

St. Vartan Voice

The Newsletter of St. Vartan Armenian Apostolic Church

Rev. Fr. Krikor Zakaryan, Parish Priest



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Fr. Krikor Zakaryan

August 2021

Feast of the Assumption of the Holy Mother-of-God

The Feast of the Assumption of the Holy Mother-of-God is a non-variable commemoration and the oldest of all those dedicated to St. Mary. The Armenian Church celebrates this feast day on the nearest Sunday to August 15, a practice adopted at the time of St. Nersess the Graceful.

Assumption comprises a week of fasting, Navagadik, and a Memorial Day. In the early centuries, the observance took place over the course of three days; but as arranged by Shnorhali, it was extended to nine days.

According to tradition, following the Ascension of Christ, Mary lived out the rest of her days in Jerusalem, cared for by St. John the Evangelist. She died in Jerusalem some 15 years after Christ's Ascension and was buried in her family tomb in Gethsemane.

After she passed away, all the apostles—save Bartholomew who was absent at that time—conducted her funeral with great ceremony at a cave-like tomb in the Garden of Gethsemane. Later, St. Bartholomew returned and wished to see Mary one last time.

He convinced the apostles to open the tomb, but they could not find her body inside. Angels' voices were heard for three days and nights. The apostles interpreted the angels' singing as a sign that our Lord had assumed, or taken up, his mother into heaven as he had promised her.

They found the empty tomb a confirmation of that promise for she had not been dead, but had fallen asleep. For this reason, the church refers to the end of Mary's earthly life as "the dormition" rather than "death."

The tradition concerning the dormition of the Holy Mother did not become a basic teaching (doctrine) of the church until the 9th century, and it wasn't until the 12th century that the feast was titled "the Assumption."

The Blessing of Grapes | Khaghogh Orhnek

On the Feast of the Assumption, the blessing of grapes takes place immediately after the Divine Liturgy. The ceremony is rich in symbolism and emphasizes the important role the Virgin Mary assumed in the revelation of God.

The custom of blessing grapes, the first fruits of the harvest, can be traced back to Old Testament times, when farming was a common vocation. Of the vast variety of produce, grapes had a special place of honor and were considered the "first fruits" because they were the first produce of harvest.

Among the Israelites, as among many neighboring cultures, grapes were regarded as belonging in a special way to God since they were the first fruits. It was He who gave the gift of the whole harvest and to offer Him the first fruits was to acknowledge complete dependence on Him. Special services of thanksgiving were conducted by priests in the temple, a tradition that prevailed to the time of Christ.

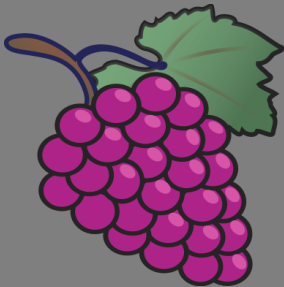
With the birth of Jesus, these dedications took on a new meaning. Jesus

Bible Readings

Aug. 1 John 3:13-21
Aug. 8 Mark 2:1-12
Aug. 15 Luke 2:1-7
Aug. 22 Luke 1:39-56
Aug. 29 Mark 4:35-41

Deuteronomy 26:10

And behold, now I bring the first of the fruit of the ground, which you, O Lord, have given me. And you shall set it down before the Lord your God and worship before the Lord your God.



Christ was the first born—or the first fruit—of Mary and, as such, was offered to God in the temple. (Luke 2:25-30)

Armenian Church doctrine teaches that Mary has a primary place of honor because it was of her and by the Holy Spirit that God became incarnate (took human flesh). She is seen as the image of humanity fully obedient to God and ultimately sanctified by doing God's will. Therefore, on the feast remembering her dormition (falling asleep in Christ) and Assumption (ascending to heaven), we celebrate the blessing of grapes.

Christ gave His blood to us for eternal life, and in remembrance we bless the grapes, the fruits of the earth.

It is traditional to use seedless grapes to emphasize that this fruit came into being without seed, just as Christ became man without any human agent.

On Line Bible Study with Fr. Krikor

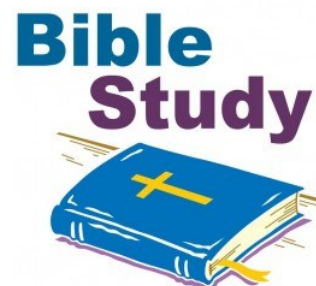
Thursday, August 12

Wednesday, August 25

Wednesday, August 18

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

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



News From Our St. Vartan Family

Condolences

St. Vartan Armenian Church is sorry to announce the passing of **Zvart Shahbazian** on Monday, June 21 in Sacramento. Our condolences to Zvart's children, Mary, John and Kenneth Shahbazian, her son-in-law, Ed Osmundson, and her granddaughter, Melina Osmundson, nieces, and nephews.

A funeral service was held for **Harry "Arch" Kamian Jr.** on June 22 at St. Vartan Church. Our condolences to his wife of 40 years, Joyce Kamian; his children, Kristin Kamian Bassetti, Harry (Robin) Kamian, Harvey (Tara) Kamian; his former spouse, Mary Kamian; and his grandchildren, Harry Andrew and Anna Catherine.

Our condolences to Carole Jouroyan on the passing of her husband, **Richard Jouroyan**. His funeral was June 29 at Forest Lawn, Hollywood Hills. He is survived by his brother-in-law and wife, John and Mary Anne Sherinian, nieces, nephew and cousins.

Weddings

Lusine Gigoyan and Tigran Ter Stepanyan were married at St. Vartan Church by Fr. Krikor on June 26, 2021. The maid of honor was Zaruhi Ter Stepanyan and the best man was Garegin Ordyan.

Fr. Krikor Zakaryan performed the sacrament of Holy Matrimony for **Vania Mardirossian and Jefferson Kim** on July 10, 2021, at St. Vartan Church. The maid of honor for the ceremony was Susan Georgos and the best man was Mardek Mardirossian.

Tara Claire Hagen and Harvey Antreasian Kamian were joined in Holy Matrimony on July 14, 2021, at St. Vartan Church by Fr. Krikor Zakaryan. The maid of honor was Heather M. Sager and the best man was Harry R. Kamian.



Baptisms

Daniel Samson Mael, son of Samson G. Mael and Mary Elias Fekadu, was baptized at St. Vartan Church on July 10, 2021. Samson's Godfather is Joseph Gebreyesus.

Eli Goitom was baptized by Fr. Krikor Zakaryan at St. Vartan Church on June 26. Eli is the son of Goitom Tewolde and Samia Chimar. His Godfather is Mehari Tekie.

Birth Announcement

Congratulations to Bradley and Rose Kalebjian on the birth of their daughter **Eileen Rose Kalebjian** on June 23 in Fresno. Congrats also to grandparents Greg and Laura Mazmanian, Dennis and Paulette Kalbjian and great-grandmother Emma Mazmanian.



Donations

St. Vartan Church Parish Priest and Council gratefully acknowledges the following donations:
In Honor of Fr. Hovel and Yn Anahit Ohanyan—Greg and Seta Tcherkoyan

In Memory

† **Zvart Shahbazian**

Nurhan, Mary and Steven Donikian

† **Zvart Shahbazian for Ladies Society**

Don, Lisa and Matthew Manoogian, Haryanto Ly, Jeanette Anderson, Marcella Tonn, Alice Gregorian, Alice Sarafian, Jackie Matosian, Gabriela Tatranska, Marion Parrish, Nora and Harvey Hanoian

† **Charlotte Masgalajian**

Greg and Seta Tcherkoyan, Nora and Harvey Hanoian (Ladies Society)

† **Archie Kamian**

Arlene and Vartan Hovsepian (Sunday School), Smead Nam's and TSR's (Sunday School and Athletic Fund), Jean Tucker, Sharon Cadena, Suzanne and Ed Vasgerdsian (Sunday School), Harry Sherinian, Stuart and Caroline Arakelian, Greg and Seta Tcherkoyan (Sunday School), Harold and Bonnie Koojoolian (Sunday School), James and Connie Belka (Sunday School), Jim and Luci Menoza, Ray Chiljan (Athletic Fund), Nora and Harvey Hanoian (Ladies Society)

† **Vartanoush Jindoian** (*Nazar Jindoian's mother*)

Rachel Harger

† **Gladys Kermoyan Peters**

Evelyn C. Boyd,

ENDOWMENT FUND

In Memory

† **Archie Kamian**

Carol Rustigian, Richard and Judy Sharafian

† **Gladys Kermoyan Peters**

Carol Rustigian



Congratulations Graduates!

Alec Hakimian, son of Hagop and Sonik Hakimian, graduated from Castro Valley High School with honors, and will be attending the University of San Francisco in San Francisco, CA, majoring in engineering in the fall 2021!



Noah Niskanen, grandson of Beverly Terlep and Michael Cassidy, graduated from the three- year program at the St. John Paul II Education Guild in Saint Paul, Minnesota.

Frank Vasgerdsian graduated from Saint Mary's College of California in Moraga, CA with a Bachelor of Science in Mathematics/Justice, Community, and Leadership with an emphasis in Education in May 2020. Frank continued his education at St. Mary's this past year and completed his single subject teaching credential in Secondary Mathematics, receiving his Master of Arts in Teaching in May 2021 Summa Cum Laude. Frank is the son of Mark and Gail Vasgerdsian, and the grandson of Hasmig Vasgerdsian and the late Victor Vasgerdsian.



Assumption of the Mother of God

Every year, on the Sunday nearest August 15, the Armenian Church celebrates one of the five major feasts and the oldest of the seven Marian feasts, the Assumption of the Holy Mother of God (Վերափոխումն Սուրբ Աստուածածնի), a feast lasting nine days. According to tradition, St. Bartholomew, who was absent at the time of Mary's funeral, returned to Jerusalem to visit her tomb one last time only to find that her body was not there. The empty tomb along with singing angels for three days and nights confirmed that Jesus had assumed (taken up) his mother to be with him. The Armenian Church celebrates her assumption as she is now with her Son as Protector and Intercessor for the Church.

Offering Our First Fruits

On this feast day, following Badarak, we celebrate a ceremony of blessing grapes called Khaghoghohrnek. Traditionally, our ancestors conducted this blessing whenever grapes were ripe and harvested in Armenia, and so it is not originally or directly associated with the veneration of the Mother of God. It echoes the ancient Law of Moses which required the people to sacrificially offer the finest portion of their first fruits as thanksgiving to God from whom all gifts are given.

Just as grapes were the most precious of crops in Armenia, we offer what is most precious to us – our lives. The love of Christ knew no limits. His death on the Cross was because of our own sin and ugliness, and so we don't offer just a portion of our lives, but our lives in their entirety, our very being. As we bring to God abundant clusters of grapes, we give thanks and acknowledge our dependence on God for everything, knowing that "all good gifts and all perfect bounties come down from above" (p. 53) as we sing together at the end of Badarak, itself a "Eucharist," a thanksgiving offering.

In another way, grapes remind us of the Holy Communion we share with God by way of his Body and Blood, the flesh of humanity that Jesus took on through the Virgin Mary. Just as we offer grapes to God and receive them back as blessed, the gifts of the bread and wine are brought to the holy altar, offered to God on behalf of the people so that he will bless them and give them back to us as his own Body and Blood. As a community, we essentially bring to God our selves, our most basic needs to sustain our lives (symbolized by wheat and grapes), and ask him to take us, change us, to bless us by giving himself back to his people for forgiveness, healing, and salvation.

On this feast day, the Church also gives thanks to God for the gift of his Mother and her gift to the Church and to the world. She set aside her agenda and aspirations for her own life, and instead offered herself fully to God for his will and work in the world, as should we. Mary gave her best and so should we, not only because the Virgin Mary is a good model to follow, but because what she demonstrated is authentic Christian faith. Who or what is first in our lives? To whom or what do we offer our best time, talent, and resources? If it is not God, then it is something or someone else. And let's not take for granted or just flippantly assume we place God first. None of us are immune to being distracted from what matters most.

One of the lectionary readings for this feast day comes from the book of Proverbs:

"Honor the Lord with your substance and with the first fruits of all your produce." (Proverbs 3:9)

Like the grapes, like the bread and wine, we too are gifts offered to God, and so we offer ourselves as disciples for doing his will and work in the world. Let us remember the example of the Virgin Mary, not just through our beautiful ancestral customs, but through authentic Christ-infused living. On this day, let us remember the Mother of God as did St. Gregory of Narek when he referred to her as a "blessed cluster of grapes from ancient days."

The Mother of God in the Armenian Church

It's not easy to miss Mary in the Armenian Church. Her presence, as well as in other ancient church traditions, is anything but subtle. To this day in Jerusalem, the Armenian Church celebrates Badarak at the Mother of God's empty tomb every morning. Her name and status as Mother of God, Mother of the Church, Ever-Virgin, Immaculate, All-Holy, among so many other names, are mentioned in all of our services and her intercession is sought in most of our prayers. In fact, Mary is the first person audibly mentioned in Badarak! The opening prayer of the priest following his entrance into the church asks, "By the intercession of the holy Mother of God, O Lord, receive our supplications and save us."

Mary's status as Mother of God proclaims to the Church what the evangelist St. John wrote in his Gospel, that Mary's Son is none other than the eternal Word of God:

"In the beginning was the Word, and the Word was with God, and the Word was God...And the Word became flesh and dwelt among us." (John 1:1, 14)

As a result, the two titles accorded to Mary are "Mother of God" (Asdvadzamayr / Աստուածամայր) and "Birth-Giver of God" (Asdvadzadzeen / Աստուածածին). To call her anything less is to deny that Jesus is God and to diminish the mystery of Christ. And so our understanding of who Jesus Christ is begins with the affirmation that the child born of the Virgin is the eternal Word of God who became flesh of Mary in the person of Jesus Christ. Therefore, Mary, as Mother of God, is not only a definitive part of the Creed, our statement of faith, but also Holy Communion where God comes to his people by way of his life-giving Body and Blood.

The Mother of God conceived and held in her arms the eternal God without beginning, and so we rightfully venerate her and love her for who she is and what she has done. That paradoxical, poignant image of Mary, human like us, holding in her arms the One who cannot be embraced, is depicted in the Introit sung on the Feast of the Assumption of the Holy Mother of God as an expression of faith inviting prayerful engagement into the joint mystery of Christ and the Mother of God:

"O unwed Mother of God, you conceived the Word who has no beginning, and incomprehensibly you gave birth to God. You held in your arms the One who cannot be embraced. Intercede with him unceasingly for our souls."

The Son of God: Augustus Caesar or Jesus Christ?

What does the mention of a decree from Caesar Augustus "that all the world should be enrolled" tell us about Jesus, the "first-born" and what he came to do? Born with the name Octavianus, Caesar Augustus was the adopted son and heir of Julius Caesar, who was posthumously declared as divine, a god of the Roman state. Following a military success, Octavianus turned the Roman republic into an empire with himself as sole ruler, titling himself "Imperator Caesar Divi Filius," which translates as "Commander Caesar, son of the deified one" or "Commander Caesar, Son of the God." With this divine title, Caesar Augustus brought what he believed to be justice and peace not just to Rome, but to the whole world.

When Jesus Christ, the Son of God who is without genealogy, enrolled in humanity by being counted among us, he enabled us to be enrolled in the name of God, sharing his divinity. In other words, by taking human nature upon himself, Jesus, who is God, shared with us his divine nature. Christianity is not about correct doctrine, nor being the most true of all world religions, nor the religion I happened to be born into, nor the religion Armenians happened to adopt as a nation. It's not even about being a good person. It's about encountering Truth as a person, Jesus Christ, and intimately uniting with him, becoming partakers of his divine nature for salvation, hope, and healing. In one of the lectionary readings for Sunday (Galatians 4:4-6) we read about our adoption as sons of God by the Son of God:

"But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So through God you are no longer a slave but a son, and if a son then an heir."

Augustus was adopted and primary heir to the title Caesar, a "son of a god," and held primacy over the Roman world, and in his mind that is the whole world. Jesus, the true Son of God, the first-born over all of creation, adopts us as his sons and daughters, shares with us his divine blessings, and makes us heirs to the whole world (Romans 4:13), to his Kingdom, heirs in hope of eternal life (Titus 3:7). Through the Mysteries (Sacraments) of the Church, through baptism and Holy Communion, we partake and share in the divinity of Christ himself (Hebrews 3:14, II Peter 1:4), we obtain new birth in Christ, and adoption by he who has no genealogy (see Hebrews 7:1-3 from Sunday's lectionary), by the One who was born of the Virgin Mary (Isaiah 7:14), so that we can be ancestors of Jesus, as divine sons of God (see Luke 3:23-38 – "Jesus, the son of Joseph, the son of Heli...the son of Adam, the son of God").

Caesar Augustus was viewed by his people as the savior of the world, he was king and lord and was worshipped by some as a god. And so Augustus Caesar's birth is a confrontation between the Kingdom of God and all other kingdoms in this world. Jesus is the first-born among us, over the whole world, all of creation (Romans 8:29, Colossians 1:15, 18), which means that each one of us, our parish community, the global Armenian Church, is subject to him. As the Son of God, Jesus is preeminent and holds primacy. Do we choose Jesus as the true Son of God? What else do we worship as gods, set up as idols? Do we knowingly or unknowingly title ourselves as ruler over our lives, or like our offering of grapes, do we offer our best, our worst, our fears, sin, egos, good deeds, the first fruits of our lives to Jesus Christ? What do we allow to compete with the primacy of Jesus Christ, breaking our communion with God and with one another? Do we live out the promises of our baptism, as adopted sons of God?

Worthy and Fragrant

Mary was the first person to say yes to Jesus Christ. Declaring herself as handmaid of the Lord, she was a devoted, model disciple to the end. We see in her the full journey of faith, our own journey, where a life of genuine faith leads. The holiness of the Mother of God marks the path we all must follow, every Christian, even looking forward to the same reward in death. But do we live as though we have been touched and influenced by the Mother of God? Do we live "fragrant lives" in memory of her? Like the Mother of God, are we "worthy residents in the land of the living?" In his Encomium on the Holy Virgin, St. Gregory of Narek writes: The (true) riches of greatness culminated today in a tangible way in you, who soared to the heights of heaven in a body that is incapable of corruption and disintegration, in the presence of which the indebtedness to death shamefully dissipated. And you were deemed a worthy resident in the land of the living, a cohabitant with your Lord, O holy Mother of the Lord. Plead for mercy always for those who sojourn in this deep abyss. (trans. Abraham Terian)

We do not mourn the death of the Mother of God. The Feast of Assumption is a proclamation of the resurrection that awaits us. Through her assumption, the mystery of death is revealed. The Mother of God was welcomed into the arms of the Son of God where she is alive, eternally united with him. In the same encomium, St. Gregory writes,

Rejoice and be exalted, O indescribable dwelling of the uncreated God born of you; for upon death you were raised like light to the heavens above, with marvelous glory, by this very Child of your caring. And with the light wings of the Spirit you soared to the comprehensible stations (of heaven), flying high to your eternal resting place. (trans. Abraham Terian)

The Feast of Assumption tells us that Jesus fills even death with his eternal life. The unnatural rupture caused by death has been transformed into life and union with God through the resurrection of Jesus Christ. Those who have died are said to rest "in the shadow of the Church." In other words, though they are dead, they do not cease to exist, nor are they detached from the Church, the Body of Christ. This includes Mary, the Mother of the Church. And so we ask her to intercede for us and to protect us. To her Son, Jesus Christ we pray the words of St. Gregory of Narek from his Litany for the Assumption of the Most Blessed Holy Bearer of God,

"Grant us that earnest desire for love and good works, we pray. To establish us firmly in living fragrant lives in memory of your Mother and Bearer, O God, we plead." (trans. by Abraham Terian)

May the fragrant grapes we offer on the Feast of the Assumption of the Mother of God remind us of the lives we are called to offer God on a daily, a momentary basis, lives that emulate the pure and immaculate Virgin, a life that reflects an unceasing "yes" to the will and blessings of the Son of God.

by Eastern Diocese





Fr. Hovel & Yn. Anahit Ohanyan Visit St. Vartan

St. Vartan Armenian Church welcomed Fr. Hovel and Yn. Anahit as they visited the church. On Friday, June 25 the Ohanyan's joined Men's Night/Family Night. Then on Sunday, June 27 Fr. Hovel celebrated Divine Liturgy before a Meet & Greet sponsored by the St. Vartan Ladies Society.





Ladies Society Featured Recipe of the Month
Armenian Potato Salad

1/2 tsp. pepper (black or cayenne)
6 large potatoes
1/2 c fresh dill or 2 Tbsp. dry dill
2 juiced lemons

1/2 c olive oil
1 large onion, sliced fine lengthwise
1 bunch chopped scallions
1/2 cup finely chopped parsley

Boil potatoes until done; peel and cut in medium cubes.

While warm, add lemon juice and oil.

Sprinkle onions with salt and let sit for 10 minutes, until limp.

Squeeze onions dry rinse and add to potatoes. Add greens, salt and pepper. Mix carefully. Serves 4 to 6.

Paree Aghorjakh!

Khanoot Korner

Well folks, the wait is over — we have Kufta! Yes, we made it in-house. Yes, it's the same recipe you love. And yes, we use only lamb. It's available in packages of 10 at \$42/pkg, with a limit of 2 pkgs per order. We are accepting PRE-ORDERS ONLY and pickup is Sunday, August 15, in the church hall after services and until 1 pm. Please phone me at 408-247-3772 (you'll probably get the machine, so leave a message with your order and I'll call you back to confirm). Orders must be placed by 6 pm Saturday, August 14. If you are unable to pickup on the August 15, I can make arrangements for pickup during of-ice hours, but the order deadline is the same. There will be no Khanoot in September as we will be preparing for our October event. Looking forward to hearing from you. -Kristian

Here is what we have:

Armenian Cookies — \$10/ dozen
Choreg — \$17/ dozen
Kufta — \$42/ ten (limit 2 pkgs)
Lahvosh Hearts — \$4/ box
Spicy Lamajoon — \$10/ half-dozen
Ladies Society Cookbook — \$ 25

Bulghur — \$2/ pound (all sizes)
Gata w/Khoritz — \$15/ dozen
Lahvosh 5'rounds — \$7/ bag
Luleh — \$30/ 4
Sm. Cheese Beoreg — \$40/ 2-dozen

Church Humor
Hot Sauce

A minister who was very fond of pure, hot horseradish always kept a bottle of it on his dining room table. He offered some to a guest, who took a big spoonful. When the guest finally was able to speak, he gasped, "I've heard many ministers preach hellfire, but you are the first one I've met who passed out a sample of it."

Sunday Dinner

A young couple invited their pastor for Sunday dinner. While they were in the kitchen preparing the meal, the minister asked their son what they were having.

"Goat," the little boy replied.

"Goat?" replied the Pastor, "Are you sure about that?"

"Yes," said the youngster. "I heard Dad say to Mom, 'We might as well have the old goat for dinner today as any other day.'"

Charity

When it comes to giving to charity...some people stop at nothing.

Adam said to Eve

A minister in Iowa City placed his sermon on the pulpit about an hour before he was to deliver it to the congregation. A young lad, mischievous as can be, knew this and, one morning, sneaked to the pulpit and removed the last page.

The minister gave wonderful sermon and came to the final line of the last page, still there, saying, "So Adam said to Eve... Then he looked for the last page, cleared his throat, turned to the congregation and said, once again, "So Adam said to Eve... there seems to be a leaf missing."

Fellowship Hour Sign-up

St. Vartan Church would like to begin serving fellowship hour after Sunday services again. If you would like to host coffee hour, please contact the church office at 510-893-1671 or stvartanoakland@aol.com and let us know which date you



Altar Flower Sponsorship

If you would like to donate funds for altar flowers for a specific Sunday, please notify the church office at stvartanoakland@aol.com. The suggested donation is \$35. Currently, Sunday, August 1 is open for sponsorship.



RUMMAGE SALE

Saturday, September 11
St. Vartan Church, Oakland

Community Rummage Sale

Clear out those closets! Get into that garage!

Donations are now being accepted for our Rummage Sale on Saturday, September 11.

We're looking for sellable items in working order. We will not accept clothing, shoes, broken kids toys (or anything broken), non-functioning electronics, or children's safety items such as car seats, strollers, and cribs. Small furniture accepted, please check ahead if you have anything oversized. Church cannot do pickups.

Bring items to church on Sunday mornings, or Mondays and Fridays from 9:00am - 1:00pm or arrange a time for drop off with the church office at (510) 893-1671.

We're also looking for help sorting and preparing items for sale. If you'd like to help out with this fundraising event, please contact Nicole at nvasger@yahoo.com.

Deadline for dropoff is September 5.



On Sunday, June 27, Fr. Krikor consecrated two sets of priest vestments during Divine Liturgy. The vestments were donated by Barry and Judy Toomajian and delivered from Armenia by Fr. Hovel Ohanyan.



AUGUST 08 | **PLEASANT HILL PARK** | **12 NOON**
147 GREGORY LANE, PLEASANT HILL

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

\$15 LULEH OR CHICKEN KEBAB LUNCH
\$10 GYRO SANDWICH

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

stvirtanoakland.com / 510-893-1671

Upcoming Events

Church Picnic
Grape Blessing Service
Rummage Sale
Archbishop Hovnan Derderian Pastoral Visit
Drive Thru Festival
St. Vartan Golf Tournament

Sunday, August 8
Sunday, August 15
Saturday September 11
Saturday & Sunday, September 18 & 19
Saturday, October 2
TBD



St. Vartan Armenian Church
Assumption of the Holy Mother of God &
Grape Blessing Service
Sunday, August 15
10:30 am

Save the Date

His Eminence Archbishop Hovnan Derderian Pastoral Visit
September 18 & 19
details to follow

St. Vartan Voice

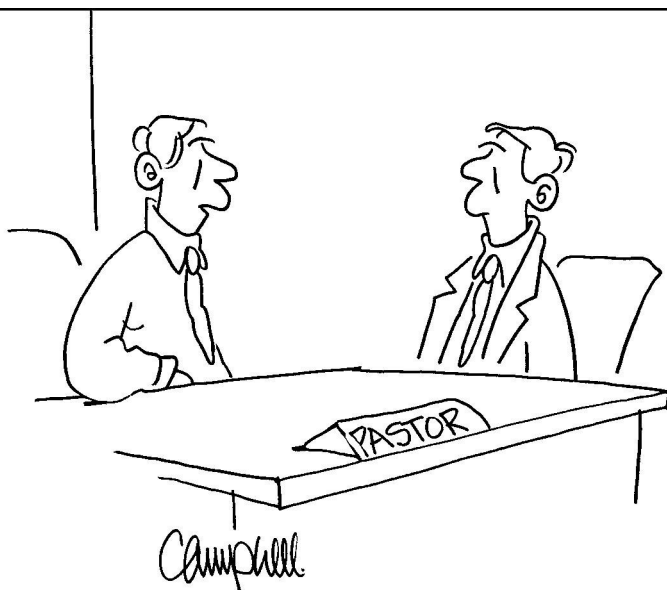
St. Vartan Church currently sends 75 copies of the newsletter via email, rather than via the United States Postal Service. If you would like to receive the St. Vartan Voice via email, please contact the church office at stvartanoakland@aol.com.

We currently send 929 copies of the St. Vartan Voice via the US mail. Donations to the newsletter are gratefully accepted.

Masks at Church

Masks are optional at St. Vartan Church for fully vaccinated individuals. Please wear a mask if you are not fully vaccinated.

You are considered fully vaccinated two weeks after receiving the final dose of the vaccine.



"I love leading the flock on their journey, but I wish they'd stop asking, 'Are we there yet?'"

St. Vartan Armenian Apostolic Church
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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: Dicko Shahyeghian
Parish Assembly Chair: Nataline Jindoian
Choir Director: Armena Petrosova
Organist: Araks Aghazarian
ACYO Chair: Silva Jindoian
Sunday School Superintendent: Karen Mener
Ladies Society Chair: Suzanne Abnous
Cultural Society Chair: Liz Ojakian
Hokejosh: Nora Hanoian
Newsletter Editors: Arlene Hovsepian and Rachel Harger
Church Secretary: Rachel Harger
Altar Flowers: Carole Chang
Church Custodian: Wartkes Hagopian

Divine Liturgy Service—Sundays 10:30 a.m.

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