

ՍՈՒՐԲ ԳԷՈՐԳ ԵԿԵՂԵՑԻ
ST. KEVORK ARMENIAN CHURCH



ԿԻՐԱԿՆՕՐԵԱՅ ԹԵՐԹԻԿ

Sunday Bulletin

ԿԻՐԱԿԻ, Սեպտեմբեր 29, 2019

SUNDAY, September 29, 2019

9215 SE Church St., Clackamas, OR 97015

ՃԱՇՈՒ ԱՎԵՏԱՐԱՆ

Մատթեոս 24: 30-36

Եւ ապա երկնքի վրայ մարդու Որդու նշանը պիտի երեւայ, ու այդ ժամանակ երկրի բոլոր ազգերը լաց ու կոծ պիտի անեն եւ պիտի տեսնեն մարդու Որդուն, որ գալիս է երկնքի ամպերի վրայով՝ զօրութեամբ եւ բազում փառքով: Եւ նա պիտի ուղարկի իր հրեշտակներին մեծ շեփորով, ու պիտի հաւաքեն նրա ընտրեալներին չորս կողմերից՝ երկնքի ծագերից մինչեւ միւս ծագերը:

«Թզենո՛ւց սովորեցէք առակը. որովհետեւ, երբ նրա ոստերը կակղեն, եւ տերերը ցցուի, կ'իմանաք, որ ամառը մօտ է: Նոյնպէս եւ դուք՝ երբ այս բոլորը տեսնէք, իմացէ՛ք, թէ մօտ է Նա, դռների առաջ: Ճշմարիտ եմ ասում ձեզ, որ այս սերունդը չպիտի անցնի, մինչեւ որ այս ամենը կատարուի: Երկինք եւ երկիր պիտի անցնեն, բայց իմ խօսքերը չպիտի անցնեն»:

«Բայց այդ օրուայ եւ ժամուայ մասին ոչ որ չգիտէ. ո՛չ երկնքի հրեշտակները եւ ո՛չ էլ Որդին, այլ՝ միայն Հայր:





GOSPEL READING

Matthew 24: 30-36

Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

“Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer *is* near. So you also, when you see all these things, know that it is near—at the doors! Assuredly, I say to you, this generation will by no means pass away till all these things take place. Heaven and earth will pass away, but My words will by no means pass away. But of that day and hour no one knows, not even the angels of heaven, but My Father only.”



HOLY CROSS OF VARAK

This is the celebration of the piece of our Lord's cross discovered on Mt. Varak near Van, where it was concealed from her persecutors by the nun Hripsime in the late 200's. The heathen emperor of Constantinople wanted Hripsime for his wife, but she refused to marry him, and was forced to flee Constantinople with her companions to hide among the rocks of Mt. Varak. When the emperor heard of her escape, he sent soldiers after her and her companions. Hearing this, Hripsime left the relic of the holy cross among the rocks of Mt. Varak and continued her escape with her companions. Tradition has it that a hermit by the name of Totig saw a vision of a church with twelve pillars on the top of Mt. Varak. He saw a cross in the center of the pillars radiating light all around it. This luminous vision descended over the altar of the monastery of Varak, hence the name, the Holy Cross of Varak. It was discovered in 660 A.D. Catholicos Nerses, the Builder, came to Varak and verified the authenticity and historical details of the relic and proclaimed the Sunday nearest September 28 to be the Feast of the Holy Cross of Varak. To this day, our church celebrates this feast. (It falls on the third Sunday of the Holy Cross, also known as the second Sunday after the Feast of the Exaltation of the Holy Cross.)



LESSON

Who knows what season of the year we're in? (It's autumn.) Does anyone know what season it is in the church year? (The season of the holy cross). This season starts in mid-September, with celebration of the exaltation, or lifting up, of the cross, and goes for about ten weeks, until the beginning of Advent, when we begin to prepare ourselves for the

birth of Christ. Why is the cross so important? Who can tell us the story of the cross? (It was a way to execute criminals, a shameful death, but Christ turned the cross into a symbol of life, not death, with his resurrection after being crucified.)

We have crosses all over the church. We cross ourselves many times. Why? (Because the cross shows us the power of God) There are several holy days for the cross which the Armenian Church shares with other churches, but there is one special holy day that belongs to the Armenian Church all by itself. No other church has this holy day, the Holy Cross of Varak.

The story goes that a group of Armenian nuns around the year 300, led by St. Gayane and among them St. Hripsime, had brought a small piece of the holy cross to Mt. Varak where they left it for safe-keeping with the priests who were there. It got hidden away and lost, but people knew it was there somewhere.

More than three hundred years later in 660 A.D., a monk named Totig lived on Mt. Varak and spent his days praying that he would find the lost relic. One day, he had a vision that he could see where it was. Totig and his student Hovel rushed to the place shown by the vision, and sure enough they found the piece of the cross that has been lost. They told the Catholicos, St. Nersess the Builder, who came and determined that this really was a piece of the cross of Christ. And St. Nersess proclaimed that from then on, the third Sunday in the season of the Holy Cross (second Sunday after the Exaltation) would be dedicated to the Holy Cross of Varak.

Think, for a minute, how strong the power of the cross is. It inspired people, like the monk Totig, to spend their whole lives praying to God just to find a piece of it. And think about the power of God, who answered Totig's prayers with a vision that allowed him to find what he was searching for.

The power of the cross showed in Totig's and Hovel's lives, and it can make a difference in our lives, too. We are all looking for something just like Totig and Hovel. And we can all ask God for help. What are some things that you might ask God to help you with? (Strength to do well in school, protection for parents or brothers and sisters, etc.) The Holy Cross of Varak shows us that if we want God's help, we can ask for it in prayer.

ՎԱՐԱԳԱՅ Ս. ԽԱԶ

Ի տարբերություն միւս եկեղեցիների, Հայ Եկեղեցին ունի նաեւ Խաչին նուիրուած գուտ ազգային մի տօն, որը յայտնի է Վարագայ Սուրբ Խաչ անունով: Այն միշտ տօնում են Խաչվերացից երկուշաբաթ յետոյ:

Ազաթանգեղոս պատմիչի վկայութեան համաձայն՝ Հռիփսիմեանց կոյսերը, փախչելով Դիոկղետիանոս կայսեր հալածանքներից ու հետապնդումներից, գալիս են Հայաստան եւ ապաստանում Վաղարշապատի հնձաններում: Սակայն մինչեւ Վաղարշապատ հասնելը, նրանք բնակութիւն են հաստատում Վարագայ լեռան վրայ: Սբ. Հռիփսիմէն իր կրօնին կախած Տիրոջ խաչափայտի սրբազան մասունքն ապահովութեան համար յանձնում է աղօթող ճգնաւորներին եւ խնդրում, որ պահեն այն քարայրներից մէկում: Սուրբ մասունքն այդպէս պահուած մնում է մինչեւ 7-րդ դարը: 653 թուականին, երբ Թողիկ ճգնաւորն իր Յովէլ աշակերտի հետ աղօթում էր Վարագայ լեռան վրայ եւ խնդրում, որ Աստուած ողորմութիւն անի եւ ցոյց տայ Սբ. Խաչի տեղը, յանկարծ 12 լուսեղէն սիւներ են երեւում լեռան շուրջը, իսկ նրանց միջեւ փայլում է լուսաւոր Խաչի նշանը, որն իրենց հետ Հայոց աշխարհ էին բերել Տիրոջ սիրասուն կոյսերը: 12 օր շարունակ լուսեղէն սիւները տեսանելի են լինում նաեւ հեռաւոր վայրերից: Ուրախալի այս լուրը տարածում է ամէնուր:

Ներսէս Շինող Կաթողիկոսը եւ Թեոդորոս իշխանի որդի Վարդսպարապետն իմանալով այդ մասին, գնում են Վարագայ լեռ՝ տեսնելու կատարուած հրաշքը: Վեհափառ հայրապետը ժողովրդի աջակցությամբ կառուցում է նաեւ մի փառաւոր եկեղեցի, որն էլ ի վկայութիւն կատարուած հրաշքի՝ անուանում է Սբ. Նշան: Սրբազան այդ մասունքը մինչեւ 1915 թուականը գտնուում էր Վանի Սբ. Տիրամօր եկեղեցում, որը վերանուանուել էր Սբ. Նշան:

THE HOLY CROSS

Before the time of Christ, the cross represented the severest punishment possible for an individual. It was used in putting criminal and run-away slaves to death because it was a very tortuous process. It was such a disgraceful way to die that no Roman citizen could be crucified, according to the law of the land, only other types of in habitants.

Yet we know that Christ was crucified on a cross, there by giving it new meaning. By his death, the cross has been changed from an instrument of shame into a symbol of glory. It was not very long before the early Christians began to use the sign of the cross as the symbol of their faith, that through Jesus Christ, death had at last been conquered.

The cross is such an important symbol to the church that our early church fathers had special feast days set aside dedicated to it. In the Armenian Church, there are four feasts of the holy cross. Three are celebrated during the season of the holy cross, and one during Easter tide. They are:

- ❖ Exaltation of the Holy Cross, 629A.D.
- ❖ Holy Cross of Varak, 650A.D.
- ❖ Discovery of the Holy Cross, 327A.D.
- ❖ Apparition of the Holy Cross, 351A.D.

Think, for a minute, how strong the power of the cross is. It inspired people, like the monk Totig, to spend their whole lives praying to God just to find a piece of it. And think about the power of God, who answered Totig's prayers with a vision that allowed him to find what he was searching for.

The power of the cross showed in Totig's and Hovel's lives, and it can make a difference in our lives, too. We are all looking for something just like Totig and Hovel. And we can all ask God for help. The Holy Cross of Varak shows us that if we want God's help, we can ask for it in prayer.

ԱՂՕԹՔ

Գրեց՝ Յովնան Արք. Տերտերեան



Փառք Քեզ Աստուած, Դու նոր մշտապէս կ'օրհնես բոլորս Քու յաւիտենական լոյսին առաջնորդութեամբ: Սերունդներու անթիւ օղակներ Քու խօսքը տուին որպէս սնունդ մեր հոգիներուն: Ուրեմն, բաց հոգիներ ու դմները, որպէսզի մերժենք չարը, եւ հետամուտ ըլլանք բարիին միայն:

Քեզի ամենօրհնեալ Աստուած ծնրադիր կ'աղաչեմ օրհնէ խոնարհ սպասաւորդ, որ մշտապէս կ'ուզէ վեր բարձրանալ՝ միայն դէմ յանդիման ըլլալու համար Քեզի հետ: Ահա այդ ժամանակս կիզբ կ'առնէ նոր ճանապարհը կեանքիս:

PRAYER

By Archbishop Hovnan Derderian



You are the gate of eternal life, O Most Merciful God. To you, who have illuminated the souls of people through your boundless love, I rededicate my life, whose architect you are. My entire life bows before your glory and lives

its rebirth with your guidance, which takes me to the light, to the gate of peace that my soul longs forever.

Saints George the Warrior, Adaucus and



ST. GEORGE THE WARRIOR (d. 303)

St. George, a world-renowned martyr for Christ, was a Capadocian nobleman born to pious parents. He was an excellent soldier and a military tribune. During the ruthless persecutions of Christians by emperor Diocletian, despising the threats of death, St. George courageously confessed his faith before the emperor. He was then subjected to numerous tortures, which he endured. Moreover, strange signs accompanied his martyrdom which inspired great fear among the heathens who then admitted that the God of Christians was great.

Impressed by the signs, the empress Alexandra found faith in Christ. She, too, was sentenced to death together with the saint. The praying empress died peacefully before reaching the place for execution, while St. George was beheaded by the soldiers.

According to tradition, St. George fought and killed a dragon to save a girl that was presented to the dragon for food. This legend symbolizes his brave fight and victory against Satan. Parallel to this, emperor Diocletian, whom St. George defeated by his invincible faith, was also called the dragon of abyss.

The well-known icon depicting St. George on a horse piercing the dragon with his spear is a symbol of Christianity's fight against and victory over evil, not only through martyrdom, but also by virtues and holiness.

St. George is one of the highly venerated saints recognized by the Armenian Church. There are many churches named after St. George in Armenia proper and in Armenian communities in the Diaspora.

SAINTS

Church designates as saints those who have been recognized for their exceptional degree of holiness, sanctity, and virtue, who defeated sin and attained salvation beyond doubt. Saints will not be condemned during the Last Judgement, but, instead, will preside with Christ over the judgement of mankind. They relentlessly intercede for us before God, thus actively participating in the life of the Church. For this reason Church never forgets its saints and commemorates them.

SANCTITY

An attribute of God and His loyal followers, sanctity is completely alien to atheists as well as this world, which is in continual decay due to original sin.

A creation which transgresses the will of its Creator and deprives itself of His grace, is alien to God's nature and is unclean and unholy with respect to it, because life without God is destined to decay. Reclaiming the lost grace requires overcoming of sin, which is only possible through reunification with the holy nature of God and absolution through His sanctity. God calls us to become like Him not for His supernatural abilities, nor for performing great miracles or noble deeds, but for overcoming sin and sinful habits, thus repairing our fallen nature; in other words, for sanctity - "Speak to the entire assembly of Israel and say to them: 'Be holy because I, the Lord your God, am holy' [Leviticus 19:2]. This path of absolution is salvation itself, but it is not possible to overcome it by relying solely on one's strength. Our ascension to sanctity is based on God's Divine Economy and is accomplished by the special grace of Holy Spirit. Hence, only those who partake through their faith in God's Divine Economy and live their life in chastity are able to receive the special grace of Holy Spirit.

MARTYRDOM

Martyrdom is an inseparable companion of any true Christian. Suffering is inevitable in the process of establishing heavenly grace on earth, which, in the end, always concludes with the triumph of truth. "You will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy" [John 16:20].

Martyrdom is grief that leads to heavenly joy – it is a special gift of God to His beloved and loyal servants. The fallen world, revolting against the renewal of the faithful, tyrannizes them in all ways possible, through trials and tribulations, temptations and smear, threats and persecution, all of which, however, benefit [through God's providence] the spiritual growth and sanctification of man.

Stepping onto the path of martyrdom Christian completely resigns himself to the providence of God and voluntarily subdues himself to the commandment, knowing full well that by averting suffering due to distrust and petty fear he condemns himself to death, whereas by joining with Christ in sufferings and bravely and patiently enduring to the end, he will become worthy of an eternal crown. Any martyrdom, whether stained by blood or not, if endured bravely to the end, will greatly benefit the amplification of grace and spiritual fortification in the faithful.

Every day the faithful are faced with this moral choice as they resist the temptations of sin, as the evil spirit tries to distance them from God and subject them to condemnation.

While the fortitude of faith is demolished by fear of suffering and death during tribulations, in more peaceful times it is accomplished by inclining man to sin through pleasures of convenience. In many cases defeating sinful pleasures may require more pain and perseverance, because overcoming such sinful addictions oftentimes causes suffering that is every bit as harsh as the suffering caused by sword and fire.

For this reason the grief of asceticism and wilful abstinence, through which the faithful overcome various weaknesses of their nature through patience and perseverance is also considered martyrdom.

MARTYR

A Martyr (“witness” in Greek) is someone who suffered persecution and death for testifying to his or her belief in Christ. Among the countless martyrs were deacon St. Stephen the Protomartyr, St. George and St. Sarkis the Warrior, St. Hripsime and her virgin companions and many other luminaries of God.

All disciples of Christ (with the exception of John) also died as martyrs. A martyr’s death is called “witnessing” or “testimony”, the story of their martyrdom is called “martyrology”. Historically shrines were built upon the relics of martyrs or at the sites of their martyrdom in order to immortalize their names. Many of those shrines later became churches and cathedrals. Martyrs were called “baptized by blood”. This blood has important mystical meaning in the life of the Church, because martyrdom is notable victory over evil, whose most horrifying weapon against man is death. Hence, suffering defeat by the blood of martyrs the devil is utterly humiliated. Martyrs are faithful intercessors for men before God. They are often depicted on icons with the weapon of their death, as a sign of victory and triumph.

The Armenian Church Tradition Matagh (Sacrificial Offering)

Matagh (sacrificial offering) is one of the old traditions of the Armenian Church. Its meaning is to give a gift to God and show mercy by helping the poor. Matagh: In Armenian Christian tradition, matagh is a lamb or a rooster slated for sacrifice to God, a ritual which has continued from the pagan past. In many regions of Armenia today, this pagan-Christian synthesis is very much alive in the regular slaughter of chosen animals in front of churches. Matagh is done often to ask God for either forgiveness, health, or to give them something in return. People generally gather at the house where the Matagh was done, where they pray and eat the meat. Tradition holds that the meat must be eaten before sundown.

Matagh has existed in Armenia since the times of St. Gregory the Illuminator. After the adoption of Christianity in Armenia, the Church had to decide how to use the animals grown for making a sacrifice in pagan temples. St. Gregory the Illuminator offered to distribute the meat of these animals to the poor as a symbol of mercy.

King Trdat became one of the first persons who offered a thanksgiving sacrifice to God in the Church of St. John the Forerunner. After the victory over the Huns, King Trdat and his people headed by St. Gregory the Illuminator made matagh by killing several animals and distributing their meat to the poor.

Since those times the Armenian Church adopted the tradition of making a sacrifice during great dominical feasts; in connection with the consecration of churches; and on similar events. People offer matagh to express their gratitude to God for granting them health and well being; to cure from illnesses; to ask for the peace for the souls of the dead.

For making matagh a person needs just two things: an animal to sacrifice and some salt. It is allowed to kill only healthy and only male animal or bird. It can be a sheep, a cow, a dove or a chicken.-

If a sacrifice is a chicken, its meat is traditionally distributed to three houses; a sheep's meat – to seven houses; a cow's meat – to forty houses. The matagh meat must not be kept for more than a day. If the sacrifice is a dove, it should be set free.

Contrary to the pagan tradition, the salt in matagh must be blessed because it is the symbol of purity. Salt is considered to purify the animal. The matagh meat should be cooked in water with salt, no other additions are allowed.

Some clergymen and theologians from Sister Churches consider matagh as a remainder of paganism, barbarism and Judaism. However, it is not so - the Armenian ritual of matagh is deeply humane and Christian. It lets people express their mercy and kindness by helping the poor.

St. Kevork Day

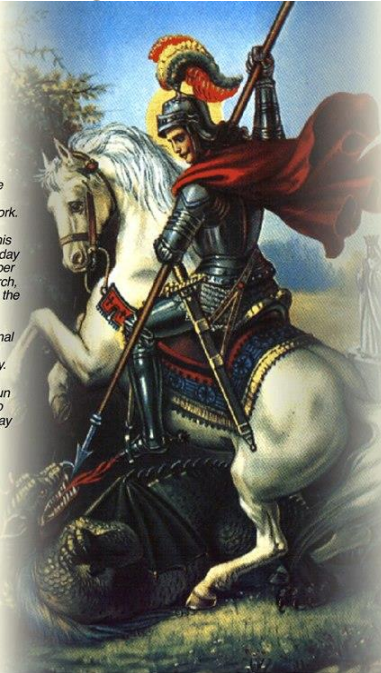
In the month of September, the Armenian Apostolic Church celebrates the holiday of St. Kevork.

We invite everybody to attend this joyous event to celebrate the holiday of our beloved Saint on September 28 at 1:30 pm at St. Kevork Church, to spend a festive day and to ask the Saint to pray for us.

After church service, the traditional "madagh" food will be served prepared by the Ladies' Society.

Parishioners from St. Haroutyun Church of Seattle will join us to celebrate the great Saint's holiday with us.

SATURDAY
2019 **SEPT**
28
1:30PM



Սուրբ Գեորգ Զորավարի Ուխտի Օր

Ամեն տարի Սեպտեմբեր ամսվա վերջին շաբաթ օրը Հայ Առաքելական եկեղեցին ստուում է Սուրբ Գեորգ Զորավարի օրը: Այդ առիթով Սեպտեմբերի 28-ին ժամը 1:30-ին հրավիրում ենք համայնքի բոլոր անդամներին փառանքի տոնը անցկացնելու համար:

Կարճատև ժամերգությունից հետո, ապա տոնի փոխ համաձայն կհրույստվի մատուցող պատրաստված աղինանց փութիկան անդամների կողմից: Այդ օրը կունենաք նաև ուխտագացքներ Միսիկ Սուրբ Հարություն եկեղեցուց: Համայնք փառանքի տոնը Սուրբ Գեորգի տոնը:

St. Kevork Armenian Church
9215 SE Church Street
Clackamas, OR 97015



HOME BLESSING

The home is a sacred place where family members maintain and share many values. It is also a place where they are charged and empowered with these values to live a peaceful and God-pleasing life. It is under this roof that all collectively form oneness in spirit and assume an important responsibility in the life of the community. It is in this place where they break bread and share joys and sorrows. Here the presence of the Omnipotent is felt since every family is a miniature of a "Little Church—Ecclesia." In this "Little Church" the inexhaustible love and the very generous blessing of God permeate.

For Home Blessing the priest takes with him wafer and incense, and blesses the bread, the water and the salt provided by the family. These three fundamental elements are essential life-giving gifts for human life. The priest asks from the Omnipotent God not to lessen these three gifts without which life becomes impossible or imperfect.

The bread, the water and the salt are symbols of God's infinite goodness and care. With the blessing of these great gifts the household is enriched spiritually and its existence perpetuated for the service of his Creator. Along with the bread, salt, and bread offered on a tray by the dwellers, the priest places also the wafer stamped with a crucifix and designs of grapes and wheat. The wafer is the presence of Christ in the home. The members of the family can either distribute the wafer among themselves or keep it in a jar along with flour, salt, or rice.

During Home Blessing it is customary to burn incense which symbolizes the burning of our souls with our Lord's love. In his supplication the Psalmist says, "Let my prayer be counted as incense before Thee." Through this ceremony everyone's faith is replenished and strengthened and the Lord's presence is felt.

FOR HOME BLESSING, PLEASE CALL
FR.MASHDOTS KESHISHIAN AT (818) 293-9098.

DONATE FOR ALTAR FLOWERS

One way to celebrate the life of a loved family member or a friend is to donate either altar flowers for the Divine Liturgy.

Donations may be made by individuals or families for various occasions, such as name days, birthdays, and anniversaries or on the occasion of a Requiem Service (Hokehankist).

Ս. ԽՈՐԱՆԻ ԾԱՂԻԿՆԵՐ

Ի յիշատակ Ձեր գերդաստանի հին եւ նոր ննջեցելոց, Ս. Խորանը զարդարելու համար ծաղիկներ նուիրելը վաղեմի սովորություն է մեր եկեղեցում: Նպատակ ունենալով վերականգնել այս գեղեցիկ բարեպաշտական ասանդոյթը քաջալերում ենք, որ Ձեր սրտաբուխ նուիրատուություններով մասնակից դառնաք:



Facebook

Սիրելի համայնքի ժողովուրդ, կ'ուզենք յիշեցնել թէ՛ անոնք որոնք Facebook-ի անդամ չեն արձանագրուած, թող անդամագրուին և Add ընեն հետևեալ հասցէին՝ St-Kevork OR Կարդալով պիտի օգտուիք այնտեղ զետեղուած յօդուածները, հետևելով խօսքերը, հոգևոր պատմութիւնները, աղօթքները, քարոզները, հետաքրքրական նիւթերը և համայնքին իրադարձութիւնները, յայտարարութիւնները և դէպքերը:

Dear Community, we would like to remind you that by joining the St. Kevork - OR Facebook group, you will be able to find interesting articles, spiritual quotes and stories, prayers/sermons, important information, and announcements about our community activity events!

Membership Application

Սիրելի թանկագին համայնքի ժողովուրդ, այս անդամագրութեան թղթիկը շատ կարևոր է որպէս հայ քրիստոնեայ մեր պատկանելիութիւնը ցոյց տալու:

Ինչո՞ւ, վստահ ամէն մէկ անձ ունի իր ընտանիքը և հարազատ մայրը, որ կը նշանակէ թէ պատկանելիութիւն մը ունինք այսինչ կան այնինչ ընտանիքին, և մեր մայրերը որ մեզ դաստիարակած են : Իսկ մենք ալ որպէս մայր եկեղեցւոյ ընտանիքներ մկրտուած և դրոշմուած հոգևոր աւագանէն մեր նուազագոյն պարտականութիւնն է մեր հաւատարմութիւնը ցոյց տալու մեր մայր եկեղեցւոյ յաճախելով և անդամագրուելով, քանի միակ ճշմարտութիւնը ու ճանապարհը կ'առաջնորդէ և մեզի կու տայ հոգևոր սնունդ երթալու դէպի յաւիտենական կեանք:

Membership Application

Dear Community Members, our Church Membership Application is very essential for each of us as Armenians to show where we belong!

We each belong somewhere and have had a family who took care of us. As the families of our Mother Church, it is our responsibility, at the very least, to show our devotion and appreciation by regularly attending Church and becoming active members of our community.


ST. KEVORK ARMENIAN CHURCH OF OREGON


MEMBERSHIP APPLICATION

(please print & submit with \$50 payment)

TODAY'S DATE:			
NAME:	FIRST	MIDDLE	LAST
ADDRESS:			OCCUPATION:
ADDRESS:			SKILLS:
ADDRESS:			E-MAIL:
CELL PHONE:			HOME PHONE:
			DIOCESE NEWSLETTER
			Opt In: YES / NO
RENEWING	YES / NO	\$50 ENCLOSED	YES / NO

if no, then please fill below

NEW MEMBERS ONLY			
BAPTISM DATE:		BIRTH DATE:	
BAPTISM CHURCH:		BIRTH PLACE:	
BAPTISM LOCATION:		WEDDING DATE:	

I hereby apply for membership in the St. Kevork Armenian Apostolic Church of Portland, Oregon, and I attest that I have been baptized and/or Chrismated in the Armenian Church, and that I accept the doctrines, hierarchical authority, canons, and rites thereof, and that I am not a member of another church. I promise to attend church, and faithfully fulfill my obligations to the church and to adhere to the By-Laws of the Western Diocese of the Armenian Church of North America. **I also understand that any information that I have provided here may be used by the Diocese for their record keeping and for communication with parishioners.**

X _____

OFFICIAL CHURCH USE ONLY	
APPROVED BY:	
SIGNED BY:	X

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LINDA YEPOYAN, EXECUTIVE
DIRECTOR OF
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October 9, 2019 7:00 pm

St. Kevork Armenian Church
9215 SE Church St
Clackamas, OR 97015