought courageously against a despicable enemy in the Artsakh war—and with the shedding of their precious blood, they received an everlasting crown of martyrdom. By their valiant deeds, they immortalized themselves on the field of battle, inheriting the gift of eternal life as our Lord Jesus Christ promised: “And I give unto them eternal life; and they shall never perish” (John 10:28).

Relying on the Lord’s promise, our loving children sacrificed their lives for their countrymen, and inscribed their feats into the newest page of Armenia’s long battle in the cause of freedom. As before in our history, the Armenian people once again gave birth to heroes, who will henceforth occupy a bright place in the annals of our people, ranked among all the brave souls who have ever fought and died for the faith.

Our heroes died with a vision of the just right of the Armenians of Artsakh to live freely, in a peaceful, secure, prosperous homeland. Their example instructs us to be steadfast in spirit for our national aspirations, and to fight valiantly for their realization.

Beloved children, God relieves sorrowful mourning with the consoling, comforting power of His Holy Spirit. His grace gives us the ability to rise above trials and tribulations; to be resurrected, Christ-like, from the successive Golgothas of our history; to testify to the potential of our people around the world; to be God-fearing, faithful, and strong-willed, with a unique determination to build life anew.

Now, it falls to us to pay homage to the graves of these martyred fellow Armenians, by confronting our present internal and external challenges in a united spirit. To overcome political and social crises, we must remain vigilant in our reliance on calm, sober reasoning. We must mourn the loss of our martyrs with dignity—and without politicizing their memory. Out of respect for them, and in the unforgettable light of their cherished memory, we should continue their example of Christ-like self-sacrifice by conducting our national life in a spirit of solidarity and a consciousness of our fundamental common interests.

Now, in memory of our martyred heroes, let us reaffirm the covenant of patriotism. Let their sense of duty, commitment, and sacrifice shine as the example for our statesmen, politicians, and people to follow. With unconditional zeal, let us do everything possible to build a prosperous life for our homeland. Let us strengthen our statehood, not endanger it with reckless steps. Let us place the protection and progress of our people ahead of personal interests. Only under a strong state is it possible to perpetuate our identity, our existence, and the memory of our heroes.

Let us pray together from the depths of our hearts, asking our merciful God to grant peace to the immortal souls of our dear children who died valiantly. Let us ask His Holy Spirit to console the grief of our heroes’ parents, wives, and children—and comfort the sorrow in all of us. Yet, let sadness not overshadow national life; let tragedies no longer afflict our

people; let us build a bright future for our homeland and for all Armenians, as a true nation under God.

We give glory to our martyred sons, and blessings to the light of their memory. With utmost humility, we offer this prayer:

O Christ, Son of God, forgiving and merciful:

Hear our plea and accept our prayers. Out of your love as our Creator, have mercy on the souls of the heroic soldiers and generals who died in the Artsakh war, in defense of our homeland. Receive them among the illuminated, saintly company who stand by your right hand. Grant them entry into your eternal kingdom.

Most caring Lord, grant your divine freedom to those who remain in captivity, so that they may soon return home safely.

Bless with your soothing love; grant healing to the wounded and comfort to the mourning fathers, mothers, widows, orphans, relatives, and all grieving people.

Under your holy beneficence, keep our people united in love. Strengthen our souls with faith and hope—in Armenia, Artsakh, and the Diaspora—so that with your help we can overcome this difficult crisis.

Remove from us the evil of hatred and violence; grant us a spirit of solidarity and brotherhood; help us build a united, strengthened nation, where your Name is blessed with gratitude alongside the Father and Holy Spirit, now and always, and unto the ages of ages. Amen.



**The Christmas Message of Bishop Daniel**

**“Comfort! Comfort my people, says the Lord...and the glory of the Lord will appear, and every-body will see God’s salvation. For the Lord has spoken.” [Isaiah 40:1, 5]**

My Dear People,

The hopeful words of the Prophet Isaiah proclaim the promise of God to bring salvation into this world—and salvation not as some abstract religious vision, but as visible and tangible solace and even splendor. “Comfort! Comfort my people,” the Lord says. “And every-body”—every single person—“will see God’s salvation.”

In the Armenian Church we hear this Bible passage repeated again and again throughout the season of Christmas because we believe that “the glory of the Lord” appeared in the person of Jesus Christ, and continues to appear today. When the Son of God was born to Mary in Bethlehem, God’s comfort appeared as a living, personal reality in the world.

But as hopeful as the prophet’s words may be, they ring strangely hollow to many ears today, as we crawl exhausted—physically, emotionally and spiritually—to the conclusion of a year that has been like no other. In the past months we have witnessed so much pain and suffering. So much grieving. So much discord and dissension. All of it crowned by the ruthless injustice and violence in Armenia and Artsakh, and here in the United States.

“The glory of the Lord” is Jesus Christ. He appeared not just to the Magi, those mysterious figures that came to the Manger from the East two thousand years ago. He

appears also to us, every day. God's comfort and solace are ever present to everyone who dares to journey in search of Him.

This year we contemplate a Christmas like none other, separated from our loved ones and denied our family gatherings and joyous festivities that make this season so special. The challenge we face is the basic task of the Christian faith, the same challenge that confronts every "Christian"; every person that is so bold as to open one's heart to Almighty God, and to one another, in the Armenian Church.

And that task is to journey, as the Magi did, far from our homeland, far from our comfort zones, in search of God's comfort; to be so eager as to follow a star, a glimmer of hope in an ailing world, to discover the comfort of the Lord in the most unlikely of places, in the most improbable of circumstances. And to look for Christ's comfort not on our terms, according to our personal preferences and agendas, but according to God's terms, his timeline. According to God's mysterious will.

What is the first request we make in the Lord's Prayer? "Thy will be done," not "my will be done." You, Lord be our sanctuary, Lord, be our hope, Jesus. Be our shelter, Son of God, and our glory. Only let us "see your salvation," living, visible, and personal.

I pray that during this Christmas season, you, your families and loved ones may find the grace to open the eyes of your heart to that mysterious Star that shines on the Son of God, on Comfort and Glory and Salvation incarnate. For "the Lord has spoken." Merry Christmas!

**Christ is born and revealed!  
Blessed is the revelation of Christ!  
Krisdos dzunav yev haydnetsav!  
Orhnyal eh haydnootiunun Krisdosee!**

Bishop DANIEL  
Primate

### **Pastor's Points of Light (Continued from page 1)**

We even see people divided over how to proceed as a society in Pandemic looking to rule over each other based on their personal feelings about mitigation and spread, even willing to impose values or worse publicly chastise those who don't share in their opinions, maybe seeing "safety" as paramount over "freedom and personal choice" or vice versa. This has even kept into the church where even governments have dared to tread over constitutional issues where none other, at least in America, have ever before dared. As I have said, I am pleased that our church, as a diocese, has done everything to remain open and "normal" as much as possible, maybe although not perfectly or to everyone's satisfaction or preference, laity and clergy alike. The balance is a difficult one to navigate. However she has prevailed, she has served and most importantly she has brought light in the face of the darkness of uncertainty. I believe this has been possible because we are guided not by "authority" but out of a love and thirst for Christ and also by a concern for others but most of all by the Holy Spirit.

For too many people, the confusion, uncertainty, and worst of all the fear has resulted in the "darkness" of hopelessness and despair. Some, like Abram (before being named Abraham after his conversion and encounter with the Divine Light), are gripped in "a horror of great darkness." (Genesis 25:12) But, I assure you that we are not to be like this. Our faith is in the promise of our Lord "to be with us always" (Matthew 28:20). I

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invite you to recall that while "living in the land of deep darkness, a light has dawned" and thus we "have seen a great light;" (Isaiah 9:2)



The church universal has never been and should never be guided by fear, but of love, with assurance and of a firm commitment and faith in the Light of the Unfailing Word, "which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—which we proclaim concerning the Word of life". (1 John 1:1)

This very same Light which shone forth from the "cave" in Bethlehem. The "Joyous Light", made known perfectly in the very person of the Lord Jesus who is God's true and primordial Light without beginning and the Light with no end.

Dear faithful, although it feels at times, with the fatigue of quarantine and in the shadow of defeat at the hands of an enemy who has perennially hated us, that we are still in the darkness, but, as I write on this December 21, the shortest and darkest day of the year, our Lord assures us that we ought to "Believe in the light while you have the light, so that you may become children of light." (John 12:36) Tomorrow, the days will literally start to grow longer and, remembering that the night is darkest before dawn, we are graciously enabled to look to tomorrow and the year 2021, not with two minds, not with doubt, not with fear, but with hope and with what was supposed to be 2020 Vision but now even more clearly and firmly fixed on the manifest love of God in the Light of Christ's birth, celebrated by us in the beginnings of the new year on January 5th and 6th on the eve of the end of Pandemic. In one of his great "I AMs" the Lord assures us that he is "the light of the world, whoever follows me will never walk in darkness, but will have the light of life." (John 8:12) From him nothing can separate us "neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation." (Romans 8:38-39)

While it truly seemed bleak, and I understand the emotions, our faith has kept us firm. Our church has been through and will see tougher times yet you've proved that you love God and trust him as children of light than fearing the unknown and the enemy of life and salvation. We have come out the other side stronger and more resolute in our faith and our care for our church and our love of our Lord.

I can't begin to tell you all how I've missed so many of you and have yearned for the day of our renewal and reincorporation into the Body of Christ, in fellowship at the ՄԱՐԻ ՄԷՊԻՆ, his Holy Table, sharing and encouraging each other's faith and commitment to good works and faithful devotion to our Lord. I remember you all in my prayers and am humbled to offer you my sincere and heartfelt greetings of joy and good will for this holy season and the new year ahead. May the "Light of Life" (John 8:12), "the true Light, which lighteth every man that comes into the world" (John 1:9), bless, protect and preserve us in our faith,, lead our way into the paths of Peace and restore us to the joy of our salvation, without fear, without stumbling and to boldly confess his Name and glorify him together with his Father and Holy Spirit, now and always and unto the ages of ages, Amen.

Happy New Year and a blessed and Merry Christmas.

Հնրհաւր Նոր Տարի եւ Մուրր Ծնունդ:  
Prayerfully and with love

Fr. Shnork Souin, Pastor

"Paros" Saints Sahag and Mesrob



### Parish Council Corner

Needless to say, 2020 has been a different kind of year. We have seen people suffer; we've lost members of our Parish family due to COVID. However, with all that said, we hopefully see the light at the end of the tunnel. I pray that 2021 brings us to some level of normalcy.

2020 did have some shining moments. Through the love and generosity of our parishioners, our church is on firm financial ground. We also managed to host several outreach dinners in the early days of the pandemic. We still managed to have our annual golf tournament and hosted a very successful Church Picnic and Holiday Bazaar.

Not enough can be said about the work done by Der Hayr and Deacon Michael. They kept us spiritually strong with home visitations, on-line Badarak, and bible studies. I believe we will emerge from this pandemic stronger than ever and look forward to the day when we have a full church, and many events that we will be able to attend together.

Briefly, I want to inform everyone that we will be hosting another outreach dinner on Sunday, January 11, hosted by our Woman's Guild. The Annual Parish Assembly is scheduled for Sunday February 21. Additional information for each even will be forthcoming.

In preparation for the Assembly, our Auditing Committee will be reviewing the Church and Organization's books. Also, our Nominating Committee will be putting together the slates for the new Parish Council, as well as new Auditing and Nominating Committees. Please consider serving your church. We have a diverse group who bring their hearts, love and various talents to serve.

On behalf of the Parish Council and the Diocesan Delegates, I'd like to wish you and yours a Merry Christmas and a happy, healthy and prosperous New Year. Shnorhavor Nor Daree and Soorp Dzunoont.

God Bless you all,

John Megrdichian  
Chairman

### "Armenian Cultural hour"

Dear Friends,

The "Armenian Cultural Hour" held every Friday by the Cultural Committee over the past eight months, and few thousand people watched.

Every Friday of week, cultural and educational programs are presented, including concerts by famous Armenian performers from around the world, documentaries about Armenia, as well as monthly on-line meetings with Armenian Doctors who deliver lectures and answer questions to an online audience.

The program has become very popular not only in America, but also in other countries of the world. Many famous Armenian singers and musicians have expressed a desire to perform at these programs. In this difficult time the program is available for viewing for free and for everyone. Duration will be from 30 to 90 minutes. All events for you will be online.

Before each event, we will notify you with special poster.

A couple of minutes before the start of the next "Armenian Cultural hour" program, you just need to click on the link, which is placed on the poster for each event.

We work very hard on every program. These are my personal contacts with Armenian performers all over the world, clarification of the concert program and presentation form, organization of video filming in Armenia and other countries. Then I edit all this material and send it to Daniel Ayryan, who transforms it into a single concert. And finally, we transfer the ready-made material to Deacon Michael Sabounjian, who puts it on the facebook for you.

Many thanks to our Armenian doctors for participated on our programs. Special thanks to moderators Jason Martiesian, and Gary Nahabedian.

Our committee should be very grateful to them for their fantastic job in this difficult time. Many thanks to Len Arzoomanian for the very prompt work on advertising. And also to all our friends, musicians, singers, sponsors, newspaper editors, radio tv for fruitful cooperation. Special thanks to Der Hayr, and PC for support us.

-Maestro Konstantin Petrossian Cultural & Music Director of Church

### ARMENIAN CULTURAL HOUR

Every Friday at 7:30 pm

#### SCHEDULE for 2021

#### JANUARY

January 1 – "Christian Armenia", film presentation in English

January 8 – "SHUSHI" Dance Ensemble – part one

January 15 – "SHUSHI" Dance Ensemble – part two

January 22 – "My Songs for You", concert presented by renown composer Aram Satian, President of the Composers Union of Armenia

January 29 – Levon Hovsepian & Armen Ghazharyan in Concert "From Classics to New Days"

#### Future Programs:

- Bostonians vocal group – Armenian songs
- Hasmik Leyloyan, Kanon Master player
- "Yerg Yergots" with Konstantin Petrossian
- Popular singers Salbi Mailyan and Armen Hovhannesian
- Dalita Getzoyan, Mari Megerdichian in live Concert
- "Yerevan – Capital of Armenia", movie
- Famous Composer Michel Legrand, and singer Christian Legrand in Armenia
- Memorial concert, dedicated to Armenian Genocide
- "Sayat – Nova" Minstrel Song Ensemble from Armenia
- Special concert from Shushi, Artsakh (special presentation for our program)
- Concert, dedicated to 100th anniversary of First Republic of Armenia
- Jazz concert from Armenia

## Encountering God in Struggle



Dn. Michael Sabounjian, Pastoral Intern

As I become more steeped in the Sacred Tradition of the Armenian Church, I become more and more impressed at the way in which it has named its most important feast days in order to encapsulate their essential meaning. While in the West we call Christ's nativity Christmas, a word whose origins are unclear, the Armenian Church has named its combined celebration of Christ's birth and baptism Asdvadzahaydnootyoon, or in English "Theophany," which means "the Revelation of God." And I think that perhaps this year, it may seem harder to focus on the joy of Christ's birth in the midst of the challenges this year has brought. But the name "Theophany" invites us to think more deeply about Christmas; to realize that this holiday is much more than Jesus' birthday, that it is a celebration of how God, the creator of the universe, has chosen to reveal himself to humanity. And once we realize this, it becomes evident that the feast of Theophany at its core is about examining how God might be actively revealing himself to us today, even in the midst of our darkest moments.

When we look more closely at the nativity story, God, the Creator of all that exists, was revealed to the world by being born in a cave to a mother who was forced by the government to travel for days during the final moments of her pregnancy; and when he was finally born, he was placed in a feeding trough for animals because there was no crib in which he could sleep. One could say that these were less than ideal circumstances under which God chose to be introduced to the world. In fact, I think we could say that the scene that is painted in the nativity story would be the last place we would expect to encounter the almighty God of Heaven and Earth. This pattern seems to continue through Christ's life. Whether we find him mingling with society's undesirables, stuck at sea during a storm, being paraded into town on a donkey, or being hung, beaten and bloodied, on a wooden cross, we seem to find God revealing himself to the world in the least expected places, with the most unusual people, and in the most surprising ways.

Similarly, I feel like throughout my experience as a pastoral intern at this parish, God has revealed himself to me in surprising and unexpected ways. Through the struggle that this pandemic has imposed on our parish, I have gained the opportunity to come to know our parishioners on a deeper level, growing closer to them; whether that was through our virtual ministries, our outdoor home visits, or even during more difficult times like funerals and other moments of loss where social distancing is most disruptive. Being united in the struggle that this year has brought, I have connected with people in a deeper way than normal circumstances would have allowed. I truly believe that God has chosen to reveal himself to me

**BAGS-FROM DER HAYR-** Food for the Mary House Pantry is Very Low and Your BAGS (**Bringing a Gift of Stewardship**) Donations are Greatly Needed. Please bring Non-Perishables to the Church and I will Deliver them. Or call me 201-306-4304 (You can donate cash or gift cards and I can also shop for you)

through the turmoil of this year in ways I would have never expected and could have never imagined. The relationships and experiences in which Lucine and I have seen God revealing himself over this past year and a half are opportunities for which we are infinitely grateful. This is the way our God works. He reveals himself, or has "theophanies," through even the most broken of circumstances. So as we all prepare to celebrate the feast of Theophany this year, look for how God might be revealing himself in surprising ways, even in your darkest moments.

## ASA Silver Medal Award



I am pleased and proud to announce that Zach Semerjian was awarded the ASA Armenian Students Association silver medal award for outstanding scholastic ability in his senior year.

Prayerfully, Fr. Shnork Souin

To apply for ASA scholarships please go to: [www.asainc.org](http://www.asainc.org) (deadlines apply)

Dear Der Hayr and Deacon Michael

Thank you so very much for the beautiful service and blessing and Holy communion you offered to my dad and me yesterday on Thanksgiving Eve in front of the Khatch Khar. It was an action so filled with grace and generosity and love from you two in this time that has often been difficult and has sometimes felt dark.

And I want you both to know how much peace, love, joy and light it has given my father and me and Malcolm, Deborah and Beverly.

As my father ages, memories grow distant for him. What remains for him is Family and our Church. These two things he asks for each day. And so on a daily basis I or one of my siblings drive dad down Douglas Ave and the old □□ Armenian neighborhood he grew up in and then over to Sts Sahag and Mesrob Church where we park the car and pray the Hayr Mer in front of the *Katchkar* from Armenia. At the end of the prayer, my father always says, "I wish the doors would open and we could go into the Church."

Thank you for "opening the doors of the Church" and making a safe space for my father in his beloved Church.

We will always be grateful to you both,

With love and thanks,

Linda Serabian



## Thank You

Dear Fr. Shnork Souin, Deacon Michael Sabounjian, John Megrđichian, and Parish Council of Saints Sahag & Mesrob Armenian Church,

I would like to formally thank you for hosting my ordination to the Diaconate this past Sunday. I am humbled by the overwhelming love and support our church has given me. I hope to serve our church with great joy and continue to serve our Lord Jesus Christ.

I was also surprised by the very nice reception that the parish hosted for His Grace Bishop Daniel Findikyan and my family. It was a beautiful occasion and I am thankful to you. I extend my gratitude also to my mom, Rena Megrđichian, Auntie Debbie Megrđichian and Stephanie Masoian for putting the reception together. Everything was delicious. The cake was amazing.

I would like to thank my church family and guest clergy for attending and witnessing the ordination. I also appreciate my fellow altar servers for their continued support. I look forward to working with them.

Once again, thank you, I am grateful to my church family.

With Prayers,

Dn. Garen Megrđichian

## Message from Congressman James Langevin

Dear Fr. Souin:

Thank you for contacting me about Azerbaijani aggression towards the Republic of Artsakh (Nagorno-Karabakh). I always appreciate hearing from constituents on matters of importance, and I welcome the opportunity to correspond with you.

As you know, Artsakh has been embroiled in armed conflict since 1988, when the region's ethnic Armenian majority petitioned to secede from Azerbaijan. In 1991, a referendum (boycotted by the ethnic Azerbaijani minority) approved the region's independence; nonetheless, Artsakh continues to be internationally recognized as part of Azerbaijan. Although Armenia, Azerbaijan, and the Nagorno-Karabakh Armenians signed a Russian-brokered ceasefire agreement in 1994, there have been sporadic ceasefire breaches on both sides. Overall, the conflict has sadly resulted in approximately 30,000 casualties and hundreds of thousands of refugees and displaced persons.

The Organization for Security and Cooperation in Europe's (OSCE's) "Minsk Group" was established in 1992 to facilitate peace talks between the warring factions. The Group is chaired by the United States, France, and Russia, but despite its efforts to promote peace and diplomacy, it has been unable to broker a formal peace settlement between Armenia and Azerbaijan. In 2008, the two nations agreed to a set of "basic principles" for a peace settlement, and negotiations have continued on and off since then, but no real settlement has been reached. In recent years, a change in the Armenian government, and a series of meetings between Armenian and Azerbaijani officials indicate that progress towards peace may be possible.

However, on September 27, 2020, Azerbaijan attacked Artsakh with assistance and encouragement from Turkey. Artsakh's capital, Stepanakert, and other civilian-populated areas have since been targeted with missiles. Armenia has retaliated, and both sides of the conflict have reported casualties.

Azerbaijan's escalation is deeply concerning, and I am taking action to address this matter. Recently, I joined several

of my colleagues in the House of Representatives in sending a letter to Secretary of State Mike Pompeo urging the Trump Administration to reduce tensions and restrain Azerbaijan from further offensive actions. Specifically, we ask the U.S. Department of State to condemn Azerbaijan's aggression, work with the OSCE Minsk Group to call upon the Azerbaijani government to cease offensive uses of force and accept international monitoring, and engage with Turkey to make clear that encouraging Azerbaijan's actions threatens regional stability and peace.

I also joined as a cosponsor of H. Res. 1165, a resolution condemning Azerbaijan's military operation in Nagorno-Karabakh and denouncing Turkish interference in the conflict. This resolution condemns Azerbaijan for breaching the ceasefire agreement, denounces Turkey's reported participation in the conflict, and supports the Minsk Group's efforts to secure an agreement from Azerbaijan to cease offensive military operations. H. Res. 1165 was introduced on October 1, 2020, and currently awaits action by the House Committee on Foreign Affairs.

Once again, thank you for contacting me about this important issue. The United States must use its diplomatic and international goodwill to stop this war, prevent other countries from participating, and reconciling the opposing sides. I will continue to advocate for the wellbeing of the people of Armenia and support concrete steps towards an enduring peace in Artsakh.

Sincerely,

Jim Langevin, Member of Congress

## A letter sent to all Orthodox Churches in RI and a number of RC churches.

Partners in Prayers for Artsakh-from Fr. Shnork

Dearest brothers in Christ

By now you have heard of the horrific tragedy that is befalling the indigenous Armenian people of the Republic of Artsakh formerly Nagorno-Karabakh. Artsakh was attacked unprovoked, two weeks ago, by the aggression of the army of Azerbaijan with the overt support and the influence of Turkey who is threatening to bring unrest to the region at large (see unrest and Sabre rattling of Eroghan toward Cyprus, Greece to name a few). The aggressive military maneuvers which have led to attacks on civilian and religious targets in the ancient Armenian lands is also supported by mercenaries from ISIS and Syria organized and facilitated by Turkey. ARMENIA is fighting this war at a tremendous disadvantage with brave soldiers who are heroically trying to hold their battle lines For a land that has been inhabited by their ancestors for millennia.

The capital city of Stepanakert has been badly damaged, civilians have died and many have fled many have died and their cathedral of the Holy Savior has been destroyed. The enemy of Christ is emboldened by the worlds silence and inaction. They even broke a Russian brokered ceasefire within mere hours. I have a number of personal friends, clergy serving or Diocese, and parishioners whose brothers and relatives are fighting on the front lines as we speak.

I know that you're all aware of these stories. I would like to very much request that if you would be so kind, you might possibly offer a specific prayer for peace for Armenia and Artsakh at the conclusion of the Divine Liturgy next Sunday morning. If you have the capability to have the prayer service recorded and pasted on social media like Facebook it

would be so helpful to show your support to our people who are in great need of prayers of their brothers and sisters of the holy church.

Thank you so much for your kind attention and especially for joining us in your prayers for peace in Armenian and Artsakh. Below please find a prepared Prayer that you may consider using or adapt according to your purpose.

Thank you again for your love, prayers and support. Christ is risen.

Prayerfully  
Fr. Shnork Souin

### **So there are 4 Dates for Christmas? I just want to know which one Jesus was born on.**

Throughout my ministry as a priest, many have asked the question; "If Jesus was born on December 25th, then why do we celebrate on January 6th?"

For some, today, the date is December 25th, others January 7th, others January 6th and again for others January 19th. So, are there 4 dates for the celebration of Christmas? What gives?

The answer to this question is not as plain nor as obvious as one might at first presume. Yes, while it's true that we really don't know when exactly Jesus was born, the fact remains that He was born, although God's self-revelation in human history makes the actual date of this glorious celebration moot and quite actually beside the point. In fact, during the very early years of the Christian church His birthday was not celebrated at all!! Many early church fathers omit it entirely from their lists of feasts.

Without going into the history of all the pagan window dressing associated with the modern yuletide season, the true celebrations, according to the ancient tradition of the church, was a culmination of events related to God's Incarnation. This was not called "Christmas" but rather Theophany which means "revelation of God," and was universally celebrated on January 6th by all Christendom, highlighted by the remembrance of Jesus' Baptism. Although, ironically today, Christmas is a celebration of Jesus' birthday, it wasn't until later that the Nativity was incorporated into the January 6th celebrations of the Theophany.

The question about dates must be answered in 2 parts. There are actually only 2 dates for the observance of Jesus' birth and not 4. They are December 25th and January 6th. The confusion of the other 2 dates, January 7th and 18th are due to the use of two calendars, the Gregorian and the Julian. While most of the known world, such as Canada, is on the Gregorian calendar (named after Pope Gregory of Rome), some Orthodox Christians maintain their liturgical calendars according to the ancient Julian calendar. Thus, the January 7th date actually corresponds with December 25th on the "old" Julian Calendar while January 19th corresponds to January 6th on the Gregorian calendar. Those who observe January 7th which is actually December 25th on the Julian calendar are referred to as "old calendarists." Despite the calendar usage, all these churches observe the Epiphany or the Baptism of Jesus twelve days following the Nativity.

Secondly, the Armenians, who observe the Gregorian calendar except in Jerusalem, maintain to this day the ancient date of January 6th as the dual celebration of Jesus' birth and baptism, where all the major events related to the Theophany are recalled, from the revelation of Jesus as the "Son of Man" the Incarnate Word, to His revelation as the "Son of God" the Prince of Peace and the King of Heaven. Therefore, this celebration includes everything from the Nativity of Christ in

Bethlehem, the visitation of the Magi who came to "witness" Him as the Divine Revelation, the infancy narrative...His naming, His presentation in the temple, His circumcision and finally the Epiphany or His Baptism in the River Jordan whereby His formal ministry of redemption was inaugurated by the opening of the heavens, the descent of God the Holy Spirit in the form of a dove, and the Voice of God the Father proclaiming that "This is my beloved Son." The dual Theophany/Epiphany was celebrated on January 6th until the 5th century when the Council of Chalcedon (451 ad) formally declared December 25th as the date for the celebration of "Christmas" separating the Nativity from the Baptism of Christ by the "12 days of Christmas" remembered today in the popular Carol.

Although there are many compelling theories as to the reason for moving the celebration of the Nativity to December 25th, suffice to say that it is generally believed that the date was changed in order to override and subdue pagan feasts and practices dedicated to The Winter Solstice, because at the time Christians also used to continue their observance of these pagan festivities. The pagans called this celebration Saturnalia, in honor of their god Saturn, a festival lasting from the 17th to the 25th of December culminating with the "Birth of the Unconquerable Sun," as the days began to lengthen, because among pagans it was generally believed that the sun who dies during the winter solstice rises from death thereafter. Since the date of the Epiphany or Baptism was more ancient, and was of primary importance as a liturgical feast, it was not possible to move it while the secondary and later addition of the nativity could be moved without great offense.

Armenia however, whose Christianity is of ancient Apostolic origins, did not adopt this change for the simple fact that there were no such pagan practices left in Armenia in the 5th century allowing them to remain faithful to the traditions of their forefathers. To this day, Armenians have continued to celebrate the Nativity on January 6th along with the Epiphany which is crowned, as with other Orthodox Church's, in the observance of Christ's Baptism, with a glorious "Blessing of the Waters" in whose climax a Cross is plunged into the water as a sign of God's Saving mystery in Christ's life from Womb to Tomb. The blessed water is offered to all as a sign of God's manifestation in the glorious waters of the Jordan from which the Savior was revealed and it becomes possible for humanity to be born again to new life.

Prayerfully, Fr. Shnork Souin



We would like to thank everyone who contributed to the B.A.G.S. (Bring a Gift of Stewardship) charitable gift and donation drive. From your efforts, non-perishable food products were donated to the Mary House Community Outreach of Saint Patrick's Roman Catholic Church and gift and clothing contributions were donated to the Amos House. We are grateful for the abundance of support and care for those in need in our local Providence community.

## Jesus-A Healer Interrupted

by Fr. Shnork Souin

### Luke 8:40-56

<sup>40</sup> And as Jesus was returning, the people welcomed Him, for they had all been waiting for Him. <sup>41</sup> And a man named Jairus came, and he was an official of the synagogue; and he fell at Jesus' feet, and began urging Him to come to his house; <sup>42</sup> for he had an only daughter, about twelve years old, and she was dying. But as He went, the crowds were pressing against Him.

<sup>43</sup> And a woman who had suffered a chronic flow of blood for twelve years, and could not be healed by anyone, <sup>44</sup> came up behind Him and touched the fringe of His cloak, and immediately her bleeding stopped. <sup>45</sup> And Jesus said, "Who is the one who touched Me?" And while they were all denying it, Peter said, "Master, the people are crowding and pressing in on You." <sup>46</sup> But Jesus said, "Someone did touch Me, for I was aware that power had left Me." <sup>47</sup> Now when the woman saw that she had not escaped notice, she came trembling and fell down before Him, and admitted in the presence of all the people the reason why she had touched Him, and how she had been immediately healed. <sup>48</sup> And He said to her, "Daughter, your faith has made you well; go in peace."

<sup>49</sup> While He was still speaking, someone \*came from the house of the synagogue official, saying, "Your daughter has died; do not trouble the Teacher anymore." <sup>50</sup> But when Jesus heard this, He responded to him, "Do not be afraid any longer; only believe, and she will be made well." <sup>51</sup> When He came to the house, He did not allow anyone to enter with Him except Peter, John, and James, and the girl's father and mother. <sup>52</sup> Now they were all weeping and mourning for her; but He said, "Stop weeping, for she has not died, but is asleep." <sup>53</sup> And they began laughing at Him, knowing that she had died. <sup>54</sup> He, however, took her by the hand and spoke forcefully, saying, "Child, arise!" <sup>55</sup> And her spirit returned, and she got up immediately; and He ordered that something be given her to eat. <sup>56</sup> Her parents were amazed; but He instructed them to tell no one what had happened.

### Jesus - A Healer Interrupted

Over the past month or so we have become accustomed to hearing during the presidential debates, many interruptions by the candidates. It became quite a favorite topic of the media even altering the way ensuing debates would be handled. Debates are no different than everyday life. No one really likes them but they are inevitable. Some disruptions are necessary and some in spite of inconvenience result in wonderful endings!

Personally, one of the worst interruptions I've had was putting my life on hold for 7 months fighting for my life. This interruption resulted in the most amazing and life changing experience of God's manifest glory, healing and presence in my life giving me a miraculous experience of his love. We learn and hear today's Gospel another of these great miracles in the life and ministry of our Lord. It too began with interruptions. These great miracles, of the healing of the woman with an issue of blood and the Raising of Jairus' "dead" daughter happen in the context of Jesus' ministry, preaching and teaching. In both cases, Jesus himself is "interrupted" while he's speaking because of the unexpected "interruption" in the lives of these two disparate and disparate people and families. We've all heard many stories of friends and family members whose lives were turned upside down by the unexpected interruption of illness and death.

In my 30 years of pastoral ministry one of the most difficult and saddest experiences has been when I hear too late of the passing of parishioners or faithful from my church community without the opportunity of having prayed for them. Sometimes these deaths are not so sudden and they happen after a lengthy illness about which I knew nothing about. I always hope that families will call on me and let me know that I might keep the one who is ill as well as those who are suffering along with them emotionally in my prayers especially during the Divine Liturgy and to visit under normal circumstances where possible. This is why I keep a running "Prayer List" that I recall during Divine Services.

I've asked people about this and they'll often say "there was nothing you could do" or "I didn't want to bother you"!! Please never be that person. I've even heard "don't visit because they might think they are dying." I've never simply gone to visit a parishioner in order to "give them permission to die" as if there was no hope. I've only gone to pray that God would make them well not only if it is his will, physically but especially and always spiritually.

I hope and pray that you don't think you are "interrupting" or bothering me or that my visit has no benefit. Don't be like the crowds saying "don't bother the Teacher (v. 49)..." If you hear of anyone who is sick, please tell me so that if possible I could visit. As the apostle James commands all of us, the faithful: "Is anyone among you sick? Let him call for the elders (priests) of the church, and let them pray over him, anointing him with oil in the name of the Lord. (*James 5:14*)

Like Jesus, naturally we priests can't always be there, but we want to know so that we can pray and if possible visit. Prayer is the first thing we do, it is the essential thing. Don't think I only pray simply for physical healing! The medical field is awesome, it is life saving and has made great advances. I am a recipient and beneficiary of the amazing and marvelous advances in modern medicine but I too will ultimately die and face eternal judgement. We can't add anything in this life but maybe a few extra days or even years. I remember years ago a woman approached a priest who was eating some fried food and said "Surpazan that is bad for you." he later whispered to me quietly "some people are going to die healthy." Of course it was meant as a joke, and not that we should/n't treat our bodies as the temple of God and take care of it, but we have to be equally and perhaps more diligent with the care of our soul! Afterall, we are a dichotomy of both body and soul, one with the other. Death is the tearing apart of body and soul and Christ has come to redeem it all! He became a man truly, body, soul and all things.

We should pray for physical healing of course, but our souls are in greater need of healing. When I was in the hospital and seeing only clergy as visitors they'd ask, "can I bring something?" to which I would always answer your prayers, presence and Holy Communion. My body and my soul together needed God's presence and healing touch.

We all know that presently our nation is in a state of war. The Armenian nation and Diaspora are doing everything to help the war effort and to bring material support raising 100s of millions of dollars. But, "what does it profit (us even) to gain the whole world and forfeit (our) soul?" (*Mark 8:36*) Raising money is a great, and heroic act of patriotism. It is admirable, but where is our faith and our trust in God? We should be going to God, to the Lord and giver of life, to seek nourishment and healing from him. He should be the first place we go, he should be our focus, not the "if all else fails."

Look at Jairus. He was a good man, he provided everything he could for his daughter but we went to the Lord for true, eternal and meaningful healing trusting that only God could make his daughter whole. Or, consider the woman with the issue of blood, who knew that she only had to be in “touch” with Jesus, to touch the hem of his garment, that his power would be sufficient for her. Are we like them or are we only after earthly solutions to eternal problems? Do we turn first to God? Of course, in our lives we too find ourselves in seemingly hopeless and desperate situations. Like our ancestors in the deserts during deportations and Genocide asking “where is God?” Believe the trustworthy saying that, “It is the Lord who goes before you. He will be with you; he will not leave you or forsake you. Do not fear or be dismayed?” (*Deuteronomy 31:8*) God will never leave us although we may choose to leave him. This is why I am hurt when I see so many who on one hand do so much for Armenia but on the other hand won't come and seek the Lord in his sanctuary, to offer their prayers, sacrifices, hurts, needs, and sorrows before him and seek his healing touch and trust in his salvation and promise give rest to our weary souls, to bless and multiply his gifts among us as he did the loaves in the wilderness. God promises that he will never abandon us and that he will be with us even to the end of the age” (*Matthew 28:20*). It is the Lord who goes before (us). He will be with (us); he will not leave or forsake (us). (We must not fear or be dismayed.” (*Deuteronomy 31:8*) If anything we would be fools not to draw forward with confidence before his holy and merciful throne of grace, that we may receive mercy and find grace to help in time of need and communicate in holiness (*Hebrews 4:16*). I would expect that every Armenian of faith would come to fill the church where and when possible and seek to likewise touch the hem of the Lord's garment like that woman and to push through the crowds like Jairus and to call the Lord to heal the sick and even raise the dead.

Like his response to the woman and to Jairus, the Lord Jesus promises us, “If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you.” (*John 15:7*) So, we should “not be anxious about anything, but in everything by prayer and supplication with thanksgiving let (our) requests be made known to God, (*Philippians 4:6*) trusting that “whatever you ask in prayer, (you can) believe that you have received it, and it will be yours. (*Mark 11:24*)

What I feel is lacking greatly is turning to God for spiritual support and healing of our nation. Why would we expect God to help us if we don't come to him like the friends of Jairus or seek to take hold of his garment?

For Christians from the beginning of the church, healing was associated with touching and touching was associated with the incarnational reality of God's presence in our lives which is distributed through God's authority given to his church through the laying on of hands and the distribution of the holy things for holy people. Healing is a very real and central characteristic of Christian faith. Jesus true God eternal and not made became men to redeem all of a broken hurting and dying mankind.

This is why after raising Jairus' daughter who was dead, by commanding her to arise, he commands them to give her something to eat. Jesus is the bread of life. Whoever eats his flesh and drinks his blood shall not perish but have eternal life.

Prayers of the church for healing are always therefore twofold. For both physical and spiritual healing, the forgiveness of sins and for eternal life. It is the medicine of immortality, and the antidote for sin.

When I go to a sick person, a primary priority, I pray as it is for one who is in the greatest need of God's mercy especially at

the end of their days. I call upon God in his mercy to accomplish his will in the life of that person namely provide his healing balm. We know that our ways are not God's ways and that our ways are not God's ways. None of the prayers of our church handed down through time ever asked for the end of life but that a person would pass from death to life and that God would even raise the dead as Jesus said, “Daughter arise!” In our modern society it seems like we have subconsciously learned to consider prayer as the very last means and placing medicine as the first and sometimes only means rather than what Jesus brings. It's not surprising that people didn't want to bother Jesus, or why they mocked him when he said “the girl is not dead but only sleeps.”

Prayer for the sick and for the dying therefore has two very important, integral, inseparable and associated intentions. The one is obvious and that is for physical healing, associated with the sign of the laying of hands and anointing and the other tends to be forgotten in our modern age.

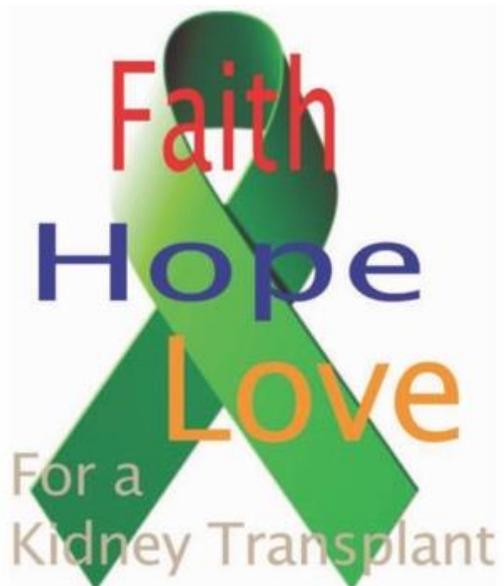
That is for the forgiveness of sins. Doesn't this make sense? Why after all has death come into the world? Death is quite simply the consequence of sin. It is that which we have inherited at the order of creation when Adam and Eve fell short of God's glory, disobeying him and thus banished from Communion from the “Tree of life”. That is to say restricted from the fruit from the tree which is the source of life. In their banishment they were told that they would die meaning that they would suffer the agony of deprivation from that tree-excommunicated.

When Jesus says I have come that they may have life and have it abundantly he doesn't mean the usual understanding of 4 score and 10 but he means abundant life which is Communion with that eternal tree from which we receive life eternal. The antidote to sin therefore is forgiveness and its consequences eternal life. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. (1 John 1:9)

Jesus therefore came into the world, by his sacrificial love to interrupt the course of a dying humanity in order to redeem it, to forgive it, to heal it, to save it and to return it, all of us. To give us Holy Communion in a new and eternal life, NOW, in Dear faithful, come to the Lord often, seek him out, confess your sins, ask for forgiveness don't wait until things go south, until you are desperate. Interrupt him NOW.

Jesus wants you, to hear you, to come to you, to heal you, to forgive you, to redeem you and to feed you with the food from heaven which never passes away and which is given for the life of the world. If any are sick, call your priest, seek the sacraments of Christ's presence, the blessings and promises applied through them,

Come see, feel, touch, hear and taste how sweet is the Lord, receive the loosing of our transgressions, to life eternal, to the glory of God, Amen and death. And so today, Christ calls us to union with him. He calls us to mend our separations with one another and to come to him united as his bride. To do this, we have much work to do. Be proactive in healing broken relationships. Address conflicts before they grow out of control. Reach out to one person this week in the parish who you normally wouldn't talk to. Care for the members of this parish as you do your own body. Do this to follow Christ's command, that what God has joined together, whether by the crowns of marriage or in the font of baptism, let no man separate! And being united, let us come together and worship the Father, the Son and the Holy Spirit. Now and always and unto the ages of ages. Amen.



# KIDNEY DONOR NEEDED

## For GAREN YEPREMIAN



### Garen's Story:

Garen is the son of Sebouh and Annie and the little brother of Ari. He was born with End Stage Chronic Renal (Kidney) Disease and is in need of a new kidney. Garen has been on dialysis since he was four months old. His family is searching for a living kidney donor as he gets closer to transplant time. A kidney from a living donor increases his chances of not having to undergo another transplant too soon.

#### **Some information for potential donors:**

The donor should be a male or female adult up to 50-years-old with blood type A or O.

In order to qualify, the donor **should not** have the following health problems:

- Diabetes
- High blood pressure or on medications for blood pressure
- Hypercholesterolemia
- Obesity (BMI must be 30KG/m2 or less)
- Gastric bypass surgery
- History of cancer in the last 5 years
- Bilateral or recurrent kidney stone
- Certain infectious diseases such as HIV Infection or Hepatitis
- Serious psychiatric illness
- Alcohol or substance abuse.

The donor will first have to complete an application through the Brigham and Women's hospital website (family will provide the link). *If qualified, the donor's medical expenses will be covered by Garen's health insurance, so the donor will incur no costs.*

**In order to obtain a link, interested donors can email Sebouh Yepremian at [syep20@gmail.com](mailto:syep20@gmail.com) or Annie Yepremian at [anny5678@gmail.com](mailto:anny5678@gmail.com)**





DIocese OF THE ARMENIAN CHURCH OF AMERICA (EASTERN)  
ԱՌԱՋՆՈՐԴՈՒԹՅԱՆ ՀԱՅՈՑ ԱՍԵՐԻԿԱՅԻ ԱՐԵՒԵԼԵԱՆ ԹԵՍԻ

Bishop Daniel Findikyan, Primate

No. 432  
December 7, 2020

His Grace Bishop Thomas J. Tobin  
Roman Catholic Diocese of Providence  
Chancery Office Building  
One Cathedral Square  
Providence, Rhode Island 02903

Your Grace:

Greetings in the precious Name of our Lord Jesus.

On behalf of the faithful of the Diocese of the Armenian Church (Eastern), I want to sincerely thank Your Grace for your generous gift of \$3,000, which you presented to Fr. Shnork Souin, pastor of Sts. Sahag and Mesrob Armenian Church on Thursday November 12, 2020 during the Service of Prayer for Artsakh (Nagorno-Karabakh) and Armenia. Your presence at this event, your words of consolation and solidarity with our faithful in prayer were a tremendous source of comfort, for which I could not thank you enough.

Your Grace, please accept my personal thanks, for your brotherly love for Fr. Souin and for us as well, and for your fatherly love among our faithful in Rhode Island.

Kindly note that your generous gift will be directed to support of our brothers and sisters suffering in Armenia. I hope and pray for an opportunity in the very near future to greet you in person.

With my prayers,

Bishop DANIEL  
Primate

cc: Fr. Shnork Souin



***Sts. Sahag & Mesrob Women's Guild  
Armenian Christmas Drive-Thru Dinner  
70 Jefferson St. Providence, RI 02908***

***Roasted Half Chicken & Pilaf Dinner***

***Sunday, January 10, 2021***

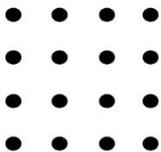
***Pick-ups begin at 12:00 - 1:30 p.m.***

***Donations appreciated***

***Call Rena for reservations before January 7th  
(401) 573-5731***



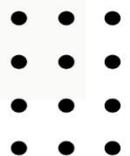
***Consider bringing a gift of stewardship.  
A non-perishable good for the food pantry.***



BUYING OR SELLING YOUR HOME?  
I'D LOVE TO WORK WITH YOU!

CLEAN OUTS,  
CLEAN UPS AND STAGING!

DIANA (THOVMASIAN) SANGINARIO  
401-368-8762  
DIANASANGINARIO@GMAIL.COM



**Taste of Armenian Fund Raiser - Saints Sahag & Mesrob Armenian School**



**State House Rally for Artsakh Recognition**



**PRAYER AT THE THRESHOLD OF THE NEW YEAR**

Almighty God, by your mercy our lives have been prolonged yet another year. Grant that your mercy may not be in vain. You led us during the past year through times and experiences of joy and sorrow, happiness and sadness. We had moments when we felt the weaknesses and strengths of our human nature. There were times of loneliness and togetherness. We experienced times of turbulence and peace, pain and healing, doubt and faith. You allowed us to go through it all and now you have brought us to the threshold of a new year. Give us the grace, we pray you, that we may learn from our past, and grow closer to you, our Creator. Forgive us, O Lord, our failures. Use us as your instruments to spread your love, compassion and justice through the year that is ahead of us. May it be a year of peace for our world, a year of healing for those who are hurting, and a time when we grow closer to one another in your love for us. And we shall glorify you, Master and Lord of life, always in everything we say, we do and we think; Father, Son, and Holy Spirit. Amen.

**ԱՂՕԹԻՔ ՆՈՐ ՏԱՐՈՒԱՅ ՍԵՄԻՆ**

Ամենակալ Աստուած, քո ողորմութեամբ մեր կեանքերը ահա տարի մը եւ երկարեցան: Ծնորի՛ւ որ քո ողորմութիւնդ ի գոյր շըլլայ: Դուն մեզ առաջնորդեցիր անցեալ տարի ուրախ եւ տխուր օրերու մէջէն: Ապրեցանք օրեր երբ զգացինք մարդկային մեր բնութեան տկարութիւններն ու զօրութիւնները: Ունեցանք պահեր մենակութեան եւ միասնութեան: Ապրեցանք օրեր վրդովմունքի եւ խաղաղութեան, ցախի եւ բուժումի, կասկածի ու հաստատի: Դուն առաջնորդեցիր մեզ այդ բոլորին մէջէն եւ այժմ մեզ հասցուցիր նոր տարուայ սեմին: Տոբ մեզ, ով Տէր, շնորհը ստրվելու մեր անցեալի փորձառութիւններէն եւ աւելի մօտենալու քեզի՛ մեր Արարչին: Ներէ մեզի, ով Տէր, մեր լանցանքները: Դարձուր մեզ գործիքներ տարածելու քո սէրդ, գթութիւնդ եւ արդարութիւնդ ամբողջ աշխարհի տարածքին: Մեր առաջնորդը եղիր լառաջիկայ տարուայ ընթացքին: Թող նոր տարին ըլլայ խաղաղութեան տարի մը ամբողջ աշխարհին համար, թող ցաւերը ամոքին, եւ մենք իրարու հետ հաշտ ապրինք քո սիրովդ տոգորուած: Եւ մենք քեզ կը փառաւորենք, ով Տէր եւ Ստեղծիչը կեանքի, մեր բոլոր խօսքերուն, գործերուն եւ մտածումներուն մէջ. Հայր եւ Որդի եւ Սուրբ Հոգի. ամէն:





**Outdoor Home Blessings**

Fr. Shnorh Souin and Dn. Michael Sabounjian will be joining parishioners for outdoor home blessings at their homes this week. If you would like your home blessed, please contact the church office at [office@stsahmes.org](mailto:office@stsahmes.org) or 401-272-7712.

Saints Sahag & Mesrob Armenian School Christmas Party



**Saints Sahag and Mesrob Prayer Card Ministry**

WHY SEND A HALLMARK CARD?



Offer instead the Card that Shares and Cares at Prayer! The church will happily end a card on your behalf, to your friend, acquaintance, colleagues, coworker or anyone else, for almost any occasion in order to

show that you have requested prayers for them during our church services. What a great way to show them that you hold them in prayer! (Weddings, deaths, graduations, births, illness, well wishes etc.)

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.

Requested by: \_\_\_\_\_

Date of Request: \_\_\_\_\_

Requested for: \_\_\_\_\_

Occasion: \_\_\_\_\_

Donation: \_\_\_\_\_

(Suggested Minimum \$10)



Donate to Saints Sahag and Mesrob Church  
Through Amazon Smile

Did you know if you make any purchases through Amazon, you can pick our Church as a charity? Amazon Smile gives a portion of all your purchases to the Saints Sahag and Mesrob Armenian Church

Simply go to  
<https://smile.amazon.com/>

Sign into your regular Amazon Account

When asked to pick a charity

Search for and choose

Saints Sahag and Mesrob Armenian Church  
Providence

*Tuesday, January 5, 2021*

**Armenian Christmas Eve**

**Evening Service 5:00 p.m.**

**Divine Liturgy ԸՐԱԳԱԼՈՒՅՑ 6:00 p.m.**

**\*Bring a Lamp to return the Holy Light to your Homes!**

\*\*\*\*\*

*Wednesday, January 6, 2021*

**Feast of the Theophany of Our Lord Jesus Christ**

**Divine Liturgy 10:00 a.m.**

**Blessing of Water 11:30 a.m.**

**On behalf of the Parish Council and the congregation, I wish you a very blessed**

**New Year and Merry Christmas.**

**Fr. Shnork Souin, Pastor**

\*\*\*\*\*

**MERRY CHRISTMAS AND HAPPY NEW YEAR!  
CHRIST IS BORN AND REVEALED!**

\*\*\*\*

**ՔՐԻՍՏՈՍ ԾՆԱԻ ԵՒ ՅԱՅՏՆԵՑԱԻ  
ՕՐՆԵԱԼ Է ՅԱՅՏՆՈՒԹԻՒՆՆ ԲՐԻՍՏՈՒ**

\*\*\*\*

**KRISDOS DZUNAV YEV HAYDNETSAV  
ORHNYAL EH HAYDNOOTYOONUN KRISDOSI**

\*\*\*\*\*

**ՆՈՐ ՏԱՐՈՒԱՆ ԵՒ Ա. ԾՆՆԴԵԱՆ ՏՕՆԵՐՈՒՆ ԱՌԹՎ  
Ս ԱՆՔԱԿ ԵՒ Ս ՄԵՍՐՈՒԹՅԱՆ ՀԱՅԱՍՏԱՆԵԱՅ ԵԿԵՂԵՑԻՈՅ  
ՀՈՎԻՆ ՈՒ ԾԻԱԿԱՆ ԽՈՐՀՈՒՐԴԸ ԶԵՐՄՕՐԵՆ ԿԸ  
ՇՆՈՐՀԱԻՈՐԵՆ ՉԵՉ**

**ԵՒ ՉԵՐ ԲՈԼՈՐԻՆ ԱՆՍՏԻՐ ԿԸ ՄԱՂԹԵՆ  
ՔԱԶԱՌՈՂՋՈՒԹԻՒՆ, ԱՐԵԻՇԱՏՈՒԹԻՒՆ ԵՒ ԲԱՐՕՐՈՒԹԻՒՆ:  
ՓԱՌՔԻ ԲԱՐՉՈՒՆԱ ԱՍՏՈՒԾՈՅ, ԵՒ  
ՅԵՐԿԻՐ ԽԱՂԱՂՈՒԹԻՒՆ, Ի ՄԱՐԴԻԿ ՀԱՃՈՒԹԻՒՆ:**

*Wishing you all the Joy, Hope and  
Wonder of Christmas!*

**NOTE FROM DER HAYR - Fr. Shnork:**  
Gifts for Inner City Missions, Groceries-“BAGS” can be dropped off at the church on Sundays or by appointment as the office is irregular due to COVID-19 PAUSE.

Call Der Hayr 201-306-4304 or Nayiri 401-272-7712  
(leave message-ie. “Drop off “BAGS”  
or gifts-Your You’re Number)

**Saints Sahag & Mesrob Armenian Church  
Cultural Committee  
Arts Education Program**

**First Semester of 2020 – 2021  
begins on Saturday, October 10, 2020.**

**Art classes (drawing, sculpture) at 12:30 pm in school area.**

**(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**

## BAPTISMS

- Avedis Morse (10-4-20)
  - Ethan James Fowler (11-1-20)
  - Charles Henry Deblois (11-7-20)
- May these children be raised in the love and care of the Lord.*



## CHRISMATION

None this quarter

*May the anointed bask in the love and care of the Lord.*

## MARRIAGES

None this quarter.

*Best wishes and prayers are extended to the couple for a long and happy life together.*

## FUNERALS

1. -Berc Ketli (10-3-20)
2. -Gagik “Gago” Mkrтчian (10-2-20)
3. -Gerald G Norigian (10-17-20)
4. -Mary Ida (Toutoian) Brown (11-17-20)
5. -Levon Galpchyian (12-23-20)



*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:** 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.

### Remember the Church in your Will



#### Hokehankisd/Memorial/Requiem

You can make your requiem request by calling the office @ 401-272-7712 or online @ <http://stsahmes.org/request-service/>

#### Father Shnork's Mission Statement

My mission is to proclaim the Good News of Jesus Christ according to the holy apostolic teaching, practice and doctrine of the Armenian Church in order to equip the parishioners of Saints Sahag and Mesrob Armenian Church with faith, hope and love, to live and to serve as members of His Church in a wholesome Armenian Christian Family.

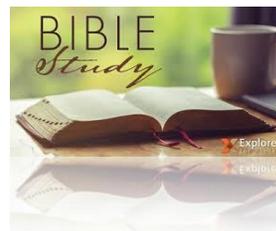
### Regular Weekly Worship Services for Peace



Artsakh Fund Raising Efforts



Family Picture from Dn. Garen's Ordination



**Back in the New Year Bible Study-Every Tuesday at 7pm. Look for “links” on the Virtual Bible Study through Church Emails Resuming in January**

# 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.<sup>00</sup> (\$100.<sup>00</sup> for students and \$125.<sup>00</sup> 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!



## Have You Paid Your 2020 Membership?

If you have not paid your dues for 2020, 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](http://www.stsahmes.org).

**2020 Membership Application Saints Sahag and Mesrob Armenian Church of Providence, RI**

**I/WE would like to be year 2020 dues-paying member(s) of Saints Sahag and Mesrob Armenian Church of Providence.**

**\$175.<sup>00</sup> Adults;  
\$125.<sup>00</sup> Senior Citizens;  
\$100.<sup>00</sup> Students)**

**Members #1 Mr/Mrs/Miss/Ms:**

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

**Address:** \_\_\_\_\_

**City:** \_\_\_\_\_ **State:** \_\_\_\_\_

**Zipcode:** \_\_\_\_\_

**Phone:** (\_\_\_\_\_) \_\_\_\_\_

**Email:** \_\_\_\_\_

**Check enclosed**

**Charge my MasterCard/Visa/Discover/AE**

**edit 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 AUTOMATIC PAY BY THE MONTH OPTIONS  
IN 2020 ON OUR WEBSITE**

## The Newsletter Committee

*Editor-in-Chief*  
Reverend Father Shnork Souin,  
Pastor

*Editor*  
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 more information please call the Church Office 401-272-7712 office@stsahmes.org**  
No promotional material for credit cards, commercially available insurance and travel arrangements accepted per USPS

**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

The Church Office is open from 9:30 a.m. to 1:30 p.m. Monday through Friday. If you would like to contact Fr. Shnork, call 201-306-4304. 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 Stephen Megrđichian @ 401-464-9004.

### Administrative Information

#### Pastor

Reverend Father Shnork Souin,  
401-272-7712  
Cell 201-306-4304  
[dershnork@gmail.com](mailto:dershnork@gmail.com)

#### Administrative Assistant

Nayiri Odabashyan, 401-272-7712  
[office@stsahmes.org](mailto:office@stsahmes.org)

#### Parish Council Chairperson

John Megrđichian  
Home: 401-944-3201  
Cell 401-742-2887  
[jmmeg1@verizon.net](mailto:jmmeg1@verizon.net)

#### Vice Chairperson

Marc Janigian  
Home 401-942-3477  
Cell: 401-523-3276  
[mjanigian@cox.net](mailto:mjanigian@cox.net)

#### Secretary

Dorothy Martiesian  
Cell 401-749-0269  
[dmartiesian@yahoo.com](mailto:dmartiesian@yahoo.com)

#### Treasurer

Jeff Boghossian,  
Cell 401-340-7053  
[jkbrams@cox.net](mailto:jkbrams@cox.net)

#### Assistant Treasurer

Eric Stickler  
Home: 401-398-0485  
Cell: 401-578-2621  
[eric\\_stickler@hotmail.com](mailto:eric_stickler@hotmail.com)

#### Advisors

Len Arzoomanian  
Cell 508-958-7391  
[arzo0623@webrightservices.net](mailto:arzo0623@webrightservices.net)

Margret Chevian  
401-368-9234  
[margo1915@gmail.com](mailto:margo1915@gmail.com)

Manouel Emdjian  
Cell: 401-529-0102  
[mamo529@gmail.com](mailto:mamo529@gmail.com)

Martha Jamgochian  
Home: 401-723-3344  
Cell: 401-481-2619  
[jmartha9@gmail.com](mailto:jmartha9@gmail.com)

Melanie Krikorian  
Home: 401-353-4519  
Cell: 401-465-1957  
[melanie1250@aol.com](mailto:melanie1250@aol.com)

Martin Papazian  
Home: 401-475-9905  
Cell: 401-529-5288  
[Drmrp915@gmail.com](mailto:Drmrp915@gmail.com)

#### Diocesan Delegates

Joyce Avedisian  
Cell: 401-724-3978  
[avedisianj@cox.net](mailto:avedisianj@cox.net)  
Ann Ayrassian  
Home 401-272-4743  
Cell: 401-529-5210  
[istanbul27@verizon.net](mailto:istanbul27@verizon.net)

Stephanie Masoian  
Home 467-6202  
[hyedeli@aol.com](mailto:hyedeli@aol.com)  
Stephen Megrđichian  
Cell 401-419-4392  
[spmeg77@cox.net](mailto:spmeg77@cox.net)

#### Organizations

**ACYOA**  
Greta Janigian  
401-556-0771  
[gjanigia@wellesley.edu](mailto:gjanigia@wellesley.edu)

**Altar Guild**  
Ann Ayrassian  
Home 401-272-4743  
[istanbul27@verizon.net](mailto:istanbul27@verizon.net)

#### Armenian School

Lilit Amroyan  
401 941-4748

#### Arts Education Program

Janna Guegamian  
Home 401-861-357  
[Petroskon@aol.com](mailto:Petroskon@aol.com)

#### Bazaar Committee

Marc Janigian  
Cell 401-523-3276  
[mjanigian@cox.net](mailto:mjanigian@cox.net)

#### Building Rentals

Marc Janigian  
Cell 401-523-3276  
[mjanigian@cox.net](mailto:mjanigian@cox.net)

#### Gary Nahabedian

Cell 401-871-8331  
[garynahabedian@hotmail.com](mailto:garynahabedian@hotmail.com)

#### Choir and Junior Choir

Konstantin Petrossian  
Home 401-861-3573  
[petroskon@aol.com](mailto:petroskon@aol.com)

#### Sunday School

Deb Onanian  
401.398.0485(home)  
401.261.4914 (cell)  
[Hyesundayschool@gmail.com](mailto:Hyesundayschool@gmail.com)

#### Cultural Committee

Konstantin Petrossian  
Home 401-861-3573  
[petroskon@aol.com](mailto:petroskon@aol.com)

#### Investment Committee

Doctor Robert Janigian  
[rhjanigian@cox.net](mailto:rhjanigian@cox.net)

#### Memorial Dinner Committee

Marc Janigian  
Cell 401-523-3276  
[mjanigian@cox.net](mailto:mjanigian@cox.net)

#### Newsletter/Website/Kiosk

Leonard J Arzoomanian,  
Cell 508-958-7391  
[arzo0623@webrightservices.net](mailto:arzo0623@webrightservices.net)

#### Sports Committee

Terrance Martiesian  
401-272-0269  
[terrance.martiesian@verizon.net](mailto:terrance.martiesian@verizon.net)

#### Membership/Stewardship

Jason Martiesian  
Home 401-455-3975  
[jcmartiesian@gmail.com](mailto:jcmartiesian@gmail.com)

#### Women's Guild

Stephanie Masoian  
401-862-6323  
[hyedeli@aol.com](mailto:hyedeli@aol.com)





# **Paros** *Saints Sahag and* *Mestob Church*

October/November/December 2020