

ST. JAMES ARMENIAN APOSTOLIC CHURCH
ՍԲ. ՅԱԿՈԲ ՀԱՅԱՍՏԱՆԵԱՅՑ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՑԻ

Rev. Father Hovhan Khoja-Eynatyan, Pastor
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APRIL 30, 2017

ԱՂՐԻԼ 30, 2017

Աշխարհամատրան Կիրակի - Կանաչ Կիրակի

Sunday of the World Church - Green Sunday

CHILDREN'S SUNDAY



Քրիստոս Յարևառ Ի Մեռնլոց:
Օրհնեալ է Յարութիւնն Քրիստոսի:

Armenian Historical Year 4508 (ՏՀԸ) - Armenian Calendrical Year 1465 (ՌՆԿԵ)



Morning Service: 9:00 AM

Divine Liturgy: 10:00 AM

Bible Readings: Acts 9:23-31; 1 Peter 2:1-10; John 2:23-3:12

ԿԻՐԱԿԻ, ԱՊՐԻԼ 30, 2017

Արարողական Ժամ: 9:00 AM

Սուրբ Պատարագ: 10:00 AM

Ընթերցումներ: Գործք 9:23-31; Ա Պետրոս 2:1-10;

Յովհաննէս 2:23-3:12



ՀՈԳԵՀԱՆԳԻՍ – HOKEHANKISD - REQUIEM SERVICE

Scripture Reading Mark 4:26-34 (page 58)

For souls of:

Archbishop Karekin Hovsepian (later Catholicos of the Holy See of Cilicia)

Archbishop Tiran Nersoyan

Very Reverend Father Varoujan Kabarajian

Reverend Father Vartan Megherian

Reverend Father Vartanes Kalayjian (40 days)

Dn. Nishan and Angel Cherkezian

Dn. George Guldalian

For the soul of:

Marcos Kejjian (40 days)

vartanoush Kejjian

Yeznig Kejjian

Requested by:

Sonia Guediguian

Armenag Guediguian

Hripsime Arahamain

SAVE THE TOMB!

Special plate collection

The tomb of our Lord, the Holy Sepulcher in Jerusalem is undergoing an extensive renovation project. Armenian Dioceses throughout the world have committed to helping cover the cost of the renovation. At the conclusion of Badarak today, the Parish Council will be taking your contributions. Checks should be made out to our parish with the memo: Save the Tomb.

Or you can mail the check to our parish later.

BLESSING OF ST. JAMES PARISH COUNCIL 2017

Gevik Anbarchian - Chairman

Lisa Groh – Chair - Lady

Deborah DerAsadourian – Secretary

Christina Markarian – Assistant Secretary

Vahan Janjigian – Treasurer

Vartan Paylan – Advisor

Oscar Tatosian – Diocesan Delegate

Lisa Esayian – Diocesan Delegate

PLEASE PRAY FOR OUR SICK

Let us remember all those here at St. James who are suffering health problems and are in need of God's healing and comfort. Let us keep them in our prayers and thoughts, especially:

Abp. Mesrob Moutafian

Alexander Adajian

Shoushan Altun

Saro Anbarchian

Andre, Servant of God

Patricia Antaramian

Varsenig Boghosian

Veronica Daadourian

Levon Demirdjian

Seda Delanjian

Linda Esposito

Lucy Genian

Jirayr Gerardo

Karen Gevorgyan

Varges Goorji

Hoyle Green

Michael Green

Pat Green

Mary Haidarian

Nargez Hamayak

Janet Ibrahim

Nona Israyelyan

Varvara Movsesyan

Araxie Movsesian

Anna Marie Norehad

Dn. Hagop Papazian

Levon Petrosyan

Ernest Petrosyan

Anik Sarkis

Surpik Simon

Joseph Summer

Sarkis Tashjian

Vigen Ter-Avakian

Milan Thakkar

Carla Ziegler

If you know of anyone that needs our special prayers, please call the church office (847) 864-6263 or Der Hovhan (847) 644-7389 so that their names can be included on this list or if a name should be removed.

MONTHLY CATECHISM MEETING

TODAY AT 12:30PM

Come to hear about the saints feasts, and seasons of the upcoming month, to learn more about the basic teaching of the Armenian Church, the sacraments, to ask questions while enjoying a cup of tea with Der Hovhan. Meetings will be held in the Sunday school area.

SUMMER PROGRAM FOR THE YOUTH

Available programs, scholarships, financial assistance, etc.
Presentation by St. James' Youth Coordinator Ms. Irina Petrosyan.
TODAY AFTER BADARAK

FEASTS AND FASTS

It is non-fasting until the Ascension



SUNDAY OF THE WORLD - GREEN SUNDAY

The second Sunday following the Glorious Resurrection of Our Lord Jesus Christ is the Sunday of the World Church. It commemorates the first Church of Jerusalem established by Christ Himself.

On the first day of the Jewish festival of Passover, Jesus instructed two of the Apostles, Peter and John, to go into Jerusalem and meet a man who would direct them to a house where He and His Apostles could celebrate the Passover Feast. Peter and John were led to the "Upper Room" of the house where they made the necessary preparations for the meal. Later that evening, Christ and the Twelve Apostles sat together to eat supper.

Christ spoke to them and said, "I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And He took the cup, and gave thanks, and said, "Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." And he took bread, and gave thanks, and broke it, and gave unto them, saying, "This is my body which is given for you: this do in remembrance of me." Likewise the cup after supper, saying, "This cup is the new testament in my blood, which is shed for you" (Luke 22:15-20).

This "Last Supper" was the event where Jesus Christ established the Sacrament of Holy Communion, which we celebrate every Sunday during Divine Liturgy in Armenian Churches throughout the world. The Upper Room in Jerusalem is considered to be the first Church as founded by Christ.

The Sunday of the World Church is also called "Green" Sunday, which according to Archbishop Malachia Ormanian, is the popular name of the feast as it is linked to the re-awakening of nature in springtime.



EASTERTIDE - SACRED PERIOD THAT FOLLOWS EASTER

From Easter to the Sunday of Pentecost is a 50-day period called Eastertide (also known as *Quinquagesima*). The first 40 days of Eastertide culminate with the Feast of the Ascension, celebrated on the Thursday of the sixth week. This entire period is dedicated solely to the mystery of the resurrected Savior's encounters with His Apostles and followers, with the exception of four special remembrances that do not detract from the preeminence of the Resurrection.



HOME BLESSING

Service, which according to St. Gregory of Datev was established by Our Savior Jesus Christ, when after His Resurrection He entered the upper room and blessed the disciples. When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." (John. 20:19). During the apostolic times, the twelve apostles of Jesus visited the homes of the faithful to bless them and to spread the good news of Christ's birth and His Resurrection. Likewise their followers - priests and bishops, entered the homes of the faithful on the occasions of Theophany and Easter (Holy Resurrection) to tell the good news of our Lord's Nativity and to bless them and their homes through a special Service.

Through the Home Blessing Service, the house of the faithful becomes a small church. 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ. (Philippians 1:2). During the Service the priest prays to God and asks Him to keep the home, its inhabitants, and the children in good health, so that they live a devout life, glorify the name of Almighty God and heighten the Holy Church.

Love and peace are established in the sanctified home. Therefore, it is desirable that the faithful devoutly keep the graces from heaven, which filled their homes. But if sinful behavior dominates in the house it can never become a church inhabited by the Holy Trinity, saints and angels.

According to the sacred traditions of the Armenian Church, God's blessing is asked for homes on different occasions, like on the Nativity and the Resurrection of Christ, as well as on the joyous occasion of moving into a new home.

Easter is the time when homes are blessed by the Pastor. All parishioners who wish to have their homes blessed on the occasion of the feast should call Der Hovhan (847) 644-7389 to make arrangements. Have a piece of bread, dish of salt and glass of water available for the blessing.

Տ Ե Օ Ր Հ Ն Է Ք

Հայ եկեղեցւոյ աւանդութիւններէն է նաեւ Տուն օրհները, որ հովիւը կը կատարէ՝ հաւատացեալները տուները այցելելով: Անոնք, որոնք կը փափաքին իրենց բնակարանները օրհնել տալ, թող բարեկեանքին հեռաձայնել Տէր Յովհաննիս (847) 644-7389:



ANNOUNCEMENT FROM SISTER PARISH

The 40-day Hokehankisd memorial service for Janet Cherkinian will be held on Sunday, May 7th, 2017 at St. Mesrob Armenian Apostolic Church, 4605 Erie St., Racine, WI. For more information, please call the St. Mesrob Church Office:

(262)-639-0537, or email: info@stmesrobchurch.org

May God illuminate Janet's soul.

INTROIT FOR EASTER AND EASTERTIDE

Kreedsos haryav ee merelots (Քրիստոս յարեալ ի մեռելոց)

Քրիստոս յարեալ մեռելոց, մահուամբ ըզ մահ կոխեաց. եւ յարութեամբըն իւրով մեզ ըզկեանըս պարգեւեաց. Նըմա փառք յաւիտեանս. ամէն:

Kreedsos haryav ee merelots, mahvamp uzmah gokhyats yev harootyampun yoorov mez uzgyanus barkevats. Numa park haveedyans. Amen.

Christ is risen from the dead! By his death he has trampled on death and by his resurrection he has granted us life. To Him be glory forever. Amen.



ՀԱՇՈՒ ԾԱՐԱԿԱՆ

Սուրբ Չատիկի ԱԶ

Հարեալ Քրիստոս

Հարեալ Քրիստոս ի մեռելոց, Ալէլուիա:

Եկայք ժողովուրդներգեցէք Տեառն Ալէլուիա:

Յարուցելոյն ի մեռելոց, Ալէլուիա:

Որ զաշխարհս լուսաւորեաց: Ալէլուիա:

MIDDAY HYMN

For Easter Sunday Mode 1

Christ is Risen from the Dead!

Christ is risen from the dead! Alleluia!

Come ye peoples, sing to the Lord: Alleluia!

To Him who is risen from the dead, alleluia!

To Him who has enlightened the world, alleluia!

(Translated by Tiran Abp. Nersoyan)

Why do we pray for the deceased?

The most basic teaching of our Lord Jesus Christ is: A new commandment I give to you, that you love one another: even as I have loved you, that you also love one another (John 13:34). This love is best expressed when we as loving brothers and sisters and as the true followers of the Lord come together to experience His presence in our midst: For where two or three are gathered in my name, there am I in the midst of them (Mat. 18:20). In such an atmosphere of binding love and Divine presence our prayers unite and come out as if from a single source. This is what the Lord had in mind when he taught us the Lord's Prayer and stressed the use of the collective first person plural throughout.

Praying in one voice and as one person does not only indicate that we are all in agreement in our faith in God and in our expression of love towards each other, but also that we pray for each other. Prayer that is offered in unison will reach God: Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven (Mat. 18:19).

Praying together is strongly stressed by St. Paul, who in his letter to the Romans, 15:5-6, states: May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

Common prayer is the very essence of the Church. And we must understand that while offering private prayers should be a part of our daily practice, they do not take the place of common prayer, since, according to the Holy Scripture, we experience the presence of Christ in our midst as a group or a family, provided that we set aside our sinful ways and adhere to the divine command of love.

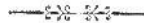
One may assume that all of this applies to those of us who are alive, since according to the general understanding, once a person passes away, he stops communicating with others and committing sin, and the sins committed during his lifetime are now a part of the record so to speak. The deceased will be judged at the great tribunal of the Last Judgment for the life they have led on earth. Consequently, why offer prayers for the deceased? Similar questions have been asked over the centuries and some Christians reject the practice of praying for the dead. The Armenian Church is obviously not one of those Christian groups.

Prayers for the dead, which are well attested from the Old Testament, and requiem services are based on an understanding derived from the Holy Scriptures and particularly from the New Testament. We believe that the faithful who are deceased are still the Lord's: If we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and the living (Rom 14: 8-9). The faithful who are dead are merely asleep in Christ. This concept, which is in St. Paul's epistles (1 Cor 15; 1 Thes 4 and 5) is one of the basic teachings of the Armenian Church, and the term 'asleep' in its past participial form [nunchetsyal] is used formally in reference to a deceased person.

Like the faithful who are alive, the faithful who are deceased are a part of the corporate body of Christ and therefore of the Church. Those who are asleep in Christ and have reached the end of their earthly lives in the faith are referred to as the 'first born' or the Victorious Church.

The Scripture evidence also suggests that those who are asleep in Christ pray for themselves and for us. That the souls of the deceased are conscious and concerned about the living is best reflected in Christ's story about poor Lazarus and the rich man. The latter begs the patriarch Abraham to send someone to his five brothers still alive to warn them of what is in store for sinners (Luke 16).

The indissoluble union of the living and the Victorious Church is also the basis for seeking the intercession of the saints before God. Asking a saint for his/her intercession merely means that we ask him/her to pray for us.



READINGS OF THE WEEK

Monday	Acts 9:32-43; 1 Peter 2:11-17; John 3:13-21
Tuesday	Acts 10:1-23; 1 Peter 2:18-25; John 3:22-36
Wednesday	Acts 10:24-48; 1 Peter 3:1-9; John 4:1-23
Thursday	Acts 11:1-26; 1 Peter 3:10-22; John 4:24-42
Friday	Acts 11:27-12:24; 1 Peter 4:1-11; John 4:24-54
Saturday	Acts 12:25-13:15; 1 Peter 4:12-19; John 5:1-18



SCRIPTURE READINGS

Acts of Apostles 9:23-31

When many days had elapsed, the Jews plotted together to do away with him, [24](#)but their plot became known to Saul. They were also watching the gates day and night so that they might put him to death; [25](#)but his disciples took him by night and let him down through an opening in the wall, lowering him in a large basket.

[26](#)When he came to Jerusalem, he was trying to associate with the disciples; but they were all afraid of him, not believing that he was a disciple. [27](#)But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus. [28](#)And he was with them, moving about freely in Jerusalem, speaking out boldly in the name of the Lord. [29](#)And he was talking and arguing with the Hellenistic Jews; but they were attempting to put him to death. [30](#)But when the brethren learned of it, they brought him down to Caesarea and sent him away to Tarsus.

[31](#)So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.

ԳՈՐԾՔ ԱՌԱՔԵԼՈՑ 9

Շատ օրեր անցնելէն ետք՝ Հրեաները խորհրդակցեցան որ սպանեն զայն. [24](#)բայց Սօդոսի յայտնուեցաւ անոնց դաւադրութիւնը: Յերեկ ու գիշեր կը հսկէին դռները, որպէսզի սպաննեն զայն: [25](#)Իսկ աշակերտները գիշերուան մէջ առին զայն եւ պարիսպէն վար իջեցուցին՝ զամբիւղի մը մէջ:

[26](#)Երբ Սօդոս եկաւ Երուսաղէմ՝ կը ձգտէր միանալ աշակերտներուն. բայց բոլորն ալ կը վախնային իրմէ, չհաւատալով թէ ան աշակերտ էր: [27](#)Բայց Բառնաբաս՝ առնելով զայն՝ տարաւ առաքելներուն ու պատմեց անոնց թէ ինչպէս ճամբան տեսաւ Տէրը՝ որ խօսեցաւ իրեն հետ, եւ թէ ինչպէս համարձակութեամբ քարոզեց Յիսուսի անունով՝ Դամասկոսի մէջ: [28](#)Ուստի կը մտնէր ու կ'ելլէր անոնց հետ Երուսաղէմի մէջ, համարձակութեամբ քարոզելով Տէր Յիսուսի անունով: [29](#)Նաեւ կը խօսէր եւ կը վիճաբանէր Հելլենացիներուն հետ. անոնք ալ կը ձգտէին սպաննել զինք: [30](#)Իսկ եղբայրները՝ ասիկա գիտնալով՝ զինք իջեցուցին Կեսարիա, եւ անկէ ճամբեցին Տարսոն:

[31](#)Ուրեմն եկեղեցիները խաղաղութիւն ունեցան ամբողջ Հրեաստանի, Գալիլեայի ու Սամարիայի մէջ, եւ կը շինուէին ու կը բազմանային՝ ընթանալով Տէրոջ վախով եւ Սուրբ Հոգիին մխիթարութեամբ:

1 Peter 2:1-10

1Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, 2like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, 3if you have tasted the kindness of the Lord.

4And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, 5you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

6For this is contained in Scripture:
“BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone,

AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”

7This precious value, then, is for you who believe; but for those who disbelieve,

“THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone,”

8and,

“A STONE OF STUMBLING AND A ROCK OF OFFENSE”; for they stumble because they are disobedient to the word, and to this doom they were also appointed.

9But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God’s OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; 10for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.

1 ՊԵՏՐՈՍ 2:1-10

Ուրեմն, թօթափելով ամէն չարամտութիւն եւ ամէն նենգութիւն, կեղծաւորութիւնները, նախանձներն ու բոլոր բամբասանքները, 2նորածին երախաներու պէս տենչացէ՛ք Աստուծոյ խօսքին անխարդախ կաթին, որպէսզի աճի՞ք անով (մինչեւ փրկութիւնը), 3եթէ համտեսած էք Տէրոջ քաղցր ըլլալը:

4Սօտեցէ՛ք անոր՝ ապրող քարին, որ արդարեւ մարդոցմէ մերժուած է, բայց Աստուծմէ ընտրուած ու պատուական է: 5Դ՛ո՛ւք պ՛ ապրող քարերու պէս՝ կը շինուիք իբր հոգեւոր տանար մը, սուրբ քահանայութիւն մը, որպէսզի մատուցանէք հոգեւոր զոհեր, Աստուծոյ ընդունելի՝ Յիսուս Բրիստոսի միջոցով:

6Որովհետև Գիորքին մեջ ալ կայ. «Ահա՛ Սիոնի մեջ կը դնեն ծայրագոյն անկիւնաքար մը, ընտիր ու պատուական, եւ ո՛վ որ հաւատայ անոր՝ բնա՛ւ ամօթահար պիտի չլլայ»:

7Ուրեմն ձեզի՛ որ կը հաւատաք՝ պատուական է ան, իսկ անհնազանդներուն համար՝ «այն քարը՝ որ կառուցանողները մերժեցին, անիկա՛ եղաւ անկիւնաքարը,

8ու սայթաքումի քար եւ գայթակողութեան ժայռ» անոնց՝ որ խօսքին անհնազանդ ըլլալով կը գայթին, որուն համար ալ որոշուած էին:

9Բայց դուք ընտրուած ցեղ մըն էք, թագաւորական քահանայութիւն մը, սուրբ ազգ մը, սեփական ժողովուրդ մը, որպէսզի հռչակէք առաքինութիւնները անո՛ր՝ որ կանչեց ձեզ խաւարէն իր սքանչելի լոյսին: 10Ժամանակին ժողովուրդ չէիք, բայց հիմա Աստուծոյ ժողովուրդն էք. առանց ողորմութեան էիք, բայց հիմա ողորմութիւն գտաք:

John 2:23 – 3:12

23Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. 24But Jesus on his part did not entrust himself to them, because he knew all people 25and needed no one to bear witness about man, for he himself knew what was in man.

3Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.” 3Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” 4Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” 5Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7Do not marvel that I said to you, ‘You must be born again.’ 8The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

9Nicodemus said to him, “How can these things be?” 10Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things?

11Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. 12If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?

23Երբ Ձատիկի տօնին ատենը Երուսաղեմ էր, շատ մարդիկ հաւատացին անոր անունին՝ տեսնելով անոր ըրած նշանները: **24**Բայց ինք՝ Յիսուս՝ չէր հաւատար անոնց, որովհետեւ կը ճանչնար ամէն մարդ. **25**պէտք չունէր՝ որ մէկը ուրիշ մարդու մասին վկայէր իրեն, քանի որ ինք գիտէր թէ ի՞նչ կայ մարդուն մէջ:

3Փարիսեցիներէն մարդ մը կար՝ Նիկողեմոս անունով, որ Հրեաներու պետ մըն էր: **2**Ասիկա գիշերուան մէջ եկաւ Յիսուսի քով եւ ըսաւ անոր. «Ռաբբի՛, գիտենք թէ դուն Աստուծմէ վարդապետ եկած ես. որովհետեւ մէ՛կը չի կրնար ընել այն նշանները՝ որ դուն կ'ընես, եթէ Աստուած իրեն հետ չըլլայ»: **3**Յիսուս պատասխանեց անոր. «Ճշմա՛րտապէս, ճշմա՛րտապէս կը յայտարարեմ քեզի. “Եթէ մէկը վերստին չծնի՝ չի կրնար տեսնել Աստուծոյ թագաւորութիւնը”»: **4**Նիկողեմոս ըսաւ անոր. «Ի՞նչպէս կրնայ ծնիլ մարդ մը՝ որ ծերացած է: Կարելի՞ է, որ երկրորդ անգամ մտնէ իր մօր որովայնը եւ ծնի»: **5**Յիսուս պատասխանեց. «Ճշմարտապէս, ճշմա՛րտապէս կը յայտարարեմ քեզի. “Եթէ մէկը ջուրէն ու Հոգիէն չծնի՝ չի կրնար մտնել Աստուծոյ թագաւորութիւնը”»: **6**Մարմինէն ծնածը՝ մարմին է, եւ Հոգիէն ծնածը՝ հոգի է: **7**Դուն մի՛ գարմանար որ ըսի քեզի. “Դուք պէտք է վերստին ծնիք”: **8**Հովը կը փչէ ո՛ւր որ ուզէ. կը լսես անոր ձայնը, բայց չես գիտեր ուրկէ՛ կու գայ, կամ ո՛ւր կ'երթայ: Ո՛վ որ Հոգիէն կը ծնի՝ ա՛յսպէս է»:

9Նիկողեմոս ըսաւ անոր. «Ի՞նչպէս կրնայ ըլլալ ատիկա»: **10**Յիսուս պատասխանեց անոր. «Դուն Իսրայէլի մէջ վարդապետ մըն ես, ու չե՛ս գիտեր այս բաները: **11**Ճշմա՛րտապէս, ճշմա՛րտապէս կը յայտարարեմ քեզի թէ ինչ որ գիտենք՝ կը խօսինք, եւ ինչ որ տեսանք՝ կը վկայենք, ու չէք ընդունիր մեր վկայութիւնը: **12**Եթէ երկրային բաներու մասին խօսեցայ ձեզի եւ չէք հաւատար, ի՞նչպէս պիտի հաւատաք՝ եթէ երկնային բաներու մասին խօսիմ ձեզի:

Writing above altar:

"Draw near to God, and He will draw near to you" (James 4:8).

