

AVEDIS

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St. Hagop Armenian Church

The Good News | July/August/September 2015

‘Pray for one another, so that you may be healed’ Ja5:16

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Աղօթեցէ՛ք իրարու համար, որպէսզի բժշկուիք:

'Pray for one another, so that you may be healed, the prayer of the righteous is powerful and effective.'—Ja 5:16

One of the privileged views I have as pastor of St. Hagop, is seeing how we have become a part of each other's lives through many years of serving and praying together. Truly, we are in this together. When Diane Ogenesova received the honor to play basketball in Armenia, this became our church's honor and we pulled together to get her there. When last month Mallory Maslar received the honor of being elected to ACYOA Central Council, this was also our pride and honor. When someone in our community is ill, we keep in touch and visit; when someone passes, we mourn together and seek to provide comfort.

The Apostle James more specifically reminds us that we are never more 'in it together' at St. Hagop than when we pray for one another; "Pray for one another, so that you may be healed, the prayer of the righteous is powerful and effective." As we noted as a theme of this past year, the greatest sacraments, the greatest mysteries of God's presence and power, often go unnoticed by us. Not because they are too subtle and small, but rather because they are too present; they surround us so close like water to a fish, or like air to a human. They are so close, that we often take them for granted. The power of prayer for one another is like this too. Therefore, in order not to take it for granted, we must take time to notice the power of prayer, which constantly surrounds us. To this end, I want to share a few actual thank you letters (word for word—with just the names changed), which bring attention to the power of our mutual prayers, which sustains and lifts us all.

The first is a letter from a visiting parishioner whose relative we prayed for—for many weeks—in the bulletin:

Fr. Hovnan- I wanted to thank you again for keeping Irene on the St. Hagop prayer list. The prayers appear to be helping. Irene and her parents went last week for a doctor's appointment. Irene's heart for several months had been working at 25-35% capacity, but the latest test showed 50%, which the doctor apparently found almost unbelievable. Perhaps a higher form of "medicine" is at work here. For now we can rejoice in the power of all the prayers that have been offered on her behalf. We continue to be thankful for you and all those in the St. Hagop Church family. —Jordan

There are many difficult situations that people face, and not all have miraculous recoveries. But all those who pray and our prayed for find exactly what they need from Christ, the great healer. In this we can be assured.

The second letter is from a parishioner who feels blessed by St. Hagop and prayerfully returns the blessing:

Fr. Hovnan- It has been a good year for me. Earlier this month, I made a promise to God that if he would help me with work goals, I would share in my bonus. I know that when God looks out for me, I need to do my part too. I am writing this check in faith for another successful year. St. Hagop's is a blessing to me, I think the world of you all. —Gretchen

The above letter reminds us that not only in times of need, but also in times of blessing, we are connected to each other in prayer at St. Hagop!

The final letter is from a pastor who attended our April 24th Armenian Genocide ecumenical service and was deeply moved:

Dear Fr. Hovnan-What an honor and privilege it was to be a part of the April 24th Remembrance, for the opportunity to be present for such a heart-felt and prayerful commemoration. I thought it both honorably marked this tragic period in human history while truly instilling hope and strength for the future. We preached about and prayed for your church, the Genocide saints and your people this past week. You and St. Hagop remain in my prayers and thanksgiving. —Rev. Baird

Not just within St. Hagop Armenian Church, but within the entire church, our prayers for each other are powerful and healing; even healing of the deepest and wound of Genocide.

By reading these prayerful thank you letters, we have witnessed to the power of prayer at St. Hagop in as practical and simple manner as James does in his letter; "Pray for one another, so that you may be healed, the prayer of the righteous is powerful and effective." God is so powerfully present at all times and all places that it is very easy to ignore and take for granted. As Chinese Christian Ni Tuoseng wrote, "Our prayers lay down the track by which God's power can come. Like a mighty locomotive, his power is irresistible, but it cannot reach us without rails."

In this summer season, with a slight reprieve from the all-encompassing pressures of the "busy seasons" of Fall, Winter & Spring, let us take time to recognize and point to God's powerful presence in our community. In so doing, may we be encouraged by how much "track" we have laid to lead God to each other, and always remain connected through Him and for each other in prayer; amen.

PARISH COUNCIL REPORT by Michael Shahnasarian, Ph.D.

The centenary genocide events - locally, nationally, and worldwide - went well beyond commemorating April 24, 1915. They reinforced forever our bonds to our ancestors, Armenian community, and humankind, while reminding us God ultimately holds our fate.

As we reflect on what we experienced, the final verse of Hayr Mer, reconciling our thanks and praise for our Lord, comes to mind. This great prayer underscores the reason for our being, and reminds us of God's greatness: *Zi ko e arkayootyoon yev zootyoon yev park havidyans* (For the kingdom, the power and the glory are yours, now and forever.).

The unity of our Catholicoi on the genocide and related matters, canonization of the 1.5 million genocide victims, Pope Francis' unabashed recognition of the genocide and support from other world leaders, and unified voices of Armenians - past and present - will resonate in our collective memories. Our new saints are in heaven, in the company of God, forevermore.

For a moment in time, all Armenians and friends of our cause stood together, decrying the atrocities our forefathers bore, recognizing the need to right wrongs, and committed to continue to both remember the past and move forward. With God's help, as Armenians have done since Noah, Apostles Bartholomew and Thaddeus, Gregory the Illuminator, and through modern times – including the Soviet-era and establishment of the new republic - our people will no doubt build on these positive developments and propel forward as our ancestors have done since antiquity.

St. Hagop rose to the monumental anniversary occasion. Its parishioners and friends coalesced. The church became a sanctuary, cultural center, and religious wellspring. Plainly stated: St. Hagop became everything a person of faith could hope and pray for – a spiritual center in which to turn in times of darkness, understanding and acceptance, and rebirth.

Bravo to all who allowed our Lord to work through them to honor the souls of our genocide saints, survivors, and extended family and friends who continue to experience ill effects of the greatest unpunished crime of the 20th century.

I would be remiss in any attempt to thank parishioners who contributed to our genocide commemoration events – inclusive of a 5K walk/run, night of remembrance, educational lectures, billboards around Tampa Bay, aerial fly-overs, and dedication of a genocide monument, a visual reminder and touchstone to our past, present, and future.

May our genocide saints' souls be in glory with our Father, and may those directly and indirectly affected by the genocide find solace in knowing the kingdom, the power, and the glory belong to our savior, forevermore.

Shifting gears, I know that, like me, you are probably already missing our snow-bird parishioners! Many thanks to our extended church family members: from your choir voices, active involvement in church events, and fellowship, you add immeasurably to our church family. May God bless and keep you until you rejoin us next season.

I continue to be awed by St Hagop's accomplishments – especially for a young parish. Your parish council works hard to address its challenges of the day, which, at this time, include: constructing our church hall, repaying our diocesan loan debt, and reassessing our membership dues system. I have elaborated below on these in-progress projects.

Church Hall Construction

I'm sure many of you are wondering about the status of our church hall construction. After all, we are mid-way into

2015, the money to begin construction has been raised . . . but ground has not been broken.

Let me assure you, good progress is being made!

There are many details involved in building a church hall - too many to recite here. Should you have an interest in any aspect of our construction, however, feel free to ask Stepan Serpekian (construction committee chairman) or me. Here are a few details.

Soil testing has been done and is continuing. This analysis helps to determine an appropriate foundation, and to perform necessary soil preparation and building design work in advance of construction. Design specifications – including kitchen layout, selection of appliances, audiovisual set-up, and numerous lighting, plumbing, and electrical details – are being finalized. And, as the ink on this paper dries, we are finalizing architectural and engineering details, and pursuing the permitting process necessary to begin construction.

Here is a rough timeline of project milestones:

- Anticipated completion of permitting is mid-July
- Four to Five weeks of site preparation and utilities installation will follow permitting
- Building construction will commence in July/August
- Church hall construction to be completed in November/December 2015

Loan Repayment

The Eastern Diocese lent St. Hagop \$200,000 in 2007. This facilitated church construction, which we accomplished in time for the Catholicos' consecration. The loan was contingent on our repayment upon completion of our planned construction – including our church hall.

As we near ground breaking on our church hall, the diocese has been inquiring about our repayment plans, and the parish council has been deliberating how to best accomplish this. The diocese has enabled us to pursue ministries we all value, and for this we are grateful.

Our near term planning will include a payback plan to the diocese. Details are forthcoming and, as always, we welcome your ideas on how to proceed.

Reassessment of Definition of Church Membership

What does it mean to be a member of St. Hagop Armenian Church - or any church, for that matter? Your parish council has been pondering this question for several years, and concurs that church membership goes far beyond paying a membership fee. A composite of faith, service to God, and implementation of Christian practices in one's daily life, membership in a Christian community - at least in part - also involves commitment to stewardship.

Stewardship is fundamental to Christianity, and we are investigating the merits of adopting a pledge system to supplant our current membership system, which is based on paying an annual membership dues fee. This issue is especially dear to me, and I will be addressing it more in future communications.

St. Hagop has many imminent projects, as well as some on the not too distant horizon - including hosting the 2017 diocesan convention. We pray God's grace and presence, as we experienced during our recent genocide commemoration events, will remain with us as we attempt to do His will.

WOMEN'S GUILD REPORT submitted by Teresa Haidarian

It was a few busy months for the Women's Guild. We prepared mountains of baked goods for the spring bake sale, cooked gallons pilaf for the bazaar, selected and prepared a delicious menu for our local celebration of the 100th anniversary of the Armenian Genocide Remembrance event, crocheted hundreds of forget me not flower lapel pins, and added our input in the design of our new kitchen. Lana did an exceptional job of planning and organizing for the occasion and recruiting the best cooks in the eastern diocese to serve the guests after the remembrance celebration inside the church. Thank you to all the women who gave their time and talents help during these past few months. Vicky was involved in a car accident and was out of commission for several months. That gave her time to crochet all the lapel pins! Thank you to those who picked up the slack and helped out with treasurer responsibilities, altar flower decorations, and making sure that we have plates and forks for coffee hour while she recovers.

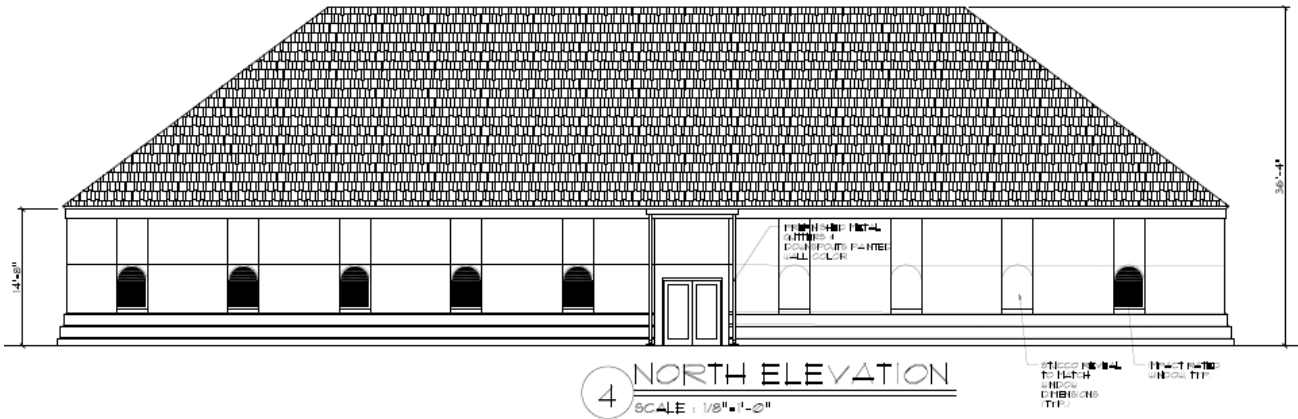
Our own Jean Shahnasarian was elected as an alternate of the Women's Guild Central Council. Congratulations Jean! Jean did an astounding amount of work for the Friday evening genocide remembrance. She is the one responsible for the commemoration booklet, organizing the experience, decorating the pavilion with dazzling lights and a flawless execution of the events for the evening. Thank you Jean, our #1 event planner!

Members! Are you ready for a Women's Guild Retreat? Fr. Hovnan has promised to plan a retreat to raise everyone's spiritual awareness and bond us closer to each other and to God. He has led retreats before and will plan one especially for the women's guild if there is interest. Let Lana know if you would like to attend an overnight retreat and she will work with Der Hovnan to plan a life-changing weekend for us!

There is a place for every woman in the Women's Guild! If you are not a member, please consider joining. We can use your special skills whether it be cooking, planning, writing, flower arrangement, purchasing, and ideas for future events or helping out with special occasions. See Lana or Vicki to join.



Church Hall Building & Fundraising Updates



Church Hall Building Update (May-June)

The St. Hagop Church Hall building committee has taken big steps towards ground breaking of the cultural hall. At this point, a detailed project and construction time chart has been provided by the contractor, hall layout design has been selected, soil testing has been conducted and approved, Audio/Video and kitchen equipment have been selected and are in the bidding process. The building committee will be sharing the information and progress of the cultural hall online on the church website in upcoming weeks as documents are available.

Church Hall Building Update (March-April)

The building committee has made significant progress with the pre-construction planning and preparation of the St. Hagop Cultural Hall in the past month. The combined efforts of the chairman Stepan Serpekian and the committee led to a unanimous decision on the selection of an owner's representative and a design-build contractor. Pete Karamitsanis with Lighthouse Advisors and Scherer Construction were selected among four separate design-build contractors as the best fit for St Hagop Armenian church's expectations. The building committee will continue on the process of designing and permitting the cultural hall building. More updates and progress to come as further steps are taken....

Church Hall Fundraising Update (June)

As of June 24, 2015, **168** donors have given over **\$1,043,668** in pledges and **\$985,658** is already paid into our restricted account. We still welcome your participation and pledges to take care of contingencies.

Church Hall Building Committee

The Church Hall Building Committee is composed of eight members, six voting members and two advisors. The committee members have met roughly twice a month, beginning on January 13, 2015 and will meet until completion of the building project. The committee makes everyday decisions with the majority consent of its members, and submits all major decisions to the full Parish Council for review and approval. The members of the building committee who have graciously donated their time to this important endeavor are:

Stepan Serpekian; Michael Shahnasarian; Chuck Sarkisian; Dr. George Kamajian; Vicken Serpekian; Fr. Hovnan Demerjian; David Kazarian & Avedis Serpekian

Special thanks to Church Hall Building Committee chairman Stepan Serpekian for going above and beyond in his many hours of service for our church in the church hall construction.

Genos(Race) + cide(Killing) = Genocide by David Hovhannisyan

As April 24, 2015 approaches, thousands of people across the globe will be commemorating the 100th anniversary of the Armenian Genocide. Many more, however, have not heard of the Armenian Genocide, or worse, deny its very occurrence. To honor the lives lost, to redress the terrible atrocities committed, and to prevent history from repeating its most horrific events, we must demand action at all levels of society, both at home and abroad. First, we must press President Obama to recognize the Armenian Genocide formally and without delay. Second, we must convince the Armenian government to file a claim against Turkey as the successor nation to the Ottoman Empire in the European Court of Human Rights. Lastly, we must continue to raise public awareness by every possible means, especially through media and cultural outlets, so that the Armenian Genocide will never be forgotten.

President Obama, despite pledging to recognize the Armenian Genocide as such before his election, has evaded this task for more than six years. He, in fact, refuses to use the term “genocide” in reference to Armenia, although 43 out of 50 US States and 24 foreign countries have officially recognized the Armenian Genocide already. Switzerland and Slovakia have even enacted laws, declaring the denial of the Armenian Genocide as a crime against humanity; the French Senate is in the process of adopting a similar law. In recent months in Turkey, a number of intellectuals, including writers, historians and the Human Rights Organizations have petitioned the Turkish Grand General Assembly to recognize the Armenian Genocide on the eve of its 100th anniversary as, they argue, it will benefit the Turkish nation. It will help reestablish a connection between the neighboring nations as well as eliminate many discrepancies in the country. One cannot help but admire these people who may face criminal charges for criticizing the government of “democratic Turkey” today. Yet our own president has not been so brave. With April 24 quickly approaching, the time is now for President Obama to redeem his promise and show his support for all Armenian-Americans who backed him in two elections. He should go one step further than simply acknowledging the Armenian Genocide and take the advice of Harut Sassounian to join fellow heads of state from Russia, France, Poland and Belarus in commemorating the anniversary in person in Yerevan. He will not only make a morally right decision by attending commemoration events in Armenia, but he will also make a politically right decision and will encourage others to do the same.

It is likewise time for the European Court of Human Rights to recognize the undeniable fact of the Armenian Genocide to live up to their reputation as the international champion of human rights and justice. Especially after ruling in favor of a Turkish citizen, by the name of Perinçek last December, who publicly denied the genocide and appealed to the freedom of speech. Fortunately, the case was resubmitted and this time had experienced lawyers Geoffrey Robertson and Amal Clooney to represent Armenia as an adversary state. Should the court rule in favor of Armenia, it will potentially encourage the Republic of Armenia to file a lawsuit against Turkey as the successor to the Ottoman Empire in the European Court of Human Rights. Armenians must stand strong and pursue financial reparations, as well as the return of stolen properties and stolen lands through legal action.

It is not only the responsibility of world leaders to raise awareness of the Armenian genocide--there is much for the average citizen to do. With the release of archival documents from many different countries, many filmmakers, authors, and musicians have published, performed, and created new works centered on the events of the genocide. For example, Armenia chose six members of the diaspora to collaborate on a group of half-Armenians from 6 different continents around the world to make the song, “Face Your Shadows” for the country’s entry in the 2015 Eurovision contest. The song’s video and lyrics clearly reference the genocide and its devastating impact on Armenian families around the world. Celebrity couple Amal and George Clooney are also working to bring attention to the plight of Armenians lost to genocide. Amal Clooney has already begun representing Armenia in France regarding the Genocide Trial. Her spouse, George, being the co-founder of “Not on our watch” is working with “100 Lives” to run a campaign that will raise awareness. Through peaceful community acts such as marches, walk-a-thons, and fundraisers, the commemoration can reach a much broader audience and everyone can participate.

In conclusion, the Armenian Genocide was not only an Armenian tragedy, it was a tragedy for all humankind. It was the dawning of a new brand of terror, one that rained down in Germany, Cambodia, Rwanda, Bosnia, and is still underway in Darfur, Syria and Burma. Whether we have been directly affected or not, each one of us owes something to those who perished, as well as to those who survived. If we don’t choose to acknowledge and learn from our past, we will never be able to avoid repeating our actions.

"Who, after all, speaks today of the annihilation of the Armenians?" – Adolf Hitler



Իմ կեանքի մեծագույն տանջանքի ու չարչարանքի նիւթը կը մնայ հոգիիս մեջ, որ կը տարապէտ ամբողջ էութիւնըս, երբ հարցում կուտամ ես ինձի թէ ես ով եմ, պատասխան չունիմ, երբ հորէնական ամբողջ ընտանիքը նահատակուած են:

Ես Զուարթ Չամպազեան, հայրս Մանուկ Մուրատեան Սեբաստացի, ծնած Ենիխան: Հորս ընտանիքը կը բաղկանայ ինը քույր եւ եղբայրներով, հայր եւ մայր, մեծ հայր ու մեծ մայր, հինգ հորեղբայրներով եւ իրենց

ընտանիքները, ամբողջութեամբ նահատակուած են:

Յունիս ամիսը չարչարանքի օր է, չարդի օր է Սեբաստիոյ մեջ: Մեծ հաիւս ձերբակալելով, ձիւ պոչին են կապած, քաշքըրտելով պողոտային վրայ տարած են ըսելով՝ ձեր բոլորը այս ձեռով պիտի մեռցնենք, եւ ըրած են անգութորէն: Նոյնպէս ձերբակալած են հայրս: Կը տանին իր երկու եղբայրները Թորքում եւ Տրդատ տեսնելով կուլան, կսեն մեզ ալ հետըդ տար: Հայրս կսէ, ես մեռնելու կերթամ, դուք ուր պիտի գաք, թերեւս դուք կազատուիք: Բախտով հայրս կազատի, մյուսները կոչնչանան:

Ես հայրս չեմ գիտեր, կանուխ մահացած է: Կեանքիս մեջ «հայրիկ» չեմ ըսած: Երբ որ ես ալ իմ մահկանացուս կընքեմ եւ հորս քով երթամ, առաջին գործըս պիտի ըլլայ վիզը բաթուելով հայրիկ ըսեմ ու իմ կարտորս առնեմ...

Մեռելնելու յիշատակին եւ Սեբաստիոյ նահատակներուն համար իբրեւ խաչ ես այս ծառը տընկեցի, որպէսզի գամ, իմ մումըս վառեմ, խունկըս ծըխեմ, աղոթքըս ընեմ՝ իրենց անշիրիմ հոգիներուն համար:

Այսքան չարիք թէ մքրանան մեր որդիք, թող ողջ աշխարհ կարդայ Հայուն նախատինք: Յիշէ 150000 միլիոնը եւ հայերէն խոսը:

- Զուարթ Չամպազեան

A source of the greatest torment and anguish of my life remains deep in my soul. I suffer greatly and deeply every time I ask myself “Who am I?” I don't have an answer. My entire family was martyred during the Armenian Genocide.

I am Zvart Jambazian. My father was Manook Mooradian from Sebastia. He was born in Yenikhan. My father's family included nine brothers and sisters, his mother and his father, his grandfather and grandmother, his five uncles with their families. All massacred.

June was a month of torture in Sebastia, a month of slaughter. My grandfather was arrested and tied to the tail of a horse and dragged all over town. “This will be your fate. We'll kill you all like this!” they threatened all Armenians. Many were mercilessly murdered in similar ways. My father was also arrested. His two brothers, Torkom and Drtat, begged him to take them with him. My father said, “I am going to die. Why do you want to come with me? You'll have a better chance to survive if you stay.”

Somehow my father was the only survivor. The others all perished.

I don't remember my father. He died very young. I have not said “father” in my life. This will be the first word I say when my time comes and I meet my father some day, I will hug him tightly and try to satisfy my longing.

To the memory of all martyrs and the fallen of Sebastia, I planted a tree to serve as a cross for me, to allow me to come and light a candle, burn some incense, say my prayers for their unburied souls.

Let the whole world shame our children if they ever forget all of the evil that our ancestors had to endure. Remember the one and a half million and speak Armenian.





Church Armenian Word of the Day

Learn one word a week for a year, you'll know 75% of words used in Badarak
(a different word was printed each week in church bulletin 2014—2015)

յոյս | **hoos** | hope

եկեղեցի | **yegeghetsi** | church

Hope is one of the three theological virtues along with faith and love-Godly virtues-which we can't achieve by our power alone. God gifts them to us at baptism and we grow in them during our life as we stay connected to Him. In Badarak, the priest speaks of "hope" when he faces the congregation with consecrated chalice and says, "Sa eh gyank, **hoos**, harootyoon, kavootyoon yev toghootyoon meghats. This is life, **hope**, resurrection, expiation and remission of sins [44] Thus we grow in hope by staying connected to God through Holy Communion.

The word for church in Armenian is taken from Greek *Ekklesia*, literally *to call out from*; thus the church are those called out from the world unto God. In Badarak *yegeghetsi* is used often, and some of its key characteristics are defined in the Nicene Creed; "*Havadamk yev ee mee meeayn unthanragan yev arakelagan soorp Yegeghetsi. We believe also in only one catholic and apostolic holy Church.*" [19] Our creed dictates that our communion with Christ was handed down via His Apostles, that this connection was not for one tribe but universal (catholic), and that, in Christ we become holy, and become as one.

ընդ | **unt** | with (and, under)

ժամ | **zham** | hour, time

A very important preposition in Classical Armenian, "unt" occurs dozens of times in Badarak, most notably in the response of the congregation after being blessed by the priest; "yev unt hokvooyt koom-and with your spirit." This word joins with others to form great compound words, notably "un-ker, friend" and "unt-tanik, family." Thus in Armenian, a friend is literally "one you eat with" and family "one you are under the same roof with."

In Armenian, all time is sacred time. Zham is the word for hour, and also the word for "chapel" where hourly prayers are said. At what time should we pray? The Apostle Paul exhorts us to "pray without ceasing," therefore, our communal prayer in Badarak can't be our only prayers. The final sung words of Badarak remind those departing that all time is sacred time; "*Orhmetseets uszDer hamenayn zham; hamenayn zham orbnootyoon nora ee peran mer. I will bless the Lord at all times; his praise shall at all times be in my mouth. (Ps 34:1)*"

մեղայ | **megha** | I have sinned

մեջ | **mech** | in, midst

The word Badarak means "offering," signifying both God's offering of his Son to the world, and our return offering of thanksgiving, repentance and good deeds. "*Megha Asdudzo/I have sinned against God,*" is a phrase most of us know, but don't realize that it signals our greatest offering. The psalms tell us that, "The offering pleasing to God is a broken spirit, a broken and contrite heart (Ps 51)." Thus when we say *megha* during Badarak, we acknowledge what little we have to offer God but this honest and humble gift of our hearts.

We use this word in perhaps the most significant phrase uttered during Badarak: "Krisdos ee mech mer haydnetsav/"Christ in our midst has been revealed." The Christian God is not only a God above us, but a God who is with us. He revealed himself in history as the Christ, reveals himself to his church in Holy Communion and dwells within any soul which turns to him in prayer. Our joyous response to his presence is truly fitting; "Orhnyal eh haydnootyoonun Krisdosee/Blessed is the Revelation of Christ!"

նոր | **nor** | new

կենսը/կեցն | **gyank/getso** | life/save

This word is used most prominently in Badarak when the priest repeats Jesus' eternal message to his followers; that whoever partakes of his body and blood is part of a new relationship with God, a "new covenant/noroy ookhti [31]." It is from this new relationship with God-through the death and resurrection of his Son-that we also speak in Badarak of the "renewal of creation [4]" and sing with joyful anticipation of our eternal home, the "New Zion [13]."

Consistent with Jesus' famous and radical words about himself "I am the way, the truth, and the life," Jn 14:6, it makes sense that "life" is a common word used in our Christian worship. Though half the time referring to life in this world and half referring to life in the next, the source of both is life in Christ. The priest makes this crystal clear when he turns to the congregation with chalice in hand and sings "Sa eh gyank, hoos, harootyoon, kavootyoon yev toghootyoon meghats/This is life, hope, resurrection, expiation and forgiveness of sins [44], reenacting in communion what Jesus said of himself in words.

**Celebrate
Summer
at St. Hagop**

**Vartavar
Family
Picnic**

Sun July 12
After Church
12 Noon



BBQ picnic, music,
water games for kids

**Blessing
of Harvest**



Sun.
Aug 16
2015



St. Hagop Pavilion | 7020 96th Ave

Office Hours: 9:30am-5:30pm

Worship Hours: Sunday 10:30am

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Avedis Newsletter is a publication of St. Hagop Church in Pinellas Park, Florida.

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Issue	Submission
Oct./Nov./Dec. 2015	September 10th
Jan./Feb./March 2016	December 10th

It costs over \$1,100 to print and send each issue of Avedis. We would like to communicate as often as possible with our parishioners. Will you help defray some of the costs? Please send your check memo: Avedis Newsletter 1/2 issue (\$550); 1/4 issue (\$275) or other (\$) amount.

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CALENDAR OF EVENTS

*****Divine Liturgy & fellowship take place every Sunday from 10:30-12:30 unless noted below***

Sun June 28	Divine Liturgy	10:30 AM
Tue June 30	Theology on Tap	6:00 PM
Sun July 5	Divine Liturgy	10:30 AM
Tue July 7	Parish Council Meeting	6:00 PM
Sun July 12	Divine Liturgy- Transfiguration (Vardavar) Vardavar BBQ & Family Picnic	10:30 AM 12 Noon
Sun July 19	Divine Liturgy	10:30 AM
Sun July 26	Divine Liturgy	10:30 AM
Sun Aug. 2	Divine Liturgy	10:30 AM
Tue Aug 4	Parish Council Meeting	6:00 PM
Sun Aug. 9	Divine Liturgy	10:30 AM
Sun Aug. 16	Divine Liturgy—Assumption of Mary Blessing of the Grapes Picnic	10:30 AM 12:30 PM
Sun Aug. 23	Divine Liturgy	10:30 AM
Sun Aug. 30	Divine Liturgy	10:30 AM
Tue Sept 1	Parish Council Meeting	6:00 PM
Sun Sept. 6	Divine Liturgy	10:30 AM
Sat Sept. 12- Sun Sept. 13	ACYOA Juniors Overnight Retreat-St. Hagop Church	
Sun Sept. 13	Divine Liturgy—Exaltation of the Cross 1 st Day of Sunday School ACYOA Picnic	10:30 AM
Sun Sept. 20	Divine Liturgy	10:30 AM
Sun Sept. 27	Divine Liturgy—Holy Cross of Varag	10:30 AM

Please note that by canon law of the Armenian Apostolic Orthodox Church, no Requiem Services may be held on the following major feast days of the church; Christmas, Palm Sunday/Easter, Pentecost, Transfiguration & Exaltation of the Cross)

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Parish of the Gulf Coast of Florida

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