

ST. JAMES OF NISIBIS ARMENIAN APOSTOLIC CHURCH

ՍԲ. ՅԱԿՈԲ ՄԾԲՆԱՑԻ ՀԱՅՐԱՊԵՏ

ՀԱՅԱՍՏԱՆԵԱՅՑ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՑԻ

Reverend Father Hovhan Khoja-Eynatyan, Pastor

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ՕԳՈՍՏՈՍ 16, 2020

AUGUST 16, 2020



ՏՕՆ ՍՈՒՐԲ ԱՍՏՈՒԱԾԱԾՆԻ ՎԵՐԱՓՈԽՈՒՄԻՆ

**FEAST OF THE ASSUMPTION OF THE HOLY
MOTHER-OF-GOD**

Armenian Historical Year 4513 (ՏԺԳ)-Armenian Calendrical Year 1470 (ՌՆՀ)

Morning Service	9:00 AM
Holy Badarak	10:00 AM
Bible Readings	Song of Solomon 4:9-15; Isaiah 7:10-16; Galatians 3:29-4:7; Luke 2:1-7

ԿԻՐԱԿԻ, ՕԳՈՍՏՈՍ 16, 2020

Գիշերային ժամ	9:00
Սուրբ Պատարագ	10:00
Ընթերցումներ	Երգ 4:9-15: Եսայի 7:10-16; Գաղատացիներուն 3:29-4:7; Ղուկաս 2:1-7

**ԽԱՂՈՂՈՐՀՆԷՔ - BLESSING OF THE GRAPES
BLESSING OF COLLEGE STUDENTS**



PLEASE PRAY FOR OUR SICK

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

NAME DAY CELEBRATIONS

On the occasion of the feast of The Assumption of Soorp Asdvadzadzin, Der Hayr and the Parish Council congratulate all those whose names are

Mariam, Mary, Maria, Maritsa, Mayranoosh, Maro, Arevik, Arpi, Keghoohi, Margarit, Eranoohi, Arpenik, Aghavni, Diroohi, Isgoohi, Srpoohi, Makroohi, Takoohi, Berjoohi, Pergroohi, Azniv, Yerchaneek, Loosaper, Loosyntag, Koosineh, Antaram, Aroosyag, Vergine, Arshaloos and Keghanoosh

and wish them a happy and healthy life.

BADARAK PEW BOOKS

Dear Parishioners, as a precautionary measure we have collected the pew books that were previously used to follow Badarak. We are happy to inform you that the electronic version of the book is available in the KIRAKI-ԿԻՐԱԿԻ mobile app. The app is available for both Apple and Android devices.

Click here to download from
Google Play store



Click here to download from
Apple App store



FASTING FOR HOLY COMMUNION

The Holy Communion is one of the important sacraments for the salvation of Christians and for the nourishment of our souls. Holy Communion is a sacrament by which the believer receives Christ's Body and Blood in the form of bread and wine for remission of sins and the reception of eternal life. It is offered to the faithful during the celebration of Badarak. For person in good health, it is necessary to fast, abstain from food and participate in the sacrament of Confession before receiving Holy Communion. For those of ill health who are on special medication, a light breakfast is permitted. For the evening Badarak, fasting should begin after the midday meal and continue until the evening Badarak has been celebrated.

MAS

MAS (Antidoron) is very thin unleavened bread of wheat, of any reasonable size making it possible to be baked on a metal tray. It can be made by any member of the congregation. It is distributed after the Liturgy to those of the congregation who have not received communion. It is customary to take *mas* to the members of one's family and to friends, who have been unable to attend the Liturgy. *Mas* symbolizes the bond of love among the members of the church.

Mas, meaning "a portion", represents the remaining part of the loaf which the faithful used to bring to Church in ancient times to be used as bread for the Eucharist. A fraction (*nshkhar*) of this loaf was taken to consecration, while the remainder was distributed among the congregation at the end of the Liturgy.

Tiran Abp. Nersoyan,
"Divine Liturgy of the Armenian Apostolic Orthodox Church"

FEAST OF THE ASSUMPTION OF THE HOLY MOTHER-OF-GOD

St. Mary is known in the Armenian Church as Asdvadzamayr or Asdvadzadzin, the "Mother of God" (*Theotokos*) or the "Bearer of God," a title doctrinally established at the Ecumenical Council of Ephesus in the 5th century. Her life of holiness and purity, and her graceful acceptance of the role which God assigned her, together make Mary one of the preeminent exemplars of Christian faith. Thus, her birth and very conception are occasions for celebration in the church. Only those aspects of St. Mary's life that are directly related to Christ are recorded in the Gospel. The remainder of her biography is attributed to oral tradition and ancient ecclesiastical literature. In all likelihood, Mary was born in Bethlehem or Nazareth some twenty years before Christ's nativity. Her parents, Joachim and Anna, were a devout couple whose earnest prayers for a child were answered with the birth of a daughter.

Although she was born through natural childbirth, St. Mary is considered morally pure and immaculate. It is for this reason that the church celebrates not only her birth but also her conception, which the Armenian and the Greek Orthodox churches observe on December 9 and the Roman Catholic Church celebrates on December 8. Because of Mary's moral purity, in 1854, the Catholic Church accepted the position that she too was born of an Immaculate Conception. The Armenian Church, however, does not accept this doctrine as we believe that only Christ was Immaculately conceived.

Nonetheless, Mary's purity is unquestioned in our Church. According to Church doctrine, at the time of the Annunciation, when the Holy Spirit entered Mary, she was cleansed of all original sin as she was to be the vessel through which God Manifest was to be incarnated. According to tradition, following Christ's Ascension, St. Mary lived out the rest of her days in Jerusalem and was cared for by St. John the Evangelist. She died in Jerusalem some fifteen years after the Ascension and was buried in her family tomb in Gethsemane.

After she passed away, all the apostles--except Bartholomew who was absent at the time--conducted her funeral with great ceremony at a cave-like tomb in the Garden of Gethsemane. Later, St. Bartholomew returned and wished to see Mary one last time. He convinced the apostles to open the tomb, but they could not find her body inside. Instead, angelic voices were heard for three days and three nights. The apostles interpreted the angels' singing as a sign that our Lord had assumed, or taken up, His mother into heaven as He had promised her. They accepted the empty tomb as confirmation of Christ's promise to His mother for she had not died but had merely fallen asleep. For this reason, the church refers to the end of Mary's earthly life as "dormition" rather than "death."





Վերափոխումն Սուրբ Աստուածածնի

Աստուածածինի նուիրուած օրը կը տօնուի Օգոստոս 12-17 օրերուն մէջ Հանդիպող Կիրակին: Տիրամօր վախճանում ին կամ վերափոխումին տօնն է:

Սուրբ Կոյսը 15 տարիներ Երուսաղէմ ապրելէ վերջ ան կնքեց իր մահկանացուն: Բոլոր առաքեալները, բացի Բարթողիմէոսէ, որ բացակայ էր այդ տօնն, մեծ հանդիսութեամբ եւ ջահալոյց թափօրով կատարեցին յուղարկաւորութիւնը եւ թաղեցին զայն Գեթսեմանիի պարտէզին մէջ: Իր թաղումէն վերջ երեք օր եւ երեք գիշեր հրեշտակային երգեր կը լսուին անոր գերեզմանին վրայ:

Քիչ տօնէն կը հասնի Բարթողիմէոս, որ կը փափաքի Տիրամայրը տեսնել վերջին անգամ մը: Անոր փափաքին գոհացում տալու համար, առաքեալները կը բանան գերեզմանը, ուր չեն գտներ սակայն Տիրամօր մարմինը: Կը հետեւցնեն թէ անիկա չէր մեռած, այլ քնացած էր միայն, թէ հրեշտակներու երգաբանութիւնը այդ միայն կը նշանակէր, թէ Յիսուս իր մօրը խոստացած էր արդէն երկինք փոխադրել, եւ թէ Սուրբ Կոյսին մարմնին բացակայութիւնը իր գերեզմանին մէջ՝ այդ խոստումին կատարումը միայն կընար նշանակել:

Այս է պատճառը որ աւելի ննջում բառը կը գործածուի անոր երկրաւոր կեանքին վախճանին համար, եւ ոչ թէ Մաքի բառը:

Ծնորհաւորութեան օր է՝

Թագուհի, Սրբուհի, Մաքրուհի, Իսկուհի, Արեւիկ, Արփի, Արփենիկ, Աղաւնի, Գեղուհի, Գեղանոյշ, Մարգարիտ, Երանուհի, Տիրուհի, Բերկրուհի, Ազնիւ, Երջանիկ, Լուսաբեր, Լուսնթագ, Պերճուհի, Վերգինէ, Կուսինէ, Անթառամ, Արուսեակ, Մարիամ, Մարի, Մարիա, Մարինէ, Մարօ, Մարիձա, Մայրանոյշ անունները ունեցողներուն:



*Let us hold the holy Mother of God and all the saints
as intercessors with the Father in heaven,
that He may be pleased to have mercy and compassion
on us, His creatures, and save us.*

Almighty Lord, our God, save us and have mercy on us.

BLESSING OF THE GRAPES



It is a pious tradition on the day of the Feast of the Assumption of the Holy Mother-of-God, the blessing of the grapes takes place immediately after the Divine Liturgy. The ceremony is rich in symbolism and emphasizes the important role the Virgin Mary assumed in the revelation of God. The custom of blessing grapes, the first fruits of the harvest, can be traced back to Old Testament times, when farming was a common vocation. Of the vast variety of produce, grapes had a special place of honor and were considered the "first fruits" because they were the first produce of harvest.

Among the Israelites, as among many neighboring cultures, grapes were regarded as belonging in a special way to God since they were the first fruits. It was He who gave the gift of the whole harvest and to offer Him the first fruits was to acknowledge complete dependence on Him. Special services of thanksgiving were conducted by priests in the temple, a tradition that prevailed to the time of Christ.

With the birth of Jesus, these dedications took on a new meaning. Jesus Christ was the first born—or the first fruit—of Mary and, as such, was offered to God in the temple. (Luke 2:25-30) It is a tradition in our church for the faithful to donate the grapes for blessing or to contribute toward the purchase of grapes.

We are thankful to all those who in the past, throughout the years have honored this beautiful custom and we encourage all of our parishioners and friends to bring your heartfelt donation in Honor of the Holy Virgin Mary and celebration of the Feast of the Assumption of the Holy Mother- of- God.



UPCOMING FEASTS AND WORSHIP SERVICES

Wednesday, August 19, 2020
at 8:00 pm

Prayer of Intercession to All Saints

Saturday, September 5, 2020
at 5:00 pm

Vespers- Kirakamdeest

Wednesday, September 2, 2020
at 8:00 pm

Prayer for the Healing

Sunday, September 13, 2020
Feast of the Exaltation of the Holy Cross



SCRIPTURE READINGS

Երգ երգոց 4:9-15

9 Կարօտով լցրիր մեր սիրտը, ո՛վ մեր քոյր հարս, քո մի հայեացքով, քո պարանոցի մի մանեակով կարօտով լցրիր սիրտը մեր: 10 Գեղեցկացան քո ստինքները, ո՛վ մեր քոյր հարս, զինուց գեղեցկացան քո ստինքները, եւ քո զգեստների հոտը քաղցր է բոլոր խնկերից: 11 Մեղր է կաթում քո շուրթերից, քո՛յր իմ հարս, մեղր ու կաթ կայ քո լեզուի տակ. եւ քո զգեստների հոտը նման է կնդրուկի հոտի: 12 Փակուած պարտեզ ես, քո՛յր իմ հարս, փակուած պարտեզ եւ կնքուած աղբիւր: 13 Զո տնկիները նոնենիների դրախտ են՝ մրգատու ծառերի պտուղներով, նոճիով ու նարդոսով, 14 նարդոս են ու քրքում, խնկեղէգն ու կինամոն՝ Լիբանանի ամէն տեսակ ծառերով, զմուռս ու հալուէ՝ բոլոր լաւագոյն խնկերով հանդերձ, 15 բուրաստանների աղբիւր են եւ կենդանի ջրի ակունք, որ բխում է Լիբանանից:

Եսայու մարգարեությունը 7:10-16

10 Տէրը նորից շարունակեց խօսել Աքազի հետ՝ ասելով. 11 «Խորհրդատուում լինի թէ բարձունքում, քեզ համար նշա՛ն խնդրի քո Տէր Աստծուց»: 12 Իսկ Աքազը պատասխանեց. «Չեմ խնդրի եւ Տիրոջը չեմ փորձի»: 13 Եւ նա ասաց. «Արդ, լսեցէ՛ք դուք, որ Դաւթի տնից էք. ձեզ թեթեւ բա՛ն է թւում մարդկանց նեղութիւն պատճառելը, ինչո՞ւ էք ուզում Տիրոջը եւս նեղացնել: 14 Դրա համար էլ Տէրն ինքը ձեզ նշան է տալու: Ահա կոյսը պիտի յղիանայ ու որդի ծնի, եւ նրա անունը պիտի լինի Էմմանուէլ. 15 իւղ ու մեղր պիտի ուտի նա. նախքան չարը ճանաչելը կամ այն ցանկանալը նա պիտի ընտրի բարին: 16 Դրա համար Մանուկը բարին կամ չարը ճանաչելուց առաջ պիտի անարգի չարը եւ ընտրի բարին:

Պողոս առաքյալի թուղթը գաղատացիներին 3:29-4:7

29 Իսկ եթէ դուք Քրիստոսինն էք, ուրեմն Աբրահամի զարմն էք, եւ խոստումին համաձայն՝ ժառանգորդներ: 1Բայց այնքան ատեն որ ժառանգորդը մանուկ է, կ'ըսեն թէ ոչինչով կը տարբերի ստրուկէ մը, թէպէտ բոլորին տէրն է. 2հապա խնամակալներու եւ հոգատարներու հեղինակութեան տակ է՝ մինչեւ հօրը ճշդաժ պայմանաժամը: 3Նոյնպէս ալ մենք, երբ մանուկ էինք, աշխարհի սկզբունքներուն տակ ստրուկ էինք: 4Բայց երբ ժամանակը լրումին հասաւ, Աստուած որկեց իր Որդին՝ որ կնջմէ ծնաւ եւ Օրէնքին տակ մտաւ, Տորպէսզի փրկանքով գնէ Օրէնքին տակ եղողները. որպէսզի մենք որդեգրութիւնը ստանանք: 6Եւ քանի որ դուք որդիներ էք, Աստուած ձեր սիրտերուն մէջ որկեց իր Որդիին Հոգին, որ կ'աղաղակէ. «Աբբա՛,

Հայր»: 7 Հետևաբար ա՛յ սարուկ չես, հապա՛ որդի. ու եթե՛ որդի,
ուրեմն՝ Աստուծոյ ժառանգորդը Քրիստոսի միջոցով:

Ղուկաս 2:1-7

1 Այդ օրերը Օգոստոս կայսրէն հրամանագիր ելաւ, որ ամբողջ երկրագունդը արձանագրուի: 2 (Այս առաջին աշխարհագիրը եղաւ՝ երբ Կիրենոս Սուրիայի վրայ կառավարիչ էր:) 3 Բոլորը կ'երթային արձանագրուելու, իւրաքանչիւրը՝ իր քաղաքին մէջ: 4 Յովսէփ ալ՝ Գալիլեայէն, Նազարեթ քաղաքէն, բարձրացաւ դէպի Հրեաստան՝ Դաւիթի քաղաքը, որ Բեթլեհէմ կը կոչուի, (քանի ինք Դաւիթի տունէն եւ գերդաստանէն էր,) 5 արձանագրուելու Մարիամի հետ, որ իր նշանածն էր ու յղի էր: 6 Երբ անոնք հոն էին՝ անոր ծնանելու օրերը լրացան. 7 եւ իր անդրանիկ որդին ծնաւ, խանձարուրով փաթթեց զայն ու մսուրին մէջ պատկեցուց, որովհետեւ իջեւանին մէջ տեղ չկար իրենց:

Song of Solomon 4:9-15

You have ravished my heart, my sister, my bride, you have ravished my heart with a glance of your eyes, with one jewel of your necklace. How sweet is your love, my sister, my bride! How much better is your love than wine, and the fragrance of your oils than any spice! Your lips distil nectar, my bride; honey and milk are under your tongue; the scent of your garments is like the scent of Lebanon. A garden locked is my sister, my bride, a garden locked, a fountain sealed. Your shoots are an orchard of pomegranates with all choicest fruits, henna with nard, nard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all chief spices—a garden fountain, a well of living water, and flowing streams from Lebanon.

Isaiah 7:10-16

Again the Lord spoke to Ahaz, “Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven.” But Ahaz said, “I will not ask, and I will not put the Lord to the test.” And he said, “Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel. He shall eat curds and honey when he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted.”

Galatians 3:29-4:7

And if you belong to Christ, then you are Abraham’s offspring, heirs according to the promise. 4 My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property; 2 but they remain under guardians and trustees until the date set by the father. 3 So with us; while we were minors, we were enslaved to the elemental spirits of the world. 4 But

when the fullness of time had come, God sent his Son, born of a woman, born under the law, 5 in order to redeem those who were under the law, so that we might receive adoption as children. 6 And because you are children, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” 7 So you are no longer a slave but a child, and if a child then also an heir, through God.

Luke 2:1-7

1In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. 2(This was the first census that took place while Quirinius was governor of Syria.) 3 And everyone went to their own town to register. 4So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. 5He went there to register with Mary, who was pledged to be married to him and was expecting a child. 6While they were there, the time came for the baby to be born, 7and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.



SCRIPTURE READINGS FOR THIS WEEK

- Monday:** Proverbs 11:30-12:4; Zechariah 2:10-13; 2Corinthians 6:16:7:1; Luke 1:39-56
- Tuesday:** Song 6:3-8; Malachi 3:1-2; Galatians 3:24-29; Luke 2:1-7
- Wednesday:** Song of Solomon 4:9-15; Isaiah 7:10-16; Galatians 3:29-4:7; Luke 2:1-7
- Thursday:** Proverbs 11:30-12:4; Zechariah 2:10-13; 2 Corinthians 6:16-7:1; Luke 1:39-56
- Friday:** Song 6:3-8; Malachi 3:1-2; Galatians 3:24-29; Luke 2:1-7
- Saturday:** Song 4:9-15, 8:14; Isaiah 7:10-16; Galatians 3:29-4:7; Luke 2:1-7



FEAST AND FASTS

- August 19** 2nd Day of Assumption. Remembrance of the Dead
- August 20** 3rd Day of Assumption
- August 21** 4th Day of Assumption
- August 22** 5th Day of Assumption
- August 23** 6th Day of Assumption
- August 24** 7th Day of Assumption

NO FASTING FOR 9 DAYS OF ASSUMPTION



FROM FR. HOVHAN

REGARDING HOME VISITATIONS

It is the fifth month of our “new reality” when out of love for one other we do not come together in large groups to celebrate Badarak, worship during the week, celebrate important milestones and achievements in our lives or simply enjoy each other's presence in the daily communion of love. For clergy, visiting congregants is the fulfillment of our commitment to serve God’s people, and it is with a heavy heart that I continue to avoid contact with you, including comforting the sick in hospitals or at home. And although in early July we restored church services and sacraments for in-person participation following proper COVID protocols, we continue to livestream the majority of our worship services since many of you continue to avoid public spaces.

I cannot tell you how much it sorrows me that my contact with you remains limited to phone calls, but I would like to offer two ways we can reconnect in person:

1. As long as it continues to be warm, I would love to stop by and spend a few minutes with you outside--on your sidewalk, in your backyard, on your porch. We can even take a walk in the park! Of course, we will wear masks and socially distance.
2. I can also visit you virtually via Zoom, Facebook or other means of teleconference.

If either of these two ways work for you and your family, please call or email me and we can work out the details.

REGARDING HOME BLESSINGS

In the spirit of the tradition of the Blessing of the Grapes and given the fact that I cannot perform a traditional home blessing, I would love to perform the Blessing of the Gardens (or vineyards if you have one) at your homes. Please contact me to schedule a visit.

*Սուրբ զԱստուածածինն եւ զամենայն սուրբս
բարեխօս արասցուք առ Հայր ի յերկինս,
զի կամեցեալ ողորմեսցի եւ զթացեալ կեցուսցէ
զարարածս Իւր:*

Ամենակալ Տէր Աստուած մեր, կեցո՛ւ եւ ողորմեա՛:

OUR FIRST EVER VIRTUAL ARMENIAN FESTIVAL!

Celebrating the Spirit of St. James Armenian Church!!!



Special Videos, including our Parish from the 1970s!
Video Presentations from our Youth
Inspirational Messages from our Parishioners
Cultural Presentations

Please Join Us Online at <https://www.facebook.com/stjamesevanston>
on **SUNDAY, AUGUST 30, 2020**
1:00pm - 6:00pm
St James Armenian Church

for more info call: 847-864-6263 or email office@stjamesevanston.org
www.stjamesevanston.org

STEEPLE REPAIR PROJECT

Dear Parishioners,

Our spiritual home is in dire need of your help. St. James has stood watch over the Armenian Community since 1944. The building has stood as a testament to God since 1896 and has deteriorated to the point that urgent repairs are required. The brick facade of the steeple is separating from the wall; the mortar has crumbled and the windows are leaking into the vestibule of the hurch. Significant work is required to restore the structural integrity of the front of the building within and under the steeple.

These repairs need to be under way as soon as possible. Our community has always been protected by the shadow of the Holy Church. This is OUR opportunity to meet the church in her moment of need as she has been there for every one of our life events.

You can donate toward this project by any of these methods:

- 1) Check, via the envelope mailed to your home
- 2) Cash, in person at the church any Sunday
- 3) Via our website www.stjamesevanston.org
- 4) Via Paypal www.paypal.me/stjamesvirtualfest20

VIDEOS NEEDED. BE A PART OF THE VIRTUAL FEST!

This year we ask our parishioners and friends to participate in our virtual festival by:

1. Recording a 15-20 second video greeting, and/or
2. Recording a 30 second video of you solo or line dancing. Show us your Armenian dance moves!

Please submit your videos before August 20th to
to office@stjamesevanston.org.

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; \$30 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!

ALTAR FLOWERS

Please consider donating flowers to adorn the Holy Altar. You may either bring flowers or make a monetary donation towards the purchase. Sign-up sheet is in Nishan Hall.

ST. JAMES PARISH COUNCIL 2020

Chairman:	Robert Simon	bcsimon@wowway.com
Vice Chair:	Lisa Esayian	lesayian@kirkland.com
Treasurer:	Sedrak Pashyan	pashyan_s@hotmail.com
Assistant Treasurer:	Vartan Paylan	vartanp@gmail.com
Secretary:	Nairy Hagopian	nhagopian@dist113.org
Assistant Secretary:	Anoushik Anna Zakarian	anna@annaz1.com
Council Member:	Ohannes Korogluyan	ohannes@aol.com

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!**