

# ST. JAMES OF NISIBIS ARMENIAN APOSTOLIC ORTHODOX CHURCH

ՍՐ. ՅԱԿՈԲ ՄՕԲԼԱՅԻ ՀԱՅՐԱՊԵՏ

ՀԱՅԱՍՏԱՆԵԱՅՑ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՑԻ

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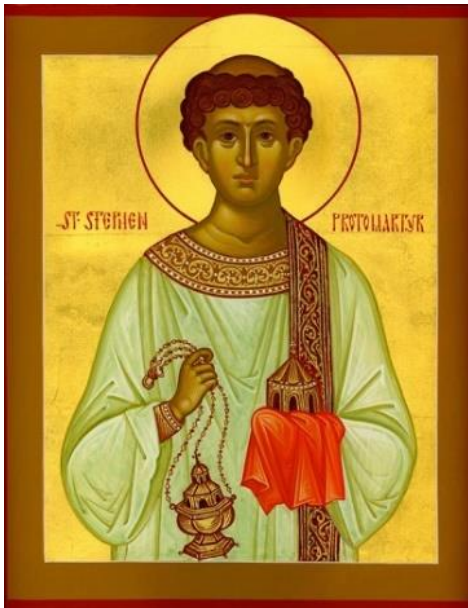
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ԴԵԿՏԵՄԲԵՐ 27, 2020

December 27, 2020

*Sixth Sunday of Advent*

*Ե Կիրակի Յիսնակաց*



**COMMEMORATION OF ST. STEPHEN  
PROTODEACON AND PROTOMARTYR**

ՍՐ. ՍՏԵՓԱՆՆՈՍ

ՆԱԽԱՎԿԱՅԻ ԵՒ ԱՌԱՆԱԶԻՆ ՄԱՐՏԻՐՈՍԻ

ՅԻՇԱՏԱԿՈՒԹԵԱՆ ՕՐ

|                 |  |
|-----------------|--|
| Morning Service | 9:00 AM  |
| Holy Badarak    | 10:00 AM                                       |
| Bible Readings  | Isaiah 41:4-14; Hebrews 7:11-25; Luke 19:12-28 |

**ԿԻՐԱԿԻ, ԴԵԿՏԵՄԲԵՐ 27, 2020**

|               |   |
|---------------|---|
| Առաւօտեան ժամ | 9:00  |
| Սուրբ Պատարագ | 10:00   |
| Ընթերցումներ  | Եսայի 11:4-14; Եբրայեցիներուն 7:11-25;<br>Դուկաս 19:12-28 |

**DEACONS' DEDICATION SERVICE****PRAYER OF INTERCESSION****VENERATION OF THE RELIC OF ST. STEPHEN THE  
PROTOMARTYR**

**Today, as we celebrate the Feast of St. Stephen the Protodeacon and  
Protomartyr, we honor those who have followed in his path:**

*Deacon Garabed Hardy  
Deacon Krikor Mirijanian  
Deacon Larry Farsakian  
Deacon Kavork Hagopian*



*Deacon Levon Kirakosyan  
Deacon Aram Sarkisian  
Deacon Aras Koroglyan*

**PLEASE PRAY FOR OUR SICK**

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

*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.*

## **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"*

## **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.

## **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 our *DESILK* mobile app. The app is available for both Apple and Android devices.

**Android users can download the app from Google Play store.**



**Apple users scan the code below.**



*DESILK* connects users to a variety of helpful resources: details about upcoming events, the latest posts on St. James' Facebook page, photo galleries and other relevant content. You can share the link to the app via Twitter, Facebook or email.

## COMMEMORATION OF ST. STEPHEN THE PROTODEACON AND PROTOMARTYR



Saint Stephen (Saint Stepanos in Armenian) was the first Christian martyr and one of the first seven deacons to be ordained by the twelve apostles. The responsibility of these seven deacons was to take care of the secular needs of the Hellenic (Greek Speaking) Jewish Christian community in Jerusalem. However, when we read Acts 6 and 7, we see that Saint Stephen did much more than that. And in Acts 8, we read that Stephen began to preach the word of God, “And Stephen, full of the grace and power, did great wonders and signs among the people” (Acts 6:8).

Truly feeling the power of God, Saint Stephen worked hard to spread God’s name and love in the Jewish community of Jerusalem. However, he became a controversial figure and was eventually falsely accused and taken to the Sanhedrin where he was charged and convicted of blasphemy. He was stoned to death as he was being cast out of the city. The site of his martyrdom was the eastern gate of Jerusalem, which was later renamed in his honor.

As he was being stoned, Stephen prayed, “Lord Jesus, receive my spirit.” Then he knelt down and cried with a loud voice, “Lord, do not hold this sin against them” (Acts 7:59).

As the first deacon and first martyr, Saint Stephen has served as the model of Christian living for centuries. Thus, we honor him on his feast day and honor those who have followed in his path.



### CANON FOR THE FEAST OF ST. STEPHEN THE PROTOMARTYR AND FIRST TO DIE IN THE NAME OF JESUS CHRIST

*First deacon and first martyr, whom Christ crowned,  
and who surrounded by light rejoiced in the heavenly bridal chamber;  
Beseech the Lord to grant us life everlasting.*

*You, who as the result of your patience, saw the gates of heaven opened  
and the Son at the Father's right hand, You prayed for those who stoned you;  
Beseech the Lord to grant us life everlasting.*

*We, the church of the righteous and the assemblies of the orthodox,  
Today celebrate your memory, and in tiers beseech you, O true witness of Christ;  
Beseech the Lord to grant us live everlasting.*

# FEASTS AND FASTS

## FEASTS AND FASTS

### **Monday, December 28**

Commemoration of St Peter and Paul the Apostles

### **Tuesday, December 29**

Commemoration of St. James the Apostle and His brother John the Evangelist  
Eve (Paregentan) of Fast of Nativity

### **Wednesday, December 30**

First day of the Fast of Nativity

### **Thursday, December 31**

Second day of the Fast of Nativity

### **Friday, January 1**

Third day of the Fast of Nativity

### **Saturday, January 2**

Fourth day of Fast of Nativity

Commemoration of St. Basil the Great and his brother St. Gregory of Nyssa,  
Sylvester the Patriarch of rome, and Ephrem the Syrian

## **COMMEMORATION OF THE HOLY APOSTLES PETER AND PAUL**

St. Peter, the son of Jonah and brother of Andrew the First-Called, of the tribe of Simon and the town of Bethsaida, was a fisherman and was at first called Simon, but the Lord called him Cephas, or Peter (Jn 1:42). He was the first of the disciples to give clear expression to his faith in the Lord Jesus, saying: "You are the Messiah, the Son of the living God" (Mt 16:16).

Peter's honored position comes out clearly in a high point of Jesus' ministry, when he, together with James and John, was chosen to see the Transfiguration. After the Last Supper he, again with James and John, witnessed Jesus' agony in Gethsemane. When the Lord was put on trial, Peter denied him three times, but it needed only one look into the face of the Lord, and Peter's soul was filled with shame and repentance. After the descent of the Holy Spirit, Peter became a fearless preacher of the Gospel. Following his sermon in Jerusalem, about 3,000 souls were converted. He preached the Gospel throughout Palestine and Asia Minor, in Italy and Illyria.

Peter was condemned to death on the order of the Emperor Nero. After installing Linus as Bishop of Rome and exhorting and encouraging the flock of Christ there, Peter went to his death with joy. When he saw the cross before him, he asked to be crucified upside-down for he felt himself unworthy to die in the same way as the Lord. He is traditionally regarded as the first bishop of Rome.

St. Paul was born in Tarsus. He is the second most important founder of Christianity, also called the thirteenth Apostle. He was formerly known as Saul.

He was wondrously converted by the Lord Himself, who appeared to him on the road to Damascus. As Saul was knocked to the ground, a heavenly light shone down suddenly from heaven. He heard Jesus Christ's voice, "Saul, Saul, why do you persecute me?" (Acts 9:4). After his conversion, Paul preached the Gospel everywhere with burning zeal, from the borders of Arabia to the land of Spain among the Jews and the heathen, receiving the title of "The Apostle to the Gentiles."

The apostle Paul was executed in Rome during the time of the emperor Nero. He was beheaded at the same time as St. Peter.

### 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 DAY celebrated this week:** Peter, Bedros, Paul, Boghos (December 28), James, Hagop, John, Hovhannes (December 29), Vasil, Gregory, Krikor, Silvester, Ephrem (January 2).

### SCHEDULE OF NEW YEAR AND NATIVITY SERVICES

#### FRIDAY, JANUARY 1, 2021

##### NEW YEAR'S DAY

|                          |            |
|--------------------------|------------|
| Pontifical Prayer and    | 12:00 noon |
| Blessing of Pomegranates |            |

#### TUESDAY, JANUARY 5, 2021

##### EVE OF THE FEAST OF THE NATIVITY

|                     |         |
|---------------------|---------|
| Candlelight Badarak | 6:30 PM |
|---------------------|---------|

#### WEDNESDAY, JANUARY 6, 2021

##### FEAST OF THE THEOPHANY AND NATIVITY OF OUR LORD JESUS CHRIST

|                   |          |
|-------------------|----------|
| Morning Service   | 9:00 AM  |
| Holy Badarak      | 10:00 AM |
| Blessing of Water |          |



## SCRIPTURE READINGS

### Եսայու մարգարեությունը 41:4-14

Ես եմ Տէրն առաջին, նոյնն եմ լինելու եւ յաւիտեան: 5 Տեսան ինձ հեթանոսները եւ վախեցան, երկրի բոլոր ծագերը սարսափեցին. իրար մօտեցան եւ միասին եկան: 6 Ամէն մէկը մտքում դրեց ընկերոջն ու եղբօրն օգնական լինել՝ ասելով. 7 «Թող հիւսնը քաջալերի դարբնին՝ կռելու, կռփելու եւ մուրճով հարուածելու, եւ ասի՝ ինձ համար լաւ օգնութիւն եղաւ»: Գամերով գամում են կուռքերը, դնում գետնի վրայ, որպէսզի չշարժուեն: 8 Բայց դու, ո՛վ իմ ծառայ Իսրայէլ, ո՛վ Յակոբ, որին ընտրեցի, ո՛վ դու Աբրահամի զաւակ, որին սիրեցի, 9 որին օգնական եղայ՝ երկրի ծայրերից ու նրա եզերքներից կանչելով նրան եւ ասելով, թէ՝ «Դու իմ ծառան ես, քեզ ընտրեցի ես եւ չեմ լքի քեզ», 10 դու մի՛ վախեցիր, քանզի ես քեզ հետ եմ, մի՛ խաբուիր, քանզի ես եմ քո Աստուածը, ես, որ զօրացրի քեզ, օգնեցի քեզ ու պահպանեցի քեզ իմ արդար աջով: 11 Ահա պիտի ամաչեն ու պատկառեն քո բոլոր հակառակորդները, չեղածի նման պիտի լինեն նրանք, եւ բոլոր քեզ ամբաստանողները պիտի կորչեն: 12 Եթէ փնտրես էլ, չես գտնելու այն մարդկանց, որոնք քո դէմ թշնամութիւն էին անում, քեզ հետ պատերազմողներն ի չիք պիտի դառնան: 13 Արդարեւ, ես եմ քո Տէր Աստուածը, որ բռնել եմ քո աջ ձեռքից, որ ասում եմ քեզ, թէ՝ «Մի՛ վախեցիր, ես կօգնեմ քեզ»: 14 «Չվախենա՛ւ, Յակոբ՛, որ որդի ես հիմա, եւ դու, Իսրայէլ՛, որ սակաւամարդ ես այժմ, ես օգնեցի քեզ»,– ասում է Աստուած՝ Իսրայէլի Սուրբը, որը փրկելու է քեզ:

### Թուղթ եբրայեցիներին 7:11-25

11 Ուրեմն, եթէ կատարելութիւնը Ղեւտացիներու քահանայութեամբ ըլլար, (քանի որ ժողովուրդը Օրէնքին տակ դրուեցաւ անոր ատենը,) ա՛լ ի՞նչ պէտք կար որ ուրի՛շ քահանայ մը ելլէր՝ Մելքիսեդեկի կարգին համեմատ, եւ չկոչուէր Ահարոնի կարգին համեմատ: 12 Արդարեւ՝ քահանայութեան փոփոխումով՝ հարկ էր որ փոփոխութիւն ըլլար նաեւ Օրէնքին: 13 Եւ իրաւ եղաւ, որովհետեւ ա՛ն՝ որուն մասին կըսուին այս բաները, կը պատկանէր ուրի՛շ տոհմի, որմէ ո՛չ մէկը մօտեցած էր զոհասեղանին. 14 քանի որ յայտնի է թէ մեր Տէրը սերած է Յուդայի տոհմէն: Իսկ այդ տոհմին մասին Մովսէս ոչինչ ըսաւ՝

քահանայութեան վերաբերեալ: **15** Ասիկա ա՛լ աւելի յայտնի է, քանի որ Մելքիսեդեկի նմանութեամբ ուրի՛շ քահանայ մը կ'ելլէ, **16** որ եղած է ո՛չ թէ մարմնաւոր պատուերի մը Օրէնքին համաձայն, հապա՛ անքակտելի կեանքի մը զօրութեան համեմատ: **17** Որովհետեւ կը վկայէ. «Դուն յաւիտեան քահանայ ես՝ Մելքիսեդեկի կարգին համեմատ»: **18** Արդարեւ նախկին պատուերը կը ջնջուի իր տկարութեան ու անշահեկանութեան համար, **19** (որովհետեւ Օրէնքը ոչի՛նչ կատարեալ ըրաւ,) եւ անոր տեղ կը մտնէ լաւագոյն յոյս մը՝ որով կը մօտենանք Աստուծոյ: **20** Եւ քանի որ ասիկա չեղաւ առանց երդումի, (որովհետեւ անոնք քահանայ եղած են առանց երդումի, **21** իսկ ասիկա՝ երդումով, անո՛ր միջոցով՝ որ ըսաւ իրեն. «Տէրը երդում ըրեր է ու պիտի չզոջայ. “Դուն յաւիտեան քահանայ ես՝ Մելքիսեդեկի կարգին համեմատ”»,) **22** Յսուս երաշխաւոր եղաւ լաւագոյն ուխտի մը: **23** Ի՛րապէս շատ եղած են քահանաները, քանի որ մահը կ'արգիլէր որ անոնք միշտ մնան: **24** Բայց ասիկա ունի անփոփոխ քահանայութիւն, որովհետեւ յաւիտեան կը մնայ: **25** Ուստի կարող ալ է կատարելապէս փրկել անոնք՝ որ իրմով կու գան Աստուծոյ. որովհետեւ ինք միշտ կ'ապրի՝ անոնց բարեխօս ըլլալու համար:

### **Ղուկաս 19:12-28**

**12** Ուրեմն ըսաւ. «Ազնուական մարդ մը գնաց հեռաւոր երկիր մը՝ իրեն թագաւորութիւն ստանալու եւ վերադառնալու: **13** Իր տասը ծառաները կանչելով՝ տասը մնաս տուաւ անոնց, ու ըսաւ անոնց. “Շահարկեցէ՛ք՝ մինչեւ որ գամ”: **14** Անոր քաղաքացիները կ'ատէին զայն, եւ պատուիրակութիւն մը որկեցին անոր ետեւէն՝ ըսելով. “Չենք ուզեր որ ասիկա թագաւորէ մեր վրայ”: **15** Բայց երբ ան վերադարձաւ՝ թագաւորութիւնը ստանալով, իրեն կանչեց այն ծառաները՝ որոնց դրամ տուեր էր, որպէսզի գիտնայ թէ ո՛վ ի՛նչպէս շահագործած էր: **16** Առաջինը եկաւ եւ ըսաւ. “Տէ՛ր, քու մնասդ՝ տասը մնաս վաստկեցաւ”: **17** Ան ալ ըսաւ անոր. “Ապրի՛ս, բարի՛ ծառայ. որովհետեւ ամենափոքր քանին մէջ հաւատարիմ եղար, տա՛սը քաղաքի վրայ իշխանութիւն ունեցիր”: **18** Երկրորդը եկաւ ու ըսաւ. “Տէ՛ր, քու մնասդ՝ հինգ մնաս բերաւ”: **19** Եւ ըսաւ անոր. “Դուն ալ հի՛նգ քաղաքի վրայ եղիր”: **20** Ուրիշ մը եկաւ ու ըսաւ. “Տէ՛ր, ահա՛ քու մնասդ՝ որ կը պահէի թաշկինակի մը մէջ ծրարած, **21** քանի որ կը վախնայի քեզմէ. որովհետեւ դուն խիստ մարդ մըն ես, կը վերցնես չորած բանդ, եւ կը հնձես չտերմանածդ”: **22** Ան ալ ըսաւ անոր. “Բերանո՛վդ պիտի դատեմ քեզ, չա՛ր ծառայ: Գիտէիր թէ ես խիստ



մարդ մըն եմ, կը վերցնեմ չորած բանս ու կը հնձեմ չսերմանաձս. 23ուրեմն ինչո՞ւ չտուիր իմ դրամս սեղանաւորներուն, որպէսզի եկած ատենս՝ տոկոսով պահանջէի զայն՝: 24Քովը կայնողներուն ըսաւ. “Առէ՛ք ատկէ մնասը, եւ տուէ՛ք անոր՝ որ տասը մնաս ունի. 25(Ըսին իրեն. “Տէ՛ր, ան տա՛սը մնաս ունի”). 26որովհետեւ կը յայտարարեմ ձեզի թէ ամէն ունեցողի պիտի տրուի, ու չունեցողին՝ ունեցա՛ծն ալ պիտի առնուի իրմէ: 27Բայց այդ թշնամիներս, որոնք չէին ուզեր որ իրենց վրայ թագաւորեմ, բերէ՛ք հոս եւ մեռցուցէ՛ք իմ առջեւս”»:28Այս բաները խօսելէն ետք, յառաջ գնաց՝ որ բարձրանայ Երուսաղէմ:

### **Isaiah 41:4-14**

Who has performed and done this, calling the generation from the beginning? I, the Lord, the first, and with the last; I am he. The coastlands have seen and are afraid, the ends of the earth tremble; they have drawn near and come. Every one helps his neighbor, and says to his brother, “Take courage!” The craftsman encourages the goldsmith, and he who smooths with the hammer him who strikes the anvil, saying of the soldering, “It is good”; and they fasten it with nails so that it cannot be moved. But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend; you whom I took from the ends of the earth, and called from its farthest corners, saying to you, “You are my servant, I have chosen you and not cast you off”; fear not, for I am with you, be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand. Behold, all who are incensed against you shall be put to shame and confounded; those who strive against you shall be as nothing and shall perish. You shall seek those who contend with you, but you shall not find them; those who war against you shall be as nothing at all. For I, the Lord your God, hold your right hand; it is I who say to you, “Fear not, I will help you.” Fear not, you worm Jacob, you men of Israel! I will help you, says the Lord; your Redeemer is the Holy One of Israel.

### **Hebrews 7:11-25**

Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, “You are a priest forever, after the order of Melchizedek.” On the one hand, a former commandment is set aside because of its weakness and uselessness (for the law made nothing perfect); on the other hand, a better hope is introduced,

through which we draw near to God. And it was not without an oath. Those who formerly became priests took their office without an oath, but this one was addressed with an oath, "The Lord has sworn and will not change his mind, 'You are a priest forever.'" This makes Jesus the surety of a better covenant. The former priests were many in number, because they were prevented by death from continuing in office; but he holds his priesthood permanently, because he continues forever. Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them.

### **LUKE 19:12-28**

He said therefore, "A nobleman went into a far country to receive kingly power and then return. Calling ten of his servants, he gave them ten pounds, and said to them, 'Trade with these till I come.' But his citizens hated him and sent an embassy after him, saying, 'We do not want this man to reign over us.' When he returned, having received the kingly power, he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by trading. The first came before him, saying, 'Lord, your pound has made ten pounds more.' And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.' And the second came, saying, 'Lord, your pound has made five pounds.' And he said to him, 'And you are to be over five cities.' Then another came, saying, 'Lord, here is your pound, which I kept laid away in a napkin; for I was afraid of you, because you are a severe man; you take up what you did not lay down, and reap what you did not sow.' He said to him, 'I will condemn you out of your own mouth, you wicked servant! You knew that I was a severe man, taking up what I did not lay down and reaping what I did not sow? Why then did you not put my money into the bank, and at my coming I should have co; Isaiah llected it with interest?' And he said to those who stood by, 'Take the pound from him, and give it to him who has the ten pounds.' (And they said to him, 'Lord, he has ten pounds!') 'I tell you, that to every one who has will more be given; but from him who has not, even what he has will be taken away. But as for these enemies of mine, who did not want me to reign over them, bring them here and slay them before me.'" And when he had said this, he went on ahead, going up to Jerusalem.

### **SCRIPTURE READINGS FOR THIS WEEK**

- Monday:** Wisdom 9:13-10:2; Isaiah 28:16-19; 2 Peter 1:12-19;  
2 Timothy 4:1-8; John 21:15-22
- Tuesday:** Wisdom 7:21-24; Isaiah 16:16-21; Acts 12:1-11;  
James 1:1-10; 1 John 1:1-7; John 21:20-25
- Wednesday:** Hebrews 7:26-8:13; Luke 20:1-8
- Thursday:** Hebrews 10:1-18; Luke 20:9-18
- Friday:** Hebrews 13:10-16; Luke 21:34-38
- Saturday:** Proverbs 11:2-11; Isaiah 4:2-6; Colossians 1:21-29;  
John 10:11-16

# FROM FR. HOVHAN

## FAMILY BLESSING

One of the holy traditions of the Armenian Church is the 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 Christmas (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. "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.

Since March, I have not been able to conduct home blessings because of the pandemic. During the warm days of summer and fall, however, I was able to make a few porch and backyard visits and conduct *Antasdan* (blessing of the fields) in your gardens. The weather does not allow me to continue doing this, and the numbers in our area continue to make it inadvisable to enter your homes at least for the immediate future.

But all is not lost: I invite you to schedule a time for your family to visit St. James during the week or over the weekend to receive the blessings of the church. During your brief visit, I will conduct a family blessing service and bless a piece of bread and a small container of salt that you can take back home along with a candle. This way we can keep up our tradition of seasonal home/family blessings in a safe manner.

Please contact me directly to arrange your visit. If you decide to come, please keep in mind that based on current regulations, everyone entering church must wear a mask (unless a child is under two years old), sanitize their hands and maintain six-foot social distancing. I will schedule only one family at a time, and the section of the sanctuary we will be using will be disinfected after each visit.



## MEMBERSHIP

Many parishioners have told us that they would appreciate reminders about membership dues. So, this is our second 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.

## ST. JAMES PARISH COUNCIL 2020

|                      |                        |  |
|----------------------|------------------------|--|
| Chairman:            | Robert Simon           | <a href="mailto:bcsimon@wowway.com">bcsimon@wowway.com</a>       |
| Vice Chair:          | Lisa Esayan            | <a href="mailto:lesayan@kirkland.com">lesayan@kirkland.com</a>   |
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| Assistant Treasurer: | Vartan Paylan          | <a href="mailto:vartanp@gmail.com">vartanp@gmail.com</a>         |
| Secretary:           | Nairy Hagopian         | <a href="mailto:nhagopian@dist113.org">nhagopian@dist113.org</a> |
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| Council Member:      | Ohannes Korogluyan     | <a href="mailto:ohannes@aol.com">ohannes@aol.com</a>             |

## 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!**

***Writing above altar:***

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