

St. Vartan Armenian Apostolic Church
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The St. Vartan Voice
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St.VartanVoice

The Newsletter of St. Vartan Armenian Apostolic Church

Rev. Fr. Krikor Zakaryan, Parish Priest



Սուրբ Վարդանի Չայն

Ս. Վարդան Հայ Առաքելական Եկեղեցւոյ Պաշտօնաթերթ

Fr. Krikor Zakaryan

October 2021

Meet the Holy Translators

The Armenian Church calendar lists the following saints under the title “Holy Translators”: Sahag the Parthian, Mesrob Mashdots, Yeghishé, Movses the Grammarian, David the Invincible, Gregory of Nareg, and Nersess of Hromgla.

The English word “translator” hardly does justice to the Armenian word tarkmanich. To our ancestors the word tarkmanich had the meaning not only of translator, but also of commentator, narrator, writer, poet, rhetorician, historian, intellectual, and philosopher.

For this reason, the group of saints labeled as Holy Translators includes the familiar names of Sahag and Mesrob, but also the names of a 5th-century historian, a 6th-century grammarian, a 6th-century philosopher, a 10th-century poet, and a 12th-century theologian.

Sts. Sahag and Mesrob are considered major saints of the Armenian Church for of their efforts to spread spiritual and intellectual enlightenment throughout Armenia. Under the inspiration of God and the sponsorship of King Vramshabuh and Catholicos Sahag, Mesrob Mashdots created the Armenian alphabetic script in A.D. 406. His foremost endeavor was to translate the Holy Scriptures into Armenian. For a period of four decades, Sahag and Mesrob established schools, educated the young, and spread the word of God throughout Armenia and its neighboring regions. The literary output of these 5th-century figures is referred to as “the literature of the Golden Age.”

Below are brief sketches describing the five other figures honored in the calendar as Holy Translators.

St. Yeghishé Vartabed:

St. Yeghishé, the historian of the Vartanants War, was the secretary of St. Vartan Mamigonian, chaplain of the Armenian troops, and a former pupil of Sts. Sahag and Mesrob. As a bishop he participated in the Council of Ardashad in A.D. 449, when Armenians defied the Persian demand to convert to Zoroastrianism.

After the great rebellion of 451 and the martyrdom of St. Vartan, Yeghishé spent years in seclusion, living a solitary existence on the mountains of southern Armenia. When his fame as a saintly man became known, he moved to the mountains south of Lake Van. He died in the wilderness and was buried there; his grave in the village of Varishad could be seen until the early 19th century.

St. Yeghishé was a prolific author, who spent most of his life in military camps and in the wilderness. Most people know him as the historian of the Vartanants War: a unique piece of Christian historiography, full of philosophical reflections and poetical inspiration. Other writings are attributed to Yeghishé, but only some are considered genuine. These include writings on the Transfiguration, the human soul, and the Old Testament books of Genesis, Joshua, and Judges.

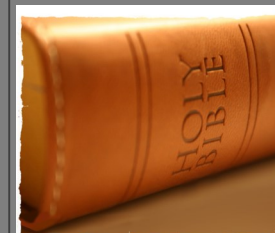
St. Movses Kertogh (the Grammarian):

Very little is known about this saint, but he is mentioned as the teacher of writers who flourished in the 6th century. This leaves no doubt that he actually



Bible Readings

Oct. 3 Mark 11:27-33
Oct. 10 Mark 12:41-44
Oct. 17 Luke 4:14-24
Oct. 24 Matt. 24:27-36
Oct. 31 Luke 8:17:21



The word of
the LORD
came to me...

Jeremiah 32:6, NRSV

lived sometime in the first half of that century.

Movses Kertogh was the bishop of Pakrevant: a man well-versed in Greek grammar, rhetoric and philosophy. Modern scholarship attributes to him the translation, from Greek, of the Grammar of Dionysius Thrax: a landmark in the history of Armenian literature.

His works opened the way to new translations and original works in philosophy and theology. Technical words and idioms formulated by Movses remain indispensable today for coining scientific and philosophical terminology in modern Armenian.

Movses is also one of the earliest hymnographers of the Armenian Church. A medieval list names Movses as author of all the hymns of the Theophany (Christmas) cycle, several on the Resurrection (including the Magnificat hymns), and others hymns.

St. David the Invincible:

Although tradition states that St. David the Invincible was a pupil of Sts. Sahag and Mesrob, it has now been established that he is a late 6th/7th-century personality. Like Mesrob Mashdots, he came from the district of Daron. As a young man he went to Alexandria, Egypt, and studied in the renowned Neo-Platonic school there with a philosopher named David. The latter is also known to have been a Christian of Armenian origin. The fact that both teacher and pupil have identical names has created much confusion in historical works, with the result that the works of these two Davids have all been attributed to one person.

The David we venerate as a saint is responsible for the Armenian translations of a number of philosophical works. He was surnamed “the Invincible” because of his invincibility in philosophical dialectic.

David’s translations provided Armenians with a philosophical language they could employ in theological discussions. His Armenian translations of the works of Aristotle—rendered from manuscripts more ancient than those we have today—have been extremely valuable for understanding that great Greek philosopher.

St. Gregory of Nareg:

St. Gregory of Nareg is known for his prayer book, The Book of Lamentations. He was the son of a priest named Khosrov, who after his wife’s death was elevated to the rank of bishop.

As a boy, Gregory was placed in the care of his mother’s uncle, Anania Vartabed, abbot of the Monastery of Nareg south of Lake Van. He was among the first generation of pupils at Nareg (founded in the mid-900s). Gregory became a monk and spent his life in the monastery teaching and writing.

His saintliness was acknowledged during his lifetime. He spent time in seclusion, praying in a cave by the lake, where he received a vision of the Holy Virgin with the baby Christ in her arms. He later wrote about this miraculous experience.

St. Gregory died on October 7, 1003 and was buried in Nareg. The monastery remained a pilgrimage site until 1915; but following the Genocide it was razed to the ground. In 1021 Gregory’s relics were laid near the city of Agn and a monastery was built there. By the 19th century, however, the monastery was in ruins, and after 1915 the site was abandoned entirely.

Besides The Lamentations, St. Gregory wrote a commentary on the Song of Songs and odes dedicated to feast days—some of which are still chanted at the beginning of the Divine Liturgy.

St. Nersess Shnorhali (the Graceful):

St. Nersess Shnorhali was born in the early 12th century, to a family that traced its ancestry from St. Gregory the Illuminator. Various members achieved renown as generals, statesmen, and men of letters in the 11th and 12th centuries.

Orphaned as a boy, Nersess and his older brother Gregory were placed in the care of their great uncle Catholicos Gregory II. While his brother ascended to the patriarchal throne in 1113, Nersess was sent to Garmir Vank near Kesun (a town east of Cilicia). His title shnorhali —“the graceful” or “grace-filled”—is thought to be an honorific bestowed on distinguished alumni of the Garmir Vank.

As a bishop, Nersess became his brother’s chief adviser at the catholicate of Hromgla (an outcrop on the Euphrates, in southern Turkey). His diplomatic missions with Latin and Greek churchmen influenced his outlook, shaping Nersess into a world-renowned ecumenist. When he became catholicos, Nersess’ letters with the Byzantine emperor Manuel Comnenus led to an attempt to unite the Armenian and Greek churches; but the effort failed because of Nersess’ death and the Byzantines’ crushing defeat at the hands of the Seljuks of Rum. Nersess died in 1173 and was buried at Hromgla.

One of the most prolific Armenian writers, St. Nersess Shnorhali is the author of epics, poems, encyclicals, pastoral letters, and theological treatises. He is best known, however, for his prayers, songs, and hymns—which still constitute the bulk of the Armenian Book of Hours and our Hymnal.

Adapted from "The Holy Feasts of Saint Gregory the Illuminator: Celebrating the Life & Lineage of Armenia’s Patron Saint" (New York: St. Vartan Press, 2003).

ST. VARTAN ARMENIAN CHURCH IS PROUD TO ANNOUNCE OUR First Annual Golf Tournament

COURSE INFORMATION

Callippe Preserve Golf Course

8500 Clubhouse Drive, Pleasanton, CA 94566

Please visit www.Playcallippe.com for directions and course information.

SCHEDULE AND EVENT INFORMATION

- Registration starts at 7:00am
- Shotgun start at 8:00am
- Let us know names of your foursome in advance or we will team you up if 1, 2 or 3 players
- First 52 players will be confirmed for golf play
- Following golf enjoy cocktails (open bar) and luncheon for \$40 per person – guests welcome
- Raffle tickets, prizes and silent auction to be held at luncheon
- RSVP by October 15th, 2021

GREEN FEES

- \$140 per player
- Green fees
- Cart
- Two drink tickets

RSVP TO

Stuart B. Arakelian: stufam62@gmail.com (925) 708-1712 or Craig Bazigian: cbazig@comcast.net





Dear Potential Golf Players and Sponsors,

St. Vartan Armenian Church is excited to announce our **First Annual St. Vartan Church Golf Tournament** to be held on October 31, 2021. Only through the support and participation of golfers and sponsors like you, will we be able to raise critically needed funds to facilitate church operating expenses as well as enhance the church's ever-expanding vision of charitable outreach programs. It is our hope that this annual golf tournament will become one of the largest fundraisers for our Church and an annual event for our Bay Area Armenian community.

Our event will be held at Callippe Preserve Golf Course in Pleasanton, California located in the golden hills of the Tri-Valley. The course, which is surrounded by views that will take your breath away, is challenging, but fair — with meticulously manicured grounds and a very convenient location. Golf and sponsor information is enclosed.

We actively encourage all parishioners and friends of the St. Vartan community to support the many businesses that comprise our sponsors. Our parish represents a large Armenian community throughout the Bay Area and all golfers and sponsors will be prominently recognized at this year's tournament. *Additionally, all golf fees and donations will be tax-deductible.*

We look forward to your continued support. It is greatly appreciated. Please respond to me or Craig Bazigian (cbazig@comcast.net) by October 16, 2021. We extend our heartfelt thanks to you as a friend of the Church and local Armenian community and look forward to seeing you on the course on October 31!

Best Regards,

Stuart B. Arakelian
Golf Tournament Committee Chairman
(925) 708-1712 or stufam62@gmail.com

SPONSORSHIP OPPORTUNITIES

Platinum Event Sponsor	\$1,000 (Includes golf foursome as well as special signage and recognition)
Lunch Sponsor.....	\$500 (Includes special signage and recognition)
3 Hole Tee Sponsor.....	\$400
Hole Sponsor	\$175
Golf Only Including Luncheon to Follow	\$180
Golf Only Without Luncheon to Follow.....	\$140

THANK YOU
for your support!

Donations

St. Vartan Church Parish Priest and Council gratefully acknowledge the following donations:
Grape Blessing—Dicko and Alexia Shahvekilian, Edward and Armineh Jamgotchian, Sylvia Alexanian
Drive-Through Festival Donation—Harry and Carol Dokouzian, Virtual Leg of Lamb—Don and Lisa Manoogian, Virtual Case of Beer—Gary Khederian
St. Vartan Voice Newsletter—Arlene and Ed Barber, Seta Khatchikian, Hermine and Vartan Keshishyan
St. Vartan Ladies Society—Virginia Avakian
Priest Discretionary Fund—St. Vartan Ladies Society

Stewardship Donations

Platinum Level—Norma Yaglijian, Jim and Mihoko Malian **Bronze Level**—June E. Demerdjian
Steward Level—Edward Sarafian, Seza and Dana Dominguez

In Memory

† **Levon Apelian**
June Demerdjian, Kathleen Demerdjian
† **Charlotte Masgalajian**
June Demerdjian
† **Nadya Cingoz**
Lesley Bazigian Kissick, Garbis and Silva Baghdassarian, Terry Nargiz, Nadya and Arto Yagjian, Nicole and Artun Cruz, Ed and Suzanne Vasgerdsian (Ladies Society), Michele Radcliffe, Hagop and Elizabeth Tatoian, Harvey and Nora Hanoian
† **Rejan and Iskont Kalpakjian**
Elizabeth and Norayr Kalpakjian and Family (Technology Fund)
† **Rejan Kalpakjian**
Sylvia Gozurian
† **Earl Saroyan**
Lillian Mardikian (St. Vartan Voice), Jon and LeeAnn Williams
† **Edward Bastajian**
Norma Yaglijian
† **Charlie Kezerian**
Michele Radcliffe
† **Very Rev. Fr. Maghakia Amiryan**
Nataline Jindoian
† **Nartuhi Tarver (First Anniversary of Passing)**
Hermine and Vartan Keshishyan (Altar Candles)



Thank You

St. Vartan Church thanks Dicko and Alexia Shahvekilian for donating, purchasing and preparing the grapes for the grape blessing ceremony.



St. Vartan & Berkeley Armenian Students

On Saturday, September 11, Fr. Krikor and Dicko Shahvekilian met with two members of the CAL Berkeley Armenian Students Association and discussed how the St. Vartan Church community can serve as a spiritual and cultural home-away-from-home for many of the students in nearby Berkeley.

Photo caption: Nareh Aghakhanian, CAL ASA Social Chairperson; Marinor Balouzian, CAL ASA President; Yeretzkin Anoush Zakaryan; Fr. Krikor Zakaryan; Dicko Shahvekilian; Parish Council Chairperson





Exaltation of the Holy Cross

On September 12, 2021 St. Vartan Church celebrated the Exaltation of the Holy Cross during Divine Liturgy, incorporating basil in the ceremony. According to liturgical legend, Empress Saint Helena found the location of the True Cross by digging for it under a colony of Basil. Basil plants were reputed to have sprung up where His Precious Blood fell along with the tears of the Mother of God.

Ladies Society Featured Recipe of the Month

Sood Sou-Beoreg Mock Cheese Beoreg

The traditional Sou-Beoreg recipe can be made using Filo dough as a substitute. It is quick to make and can be served as a meal in itself with a light Hye salad accompaniment.

Makes 18 pieces

1 pound Filo
2 pounds shredded Jack cheese
1 cup parsley, finely chopped

1/2 pound butter or margarine, melted
2 cups milk
2 large eggs

Butter an 11x17x2 inch pan (can be a little larger if dough is larger)

Layer and brush each sheet of Filo with butter until half of the sheets are used.

In a small bowl, mix the cheese and the parsley and spread the mixture over the Filo evenly.

Layer the rest of the sheets and butter as before. Butter the top sheet as well.

May be frozen at this point. Cover with plastic wrap and then foil. When ready to use, thaw completely before baking.

Cut into squares. (18 square=2 cuts lengthwise and 5 cuts across)

Combine milk and eggs and pour over Beoreg.

Bake at 350 degrees about 1/2 hour or until golden and puffy. Let it rest for about 5 minutes before serving.

Here's another delicious recipe from St. Vartan Armenian Church Ladies Society Cookbook. Please contact the church to purchase a recipe book.

Paree Aghorjak!



Update on St Vartan Ladies Society Activities

The ladies will be preparing luleh kebab on October 1, 2021 for the drive through pick up on Saturday, October 2, 2021. We look forward to seeing everyone.

Teenagers aged 12-18 St. Vartan Church is Rebooting our Youth Group!

The new St. Vartan ACYO held their first service event on August 28, 2021, preparing for the fundraising Rummage Sale. The youth will continue to do service events, but will also have fun and educational activities, providing an opportunity for our youth to meet, socialize with peers and develop leadership skills of their own. If you are interested in the youth group, please contact Nicole Vasgerdsian at nvasger@gmail.com and look for information on our next fun event.



St. Vartan Church Choir

As St. Vartan Church has opened for more activities, the St. Vartan Church Choir has enhanced our worship on Sunday mornings. Choir is looking for more singers to participate in Sunday morning worship. You do not need to be an expert singer to join, just have a desire to serve the Lord with your voice. If you would like more information about the St. Vartan Choir, please contact choir director Armena Petrosova at 925-212-2744.



ST. VARTAN ARMENIAN CHURCH

DRIVE-THROUGH FESTIVAL

Place Orders Sept 1 – 17
Pickup on October 2, 2021



Due to Alameda County ordinance, masks remain mandatory for worship services and events (except while eating) at St. Vartan Church. Masks are available for anyone who needs one.

Khanoot Korner

Thank you everyone for your support with our Drive-Through "Festival" October 2. As this newsletter goes to print, we have sold out on many of our Khanoot offerings, so we'll be replenishing stock for the remainder of the month and will have our next pickup day on Saturday, November 6 from 11am to 1pm. Please call me at 408-247-3772 to place your orders. Here is what we are offering:

Bastirma — \$12	Bulghur — \$2/ pound (all sizes)	Gata w/Khoritz — \$15/ dozen
Lahvosh 5"rounds — \$7/ bag	Lahvosh Hearts — \$4/ box	Lamajoon — \$11/ half-dozen
Lahvosh Cinnamon Hearts — \$4/ box	Roejig — \$13	Spicy Lamajoon — \$11/ half-dozen
Soujouk — \$11	String Cheese — \$12	Ladies Society Cookbook — \$ 25

Rummage Sale

St. Vartan Church held a rummage sale in the church hall on Saturday, September 11, 2021. This was a great fundraiser for the church, earning over \$3,500. It was also a tremendous amount of work to organize, price and sell the items, as well as deal with all the left over donations.

St. Vartan thanks the church youth who helped with setting up the sale, all the volunteers who organized, priced and sold, all of the donors who provided so many interesting items, and especially Nicole Vasgerdsian who chaired the event.



Թարգմանչաց տոն: Երբ Աստված խոսեց հայերեն

Դարեր շարունակ հայ ազգը, կանգնելով դժվարությունների, պառակտման, պատերազմի ու ոչնչացման եզրին, գտել է փրկության իր ճանապարհը. գեներացի բացի՝ հավատ, միտք ու գրիչ:

387թ. Հայաստանը, բաժանված լինելով երկու մասի, այս անգամ ևս կանգնեց մեծ խնդրի առաջ. մի կողմից՝ կրոնական, իսկ մյուս կողմից՝ քաղաքական: Դեռ 301 թվականին, երբ քրիստոնեությունն ընդունվեց որպես պետական կրոն, հայ ժողովուրդը գրում ու կարդում էր հունարեն և ասորերեն լեզուներով: Արդյունքում շատերն էին դժվարանում հասկանալ Սուրբ գիրքը և Աստծո պատգամները. ինչը խոցելի էր դարձնում հավատքը:

301 թվականին առաջինը քրիստոնեությունն ընդունած ազգը սկսել էր կատարել առաջին քայլերն Աստծուն լսելու, ճանաչելու և հասկանալու համար: Սակայն մինչև 5-րդ դար հայկական եկեղեցիներում Աստծո խոսքը ինչու էր տարբեր լեզուներով՝ հունարեն և ասորերեն, ուստի անհրաժեշտ էին անհատներ, ովքեր կկարողանային մեկնել, թարգմանել Աստծո խոսքը:

Ահա այս պայմաններում էր, որ Ս. Մեսրոպ վարդապետը Սահակ Պարթև կաթողիկոսի օրհնությամբ և Վռամշապուհ արքայի աջակցությամբ ծեռնամուխ եղավ հայոց տառերի ստեղծմանը, այնուհետև Աստվածաշնչի թարգմանությանը:

Հայոց գրերը ստեղծելու նպատակով Մեսրոպ Մաշտոցն իր աշակերտների հետ ճանապարհ է ընկնում Եդեսիա և Սամոսատ քաղաքները, ուսումնասիրում օտարալեզու մատյանները, խորհրդակցում ասորի և հույն գիտունների հետ և 405 թվականին ստեղծում հայոց գրերը:

Ըստ ավանդության՝ նա մի պահ հայացքը թեքել է այն մագաղաթից, որի վրա գրում էր, և նկատել է Աստծո ծեռը, որը ծախից աջ գրում էր այլուբերի տառերը: Գյուտից հետո Մաշտոցը գնում է Սամոսատ, որտեղ հանձնարարում է Հռոփանոս անունով մի հույն գեղագրի ծևավորել իր ստեղծած տառերը: Դա բեկումնային դարձավ հայ ժողովրդի թե՛ կրոնական, թե՛ մշակութային, թե՛ քաղաքական կյանքի հետագա ընթացքի համար:

Գրերի գյուտից անմիջապես հետո Մեսրոպ Մաշտոցը, Սահակ Պարթևն ու նրանց աշակերտներն անցան թարգմանական աշխատանքներին, որի նպատակը երկիրը հունական ազդեցությունից ազատելն էր՝ հայոց դպրոցներ հիմնելու, քրիստոնեական կարևոր գրքերը և այլ երկեր հայերեն թարգմանելու, եկեղեցական ծեսերը հայկականացնելու, ինքնուրույն հայալեզու դպրություն սկզբնավորելու միջոցով:

Առաջին նախադասությունը եղավ Սողոմոնի «Առակաց գրքից» թարգմանված հատվածը. «Ճանաչել զիմաստություն և զխրատ, իմանալ զբանս հանճարոյ»: Ապա սկսվեց Աստվածաշունչ մատյանի ամբողջական թարգմանությունը, որը տևեց ընդհանուր առմամբ 30 տարի և ֆրանսիացի գիտնական Լա Կրոզի կողմից համարվեց «Թարգմանությունների թագուհի»:

Աստված խոսեց հայերեն, խոսեց հարազատ ու կենդանի լեզվով: Սուրբ թարգմանիչները ստեղծեցին այն ճանապարհը, որով Աստված մոտեցավ մեզ, և մենք մոտեցանք Աստծուն: Աստված մեզ հետ խոսեց հայերեն:

Նրանք եղան Աստծո թարգմանիչները և «թարգմանեցին Աստծուն»: Եվ այս անփոխարինելի ներդրման համար Հայ Առաքելական եկեղեցին սահմանել է հատուկ տոն՝ Ս. Թարգմանչաց տոն, որը նշվում է հոկտեմբերի երկրորդ շաբաթ օրը: 5-րդ դարով, սակայն, չավարտվեց թարգմանչաց շարժումը: Ամեն տարի այս տոնը հիշեցնում է Աստծո խոսքը լսելու, հասկանալու և այն հասանելի դարձնելու կարևորության մասին:

Իզուր չէ կարևորվում առաջին թարգմանված նախադասությանը. «Ճանաչել իմաստությունն ու խրատը, իմանալ հանճարի խոսքերը», որ նշանակում է գիտակված ապրել Աստծո խոսքով. ճանաչել Նրան, լսել Նրան, կատարել Նրա խոսքը:



On Line Bible Study with Fr. Krikor

Wednesday, October 6
Wednesday, October 20

Thursday, October 14
Wednesday, October 27

Bible Study Zoom code: <https://www.stvartanoakland.com/events>.

If you have already attended Bible Study, you can use the same Zoom code.

