

# AVEDIS ԱԻԵՏԻՍ

St. Hagop Armenian Church

The Good News | Fall 2024

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## LOOK UP TO LIVE!

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## Pastor's Desk by Fr. Hovnan Demerjian – Look Up to Live!

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The main Gospel reading for this Season of the Exaltation of the Cross famously summarizes the depth of God's love for you and I; 'for God so loved the world that He gave his only Son' (Jn. 3:16). This very familiar reading begins with an unfamiliar reference to an Old Testament story, which if understood, makes Jesus' words all the more powerful in our daily lives. Right before Jesus proclaims the depths of his love, he cryptically remarks, 'And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up (Jn. 3:14).'

Here is the back story of what Jesus was referring to, a story which his listeners were keenly aware. In the Book of Exodus, the Hebrew people were enslaved, slaughtered and oppressed by Pharaoh's Egypt for generations; such that they were losing themselves and their identity. They were delivered from their slavery by God through Moses, but wandered through the desert for a generation, broken and embittered from their historic suffering, with only a dim hope of reaching a promised land. For Armenians, this should immediately bring to mind our ancestor's hellish journey through the deserts of Der Zor, of our people who were enslaved, slaughtered and exiled from Ottoman Turkey, and were scattered across the world with little hope of reaching a promised land.

What happens next in the story of these traumatized Jews is something Armenians can also identify with. They begin to fight amongst themselves, complain and curse God. They said things like, 'Let us go back to our oppressors. At least there we were fed and had homes we could live in. We have nothing now.' They said also, 'Who of us has seen God? Who among us can say he or she believes all the tales our fathers and mothers told? And who says that our tribe is united to yours, what if we would be better off going it alone?'

This is when the snakes appear; the embodiment of their poisonous infighting and doubt. Snakes come into the Jewish camps to kill his apostate people...snakes in the tents, snakes in the cooking pots, snakes in the bedrolls and snakes in the cribs. Moses responds desperately, falling on his knees and petitioning God for mercy on his Children. God tells Moses to take a brass plate and hammer it quickly into the image of the serpents that were attacking them. Moses hammered the brass snake, wound it around the crosspiece of his staff and paraded it through the camp, calling out to his dying people, 'Look up! Look up and be saved!'

And those who believed Moses, those who looked up at the brass snake instead of down at the snakes on themselves and their children...those men and women did not die, but were saved. This is not to say they weren't bitten. They were bitten, but, looking up, did not die of their wounds. Later, it was these men and women who entered the land promised them by God.

This is a great Old Testament story, and as with all Biblical stories, the moral is addressed to all people and to each one of us. For Armenians the lesson is obvious. Reeling from the traumas of Genocide and Soviet occupation, we Armenians have on many occasions internalized the evil of our oppressors; cursing God, infighting, splitting our church, pitting one tribe against another, and stigmatizing 'outsiders.' We have too often succumbed to venomous backbiting rather than look up with faith to see what God would have us do with the sacred gifts entrusted to us.

This story also holds a life lesson for each of us. In our lives we have all at times been bitten, painfully bitten, in a variety of ways; disrespected, misused and betrayed. The wisdom of this story reminds us that we can't avoid being bitten, but with God's help, we can control how we respond. And how we respond makes a world of difference. If we 'look down'-overreacting to or repaying the evil done to us, we enslave ourselves to the very evil, anger, doubt and pain which we react against. Take a moment to think of who you've been bitten by in your life; your spouse, your parents, your children, your boss, perhaps even your fellow parishioners or priest! What would happen if, instead of nursing your wound, you looked up?

This of course takes great courage and strength. But in this season of the Exaltation of the Cross, we are reminded of the source of our strength. When we look up, we find supernatural strength as we glimpse Christ and his Cross, 'the Son of man lifted up.' We are reminded that Our Lord suffered one thousand stings of torture unto death, but looking up to His Father in love, death was transformed. If in our suffering we too can learn to look up, we will discover the heavenly source of true love, the powerful antidote to any evil; 'For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life,' now and always and unto the ages of ages, amen.

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## Parish Council Message by Michael Shahnasarian, Ph.D.

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As Armenian Christians we aim to incorporate in our daily lives good works that we believe would please our Lord. Parish council members pledge to extend their Christian practice beyond their personal lives and work activities, promoting on behalf of our faithful actions to further our church's mission. Good works your parish council has assumed during the past few months range from maintaining our beloved St. Hagop property (including installing a new roof on our church), applying funds accrued to worthy Armenian humanitarian causes, and nurturing and facilitating parish ministries ranging from Christian education to preserving Armenian culture. Few would disagree with our belief these acts comport with the council's reason for being.

There are occasions, however, when we experience dissonance between our internal belief and values system and what we discern the Armenian church espouses. For sake of full disclosure, I confess to have had many of these occurrences. The church's determination of acceptable intimate relations (this became especially acute for me when I recently served as a Badarak lector and read from Holy Scripture on this topic), women's rights within our church, the church hierarchy's commitment (or lack thereof) to its clergy during times of transition, and the ongoing schism between the diocese and prelacy – including its contemporary manifestations – come to mind.

We assimilate and form our notions of God-pleasing works through activities that include regular participation in Badarak, reading Holy Scripture and other instructive Christian literature, guidance from clergy, and prayer. Yet, we are human, independent thinking and living in a secular world. Sometimes what we read, practices of the Armenian church, and church politics and associated interpersonal dynamics make us feel uncomfortable, calling to question our commitment to our church and our Christian beliefs.

From my experience - including 10 of the last 12 years of service on our parish council and service on various diocesan committees, along with an additional 25 years of like experiences in other churches - the more you immerse yourself in the church the more you become aware of your personal dissonance with it. Psychologists coined the term "cognitive dissonance" to describe the phenomena when a disconnect arises between our cognitions (what we think we believe) and our behavior (how we lead our lives). In this paradigm, when dissonance between our cognitions and behavior occurs, our cognitions invariably realign and become in simpatico with our behavior.

As an example, consider one who enters a marriage upon taking the Christian vow to commit to a partner for eternity. Years later, the partner experiences a terminal illness and the surviving spouse, after dealing with the cognitive dissonance between the vow made and the human desire to enter another partnership, eventually acts on the latter. The behavior that led to the new union, according to cognitive dissonance theory, causes the surviving spouse to redefine cognitions originally held – including those related to what constitutes a union and a reframing of appropriate behavior that had previously been subconsciously deemed inappropriate.

Allowing cognitive dissonance to take its natural course absent a synthesis of our Christian bedrock threatens to disassociate one's integration of our nonsecular and secular beings, subordinating our pursuit of leading a Christian life. As a layperson, psychologist, and one who aspires to lead a devout Christian life, I ponder how to reconcile factors of these sorts when they become at odds - an invariable artifact of life. The answer, I believe, is to return to our Christian touchstones cited above: regular participation in Badarak, reading Holy Scripture and other instructive Christian literature, seeking guidance from clergy, and prayer.

On that note, I will close with instruction from Colossians 3: 1–2, *Seek the things that are above . . . Set your minds on things that are above, not on things that are on earth* and an elaboration on this Bible verse Pope Francis recently offered:

*It is understood that this does not mean estranging oneself from reality, but rather seeking the things that have true value: justice, solidarity, welcome, fraternity, peace, all things that make up true dignity of humankind. It is a case of leading a life that is fulfilled not according to a worldly manner, but rather according to the style of the Gospel: to love God with all one's being, and love one's neighbor as Jesus loved him, that is, in service and in giving oneself.*

Reading Holy Scripture and extrapolating from it is often humbling and reminds us that becoming a Christian is a journey, or proverbial work in progress. Perhaps that is the reason we use the expression we *practice* Christianity, with an implicit acknowledgement of our imperfections and acceptance that becoming a Christian requires ongoing effort beyond just believing in God, humility, and praying for forgiveness when we fall short of His will.

Thank you for your forbearance with my layperson reflection.



# A SPECIAL SUNDAY WITH BP. MESROP

Join us for ordinations of altar servers, honoring of Louise Yardumian, and worship & fellowship with our Primate



**SUNDAY OCT 6TH**



**10:30AM-2:00PM**

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## Reflections on 3<sup>rd</sup> Medical Mission Trip to Armenia by Dr. George Kamajian

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From Dr. George's journal on his 3<sup>rd</sup> Medical Mission to Armenia in July 2024:

### SEVAN

“When I first met Garo, I was attracted to an amazing tattoo on his right arm. It was a memorial to his sister. I knew right then that he was for me.”

Her name is Sevan. She smokes cigarettes when she can get them. She has her daughter's name, Maral, tattooed on her left arm. She is a big girl with a deep and hearty laugh to match. She can't pass through a metal detector because of the shrapnel. We sit outside in the dark talking, learning, probing each in our own way. Why am I, an American, here? I counter, how is it that she left her family 200 miles away to translate for me and be my nurse? There is a reason that she won't stay in our dark hotel room. It has to do with ISIS and what they did to her years ago as a Christian, as a woman, as a female soldier. I never asked. She didn't offer.

Luys chee-ga. The power is out.... again. No power, no light, no internet, no Wi-Fi...just another day in Armenia. Below us the city of Kapan (the provincial capital of Syunik Province in Armenia) shimmers in the dusk. Kapan lays at the bottom of a deep antediluvian gorge. The people say the gods carved this area out of the mountains to use as their summer palace. It is that pretty. Now the Russians are carving up their mountains for Molybdenum. In the center of town is a monument to the 1700's military leader David Bek who freed Armenians from the Persians. Other monuments, all Soviet era, are strategically placed like surveillance posts to remind the Armenians the Russians are always watching. Children fish in the cascading Voghji River. Jagged snowcapped mountains, almost surreal, surround us. Mt. Khustup, the crown jewel, stands unvanquished. A few miles away the Azeris are planning their next annexation, the Zangezur Corridor.

I am here as part of a medical team under the auspices of Traveling Doctors, an Armenian based NGO (non-government organization). We travel from village to village offering medical care to those cut off from basic healthcare by war, politics, geography, and poverty. Except for the very rich in Yerevan, that includes almost every Armenian. I am 7,000 miles from home, because they are my people, and I can. Sevan is my translator and nurse for tomorrow's patient encounters. She is here because it is in her genetic makeup as a nurse to help no matter where, how, or who the call comes from, and she can. And we called.

Our GG ride, an antique 50-year-old Russian Lada, coughs and sputters in front of our hotel as it's engine switches from Propane to Diesel fuel. There is not an intact windshield in all of Armenia. This car is no different. The seats are splintered and covered with ancient blankets, and scraps of the original black vinyl ooze between the cushions and dashboard. Our driver's stubbly face is outlined by the glow of his cigarette. He is patiently waiting to take us to the music festival, a month-long international event, at the bottom of the hill. The cost of the ride is the same no matter how long it takes us to gather our belongings or how many people we can stuff into his GG.

Although we are in the mountains, there is the faint odor of sewage in the air. In all of Armenia, only Yerevan has a sewage treatment plant and that is only partially functioning. We are conscious of all the working parts of the town, the railroads, the gas stations, the bustling markets. The streets of Kapan are lined with rows of lop-sided doorways, mismatched Soviet era concrete and stone apartment buildings, laundry dangling from windows, stray dogs, children kicking soccer balls, men playing tavloo and smoking unfiltered cigarettes, and women carrying their shopping bags uphill at a glacial pace. Six-inch gas pipelines crisscross everywhere. There are small restaurants, Apteka (drugstores), and potholes that should be listed on a National Registry. Although it is the evening, it is in the 90's and sweltering. Air conditioning is a luxury. Personal hygiene is subjective. The people here wear their finest at all hours and on all days even if it is thick woolen sweaters and leather jackets. They are moral, self-controlled, and curious because we are clearly not them.

For 8 years she was a special forces nurse in the Army ...the Syrian Army. “President Assad loved the Armenians”. There is a pause as she collects herself. Slowly, like a shadow, the past trickles into the now. She was a prisoner of ISIS. She has pictures on her phone of what that fanatical group did to women they captured. I didn’t look. She was one of the lucky ones who escaped and survived the ordeal. President al-Assad awarded her a medal for the liberation of Palmera.

“After the war there are so few of us (Armenians) left in Syria, my husband and I decided to move our family from Kessab to Armenia.” At the beginning of the 2020 Artsakh war, she registered with the Armenian ministry of defense. That war ended badly but she moved her family to Mets Shen, a border village in the Shushi region or Artsakh where no doctor or nurses would go. She went because it is in the nature of her being to serve and she believed it was the right thing to do. Even though the Artsakh Armenians considered her “Turkish” and not really Armenian, she and her family worked hard to be part of that community. “Some of the words are different, the dialect is different, but I truly believed we were accepted.”

In September of 2023, the Azeri’s attacked again. The war was over in a matter of hours. “We were told we could stay and live under Aliev with Azeri passports or leave. We had 3 days to make a decision.” I was cooking eggplants for what was supposed to be our village’s communal dinner. Since the Azeri blockade, we shared everything.” She pauses, the tip of her cigarette flares red.

“We heard a big construction truck on the road and waved it down. He asked us what we were still doing there. I replied that our mayor said we had 3 days to decide whether or not to stay or go. “Look around”, the driver said. “No one is coming for dinner.” He was right. The village had abandoned us. People who I considered my friends abandoned us. “You have 5 minutes to join us, otherwise we are leaving you behind.” Five minutes. Can you imagine? We evacuated. We didn’t even eat the eggplant. I still don’t understand how our whole village left without telling us.”

“We had friends in the Lake Sevan region. They were kind enough to let us stay with them for months. Some of the local Haiastan-tsee’s made fun of us again. The Artsakh war was our fault. The Artsakh collapse was our fault. Armenia is in its current predicament because of the Artsakh-tsees. Our Armenian wasn’t their Armenian. Our food wasn’t their food. It got so bad that local children would taunt my daughter about the differences. She cried so much that she refused to go to school. Eventually we moved to a small village in the countryside, Mikhayelovka, and were assigned a new home by the government.

The 150-year-old house is made of wood and mud and has a small plot of land. There is no plumbing. “I have visited your country. My husband’s family lives in Glendale (California). As an American you would see my home and say It’s not even fit to use as a barn, but we make do. We are grateful because there are those with even less. We are slowly renovating it. But the building is old and rotten. The government gives Artsakh-tzee’s \$200 a month stipend. Our rent is \$125. Gas electricity and water costs \$120. We try to pick up odd jobs to make ends meet. I was offered a job as a village nurse, but it only paid 86,000 drams (\$220 US) a month. If I took that job then I couldn’t do what I’m doing now (translating, cleaning houses, and being a private duty nurse) and I wouldn’t be able to help my husband. It takes 2 people to lift a roof’s rafter. It takes 2 people to put a lally column in place. It takes 2 people to dig a well. Winter is coming. There is so much to do in order to make this place habitable.”

Someday I’m going to have a garden and make smoked red pepper paste like we had in Syria. We will start a business and buy some land. Maybe even buy a proper home. I want my daughter to have a better life.

Sevan asks for nothing. She is proud. She rejects pity. All she wants is understanding and a better life for her daughter. She represents the best of us. What she has given to our nation and to our people cannot be repaid.

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## Congratulations to Our 2024 Graduates!

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Holly Marie Ekizian, daughter of Gregory & Alysia, graduated with a BBA in Marketing, from Southern Methodist University. She received the JC Penney Outstanding Marketing Major Student Award by SMU Cox School of Business. Holly started her new position as Field Representative for Nestle Sales Development Program in Minneapolis, MN.



Alexander Demerjian, son of Raffi and grandson of Jean Jacques & Hasmig graduated from Rochester Institute of Technology, Cum Laude, with a bachelors degree in computer science. His family wishes him success and happiness!



Alexis Takoushian, daughter of Steve & Jamie of West Chester, PA, granddaughter of Dan & Norma graduated from the University of Pittsburgh Graduate School of Public & International Affairs, Summa cum laude, majoring in Energy & Sustainability. She now works for the Pennsylvania Solar Center.



Eric Takoushian MD, son of Kathy and Dan of West Chester, PA, and grandson of Norma and Dan graduated from Weill Cornell Medical College. Eric received the George S. Meister Award for Pediatrics.



Tatevik Zakaryan, daughter of Armen and Srбуhi graduated from USF in May, Summa Cum Laude, obtaining a bachelor's degree in political science. She is planning to pursue a master's degree in law.

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## Sunday School Begins on September 8<sup>th</sup>—Join us Again!

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Join us each Sunday, beginning on September 8<sup>th</sup> for great teachers and interactive lessons on church & Armenian culture. Our classroom is for ages 5-12. Sunday School starts at 11:00 sharp (room opens at 10:45). After a 30-45 minute lesson children will worship in church.

Much gratitude to last year's teachers, Suzie Abadjian, Suzy Hovhanissian, Linda Maslar, Mark Assad, Alice Nouri & Irina Karakhanyan and to Yn. Anna and Fr. Hovnan.

### This Year's Teachers & Organizers are:

Suzy Hovhanissian  
Gayane Khachaturyan  
Fr. Hovnan Demerjian

Linda Maslar  
Lena Safarian  
Yn. Anna Demerjian

'Ice Cream Sundae School' to  
Kick Off the Year Sept. 8<sup>th</sup>

Please contact us with any questions at [sundayschool@stthagopfl.org](mailto:sundayschool@stthagopfl.org) We look forward to seeing our beautiful children again and growing closer together as young families as we worship God!

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## St. Hagop Teens 1<sup>st</sup> Meeting September 8<sup>th</sup>

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We're restarting our teen fellowship/ACYOA! Teens, join us on September 8<sup>th</sup> for church and then a meeting during fellowship where we'll meet each other and makes plans for events throughout the year!





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## Photos from Summer Sacraments, Worship & Ministries

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Summer Fellowship



Bejanyan Baptism



Badarak in Stepanavan, Armenia



Ongoing Training in Etchmiadzin

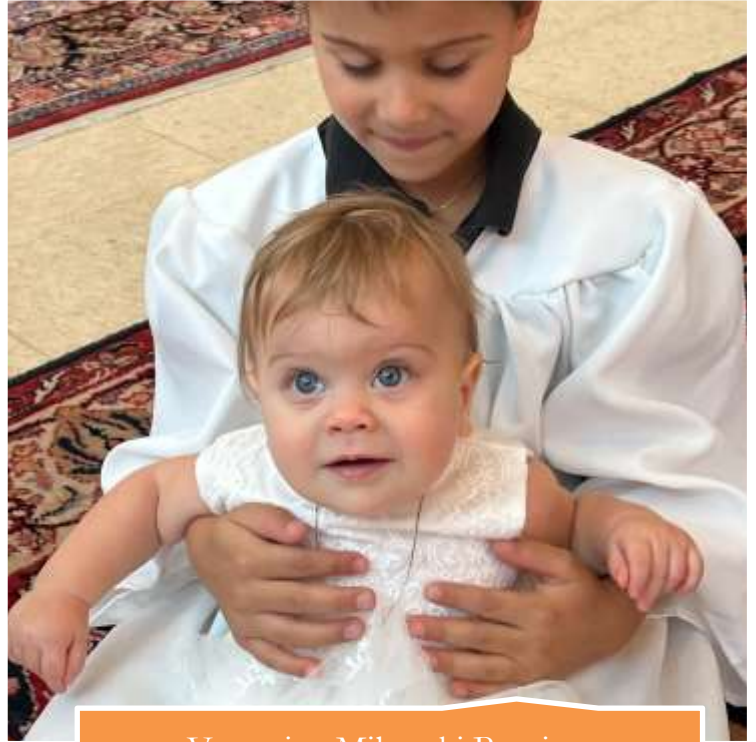
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**Photos from Summer Sacraments, Worship & Ministries**

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Elliot Baptism



Vartanian Milewski Baptism



Gospel of John-Bible Study & Fellowship



## **SAVE THE DATE**

Wednesday, December 11, 2024

**St. Hagop Advent Dinner**

6:30pm at The Shahnasarian Hall

### **Join Our St. Hagop Family for The Annual Candlelight Advent Dinner**

Following up on a wonderful dinner last year, this year will also be a short worship, testimonies from parishioners and catered fellowship. Look out for the sign-up sheet in early November. Don't forget to bring a friend and/or your neighbor! Come and nourish your body and soul to enter into the Holiday Season!

### **Join Us for Bible Study & Fellowship 1<sup>st</sup> & 3<sup>rd</sup> Thursdays of the Month**

*Shahnasarian Hall*

## **Bible Study & Fellowship**

**1st & 3rd Thursdays  
6:30-8:00 PM**

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THE GOSPEL OF JOHN



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**Special Ghapama Fellowship Sunday November 3<sup>rd</sup> after Worship**



**ST. HAGOP TAVLOO TOURNAMENT**

ROUND 1


ROUND 2


FINAL MATCH

ROUND 3


**ORGANIZER: SASON DEMIRJIAN**

DO YOU NOT KNOW THAT IN A RACE THE RUNNERS ALL COMPETE, BUT ONLY ONE RECEIVES THE PRIZET SUN IN SUCH A WAY THAT YOU MAY WIN IT? 1 COR 9:24

**ST. HAGOP**



Join us Sun. Nov. 3<sup>rd</sup> after church for a special Ghapama fellowship; a traditional Armenian celebration of abundance for the whole family. There will be a tavloo tournament and music and delicious baked, stuffed pumpkin as per tradition! Contact Sason at [sasoni@yahoo.com](mailto:sasoni@yahoo.com) or 516-551-2074 to register for tavloo. ♪'Hey Jan Ghapama'♪

# Pledge Stewardship-Reflections on Last Year & Preparations for New Year Ahead

In prayerful consideration of my stewardship of God's resources and my commitment to St. Hagop's mission and programs:

**My/Our Stewardship Pledge for 2025 is:**

\$ \_\_\_\_\_, given ( ) weekly ( ) monthly ( ) quarterly ( ) annually

Yes, please issue me offering envelopes     No, offering envelopes will not be needed

**I/we wish to support St. Hagop with time and talent in these areas:**

\_\_\_\_\_

**Signature:** \_\_\_\_\_ **Date:** \_\_/\_\_/\_\_\_\_

Please mail this pledge card to the church office, or bring to offering plate by Stewardship Sunday—December 1, 2024. No payment need accompany this form. We ask that 2025 pledge monies be paid by the end of the 2025 calendar year. Payments may be made online through the St. Hagop website.

May the Lord Remember All Your Offerings  
Յիշեալէ՛ք Տէր Տոմեակաթի  
Պատասխանքս Բն



Name(s):	
Phone/Email:	

**Stewardship  
Pledge Card**

September 1, 2024

**Dear St. Hagop Church Faithful,**

Each year around this time, we begin to speak about being a ‘good steward’ of our church. ‘Steward’ is not a word we use much. Nowadays it is commonly used to describe someone on the crew of a ship or airplane!

In Biblical and Armenian church tradition, however, a steward is one given the responsibility to take care of something on behalf of someone else. On the deepest level, we are stewards of the life and gifts God has given us. Though we work hard to cultivate and maintain these primary gifts, we did not create them-God did. And so the first discipline of a good steward is to cultivate a sense of gratitude for all we have been given. The second discipline of a good steward follows from this. If everything we have is a blessing from God, then it is essential to our well-being, who are made in the image of God, to share our time, talent and treasure back to God and with others.

St. Hagop is the primary classroom where so many of us develop our stewardship, and in this our ninth season of pledge stewardship, we continue to live into our calling as ‘good stewards.’ This past year so many have offered major gifts of their time and talent to lead our council and committees, serve our fellowships, maintain our buildings, teach our children, and minister to needs in Armenia.

Paralleling this generosity of time and talent, our parish again showed generosity in monetary offerings, with 111 parishioners/families giving a total of \$171,170 in 2024, a significant increase over last year. This generosity was well-timed, as a roof replacement and general inflation have increased expenses this year. Much gratitude to all who became stewards this year, and to those stewards who increased their giving.

With Fall approaching, we are planning for our 2025 stewardship campaign. Pledge Sunday is December 1, 2024, and you will receive a letter and pledge card for 2025 in early-November. As you prayerfully complete your pledge for 2024 and contemplate your 2025 stewardship, we hope you will join us again in our good stewardship, returning gratitude to God for his many blessings, including the great blessing of this church community of which we are all a part.

**In Faith,**

Fr Hovnan Demerjian  
Pastor, St. Hagop Armenian Church

Michael Shahnasarian, Ph.D.  
Stewardship Chairman

**Office Hours:** 9 am-5 pm Monday - Friday

**Worship Hours:** Sunday 10:30am – 12:30pm

**Sunday School Hours:** Sunday 11:00am – 12:30pm

**Fellowship Time in Shahnasarian Hall** – 12:30pm – 1:30pm

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Michael Shahnasarian, Dr. George Kamajian

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

Submissions are welcomed and should be sent to the church office. All text should be electronic format, preferably Word. The Editorial board reserves the right to modify or reject any submissions. All material must be received no later than the published deadlines below:

Next Issue	Submission
Winter 2024-2025	December 15th

It costs over \$2,000 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 (\$1000); 1/4 issue (\$500) or other (\$) amount.

The *Avedis* is grateful to accept business ads, which help us, pay for our newsletter and help you reach your customers. Please email us at [info@stthagopfl.org](mailto:info@stthagopfl.org) if you are interested. Make checks payable to St. Hagop Armenian Church.

Rates are per issue:  
\$50 for a business card,  
\$150 for a half page and \$300 for a full page

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Co-Chair – Rita Keshishian  
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## CALENDAR OF EVENTS

**\*\*Divine Liturgy takes place every Sunday from 10:30-12:30 unless noted below.**

**Sunday School takes place every Sunday starting at 11am.**

**Fellowship in Shahnasarian Hall to follow immediately after service**

<b>Sun. September 1st</b>	Divine Liturgy/Fellowship	10:30AM-1:30PM
<b>Sun. September 8<sup>th</sup></b>	Divine Liturgy/Fellowship Registration/1st Day of Sunday School St. Hagop Teen Fellowship-1 <sup>st</sup> Meeting	10:30AM-1:30PM 11:00 AM-12:00 PM 12:45 PM-1:30 PM
<b>Tue. September 10<sup>th</sup></b>	Parish Council Meeting	6:00 PM-8:00 PM
<b>Sun. September 15<sup>th</sup></b>	Divine Liturgy/Sunday School (Khachverats/Exaltation of Cross) Blessing of the World & Special Fellowship	10:30AM-1:30PM
<b>Sun. September 22<sup>nd</sup></b>	Divine Liturgy/Sunday School/Fellowship	10:30AM-1:30PM
<b>Sun. September 29<sup>th</sup></b>	Divine Liturgy/Sunday School/Fellowship	10:30AM-1:30PM
<b>Sun. October 6<sup>th</sup></b>	Episcopal Divine Liturgy/Sunday School/Fellowship Altar Server Ordination/Louise Yardumian Honor Fellowship with Bp. Mesrop Parsamyan	10:30AM-2:00PM
<b>Tue. October 8<sup>th</sup></b>	Parish Council Meeting	6:00 PM-8:00 PM
<b>Sun. October 13<sup>th</sup></b>	Divine Liturgy/Sunday School/Fellowship	10:30AM-1:30PM
<b>Sun. October 20<sup>th</sup></b>	Divine Liturgy/Sunday School/Fellowship	10:30AM-1:30PM
<b>Sun. October 27<sup>th</sup></b>	Divine Liturgy/Sunday School/Fellowship	10:30AM-1:30PM
<b>Sun. November 3<sup>rd</sup></b>	Divine Liturgy/Sunday School/Fellowship Ghapama (Celebration of Abundance) and Tavloo Tournament	10:30AM-1:30PM
<b>Sun. November 10<sup>th</sup></b>	Divine Liturgy/Sunday School/Fellowship	10:30AM-1:30PM
<b>Tue. November 12<sup>th</sup></b>	Parish Council Meeting	6:00 PM-8:00 PM
<b>Sun. November 17<sup>th</sup></b>	Divine Liturgy/Sunday School/Fellowship	10:30AM-1:30PM
<b>Sun. November 24<sup>th</sup></b>	Divine Liturgy/Sunday School/Fellowship	10:30AM-1:30PM
<b>Sun. December 1<sup>st</sup></b>	Divine Liturgy/Sunday School/Fellowship Stewardship Pledge Sunday	10:30AM-1:30PM
<b>Sun. December 8<sup>th</sup></b>	Divine Liturgy/Sunday School/Fellowship Santa Visit & Christmas Season-Fellowship	10:30AM-1:30PM
<b>Tue. December 10<sup>th</sup></b>	Parish Council Meeting	6:00 PM-8:00 PM
<b>Wed. December 11<sup>th</sup></b>	Advent Candlelight Dinner	6:30 PM
<b>Sun. December 15<sup>th</sup></b>	Divine Liturgy/Sunday School/Fellowship	10:30AM-1:30PM
<b>Sun. December 15<sup>th</sup></b>	Winter Avedis Newsletter Deadline	
<b>Sun. December 22<sup>th</sup></b>	Divine Liturgy/Sunday School/Fellowship	10:30AM-1:30PM
<b>Sun. December 29<sup>th</sup></b>	Divine Liturgy/Sunday School/Fellowship	10:30AM-1:30PM
<b>Sat. January 4<sup>th</sup></b>	Divine Liturgy/Armenian Christmas Eve (observed)	6:30 PM
<b>Sun. January 5<sup>th</sup></b>	Divine Liturgy/Sunday School/Fellowship Armenian Christmas Eve & Blessing of Waters (observed) Special Armenian Christmas Fellowship	10:30 AM 12:15 PM 12:30 PM

Please note that 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)



**St. Hagop Armenian Church**

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