



The LIGHT House Sunday School News

Building Up The Body of Christ – Year of the Family

January 19, 2020

Church Calendar
First Sunday after the Octave of Theophany
Readings
Is 54:1-13, 1Tm 1:1-11, Jn 2:1-11.

Sundays: Look Ahead Calendar of Events

Jan 19	First Sunday after the Octave of Theophany
Jan 26	Second Sunday after the Octave of Theophany
Feb 2	Third Sunday after the Octave of Theophany

CEAB On-Duty: Rena Megrdochian (401-573-5731)

Absent Teacher On-Call: Anna Robinson (401-580-6788)

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

Today's Schedule

Grades PreK-10

- Classes meet at 10am

CEAB

- Meeting following church services

Save the dates:

- Sunday, February 16th: Mardi Gras Family Celebration
- Monday, February 17th: Armenian Youth Day 2020 – St Vartan & Vartanantz theme

**Visit these Websites: <https://vemkar.us/>
<http://www.stvoski.org/embed.html> <https://armenianchurch.us/>**

On-Going Charitable Projects: *charitable giving includes canned goods collections, hygienic products collection, weekly plate collection, winter warmth items and the Lenten Drive – begins February 24th*

- Contribute and participate in the **quarterly Mary House Service Program**
- **Hygiene Products**
- **Keep Warm This Winter**

From DCE:

From Today's Readings

John 2: 1-11 (The Miracle at Cana) Attending a wedding with His mother and disciples, Jesus performs what John describes as the first of His miraculous signs, all of which will point to deeper meanings. Turning water into wine heralds the arrival through Jesus of a new era and a new covenant. Water, symbolizing Old Testament ceremonial washings, has been changed into wine of the highest quality and surprising quantity. This “best” wine speaks of the abundant life that Jesus offers (typically, party hosts would water down the wine as the evening waned since revelers would not know the difference). *Discuss/reflect: What old ways would you ask Jesus to renew and restore? Be specific.*

1 Timothy 1: 1-11 St. Paul urges Timothy to take a strong position on the false teachings that abound in Ephesus. He reminds the young missionary that faith is not about rules and regulations but rather about the love that comes from “a pure heart and a good conscience and a sincere faith.” This inner relationship of faith and life echoes the gospel charge that “by their fruits you shall know them.” (Matthew 7:20) *Discuss/reflect: Would you characterize your faith as issuing from God's command to love (v.5)? Or has it “departed from this to meaningless talk” (v.6)? Hmmm...*

Isaiah 54: 1-13 The prophet joyously proclaims God's love for His people, described as the relationship that exists between a husband and a wife. Marriage, abandonment, and restored relationship are strong Old Testament themes (see the Book of Hosea). Underlying the metaphor of marriage is the idea of covenant, a binding mutual commitment, as well as deep personal love. *Discuss/reflect: In what circumstances have you felt abandoned by God (v.7)? How might the picture of God as a husband renewing his vows (vv 5-8) reassure you?*

Thursday, January 23: St. Vahan of Goghtn



Vahan was born in the eighth century of a princely family in the Goghtn region of the province of Siunik. After persecution of the Armenians by the Arabs in 707 (during which Vahan's father, Prince Khosrov, was killed), four-year-old Vahan was taken to Damascus where he was raised in the royal court as a Muslim. He was eventually appointed chancellor to the Emir. Some years later, he was allowed to go back to Armenia with the promise to eventually return. Vahan converted to Christianity, married an Armenian princess, and lived a peaceful life for about a decade. With a change of Arab rule, Vahan was sought after, so he left his home and family to escape recapture. While in exile, he became a monk. In 736, Vahan went to the new Arab Emir in uttermost misery. The Emir offered him a high position, authority, and wealth, but Vahan refused, preferring his faith in Christ to personal comfort and glory. He was martyred in 737 A.D. His last words were a bold declaration: “I chose death for the sake of Christ rather than earthly life.”

Department of Christian Education/ Diocese of the Armenian Church (Eastern)