

**ST. JAMES OF NISIBIS ARMENIAN APOSTOLIC CHURCH**

**ՍՐ. ՅԱԿՈՒՔ ՄԾԲՆԱՑԻ ԶԱՅՐԱՊԵՏ**

**ՀԱՅԱՍՏԱՆԵԱՅՑ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՑԻ**

Reverend Father Hovhan Khoja-Eynatyan, Pastor

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**ՕԳՈՍՏՈՍ 2, 2020**

**AUGUST 2, 2020**



**THIRD SUNDAY AFTER TRANSFIGURATION**

**Գ Կիրակի զկնի Վարդավառի**

Armenian Historical Year 4512 (ՏԺԲ)-Armenian Calendrical Year 1469 (ՌՆԿԹ)

Night Service	9:00 AM
Holy Badarak	10:00 AM
Bible Readings	Isaiah 5:1-10; 1Cor. 6:18-7:11; Matthew 19:3-12

**ԿԻՐԱԿԻ, ՅՈՒԼԻՍ 2, 2020**

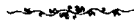
Գիշերային ժամ	9:00
Սուրբ Պատարագ	10:00
Ընթերցումներ	Եսայի 5:1-10; Ա Կորնթացիներ 6:18-7:11; Մատթեոս 19:3-12



**ՀՈԳԵՀԱՆԳԻՍ – HOKEHANKISD - REQUIEM SERVICE**

**For the souls of:**

Tenny Soghme Arlen (5 years)  
Aram Abelyan



**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.*

**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. Fir 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"*

### **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



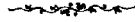
### **COMMEMORATION OF STS. SOPHIA AND HER DAUGHTERS – PISTOS (FAITH), YELPIS (HOPE) AND AGAPIE (LOVE)**

The Holy Martyrs Saint Sophia and her Daughters Faith, Hope and Love were born in Italy. Their mother was a pious Christian widow who named her daughters for the three Christian virtues. St Sophia and her daughters did not hide their faith in Christ, but openly confessed it before everyone.

An official named Antiochus denounced them to the emperor Hadrian (117-138), who ordered that they be brought to Rome. Summoning each of the sisters in turn, Hadrian urged them to offer sacrifice to the goddess Artemis. The young girls remained unyielding. After undergoing unspeakable torments, the holy virgins glorified their Heavenly Bridegroom and remained steadfast in the Faith.

They subjected St Sophia to another grievous torture: the mother was forced to watch the suffering of her daughters. In order to intensify St Sophia's inner suffering, the emperor permitted her to take the bodies of her daughters. St Sophia sat there by the graves of her daughters for three days, and finally she gave up her soul to the Lord. Even though she did not suffer for Christ in the flesh, she was not deprived of a martyr's crown. Instead, she suffered in her heart. Believers buried her body there beside her daughters.

The relics of the holy martyrs have rested at El'zasa, in the church of Esho since the year 777.



### COMMEMORATION OF THE 12 MINOR PROPHETS – STs. HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK, ZEPHANIAH, HAGGAI, ZECHARIAH AND MALACHI

In addition to Isaiah, Jeremiah, Ezekiel and Daniel (the four major prophets of the Old Testament), the Armenian Church commemorates the following twelve minor prophets. The Prophets were those persons through which God spoke his will to the people of the world. They were the voice of God on earth, and gave advice to the people of Israel, warning them against dangers, and trying to keep them from the temptations of sin. Each prophet clearly comprehended that God spoke by means of his person. To that end, in the Holy Bible, we find expressions of “God told me”, “This is what God is saying”, etc. Often, God gave them power to work miracles, proving to people that they were chosen by Him. In the Nicene Creed, we proclaim that the Holy Spirit “Spoke in the Law, in the Prophets and in the Gospel”, once more affirming that God has spoken to us by means of the prophets. The prophets received their revelations through visions, proverbs, and symbols. They were the connecting link in the God-man relationship. The prophets' purpose was to purify and instill in the human mind the conscience that God is their leader, as well as to strengthen the faith in the coming of the Messiah and His Kingdom. All prophecies concerning the coming of the Messiah came true in the New Testament, by means of Jesus Christ.

The twelve prophets lived and worked over a broad range of time:

**Hosea:** the Prophet Hosea was the preacher of the Word of God following Amos, in 750 BC. He continued his mission until Samaria was conquered in 722-721 BC, and the Kingdom of Israel was eliminated. As the Israeli state disintegrated, Assyria became increasingly powerful. In his prophecies, Hosea condemned the significant moral decay of Israel, and the elimination of social justice. He made declarations concerning the responsibility of the elite. God speaks of His Love through Hosea. That love demands us to struggle against all forms of injustice, and to beware of false idols.

**Joel:** Little is known about the period when the Prophet Joel lived and when his prophecies were compiled in a separate book. He spoke of the “Day of the Lord”, and exhorted people to turn to God. He has foretold that the day would come when God would “pour out His Spirit” over all people. This prophecy

came true during Pentecost, when the Holy Spirit descended to earth in the form of tongues of flame.

**Amos:** the Prophet Amos is the oldest prophet. He was a shepherd, who lived in the village of Thecua, not far from Bethlehem. He lived and worked in the 8th century BC. In his prophecies, he spoke of the greatness of God, authority and justice, the demands of the law, and especially of the rights of the poor and the needy. He appealed to the rich, the powerful, the judges and the priests with great firmness.

**Obadiah:** the Prophet Obadiah's book is the shortest of the Minor Prophets. It was most likely compiled in approximately 587 BC. The prophet told that descendants of Esau – the people of Edom – would be punished and defeated as would all other nations that were the enemies of Israel. This was to make the people of Israel understand that the last word is God's Word, and that He alone would come to be the final judge of all peoples and nations.

**Jonah:** Unlike the other prophetic books, the Book of Jonah is a narrative describing the adventures of a prophet who tried, in every way, to disobey God's command. However, in the end his attempts were in vain. By the Lord's command, a large fish swallowed Jonah, where he remained for three days and three nights. Only after Jonah's prayer and redemption did the Lord allow the fish to free Jonah. In the Gospels, Christ repeatedly refers to this story.

**Micah:** the Prophet Micah was from the village of Moresheth, which many identify with the present-day Tel-Al-Jadidah. Micah lived in the 8th century BC. He warned of the fall of Jerusalem, which was the consequence of the sins of man. He called on them to repent and remain obedient to the Will of God.

**Nahum:** the name of the prophet means "consoler" or "comforter". The Book of Nahum was written in the period between the conquering of Thebes by the Assyrians in 663 BC and the fall of Nineveh to the Babylonians in 612 BC. Nahum taught of the Lord's jealousy and vengefulness, including a forceful description of the fright that seized all creation when faced with the judgment of the Lord. The book continues, however, and in contrast with this harsh picture of God, Nahum describes the comforting assurance of God's loving kindness towards His true servants.

**Habakkuk:** there is little information available on this prophet. Habakkuk shared in the misfortunes and sufferings of others, while strongly condemning evil. The book was most likely written towards the end of the 5th century BC to the beginning of the 6th century BC. The book reads as a dramatic dialogue between God and His prophet, and presents the Lord as the eternal and righteous ruler of the world.

**Zephaniah:** the Prophet Zephaniah preached in the latter part of the 7th century BC, prior to Habakkuk. Zephaniah answered questions concerning the level of God's interest in mankind, and whether God has predetermined the course of history. He also preached very forcefully against idolatry in all its forms.

**Haggai:** the Prophet Haggai preached to encourage the Israelites to rebuild the temple of Jerusalem. He advanced the idea that the poverty of the people and the poor condition of the harvest was due to the Temple remaining in a state of ruins. This book was likely written in 520 BC.

**Zechariah:** the Prophet Zechariah lived and prophesized during the same period as Haggai. The urging of the two prophets brought about the eventual rebuilding of the Temple. The book consists of two parts. The first part contains prophecies dating back to 520-518 BC, the second part may have been written many years later.

**Malachi:** the prophet is the last of the minor prophets. The Book of Malachi, the last book of the Old Testament, was written in the first half of the 5th century BC. Malachi, as a witness to the degradation of society, exhorted people and priests to change their behavior. The prophet also preached of God's unending love, and the impending day of final judgment.

### COMMEMORATION OF PATRIARCHS ST. ATHANASIUS AND ST. CYRIL OF ALEXANDRIA

Patriarchs St. Athanasius and St. Cyril are among the most prominent figures of the Universal Church, who devoted their lives to the promulgation of the orthodoxy of Christianity, and the struggle against false conceptions and erroneous teachings. St. Athanasius (295-373 A.D.) was born in Alexandria, to a Greek Christian family. He received his higher education in the famous Theological School of Alexandria. He was ordained to the diaconate by Patriarch Alexander of Alexandria, and participated in the Ecumenical Council of Nicea in 325, as the Patriarch's personal secretary. During the council he decisively defeated Arius and his followers who denied the Divine nature of Christ and purported that He was a created being. In his argument St. Athanasius stated the reality of Christ being God and explained the salvation in combining the human nature of Jesus with God, which is possible only through His incarnation. According to the formulation of St. Athanasius, salvation is nothing else but theosis – being adopted by God. Athanasius stated that God became incarnate, “so that sons of mortal men should become sons of God.” In 328, St. Athanasius became Bishop of Alexandria. He continued to struggle against Arianism and forcefully defended the Nicene Orthodox teaching. Having been subjected to repeated persecutions, he spent 15 of his 47-year episcopal service in exile. His heroic efforts bore fruit, and eight years following his death his teachings were adopted by the Ecumenical Council of Constantinople, in 381. St. Athanasius made very significant contributions to the development of monastic life as well. Patriarch St. Cyril of Alexandria is one of the brilliant representatives of the Alexandrian Theological School. He was born in 380, and was the nephew of Patriarch Theophilus, whom he succeeded in 412. He struggled against Nestorius, the Patriarch of Constantinople, for the preservation of orthodox teaching. It was for this purpose that Emperor Theodoros II convened the Third Ecumenical Council in Ephesus, in 431. During the Council, Nestorius and his teachings were criticized and condemned, and the formulation of “Theotokos” (Birthgiver to

God) was adopted by the Church as it related to St. Mary. The famous formulation of St. Cyril: “The one incarnate nature of God the Word”, has become the cornerstone of the Armenian Church regarding the nature of Christ.

### FEASTS AND FASTS

- Monday, August 3** Sts. Maccabees: Eleazar the Priest, Somona and her Seven Sons
- Tuesday, August 4** Commemoration of the 12 Minor Prophets – Sts. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi
- Wednesday, August 5** Fast
- Thursday, August 6** Commemoration of Sts. Sophia and her three daughters - Pistos, Yelpis and Agapie
- Friday, August 7** Fast
- Saturday, August 8** Commemoration of Patriarchs St. Athanasius and St. Cyril of Alexandria

### NAME DAY CELEBRATIONS

Whenever you know a friend or loved one whose Name Day/Feast Day is soon to be celebrated, honor the person by presenting them with a lit candle saying, "*Anoonovut abrees*" or "*Anoonovut dzeranas*" ("May you grow old with your name"). Or you can simply say, "Happy Name Day!"

**NAME DAYS celebrated this week: NAME DAY celebrated this week:** Eleazar, Eghiazar (August 3), Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi (August 4), Sophia, Agapie (August 6), Athanas and Cyril (August 8).

### UPCOMING FEASTS AND WORSHIP SERVICES

**Wednesday, August 5, 2020**  
**at 8:00 pm**  
Prayer for the Healing

**Wednesday, September 2, 2020**  
**at 8:00 pm**  
Prayer for the Healing

**Sunday, August 16, 2020**  
**Feast of the Assumption of**  
**the Holy Mother-of-God**

**Saturday, September 5, 2020**  
**at 5:00 pm**  
Vespers- *Kirakamdeest*

**Wednesday, August 19, 2020**  
**at 8:00 pm**  
Prayer of Intercession to All Saints

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

## SCRIPTURE READINGS

### Եսայու 5:1-10

Մի անկիւնում, արգաւանդ մի տեղում, այգի ուներ իմ սիրելին: 2 Յանկապատեցի, բարձր ձողեր կանգնեցրի եւ ընտիր որթատունկ տնկեցի: Աշտարակ շինեցի նրա մէջ, նաեւ հնձան փորեցի այնտեղ եւ սպասեցի, որ խաղող բերի, բայց փուշ բերեց: 3 Այժմ, Յուդայի երկրի մարդի՛կ եւ Երուսաղեմի բնակիչնե՛ր, իմ ու իմ այգու դա՛տն արեք. 4 էլ ի՞նչ պիտի անէի իմ այգու համար, որ չարեցի: 5 Սպասեցի, որ խաղող բերի, բայց փուշ բերեց: Հիմա ես ինքս կասեմ, թէ ինչպէս եմ վարուելու իմ այգու հետ. կքանդեմ նրա ցանկապատը, եւ թող յափշտակութեան ենթարկուի այն. կկործանեմ նրա պարիսպները, եւ թող ոտքի կոխան լինի այն: 6 Կլքեմ իմ այգին, թող չլտուի ու չփորուի, թող նրա մէջ փուշ բուսնի, ինչպէս խոպան տեղում, եւ կպատուիրեմ իմ ամպերին, որ չանձրեւեն իմ այգում: 7 Զօրութիւնների Տիրոջ այգին Իսրայելի տունն է, Յուդայի երկրի մարդը՝ նրա սիրած դալար որթատունկը. սպասեցի, որ նա իրաւունքը պահի, առաջ տանի, բայց նա անիրաւութիւն արեց, արդարութեան փոխարէն՝ ողբ ու աղաղակ: 8 Վա՛յ նրանց, որոնք տանը տուն են կցում եւ ազարակին ազարակ միացնում, որպէսզի ընկերոջն արտաքսեն. բայց մի թէ երկրի վրայ մենակ դուք էք ապրելու: 9 Ահաւասիկ այդ ամէնը հասաւ Զօրութիւնների Տիրոջ ականջին: Եւ թէկուզ տները բազմաթիւ լինեն, նրանք աւերակ են դառնալու. եթէ մեծ ու գեղեցիկ էլ լինեն, մարդ չի գտնուելու, որ բնակուի նրանց մէջ: 10 Տասը լուծ եզան վարատեղը տալու է մէկ սափոր արդինք, տասը արդու սերմանողը երեք գրիւ է հաւաքելու:

### Կորնթացիներին 6:18-7:11

18 Փախե՛ք պոռնկութիւնից: Ինչ մեղք էլ որ գործի մարդ, այդ իր մարմնից դուրս է. իսկ ով պոռնկանում է, իր մարմնի դէմ է մեղք գործում: 19 Չգիտե՞ք, որ ձեր մարմինները տաճար են Սուրբ Հոգու, որ ձեր մէջ է, եւ որը ստացել էք Աստծուց. եւ դուք ձեր տէրը չէք, 20 քանզի մեծ գնով գնուեցիք: Փառաւորեցէ՛ք Աստծուն ձեր մարմինների մէջ:



7 1 Այժմ՝ այն բաների մասին, որ ինձ գրել էիք: Լաւ է տղամարդու համար կին արարածին չմերձենալ: 2 Բայց չպոռնկանալու համար իւրաքանչիւր մարդ թող իր կինը ունենայ, եւ ամէն կին՝ իր մարդը: 3 Թող մարդը կնոջ հանդէպ իր պարտքը կատարի, նոյն ձեւով եւ կինը՝ իր մարդու հանդէպ: 4 որովհետեւ կինը չէ իր մարմնի տէրը, այլ՝ մարդը: Նոյնպէս եւ՝ մարդն իր մարմնի տէրը չէ, այլ՝ կինը: 5 Մի՛ գրկէք միմեանց, այլ՝ միայն այն դէպքում, եթէ միառժամանակ համաձայն էք, որ աղօթքի նուիրուէք. եւ վերստին միմեանց դարձէք, որպէսզի սատանան ձեզ չփորձի ձեր անժուժկալուրթեան պատճառով: 6 Այս ասում եմ թոյլ տալով եւ ոչ թէ հրաման տալով. 7 որովհետեւ ուզում եմ, որ ամէն մարդ լինի այնպէս, ինչպէս ես եմ. բայց իւրաքանչիւր ոք իր շնորհն ունի Աստծուց. մէկն՝ այսպէս, իսկ միւսն՝ այնպէս: 8 Սակայն ամուրիներին եւ այրիներին ասում եմ. լաւ է նրանց համար, եթէ մնան այնպէս, ինչպէս ես եմ: 9 Իսկ եթէ ժուժկալութիւն չունեն, թող ամուսնանան. որովհետեւ լաւ է ամուսնանալ, քան կրքով այրուել: 10 Իսկ ամուսնացեալներին ոչ թէ ես, այլ Տէրն է պատուիրում. թող կինը ամուսնուց չբաժանուի: 11 Իսկ եթէ բաժանուի, թող առանց ամուսնու մնայ կամ վերստին իր մարդու հետ հաշտուի. եւ մարդը իր կնոջը թող չթողնի:

### **ՄՍՏԹԷՈՍ 19:3-12**

3 Փարիսեցիները մօտեցան անոր եւ փորձեցին զայն՝ ըսելով. «Արտօնուած է, որ մարդ մը արձակէ իր կինը՝ որեւէ պատճառի համար»: 4 Ան ալ պատասխանեց անոնց. «Չէ՞ք կարդացեր թէ ա՛ն՝ որ սկիզբէն ստեղծեց, արու եւ էգ ստեղծեց զանոնք, ու ըսաւ. 5 “Այս պատճառով մարդը պիտի թողու հայրն ու մայրը, եւ պիտի յարի իր կնոջ, ու երկուքը պիտի ըլլան մէկ մարմին”»: 6 Հետեւաբար ա՛լ երկու չեն, հապա՛ մէկ մարմին. ուրեմն մարդը թող չգատէ ինչ որ Աստուած իրարու միացուցած է»: 7 Ըսին իրեն. «Հապա ինչո՞ւ Մովսէս պատուիրեց ամուսնալուծումի վկայագիր տալ եւ արձակել»: 8 Ըսաւ անոնց. «Մովսէս ձեր սիրտին կարծրութեան համար արտօնեց ձեզի՝ որ արձակէք ձեր կիները. բայց սկիզբէն այնպէս չէր: 9 Սակայն կը յայտարարեմ ձեզի. “Ո՛վ որ կարձակէ իր կինը՝ առանց պոռնկութեան պատճառի, ու կ’ամուսնանայ ուրիշի մը հետ՝ շնութիւն կընէ: Եւ ո՛վ որ արձակուածին հետ կ’ամուսնանայ՝ շնութիւն կընէ”»: 10 Իր աշակերտները ըսին իրեն. «Եթէ ա՛յդ է պարագան մարդուն եւ իր կնոջ միջեւ, օգտակար չէ

ամուսնանալ»: 11Բայց ինք ըսաւ անոնց. «Բոլորը չեն ընդունիր  
ասիկա, հապա անոնք՝ որոնց տրուած է: 12Որովհետեւ կան  
ներքինիներ, որոնք ա՛յդպէս ծնան՝ իրենց մօր որովայնէն. կան  
ներքինիներ, որոնք մարդոցմէ՛ ներքինի եղան. ու կան  
ներքինիներ, որոնք իրենք զիրենք ներքինի ըրին՝ երկինքի  
թագաւորութեան համար: Ո՛վ որ կրնայ ընդունիլ՝ թող ընդունի»:

### **Isaiah 5:1-10**

Let me sing for my beloved, a love song concerning his vineyard:

My beloved had a vineyard on a very fertile hill.

He dug it and cleared it of stones, and planted it with choice vine;

He built a watchtower in the midst of it, and hewed out a wine vat in it;

And he looked for it to yield grapes, but it yielded wild grapes.

And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you,  
between me and my vineyard.

What more was there to do for my vineyard, that I have not done in it?

When I looked for it to yield grapes, why did it yield wild grapes?

And now I will tell you what I will do to my vineyard.

I will remove its hedge, and it shall be devoured;

I will break down its wall, and it shall be trampled down.

I will make it a waste; it shall not be pruned or hoed, and briers and thorns shall  
grow up;

I will also command the clouds that they rain no rain upon it.

For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah  
are his pleasant planting; and he looked for justice but behold, bloodshed; for  
righteousness, but behold, a cry!

Woe to those who join house to house, who add field to field, until there is no  
more room, and you are made to dwell alone in the midst of the land.

The Lord of hosts has sworn in my hearing:

“Surely many houses shall be desolate, large and beautiful houses, without  
inhabitant.

For ten acres of vineyards shall yield but one bath, and a homer of seed shall  
yield but an ephah.”

### **Corinthians 6:18-7:11**

Shun immorality. Every other sin which a man commits is outside the body; but  
the immoral man sins against his own body. Do you not know that your body is a  
temple of the Holy Spirit within you, which you have from God? You are not  
your own; you were bought with a price. So glorify God in your body.

Now concerning the matters about which you wrote. It is well for a man  
not to touch a woman. But because of the temptation to immorality, each man  
should have his own wife and each woman her own husband. The husband  
should give to his wife her conjugal rights, and likewise the wife to her husband.  
For the wife does not rule over her own body, but the husband does; likewise the  
husband does not rule over his own body, but the wife does. Do not refuse one  
another except perhaps by agreement for a season, that you may devote

yourselves to prayer; but then come together again, lest Satan tempt you through lack of selfcontrol. I say this by way of concession, not of command. I wish that all were as I myself am. But each has his own special gift from God, one of one kind and one of another.

To the unmarried and the widows I say that it is well for them to remain single as I do. But if they cannot exercise selfcontrol, they should marry. For it is better to marry than to be aflame with passion.

To the married I give charge, not I but the Lord, that the wife should not separate from her husband (but if she does, let her remain single or else be reconciled to her husband)—And that the husband should not divorce his wife.

### MATTHEW 19:3-12

3 Some Pharisees came to him to test him. They asked, “Is it lawful for a man to divorce his wife for any and every reason?” 4 “Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’<sup>5</sup> and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.’<sup>6</sup> So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.” 7 “Why then,” they asked, “did Moses command that a man give his wife a certificate of divorce and send her away?” 8 Jesus replied, “Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. 9 I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery.” 10 The disciples said to him, “If this is the situation between a husband and wife, it is better not to marry.” 11 Jesus replied, “Not everyone can accept this word, but only those to whom it has been given. 12 For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others—and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it.”



### SCRIPTURE READINGS FOR THIS WEEK

**Monday** Proverbs 29:2-7; 2 Maccabees 6:18-7:42; Hebrews 11:32-40; Matthew 5:17-20

**Tuesday** Hosea 10:12; Amos 5:10-14; Micah 7:7-9; Joel 2:12-13; Obadiah 1:21; John 4:2; Nahum 1:7-9; Habakkuk 1:2-3; Zephaniah 1:7-8; Haggai 2:10; Zachariah 7:9-10; Malachi 1:6; Romans 11:2-5; Luke 13:31-35

**Wednesday** 1 Corinthians 7:25-35; Matthew 19:13-26

**Thursday** Proverbs 11:30-12:4; Hosea 14:6-9; 2 Corinthians 4:6-14; Luke 12:2-10

**Friday** 1 Corinthians 11:1-16; Mark 1:35-45

**Saturday** Proverbs 11:2-11; Isaiah 61:3-7; Hebrews 13:7-9; John 10:11-16

## JOINT BIBLE STUDY

St. James Armenian Church and St. Gregory the Illuminator Armenian Church invite you to join online joint bible study every Wednesday at 7 PM led by Fr. Andreas and Fr. Hovhan. Email Fr. Andreas at [fr.andreas@gmail.com](mailto:fr.andreas@gmail.com) to register and to receive the link.

## 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](http://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	<a href="mailto:bcsimon@wowway.com">bcsimon@wowway.com</a>
Vice Chair:	Lisa Esayian	<a href="mailto:lesayian@kirkland.com">lesayian@kirkland.com</a>
Treasurer:	Sedrak Pashyan	<a href="mailto:pashyan_s@hotmail.com">pashyan_s@hotmail.com</a>
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## PLEASE RECYCLE THIS BULLETIN

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