

ST. JAMES OF NISIBIS ARMENIAN APOSTOLIC ORTHODOX CHURCH

ՍԲ. ՅԱԿՈԲ ՄՐԲԼԱՅԻ ՀԱՅՐԱՊԵՏ

ՀԱՅԱՍՏԱՆԵԱՅՑ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՑԻ

Reverend Father Hovhan Khoja-Eynatyan, Pastor

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ՅՈՒՆՈՒԱՐ 17, 2021

JANUARY 17, 2021



First Sunday after the Octave of the Theophany

Ա Կիրակի զկնի Ծննդեան Ութօրեքին

Morning Service 9:00 AM
 Holy Badarak 10:00 AM
 Bible Readings Isaiah 54:1-13; 1 Timothy 1:1-11; John 2:1-11

ԿԻՐԱԿԻ, ՅՈՒՆՈՒԱՐ 17, 2021

Առաւօտեան ժամ 9:00
 Սուրբ Պատարագ 10:00
 Ընթերցումներ Եսայի 54:1-13; Ա Տիմոթէոս 1:1-11;
 Յովհաննէս 2:1-11

**ՀՈԳԵՀԱՆԳԻՍ – HOKEHANKEESD - REQUIEM SERVICE***Scripture Reading: Gospel of John 12:24-26 (page 59)*

For the soul of

Berjouhi Moukhtarian

Requested by Kevork Moukhtarian,
 Ara, Amanda, Nyrie, Alina, and Zaven Moukhtarian,
 Armen, Lucin, and Van Killian

**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.

FEASTS AND FASTS

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, St. Athanasius articulated and established the duality of Christ—that Christ was both human *and* divine—decisively defeating Arius and his followers who denied the Divinity of Christ. Athanasius stated that God became incarnate, “So that sons of mortal men should become sons of God.” Thus, salvation is only possible by accepting Christ's dual nature and is nothing more than *theosis*—being adopted by God.

In 328, St. Athanasius became Bishop of Alexandria. He continued to struggle against Arianism (Arius' assertion that the Son of God was a subordinate entity to God the Father) and forcefully defended the Nicene Creed. 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 also made very significant contributions to the development of monastic life.

Patriarch St. Cyril of Alexandria is one of the most brilliant representatives of the Alexandrian Theological School. He was born in 380 the nephew of Patriarch Theophilus, whom he succeeded in 412. He struggled against Nestorius, the Patriarch of Constantinople, to preserve 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, leading to the formulation and adoption of the doctrine of *Theotokos* (Mary being the “birth giver of God”). St. Cyril also succinctly articulated his vision of Christ as, “The one incarnate nature of God the Word,” a statement that has become the cornerstone of the Armenian Church's view of Christ's Divinity.

FEASTS AND FASTS

Monday, January 18

Saints Anthony the Hermit and Triphon,
Barsauma and Onophrius

Tuesday, January 19

Saints Theodosius and the Children of Ephesus

Wednesday, January 20

Fast

Thursday, January 21

Saints Kyriakos (Cyrus) and his mother Julita

Friday, January 22

Fast

Saturday, January 23

Saints Athanasius and Cyril of Alexandria (Holy
Fathers)

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: *Triphon, Barsam (January 18), Kirakos, Giragos, Julita (January 21), Athanasius and Cyril (January 23).*

PRAYER OF INTERCESSION TO ALL SAINTS OF THE ARMENIAN CHURCH

A quiet worship to bring your day to the end.
Every third Wednesday of the month

**Wednesday, January 20, 2021
8:00 PM**

ST. JAMES ARMENIAN CHURCH SUNDAY SCHOOL Academic Year 2020-2021

EVERY SUNDAY
All ages are welcome!

Classes are being offered via zoo..

YOUTH BIBLE STUDY via ZOOM

Thursday, January 21 at 8 PM

Meeting ID: 938 614 7474

Questions? Want to participate?
Contact Youth Director
Ms. Irina Petrosyan at (630) 843-1304

SCRIPTURE READINGS

Եսայու մարգարեությունը 54:1-13

1 Ուրախացի՛ր, ո՛վ ամուլ, որ չծնեցիր, կանչի՛ր ու աղաղակ բարձրացրու, որ երկունքի ցաւով չքոնուեցիր, քանզի բազում են ամուսնուց լքուածիդ որդիները, աւելի շատ, քան որդիները արամբի կնոջ: Չէ՞ որ Տէրն ասաց. 2 «Ընդարձակի՛ր քո վրանի եւ քո սրահների տեղը, կանգնեցրո՛ւ եւ խնայողութիւն մի՛ արայ. երկարացրո՛ւ քո պարանները, հաստատի՛ր քո ցցերը: 3 Աջ ու ձա՛խ տարածուի՛ր, եւ քո սերունդը պիտի ժառանգի հեթանոսներին եւ պիտի կառուցի աւերուած քաղաքները: 4 Մի՛ վախեցիր, որ քեզ ամօթահար արեցին, մի՛ նեղուի՛ր, որ քեզ նախատեցին, որովհետեւ վաղնջական ամօթը պիտի մոռանաս եւ որբեւայրութեանդ նախատինքն այլեւս չպիտի յիշես»: 5 Տէրն է, որ քեզ համար անելու է այդ, Չօրութիւնների Տէր է նրա անունը, եւ նա, որ փրկեց քեզ, Իսրայէլի նոյն Աստուածն է, որ համայն երկրինը պիտի համարուի: 6 Տէրը քեզ չկանչեց որպէս լքուած ու վարանած կնոջ եւ ոչ էլ իբրեւ մի կնոջ, որ մանկուց ատելի է եղել, այլ Աստուած ասաց. 7 «Միառժամանակ լքեցի քեզ, բայց մեծ գթութեամբ պիտի ողորմեմ քեզ: 8 Փոքր-ինչ բարկանալու պատճառով երեսս շրջեցի քեզնից, բայց յաւիտենական կարեկցութեամբ պիտի ողորմեմ քեզ»: Այդպէս ասաց Տէրը, որ փրկեց քեզ: 9 «Սա ինձ համար նոյնն է, ինչ Նոյի օրօք, ջրհեղեղի ժամանակ. ինչպէս որ այն ժամանակ նրան երդուեցի, որ չեմ բարկանայ երկրի վրայ, այնպէս էլ երդուեցի, որ չեմ բարկանայ քեզ վրայ: 10 Իմ սպառնալիքով չեմ շարժելու լեռները, չեմ փոփոխելու բլուրները. ո՛չ իմ ողորմութիւնն է պակասելու քեզնից, եւ ո՛չ էլ քո խաղաղութեան ուխտը պիտի վերանայ»,– ասաց Տէրը: 11 «Ո՛վ դու, որ տառապեալ ես եւ խախտուած, ես հաշտուել եմ քեզ հետ, մինչեւ որ դու մխիթարուես: Ահա ես քո քարերը՝ սուտակից եւ քո հիմքերը շափիւղայից պիտի պատրաստեմ. 12 քո աշտարակները յասպիսից պիտի կանգնեցնեմ, դռներդ՝ բիւրեղից եւ քո շուրջը պարիսպ պիտի քաշեմ թանկագին եւ ընտիր-ընտիր քարերից: 13 Աստծուց խրատուած որդիներ պիտի ունենաս, քո մանուկները մեծ խաղաղութեան մէջ պիտի լինեն:

Ա ՏԻՄՈԹԵՈՍ 1:1-11

1Պօղոս՝ Յիսուս Քրիստոսի առաքեալ մեր Փրկիչ Աստուծոյ եւ մեր յոյսը եղող Քրիստոս Յիսուսի՝ հրամանով, **2**Տիմոթեոսի՝ հաւատքով հարազատ զաւակիս. շնորհք, ողորմութիւն ու խաղաղութիւն Աստուծմէ՝ մեր Հօրմէն, եւ Քրիստոս Յիսուսէ՝ մեր Տէրոջմէն: **3**Քեզի աղաչեցի որ Եփեսոս մնաս, երբ ես Մակեդոնիա կ'երթայի, որպէսզի պատուիրես ոմանց՝ ուրիշ կերպով չտրվեցնել, **4**ո՛չ ալ ուշադրութիւն դարձնել առասպելներու եւ անվերջանալի ազգաբանութիւններու, որոնք կը պատճառեն վեճեր՝ փոխանակ Աստուծոյ հաճելի շինութեան, որ կ'ըլլայ հաւատքով: **5**Իսկ պատուէրին վախճանը սերն է՝ բխած սուրբ սիրտէ, բարի խղճմտանքէ եւ անկեղծ հաւատքէ: **6**Ասոնցմէ վրիպելով՝ ոմանք խոտորեցան փուն խօսքերու մէջ. **7**կ'ուզեն Օրէնքի վարդապետ ըլլալ, բայց չեն հասկնար ո՛չ ինչ որ կը խօսին, ո՛չ ալ այն բաները՝ որոնց վրայ կը պնդեն: **8**Սակայն գիտենք թէ Օրէնքը լաւ է, եթէ մէկը գործածէ զայն օրինաւոր կերպով, **9**սա՛ր գիտնալով թէ Օրէնքը տրուած է ո՛չ թէ արդար-ներուն համար, հապա՛ անօրէններուն եւ ըմբոստներուն, ամբարիշտ-ներուն ու մեղաւորներուն, անսուրբերուն եւ սրբապիղծ-ներուն, հայր զարնողներուն, մայր զարնողներուն, մարդասպաններուն, **10**պոռնկողներուն, արուագէտներուն, մարդ գողցողներուն, ստախօս-ներուն, երդմնազանցներուն, եւ ուրիշ որեւէ բանի համար՝ որ հակառակ է ողջամիտ վարդապետութեան, **11**համաձայն երանելի Աստուծոյ փառաւոր աւետարանին՝ որ վստահուեցաւ ինձի:

ՅՈՎՀԱՆՆ 2:1-11

1Երրորդ օրը հարսանիք մը կար Գալիլեայի Կանա քաղաքը, եւ Յիսուսի մայրը հոն էր: **2**Յիսուս ալ հրաւիրուեցաւ այդ հարսանիքին, նաեւ՝ իր աշակերտները: **3**Երբ գինին պակսեցաւ, Յիսուսի մայրը ըսաւ անոր. «Գինի չունին»: **4**Յիսուս ըսաւ անոր. «Կի՛ն, դուն ի՞նչ ունիս ինձի

հետ. իմ ժամն դեռ հասած չէ»: **5**Իր մայրը ըսաւ սպասարկուներուն. «Ի՛նչ որ ըսէ ձեզի՝ ըրէ՛ք»: **6**Հոն վեց քարէ կարաս դրուած էր՝ Հրեաներուն մաքրուելու սովորութեան համաձայն. իւրաքանչիւրը կը պարունակէր երկու կամ երեք մար: **7**Յիսուս ըսաւ անոնց. «Լեցուցէ՛ք այդ կարասները ջուրով». ու լեցուցին զանոնք՝ մինչեւ բերանը: **8**Եւ ըսաւ անոնց. «Հիմա հանեցէ՛ք ու տարէ՛ք սեղանապետին». անոնք ալ տարին: **9**Երբ սեղանապետը համտեսեց գինի դարձած ջուրը՝ չէր գիտեր ուրկէ՛ ըլլալը (բայց սպասարկուները՝ որոնք հաներ էին ջուրը՝ գիտէին): Սեղանապետը կանչեց փեսան **10**եւ ըսաւ անոր. «Ամէն մարդ նախ կը մատուցանէ լաւ գինին, ու երբ արբեցած ըլլան՝ ա՛յն ատեն ցածորակը. բայց դուն լաւ գինին պահեցիր մինչեւ

հիմա»։ **11** Յիսուս իր նշաններուն սկիզբը ըրաւ ասիկա՝ Գալիլեայի Կանա քաղաքին մէջ, եւ ցոյց տուաւ իր փառքը. ու իր աշակերտները հաւատացին իրեն։

Isaiah 54:1-13

“Sing O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in travail! For the children of the desolate one will be more than the children of her that is married, says the Lord. Enlarge the place of your tent, and let the curtains of your habitations be stretched out; hold not back, lengthen your cords and strengthen your stakes. For you will spread abroad to the right and to the left, and your descendants will possess the nations and will people the desolate cities.

Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproach of your widowhood you will remember no more. For your maker is your husband, the Lord of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. For the Lord has called you like a wife forsaken and grieved in spirit, like a wife of youth when she is cast off, says your God. For a brief moment I forsook you, but with great compassion I will gather you. In overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on you, says the Lord, your Redeemer.

“For this is like the days of Noah to me: as I swore that the waters of Noah should no more go over the earth, so I have sworn that I will not be angry with you and will not rebuke you. For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed, says the Lord, who has compassion on you.

“O afflicted one, storm-tossed, and not comforted, behold, I will set your stones in antimony, and lay your foundations with sapphires. I will make your pinnacles of agate, your gates of carbuncles, and all your wall of precious stones. All your sons shall be taught by the Lord, and great shall be the prosperity of your sons.”

1 Timothy: 1-11

Paul, an apostle of Christ Jesus by command of God our Savior and of Christ our hope.

To Timothy, my true child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. As I urged you when I was going to Macedonia, remain at Ephesus that you may charge certain persons not to teach any different doctrine, nor to occupy themselves with myths and endless genealogies which promote speculations rather than the divine training that is in faith; whereas the aim of our charge is love that issues from a pure heart and a good conscience and sincere faith. Certain persons by swerving from these have wandered away into vain discussion, desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions.

Now we know that the law is good, if any one uses it lawfully, understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mother, for manslayers, immoral persons, sodomites, kidnappers, liars, perjurers, and whatever else is contrary to sound doctrine, in accordance with the glorious gospel of the blessed God with which I have been entrusted.

JOHN 2:1-11

On the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage, with his disciples. When the wine gave out, the mother of Jesus said to him, “They have no wine.” And Jesus said to her, “O woman, what have you to do with me? My hour has not yet come.” His mother said to the servants, “Do whatever he tells you.” Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, “Fill the jars with water.” And they filled them up to the brim. He said to them, “Now draw some out, and take it to the steward of the feast.” So they took it. When the steward of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called the bridegroom and said to him, “Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now.” This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him.

SCRIPTURE READINGS FOR THIS WEEK

Monday	Proverbs 21:16-24; Jeremiah 19:19-21; Hebrews 11:32-40; Matthew 10:37-42
Tuesday	Wisdom 6:2-10; Isaiah 45:1-2; 1 Timothy 2:1-7; Luke 7:1-10
Wednesday	1 Timothy 2:8-3:13; John 2:12-22
Thursday	Proverbs 14:1-6; Zechariah 8:4-5; Isaiah 60:8-9; Hebrews 2:14-18; Luke 9:44-48
Friday	2 Timothy 2:3-4; John 5:31-47
Saturday	Proverbs 11:2-11; Isaiah 61:3-7; Hebrews 13:7-9; John 16:33-17:8



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.



ST. JAMES' NEW SERIES ON WELLNESS
CARING FOR THE TEMPLE OF THE HOLY SPIRIT

Every last Thursday of the month

Thursday, January 28, 2021
7:00 PM

**HOW TO MAINTAIN PHYSICAL HEALTH DURING A PANDEMIC.
A PRACTICAL HOME EXERCISE PROGRAM TO MAINTAIN
STRENGTH AND BALANCE.**

Presentation by
Dr. Kavork Hagopian, PT, DPT, MBA

This 30 minute program will include an exercise routine, so please wear comfortable clothing and have a chair close by to hold.

Link to register
<https://tinyurl.com/KHagopian>

STAINED GLASS WINDOW RESTORATION PROJECT

St. James Armenian Church is in the process of restoring all the stained glass windows due to various issues; including individual stained glass pieces falling out, rotted exterior window wood, and glass pieces that are broken or were previously replaced with mismatched pieces. These windows are original to the church.

The Parish Council and Building Committee chose Arttig, LTD to be the contractor for this project. Arttig, LTD has completed other projects in the Armenian community including designing and constructing church stained glass windows and wood carved front doors.

We encourage as many parishioners as possible to participate, at any level your family wishes, so that you, your family and the entire parish can share in the legacy of this historic project.

We welcome as many families and parishioners as possible to donate towards two altar windows, which have the highest restoration costs. Each parishioner or family donating towards the altar windows will be recognized on a large group plaque. The designations for the donor levels are: Cherub (\$1,000 to \$3,999); Archangel (\$500 to \$999); Angel (\$1 to \$499).

We thank all of those that have donated and we thank you in advance for your future donations. If you have any questions, please call the church office at (847) 864-6263.

SCHEDULE OF WORSHIP SERVICES AT ST. JAMES

Every Sunday:

Morning Service at 9 am

Holy Badarak at 10 am

Every last Sunday:

Children's Sunday

*Holy Badarak with children's
confession and children's sermon*

Every first Saturday:

Vespers- *Kirakamtits* at 5 pm

Every first Wednesday:

Prayer for the Healing at 8 pm

Every third Wednesday:

Intercessory Prayer Service at 8 pm

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	bcsimon@wowway.com
Vice Chair:	Lisa Esayan	lesayan@kirkland.com
Treasurer:	Sedrak Pashyan	pashyan_s@hotmail.com
Assistant Treasurer:	Vartan Paylan	vartanp@gmail.com
Secretary:	Nairy Hagopian	nhagopian@dist113.org
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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!**



Writing above altar:

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