

St. Vartan Voice

The Newsletter of St. Vartan Armenian Apostolic Church

Rev. Fr. Krikor Zakaryan, Parish Priest



Սուրբ Վարդանի Չայն

Ս. Վարդան Հայ Առաքելական Եկեղեցու Պաշտօնաթերթ



Fr. Krikor Zakaryan

July 2023

POINTS OF LIFE

Holy Communion is the GREATEST GIFT and both the Source and Summit of our Life.

"Bestower of mercy, grant that I may come to You with orthodox faith, with good works and by the Communion of Your Holy Body and Blood. Have mercy upon Your Creatures and upon me, a great sinner." St Nerses Shnorhali (The Grace-Filled) from With Faith I Confess (Stanza 19)

What the Armenian Orthodox Church believes and confesses about Communion helps to understand why it is essential to encourage and oblige the faithful to frequent Communion. Very simply, we believe in the "Real Presence" and that it is in fact, the very real and life-giving Body and Blood of Jesus Christ which He gave to us for the forgiveness of our sins and for the assurance of eternal life. Simple logic, therefore, dictates that without Communion, we have no forgiveness and no promise, and like a tree cut from its nourishing roots, only to wither and waste away. In the Johannine discourse about the "real presence" 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. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in them. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever." John 6:53-58

The Real Presence of Jesus in the Eucharist is a central tenet of the faith of the One Holy Catholic and Apostolic Church and so we believe that, in the Eucharist, Jesus Christ is truly though mysteriously present.

This naturally speaks to the Christian responsibility of both parents with young children and Godparents who have pledged to encourage faith formation and church attendance, ideally by setting the example. Our church does not impose rigorous expectations but I truly believe that it should, not to make life difficult but to do everything to achieve the glorious conclusion which is the Life IN Christ. Recently, studies show that no more than



Bible Readings

July 2 Matt. 13:24-30
July 9 Matt. 14:13-21
July 16 John 16:24-28,
17:1-8
July 23 Matt. 18:10-14
July 30 Matt. 19:3-9

Acts 2:42

They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.



half of people who identify as Catholics believe in the Real Presence. I wonder what statistics for Armenians would show? By the frequency of the reception of Communion, I would say we are in a very deep and catastrophic spiritual collapse. This is not only speaking of Rhode Island but for most of the Armenian Nation worldwide. Have you ever wondered what percentage of children being baptized in the church are actually brought up in the church and consistently nurtured with faith formation, and prayer, not to mention regular Communion?

I want to encourage you all to feel the urge, obligation, necessity, and privilege of frequent reception of Holy Communion in a worthy and faithful manner. This will mean preparation, fasting (if health allows) and a sincere confession with the examination. This is nothing unusual but was the norm from the earliest times universally and only got disjointed and broken with Ottoman oppression and persecutions.

We must take our responsibility to set the example to our children, grandchildren, and fellow baptized by our serious approach to the Life in Christ. We are not saved by historical knowledge, church membership, attendance at functions. We are saved by our faith, flowing with right and proper conduct as we are led by the Holy Spirit and regularly refreshed in the sacramental life. As a caution, verse 66 of the above passage shows that many of the disciples rejected Jesus' invitation to eat and drink His body and Blood and no longer followed Him. Jesus did not call them back or force them in line and into "communion", but asked those remaining, "You do not want to leave too, do you?" (John 53:67)

Beloved in Christ, once again, let us meditate and pray on the words of our Father, St. Nerses Shnorhali: "Bestower of mercy, grant that I may come to You with orthodox faith, with good works and by the Communion of Your Holy Body and Blood. Have mercy upon Your Creatures and upon me, a great sinner." St Nerses Shnorhali (The Grace-Filled)

St. Vartan Church Stewardship

St. Vartan Armenian Church presents the Stewardship Program with the goal of developing and growing our Church. Participation in the Stewardship Program is open to any individual or family. The goal of the program is to fund the church's development programs and carry out parish projects and objectives.

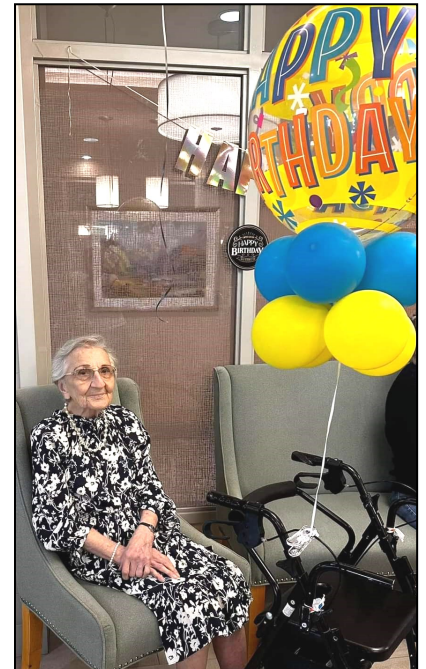
Please donate online at <https://www.stvartanoakland.com/stewardship> or scan the QR with your cell phone camera.



Everyone is Welcome!



The St. Vartan Choir is looking for volunteer singers. If you have participated in the choir in the past or would like to become a new member of the choir, please contact Choir Director Armena Petrosova at arminestudio@hotmail.com or text (925) 212-2744.



Friends and family gathered to celebrate the 101st birthday of beloved St. Vartan Church member Norma Yaglijian on May 30, 2023.

Donations

St. Vartan Church Parish Priest and Council gratefully acknowledge the following donations:

In Honor of Hallie Nikssarian's Baptism—Dick and Mary Nikssarian

In Honor of the Wine and Cheese Fundraiser Committee—Barry and Judy Toomajian

Stewardship—Ara and Angel Azizian, Caline Soghikian, Yeghia and Ana Apkarian, Ray and Reyhan Shepherd, Janet Yeghissian and Zaven Kanneian, Dana and Seza Dominguez, Vaughn Hovanessian

Lawrence Chang Retaining Wall Fund—Carole Chang

In Memory

† **Judy Sharafian**

Vartan and Arlene Hovsepian, Harold and Bonnie Koojoolian, Hasmig and Anto Cingoz, Ed and Suzanne Vasgerdsian (Ladies Society), Garo Keadjian, The Rustigian Family

† **Lou Aronian**

Edward and Kristian Minasian

† **Deacon Vahe Mener**

Don and Lisa Manoogian, Arlene and Vartan Hovsepian (Ladies Society), Linda Berberian, Marlene Tolegian, Seza and Dana Dominguez, Leslie Walker, Melissa Layson and Melicor Homecare, Daniella Walker, the Sarkees Family (Yaz, Nancy, Ginny, John, Ameen)

News From Our St. Vartan Family

Baptisms

Zoe Ann Baharyan was baptized by Fr. Krikor at St. Vartan Church on June 3. Zoe is the daughter of Garo and Kara Baharyan and the granddaughter of Ohannes and Sahinik Baharyan and Michael and Yolanda Aragon. Her Godparents are Minas and Elizabeth Buyuker.

On June 3, Fr. Krikor baptized **Hallie Ann Nikssarian** at St. Vartan Church. Hallie's parents are Adam and Kasey Nikssarian and her grandparents are Bruce and Debbie Barnett and Cynthia Nikssarian and the late Richard Nikssarian. Her Godparents are Eric and Lisa Nikssarian.

Congratulations Graduates!



Please join the Sarafian and Gourjian families in congratulating **Avedis Stephen Gourjian** as he marks his transition from Middle School to High School. Avedis completed Piedmont Middle School on June 2, 2023. In addition to being active in our St. Vartan Church ACYO, Avedis is a student athlete – running track and competing on his school's basketball team. Parents Katherine Sarafian and Meher Gourjian; brother Mardiros; and all Avedis's aunts and uncles wish him well. Avedis's proud grandparents are Alice Sarafian and the late Fr. Mesrob Sarafian, and Zaghik and Rouben Gourjian of Glendale. Avedis will attend Piedmont High School in the Fall. Congratulations Avedis!



Congratulations to **Emma Zakaryan** for graduating from Orinda Intermediate School. She is the daughter of Fr. Krikor and Yn. Anoush Zakaryan, and Grace's big sister. Emma will attend Miramonte High School in August. She will also join the Miramonte Volleyball and Swim and Dive teams. Her parents and sister are very proud of her and her achievements and wish her all the best at this new chapter of her life and education.

Graduation Jokes

How many PhD candidates do you need to change a single light bulb? You actually only need one, but it may take more than four years.

Why do most M&Ms want to go to college? They want to turn into Smarties.

What did my puppy receive after he graduated from college? His pedigree.

St. Vartan Church Wine & Cheese Fundraiser—June 4, 2023





SAINT VARTAN
**SUMMER
 PICNIC**
 2023
 ARMENIAN CHURCH

AUGUST 06 | **PLEASANT HILL PARK** | **12 NOON**
 147 GREGORY LANE, PLEASANT HILL

**LULEH, CHICKEN KEBAB OR
 GYRO SANDWICH LUNCH**

Luleh Kebab, Gyros, Pilaf and More Delicious Food!
 Tavloo • Live Music •
 Raffle • Games for Kids



There will not be church services in Oakland on this day. Please join us in the park instead!

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By Whom and By What Authority?

"O Lord, who wills that which is good, and are the director of the will, let me not follow the inclinations of my heart, but lead me to live always according to Your good will. Have mercy upon Your Creatures and upon me, a great sinner." With Faith I Confess – St. Nerses the Grace-filled – 2nd Stanza

The church, and with her the bishops and priests, has authority. It has the authority to speak on behalf of God, to bind and loose sins, to carefully distribute the sacraments to those she deems worthy of reception, to teach and determine the course of her future, and to decipher the Word of God while rejecting as anathema any teaching not approved, and is guided by the Holy Spirit. The church is not a fractured and fragmented collection of diverse denominations. The true church is ONE, HOLY, APOSTOLIC and UNIVERSAL (catholicou-coming from whole or universal). She lives by the Word of God and is guided by her Holy Tradition which is the evidence of the ever reforming and life-giving Holy Spirit, the fountain of life and well-spring of truth. Her authority is vouchsafed by her teachings because they are true and planted firmly on Jesus' own unfailing word. It is not a mere collection of words but is founded on THE WORD, not a book, but a Person-Jesus.

While there may be some slight doctrinal issues and variations of liturgical style, among her many parts, her foundation is perfect and is only in need of humble reconciliation through adjustment of an imperfection in the human ability to articulate eternal truths. In humility and love, the church can and will overcome those differences. Among the broader denominational churches which are loosely associated, there are much greater differences some of which are so divisive that any conciliation or possibility of Communion cannot happen without, repentance, and submission to the "church of the bishops". Her authority and therefore that of the Apostles successors, the bishops, comes from Christ.

This type of authority is not simply a right to enact the powers of the church but more plainly because she and with her, we, believe them to be so. If one rejects any of the teachings of the One Holy Apostolic Catholic Church, he may as well reject the whole thing, with Christ included. This is what happened at the Reformation when with the desire of some fine-tuning and tinkering, others came along and quite literally turned the dogmatic and doctrinal foundations of the church upside down, throwing the "baby" out with the bathwater". Such examples are a rejection of the redemptive and divinizing effects of Holy Baptism, the renewal of the old man and an actual rebirth, a work not of man or his "decision" but a true redemptive work of God. Another example is the Reformation rejection of the Real Presence of Christ in the Eucharist, seeing it only as a sign and thus as a type of memorial of the Last Supper rather than as an actual transposition of the elements of bread and wine into the very living and life-giving Body and Blood of Christ through which we receive forgiveness of sins and eternal life. For this reason, the church has always practiced a "closed" Communion where only believing orthodox Christians, obedient to the Christ-given teaching, are eligible for reception of it. There are many more examples, too many to mention, where man's disobedience to Christ and his church has led to division and denominationalism and fatal errors leading to great heresies and impious doctrines which the church cannot tolerate.

The ultimate source of authority is God, the Father, Son and Holy Spirit. The will of God is communicated to us authoritatively by the Word Incarnate-our Lord Jesus. Questioning him and his authority is a rejection of God. Jesus, who is true God, when questioned about his authority responded by asking a question which he knew would entrap the scribes and elders and separate the wheat from the chaff, the pious believer from the unbeliever. The scribes, damned if they do and damned if they don't, don't answer Jesus as to by what authority John baptized, but unwittingly intensified the power of Jesus's authority by being foiled, rendered powerless before Jesus' majesty. We must be so careful to remain firm in our obedience to the Apostolic Orthodox faith and not be led astray by the wisdom of this world and those who speak against or apart from the One Holy Church, because "He who speaks on his own accord seeks glory and honor for himself. But He who seeks the glory and the honor of the One who sent Him, He is true, and there is no unrighteousness or deception in Him," (John 7:18) and as the sheep of his flock, hear only his voice. (John 10:27)

"When we speak of an official as having authority, we mean that he holds a warrant or commission issued by some higher power. When we speak of a writer or teacher as having authority, or as being "an authority," we mean that he has knowledge, or powers of judgment, superior to our own." Jesus' authority likewise demonstrates his knowledge, the power of judgment, and superiority being not only God's Son himself but having been sent by his Father to establish his kingdom among men. After all, Jesus said to his enemies, "If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me." (John 8:42)

This authority to speak on Jesus' behalf is given to the Apostles and, through succession, to the bishops of the Church as Jesus at his Ascension spoke his parting words, saying "Peace be with you! As the Father has sent me, I am sending you." (John 20:21) This authority is likewise vouchsafed through the perseverance and unerring guidance of the Holy Spirit. Humans may err but the One Holy Apostolic Church is unerring because it has the seal and guiding presence of God the Holy Spirit who proceeds from the Father (John 14:26). . Speaking to the church in Ephesus, Paul says "And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit" (Ephesians 1:13) The Holy Spirit, proceeding from the Father, in the name of and promised to the Church, by Jesus, guides and directs the church universally. He teaches and confirms the truth in the Word of God and "remind(s) you (the Church) of everything I (Jesus) have said to you. (John 14:26) Among the twelve apostles, Peter confessing in the Holy Spirit and on the Church's behalf said: "to whom shall we turn for you have the words of eternal life." (John 6:68) In him, there is no falsehood. He is the truth and the life, as he said, "He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him." (John 7:18)

Of course, the church today and at all times is and has been rife with accusations of extraordinarily damaging claims against her, immorality, injustice, fraud, impiety, heresy, incompetence and so on. It is true that people, whether they are bishops, priests or choir boys, are sinful and broken human beings bearing on them the character of sinful Adam, but the Church is and always remains One, Holy, Apostolic and Universal and perfect. She is the Body and Bride of Christ and the "Gates of hell will not prevail against her." (Matthew 16:17-19)

The early church left us a very thorough treatment of what ecclesiastical authority means and how the children of the

church ought to be obedient to the apostolic authority handed down to the bishops. Let us look at the words of two great very early church father, Sts. Ignatius of Antioch (The Fire-bearer [35-105AD]) and Irenaeus of Lyons [130-202AD].

“Take care, therefore, to be confirmed in the decrees of the Lord and of the apostles, in order that in everything you do, you may prosper in body and soul, in faith and love, in Son and in Father and in Spirit, in beginning and in end, together with your most reverend bishop; and with that fittingly woven spiritual crown, the presbytery (priests); and with the deacons, men of God. Be subject to the bishop and to one another, as Jesus Christ was subject to the Father, and the apostles were subject to Christ and to the Father, so that there may be unity in both body and spirit” (St. Ignatius – Epistle to the Magnesians 13:1-2 [A.D. 110]). And again, St. Irenaeus of Lyons writes, “It is necessary to obey those who are the presbyters in the Church, those who, as we have shown, have succession from the apostles; those who have received, with the succession of the episcopate, the sure charism of truth according to the good pleasure of the Father. But the rest, who have no part in the primitive succession and assemble wheresoever they will, must be held in suspicion” (St. Ignatius – Against Heresies 4:26 [A.D. 180])

Today, the cultural evolution of the West is becoming increasingly individualistic. This is a great concern, especially in the spiritual realm. People are losing the sense of social responsibility within the context of community and there is a great lack of respect among peers, and even among people against in authority over civil matters much less a despisal of the divine. Our interactions and social intercourse are becoming more rude, harsh and usually moved by a sense of self-importance and self-righteousness. Courtesy and humility, two great virtues of Christians have been replaced by pride and vanity. Following the news, one cannot help but be thoroughly disgusted by the headline events of the day. Americans are divided, the church is divided. As I said last week, these are frightening signs of the encroachment and growing stronghold of the antichrist.

We Orthodox Christians, especially those of us of an Armenian cultural heritage ought to be mortified by this behavior infecting even our own families and children. We ought to be of all people more genuinely and authentically Christian having been born of a culture so deeply immersed in the Love and Presence of Christ, both in our outstanding achievements and contributions to Christian history but also in our deepest tragedies, where our suffering has given form to our redemption being martyred and crowned by God. How many nations can say that a majority of their ancestors are saints in heaven? This is no boast nor should it be seen as a reason to be filled with pride, but to drive us in humility to a deeper love of God and a more intense love for his kindness and the truth of his promises. Christians aftercall are called to follow him, by taking up their cross. The cross we take up is not our own but his. He is the victorious one and in him is no falsehood. Our obedience is not so much commanded as offered by a thankful and redeemed humanity. Like Peter said, “Lord, to whom shall we go? You have words of eternal life.” John 6:68.

Today in the face of the pride we live in the culture of “we want what we want.” The other day a family in St. Louis, Missouri sued Ladue school because their son was cut from the soccer team. This may not seem so newsworthy but, most of us grew up in a culture that was competitive. We didn’t get “participation” trophies. One time, getting cut from a AAA hockey tryout, I asked the coach why I didn’t make the team hoping to find what areas I might refine for the following year’s tryout and he replied, “Souin, you’re big, but you can’t skate, stick handle, hit, pass, or shoot”. He didn’t give me a “Thanks for Participating Trophy.” He gave me the motivation to work and train harder. I never made the Triple-A after that but I sure improved my game and wasn’t going to ever question the coach much less sue him.

Last Sunday visiting the Coptic Orthodox Church for their annual festival, I was so impressed by the t-shirts that all workers were wearing. It had the logo of the church on the front over the heart and on the back a very simple word written in bold print. SERVANT! These folks get what it means to be Christian. We are called to serve, we are called to ask what we can give, what we can do, not what we can get “if indeed you have heard Him and have been taught in Him, just as truth is in Jesus.” Ephesians 4:21 But, to hear him, and the church is teaching us and we can be his servant people acting in humble obedience to him.

As Christians, loving our Lord, trusting in him, we pay our greatest tribute by being obedient to him and living by his un failing words which are eternal life. Questioning him or thinking we have a better way or an alternative to gain eternal life, practicing what the devil fools us into thinking is an appropriate spirituality, makes us unworthy for fellowship in the Holy Church. What pride does it show if we assume to have a better way than the way prescribed by our church? What sort of conclusion would that be? Humility is the virtue that the Holy Spirit will deliver. Our contrite heart seeking the Lord’s forgiveness for our sins is the means to fellowship. Like the publican, on our bended knee we prostrate our broken bodies and offer our souls to God and beg him to “have mercy” (Luke 18:13), Amen”

Let us pray, Dear Lord, help us to be more humble and to seek your mercy. Teach us and open our hearts and minds to hear your eternal truths, to be taught and nourished by your word, through your holy church and her clergy. Fill us with your Holy Spirit and enable us to remain firm in the solid rock of our faith as once and for all delivered to your saints and vouchsafed by the Holy Tradition of our fathers. Sanctify our minds and soften our hearts and allow us to always glorify you in all that we think, say, and do and to glorify you together with your Father and the Holy Spirit, now and always and unto the ages of ages, Amen.

By Fr. Shork Souin EDACNA



On June 11, Fr. Tatev Terteryan (pictured above) celebrated Divine Liturgy at St. Vartan Church. Fr. Serop Azarian celebrated Divine Liturgy at St. Vartan Church on June 18.

Ս. Հաղորդություն

«Ճմարիտ, ճմարիտ եմ ասում ձեզ, եթե չուտեք մարդու Որդու Մարմինը և չըմպեք Նրա Արյունը, ձեր մեջ կյանք չեք ունենա»:
(Հովհ. 6:54-57)

ԽՈՐՀՐԴԻ ՍԿԶԵՆԱՎՈՐՈՒՄԸ

Ս. Հաղորդությունը Հայ Առաքելական եկեղեցու յոթ խորհուրդներից մեկն է: Հաղորդությունն ունի Աստծո հետ միանալու, հաղորդակցվելու և մեկ մարմին լինելու իմաստ: Ս. Հաղորդության խորհուրդը Հիսուս Զրիստոս հաստատեց վերջին ընթացիկ ժամանակ, երբ 12 առաքյալների հետ զատկական սեղանի շուրջ նստած՝ վերցրեց բաղարջ հացը, օրհնեց, տվեց նրանց ու ասաց. «Առեք, կերեք, այս է Իմ մարմինը»: Հետո վերցրեց անխառն գինով լի բաժակը, գոհություն հայտնեց, տվեց աշակերտներին և ասաց. «Խմեցեք դրանից ամենքդ, որովհետև այդ է Նոր ուխտի Իմ Արյունը, որ թափվում է շատերի համար՝ իրենց մեղքերի թողության համար»: Այնուհետ պատվիրեց. «Այս արեք իմ հիշատակի համար» (Մատթ. 26:26-29):

Զրիստոսի եկեղեցին՝ Նրա պատվիրակի համաձայն, Սուրբ և Ամմահ Պատարագի ընթացքում հաց և գինի է բաշխում ժողովրդին, որով յուրաքանչյուր քրիստոնյա հաղորդվում է Աստծո հետ:

ՀԱՂՈՐԴՈՒԹՅԱՆ ԻՄԱՍՏԸ

«Հաղորդություն»՝ նշանակում է հաղորդակցության մեջ պահել արարածին՝ Արարչի հետ, մեղավորին՝ Քավչարարի հետ, փրկվածին՝ Փրկչի հետ: Այս խորհրդով կենսական կապ է ստեղծվում քրիստոնյայի և Զրիստոսի միջև: Ս. Պատարագի ժամանակ, ճաշակելով Տիրոջ Մարմինն ու Արյունը, հաղորդվողները խորհրդաբար միանում են ոչ միայն Աստծուն, այլև՝ իրար և այդպիսով կազմում են Զրիստոսի Մարմինը՝ եկեղեցին: Ս. Հաղորդության խորհուրդը եկեղեցու բոլոր անդամներին մեկտեղում է եղբայրական սիրո և խաղաղության կապով: Այդ պատճառով էլ քրիստոնյան առանց այս խորհրդի չի կարող երկնքի արքայության ժառանգորդ դառնալ, հավիտենական կյանք ժառանգել. «Ով ուտում է Իմ Մարմինը և ըմպում Իմ Արյունը, հավիտենական կյանք ունի. և ես նրան վերջին օրը հարություն առնել պիտի տամ, քանի որ Իմ Մարմինը ճմարիտ կերակուր է, և Իմ Արյունը՝ ճմարիտ ըմպելիք: Ով ուտում է Իմ Մարմինը և ըմպում Իմ Արյունը, կենակվի իմ մեջ և ես նրա մեջ» (Հովհ. 6:54-57):

Հաղորդության խորհրդի սպասավորն օծյալ հոգևորականն է, իսկ հաղորդվողը՝ մկրտված անձ, ով պատրաստ է Աստծուն ընդունել իր մեջ: Արդյունքը՝ հաղորդվողի շնորհների բազմացումն է և մեղքերի քավությունը:

ԽՈՐՀՐԴԻ ՆՅՈՒԹԸ

Խորհրդակատարման նյութը ցորենի անթթմոր հացն է և խաղողի անապական գինին: Ս. Գրիգոր Տաթևացին այսպես է բանաձևում խորհուրդը. «Հաղորդությունն իր մեջ պարունակում է Զրիստոսին՝ հաց ու գինու տեսքով, և նրանցից յուրաքանչյուրի մեջ Զրիստոս առկա է ամբողջապես»: Ս. Պատարագի ընթացքում հացն ու գինին խորհրդավոր կերպով փոխակերպվում են Զրիստոսի ճմարիտ Մարմնի և Արյան:

ԻՆՉ Է ՀԱՐԿԱՎՈՐ ՀԱՂՈՐԴՎԵԼՈՒՄ ԱՈՍԶ

Հաղորդվելու ամենակարևոր նախապայմանն է անձի մկրտված լինելը, ինչպես նաև ուղղափառ վարդապետության խոստովանությունը: Կարևոր է նաև գիտակցել, թե ինչ ենք ճաշակում՝ սովորական հաց և գինի, թե՛ Զրիստոսի Մարմինն ու Արյունը: Ս. Պատարագից առաջ անհրաժեշտ է խոստովանել բոլոր մեղքերն ու սխալները: Հայ Առաքելական Սուրբ եկեղեցին մեղքերի խոստովանության երկու կարգ ունի՝ անհատական և ընդհանրական: Անհատականը տեղի է ունենում հոգևորականի հետ առանձնագրույցի ընթացքում, երբ հավատացյալը կարող է ոչ միայն խոստովանել իր մեղքերը, այլև ստանալ խորհրդատվություն հոգևորականից:

Ընդհանրական խոստովանության ժամանակ հավատացյալները եկեղեցում Աստծո առջև ծնկաչոք ընթերցում են եկեղեցու հայրերի կողմից գրված «գոջման» աղոթքը, որտեղ հիշատակվում են մարդկային բոլոր մեղքերը: Այնուհետև հոգևորականը Զրիստոսի կողմից շնորհված իշխանությամբ արձակում է նրանց մեղքերը (Հովհ. 20:23, Մատթ. 18:18), որից հետո խոստովանողները կարող են հաղորդվել: Այս է պատճառը, որ Ս. Հաղորդությունից առաջ անապայման պետք է քննենք ինքներս մեզ, գոջանք մեր սխալների համար, խոստովանենք Աստծո և Նրա սպասավորի՝ հոգևորականի առջև: Այդ օրը պետք է նաև ֆիզիկապես մաքուր լինել:

ԱՄՓՈՓՈՒՄ

Զրիստոնյայի կյանքի իմաստն Աստծո հետ հաղորդակցության մեջ է: Այս մտածումով պետք է մոտենալ Ս. Հաղորդության խորհրդին: Որպեսզի մեր մերձեցումն Աստծո հետ իրական լինի, հիշենք այն կարևոր պարագաները, որոնց առկայության դեպքում իրավունք ունենք հաղորդվել:

1. Անհրաժեշտ է լինել մկրտված և ունենալ հավատի ուղղափառ խոստովանություն:
2. Հաղորդությունից առաջ արգելվում է որևէ կերակուր ճաշակել:
3. Մինչև Աստծուն մերձենալու այդ պահը խրախուսելի է ինքնաքննությունը, որպեսզի ճանաչելով ինքդ քեզ՝ կարողանաս վճռել հաղորդվել, թե՛ ոչ:
4. Մեղքի պատճառով Աստծո և մարդու միջև խզված կապը վերականգնելու լավագույն միջոցը Ս. Հաղորդությունն է: Հետևաբար այդ կապը վերականգնելու համար պետք է զոջալ և ցավել գործած մեղքերի համար, այնուհետև խոստովանել:
5. Մեծ պահոց շրջանում, երբ եկեղեցու վարագույրը փակ է, Ս. Պատարագի ժամանակ Հաղորդություն չի տրվում:
6. Հղի կանայք և հիվանդները կարող են հաղորդվել, և նրանց թույլատրվում է Ս. Հաղորդությունից առաջ սնունդ ընդունել:
7. Ս. Հաղորդություն ստանալու բուն պահը Ս. Պատարագն է:
8. Ծանր հիվանդ հավատացյալները կարող են հաղորդվել տանը:

Blessed are those who trust in the Lord, whose trust is the Lord. They shall be like a tree planted by water, sending out its roots by the stream. It shall not fear when heat comes, and its leaves shall stay green; in the year of drought it is not anxious, and it does not cease to bear fruit. Jeremiah 17:7-8

ACYO Sports Weekend—May 26-28, 2023



Hagop Soghomonian took second place in the chess competition.



ST. VARTAN ARMENIAN CHURCH 68TH ANNUAL

Armenian Food Festival

FRI, OCT. 6, 2023
5:30-11:00PM

SAT, OCT. 7, 2023
NOON-11:00PM

Celebrate Armenian food, music, dance and culture

Food Festival Workdays
9:30 am

Kufta Workdays

July 19
August 23

Please let Suzanne Vasgerdsian know if you plan to attend at 925-788-5446.

Simit workdays

August 10
August 17

Please let Gail Kezerian know if you are coming at hyegail@pacbell.net.

Feel free to bring something to share for lunch.

Grandma's Attic is Now Accepting Donations!

We aren't having our Community Rummage Sale this year, so please donate your quality, gently-used items to Grandma's Attic instead. Grandma's Attic is an extremely popular feature of our food festival which relies on your donations to make it successful. Please bring donations on Sunday mornings, or Mon, Tues, Thurs, or Fri between 9:00am and 1:00pm.

Since we have less space than we do at the Rummage Sale, please only bring sellable items in good condition. Grandma's Attic will accept your gently used household items, glassware, pottery, medium sized pictures, rugs, small household decor, almost-new toys, jewelry, purses, holiday items, usable sports equipment, etc. We appreciate your donations, but please use discretion when donating!

We cannot accept:

- TVs, computers, or any electronic equipment unless they are in the original box with instructions
- VHS tapes, DVDs or books (cookbooks are okay)
- Large exercise equipment
- Broken or non-working items
- Clothing or shoes
- Plain glass vases
- Stuffed animals
- Anything for kids that a child would sit or stand in—toys, strollers, car seats, etc.

If you have any questions, please email Nicole at nvasger@yahoo.com before bringing items. We cannot pick up donations. Thanks.

Festival Donation Requests

Items Requested	Number of Donors	Item Cost	Items Received	Still Needed
Leg of Lamb	100	50	0	100
Tent	15	250	0	15
Admission Booth	1	250	0	1
Game Booths	5	200	0	5
Newspaper Advertising	4	100	0	4
Case of Wine	10	50	0	10
Case of Armenian Tan	2	50	0	2
Case of Armenian Beer	12	40	0	12
Armenian Coffee	2	30	0	2
Program Guide	5	25	0	5

Festival Donation Requests

Please consider making a bazaar donation to one or several of the categories listed on the chart to the left. Send your check to St. Vartan Armenian Church and mark your donation on the memo line or donate through the church's website at:

www.stvartanoakland.com/donate

St. Vartan thanks you for your generous support through monetary donations or through the donation of time to make the Annual Food Festival a success.

The background of the entire poster is a dynamic, high-speed photograph of water splashing and creating bubbles. The water is a clear, vibrant blue, and the bubbles are of various sizes, scattered throughout the white background. The overall effect is one of freshness and movement.

**SAINT VARTAN ARMENIAN APOSTOLIC CHURCH
INVITES ALL TO CELEBRATE**

**TRANSFIGURATION
OF OUR LORD
VARTAVAR**

SUNDAY, JULY 16 2023

**JOIN US FOR BADARAK AT 10 AM
AND
TRADITIONAL WATER GAMES
FOLLOWING CHURCH SERVICE**

St. Vartan Armenian Apostolic Church
650 Spruce Street
Oakland, CA 94610

Address Service Requested

NON-PROFIT ORG
U.S. POSTAGE
PAID
OAKLAND, CA
94615
PERMIT NO. 2273



The St. Vartan Voice
newsletter is published once a month by St. Vartan Armenian Church.

The deadline for all articles is the fifteenth of each month.

Archbishop Hovnan Derderian, Primate
Rev. Fr. Krikor Zakaryan, Parish Priest and President of All Church Organizations
Parish Council Chair: Harout Hagopian
Parish Assembly Chair: Don Manoogian
Choir Director: Armena Petrosova
Organist: Araks Aghazarian
ACYO Chair: Ani Vasgerdsian Brady
Sunday School Superintendent: Karen Mener
Ladies Society Chair: Lisa Manoogian
Cultural Society Chair: Liz Ojakian
Armenian School Principal: Anna Massis
Hokejosh: Nora Hanoian
Hye Social Chair: Annette Kevranian
Boys Basketball Coach: Mike and Daron Boloyan
Girls Volleyball Coach: Annette Kevranian
Newsletter Editors: Arlene Hovsepian and Rachel Harger
Church Secretary: Rachel Harger
Altar Flowers: Sylvia Gozurian, Elo Markarian, Suzanne Vasgerdsian, Carole Chang
Mas Committee: Sylvia Gozurian, Elo Markarian, Hilda Mener
Church Custodian: Wartkes Hagopian

Morning Service—Sundays 9:30 am
Divine Liturgy Service—Sundays 10:00 a.m.

650 Spruce Street, Oakland, CA. 94610

Phone: 510-893-1671

Email: stvartanoakland@aol.com

Website: www.stvartanoakland.org

