**Armenian Congregational Church of Greater Detroit**

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11:00 a.m. October 5, 2025

**WORLD COMMUNION SUNDAY**

**ORDER OF WORSHIP**

**ORGAN PRELUDE, QUIET MEDITATION**

**LIGHTING OF THE ALTAR CANDLES**

**CHOIR INTROIT**

**CALL TO WORSHIP**

**\*HYMN** - #394 *“The Church’s One Foundation”*

Vs.1-3 English; vs.4 Armenian transliteration:

Gelleh Srpotz aghotku, yerp, yerp Der sireli

Bidee antzni Kisheru Yev aravod dsakee

Orhnyal yen ayn soorperu, ellank anontz neman

Yev jarankenk anontz hed park haviden-agan.

**\*INVOCATION**

**THE LORD’S PRAYER** (in unison)

**\*GLORIA PATRI \*\*\***

**MORNING MEDITATION AND PRAYER:**

**PASTOR:** We worship an invisible God through visible symbols. Knowing the limitations of our human senses, God has made Himself available to us in the most concrete ways – in water and oil, in wine and bread, in altars and crosses.

**PEOPLE: These are the bridges to mystery that we cross over in our imagination, to experience the presence of God in our midst.**

**PASTOR:** The God of the Bible has always revealed Himself in symbols. When Moses returned from Mount Sinai with the Ten Commandments, he erected an altar with twelve pillars, that symbolized the common faith and worship of all of Israel.

**PEOPLE: The offering of blood sacrifices in the Temple, prepared the Israelites to find God in acts of sacrificial love.**

**PASTOR:** On the eve of his betrayal, Jesus shared the Passover Meal with his disciples. In that Meal, he symbolized the salvation of humankind. The bread symbolized his own body, broken to reveal the presence of God in the world.

**PEOPLE: The wine symbolized his own blood, shed to bestow the forgiveness of God in the world.**

**PASTORAL PRAYER**

**CHORAL RESPONSE**

**NOTICES AND CONCERNS**

**PRESENTATION OF THE OFFERING WITH CHOIR**

**\*DOXOLOGY AND PRAYER OF DEDICATION**

**ANTHEM**

**SACRAMENT OF COMMUNION**

1. Giving of the Bread
2. Giving of the Cup

(Ours is an open Communion, and all who believe in the Lord Jesus Christ are cordially invited to share this Sacrament with us. In accordance with our custom, we suggest that as an act of Christian community, each communicant hold the element {first the bread, then the cup} until all have been served. Then, with the Minister, partake together, so that none may be first and none last at the Table of the Lord.)

**ENGLISH SCRIPTURE READING:** *John 9:24-31 (p.1665)*

**ENGLISH SERMON:** ***The Gospel of a Changed Life***

**\*HYMN** #398 *“Blessed Be the Tie That Binds” (vs.1,2)*

**ARMENIAN SCRIPTURE READING:** *Jeremiah 31:32-33 (p.1227)*

**ARMENIAN SERMON:** ***Jeremiah, The Man Whose God Made Him a Man of Vision***

**\*HAYR MER #275**

**\*BENEDICTION**

**\*CONGREGATIONAL RESPONSE**: *“Park Kez Der, Asdvadz Mer”*

**ORGAN POSTLUDE**

**\*Congregation is requested to stand. \*\*\*Latecomers may be seated.**

**ANNOUNCEMENTS**

**THE BOARD OF DEACONS:** will hold its monthly meeting today at 12:30 p.m. in the Conference Room.

**SPECIAL LUNCHEON FOR THE WOMEN OF THE GREATER DETROIT ARMENIAN CHURCHES:** will be held Saturday, October 11th, at 11:00 a.m. to 2:30 p.m. at our Church, hosted by the ACC.

**THE BOARD OF TRUSTEES:** will hold its monthly meeting on Tuesday, October 14th, at 6:00 p.m., in the Conference Room.

**SYNOPSIS OF THE ARMENIAN SERMON**

Jeremiah was one of the greatest Hebrew prophets, who lived in the Seventh Century B.C. His prophetic career began in 626 B.C. and continued until a few years after the fall of Judah to Babylon, around 580 B.C.

From the autobiographical and biographical material of his book, we gather the following.

1. **Jeremiah was a very honest man in his personal relationships with God and his fellow humans.** Sometimes he wrestled with God about his understanding of his life. In spite of the fact that he felt deceived and trapped, he trusted God and found strength in his fellowship with God.
2. **Jeremiah was a courageous man.** He never hesitated to carry out his convictions. He demonstrated boldness in condemning idolatry, social injustice, and false prophecy.
3. **Jeremiah had strong hope in the future, founded in the faithfulness of God.** He believed that a righteous branch of the House of David would prevail; that God would bring back the Jewish people from their captivity.

Jeremiah has often been called “the spiritual founder of the Jewish synagogue,” because he claimed that God can be worshipped away from the Temple, away from Jerusalem and Judea, in far-off countries. Before their exile in 597 B.C. to Babylon, the Judeans believed that God was to be worshipped in Jerusalem, in the Temple. Jeremiah’s declarations were that the exiles in far-off Babylon were nearer and dearer to God than the complacent citizens of Jerusalem itself. This view enabled those exiles to continue their faith and religious practices in the diaspora, away from their fatherland. This concept also laid the foundation that will make a new covenant inscribed in the hearts of believers (Jeremiah 31:32-33).