

# St. Vartan Voice

The Newsletter of St. Vartan Armenian Apostolic Church

Rev. Fr. Krikor Zakaryan, Parish Priest



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Fr. Krikor Zakaryan

February 2021

## The Meaning of Lent

The principles and practices of Lent in the Armenian Church are deeply rooted in the Bible, the ancient Christian traditions, the life-example of Christ and His disciples, and the lives of the great church fathers, all of whom contributed to the establishment of the canons of Lent. The focus of Lent is on “Man the Sinner”: on his repentance, his spiritual cleansing, and his eventual salvation.

Here are two biblical passages that elaborate the deeper meaning of Lent:

Even now, declares the Lord, return to me with all your heart, with fasting and weeping and mourning. Rend your heart and not your garments. Return to the Lord your God. (Joel 2:12-13)

When you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners, to be seen by men. Verily I say unto you, they have received their reward in full. But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. (Matthew 6:5-6)

Lent is a very personal spiritual journey. It is a period of sincerity, self-recognition, and reflection. Abstinence, moderation, and sacrifice free us for meditation and the realization of the darkness of our world without God. As the prophet Joel advised us, you must “turn towards the Lord...with all your heart”-with honesty and humility. In this way, we are able to create a bridge between God and us. Through prayer, we communicate with God, express our love, ask for forgiveness. Prayers of a sincere heart are acceptable to God.

Jesus’ advice as recorded in Matthew’s gospel brings to mind a novel by the Russian writer Anton Chekov, which relates how two thieves attack and kill a street beggar and proceed to tear his garments to distribute amongst themselves. In one of the inner pockets of the suit, one thief finds a piece of bacon. He proceeds to have his first bite, when the other thief, suddenly angered, says, “Aren’t you ashamed of yourself? Today is Friday, a day of fasting!” His friend looks at him in astonishment but stops eating the bacon, and the two leave the forest without breaking their fast.

The story points out, in a comic way, that fasting by itself has no meaning if you are disobedient or (like the thieves) committing crimes. Fasting during Lent needs to be done in the context of deep reflection on the truth about ourselves, in a spirit of unusual sincerity and honesty. Fasting is, in fact, a companion to prayer: one more way we speak to God from the heart.

The true understanding of Lent rests on a sturdy tripod of prayer, abstinence, and charity. Lent reminds us that man is always confronted with choices—choices that lead us to two paths in life. The first path is one of darkness, evil and sin. The second is that of light, God, righteousness, and goodness. At

### Bible Readings

Feb. 7 Matt. 18:10-14  
Feb. 14 John 7:37-52  
Feb. 21 Matthew 6:5-15  
Feb. 28 Matthew 5:38-48

### Psalm 51:10

Create in me a clean heart, O God,  
and renew a  
right spirit within me.



the juncture of these two paths stands the fortress of prayer, abstinence, and charity, which leads mankind forward to seek perfection. This is the purpose of Great Lent in the Armenian Church.

The Armenian Apostolic Church has ruled on the traditions of Lent by creating canons based on the thought of the apostles. Apostolic Canon number eight reads: "The Apostles ordered and affirmed that the 40 days be set aside as days of abstinence from evil-doing, from sin and from food, preceding (the day) of the passion of our Savior."

The oldest Armenian Lenten traditions hardly allowed for the consumption of any food at all. Indeed, the Armenian Church sometimes refers to Lent as Aghouhatzk, meaning "salt and bread," because at one time these elements were the only permitted foods. Over time, Lenten rules have changed to allow any food that does not derive from animals (meat and milk, e.g.). Alcoholic beverages were also forbidden. These rules were based on the Biblical principle that many human vices proceed from eating and drinking.

### St. Vartan Wish List

1. St. Vartan Church is requesting donations to the St. Vartan Church Technology Fund to upgrade our aging technology, including upgraded security equipment and a multi-media projector.

2. St. Vartan Church is also looking for donations to purchase special orthopedic altar shoes to be worn by the priest and deacons on the altar, as well as shoe racks for the deacons' and priest's rooms.

You can donate to either of these projects on-line at [stvartanoakland.com](http://stvartanoakland.com) or by mailing a check into the church office.

Thank you to everyone who already donated to these worthy project.



### Parish Council Update

My Faithful and Fellow Parishioners,

Sunday, January 31, 2021 will be our very first VIRTUAL St. Vartan Parish Assembly Meeting. The Assembly Meeting this year will be online using Zoom, much like we have used for the Online Weekly Bible Studies held by Der Krikor. Additionally, we'll have a call in number for those who are not able to join the zoom meeting. For quorum and voting purposes, we encourage everyone to login to a zoom session individually, and ask that if you have any questions you contact the church office for additional assistance. More information on how to join will be made available as the date approaches. We hope you will be able to join us and look forward to reviewing the past year and electing our Parish Council for 2021.

**We need your continued support.** At this time, we are relying on receiving your yearly dues to help with our overall financial stability. Your dues and donations help us with meeting our financial obligations. Your support along with your donations are imperative to keeping us stable and for the Church to be open in order to practice our faith and love for our culture.

Please continue to make your donations online at <https://www.stvartanoakland.com/donate> or by mailing your check to the church office at 650 Spruce St, Oakland 94610.

Gratefully, Dicko Shahvekilian

### News From Our St. Vartan Family

#### Baptisms

**Isla Joe Bennett** was baptized at St. Vartan Church on January 2, 2021 by Fr. Krikor Zakaryan. Isla is the child of Tyler and Lisa Bennett. Her godparents are Eric and Sofia Nikssarian. Grandparents are John and Priscilla Bennett and Cynthia and the late Richard Nikssarian.

**Brynn Ryan Nikssarian** was baptized at St. Vartan Church on January 2, 2021 by Fr. Krikor Zakaryan. She is the daughter of Adam and Kasey Nikssarian. Her godfather is Ryan Barnett and her godmother is Melina Nikssarian. Brynn's grandparents are Cynthia and the late Richard Nikssarian and Bruce and Debbie Barnett.



#### Condolences

Fr. Krikor Zakaryan conducted a funeral for **Rafik Sarkissian** on January 8, 2021 at Queen of Heaven Cemetery. Our condolences to Rafik's wife, Shakeh and his sister, Janet Roth and her family.

A funeral service was held by Fr. Krikor Zakaryan at Oakmont Cemetery for **Fimi Schulze** on January 14, 2021. Our condolences to Fimi's three children, Ernie (Noha) Schulze, Sonia (Doug) Decker and Sylvie Schulze, as well as her seven grandchildren and her nine great-grandchildren.

**St. Vartan Church Parish Council gratefully acknowledges the following donations:**

**St. Vartan Wish List:**

**Technology Fund:** Don and Virginia Tafjen;

**Orthopedic Altar Shoes**—Don and Lisa Manoogian; Barry and Judy Toomajian

**St. Vartan Voice newsletter**—Isabelle Dokouzian, Don and Lisa Manoogian, Harry and Carol Dokouzian

**In Honor of Jack and Barbara Bousian**—Elizabeth Kandorian Dashjian

**In Honor of Don's Birthday**—Don, Lisa and Matthew Manoogian

**In Memory**  
† **Sirarpi Avedissian**  
Annie Avedissian

**Christmas Yughakin Donations**

Araks Aghazarian  
Samuel and Arpinee Alikian  
Yeghika Apkarian and Monica  
Dalmeida  
Bedros Apkarian  
Lou Aronian  
Annie Avedissian  
Sarkis Babayan  
Garbis and Silva Baghdassarian  
Adrienne Baker  
Christiane Balouny  
Pat and Pete Barsamian  
Vartan and Ayko Berberian  
Kegham and Roxanne Boghossian  
Seda and Charles Chavdarian  
Ray Chiljan  
Hasmig and Anto Cingoz  
Kathleen Demerdjian  
Brian and Cynthia Der Matoian  
Berge and Sara Dermatoian  
Harry and Carol Dokouzian  
Margie Dorian  
Jack Dorian

Ann Dyer  
Gary and Satenik Eldemir  
Seno and Dickie Garabedian  
Rosalie Gifford  
Peter and Sarah Goorjian  
Alice Gregorian  
Gail and Bruce Groefsema  
Aylin Gulbenkian  
Wartkes Hagopian  
Amy Hailozian  
Mark and Maida Henesian  
Lori and Andy Hill  
Lara Horoupian  
Arlene and Vartan Hovsepien  
Edward and Armineh Jamgotchian  
Robert Kachadoorian  
Aram Kaloustian  
George and Jacqueline Kamian  
Janet Yeghissian and Zaven  
Kanneian  
Helin Karunyan  
Ani Kasparian  
Garo and Pat Keadjian

Hermine Keshishyan  
Charles and Dorris Kezerian  
Michael and Svetlana Krikorian  
Don and Lisa Manoogian  
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Scott and Sara Nakashian  
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Virginia & Norman Rees  
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Michael Sanossian  
Edward and Karen Sarafian  
Richard and Judy Sharafian  
Dana and Ryan Smith  
Victor and Bella Stepanian  
Don and Virginia Tafjen  
Annabelle Taylor  
James Taylor  
Marlene Tolegian  
Hasmig Vasgerdsian

**Caught doing something good!**

So many thanks to Deacon Steven Donikian who delivered holy water to the table on my front porch Sunday. I was so touched by his stewardship, ministry, and friendship. He delivered to other San Leandro residents as well. I know there are others in the community who are also performing these acts of kindness and I applaud and thank them. The phone calls, emails, notes, and grocery deliveries are so appreciated by the recipients. Steve is a shining light on our pathway.

Blessings, Alice Sarafian

**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](mailto:stvartanoakland@aol.com) or call the church office and let us know the date you would like to reserve to sponsor altar flowers. St. Vartan Church will start naming the altar flower sponsors in the Sunday announcements emailed on Friday. Suggested donation for altar flowers is \$35.



**Annual Assembly Meeting**

Sunday, January 31

1:00 pm — Via Zoom

*All pledged members are invited to attend.*

See mailed packet for  
Zoom sign-in directions.

## Frequently-Asked Questions about Great Lent

### WHEN DID LENT ORIGINATE?

The earliest potential reference to Great Lent is in Canon 5 of the Council of Nicea (325 AD). The Greek phrase, *pros tessarakostys* which means before the fortieth. This could refer to Easter as the summit of a forty-day fast, or, equally possibly, to the Ascension, the fortieth day after Easter.

The first indisputable reference to Great Lent is from St. Athanasius, the great theologian-bishop of Alexandria (died 373 AD). In one of his festal letters, which announced the date of Easter each year to all the churches of the world, he speaks of a 40-day Fast beginning the sixth week before Easter and including Holy Week, which he called Holy Paschal Week. This is a week of more intensive fasting, vigils, etc., in preparation for Pascha. By 340 AD Lent is universal. By 384 AD, we have clear evidence that Lent is fully developed in Jerusalem, with a cycle of liturgical services. This evidence comes to us from the diary of the Spanish nun Egeria, who made a pilgrimage to the Holy Land in 384 and took copious notes about what she saw, especially the liturgical life.

### HOW DID LENT ORIGINATE?

There are two theories on the Origin of Lent:

1. Lent was originally a 40-day Post-Epiphany Fast modeled after Christ's journey into the desert following his baptism. These forty days gradually became joined to Pascha. There is some evidence for this connection of Lent to Epiphany in Egypt. Recently, however, liturgical scholars have cast doubt on this theory.

2. The scholarly consensus favors the theory that Lent developed from a 40-day catechumenate in preparation for baptism on Pascha. The North-African theologian Tertullian (c. 225 AD) refers to vigils and fasts in preparation for Paschal baptism. (See Romans 6, which envisions baptism as dying and rising with Christ. Throughout the Christian world, Easter became the preferred time to conduct baptism.) Gradually this developed into a formalized period of catechetical instruction for candidates for baptism. In time, baptized members of the church also participated in this pre-baptismal instruction.

The Armenian Church has an ancient service conducted on Holy Thursday called the Absolution (or Dismissal) or the Penitents. It is a long ceremony of scripture readings, hymns, and beautiful prayers of forgiveness. This service may well have its roots in the early centuries of the Church, when the faithful joined the catechumens in a ceremony of confession and absolution in preparation for Easter. Only the Latin rite has an analogous service on Holy Thursday.

Lent probably developed from a fusion of the 40-day catechumenate with the fast that preceded Pasha. This fast preceding Easter was originally one day (Saturday), but it soon developed into two and then three days. The Council of Laodicea (mid-4th C.) provides the first legislation regarding the Catechumenate period. There can be no matrimony, no martyrs' commemorations during Lent (Except Saturday and Sunday) There is fasting every day.

### ARE THERE EXACTLY FORTY DAYS IN GREAT LENT?

The names for Lent in Latin, Greek, Armenian and other ancient languages all somehow convey the idea of forty.

Latin = Quadragesima

Greek = Tessarakosta

Armenian = Karasnork

But the idea that Great Lent should have exactly 40 days, no more, no less, is a later, medieval notion. In the Bible as in the Early Church, the number forty had theological, not mathematical significance. Forty is a number that implies completeness, fullness, the total time necessary to complete a given mission fully and completely. When the Evangelist states that Jesus spent 40 days and 40 nights in the desert, he doesn't mean to stipulate how many times the sun rose and set. He is implying, according to the religious-literary conventions of his time, that Jesus spent a good period of time in the desert, enough to accomplish that which was required of him by God. The same can be said for Noah in his ark, Moses on Mount Sinai, and the Jews in the wilderness.

Throughout the Christian world (which includes Armenia, of course), the exact number of days in Lent differed greatly from place to place and century to century, even if the name for Lent in many ancient languages implies forty. It was only later that the churches began to make adjustments to their liturgical calendars in order to ensure that the fasting period consisted of exactly forty days.

### WHAT ARE SOME OTHER ARMENIAN WORDS FOR GREAT LENT?

Other words for Lent in Armenian are:

Medz Bahk = Great Lent

Aghoohats = salt and bread (along with water, that is ALL one traditionally eats during the fasting days of Lent. More on that later.

### HOW MANY DAYS DOES LENT LAST IN THE ARMENIAN CHURCH?

In the entire Christian East, including Armenia, Lent begins on the 7th Monday before Pasha. This was already mentioned by St. Athanasius in his festal letters (4th century.) So for the Armenians, Lent begins on a Monday, and lasts exactly 40 days (but it was not always so?)

For the Armenian Church Great Lent ends on the Friday before Palm Sunday. That is the 40th day. The next day is Lazarus Saturday (the 41st. day). In the Christian East Lent does not include Holy Week, which begins on the Monday after Palm Sunday.

But beware. Forty days of Lent does not necessarily mean forty days of fasting since Saturday and Sunday were not traditionally considered fasting days in the Armenian Church. Saturdays during Lent are devoted to saints' commemorations, and Sunday is always the Day of the Lord, when fasting was considered not only unwarranted, but prohibited! We do not fast when the bridegroom is present [Matthew 9:15]. Over the centuries, however, the overwhelming penitential spirit of Lent influenced the popular piety of the Armenian people. It became the custom to extend the Lenten fast also to Saturdays and Sundays, contrary to the ancient tradition.

## WHY DOES LENT BEGIN ON ASH WEDNESDAY IN THE CATHOLIC CHURCH?

In the Catholic Church, Lent begins on the Wednesday preceding the sixth Sunday before Pascha. Originally in Rome, Lent began on the sixth Sunday preceding Pascha and included Holy Week until, and including Holy Thursday. This makes 40 days; but it is only 36 days of fasting, since there is no fasting on Sunday (6 wks x 6 days = 36 days.) Later, four days were prefixed to the sixth Sunday before Pascha to yield 40 total fasting days. The first day of Lent is thus on Wednesday, which became known as Ash Wednesday.

## WHAT CAN WE EAT DURING LENT?

This apparently simple question does not have a simple answer. The details of the authentic fasting tradition of the Armenian Church are still encoded in ancient canons, patristic writings and liturgical commentaries that are just now beginning to attract serious study. We know a few things for sure, however:

1. There is not one, absolute, universal set of fasting regulations valid for all parts of Armenia throughout the centuries. The same can be said for all of the Eastern (Orthodox) Churches. Fasting rules varied from Church to Church, and within a single Church from monastery to monastery, place to place, century to century. This is especially true in Churches of the Byzantine liturgical tradition. We have reams of polemical letters, from the earliest centuries of the Armenian Church, which attack the fasting practices of other Churches, notably our neighbors the Greeks, and which defend our own Lenten rules against their assaults.

2. Fasting was generally rather severe in Armenia, particularly in ancient times. One of the Armenian words for Lent, Aghoohats (Salt and Bread) was not an exaggeration. In at least some Armenian monasteries, the Lenten diet Monday through Friday was salt, bread, and water. We know that lay people followed this regimen as well. I have met Armenians from the old country who can remember that their parents or grandparents followed this discipline. This is the actual meaning of the word fasting, eating nothing but bread, salt, and water.

3. No meat or animal products were eaten during Lent. Definitely not from Monday - Friday.

4. For the Armenians there is no difference between fish and meat. In other words, fish is the same as meat, and neither were eaten Monday through Friday during Great Lent. So much for Lenten lobster dinners.

5. There is more uncertainty regarding wine (and all alcoholic beverages), oils (even olive oil), olives, honey, and some other foods. Those following the strictest rules abstained from these foods as well, while others in some places and times, did not.

## WHAT ABOUT FASTING ON WEEKENDS?

Saturday and Sunday, from the earliest times, were not considered fasting days in the same way as Monday through Friday. In most places and times in Armenia, the fast was lifted or moderated on Saturdays and Sundays. Saturday, again, from ancient times, was devoted to the commemoration of saints and especially martyrs, who are the Church's testimony (proof) of Christ's resurrection. You will note that during Lent in the Armenian Church saints are only commemorated on Saturdays. During the rest of the year, saints are only commemorated on Mondays, Tuesdays, Thursdays, and Saturdays, and never on a day of fasting, Wednesday or Friday. The Armenian Church considers commemorating the martyrs to be incompatible with the spirituality of fasting.

As for Sunday, the Council of Nicea (325 AD) already prohibits fasting on any Sunday, because this is the Lord's Day, a day to celebrate the presence among us of the Bridegroom (see Luke 2:19 and parallels.)

Exactly how the Lenten fast was moderated on Saturdays and Sundays seems to have varied from place to place and time to time. Canon #7 of the local Armenian Synod of Duin (719 AD) suggests that there was a tolerable variance in weekend fasting practice in Armenia at the time: "And as for observing and breaking the fast on Saturdays and Sundays during the forty-days fast, this shall be left to each one's will, as long as each gives thanks to God without scruple and adversity, and without speaking ill of the companion who desires to eat in moderation. Both are acceptable to God and are in the tradition of Christ's Church."

## SO HOW SHOULD I FAST OR ABSTAIN DURING LENT?

Ultimately, you have to create a fasting regimen, which you can reasonably follow, and which corresponds best to the purpose of fasting. We fast in order to realize our hunger for the Lord. When we fast we declare indeed that we can not live by bread alone. Fasting is a physical adjunct to prayer and a consecration of our lives to God. When we fast we willingly make a departure from our eating routine, a small sacrifice that produces a degree of inconvenience, of hunger. Those hunger pangs become for us physical reminders to fill the void not with a donut, but with the Word of God through prayer, devotion, and acts of charity.

You should moderate your fasting/abstention on Saturdays, and especially on Sundays during Lent. This does not mean eating a rack of ribs on Sunday after Church. Your diet should reflect both the Lenten spirit of self-consecration to God, and also the joy of Christ's resurrection and the Kingdom of God, which we celebrate in a special way every Sunday. Lent is no exception. The idea that Lent is a time of morbid sadness is a serious misunderstanding and a distortion of the true meaning of penance.

Finally, what is important is not the details of what you give up (see the canon cited above) but your attitude toward God. Your fasting regimen should lead you closer to God. It should draw you deeper into that newness of life granted to us by Christ's resurrection, into which we have been baptized.

Never lose sight of the fact, however, that even though each individual must choose his/her own fasting regimen, fasting is a spiritual exercise of the Church. The Church fasts during Lent as a corporate exercise in conversion and renewal, even though the details of how each of her members carries this out may differ. Let us beware of the current trend to personalize and spiritualize Lent that it becomes devoid of its true meaning, and at worst becomes an exercise in self-worship. Let me conclude with the sage words of the great scholar of the liturgy, Fr. Robert Taft: "On the day of judgment the Lord is not going to ask you what kind of oil you put on your salad during Lent. But he will take you to task on whether you loved your neighbor."

# FAMILY GAME NIGHT

HOSTED BY  
ST. VARTAN ACYO & SUNDAY SCHOOL

JANUARY 29, 2021  
7:00 PM

REGISTRATION INFO TO COME

AGES 12+

RSVP to Silva (925) 437-7113

or

StVartanACYO@gmail.com

## Ladies Society Update

With the Holidays behind us, we look forward to the new year with hopes and prayers that we will sometime soon see a return to what we enjoyed in our daily lives. Even though we have not been able to meet, your Executive Board has been handling the business at hand, the most important being election of officers.

### ELECTIONS:

We are happy to announce that in addition to Lisa Manoogian joining the Ladies Society Board last month, Suzanne Abnous recently came forward to join as well. Due to the COVID-19 lockdown, we were unable to hold a meeting of our general membership to elect our new officers, therefore, our executive board and committee heads held the annual election, and we are so happy to announce that Suzanne Abnous was unanimously elected to be your new chairlady. Welcome back, Suzanne.

### 2021 MEMBERSHIP DUES:

This is a reminder to send in your dues for 2021. Please mail your \$35 check payable to St. Vartan Armenian Church to treasurer: Nelly Kargodorian, 420 LaCasa Via, Walnut Creek, CA 94598.

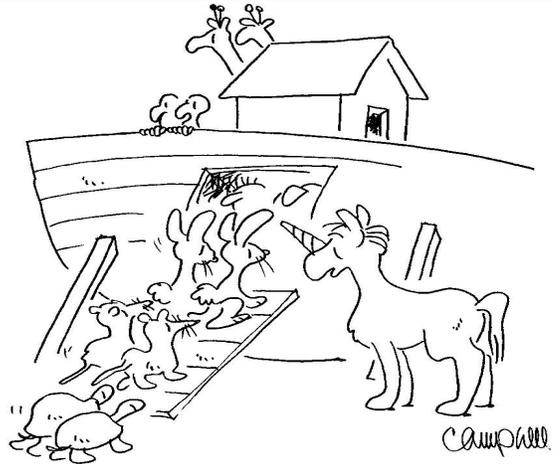
### MEMBERSHIP:

Our membership increased last year for a total of 67 members, (39 dues paying and 28 honorary). Thanks to the hard work of Membership Chair, Sylvia Gozurian, six new members joined our Ladies Society in 2020. You can reach Sylvia at 510 483-5515 for information about joining the Ladies Society.

In the meantime, please stay well and be safe!



In December, St. Vartan Church had roof repairs completed on the Church sanctuary.



"Be my valentine .... Be my valentine ....  
Be my valentine ...."

## Armenian Christmas Celebration

St. Vartan Church celebrated Armenian Christmas with an evening service on Christmas Eve, January 5, and morning services on Christmas Day, January 6 and on January 10. On January 10, Fr. Krikor Zakaryan also performed the Blessing of the Water ceremony. Godfather was David Ojakian. The St. Vartan Community was invited to a drive-thru distribution of Holy Water on Sunday, January 10.





# Artsakh Needs You. Urgently.

Humanitarian Relief  
to the Displaced  
Families of Artsakh.

Mother See of Holy  
Etchmiadzin



## Reality

The aftermath of the war continues to take a toll on the most vulnerable. Displaced families face arduous winter months ahead. Deprived of shelter, food, medical care, or emotional support, our brothers and sisters will suffer greatly without our support.

## Details

### Program Duration

December 2020 | March 2021

### Target Group

Repatriates 10K | Displaced 40K

## Assistance

The allocated funds will go towards their housing (except for those who dwell in the church properties), utilities (gas, electricity, and water), food, clothing, and other essentials.



## Mission

At the direction of the Diocesan Primate, Archbishop Hovnan Derderian, and in collaboration with the Department of Social Services of the Mother See of Holy Etchmiadzin, a new humanitarian initiative is underway to support displaced families from Artsakh. Funds will initially help families now residing in transitional housing, with further support designated for families repatriating to Artsakh, rebuilding their homes in the lives under the most challenging circumstances. The Diocese is actively overseeing these efforts to ensure efficacy and transparency. Donate now and sponsor a family or individual facing hardship this winter.



# Donate

|                   |  | Food  | Utilities | Admin | Total 1 month | Total 4 months |
|-------------------|--|-------|-----------|-------|---------------|----------------|
| <b>Angel</b>      | 1 person   | \$68  | \$40      | \$11  | \$118/ month  | <b>\$472</b>   |
| <b>Protector</b>  | 2-4 people   | \$131 | \$60      | \$19  | \$208/ month  | <b>\$832</b>   |
| <b>Guardian</b>   | 5- 7 people  | \$188 | \$80      | \$27  | \$268/ month  | <b>\$1,072</b> |
| <b>Supporter*</b> | ***Consider becoming a supporter with a recurring donation.*** |       |           |       |               |                |

Donate Now at [www.cutt.ly/DisplacedFamilies](http://www.cutt.ly/DisplacedFamilies)

**St. Vartan Church**  
**650 Spruce Street**  
**Oakland, CA 94610**

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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 Shahvekilian  
Parish Assembly Chair: David Ojakian  
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.**

**650 Spruce Street, Oakland, CA. 94610**

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