

ST. JAMES OF NISIBIS ARMENIAN CHURCH

ՄԲ. ՅԱԿՈԲ ՄՕԲՆԱՅԻ ՀԱՅՐԱՊԵՏ

ՀԱՅԱՍՏԱՆԵԱՅՑ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՑԻ

Rev. Father Hovhan Khoja-Eynatyan, Pastor

Deacon Larry Farsakian, Sacristan

816 Clark Street, Evanston, IL 60201

Tel: 847-864-6263, e-mail: office@stjamesevanston.org

www.stjamesevanston.org

APRIL 19, 2020

ԱՊՐԻԼ 19, 2020

Կրկնազատիկ- Նոր Կիրակի

Octave of Easter (*Grgnazadig*) - New Sunday



Քրիստոս Յարեալ Ի Մեռելոց:
Օրհնեալ է Յարուրթիւնն Քրիստոսի:

*Kreesdos Haryav Ee Merelotz.
Orhnyal eh Harootiunun Kreesdosee.*

**CHRIST IS RISEN FROM THE DEAD!
BLESSED IS THE RESURRECTION OF CHRIST!**

Morning Service (livestream)	9:00 AM
Family Prayer Service at Home (livestream)	10:00 AM
Hokehankeesd (livestream)	10:30 AM
Holy Badarak	10:45 AM
Bible Readings	Acts 5:34-6:7; James 3:1-12; John 1:1-17

ԿԻՐԱԿԻ, ԱՊՐԻԼ 19, 2020

Առաւօտեան Ժամ (ուղիղ հեռարձակում)	9:00
Ընտանեկան Աղօթք (ուղիղ հեռարձակում)	10:00
Հոգեհանգիստ (ուղիղ հեռարձակում)	10:30
Սուրբ Պատարագ	10:45
Ընթերցումներ	Գործք 5:34-6: 7; Յակոբ 3:1-12; Յովհան 1:1-17

MERELOTZ REQUIEM SERVICE – HOKEHANKISD***Gospel reading – Matthew 11:25-30 (page 58)*****For the souls of:**

Catholicos Karekin Hovsepien

Archbishop Tiran Nersoyan

Very Reverend Father Varoujan Kabarajian

Reverend Father Vartan Megherian

Dn. Nishan and Angel Cherkezian

Dn. George Guldalian

Dn. Krikor and Angel Gosgaryan

Karineh Karakash (40 days)

***MERELOTZ – DAY OF REMEMBRANCE***

It is a solemn tradition that on the day following the 5 major feast days of the Armenian Church, a day is observed in memory of those who have passed away, and are asleep in Jesus Christ. On this day, the faithful will visit the gravesides of their dearly departed, and the priest will offer requiem prayers for their souls. According to tradition, a special Divine Liturgy is also held on these days, when the faithful can remember the names of all of the faithful for whom we pray for eternal life. These Divine Liturgies are not typically celebrated in the Diaspora, because of people's work schedules, but the faithful are invited to offer the names of the faithful to be prayed for during the Divine Liturgy celebrated the following Sunday.

PLEASE PRAY FOR OUR SICK

Alexander Adajian	Hoyle Green	Nanci Perkhous
Saro Anbarchian	Michael Green	Sofia Petrosyan
Andre, Servant of God	Nargez Hamayak	Antony Puckett
Naringul Caliscan	Fred Harburg	Virgie Jandegian Saskowski
Carolyn Conger	Robert Lapointe	Surpik Simon
Veronica Dadourian	Cassandra Mitchell	Vigen Ter-Avakian
Sam Davidson	Varvara Movsesyan	Milan Thakkar
Seda Dilanjian	Joy Nazarian	Terre Tuzzolino
Rick Gergerian	Shirley Omartian	Kary Valenziano
Vartges Goorji	Dn. Hagop Papazian	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.

OCTAVE OF EASTER – NEW SUNDAY

The Sunday which follows Easter Sunday is called New Sunday because it is the first Sunday after the Resurrection [Easter]. Aside from the Resurrection of Christ, this day also reflects calling of and conversion of the pagans to Christianity; and, the growth and expansion of Christ’s Church. Hence, it falls into Church’s listing of holy days.

ANALOGICALLY, New Sunday or *Nor Giragi* also reflects the **new** relationship of God’s People. The Christian Church had replaced the tribe of Judah as the **new** “Israel”. *Israel* means “people of the covenant”. The word Israel is **not** a geographical location, but rather the name or reference to a people in a special covenant or relationship with God. With their denial of Christ the Israel of the Old Testament [old covenant] relinquished their role as the “Israel” of God’s covenant. The “new” sons of Zion [Arm. *Sioni Vortik*], being the Body of Christ [the Church = Arm. *Ecceghetsi* = Grk. *Ecclesia*] is in fact the “new” Israel. Therefore, in its role of Israel, the people of the covenant [Christian Church] are the heirs to or recipients of the promise of salvation through Christ’s death and resurrection.

By virtue of its being the eighth day of Easter [octave] and a day similar to Easter it has been called *Grgnazadig* [Easter Repeated].

The Church has wisely chosen the Gospel of John’s prologue as its reading for “New Sunday” because it powerfully proclaims Jesus as the Son of God, *the Word* made flesh. Although Jesus took upon Himself full humanity and lived as a man, he never ceased to be the eternal God who has always existed, the Creator and Sustainer of all things, and the source of eternal life. This is the foundation of all truth.

From *Domar : the calendrical and liturgical cycle of the Armenian Apostolic Orthodox Church, 2003 A.D.* Published by Armenian Orthodox Theological Research Institute.

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.

It is not one day, but forty, filled with joy and gladness, with Alleluias for the Risen Lord who is with us now. The faithful of the Armenian Church greet each other with *Krisdos Haryav ee Merelotz - Christ is Risen from the Dead*: and answer with *Ohrnyal eh Haroutiunun Krisdosee - Blessed is the Resurrection of Christ*. May these words coming from our lips also radiate in our hearts

REQUEM SERVICE IN THE ARMENIAN CHURCH

From "Frequently Asked Questions about the Armenian Church"

by Very Rev. Fr. Krikor Maksoudian

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.

What are the different requiem services in the Armenian Church?

In the Armenian tradition there are different rituals after the funeral services and the internment of a Christian. These are held at various intervals. For convenience we shall refer to them as requiem services. The Book of Rituals [*Mashdots*] has special services for:

- the morning after the internment, when the ritual is held at the grave site; (For deceased clergymen, services are held at the grave site for six consecutive days.)
- the morning of the seventh day [*yotnorek*] of the internment, when the ritual is held at the grave site; (For deceased clergymen, services are also held on the 15th day.)
- the fortieth day [*karasoonk*] of the internment:

- for laymen the fortieth-day requiem is the same as the seventh day service
- for clergy there is a special fortieth-day service
- in the case of both deceased laymen and a clergymen the fortieth-day requiem is usually held on the closest (Saturday or) Sunday, when the name of the deceased is mentioned by the celebrant during the Divine Liturgy, particularly during the special prayers offered for the deceased;
- the first anniversary [*daerleets*] of the internment:
 - for laymen the first anniversary requiem is the same as the seventh-day service
 - for clergy there is a special first anniversary service
 - the requiem is usually held on a (Saturday or) Sunday that is the closest to the date of the first anniversary, when the name of the deceased is mentioned by the celebrant priest during the Divine Liturgy, especially during the special prayers offered for the deceased;
- memorial days: the common requiem service [*hokehankeesd*], which follows the Divine Liturgy on five memorial days that follow the five major feasts during the year; the requiem for memorial days at the grave site can also be held on any day.
- In most modern Armenian cemeteries, the Divine Liturgy is celebrated in the cemetery chapels.

In the past, all the requiem services required the preparation of food and its distribution to the poor. This was the Armenian Christian way of providing for the deprived. This tradition has evolved today and is partially observed in the form of the *hokejash*. The blessing of *Madagh* is in most cases a requiem service, and the blessed food or meat is distributed to the poor and the public at large in memory of the deceased person/persons, whose name is/are mentioned in the prayer read by the clergyman. Blessed these, it must be noted that prayers for the deceased are said during the liturgical hours and the Divine Liturgy, and a short requiem service is required during the Night Hour, if the Divine Liturgy will be celebrated on that day.

These services, practices and traditions give us an opportunity to pray for our deceased dear ones and the receive consolation through the grace of the Holy Spirit.

What is the proper mourning period for a deceased?

Before examining the duration of the mourning period and the services following the internment, another question frequently raised by parishioners must be answered. Does one start calculating the time of mourning from the day when the deceased has died or from the day of his internment? This was never an issue in the old days, since the deceased was buried on the day he died. If the death occurred later in the day, the burial took place on the following day. Today, in countries where there is a wake prior to the burial,

time should be calculated from the day of the burial services and the interment.

The forty-day mourning period

The forty days of mourning [*karasoonk*], says St. Gregory of Datev, has as precedent the wailing over Jacob/Israel. But his comment and our tradition are based neither on the Hebrew Scriptures nor on the present reading of the Septuagint, but on the ancient Armenian version of the Bible, which reads: and the embalmers embalmed [literally, covered] Israel. And his forty days were fulfilled; for so were the days numbered of those who were buried.

We see in the Old Testament, and know from various Armenian writers that besides wailing for the dead and other similar expressions of grief, the bereaved abstained from eating rich food, drinking and even bathing. The association of mourning with fasting and the example of Jacob presumably led to the present practice of observing a forty-day mourning period we observe today. The practice was probably further developed under the influence of the forty-day Lenten period, during which the Church requires absolute abstinence from rich foods. The fortieth day of the interment marks the end of mourning, when the bereaved make a request for and participate in the celebration of the Divine Liturgy, then go to the gravesite for a requiem service. Today the requiem service is held in the church, with a shorter service at the gravesite.

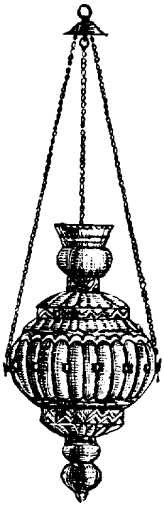
First anniversary requiem

The significance of the first anniversary [*dareleets*] of the interment, and the annual observance of the burial is not clear, but the Book of Rituals does mention the *dareleets* and the tradition has been retained. At the first anniversary the family of the deceased makes a request for and participates in the celebration of the Divine Liturgy, and proceeds to the gravesite for a requiem service. Today the requiem service is held in the church, with a shorter service at the gravesite. The other anniversaries can be observed in the same manner. The annual observance is probably ancient, since it was faithfully implemented in the case of martyrs.

In the case of the *karasoonk*, the *dareleets* and the subsequent annual observances, the bereaved ask for celebration of the Divine Liturgy. This is important to know, since the Divine Liturgy is celebrated for both the living and for the members of the 'victorious church.' In Medieval times, people made substantial donations to monastic institutions and requested for the celebration of the Divine Liturgy on behalf of the souls of the souls of their beloved. The inscriptions on the walls of monasteries bear witness to this practice.



EASTER YUGHAKIN



"It is indeed a deeply inspiring and meaningful week ahead of us as we enter into Paschal Mystery of the Holy Week, the peak of our Liturgical year. In this particularly unusual time, we write to share with you the schedule for livestreamed services for Holy Week and to convey to you the opportunity to send a *Yughakin* offering and renew your membership in our church."

GIFT OF LOVE

In this Holy Season of Easter it has become a tradition in our church to donate our Easter *Yughakins* as a gift of love in memory or in honor of our loved ones. *Yughakin* tradition is an ancient custom, which goes back to the Old Testament times. The faithful would bring oil to the temple of God so that its servants would have enough to eat. Later on this custom entered into the Christian religion when oil was brought to Church by believers in order to illuminate it by

lighting the lamps in the Church.

Today, *Yughakin* is simply the price or the value of oil donated to the Church. *Yughakin* in Armenian means "price of oil." In our church, today, we of course do not burn oil in order to illuminate the sanctuary, but we use electricity, gas and other operating expenses. Let us continue the custom of *Yughakin* to keep the lights of St. James always burning!

The *Yughakin* form and the enclosed Offering Envelope are for your convenience.



UPDATE YOU CONTACT INFORMATION

We are updating our contact lists and need your assistance. Please complete the online form (can be accessed through our website www.sjamesevanston.org). Please complete the form even if you previously provided this information as it will help us consolidate the various lists that are maintained and improve overall communication to you about Church services, ministries, and activities. This information will be kept confidential and will not be shared.

Should you have any questions, please contact the Church office at office@stjamesevanston.org.

SCRIPTURE READINGS

Գործք առաքելոց 5:34-6:7

34Բայց փարիսեցի մը՝ որուն անունը Գամաղիէլ էր, Օրէնքի վարդապետ մը, պատուաւոր մէկը՝ ամբողջ ժողովուրդին առջեւ, կանգնեցաւ աստեանին մէջ, եւ հրամայեց որ առաքեալները կարճ պահ մը դուրս հանեն. 35ապա ըսաւ. «Իսրայելացի՛ մարդիկ, դուք ձեզի ուշադի՛ր եղէք թէ ի՛նչ պիտի ընէք այս մարդոց հանդէպ: 36Քանի որ այս օրերէն առաջ Թելուսա ելաւ, իր մասին ըսելով թէ երեւելի մէկն է, ու թիւով չորս հարիւրի չափ մարդիկ յարեցան իրեն. ինք սպաննուեցաւ, եւ բոլոր անոնք որ անսացին իրեն՝ ցրուեցան ու ոչնչացան: 37Անկէ ետք Յուդա Գալիլեացին ելաւ՝ աշխարհագիր եղած օրերը, եւ շատ ժողովուրդ քաշեց իր ետեւէն. ի՛նք ալ կորսուեցաւ, ու բոլոր անոնք որ անսացին իրեն՝ ցրուեցան: 38Եւ հիմա կըսեմ ձեզի. “Չեռո՛ւ մնացէք” այդ մարդոցմէն, ու թողուցէ՛ք զանոնք. որովհետեւ եթէ այդ ծրագիրը կամ գործը մարդոցմէ է՝ պիտի քանդուի, 39իսկ եթէ Աստուծմէ է՝ չէք կրնար քանդել ասիկա. որպէսզի Աստուծոյ դէմ իսկ կռուող չգտնուիք”»:

40Անոնք ալ անսացին անոր. եւ առաքեալները կանչելով՝ ծեծեցին, ու պատուիրելով որ այլեւս Յիսուսի անունով չիօսին՝ արձակեցին զանոնք: 41Իրենք ալ մեկնեցան աստեանին առջեւէն, ուրախանալով որ արժանացան Տէրոջ անունին համար անպատուուելու: 42Ու ամէն օր տաճարը եւ տուներուն մէջ չէին դադրէր սորվեցնելէ ու Յիսուս Քրիստոսը աւետելէ: 1Այդ օրերը, երբ աշակերտները շատցան, շէլլենացիներուն կողմէն տրտունջ մը եղաւ Եբրայեցիներուն դէմ. որովհետեւ իրենց այրիները կանտեսուէին ամէն օրուան ողորմութեան սպասարկութեան ատեն: 2Տասներկուքը կանչեցին աշակերտներուն բազմութիւնը եւ ըսին. «Մեզի չի վայլեր ձգել Աստուծոյ խօսքը, եւ սպասարկել սեղաններու: 3Ուրեմն, եղբայրներ, փնտռեցէ՛ք ձեր մէջ եօթը հոգի՝ բարի վկայուած, Սուրբ Հոգիով ու իմաստութեամբ լեցուն, որպէսզի նշանակենք զանոնք այս զբաղումին համար, 4իսկ մենք յարատեւենք աղօթքի եւ Աստուծոյ խօսքին սպասարկութեան մէջ»: 5Այս խօսքը հաճեցուց ամբողջ բազմութիւնը. ուստի ընտրեցին Ստեփանոսը, հաւատքով ու Սուրբ Հոգիով լեցուն մարդ մը, Փիլիպպոսը, Պրոքորոնը, Նիկանովրան, Տիմովան, Պարմենան եւ Նիկողայոս նորահաւատ Անտիոքցին: 6Ասոնք ներկայացուցին առաքեալներուն. անոնք ալ աղօթելով՝ իրենց ձեռքերը դրին անոնց վրայ: 7Եւ Աստուծոյ խօսքը կաճէր, աշակերտներուն թիւը

չափազանց կը շատնար Երուսաղէմի մէջ, ու քահանաներէն մեծ բազմութիւն մը կը հնազանդէր նոր հաւատքին:

Յակոբոս 3:1-12

1 Եղբայրնէ՛րս, ձեր մէջ շատ վարդապետներ թող չըլլան, գիտնալով թէ աւելի խստութեամբ պիտի դատուինք՝: 2 Որովհետեւ բոլորս ալ կը սայթաքինք շատ բաներու մէջ. եթէ մէկը չի սայթաքիր խօսքով՝ կատարեալ մարդ է, կարող՝ սանձելու նաեւ ամբողջ մարմինը: 3 Ահա՛ ձիերուն բերանը սանձ կը դնենք՝ որպէսզի հնազանդին մեզի, եւ կը կառավարենք անոնց ամբողջ մարմինը: 4 Ահա՛ նաւերն ալ, որ ա՛յդչափ մեծ են ու կը քշուին սաստիկ հովերէն, կը կառավարուին ամենափոքր դէկով մը՝ ի՛նչպէս նաւաւորողը փափաքի: 5 Այդպէս ալ լեզուն պզտիկ անդամ մըն է, բայց կը պարծենայ մեծ բաներով: Ահա՛ ո՛րչափ նիւթ կը վառուի քիչ մը կրակով: 6 Լեզուն ալ կրակ մըն է, անխրատութեան աշխարհ մը: Լեզուն ա՛յնպէս դրուած է մեր անդամներուն մէջ, որ կապականէ ամբողջ մարմինը ու կը բռնկեցնէ բնութեան շրջանը, իսկ ինք կը բռնկի գեհեներէն: 7 Գազաններու, թռչուններու, սողուններու եւ ծովային արարածներու ամէն բնութիւն՝ կը նուաճուի ու նուաճուած է մարդկային բնութենէն: 8 Բայց ո՛չ մէկը կրնայ նուաճել լեզուն. ան անզուսպ չար է, լի մահաբեր թոյնով: 9 Ան՝ Վ կօրհնաբանենք Աստուած ու Հայրը, եւ անո՛վ կանխենք մարդիկ՝ որ ստեղծուած են Աստուծոյ նմանութեամբ: 10 Միեւնոյն բերանէն կելլեն օրհնաբանութիւն եւ անէծք: Եղբայրնէ՛րս, պետք չէ որ այս ա՛յսպէս ըլլայ: 11 Միթէ աղբիւր մը միեւնոյն ակէն կը բխեցնէ՞ անոյշ ու դառն ջուր: 12 Եղբայրնէ՛րս, թզենին կրնա՞յ ձիթապտուղ տալ, կամ որթատունկը՝ թուգ: Նմանապէս ո՛չ մէկ աղբիւր կրնայ տալ թէ՛ աղի, թէ՛ անոյշ ջուր:

Յովհան 1:1-17

1 Մկիզբէն էր Խօսքը, ու Խօսքը Աստուծոյ քով էր, եւ Խօսքը Աստուած էր. 2 ան սկիզբէն Աստուծոյ քով էր: 3 Ամէն ինչ եղաւ անո՛վ. եղածներէն ո՛չ մէկը եղաւ առանց անոր: 4 Կեանքը անով էր, ու կեանքը մարդոց լոյսն էր. 5 Լոյսը կը փայլէր խաւարի մէջ, բայց խաւարը չճանչցաւ զայն: 6 Աստուծմէ՛ դրկուած մարդ մը կար՝ որուն անունը Յովհաննէս էր: 7 Մասիկա եկաւ վկայութեան համար՝ որ վկայէ Լոյսին մասին, որպէսզի բոլորը հաւատան անոր միջոցով: 8 Ինք չէր այդ Լոյսը, հապա եկաւ՝ որպէսզի վկայէ Լոյսին մասին: 9 Ճշմարիտ Լոյսը ա՛ն էր՝ որ կը լուսատրէ աշխարհ եկող՝՝ ամէն մարդ: 10 Ինք աշխարհի մէջ էր, եւ աշխարհը եղաւ իրմով, բայց աշխարհը չճանչցաւ զինք: 11 Իրեններուն եկաւ, սակայն իրենները չընդունեցին զինք: 12 Բայց անոնց՝ որ ընդունեցին զինք՝ - անոնց՝ որ կը հաւատան իր անունին -

իրաւասութիւն տուաւ Աստուծոյ զաւակներ ըլլալու: 13Անոնք ո՛չ արիւնէն եւ ո՛չ մարմինի կամքէն ծնան, ո՛չ ալ մարդու կամքէն, հապա՛ Աստուծմէ: 14Եւ Խօսքը մարմին եղաւ ու մեր մէջ բնակեցաւ, (եւ ղիտեցինք անոր փառքը՝ Հօրը միածինի փառքին պէս.) շնորհքով ու ճշմարտութեամբ լեցուն: 15Յովհաննէս վկայեց անոր մասին, եւ աղաղակեց. «Ասիկա՛ է ան որուն մասին կըսէի. “Ան որ իմ ետեւէս կու գայ՝ իմ առջեւս եղաւ, որովհետեւ ինձմէ առաջ էր”»: 16Եւ անոր լիութենէն մենք բոլորս ստացանք շնորհք շնորհքի վրայ: 17Որովհետեւ Օրէնքը տրուեցաւ Մովսէսի միջոցով, բայց շնորհքն ու ճշմարտութիւնը եղան Յիսուս Քրիստոսի միջոցով:

Acts 5:34-6:7

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; 35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. 36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. 37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: 39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. 40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

6 1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. 2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

James 3:1-12

1Let not many *of you* become teachers, my brethren, knowing that as such we will incur a stricter judgment. 2For we all stumble in many *ways*. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well. 3Now if we put the bits into the horses' mouths so that they will obey us, we direct their entire body as well. 4Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires. 5So also the tongue is a small part of the body, and *yet* it boasts of great things. See how great a forest is set aflame by such a small fire! 6And the tongue is a fire, the *very* world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of *our* life, and is set on fire by hell. 7For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race. 8But no one can tame the tongue; *it is* a restless evil *and* full of deadly poison. 9With it we bless *our* Lord and Father, and with it we curse men, who have been made in the likeness of God; 10from the same mouth come *both* blessing and cursing. My brethren, these things ought not to be this way. 11Does a fountain send out from the same opening *both* fresh and bitter *water*? 12Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor *can* salt water produce fresh.

John 1:1-17

1In the beginning was the Word, and the Word was with God, and the Word was God. 2He was in the beginning with God. 3All things came into being through Him, and apart from Him nothing came into being that has come into being. 4In Him was life, and the life was the Light of men. 5The Light shines in the darkness, and the darkness did not comprehend it. 6There came a man sent from God, whose name was John. 7He came as a witness, to testify about the Light, so that all might believe through him. 8He was not the Light, but he came to testify about the Light. 9There was the true Light which, coming into the world, enlightens every man. 10He was in the world, and the world was made through Him, and the world did not know Him. 11He came to His own, and those who were His own did not receive Him. 12But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, 13who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. 14And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. 15John testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'" 16For of His fullness we have all received, and grace upon grace. 17For the Law was given through Moses; grace and truth were realized through Jesus Christ.



SCRIPTURE READINGS FOR THIS WEEK

Monday	Acts 6:8-7:29; James 3:13-4:6; John 1:18-28
Tuesday	Acts 7:30-8:2; James 4:7-17; John 1:29-34
Wednesday	Acts 8:3-13; James 5:1-11; John 1:35-42
Thursday	Acts 8:14-25; James 5:12-20; John 1:43-51
Friday	Acts 8:26-40; 1 Peter 1:1-12; John 2:1-11
Saturday	Acts 9:1-22; 1 Peter 1:13-25; John 2:12-22

ST. JAMES PARISH COUNCIL

Chairman:	Robert Simon	bcsimon@wowway.com
Vice Chair:	Lisa Esayan	lesayian@kirkland.com
Treasurer:	Sedrak Pashyan	pashyan_s@hotmail.com
Assistant Treasurer:	Vartan Paylan	vartanp@gmail.com
Secretary:	Deborah DerAsadourian	derfamily@wowway.com
Assistant Secretary:	Anoushik Anna Zakarian	anna@annaz1.com
Council Member:	Paula Erickson	perickson@dentaltch.com

MEMBERSHIP

Many parishioners have told us that they would appreciate reminders about membership dues. So, this is our first reminder of the year! Please take a look at your checkbook or other records. If you have not yet submitted your membership dues for 2020, now is a great time to send in your 2020 St. James membership dues. Annual membership dues are \$125 per person; \$100 per person over 65; \$75 for students.

There are two easy ways to submit your membership dues. The first way is by check, made out to St. James Armenian Church.

It's also easy to send your membership dues or steeple contribution via St. James website www.stjamesevanston.org

Thank you for helping our church to keep its memberships rolls up to date!

PLEASE RECYCLE THIS BULLETIN

St. James Church is committed to Creation care. Please recycle this bulletin by taking it with you and use the information throughout the week or leave it at the back of the sanctuary. You can also deposit it in the recycling receptacle in the Nishan Hall as you leave. **Thank you!**