

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

**ՍԲ. ՅԱԿՈԲ ՄՐԲԼԱՅԻ ՀԱՅՐԱՊԵՏ**

**ՀԱՅԱՍՏԱՆԵԱՅՑ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՑԻ**

**Reverend Father Hovhan Khoja-Eynatyan, Pastor**

**Deacon Larry Farsakian, Sacristan**

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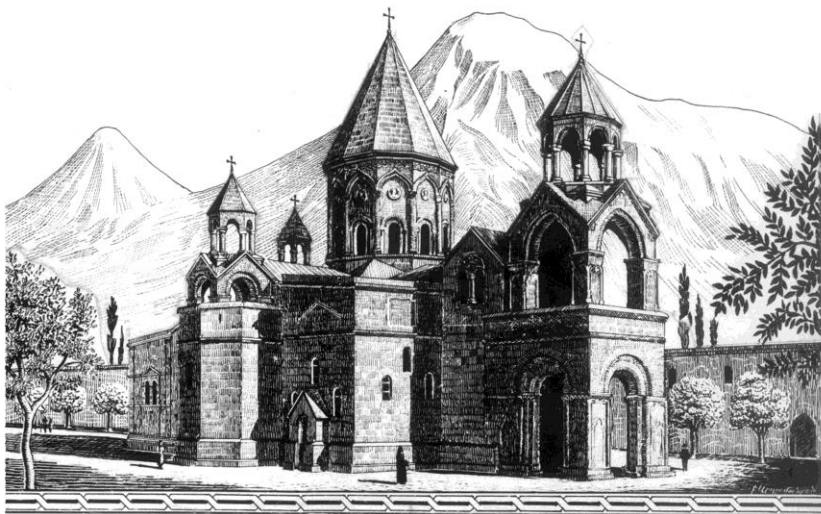
**[www.stjamesevanston.org](http://www.stjamesevanston.org)**

**ՅՈՒՆԻՍ 6, 2021**

**JUNE 6, 2021**

## **FEAST OF THE CATHOLIC CHURCH OF HOLY ETCHMIADZIN**

**ՏՕՆ ԿԱԹՈՒՂՈՍԻՍՏԻԿԱՆ ՍՈՒՐԲ ԷՉՄԻԱԾՆԻ**



**WOMEN'S GUILD DAY**

**Armenian Historical Year 4513 (ՏՃԺԳ)-Armenian Calendrical Year 1470 (ՌՆՀ)**

Morning Service	9:00 AM	
Divine Liturgy	10:00 AM	
Bible Readings	Proverbs 9:1-6	Zechariah 3:7-4:9
	Hebrews 9:1-10	John 10:22-30

**ԿԻՐԱԿԻ, ՅՈՒՆԻՍ 6, 2021**

Արաւօտեան Ժամ	9:00AM	
Սուրբ Պատարագ	10:00AM	
Ընթերցումներ	Առակներ 9:1-6; Զաքարիայ 3:7-4:9; Երբայեցիներ 9: 1-10; Յովհան 9:1-10	

**ՀՈԳԵՀԱՆԳԻՍՏ – HOKEHANKISD - REQUIEM SERVICE***Gospel Reading: Matthew 11:25-30 (page 58)*For the souls of **the deceased Women's Guild members.**For the soul of **Vladimir Lalayan**

Requested by Lilia Lalyian and the Lalyan Family

**ORDER OF SPECAIL PRAYER ON  
THE FEAST OF HOLY ETCHMIADZIN****WOMEN'S GUILD DAY****CELEBRATING THE FEASTS OF ST. HRIPSIME AND ST. GAYANE  
AND THEIR COMPANIONS, AND ST. NUNE AND MANE**

Special recognition program following Holy Badarak

**DEDICATED SOULS (Sharagan)**

Souls dedicated to the love of Christ. Heavenly martyrs and wise virgins.

In praise lifted up the mother who celebrates with the daughters of Zion.

Heavenly voices filled the earth as you inhaled the sweet aroma in Christ, thinking being as burnt offerings, sacrifices for salvation and unblemished lambs offered to God.

The beautiful shape of your brilliance stupefied the king and amazed the Gentiles and enchanted by the pious virgins the heavenly host celebrated with mankind.

Again the power of the Creator restores the splendor of paradise planted by God, for the tree of life was planted in the Garden, bringing us the fruit of the blessed Hripsime.

## PLEASE PRAY FOR OUR SICK

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

*If you know of anyone that needs our special prayers, please call the church office (847) 864-6263 or Der Hovhan (847) 644-7389 so that their names can be included on this list or if a name should be removed.*

## 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.

*“So Jesus said to them, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them.” (John 6:53-56)*

## 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*

# FEASTS AND FASTS

## FEAST OF THE CATHOLIC CHURCH OF HOLY ETCHMIADZIN

According to tradition and hagiographic sources, following the declaration of Christianity as the official state religion of Armenia in 301 AD, St. Gregory had a famous vision wherein the Only Begotten Son of God, Jesus Christ, descended from Heaven, his face aglow, and with the strike of a golden hammer designated the site where the Mother Cathedral for the entire Armenian nation was to be founded. Hence, the name of the spiritual center for Armenians, *Etchmiadzin* (meaning "the Descent of the Only Begotten" (*Etch*--descent; *mi*--only; *dzin*--begotten)).

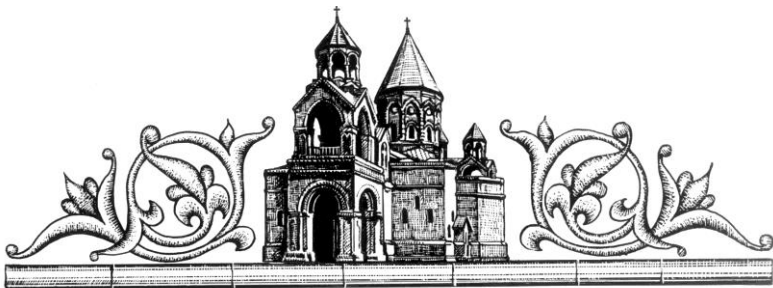
St. Gregory relayed the story of his vision to King Drtad, under whose royal auspices and support the Cathedral of Holy Etchmiadzin was built. King Drtad and Queen Ashkhen participated in the construction, as did the entire capital city of Vagharshapat, by bringing stones from the Biblical mountain of Ararat to lay the foundations. On the site marked by Christ, the Holy Altar of Descent was built.

According to Patriarch Malachia Ormanian, from the days of her establishment, the Cathedral of Holy Etchmiadzin has been the residence of the Supreme Patriarch and Catholicos of All Armenians. Thus, it is the Mother See of the Armenian Church, and as such, her universal, spiritual and administrative headquarters.

Another title bestowed upon the cathedral is "catholic"--not to be confused with the Roman Catholic faith. *Catholic* is a Greek word meaning "universal." Theologically, the cathedral has been called "catholic" as a description of the catholicity (universality) of the Church.

The original cathedral was completed circa 303. The core of the current building was built in the 480s, and in 1868 a sacristy was added. In 2000, the cathedral was added to the UNESCO's list of World Heritage Sites.

During the feast of the Etchmiadzin Cathedral, a special hymn is sung. The hymn tells of Saint Gregory's vision and the construction of the cathedral. It was written in the 8th century by Sahag III of Dzorapor, the Catholicos of all Armenians (head bishop of the Armenian Church).



## COMMEMORATION OF SAINTS NUNE AND MANE



Saints Nune and Mane arrived in Armenia with Hripsime and her companions. Nune then proceeded to Georgia where she was successful in converting the Georgian queen, her son and finally King Mihran to Christianity. She received spiritual guidance and support from St. Gregory, who had given her certain ecclesiastical authority until he could send clergy to Georgia. She is noted for her holy works and saintly life. Mane, like Nune, came with the Hripsimeyan nuns. She had a heavenly vision and retired to a life of prayer, meditation and solitude in the Armenian Mountains. Many years later, when St. Gregory passed the nun's place of retreat, he called upon her. However, Mane requested that St. Gregory wait three days, but after the three days had passed, St. Gregory found that the Mane had passed away. He buried her with prayers and blessings and stayed in Mane's retreat until his own death.

## COMMEMORATION OF SAINTS HRIPSIME AND GAYANE AND THEIR COMPANIONS

According to legend, Hripsime and her 35 female companions formed a group of devout Christian nuns who lived as hermits in a Roman monastery around 300 A.D. Hripsime was believed to be a descendant of the royal family of Rome. She was extremely beautiful and had attracted the attention of the Roman emperor Diocletian, who vowed to marry her. To avoid his forceful advances and to maintain her chastity, Hripsime, her fellow nuns and their leader Gayane, fled Rome. After traveling to Alexandria, they finally arrived in the vicinity of Vagharshapat in Armenia, where it is said they found an old building of an abandoned wine press and settled there. The Roman emperor continued his pursuit of Hripsime and the nuns. He asked the pagan Armenian King Drtad to help return them to Rome. However, when King Drtad's soldiers discovered where the nuns were hiding and King Drtad saw the beautiful Hripsime, he too fell in love with her and commanded her to marry him. When Hripsime was brought before the King, she refused to renounce her Christian faith and accept the King's marriage proposal. She chose the love of Christ over the title of queen

with all of its pagan trappings. The King then pressured Gayane, the leader of the sisterhood, to convince Hripsime to marry him. However, instead of advising Hripsime to submit to the King's demands, Gayane told her to resist and stand firm in her faith. Hripsime and Gayane then escaped from the palace and returned to the winery. Because of her refusal, the King's forces inflicted fiendish tortures upon Hripsime, Gayane and the other sisters. According to various accounts, the soldiers cut out their tongues, pierced their eyes, chopped up their bodies and then burned them. The martyrdom of these women took place in the last year of St. Gregory the Illuminator's imprisonment in the pit. Upon his delivery from the pit, in the early 4th century St. Gregory built chapels over the relics of the nuns. Later, during the time of St. Sahag Bartev, these chapels were rebuilt, and during the pontificate of Catholicos Gomidas in the 7th century, two beautiful cathedrals were erected; one of these, the Cathedral of St. Hripsime, remains a monument of Armenian architecture. St. Hripsime, along with her companions in martyrdom, are venerated as the first martyrs in the history of Armenian Christianity. In 1979, His Holiness Vasken I, the Catholicos of All Armenians, reported joyously to His Holiness Khoren I, the Catholicos of the Great House of Cilicia that as a result of recent archaeological excavations, firmly sealed graves thought to be those of Hripsime and her companions had been found. His Holiness Vasken I wrote: "It is with deep emotion that we wish to inform you that the ancient tomb discovered during the past year under the walls of the St. Hripsime monastery has disclosed graves of interred bodies without heads. It is highly probable that those remains are those of some of the maidens." Because of the manner in which these bodies had been severed, the direction in which they were buried and the absence of pagan-like burial practices, the archaeologists were able to confirm the authenticity of Hripsime and her followers' remains.

## FEASTS AND FASTS

<b>Monday, June 7</b>	The Children of Bethlehem. Saints Acacius the Martyr, Mocius the Priest and Codratus the Soldier
<b>Tuesday, June 8</b>	Saints Virgins Nune and Mane
<b>Wednesday, June 9</b>	Fast Day
<b>Thursday, June 10</b>	Saints Princes Sahag and Joseph and the Martyrs Sargius and Bacchus
<b>Friday, June 11</b>	Fast day
<b>Saturday, June 12</b>	Saints Nerses the Great Patriarch and Bishop Khad

## 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:** Nune, Nina, Mane (June 8), Sahag, Hovseb, Joseph, Sarkis (June 10), Nersess, Khad (June 12).

## SCRIPTURE READINGS

### Առակներ 9:1-6

1 Իմաստութիւնը շինեց իր տունը եւ կանգնեցրեց եօթ սիւներ, 2 մորթեց իր անասունները, խառնեց պատրաստեց գինին, պատրաստեց նաեւ իր սեղանը: 3 Նա ուղարկեց իր ծառաներին, որ բարձր ձայնով հրաւիրեն իր հացկերոյթին, եւ ասաց. 4 «Ով անգգամ է, թող գայ ինձ մօտ»: 5 Իսկ պակասամիտներին ասաց. «Եկէք կերէ՛ք իմ հացից եւ խմեցէ՛ք իմ գինուց, որ պատրաստել եմ ձեզ համար: 6 Թողէ՛ք յիմարութիւնը եւ դուք կապրէք, իմաստութի՛ւն փնտրեցէք եւ դուք կփրկուէք, իմացութեամբ ուղղեցէք ձեր խոհեմութիւնը եւ ճիշտ իմաստով հասկացէք խրատը»:

### Չաքարիայի մարգարեությունը 3:7-4:9

7 «Այսպէս ասաց Ամենակալ Տէրը. “Եթէ իմ ճանապարհներով գնաս եւ պահես իմ հրամանները, դու կլինես դատաւորը իմ տան. եւ եթէ պահես իմ գաւթները, քեզ կդարձնեմ մէկը նրանցից, որոնք ահա շրջում են դրանց մէջ: 8 Բայց լսի՛ր, Յեսու՛, մե՛ծ քահանայ, դու եւ քո մերձաւորները, որ նստած են քո առաջ, քանգի նրանք գիտակ կանխատես մարդիկ են: 9 Ահա ես բերում եմ իմ ծառային՝ Շառաւիղին, քանի որ այն քարի վրայ, որ դրեցի Յեսուի դիմաց, եօթ աչքեր կան. ահա ես խորխորատ պիտի փորեմ,— ասում է Ամենակալ Տէրը,— եւ պիտի շօշափեմ այդ երկրի ամբողջ անօրինութիւնը մէկ օրում: 10 Այն օրը,— ասում է Ամենակալ Տէրը,— բոլորդ պիտի կանչէք, իւրաքանչիւրն իր ընկերոջը, որթատունկի եւ թզենու տակ”»: 1 Եւ հրեշտակը, որ խօսում էր ինձ հետ, դարձաւ եւ արթնացրեց ինձ, ինչպէս մարդ արթնանում է իր քնից, եւ ասաց ինձ. 2 «Ի՞նչ ես տեսնում դու»: Ես ասացի. «Ահա տեսնում եմ ոսկեճոյլ մի աշտանակ եւ նրա վրայ գունդ. գնդի վրայ՝ եօթ ճրագ, ճրագների վրայ՝ եօթ բերաններ»: 3 Աշտանակի վրայ կային երկու ձիթենիներ. մէկը՝ վառուած գնդի աջ կողմում, եւ մէկը՝ ձախ կողմում: 4 Հրեշտակին, որ խօսում էր ինձ հետ, ես հարցրի եւ ասացի. «Ի՞նչ են դրանք, Տէ՛ր»: 5 Հրեշտակը, որ խօսում էր ինձ հետ, պատասխան տուեց եւ ասաց ինձ. «Չգիտե՛ս ինչ են դրանք»: Ես ասացի. «Ո՛չ, Տէ՛ր»: 6 Պատասխան տուեց հրեշտակը եւ ասաց ինձ. «Սա Տիրոջ խօսքն է Չորոքաբէլին՝ ասուած ոչ թէ մեծ զօրութեամբ եւ ուժգնութեամբ, այլ իմ Հոգով,— ասում է Ամենակալ Տէրը:— 7 Ո՛վ ես դու, մե՛ծ լեռ, որ կանգնած ես Չորոքաբէլի առաջ, եւ կհանեմ ժառանգութեան քարը՝ շնորհների հաւասարութիւն շնորհելու նրան»: 8 Տիրոջ խօսքը հասաւ ինձ եւ ասաց. 9 «Չորոքաբէլի ձեռքերը հիմք գցեցին այս տանը եւ նրա ձեռքերն էլ կկանգնեցնեն դա: Երբ դա պատահի, դու կիմանաս, թէ Ամենակալ Տէրն ուղարկեց ինձ քեզ մօտ:

## **Թուղթ Երբայեցիներուն 9: 1-10**

1Արդարեւ առաջին ուխտն ալ ունէր պաշտամունքի կանոններ, նաեւ աշխարհային սրբարան մը. 2որովհետեւ խորան մը կառուցանուած էր: Առաջինը, որուն մէջ կային աշտանակը, սեղանը եւ առաջադրութեան հացը, Սրբութիւն կը կոչուէր: 3Իսկ երկրորդ վարագոյրին ետեւ կար խորան մը՝ որ Սրբութիւններու սրբութիւն կը կոչուէր. 4անոր մէջ էին ոսկիէ բուրվառը եւ ամէն կողմէ ոսկեպատ ուխտին տապանակը, որուն մէջ կային ոսկիէ սափորը՝ մանանայով լեցուն, Ահարոնի գաւազանը՝ որ ծաղկեցաւ, եւ ուխտին տախտակները: 5Անոր վրայ ալ՝ փառքի քերովբէները, որ հովանի կ'ընէին Քաւութեան վրայ: Այս մասին հիմա մանրամասն խօսելու կարիք չկայ: 6Ատոնք այսպէս կառուցանուած ըլլալով, քահանաները ամէն ատեն կը մտնէին առաջին խորանը՝ պաշտամունք կատարելու: 7Իսկ միայն քահանայապետը կը մտնէր երկրորդին մէջ, տարին մէկ անգամ. բայց ո՛չ առանց արիւնի, որ կը մատուցանէր իրեն համար, նաեւ ժողովուրդին անգիտութեան մեղքերուն համար: 8Սուրբ Հոգին սա՛ կը բացայայտէր, թէ սրբարանին ճամբան յայտնաբերուած չէր, քանի դեռ կը կենար առաջին խորանը, 9որ նախատիպար մըն էր ներկայ ատենին համար: Անոր մէջ կը մատուցանուէին ընծաներ ու գոհեր, որոնք չէին կրնար կատարեալ ընել պաշտամունք կատարողը՝ խղճմտանքին հանդէպ. հապա՛ կերակուրներով, խմելիքներով 10եւ տարբեր լուացումներով՝ միայն մարմնաւոր կանոններ էին, որոնք կը պարտադրուէին մինչեւ ուղղումի ատենը:

## **Յովհան 9:1-10**

1«Ճշմարտապէս, ճշմարտապէս կը յայտարարեմ ձեզի. “Ա՛ն որ դռնէն չի մտնէր ոչխարներուն բակը՝ հապա ուրիշ տեղէ կը բարձրանայ, անիկա գող եւ աւազակ է. 2բայց ա՛ն որ դռնէն կը մտնէ՝ ոչխարներուն հովիւն է”»: 3Դռնապանը կը բանայ անոր, եւ ոչխարները կը լսեն անոր ձայնը. իր ոչխարները կը կանչէ իրենց անունով ու դուրս կը հանէ գանոնք: 4Երբ հանէ իր ոչխարները՝ կ'երթայ անոնց առջեւէն, ու ոչխարները կը հետեւին իրեն՝ որովհետեւ կը ճանչնան իր ձայնը: 5Սակայն չեն հետեւիր օտարի մը՝ հապա կը փախչին անկէ, որովհետեւ չեն ճանչնար օտարներու ձայնը»: 6Յիսուս ըսաւ անոնց այս առակը, բայց անոնք չէին հասկնար թէ ի՛նչ էր՝ որ կը խօսէր իրենց: 7Ուրեմն Յիսուս դարձեալ ըսաւ անոնց. «Ճշմարտապէս, ճշմարտապէս կը յայտարարեմ ձեզի. “Ե՛ս եմ ոչխարներուն դուռը”»: 8Բոլոր անոնք՝ որ եկան ինձմէ առաջ, գող եւ աւազակ էին, բայց ոչխարները մտիկ չըրին անոնց: 9“Ե՛ս եմ դուռը”. եթէ մէկը ներս մտնէ ինձմէ՝ պիտի փրկուի. պիտի մտնէ ու ելլէ, եւ արօտ գտնէ: 10Գողը ուրիշ բանի համար չի գար, բայց միայն՝ գողնալու, սպաննելու եւ կորսնցնելու համար: Ես եկայ որ կեա՛նք ունենան, եւ ճոխութեա՛մք ունենան:



### **Proverbs 9:1-6**

1Wisdom has built her house, She has hewn out her seven pillars; 2She has prepared her food, she has mixed her wine; She has also set her table; 3She has sent out her maidens, she calls from the tops of the heights of the city: 4“Whoever is naive, let him turn in here!” To him who lacks understanding she says, 5“Come, eat of my food and drink of the wine I have mixed. 6“Forsake your folly and live, and proceed in the way of understanding.”

### **Zechariah 3:7-4:9**

7“This is what the Lord Almighty says: ‘If you will walk in obedience to me and keep my requirements, then you will govern my house and have charge of my courts, and I will give you a place among these standing here. 8“ ‘Listen, High Priest Joshua, you and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch. 9See, the stone I have set in front of Joshua! There are seven eyes on that one stone, and I will engrave an inscription on it,’ says the Lord Almighty, ‘and I will remove the sin of this land in a single day. 10“ ‘In that day each of you will invite your neighbor to sit under your vine and fig tree,’ declares the Lord Almighty.” 1Then the angel who talked with me returned and woke me up, like someone awakened from sleep. 2He asked me, “What do you see?” I answered, “I see a solid gold lampstand with a bowl at the top and seven lamps on it, with seven channels to the lamps. 3Also there are two olive trees by it, one on the right of the bowl and the other on its left.” 4I asked the angel who talked with me, “What are these, my lord?” 5He answered, “Do you not know what these are?” “No, my lord,” I replied. 6So he said to me, “This is the word of the Lord to Zerubbabel: ‘Not by might nor by power, but by my Spirit,’ says the Lord Almighty. 7“What are you, mighty mountain? Before Zerubbabel you will become level ground. Then he will bring out the capstone to shouts of ‘God bless it! God bless it!’” 8Then the word of the Lord came to me: 9“The hands of Zerubbabel have laid the foundation of this temple; his hands will also complete it. Then you will know that the Lord Almighty has sent me to you.

### **Hebrews 9:1-10**

1Now the first covenant had regulations for worship and also an earthly sanctuary. 2A tabernacle was set up. In its first room were the lampstand and the table with its consecrated bread; this was called the Holy Place. 3Behind the second curtain was a room called the Most Holy Place, 4which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron’s staff that

had budded, and the stone tablets of the covenant. 5Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now. 6When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. 7But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance. 8The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning. 9This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. 10They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order.

### **John 10:22-30**

22Then came the Festival of Dedication at Jerusalem. It was winter, 23and Jesus was in the temple courts walking in Solomon's Colonnade. 24The Jews who were there gathered around him, saying, "How long will you keep us in suspense? If you are the Messiah, tell us plainly." 25Jesus answered, "I did tell you, but you do not believe. The works I do in my Father's name testify about me, 26but you do not believe because you are not my sheep. 27My sheep listen to my voice; I know them, and they follow me. 28I give them eternal life, and they shall never perish; no one will snatch them out of my hand. 29My Father, who has given them to me, is greater than all ; no one can snatch them out of my Father's hand. 30I and the Father are one."



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

<b>Monday</b>	Proverbs 29:2-7; Isaiah 18:7; Hebrews 2:14-18; Matthew 2:16-18
<b>Tuesday</b>	Song of Solomon (select verses from chapters 5-8); Isaiah 27:11-13; 15:8-11; John 12:24-26
<b>Wednesday</b>	Romans 4:13-22; Matthew 10:34-42
<b>Thursday</b>	Proverbs 6:1-5; Isaiah 33:5-8; Romans 8:18-27; Luke 21:12-19
<b>Friday</b>	Romans 5:12-21; Matthew 11:25-30
<b>Saturday</b>	Wisdom 2:23-3:8; Isaiah 27:15-16; Hebrews 13:7-9; Matthew 10:16-22

# PASTOR'S MESSAGE

My beloved Children in Christ,

I greet you in the name of the Risen Christ.

It has been more than a year since the COVID-19 pandemic forced us to make many changes to our daily lives. Some of these have been very painful, especially those concerning our religious practices. During these many long months I have not been able to pray with you in your homes, visit you in the hospital or nursing home or to share with you days of joy and sorrow.

As we slowly move back toward normalcy, however, I am happy to inform you that according to a recent directive from our Primate Bishop Daniel, pastors who have been fully vaccinated may now freely visit the homes of those that have also been fully vaccinated! And even for households where not all family members have been vaccinated, fully-vaccinated priests may still, by invitation, make brief, pastoral visits!

I received the second dose of my vaccine in March and am fully vaccinated, and according to this directive, I can now visit your homes. As you know, in previous years I might have surprised you with an unexpected home visit, especially during Eastertide (the forty-days after Easter) to deliver the good news of Christ's Resurrection, but this year I will not do that. Instead I will wait for your invitation.

I also would like to remind you that as of last Sunday, we are no longer asking parishioners to sign up in advance to attend worship services at St. James, though we are still adhering to State of Illinois capacity restrictions and maintaining other safety precautions including mask wearing and social distancing.

I am looking forward to see you here in the Holy Sanctuary of St. James or in your homes!

Your Pastor,  
Der Hovhan



## Տ Ն Օ Ր Հ Ն Է Ք

Անոնք, որոնք կը փափաքին իրենց բնակարանները օրհնել տալ, թող բարենիաճին հնաժայնել Տէր Յովհաննիս (847) 644-7389:

## HOME BLESSING

All parishioners who wish to have their homes blessed should call Der Hovhan (847) 644-7389 to make arrangements. Have a piece of bread, dish of salt and glass of water available for the blessing.

# YOUTH

## ST. JAMES YOUTH GROUP BIBLE STUDY Every Monday at 7 PM

Meeting ID: 770 0244 6263  
Passcode: BibleStudy

## JOHN M. AZARIAN MEMORIAL ARMENIAN YOUTH SCHOLARSHIP

Deadline for the 2021-2022 academic year is **July 15, 2021**.

For more information and the application go to [www.azariangroup.com/scholarship-program](http://www.azariangroup.com/scholarship-program) or contact Jael Cifuentes at [jcifuentes@azariangroup.com](mailto:jcifuentes@azariangroup.com) for any further assistance.

## HYE CAMP AND ST. VARTAN CAMP (CIRTUAL CAMP)

The camp week will run from **Sunday, July 18 to Saturday, July 24**. We look forward to creating new camp memories with both our Hye Camp and St. Vartan Camp families. Participation in the full camp week is not required, but strongly encouraged to maximize the experience. Get ready for a fun and interactive week filled with prayer, learning, and fellowship opportunities to reach all of our camp community!

There is no cost to register for this program. We will keep registration open until the start of the camp week. Those who register before JUNE 18 will receive a complimentary camp care package in the mail. Those who register after JUNE 18 will receive a digital copy of the printed items within the camp care package.

To register, go to: <https://tinyurl.com/2021VirtualCampHCSVC>

You can find all of the attached documents and information on the Diocesan Summer Camps website <https://diocesansummercamps.org/>

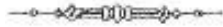
## WANT TO JOIN OUR YOUTH GROUP

Contact Sub-deacon Alexander Khoja-Eynatyan, ACYOA Jrs. Chair at [akhojaeynatyan@gmail.com](mailto:akhojaeynatyan@gmail.com), or by phone (847) 997-0024,  
or Ms. Irina Petrosyan, Youth Director at [xorodiik@gmail.com](mailto:xorodiik@gmail.com)

# OUTREACH

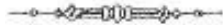
## PILL BOTTLE OUTREACH DONATIONS (NEW POLICY)

Pill bottles continue to be collected at St. James. In the past, pill bottles had been collected by the local Lions Club, and they reached their 100,000 goal (thank you for all your donations)! We will now ship pill bottles to Matthew 25: Ministries ([m25m.org](http://m25m.org)) in Cincinnati, Ohio, for inclusion in shipments of medical supplies to developing countries. Moving forward, when donating pill bottles, please remove all labels, glue and residue. Also, bottles and caps should be washed in hot water/dish soap and like-sized bottles placed in large ziplock bags marked "Clean Bottles." Thank you for meeting the needs of others.



## PARISHIONERS IN NEED OF ASSISTANCE

If you know a parishioner in need of assistance please contact our church office at 847-864-6263 or email Der Hovhan [derhovhan@gmail.com](mailto:derhovhan@gmail.com).



## FAMILY PROMISE

Our Outreach Project, FAMILY PROMISE, is in need of donations of breakfast, lunch or dinner for needy families. For more information and to sign up, please go to <https://www.signupgenius.com/go/70a0e4baea62ba64-family>. Meals may be prepared at home or sent in from a local restaurant and should be delivered to Family Promise Day Center, 1417 Hinman Avenue, Evanston, IL 60201.

Thank you for your generosity.

## OUTREACH COMMITTEE SUGGESTION

Have you ever had a desire to make an impact on others, but weren't sure how? Have you ever thought about hosting a Sunday Fellowship Table following a hokehankisd, but didn't want to do all the preparation?

The St. James Outreach Committee would like to suggest that you make a \$100 donation to FAR. That \$100 would be used to serve a *madagh* (sacrificial) meal at the soup kitchen for underprivileged Armenians in Armenia.

If you have questions or need more information, please contact Der Hovhan or check out [www.farusa.org](http://www.farusa.org) or [www.weareayo.org](http://www.weareayo.org).

# CHURCH ANNOUNCEMENTS

## CELEBRATING GRADUATES OF 2021

If you have a graduate in your family or know of someone who is graduating, please. send us their information.



Please, submit the school they are graduating from, the school they will be attending (if applicable), a course of study (if applicable), degree earned, future plans, and a digital close up picture.

We are planning to host a reception to honor our graduates in June 13. E-mail the Church office st [office@stjamesevanston.org](mailto:office@stjamesevanston.org) before June 10.

## CHURCH OFFICE SUPPLIES NEEDS

Dear Parishioners,

Below is a list of items we use on a regular basis at church, such as office and cleaning supplies, and their approximate prices in parentheses. We are asking parishioners to consider donating money to purchase these items or donating the items themselves. We have included links to these items on Amazon, but please note that we have done so only as a matter of convenience and neither endorse nor discourage using Amazon--you should feel free to purchase these items from any merchant you prefer.

May God continue to bless your generosity in supporting your spiritual home.

### Printer Toner

- Brother® TN850 Black (\$129)
- HP 78A (CE278A) Black Original LaserJet Toner Cartridge (\$90)
- One roll of stamps (100) for one month of mailing the weekly Sunday bulletin to parishioners who cannot come to church but who also do not use email and cannot access the electronic version of the bulletin (\$55)
- Three rolls of stamps (300) for one general mailing to the entire parish (\$165)
- One box of white 5160 Avery address labels. 3,000; (\$25)

## PARISH WISH LIST

Wireless projector for the Nishan Hall. *Not pledged.*

# WORSHIP

## WHAT IS THE CORRECT WAY TO LEAVE THE CHURCH AT THE CONCLUSION OF DIVINE LITURGY?

The Divine Liturgy concludes when the priest, standing in the center of the chancel, offers a dismissal benediction: “*Orhnyalt yegherook ee shnorhats soorp Hakvooyrn. Yertayk khaghaghootyamp yev Der yegheetsee unt Tsez unt amenesyant. Amen*” (“May you be blessed by the grace of the Holy Spirit. Depart in peace and may the Lord be with you all. Amen”). At this point, any presiding clergy, the deacons, altar servers, choir members and then all the people approach the celebrant priest and kiss the ornamented liturgical Gospel book which he is holding in his hands.

When kissing the Gospel book say: “*Heeshestseh Der zamenayn Badarakus ko yev zookhdus untoonelee arastseh*” (“May the Lord remember all of your offering and make your sacrifices acceptable”). You are praying that all of the liturgies celebrated by the priest – and by extension, everything the priest does in his ministry – be pleasing and acceptable to the Lord. The priest should say this to you: “*Daseh kez Der usd surdee koom yev zamenayn khorhootus ko na gadarastseh*” (“May the Lord bless you according to your heart, and may he realize all of your intentions”). These lines correspond to Psalm 19 (20):3-4. Make the sign of the cross as you kiss the Gospel book. Before you step out of the church sanctuary, turn toward the alter and cross yourself.

## WHY DO WE KISS THE CROSS AND THE GOSPEL?

During certain parts of the Divine Liturgy and other services, Armenian Christians as a form of veneration kiss the Cross (the priest’s bejeweled hand-cross or, on the Feast of the Cross in September, a larger cross decorated with flowers and basil), and the liturgical book of the Gospels. To kiss these sacred objects is a way of expressing our faith in what they stand for. The cross is the symbol of God’s sacrificial love for us, and the Gospel book contains the Word of God, the highest authority in any Christian’s life.

When you kiss the Cross, you are professing its saving power over your life and showing your love for God. It is like a prayer in which you say, “Jesus, I need the protection and life that flow from your crucifixion and resurrection. Help me to know you and to love you more deeply.” When you kiss the Gospel, you are saying, “Christ, you are the meaning of my life. Help me to trust you through your Word.”

Whenever we kiss the Cross, the Gospel or another sacred object, we should cross ourselves

From “*Frequently-Asked QUESTIONS on the Badarak, the Divine Liturgy of the Armenian Church,*” by Fr. Michael Daniel Findikyan

## 2021 MEMBERSHIP DUES

If you are not already a 2021 dues-paid member, please consider becoming one. New members must pay dues by JUNE 30 in order to be eligible to vote during the Parish Assembly on January 2022.

Do you know that now you can pay your dues with your credit card? Ask Sedrak Pashyan or Bob Simon or make a secure payment on our website.

## 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 2021

Chairman:	Gevik Anbarchian	<a href="mailto:gevsan@yahoo.com">gevsan@yahoo.com</a>
Vice Chair:	Lisa Esayan	<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>
Assistant Treasurer:	Robert Simon	<a href="mailto:bcsimon@wowway.com">bcsimon@wowway.com</a>
Secretary:	Nairy Hagopian Anoushik	<a href="mailto:nhagopian@dist113.org">nhagopian@dist113.org</a>
Assistant Secretary:	Anna Zakarian	<a href="mailto:anna@annaz1.com">anna@annaz1.com</a>
Council Member:	Ohannes Korogluyan	<a href="mailto:ohannes@aol.com">ohannes@aol.com</a>
Diocesan Delegates:	Lisa Esayan and Ralph DerAsadourian	

## ALTAR SERVERS OF ST. JAMES ARMENIAN CHURCH

Dn. Garabed Hardy	Sub-Deacon Melkon Melkonian
Dn. Krikor Mirijanian	Sub-Deacon Vartkes Minatiskan
Dn. Larry Farsakian	Sub-Deacon Haig Hagopian
Dn. Kavork Hagopian	Sub-Deacon Alexander Khoja-Eynatyan
Dn. Levon Kirakosyan	Tbeer Aram Kirakosyan
Dn. Aram Sarkisian	Tbeer Brandon Simon

## 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)