

# St. Vartan Voice

The Newsletter of St. Vartan Armenian Apostolic Church

Rev. Fr. Krikor Zakaryan, Parish Priest



## Սուրբ Վարդանի Չայն

Ս. Վարդան չայ Առաքելական Եկեղեցու Պաշտօնաթերթ



Fr. Krikor Zakaryan

August 2023

### The Assumption or Dormition of the Holy Mother-of-God

Following the Third Ecumenical Synod of Ephesus in A.D. 431 and recorded in an Armenian Lectionary dated A.D. 434, a reference of the Marian Feast of the Blessed Virgin describes the ancient liturgical practices of the Jerusalem Church from 417 to 439. It is the Assumption of Saint Mary, the Mother-of-God [Asdvadzadzin in Armenian], celebrated on August 15th, described as ... “at the second mile from Bethlehem.”

Thereafter this solemn celebration was extended to the entire Christian East during the sixth century. Since the feast was celebrated on different days, it was decreed by the Byzantine Emperor Maurice (582-602) that, the feast will be celebrated on August 15th under the name of Dormition which, literally translated, means “the falling asleep.” It also came to be celebrated in the Western Church by the eighth century when the Roman Pope Leo III officially confirmed and established it.

Though the account of the Assumption is not written in the Gospels, it is nonetheless the early church’s testament of the life of Saint Mary that became an important part of the Mystery of God’s promise of salvation revealed through her. This story comes to us from an orally transmitted account of the Apostles and is dedicated to the Virgin. The source of this narrative is Apocryphal writings.

Although it is called the Assumption of the Mother-of-God Վերափոխում/Verapokhoom [the taking up of the Holy Mother-of-God,] in the Armenian Church’s sacred art it is frequently presented as the Dormition, or the falling asleep. From the listing of major celebrations in the Armenian Church calendar, it became one of the major Tabernacle Feasts [Daghavar – Տաղավար].

The Armenian word for this feast of the Assumption acknowledges her physical and spiritual ‘transport’ or translation into heaven by the embrace of her soul depicted in the arms of her Son. It is because she said “Yes” to God at the Incarnation, giving birth to Him as the Son that she, like Him was, bodily ‘assumed’ or taken into heaven, inheriting a place of glory with God the Father.

#### The Dormition Icon – from an Armenian iconographer’s painting.

The artist has written the story as a funeral scene with the Blessed Mother at the center. There reclined on her deathbed: it is the Dormition [falling asleep]. But it is also her Assumption [being taken up in the arms of Jesus].

Observe the Apostles who are gathered around the Holy Virgin viewing her peaceful repose. Angels appear, descending from blue clouds leaping forth toward the Holy Mother from the realm of heaven attending to her lifeless body. And standing is the figure of Christ hovering above her reclined body.

He is holding the figure of an innocent infant which is her soul as Jesus is embracing her. The field of golden colored light covers the entire background behind Him symbolizing the presence of the Lord’s Divine Majesty. Christ God has descended with His Light and receives His beloved mother into eternity as the Blessed Virgin is being transported into Heaven.

### Bible Readings

Aug. 6 Mark 12:1-2  
Aug. 13 Luke 2:1-7  
Aug. 20 Luke 1:39-56  
Aug. 27 Mark 4:35-41

### 1 John 4:16

So we know and believe  
the love God has for us.  
God is love, and he who  
abides in love abides in  
God, and God abides in  
him.

God's  
love  
endures  
FOREVER.

Psalms 136:1

The Apostles also a part of this event are portrayed filled with sorrow in their hearts and gaze at the Holy Mother-of-God with saddened faces and trembling expressions. Interestingly the artist has depicted only eleven of them. Missing from the group is St. Bartholomew who, as the received historical tradition of the Armenian Church explains was preaching in India and not present at the time of her death.

The Apocryphal narrative states for three days the Apostles were keeping vigil at her tomb and when St Bartholomew returned he had requested that they open her tomb so he could see her. When they did, as the story continues, it was found empty, she had been bodily assumed into heaven. Jesus her Son had come to take her home to be with Him. Furthermore as Armenian Church tradition explains, in order to comfort St. Bartholomew's grief, the Apostles, presented him with a painted icon of her face believed to have been done by St. John on a fragment of wood from the Holy Cross.

Note in the miniature, the Icon of the Dormition, it is St. John the beloved one of the twelve, the one to whom the Lord entrusted the care of St. Mary when they both stood at the foot of the Cross. He is portrayed reverently bending toward the Holy Mother in the gesture of embracing her. His sad expression truly shows the great pain in his heart.

It is this Icon of the Holy Mother that was brought by St. Bartholomew when he began his Apostolic mission to Armenia.

Additionally, at this funeral celebration there are images of three bishops attired in black and white checker robes who were also present. One of them is St. James, the brother of the Lord – first Bishop of Jerusalem holding a Cross and vested, as if blessing the Holy Mother at her burial ritual. He is joined by two other bishops presumed to be Timothy and Hierotheus.



There is another interesting Apocryphal account related to St. Mary's falling asleep. In the icon there is another figure portrayed before her deathbed and standing in front of the reposed Virgin. It is Athonios (sometimes in other Armenian accounts of the same Assumption narrative called Jephonias). He was a fanatical Jewish priest, who often spoke against the Lord's Resurrection and was filled with envy and disbelief about St. Mary's role in the Incarnation. The story describes that driven by a rage of anger he rushed forward to throw her body to the ground.

Standing to the left and confronting him is an angel who stopped him by cutting off his hands when he attempted to defile her body. His hands are separated and left dangling from his body from the edge of her funerary bier. St. Peter, the Apostle placed to the right of Athonios, is admonishing him for his disbelief.

As the story concludes, Athonios repented for his disbelief, his evil intention and rejection of Christ. He repented for denying that St. Mary was indeed His mother and believed. By his confession and repentance his severed arms were rejoined to his body.

The iconography of this apocryphal account still offers a message to us today.

Consider this; when we have faith and hope, miracles can and do occur. Mountains are moved, water becomes wine, the paralyzed can walk, and like the healed woman with a flow of blood, the power of God can rebuild life when it is broken. All things can be restored when faith is born in one's heart and soul, in this case by Athonios' own repentance and faith.

With repentance we can be restored and be given another chance to receive the grace of redemption and gift of forgiveness when we repent. In doing so, our Heavenly Father's gift of grace and redemption is offered to us.

The Holy Mother said "YES" to God and opened her heart, was transported and found her way to heaven. The story of Athonios who repented, opened his heart and then believed, is a reminder how fallen humanity can be redeemed.

### **St. Mary is the Doorway to Redemption**

The Virgin opened her heart and said "YES" at the outset of her life at the Annunciation with the words "Let it be unto me".

When we give our lives in obedience to the will and call of God, as did the Virgin Mary, when we turn our lives around asking for forgiveness like Athonios, we are embraced by the Lord to receive the inheritance of Salvation and to sit at His Right hand.

Asking in prayer: O Mother of God, Mother of Light, and Temple of the Word of God, pray unto Christ your Son to reconcile us to the Father, and by your intercession to Him, receive our supplications and save us.

—Rev. Fr. Garabed Kochakian EDACNA

## Donations

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

**Lawrence Chang Retaining Wall Fund**—Carole Chang

**Stewardship Fund**—Yeghia and Ana Dalmeida Apkarian, Vaughn Hovanessian, Dana and Seza Dominguez, Vaughn Hovanessian, Caline Soghigian

**In Honor of Granddaughter Jayden Ryleigh Rollins First Birthday**—Seza and Dana Dominguez

**In Honor of Norma Yaglijian's Birthday**—Carole Jouroyan

**In Honor of Dana and Seza Avakian Dominguez' Wedding Anniversary**—Dana and Seza Avakian Dominguez

**In Honor of Matthew Manoogian's College Graduation and Birthday**—Don and Lisa Manoogian (Endowment Fund)

## In Memory

### † Deacon Vahe Mener

Arto and Nadya Yagjian, Kevork and Mayda Telfeyan, Kirkor and Hnazant Telfeyan, Dr. Dikran and Aztur Telfeyan, Mrs. Nadya Bagdasaryan, Garbis and Talin Bagdasaryan and Family, Valentin and Seta Erdurmus,

Allen and Gosia Yagjian, Andrew and Katie Yagjian, Levon Capan, Mari Gamitian, Nora and Harvey Hanoian (Ladies Society), Araks Aghazarian, Aram and Kim Henesian, Armen Gollu, Mardig and Suzan Devletian, Vartan and Ayko Berberian, Suzanne and Ed Vasgerdsian (Ladies Society), Carole Chang

(Lawrence Chang Retaining Wall Fund), Fred and Ardemis Tajirian, Sara and Patrick Kennedy, Hike and Beggoul Kellejian, Kirkor and Arpine Urganciyan, Marie and Harout Hagopian, Nadya and Arto Yagjian,

Helin Karunyan, Hagop and Elizabeth Tatoian, Penik and Hayguhi Tascian, Caline Soghikian, Lisa and Stephan Pechdimaldji, Ray and Reyhan Shepherd, Sarkis and Hera Kestekyan, Angel and Ara Azizian,

Yeghia and Monica Dalmeida Apkarian, Mark and Maida Henesian, Christiane Balouny, Chanchal Arora, Annie Avedissian, Levon and Diruhi Tutunciyan, Janet Yeghissian and Zaven Kanneian, Aris and Zarmine

Aghazarian, Kalyopi Ohannesian, Sevan Tutunciyan, Regina Garabedian, Hilda Basmajian and Family, Anto and Hasmig Cingoz, Haig and Marie Kilijian, Suzanne and Razmik Abnous, Kegham and Roxanne

Boghossian, Garbis and Satenik Eldemir, Sylvia Gozurian, Archie and Nelli Azizian, Albert and Annie Tashjian, Mr. and Mrs. Minas Buyuker, Norayr and Verkin Meric, Helin Karunyan, Adam and Linda Blair,

Janet and Margaret Cakir, Nishan and Nadine Urkumyan, Elizabeth Markarian, Samuel Alikian, Jenny Azizian, Liz and Zeron Meric, Varujan and Ani Panosian, Nihal and Itir Yakar, Lisette Poole, Berc and

Aznif Mener, Alis and Mark Perreira, Ron and Liz Ojakian (Lawrence Chang Retaining Wall Fund), Marisa Atamian and Deacon Stephen Sarafian (Orphan Fund), Deacon Nurhan, Mary and Deacon Steven Donikian

(Ladies Society), Nelly and Arka Kargodorian (Ladies Society)

### † Annabelle Taylor

Carole Chang (Lawrence Chang Retaining Wall Fund), Seza and Dana Dominguez, Janet Yeghissian and Zaven Kanneian, Sylvia Gozurian

### † Annabelle Taylor to Ladies Society

Bev Chooljian, Nurhan, Mary and Steven Donikian, Marie and Harout Hagopian, Barry and Carole Chooljian, Van Kouzoujian, Harold and Bonnie Koojoolian, Judi Swenson, Ed and Suzanne Vasgerdsian,

Marlene Tolegian, Vartan and Arlene Hovsepien, Christine and Russell Hazarian

### † Zohrab Markarian

Suzanne and Ed Vasgerdsian (Ladies Society), Nora and Harvey Hanoian (Ladies Society),

Marlene Tolegian (Ladies Society), Charles and Seda Chavdarian

### † Lou Aronian

Lillian Mardikian and Son (St. Vartan Voice)

### † Jack Isaacs

Lillian Mardikian and Son (Sister Church Fund)

## 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](mailto:arminestudio@hotmail.com) or text (925) 212-2744.





**St. Vartan Cultural Committee Presents**

A Book Review of

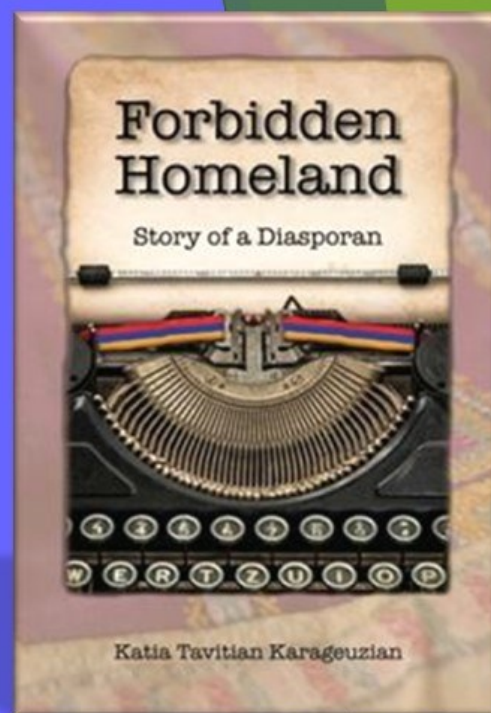
# **Forbidden Homeland**

## **Story of a Diasporan**

By Award Winning Author  
Katia Tavitian Karageuzian

**Sunday, September 10, 2023, 1pm**

St. Vartan Armenian Apostolic Church  
John Marukian Hall  
650 Spruce St.  
Oakland, CA 94610



\$20 Lunch & Book Presentation

RSVP requested to Liz Ojakian at [lizojakian@yahoo.com](mailto:lizojakian@yahoo.com).

Meet Author Katia Tavitian Karageuzian as she discusses her Golden Literary Titan award winning book. *Forbidden Homeland: Story of a Diasporan* weaves the authors personal diasporic accounts to the events that have been shaping the Armenian reality in the past thirty years and takes the reader with her to uncover hidden truths and connect past with present.



## **Congratulations Graduates!**

Matthew Manoogian graduated from Santa Clara University on June 17, 2023 with a Bachelor of Arts in Communication degree. Matthew was a merit scholarship recipient. Matthew is a member of Tau Kappa Epsilon fraternity and volunteered at Sacred Heart Community Service as well. Proud parents are Don and Lisa Manoogian. Grandparents were the late Leo and Sally Manoogian.



Lauren Krikorian graduated on May 12, 2023 from the Viterbi School of Engineering at the University of Southern California with a Master of Science in Computer Science. Lauren will continue to work at IBM in San Jose, CA. Lauren is the daughter of Lori and Greg Krikorian, and granddaughter of Carol and Harry Dokouzian and Pat Krikorian.



Dr. Shant Stephanian graduated from Midwestern University with his doctorate in Osteopathic Medicine. He has started his Internal Medicine residency at St. Mary's Medical Center in San Francisco. Both Stephanian and Tatoian families are very proud of his accomplishments.





**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!*  
[stvirtanoakland.com](http://stvirtanoakland.com) / 510-893-1671



# Hye Social Club Lake Chabot Event June 25, 2023



On June 25, members of the St. Vartan Hye Social club enjoyed a beautiful day outdoors at Lake Chabot Park! Activities included a picnic lunch, Armenian Soorj making, Corn Hole competition, Horse Shoes and a HYE-k around Lake Chabot. Look for info on our next event coming soon!

## Church Humor—Adam & Eve

After having children, Adam and Eve started getting a lot of questions from their kids about why they no longer lived in Eden. Adam has a simple answer for this: “Your mother ate us out of house and home.”



St Vartan Cultural Committee is excited to present

# Musical Cabaret Benefit Night!

Brought to you by the Armenian Healthcare  
Association of the Bay Area (AHABA)

Saturday, Sept 9, 6pm

St Vartan Armenian Church  
Marukian Hall, 650 Spruce St, Oakland  
Info (415) 305-1411

Fabulous performances by our own  
talented community! Mezze & drinks provided.  
All proceeds to medical & psychiatric programs in Armenia.



\$50 advance tickets  
[paypal.me/AHABA donate](https://paypal.me/AHABA donate)

[www.ahabaSF.org](http://www.ahabaSF.org)



**venmo**

#### St. Vartan Voice Via Email

If you would prefer to receive the monthly St. Vartan Voice newsletter via email, rather than via the United States Post Office, please contact the church office at [stvirtanoakland@aol.com](mailto:stvirtanoakland@aol.com).

#### Altar Flower Sponsorship

There are still open Sundays on the calendar for sponsoring altar flowers. If you would like to sponsor altar flowers, please contact the church office, or sign up in the church hall entryway.

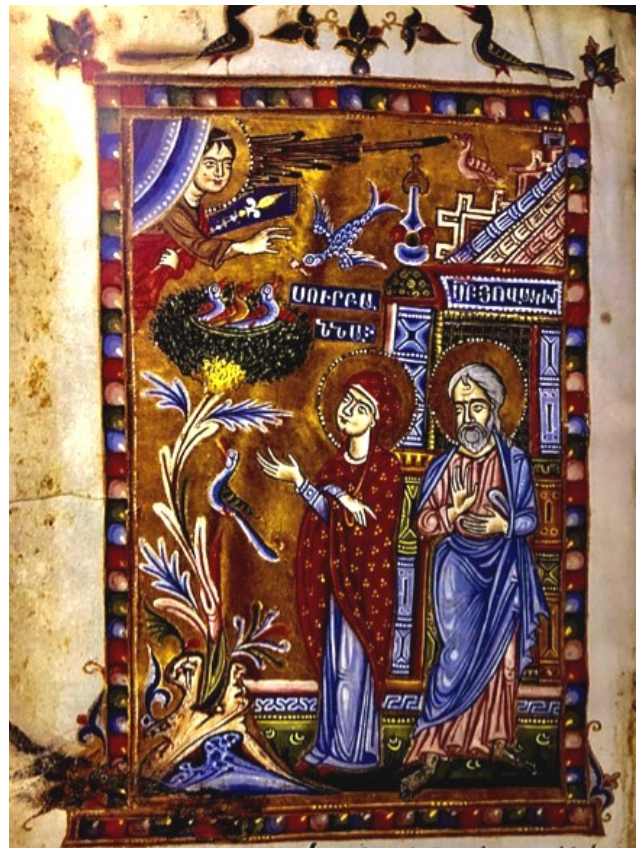
### Traditions About the Mother of God

In August, the Armenian Apostolic Church celebrates one of its five cardinal or tabernacle feasts (in Armenian known as տաղավար/daghavar), the Assumption of St. Mary, the Mother of God, known in Armenian as Վերափոխումն/Verapokhumn, also called directly after “The Mother of God” or Theotokos, Աստուածածին/Asdvadzadzin. The Feast of the Assumption celebrates an important early tradition surrounding the death of St. Mary. According to this tradition, after St. Mary’s death, her body was taken up and received—assumed—into Heaven. Traditionally, this event, the venerable end to the life of the Mother of God, the Theotokos, took place in Jerusalem. According to some versions, including old Armenian ones, St. Bartholomew was not present at the death of St. Mary. Desiring to see her once more, after his return to Jerusalem he asked for the rock to be rolled away from the tomb of St. Mary, the traditional site of which you can still visit in Jerusalem. When the apostles removed the stone for St. Bartholomew to see her, in a moment reminiscent of Jesus’ Resurrection, her body was not there, but had been assumed into Heaven. Armenian tradition holds that St. Bartholomew was given a portrait of St. Mary, which he took with him during his evangelization of Armenia and which he brought to the region near Lake Van. Eventually this icon was placed in the Monastery of the Spirits, Hokyats Vank. The monastery remained an important pilgrimage site for many years. Another tradition, however, places the death of St. Mary near the city of Ephesus. This tradition, which is a much more recent one, came about because we know that St. John the Evangelist spent the final years of his life near Ephesus. According to the Gospel of John, before Jesus died on the Cross, he saw St. John, “the beloved disciple” standing near His Mother, and told her, “here is your son,” then telling St. John, “Here is your mother.” The Gospel tells us that, “From that time on, this disciple took her into his home.” (John 19:26-7). Based off this passage and our knowledge that St. John spent time in Ephesus, this later tradition about St. Mary also took hold. Today, near Ephesus, where the Council of Ephesus took place at a church dedicated to St. Mary, and near the Basilica of St. John in Selçuk, both on the Aegean coast of Turkey, you can visit a church dedicated to St. Mary.

How can there be two different stories about what happened to St. Mary? How can there be two different sites associated with her death? Crucially, these different traditions developed in part because neither of these stories about the end of St. Mary’s life and her Assumption in Heaven are found in the Bible itself. While the New Testament provides the enticing detail regarding St. John the Evangelist and St. Mary, the rest of these traditions are based on inference from the known Biblical passages or from apocryphal material. Such sources, as we have mentioned before, are extra-Biblical sources the Church has deemed outside the canon of Scripture, which nonetheless can offer edifying examples and lessons and “fill in the details” of the lives of the people who populate the Bible. Perhaps more than any other topic, there is a vast apocryphal literature that relates to St. Mary and to the early years of both her life and the life of Jesus Christ. Traditions specifically relating to the Assumption of Mary took shape in apocryphal literature beginning in the fourth century. The earliest known example is the Book of Mary’s Repose, surviving only in an Ethiopic translation. Other early texts relating the tradition of the Assumption of Mary include *De Obitu S. Dominae* and *De Transitu Virginis*. Finally, there is a letter attributed to Dionysius the Areopagite that is another early text detailing the event of the Assumption of Mary—this text survives only in Armenian!

In addition to traditions specifically about the Assumption of Mary, there is a vast and early apocryphal literature about other parts of St. Mary’s life. Perhaps the most important and the most well-known of these are a series of interrelated traditions about the birth and early life of St. Mary and the early life of Jesus Christ. Collectively, these are known as *Infancy Gospels*. Dr. Abraham Terian, Professor Emeritus at St. Nersess Armenian Seminary, has translated the Armenian version of this tradition under the title of *The Armenian Gospel of the Infancy*. According to Dr. Terian, *The Armenian Gospel of the Infancy* is “a sixth-century translation from a now lost Syriac original.” This Armenian version exists in a long and short version, both of which draw upon a long tradition of *Infancy Gospel* narratives. These include what are known as the *Protoevangelium of James* or the *Infancy Gospel of James*, which was written in Greek in the second century and attributed to James, “the brother of the Lord.” In addition to the *Infancy Gospel of James*, the *Infancy Gospel of Thomas* and the *Gospel of Pseduo-Matthew* all deal with these infancy narratives.

It is from these New Testament apocryphal *Infancy Gospels* that we know crucial traditional details about the life of St. Mary. For instance, we know the names of the parents of St. Mary, St. Joachim and his wife Anne or Anna, from these *Infancy Gospels*. Sts. Joachim and Anna were childless, though they





greatly desired to have children and were “holy and pure in spirit before the Lord and all people.” Eventually, after much prayer and petition, the prayers of these holy people were answered and Anna conceived and gave birth to St. Mary. The Armenian Gospel of the Infancy provides details about the childhood of St. Mary as she grew up with her parents Joachim and Anna. Despite its apocryphal nature, the two saints Joachim and Anna will be remembered in the liturgical calendar of the Armenian Church in the coming weeks, and the Eastern Diocese even has a church dedicated to Sts. Joachim and Anna in Palos Heights, Illinois!

After giving these details about St. Mary’s parents and early life, the Infancy Gospels move into a longer account

of the birth and infancy of Jesus Christ. Much of it is a retelling of the Gospels. However, many more details are added. For instance, the Armenian version of the Infancy Gospels is the source of the names of the three Magi: Melon, Gaspar, and Baltasar. It is striking that the Armenians, so close to the Persianate world of the Magi, are those who found it important to include the detail of the names of the Magi. We see, in these Infancy Gospels, a further source of information about the life of St. Mary and Jesus Christ. We also see through these sources that people over the centuries have craved more information about the life of Our Lord Jesus Christ and his earthly family. St. Mary, perhaps the greatest icon of faith and source of strength in the face of the unknown, who willingly and faithfully accepted the will of God, has always inspired Christians. Armenian Christians, as the number of churches dedicate to St. Mary and the tradition of The Armenian Gospel of the Infancy attest, have found a powerful source of inspiration in St. Mary.

In addition to traditions specifically about the Assumption of Mary, there is a vast and early apocryphal literature about other parts of St. Mary’s life. Perhaps the most important and the most well-known of these are a series of interrelated traditions about the birth and early life of St. Mary and the early life of Jesus Christ. Collectively, these are known as Infancy Gospels. Dr. Abraham Terian, Professor Emeritus at St. Nersess Armenian Seminary, has translated the Armenian version of this tradition under the title of The Armenian Gospel of the Infancy. According to Dr. Terian, The Armenian Gospel of the Infancy is “a sixth-century translation from a now lost Syriac original.” This Armenian version exists in a long and short version, both of which draw upon a long tradition of Infancy Gospel narratives. These include what are known as the Protoevangelium of James or the Infancy Gospel of James, which was written in Greek in the second century and attributed to James, “the brother of the Lord.” In addition to the Infancy Gospel of James, the Infancy Gospel of Thomas and the Gospel of Pseduo-Matthew all deal with these infancy narratives.

It is from these New Testament apocryphal Infancy Gospels that we know crucial traditional details about the life of St. Mary. For instance, we know the names of the parents of St. Mary, St. Joachim and his wife Anne or Anna, from these Infancy Gospels. Sts. Joachim and Anna were childless, though they greatly desired to have children and were “holy and pure in spirit before the Lord and all people.” Eventually, after much prayer and petition, the prayers of these holy people were answered and Anna conceived and gave birth to St. Mary. The Armenian Gospel of the Infancy provides details about the childhood of St. Mary as she grew up with her parents Joachim and Anna. Despite its apocryphal nature, the two saints Joachim and Anna will be remembered in the liturgical calendar of the Armenian Church in the coming weeks, and the Eastern Diocese even has a church dedicated to Sts. Joachim and Anna in Palos Heights, Illinois!

After giving these details about St. Mary’s parents and early life, the Infancy Gospels move into a longer account of the birth and infancy of Jesus Christ. Much of it is a retelling of the Gospels. However, many more details are added. For instance, the Armenian version of the Infancy Gospels is the source of the names of the three Magi: Melon, Gaspar, and Baltasar. It is striking that the Armenians, so close to the Persianate world of the Magi, are those who found it important to include the detail of the names of the Magi. We see, in these Infancy Gospels, a further source of information about the life of St. Mary and Jesus Christ. We also see through these sources that people over the centuries have craved more information about the life of Our Lord Jesus Christ and his earthly family. St. Mary, perhaps the greatest icon of faith and source of strength in the face of the unknown, who willingly and faithfully accepted the will of God, has always inspired Christians. Armenian Christians, as the number of churches dedicate to St. Mary and the tradition of The Armenian Gospel of the Infancy attest, have found a powerful source of inspiration in St. Mary.

By EDACNA

## **St. Vartan Church Stewardship**

***Support your Church.***

***Become a Steward of St. Vartan today!***

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.

No pledge is too small as every contribution makes a significant difference.

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



## Աստվածածնի Վերափոխման տոն կամ Խաղողորհներ

Հայ Առաքելական եկեղեցին տոնում է Մբ. Մարիամ Աստվածածնի Վերափոխման տոնը: Այն Հայ Եկեղեցու հինգ տաղավար տոներից չորրորդն է և Տիրամորը նվիրված տոներից ամենահինը:

«Մայր սրբության և առազաստ երանության, տաճար խնդության և քաղաք թագավորության, մարդկային՝ ցեղի ճանապարհ դեպի Քրիստոս, հասել է քո ժամանակը՝ փոխվելու այս աշխարհից առ Աստված: Նա, քո Տերը՝ Միածին Որդին, Ով մարդկանցից քեզ ընտրեց Իրեն մայր և ամբողջ աշխարհի փրկանքը լինելու համար, այսօր հաճեց քեզ փառքով աշխարհից դեպի անքննելի փառքը փոխադրել»: Փրկչի համբարձումից 12 տարի անց հենց այս խոսքերով ողջունեց Մբ. Մարիամին Գաբրիել հրեշտակապետը՝ նա, ով հղության ավետիսն էր տվել նրան: Վերափոխումից երեսուն օր առաջ նրա մոտ գալով, այս անգամ Կույսին տվեց երկրից երկինք փոխման ավետիսը:

Ասաց. «Ուրախ եղիր, բերկրյալդ, Տերը քեզ հետ է», և տվեց արմավենու ճյուղեր՝ որպես աշխարհին հաղթելու նշան: Եվ հրեշտակը նրան կանչեց Ձիթենյաց լեռ, ուր նա սովոր էր աղոթել, և Տիրամայրը ելավ գնաց այնտեղ: Դարձյալ նրան երևաց հրեշտակը և ասաց. «Ուրախ եղիր, բերկրյալդ, քանզի միածին որդիդ կանչում է քեզ Իր մոտ: Ասում է, թե օտարության մեջ քո պանդխտության ժամանակը լրացավ, արդեն եկ քո հայրենի սեփական ժառանգությունը: Մի մնա մահվան այդ գավառի մեջ, քանզի անմահ կյանքի արժանացար, քանզի հաղթության նշան կանգնեցրիր, հրեաներից բազում չարչարանք կրեցիր: Արդ, չարչարանքներիդ վախճանը եկավ, ավարտվեցին տառապանքներդ: Անցան տրտմություններդ, ժամանեց ուրախությունը: Հանգիստը պատրաստված է, կառուցված է լույսի խորանը, հարդարված՝ փառքի աթոռը: Այժմ ե՛կ և հանգիստ առ բազում տառապանքներիցդ: Եվ վայելիր ինձ հետ՝ Իմ փառքը տեսնելով, որ կար նախքան աշխարհի ստեղծումը»: Այս ամենն ասելուց հետո հրեշտակը նրան տվեց հաղթության պսակն ու երկինք բարձրացավ:

Երբ Ս. Աստվածածինը տուն վերադարձավ, ուժգին դղրդաց ու շարժվեց ողջ տեղանքը, և ինքնիրեն վառվեցին բազում լույսի ջահեր: Տիրամայրը պատվիրեց կանչել իր ազգականներին ու հարևաններին և ասաց նրանց. «Մարեք բոլոր ջահերն ու եկեք, որ լսեք ինձ»: Եվ պատմեց նրանց Աստծո մեծագործություններից: Մինչ այսպես խոսում էր նրանց հետ, եկավ Կույսի հոգևոր որդին՝ Հովհաննեսը, ողջույն տվեց իր ծնողին: Եվ քանի որ կանայք տրտմությամբ էին լցված, հարցրեց, թե ինչն է պատճառը: Իսկ Ամենասրբունիին զվարթ դեմքով և բերկրյալ սրտով ամբողջությամբ պատմեց հրեշտակի երևալու և իր՝ վերին արքայություն կանչվելու մասին: Եվ երբ Հովհաննեսը լսեց, արտասովելով ողբում, հառաչում էր՝ իր հոգևոր մորից որբանալու պատճառով: Եվ հանկարծ որոտում ու դղրդում եղավ, և սրբազան առաքյալների դասերը, միասնաբար, ամպերով բարձրանալով, հավաքվեցին Տիրամոր տանը՝ ըստ այն խոսքի, թե՛ «Որտեղ մարմինն է, այնտեղ էլ կհավաքվեն արծիվները» (Ղուկաս 17. 37):

Աստվածածինն այս բարի լուրը հայտնում է իր ազգականներին, բոլոր քրիստոնյաներին և առաքյալներին՝ պատվիրելով, որ իրեն թաղեն Գեթսեմանիի ձորակում: Ապա Ս. Կույսը Ս. Հովհաննեսին խնդրում է մատուցել աստվածային Պատարագ, որպեսզի հաղորդվի իր Միածին Որդու Մարմնին ու Արյանը:

Այդժամ Ս. Հովհաննեսը Հիսուսի մայր Ս. Մարիամի և նրա ընկերակից կանանց հետ ելնում է Վերնատուն և այնտեղ կատարում Պատարագի սուրբ խորհուրդը: Մինչ նա մատուցում էր գոհության աղոթքը, հանկարծակի որոտ է լսվում, և Ս. Հովհաննեսին սկսում են ձայնակցել սուրբ առաքյալները, ում Սուրբ Հոգին նույն պահին ժողովել էր աշխարհի տարբեր ծայրերից:

Ս. Հովհաննես Ավետարանիչը վերցնում է կիպարիսի մի փայտ և դրա վրա կերպաձևում Ս. Տիրամոր պատկերը, որպեսզի նրա վերափոխումից հետո այդ սրբությունը մնա իրենց մոտ: Ապա առաքյալները խնդրում են Ս. Տիրամորը, որպեսզի նա այդ փայտեղեն անոթն իր աստվածատիպ դեմքի վրա դնի, օրհնի և իր բարեխոսությամբ խնդրի Տիրոջը, որպեսզի Նա այդ պատկերի միջոցով աշխարհին բարիքներ պարգևի: Ամենօրինյալ Սրբուհին, պատկերն իր սուրբ ձեռքերի մեջ վերցնելով, օրհնում է խաչակնքելով և իր դեմքին դնելով:

Նսցելուց հետո երանելի սուրբ առաքյալներն իրենց ուսերի վրա են վերցնում Աստվածամոր սուրբ նշխարները և ջահերով, մոմերով, սաղմոսերգություններով ու օրհնություններով առաջնորդվում դեպի Գեթսեմանի: Հրեշտակների բանակներն էլ իջնելով դասակցում են նրանց, և սուրբ առաքյալները երկնավորների խմբերի հետ ողբաձայն սաղմոսներ են ասում, քաղցր ու անուշ եղանակներով: Երուսաղեմը լցվում էր նրանց հոգևոր օրհնությունների հնչյուններով, և խառնիճաղանջ բազմություն էր հավաքվում նրանց շուրջ տեսնելու այդ հրաշալիքը:

Այդ ժամանակ սատանան լցրեց հրեաներին մոլորության ոգով, և նրանք չար նախանձով դեմ էլան, որպեսզի խորտակեն դագաղը և գցեն սուրբ մարմինը գետին, սակայն կուրությամբ պատուհասվեցին: Մի քահանա՝ Սոփոնիա անունով, մեկնեց իր ձեռքերը և ուժգին հարվածեց սուրբ դագաղին ցանկանալով այն գետին գցել, բայց նրա ձեռքերն արմունկներից հատվեցին, կախվեցին դագաղից, իսկ նա թավալվոր ընկավ գետին: Մակայն նա զոջաց, խոստովանեց և խնդրեց գթալ իրեն: Դրանից հետո առաքյալները աղաչեցին սուրբ Աստվածածնին և նրանից Ծնվածին՝ մեր Տիրոջը՝ Հիսուս Քրիստոսին, իսկ Պետրոսը վերցնելով Սոփոնիայի հատված ձեռքերը, դրանք մոտեցրեց նրան, և ձեռքերն անմիջապես միացան





մարմնին: Ապա տվեց նրան բրաբիոնի ոստերից, որպեսզի դնի հրեաների խավարած աչքերին, և ովքեր հավատում էին, նրանց աչքերը բացվում էին և գնում էին առաքյալների ետևից փառավորելով սուրբ Կույս Մարիամին:

Այդ օրը խավարյալները հավատալով լուսավորվեցին, և բազում հրեաներ ու հեթանոսներ Քրիստոսով մկրտվեցին:

Ապա առաքյալները, սաղմոսներով ու օրհնություններով, օրհնյալ մարմինը դրեցին գերեզման, ինչպես հարկն է ծածկեցին ու պահպանեցին երեք օր, ինչպես նրանց Տերն էր պատվիրել: Այդ օրերին անընդհատ հրեշտակների քաղցրաձայն փառաբանության երգեր էին լսվում: Երեք օր հետո, առավոտյան, անմարմինների բանակներն իջան գերեզմանի վրա: Ապա մեր Տերը լուսափայլ ամպով ու հրեշտակներով մոտեցավ սուրբ Կույսի գերեզմանին և կնքված գերեզմանից, առանց խախտելու կնիքը, վերցրեց աստվածընկալ մարմինն ու վերացավ երկինք: Տերը, մարմինը տանելով, միավորեց հոգու հետ ու հանգչեցրեց փառքի աթոռին՝ Իր աջ կողմում՝ ըստ սաղմոսերգուի խոսքի. «Թագուհին կանգնած է քո աջից» (Սաղմ. ԽԴ 10): Դրանից հետո առաքյալներն այլևս չլսեցին հրեշտակների ձայներ սուրբ Կույսի գերեզմանից, քանզի նա կատարելապես հարություն առավ:

Փառավորվեց Աստվածածին Կույսն իր փառավորյալ Որդուց՝ Աստծուց, և վերափոխվեց միշտ կույս Տիրամայրը, քանզի ճաշակեց անմահության բաժակը: Եվ նա միշտ բարեխոսում է մեզ համար:

Բարդուղիմեոս առաքյալը, որ ներկա չի եղել հուղարկավորությանը, վերադառնալով Երուսաղեմ և իմանալով սուրբ Կույսի ննջումի մասին, ստիպել է առաքյալներին բացել գերեզմանը՝ Տիրամորը վերջին հրաժեշտը տալու համար: Սակայն մարմինը գերեզմանում չէն գտել, քանի որ Հիսուսն իր խոստմանը համաձայն հարություն է տվել մորը և տարել իր մոտ:

Հայկական ավանդության համաձայն, Տիրամոր պատկերը տրվել է Բարդուղիմեոս առաքյալին, ով էլ այն բերել է Հայք: Այնուհետև Անձկյաց գավառում կառուցել են Սուրբ Աստվածածին եկեղեցին, ապա կուսանոց և Հոգեաց վանքը, իսկ պատկերը դրվել է այնտեղ: Դարերի ընթացքում սրբապատկերի հետքերը կորել են, բայց մնացել է տոնը և Աստվածածնի անունը կրող եկեղեցիներ ու վանքեր ուխտի գնալու սովորույթը:

Վերափոխման տոնի օրը՝ Ս. Պատարագից հետո, կատարվում է խաղողօրհնության կարգ և ապա օրհնված ողկույզները բաժանում ժողովրդին:

#### **Խաղողօրհներ**

Դրախտից արտաքսվելուց հետո քանի որ մարդը իշխան էր կարգված ամբողջ երկրի վրա, ուստի նրա անիծվելով՝ անիծվում է նաև նրա ամբողջ իշխանությունը, այսինքն՝ ամբողջ երկիրը՝ իր կենդանիներով ու բույսերով հանդերձ: Իսկ երբ, Միածին Որդու գալստյամբ, կրկին օրհնվում է մարդկային բնությունը, ապա վերստին օրհնվում են նաև բոլոր զգալի արարածները: Սակայն բոլոր պտուղներից առավել օրհնվում է խաղողի ողկույզը, քանի որ Տերը խաղողի որթը, ամենագորավոր ծառերից ավելի վեր բարձրացրեց և պատվեց առավել, քան մյուս տնկիները՝ Իրեն Խաղողի որթ անվանելով՝ ըստ այս խոսքի. «Ես եմ ճշմարիտ որթատունկը» (Հովհ. ԺԵ 1): Իսկ Տիրոջը սիրով կապվածներին ճյուղեր անվանեց և Հորը՝ Մշակ, որպեսզի Հայրը էտելով որթատունկը՝ այն պտղաբեր անի արդարության գործում, իսկ էտված ճյուղերը հավիտենական կրակի նյութ դարձնի: Այնուհետև գինին՝ խաղողի արյունը, Միածին Որդին Իր փրկական Արյան նյութն արեց և Վերնատանը Իր ձեռքերի մեջ վերցնելով՝ օրհնեց ասելով. «Սա է Նոր ուխտի Իմ Արյունը» (Մատթ. ԻԶ 28), որով մենք գնվեցինք ու ազատվեցինք մեղքերի ծառայությունից ու մահից:

Այդպիսով խաղողը կրկնակի օրհնության արժանացավ՝ օրհնվելով և առաջին արարչության ժամանակ, և երկրորդ, որը և ամեն տարի որպես մեր հանդերձի ու այգիների երախայրիք նվիրում ենք Աստծուն, ինչպես հնում էր ընդունված, որպեսզի այդ մասնավոր ընծայով բոլոր պտուղները օրհնություն ընդունեն:

Այդ պատճառով էլ սուրբ Աստվածածնի Վերափոխման տոնին, պատարագից հետո, կատարվում է Խաղողօրհների արարողությունը, որի ժամանակ սարկավազի քարոզով գոհանում ենք բարեբար Աստծուց, մեզ առատապես պարգևած՝ հանդերձի ու այգիների բերքի համար և խնդրում, որպեսզի Նա օրհնի տաճարին ընծայված խաղողի այս պտուղներն Իր սկզբնական օրհնությամբ և շնորհի մեզ որպես գինի ուրախության և կերակուր առողջության՝ հոգու և մարմնի: Միաժամանակ դիմում ենք սուրբ Աստվածածնի բարեխոսությանը, ում միջոցով մեզ տրվեց կյանքի և անմահության Պտուղը՝ Հիսուս Քրիստոս:

## **St. Vartan Armenian Church**

### ***Assumption of the Holy Mother of God & Grape Blessing Service***

**Sunday, August 13, 2023  
10:00 am**



### St. Vartan Jr. ACYO Boys Basketball Team Competes in Fresno

On Memorial Day weekend, the St. Vartan ACYO youth participated in the annual Armenian Sports Tournament in Fresno. Specifically, our Jr. ACYO Boys Basketball Team played our first game on Saturday morning at 9am. Our team is very young and for at least half the team, it was their first time not only playing organized basketball, but also their first tournament play. Unfortunately, we were matched with a considerably older, more experienced, bigger and stronger team. I am so proud of this team, because they did their best and never gave up, even when the odds were against them (classic Armenian trait).

The second game at 10am was much more evenly matched. The boys gave it their all and were victorious in that game. Following lunch and a brief break, we played our third and final game. After a hard



fought 40 minutes, we came up a tiny bit short. Overall, when all was said and done, the tournament was a great experience for the boys. We will return next year just a bit more seasoned. In alphabetical order the team consisted of Brayden Carrasco, Dylan Dirdadian, Derick Gharibian Saki, Avedis Gourjian, Garen Gregorian, Miro Mikaelian, Vaughn Pechdimaldji, Vatche Shavekilian, and Hagop Soghomonian.

Thank you to all the parents for the trust, bringing the boys to practice and for allowing them to participate. Thank you to Katherine Sarafian for being the "Team Mother", organizing the boys and for all the behind the scenes efforts, with no fanfare.

Respectfully, Coach Mike Boloyan



Several St. Vartan Church members participated in a CPR and AED training class in the John Marukian Church Hall on June 24, 2023.

### St. Vartan Church Food Festival Envelope Stuffing Party

**Tuesday, August 15, 2023**  
at 5:00 pm

John Marukian Church Hall

Dinner will be provided.



Join us as we prepare the festival mailing, which we send to over 3,000 households. This is a fun night of work and fellowship.

### On-line Bible Study 7 pm

Wednesday, August 16  
Wednesday, August 23  
Wednesday, August 30

Register for Bible Study and receive a Zoom Meeting Link at:

<https://www.stvartanoakland.com/events>

### Festival Workdays—Help Needed

Kufta Workdays will be held July 19, August 23, and September 14 at 9:30 am. Please let Suzanne Vasgerdsian know if you plan to attend at 925-788-5446.

The last Beoreg Workday will be July 27, at 9:30 am. Please let Sandi Capurro know if you plan to attend at [scapurro@sbcglobal.net](mailto:scapurro@sbcglobal.net).

Simit workdays are scheduled for August 10 and 17 at 9:30 am. Please let Gail Kezerian know if you are coming at [hyegail@pacbell.net](mailto:hyegail@pacbell.net).



# St. Vartan Annual Directory 2023

## Ad Specifications and Agreement

Please fill out form and return with ad or message and include payment by **SEPTEMBER 8, 2023**

### AD/PERSONAL MESSAGE PRICE LIST

_____ <b>Sponsor: \$500.00</b> Name in front of directory plus full page ad. Full page sponsor ad size is 6" x 9"	_____ <b>Full Page: \$175.00</b> 5" wide x 8" high	_____ <b>Half Page: \$100.00</b> 5" wide x 3.875" high
		_____ <b>Quarter Page \$50.00</b> 5" wide x 1.875" high

➡ **Place an ad in the yellow pages**—all ads submitted in this section will be printed on yellow paper to stand out among the messages. Use the ad section to promote your business or personal service.

➡ **Submit a personal message or family ad**—Use this space for personal messages or memorials. Submit a photo of your family with a message. (Photos may be cropped to fit space.)

Indicate whether your submission is a Yellow Page Ad or Personal Message by checking the appropriate box below.

**Directories will be sent or available for pickup at church in October.**

#### ☐ **YELLOW PAGE AD SPECS**

All ads are black and white except for covers.  
Image can go to full ad size, but do not extend image outside ad area.

##### **For digital submissions:**

Please send print-ready pdf or high resolution jpg, tiff, ai or eps file. All bitmap files must be at least 300 dpi at 100% of the size at which it will appear. Include a hard copy of the final ad with digital submission.

##### **For hard copy submissions:**

If you are mailing a hard copy only, please be sure it is a high quality laser print. Hand-drawn, MS Word, business card or yellow pages ads may be submitted, but they may be redrawn at our discretion.

☐ **Please use existing artwork from page \_\_\_\_\_  
in the 2022 food festival booklet.**

#### ☐ **PERSONAL MESSAGE/FAMILY AD**

Write or type your brief message below. Print clearly and be aware of capitalization and grammar as your message will be recreated as printed below.

##### **Message**

---

---

---

---

---

---

☐ **Please use photo:** ☐ **attached** ☐ **emailed**

*(hard copy photos will not be returned)*

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_

Signature \_\_\_\_\_ Date \_\_\_\_\_

**Please make checks payable to St. Vartan Church**  
**To pay by credit card, please go to [www.stvartanoakland.com](http://www.stvartanoakland.com)**  
*All advertisers receive a courtesy copy of the booklet.*  
Tax ID #94-2565758

##### **Please send:**

☐ **payment**  
☐ **agreement**  
☐ **artwork or photo**  
**to St. Vartan Church**  
**650 Spruce Street**  
**Oakland, CA 94610**  
**Attn: Anto Cingoz**  
**(510) 893-1671**  
**[stvartanoakland@aol.com](mailto:stvartanoakland@aol.com)**  
**by September 8, 2023**

## St. Vartan Annual Food Festival Church Directory Advertisements

Dear Friends,

Last fall, St. Vartan was able to fully open our doors and host our 67th annual festival after a two-year absence and the event was a huge success. We welcomed more people than ever over the two days, sold more food and goods, and brought the joy of our festival back to the community.

We are already preparing for this year's festival on October 6 and 7, and we are looking forward to once again producing our annual festival directory.

There are two ways you can place an ad in the festival directory:

- 1) Place a Yellow Page ad for your business or personal service
- 2) Place a Personal Message by purchasing space to celebrate graduations, birthdays, anniversaries, remember loved ones, or just to say hello to your St. Vartan family.

The directory will also include a community phone book, organization lists and photos. Directories are free to church members and those who place ads. They will be mailed to advertisers upon request and will be available for pickup at church in October. See the directory order form on the previous page to place your ad or personal message. Ads are due by September 8, 2023.

Sincerely,

Fr. Krikor Zakaryan and The St. Vartan Church Parish Council

### 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](mailto:nvasger@yahoo.com) before bringing items. We cannot pick up donations. Thanks.



### Food Festival Dancers Wanted Two Age Groups

Dance Instructor Arenena Petrosova is looking for girls and boys ages 12-14 to perform an Armenian dance routine for our upcoming Food Festival on Friday, October 6 and Saturday, October 7. Dance rehearsals will take place every Sunday, beginning Sunday, August 27 through Sunday, October 1 (six Sundays). Please contact Armena at (925) 212-2744 as soon as possible to sign up for dance classes and participate in the Food Festival Armenian dance performance.

The St. Vartan Dance Ensemble, under the direction and choreography of Hasmig Gregorian, is scheduled to perform at this year's Food Festival. Rehearsals will be held on Saturday mornings at 10am at St. Vartan (downstairs dance room), starting August 5, 2023. The ensemble invites all interested performers ages 15+.



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*

## Festival Donation Requests

Items Requested	Number of Donors	Item Cost	Items Received	Still Needed
Leg of Lamb	100	50	16	84
Tent	15	250	1	14
Admission Booth	1	250	0	1
Game Booths	5	200	0	5
Newspaper Advertising	4	100	0	4
Case of Wine	10	50	1	9
Case of Armenian Tan	2	50	0	2
Case of Armenian Beer	12	40	1	11
Armenian Coffee	2	30	1	1
Program Guide	5	25	1	4

## 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](http://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.

## Festival Donations

**Leg of Lamb**—Patti Rosenthal, Don and Lisa Manoogian, Chuck and Diane Paskerian, Peg Magarian, Charles and Seda Chavdarian, Hermine Keshishyan (in loving memory of deceased family members), Harry and Carol Dokouzian,

**Program Guide**—Douglas Taylor

**Case of Wine**—Don and Virginia Tafjen

**Case of Armenian Beer**—Don and Virginia Tafjen

**Armenian Coffee**—Don and Virginia Tafjen

**Tent**—Harry and Carol Dokouzian

Thank  
You!

**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: [stvirtanoakland@aol.com](mailto:stvirtanoakland@aol.com)**  
**Website: [www.stvirtanoakland.org](http://www.stvirtanoakland.org)**

