

# THE ARMENIAN Mirror-Spectator

Volume LXXXVIII, NO. 41, Issue 4536

\$ 2.00

The First English Language Armenian Weekly in the United States Since 1932

## Pashinyan Fails to Get Majority Vote in Parliament

YEREVAN (Combined Sources) – Armenian opposition leader Nikol Pashinyan failed to secure a majority of votes in parliament on Tuesday, May 1, to become prime minister after weeks of protests forced the previous holder of the post to step down.

Pashinyan, who was the only candidate for the post, had called on individual members of parliament to cross party lines and support him when the ruling Republican party said that it would not vote for him after a nine-hour session.

In a vote late on Tuesday, he received 45 votes, eight short of the 53 he needed to have a majority in the 105-seat legislature.

The Armenian constitution dictates that parliament must reconvene next week for another vote.

The vote result means that the parliament will have to meet again on May 8 for another debate on the next prime minister. Under the Armenian constitution, the leg-



Nikol Pashinyan in Parliament.



Nikol Pashinyan at a post-vote rally in Yerevan on May 1.

islature will be automatically disbanded and fresh elections will be called if it again fails to choose a premier.

Pashinyan was again scheduled to hold a rally at Republic Square on Wednesday, May 2. Thousands of opposition supporters had spent the day rallying outside the parliament building to support Pashinyan. While addressing MPs earlier in the day, he warned that Armenia would be struck by a “political tsunami” if he were not appointed

as prime minister. The vote was called after Serzh Sargsyan, who led Armenia as president for 10 years and left office in early April because of term limits, stepped down amid the mass anti-government protests Pashinyan led.

The Yelk or “Exit” opposition alliance had announced Pashinyan’s nomination at the start of Tuesday’s session and he later took the floor to answer fellow deputies’ questions.

### Civil Disobedience to Continue

Pashinyan said after the vote that May 2 should be declared as day of “total strikes.” Delivering a speech at a rally in Republic Square, he said that “all interstate roads,

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## Diocesan Council Recommends Election Procedure for New Primate after Surprise Resignation

By Aram Arkun

Mirror-Spectator Staff

NEW YORK – The Diocesan Council issued its first communication on April 30 concerning the upcoming election of the Primate of the Diocese of the Armenian Church of America (Eastern). Diocesan Council Chair James M. Kalustian, the signatory of this communication, confirmed to the *Mirror-Spectator* on April 30 that this letter, addressed to the Diocesan clergy, Assembly delegates and parish council chairs, represented the result of its recent deliberations and its recommendations to the Assembly meeting which will take place only a few days later.

The letter notes that on April 25, Archbishop Khajag Barsamian, longtime Primate of the Diocese of the Armenian Church of America (Eastern) unexpectedly announced the withdrawal of his candidacy for the election of the Primate. After intensive and frequent meetings and deliberations, the Council prepared its recommendations, which it is proffering to the upcoming Assembly. The Council both studied the Diocesan Bylaws and consulted with Catholicos of All Armenians Karekin II.

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Vartan Oskanian at Harvard Law School

## Vartan Oskanian Speaks at Harvard on Self-Determination

CAMBRIDGE, Mass. – Vartan Oskanian, foreign minister of Armenia from 1998 to 2008, delivered a speech on April 12 at Harvard Law School entitled “Self-Determination Under International Law: The Cases of Kosovo and Nagorno-Karabakh.” Oskanian drew on his 10 years of experience as foreign minister and chief negotiator of Armenia on the Nagorno-Karabakh or Artsakh issue.

The talk was organized by the joint efforts of the Harvard International Law Journal, Harvard West Coast Law Students Association, Harvard European Law Association and the Harvard Middle Eastern Law Students Association and sponsored by the National Association for Armenian Studies and Research. It was moderated by Anna Crowe, lecturer on law and clinical instructor at the Human Rights Program of Harvard Law School.

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## NEWS IN BRIEF

### Holy King Armenian Church in Istanbul Vandalized

ISTANBUL (Armenpress) – The Holy King Armenian Church in Kadikoy, a district in Istanbul, Turkey, was vandalized overnight on April 30.

Images posted on social media show how the vandals sprayed “Bu Vatan Bizim, meaning “This Fatherland Is Ours” in Turkish on the church walls.

The vandals also dumped a large amount of trash in front of the gates.

Istanbul Armenian journalist Hayko Bagdat noted on Twitter, “An attack on Armenian churches during election periods is routine [in Turkey],” Bagdat wrote on Twitter. “If you ask him here, it’s Ergenekon, if you ask him there, it’s political Islam, if you ask the other, it’s the outside forces...But it always happens.”

An investigation is underway.

### Singer Aznavour Taken Ill in St. Petersburg Before Concert

ST. PETERSBURG, Russia (Tass) – French Armenian singer Charles Aznavour was hospitalized in St. Petersburg on April 25, the Russian NTV channel reports.

Aznavour, 93, felt ill during a rehearsal for a concert that was scheduled to take place that day, Emma Lavrinovich, Director of Oktyabrsky Concert Hall, informed TASS.

“[Aznavour] felt unwell during a rehearsal. He was taken to the hospital. The concert has been put off until the next season,” Lavrinovich said.

Aznavour, according to reports, returned to France on April 27 to continue treatment.

Promoters have said the concert will be moved to April 9, 2019.

### Armenian Cyclist Edgar Stepanyan Wins Dana Point Grand Prix

DANA POINT, Calif. (Panorama.am) – Leading Armenian cyclist Edgar Stepanyan has become the winner of 12th Annual Dana Point Grand Prix of Cycling championship held in California, US on April 29, the cyclist announced in a post on Facebook.

Stepanyan took part in the cycling event as part of the Velo Pasadena Racing American team, reports Panorama.am.

“Dana Point Grand Prix is one of the top-10 US calendar championships. My biggest goal was winning it. I won by 19 seconds solo breakaway. So, I did my best to win and dedicate this victory to you,” he said.

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## ARMENIA

## News From Armenia

## Karapetian Beats Azeri Opponent to Become European Champ

TEL AVIV, Israel (news.am) — Ferdinand Karapetian of Armenia became the 2018 European judo champion on April 28.

Karapetian, 26, defeated his Azerbaijani opponent Hidayet Heydarov in the 73-kilogram weight class of the European Judo Championships 2018 being held in Tel Aviv, Israel.

As a result, Karapetian repeated the success achieved by Armen Nazaryan, the Armenian Judo National Team head coach, by becoming European champion 13 years later.

A total of 368 athletes from 44 countries are competing in the European Judo Championships 2018.

## Chile Ambassador Visits Foreign Ministry

YEREVAN — On April 27, acting Foreign Minister Edward Nalbandian received Rodrigo Nieto, ambassador of Chile to Armenia (residence in Moscow), who arrived in Yerevan to convey the reply message of Roberto Ampuero, Foreign Minister of Chile, on the occasion of the 25th anniversary of establishing diplomatic relations between Armenia and Chile.

Welcoming the guest, Nalbandian noted with satisfaction that throughout last quarter of century the two countries have forged a partnership and mutually beneficial relations, and there is a willingness through joint efforts to develop them further.

Nalbandian and Nieto touched upon a number of issues of bilateral agenda, discussed the issues related to deepening of the political dialogue, holding consultations between Foreign Ministries, strengthening the cooperation within international organizations, expanding the legal framework and intensifying contacts between parliaments of the two countries.

## Smoker Causes Moscow-Gyumri Flight to Make Emergency Landing

MOSCOW (Armenpress) — A smoker couldn't resist his crave for cigarettes for just about 2 and a half hours which prompted an emergency landing of the Moscow-Gyumri flight on April 29.

The flight, en route from the Russian capital to Armenia's second largest city, was operated by Pobeda airlines, the General Department of Civil Aviation of Armenia said.

Irina Volk, the spokesperson of Russia's interior ministry, said that the 44-year-old male passenger has been fined for smoking aboard a passenger airplane, Russian media said.

The plane landed in Minvody, a town in Stavropol Krai, Russia, where the captain of the aircraft called in police officers for assistance.

## Artsakh Army Records Active Azerbaijani Forces

STEPANAKERT (Panorama.am) — Active dislocations of equipment and manpower of the Azerbaijani forces have been recorded at the Line of Contact between Artsakh and Azerbaijan since April 30, Defense Ministry of the Nagorno Karabakh Republic (NKR-Artsakh) reported in a statement.

"Defense Army frontline units vigilantly follow the developments on the frontline and exercise full control over the situation," the statement said.

The release by the ministry is accompanied by a video footage showing the situation at the Line of Contact on April 28 and 29.

## Pashinyan Meets with Catholicos Karekin II

ECHMIADZIN — Nikol Pashinyan, leader of the Yelk Alliance of the Armenian parliament and of the Civil Contract political party, came to Echmiadzin on April 28 to meet with Catholicos of All Armenians Karekin II.

# Pashinyan Fails to Get Majority Vote in Parliament

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railways, streets, airports and everything that is possible will be blocked from 8.15 am tomorrow."

Pashinyan said in his speech that on May 1 more than 250,000 citizens had stood in Republic Square for more than 12 hours.

"This means that our victory has been recorded; this is a new Armenia, which is controlled and governed by the people," he said.

"The behavior of RPA [Republican Party of Armenia] today was a complete provocation against the people and their candidate, but the political corpse called RPA does not at all deserve our attention. The negotiations, so much discussed today, can only relate to the political funeral of RPA," Pashinyan said.

"We do not have an opportunity or option to step back even half a millimeter. We should step up to save our country," the MP stressed.

He called on the police to "to lay down shields and batons and join the people."

### Parliament Vote

Fifty-five other lawmakers representing former Prime Minister Serzh Sargsyan's Republican Party of Armenia (HHK) voted against Pashinyan in line with a decision announced by the HHK leadership shortly before the vote. HHK leaders said during the debate that Pashinyan is not fit to govern the country. They also pointed to his lack of government experience and questioned his ability to serve as commander-in-chief of Armenia's armed forces.

Several HHK deputies also pointed Pashinyan's past harsh criticisms of Armenia's membership in the Russian-led Eurasian Economic Union and the Collective Security Treaty Organization (CSTO). They claimed that Armenia could find itself at odds with Russia if he comes to power.

Vahram Baghdasarian, the HHK's parliamentary leader, claimed that Pashinyan's tenure would be fraught with "destructive consequences" and "fateful dangers" for the country. He also said that Sargsyan's resignation on April 23 was a sufficient response to the massive street protests launched by Pashinyan.

"I hoped to hear a conceptual speech by a candidate for prime minister but I witnessed a speech that only flattered people's ears and was not based on a program," said Eduard Sharmazanov, a deputy parliament speaker. "Mr. Pashinyan, you didn't convince me. I don't see you as commander-in-chief."

Pashinyan tried in vain to win over at least some members of the HHK majority when he twice gave speeches in the parliament and answered questions from over two dozen lawmakers. In the end, only HHK deputy, Felix Tsolakyan, voted for him.

Voting for Pashinyan were deputies affiliated with the opposition Yelk alliance, Gagik Tsarukian's bloc and the Armenian Revolutionary Federation (Dashnaktsutyun). One of Dashnaktsutyun's seven deputies, Aghvan Vartanian, refused to back the opposition candidate, however, defying a decision made by his party. Vartanian said he is ready to resign from the parliament as a result.

Pashinyan warned before the vote that the parliament's failure to choose him as prime minister would mean that the rul-

ing party has "destroyed itself at once and irreversibly." He also said that the full victory of his popular movement is inevitable.

"A force declaring a war on its own people cannot exist and what we are seeing is not the HHK or its parliamentary faction but a ghost," he said. He strongly condemned HHK claims that his premiership would hurt Russian-Armenian ties and increase the risk of a war with Azerbaijan.

### Stances and Goals

During the parliamentary question period, Pashinyan expanded on some of his positions, including hiding property.

"It is very important to enhance the effectiveness of the mechanism of property declaration by officials, since now this mechanism gives them room for hiding information about property," Pashinyan said.

Off-shore accounts: Noting that many corruption scandals in the world are off-shore deals and money abroad, he proposed to establish a special state agency, for example, the ethics committee, for controlling accounts of Armenian officials at any spot all over the world.

Only those complying with this requirement will be eligible to seek any public office.



Nikol Pashinyan at the Parliament vote session on May 1.

Healthcare: "The problems the healthcare area faces are due to the low effectiveness, corruption risks and limited financial resources," Pashinyan said. "It is possible to solve the existing problems only with taking into account these factors."

When the budget increases by 30 percent, he said, the financing for the healthcare area can be increased.

"For months citizens can't receive the government-paid medical services, since the public financial resources expire already in the beginning of any year," he said.

### Urging Calm

Meanwhile, both President Armen Sarkissian and Catholicos of All Armenians Karekin II urged civic responsibility and calm.

In his statement issued on Tuesday, President Sarkissian said all eyes of Armenia, Artsakh and Diaspora are on Yerevan now.

He called on the deputies, political forces, state institutions and all others to make any action of step in accordance with the Constitution and for the benefit of the state and the people.

The catholicos issued a statement after the vote: "Today it was impossible to reach a unified decision on the election of the Prime Minister of the National Assembly. The situation in the country remains tense and worrying."

"We urge the authorities and the opposition to act in the framework of

legality, to find the settlement of issues in the spirit of sympathy and understanding, avoiding our people from conflict situations.

"We appeal to all the parliamentary factions to continue their efforts for the settlement of the current situation through negotiations.

"Our exhortation and request is to dear children of our people, to maintain solidarity, vigilance, not to provoke provocations. Let us not allow the hatred and enmity we face in our lives so that the current situation can be solved with wisdom, in the spirit of love and understanding.

"We pray for the peace of our Homeland, the security of our people."

A senior U.S. State Department official telephoned Pashinyan on Monday to discuss the continuing political crisis in Armenia.

In a short Facebook post, Pashinyan said he and US Assistant Secretary of State Wess Mitchell touched upon "issues relating to a peaceful and legal resolution" of the crisis sparked by massive anti-government protests. He did not elaborate.

The State Department renewed at the weekend its calls for the leading Armenian factions to end the turmoil

through dialogue.

"The United States continues to monitor closely the situation in Armenia," said a spokeswoman for the department, Heather Nauert. "As a friend of Armenia, we urge all parties to engage in good faith negotiations on the formation of a new government in accordance with the Constitution, and to reach a resolution that reflects the interests of all Armenians."

"We support the ongoing efforts of the Office of President [Armen] Sarkissian to facilitate dialogue between all parties. We continue to commend the peaceful nature of the demonstrations, and trust that the security forces and those exercising their right to peaceful protest will remain committed to non-violence in the days to come," Nauert added in a statement.

The U.S. ambassador in Yerevan, Richard Mills, met with both Pashinyan and acting Prime Minister Karen Karapetyan last week in a bid to help ease political tensions in Armenia.

Pashinyan spoke with Mitchell the day before a session of the Armenian parliament which is due to elect the country's new prime minister. The previous premier, Serzh Sargsyan, resigned on April 23 under pressure from tens of thousands of Pashinyan supporters demonstrating in the streets against his continued rule.

(The Guardian, Mediamax, RFE/RL and Arka contributed to this report.)



## ARMENIA

# Nikol Pashinyan

## The Man behind Armenia's Protest Movement

YEREVAN (Deutsche Welle) – Nikol Pashinyan is a man who until recently was hardly known to anyone outside Armenia. He sees Prime Minister Serzh Sargsyan's resignation this week as an important first step toward reforming the country, and now he wants parliament to make him Armenia's new leader in early May. Pashinyan has repeatedly stated during rallies it is what the people want, and until then, the protests will continue.

Who exactly is the man who emerged from relative obscurity to become the star of Armenia's protest movement? And what does he stand for?

Back in March, Pashinyan, who serves as leader of liberal opposition coalition Yelk (Exit), which won just 7.7 percent of the vote in last year's parliamentary elections, embarked on a long journey. Together with a handful of supporters, the 42-year-old set off from Gyumri, on a two-week march to protest Sargsyan's plan to run for prime minister – after having already served for 10 years as the country's president. Sargsyan's candidacy, which he had previously promised not to pursue, was made possible through a 2015 constitutional amendment that transformed Armenia's political system from a semi-presidential into a parliamentary republic.

Fiercely opposed to this, Pashinyan and his backers took the protest march throughout the country, until finally reaching Yerevan in mid-April. The movement began to grow, and when Sargsyan was elected as prime minister on April 17, mass protests ensued. Tens of thousands of angry Armenians took to the

streets, bringing Yerevan to a standstill. The protests, which remained peaceful, ultimately forced Sargsyan to step down. It did not take long before people began referring to the event as Armenia's "non-violent velvet revolution."

Pashinyan's opposition to Sargsyan dates back much earlier than March of this year, however. He began his career as a journalist in the 1990s before transitioning into politics. He ran for parliament in 2007, but his party failed to win any seats.

Pashinyan's emergence on the political stage marked his opposition to Sargsyan, an entrenched political elite who had for decades shaped Armenian politics, first serving as a minister, then prime minister and ultimately president. When Sargsyan won his first term as president in 2008, a protest followed. Its violent suppression left 10 people dead. Pashinyan was blamed as one of the instigators and was jailed for more than a year. After he was freed, Pashinyan proceeded to switch parties and was voted into parliament in 2012 and 2017. That same year, he ran in Yerevan's mayoral election, securing 21 percent of the vote as the runner-up.

According to Armenian political expert Ruben Mehrabyan, Pashinyan is the protest movement's unrivaled leader. "He was at the right place and the right time, and got the ball rolling," he says, pointing out that people followed Pashinyan's initiative not because of his popularity, but because "the situation in Armenia had become unbearable." Pashinyan and his backers say they are out to reform the country and unseat the ruling Republican Party, which is blamed for Armenia's rampant corruption and widespread poverty.

Unlike in Ukraine, the Armenian protests are not viewed as being connected to country's relationship with Russia or the European Union. Armenia remains a close ally of Moscow and relies on it for protection, especially with regard to its conflict with

neighboring Azerbaijan over the disputed Nagorno-Karabakh region. In 2013, Armenia backed out of EU association talks and instead joined the Eurasian Economic Union (EAEU), a bloc of former Soviet republics under Russian leadership.

Pashinyan recently told the Russian newspaper RBK that the current protest movement was not a result of "any kind of geopolitical context." His election program, however, seems to contradict this claim at least somewhat. It calls for closer ties with the EU, and even considers the possibility of leaving the EAEU.

For now, Pashinyan is focusing all his energy on domestic politics. He wants to take advantage of the momentum behind the



© picture-alliance/dpa/A. Geada

street protests, but his status as Armenia's opposition leader has a flipside, too. Pashinyan's coalition does not have sufficient support in parliament to command a majority, and is still dependent on backing from the previous ruling coalition, which fell apart after Sargsyan's resignation. If Pashinyan fails to gain enough parliamentary support to become prime minister and fresh elections are called, he has said that his party may boycott the vote and urge Armenians to protest once more. After the initial victory of Sargsyan's ouster, the country may be gearing up for a protracted power struggle.

## Tchobanian Institute Renovates Berdzor Vahan Tekeyan Middle School Classroom

By Gayane Muradyan

BERDZOR, Artsakh – The times have changed, and so has the educational environment in Berdzor's Vahan Tekeyan Middle School No. 1, located in the Kashatagh (Lachin) District.

At present, around 200 students study in the Berdzor school, and they now have the possibility of studying in the fourth renovated classroom, which bears the name of Sarkis Hatsbanian. The renovation of the classroom was supported by the Tchobanian Institute of Paris.

The inauguration of the renovated classroom took place on April 21. The president of the Tchobanian Institute, Varoujan Sirapian, was present, along with Gayane Muradyan, representative of the Tekeyan Cultural Association of the United States and Canada, Artsakh Minister of Education, Science and Sports Narine Aghabalyan, Davit Davtyan, head of the district

various competitions and Olympiads, have always stood out due to their high achievements and won prizes and awards. In the last year and a half, their progress and enthusiasm increased further when they were able to study in several bright, clean and warm classrooms renovated thanks to outside aid, including the Armenian language and literature room (Canada), the history room, dedicated to Hrant Dink (Canada), the military preparation room (France) and now the patriotism course room dedicated to Sarkis Hatsbanian (France).

Kosakyan stressed that the dedication of this fourth classroom to Hatsbanian was a unanimous decision of the entire administration and teaching staff in recognition of his service in the Artsakh War and to the Armenian homeland.

The school principal then handed a letter of thanks to Sirapian, who in turn remarked that the education of Armenian children was important for their institute, and that it would continue to aid in the realization of similar projects.

The ninth- and tenth-grade students presented the biography of Hatsbanian, who graduat-



Minister Narine Aghabalyan greeted by Principal Anahit Kosakyan, Varoujan Sirapian, Gayane Muradyan and teachers



Varoujan Sirapian and Minister Narine Aghabalyan inaugurate the renovated classroom

administration of Kashatagh, and school administrators, teachers and students.

School principal Anahit Kosakyan declared that the students of the school, participating in

ed the Sorbonne University in Paris, having studied to be a film director. However, he came to Armenia in 1990 and joined Leonid Azgaldyan's liberation brigade. The students

depicted details from his battles in Artsakh, as well as how he defended the Azerbaijani women and children who had fallen into captivity in Karvachar district.

They also told the story about the famous photograph which has received world recognition, which the Azerbaijanis have presented as distorting reality. Supposedly the Azerbaijani grandmother was expressing her gratitude and thanks to the Azeri soldier for freeing them from the Armenians.

However, the reality was that when the Azerbaijani soldiers retreated from the village they promised to come back to take the elderly and children left behind but did not return, so the latter remained waiting, sitting in the street. Hatsbanian, during the battle for the liberation of the village, encountered the elderly Azerbaijani woman by chance. She thought that the soldier approaching her was an Azerbaijani. She began to reproach him for deserting them and said that the Armenians would soon come and they would not be able to

escape.

Hatsbanian, understanding the misunderstanding, began to explain that they were Armenian soldiers and that they would now organize their safe evacuation. The elderly woman was so confused and moved that she hugged and kissed Hatsbanian, saying that while their soldiers had deserted the residents of the village, the Armenian soldiers were organizing their safe withdrawal.

After the students' presentation, Aghabalyan declared, "This small event has great significance. The authorities of our country after the war first of all have realized a program of school construction, placing importance on education for the development of the country. During this period, several dozens of schools, including in the Kashatagh District, have been built or fundamentally renovated, and the work continues. The role of our compatriots in the diaspora is great in this work. This speaks to the unity of the Armenians."

(Translated from the Armenian)



## International News

## Lavrov Discusses Artsakh with Azeri, Armenian Foreign Ministers

MOSCOW (Armenpress) – Russian Foreign Minister Sergey Lavrov held a telephone conversation with his Azerbaijani counterpart Elmar Mammadyarov on April 27, the Russian Foreign Ministry said in a statement, reports Armenpress.

“Relevant issues relating to the development of bilateral ties were discussed. The ministers specifically focused on the process of preparation for the 5th Caspian summit and the signing of the convention on the legal status of the Caspian Sea. They also touched upon some aspects of the Nagorno Karabakh conflict settlement”, the statement says.

On April 26 acting foreign minister of Armenia Edward Nalbandian met with Sergey Lavrov in Moscow during which the situation in the Artsakh-Azerbaijan line of contact were discussed.

## ‘Friendship Bridge’ Launched at Armenian-Georgian border

TBILISI (Panorama.am) – Georgia and Armenia are one step closer to build a new bridge, named “Friendship Bridge,” which will help the countries to facilitate regional trade and passenger flow, Agenda.ge reported.

Located 60 kilometers from Georgia’s capital Tbilisi, the bridge at the Sadakhlo-Bagratashen checkpoint is the main crossing between Georgia and Armenia.

The European Bank for Reconstruction and Development (EBRD) has provided a loan of up to €6 million to Georgia in order to co-finance works to build the cross-border bridge connecting Georgia with Armenia.

One part of the bridge will be constructed on Georgia’s territory, while the other part on Armenia’s territory. Accordingly, 50 percent of the credit will be paid by Armenia and 50 percent by Georgia.

Georgia and Armenia announced the construction of the ‘Friendship Bridge’ in November 2016 as a symbol of friendship between the two neighboring states.

The bridge will pass over Debed River and ease traffic travelling between the two nations.

## Lithuanian Commemoration of Armenian Genocide

SAULIAI, Lithuania – On April 29, Bishop of Siauliai Eugenijus Bartulis celebrated a Divine Liturgy at the Sts. Peter and Paul Cathedral of Siauliai dedicated to the memory of the victims of the Armenian Genocide.

The liturgy was attended by hundreds of Siauliai residents, as well as representatives of the Armenian community.

Bartouris in his speech touched upon historical facts, underlining that the orders on the execution of the crime of the Armenian Genocide were made by the government of Ottoman Empire and it was a deliberate and planned crime. He spoke about the tradition of commemoration of the victims of the Armenian Genocide.

Tigran Mkrtchyan, Armenia’s Ambassador to Lithuania, delivered a speech during the Divine Liturgy, and presented some facts about the Armenian Genocide, stressing that the publication of the Vatican secret documents gave new opportunities for the research of the Armenian Genocide.

He spoke about the correspondence of Pope Benedict XV, Catholic priests Angelo Dolci, Michael Liebl and noted that 48 bishops and 4,500 priests were murdered during the Genocide, 87 percent of Armenian Catholics were exterminated, and 2,200 Armenian churches were looted and destroyed.

The ambassador noted that it was not only a crime against humanity, but a crime against civilization. At the end of the ceremony, Armenian spiritual music was performed.

# Can Dündar in German Exile

By Muriel Mirak-Weissbach

Special to the Mirror-Spectator

WIESBADEN, Germany – It is well known that Germany has received the largest number of refugees in Europe over the last years. But few realize that in addition to those fleeing war and terrorism in Iraq and Syria, are increasing numbers of Turks, fleeing Erdogan’s regime. They are diplomats, military personnel, opposition figures and journalists seeking asylum. Can Dündar, formerly editor of *Cumhuriyet*, is a member of this new Turkish guest-worker community, here in exile.

On April 26 he was the featured speaker at the Wiesbaden Kulturforum. The occasion was the presentation of his newest book in German, *Verräter: Aufzeichnungen im deutschen Exil* (Traitor: Sketches from German Exile), which appeared in 2017. His partner in dialogue for the evening was Stefan Schröder, editor in chief of the *Wiesbadener Kurier* newspaper and president of the Wiesbaden Press Club. To introduce the discussion, translator and actor Recai Hallaç delivered a lively reading from one chapter of the new book. It deals with concept of time, how it is seen comparatively in Germany and in Turkey. When Dündar was scheduled to appear for an official meeting with a German residence registration office, he was told to come at 1:18 – not 1:00 or 1:15, but 1:18. From there the author develops the implications of such precision with delightful humor – that, of course, you cannot be five minutes late, for example – and contrasts this with Turkey, where the day is measured in other intervals, it starts at daybreak and ends at sunset, and so on.

The discussion quickly became serious. Schröder introduced his guest, who was born in 1961 in Ankara, studied political science there and in London, and is a writer and journalist, formerly editor in chief of *Cumhuriyet*. A critical observer of the government, he published a report in 2015 on weapons delivered by the Turkish secret services to terrorists in Syria, a report Erdogan vehemently denied. Erdogan took it as a personal issue and had him jailed. Following a decision by the Constitutional Court, he was allowed to travel and left Turkey in 2016, but alone, since his wife is not allowed out. He has been threatened with death, Schröder said, and the threats are real; as he was leaving the courthouse in Turkey an assailant fired two shots at him.

Now in Berlin, Dündar explained, he writes for the weekly newspaper *Die Zeit*, has a website and does television work as well as appearing in public at conferences. Asked whether this meant he could work freely in Germany, he replied, “When my friends and colleagues are in jail, then I am not free.” And the extraordinary security measures at the event, which included pre-registration with personal identification as well as on-site security checks, were, Dündar said, part of the price to be paid for writing freely. “But it is not only we critical journalists who are not free,” he said, “you are not free either,” introducing a concept he would develop further. Considered in this “international dimension,” he said, it is a problem for the whole world. When German-Turkish journalist Deniz Yücel was in jail, “was the press free?” he asked, “or in France, when caricaturists can be killed?”

Despite the impossible conditions for journalists in Turkey, he has repeated since he first arrived in Germany that he

wants to return home, “but to a democratic Turkey.” From Germany, where he considers himself a guest, he is trying to influence events at home. “It is like the 1930s,” he said, “when Jews fled Germany and fought from abroad for a democratic Germany.”

Turkey has called on Interpol to issue an international arrest warrant, as it did in the case of Dogan Akhanlı, a German-Turkish writer apprehended last summer in Spain. Dündar replied with humor, saying “They love me and they want me back. Erdogan can’t live without me. I want to go back too. The problem is, we can’t live together.”

Schröder raised the issue of Turkish leaders campaigning in Germany. This has become a sore point, since Germany is one of the European countries that has refused permission, a move that led Erdogan to accuse Berlin of using “Nazi methods.” Dündar said his opinion would come as a surprise. “You all know that I am opposed to Erdogan, he robbed me of my freedom.” He had been charged with being a terrorist, a crime that could carry a sentence of two life terms.

“Because I published a report,” he said; “this is a country where a journalist gets a death sentence for a report he wrote.” And yet, despite this, he would not object to Erdogan’s speaking in Germany. “I am different, I am a democrat and am in favor of letting him speak freely. You are only defeated,” he explained, “when you become like your enemy.” So let him speak, “but on condition he make no hate speech and on condition that other politicians can also speak,” for example, that Kurds be given the same rights.

Schröder wanted to know more about the casus belli, asking where the weapons he had reported on actually landed. “It is not clear where the weapons ended up, it was part of a long transportation route,” he said. “But they were transported in trucks of the Turkish secret services and they have no right to do that, it is illegal. It is clear also that the weapons went into the hands of Islamists, we don’t know which, but Islamists who were fighting the Kurds.”

### Paying the Price

Schröder wanted to know just how he and other journalists deal with press repression; can you write anything you want, as long as you pay the price? “What I went through was like a honeymoon compared to the others,” he said. “Some died in jail, we lost five journalists in *Cumhuriyet*, who were killed. But in Turkey, if you are a journalist you know what risks you are running.”

Schröder commented, there are 150 journalists in jail, seven have died over the last years. “How many would dare to do what you did?”

Again, Dündar’s reply came as a shock to some. “I’ll tell you something funny,” he began. “The biggest problem we have is the pro-government journalists – whether they are journalists or government agents? That’s the question.” He went on to report on a recent television broadcast where two journalists appeared, discussing his case. “One of them said if I had been in the US, I would have died in an automobile accident, and the other said, ‘no, it would be better if the secret service grabbed him and brought him back to Turkey.’ This was on television. Well, if you hear about an auto accident,” he quipped,

“you know it was not true.”

For people in Germany, including journalists, it is not easy to imagine what imprisonment involves. Schröder asked, simply, “What was the worst thing in jail?” Dündar always tried to see the positive. “You learn a lot about yourself in jail. I discovered the power of the word, reading and writing – it can save lives.” Then, with his characteristic irony, he added, “The positive aspects of life in jail are that you have no cell phone, no TV, it is a kind of digital detox. You can concentrate. A lot of the other prisoners read and write, the jails are full of intellectuals.”

### The Merkel Question

Dündar has spoken out against the attitude displayed by the European Union in its dealing with Erdogan. Although the last of the periodic



Can Dündar, left, and Recai Hallaç

progress reports issued by the EU in the context of Turkey’s bid for entry, was negative, Dündar had criticized it. The reason, in his view, was that a deal had been struck, whereby the report would be delayed three months, during which time elections were held. The deal also reportedly involved the amount of funds Turkey would receive to finance aid to refugees there. According to taped conversations, in which the negotiations were discussed, Erdogan threatened to flood Europe with refugees if he did not get the sum he wanted. “This is the Europe I criticize,” he explained, a Europe that lets itself be blackmailed.

His comments on German Chancellor Angela Merkel were no kinder. Schröder asked what he would advise Merkel to do. “It is too late, Ms. Merkel,” came the answer. “She visited Turkey 6 or 7 times, probably more than her own electoral district, and has never been so close to any politician as to Erdogan.” Dündar regretted that she seemed concerned only with the refugee situation and found it “disconcerting that she never spoke of human rights or press freedom while there. If the Chancellor wants to represent the free world but never says anything about this, how can we trust Europe?” In his view, the Europeans have understood the problem with Erdogan only now and “it is too late; they have made too many compromises.”

Just the day before the Wiesbaden dialogue took place, three of Dündar’s colleagues had been sentenced to lengthy jail terms, and Schröder wanted to know how this affected the press, if indeed it were at all possible to do research and to write under such conditions. Dündar recalled that he had always told students that journalists must be objective. “It wasn’t my choice to write those things. It may not be positively viewed when a journalist comes to Germany and becomes a freedom fighter. But I think of it this way: our house is burning, our friends are inside. We can’t take pictures and report on it, but either we get the water to put out the fire or we all perish. These are ethical issues. People realize it when they have lost their freedoms. The same is with press freedom, you have to fight for it.”



## INTERNATIONAL

# Between Remembrance and Expectation

By Muriel Mirak-Weissbach

Special to the Mirror-Spectator

BERLIN – This year's commemoration of the genocide was different in Germany. To be sure, there were speeches recalling the dark and tragic events of 1915, and there were demands for progress in implementing the measures contained in the genocide recognition resolution passed by the Bundestag (Parliament) in June 2016. There was magnificent music performed by talented young Armenians, and the ceremonies concluded with solemn prayers for the souls of the victims.

But the spirit pervading the gathering at the banquet hall of the historic Berlin Rathaus (Town Hall) on April 24 was different. Though solemn, the mood was also animated by hope, reflecting the optimism generated by the civil society movement in Armenia, which was breaking new ground in the process towards political and economic reforms. At the same time, one could almost feel a certain tension in the air, expressing uncertainty regarding the ultimate outcome of events.

Following a moving performance on the duduk of Vache Hovsepian's Aravot luso, played by Harutyun Chkolyan, Prof. Elke Hartmann of Bamberg University greeted the many diplomats, political figures, church representatives and Armenian community members in the name of the organizers. The organizers this year were many. Significantly, the hosts included the Armenian Embassy, the Diocese of the Armenian Church in Germany and the Central Council of the Armenians in Germany, in collaboration with the Armenian Community of Berlin as well as the Armenian Church and Cultural Community in Berlin. Such a show of unity among the various Armenian organizations was most welcome.

## Expanding Genocide Research in Universities

Prof. Elke Hartmann, who is also co-founder of the research project Houshamadyan, which reconstructs daily life and culture of Ottoman Armenians, referred to the 2016 resolution, which expresses support for Turkish-Armenian steps towards understanding and reconciliation, as well as a broad educational effort in Germany on the genocide. In this context, she formulated a proposal for genocide studies institutes to be established here.

"Working through the history of the genocide in a scientific manner is the foundation for all other initiatives, understanding and hopefully reconciliation." Such scholarly work is required not only to provide for school text books, but also for experts whom intellectuals,



Diana Adamyany

artists and the broader public can look to for assistance and guidance. Germany should not only support researchers in Armenia and Turkey: "more important would be the creation of academic structures in Germany itself, for research into the genocide against the Ottoman Armenians." Germany's academic institutions

could provide the "protected and neutral space required for such sensitive as well as emotionally charged research to unfold." A further advantage Germany offers is a "state and a society that, conscious of its own historical co-responsibility, feels closely bound both to Armenians and Turks." And, German scholarship and society have developed an expertise in dealing with the country's own past.

Hartmann underscored the urgency of her proposal considering the latest developments in Turkey, where "an entire generation of critical voices is being eliminated," some even persecuted because of their striving for reconciliation. And as for Armenia, she underlined the importance of a "critical historical consideration of the Ottoman past" for achieving stable democracy and peace. Hartmann characterized international recognition and condemnation of the genocide as providing necessary protection for the Armenian Republic. "This would be an important building block to break the spiral of existential threat, war and militarization, and to promote lasting democratic development, hopeful indications of which we have seen again just in the last few days."

... and in Schools

Ambassador Ashot Smbatyan opened his greetings by noting that worldwide Armenians were

coming together to commemorate the genocide 103 years ago, which robbed so many of their very lives. Shifting to a more positive note, he said that the developments of recent days had filled him with confidence that Armenia and the Armenian people would succeed in their desire to establish a democratic society, a statement that elicited energetic, sustained applause from the hundreds of guests.

There are no Armenians alive today, he went on, who have not been affected by the genocide, but now they are living in peace and dignity. Considering that genocides occurred not only in the past century, the ambassador stressed the importance of spreading knowledge of the past, especially among the younger generation, as a means of preventing renewed outbreaks of

such crimes. Here he also took up the 2016 resolution, quoting those passages relating to the task of working through the history of the genocide, and lamented the fact that only four of Germany's federal states – which have jurisdiction over school curricula – have thus far introduced the Armenian genocide in courses of study. In Turkey, the need for spreading knowledge is dramatic, as journalists who try to address the issue are subjected to persecution and children in schools have no chance at all to learn about the past. Achieving recognition of the genocide without such knowledge is impossible, and without recognition there can be no reconciliation.

Diana Adamyany, a young prize-winning violinist, performed Bach's Sonata No. 1 in G Minor, III, Siciliana, with such intensity that the hundreds of attendants listened in rapt concentration.

The vice president of the Bundestag, Petra Pau, a parliamentarian from the Left Party (Die Linke), delivered a brief address. Titled, "Where Hatred Wins, Humanity Loses," it underlined the importance of remembrance as a means to prevent recurrence of the catastrophe. She pointed to January 27, the day that the Bundestag commemorates the Holocaust, and lamented the fact that since a right-wing party now has parliamentary representatives, this act of remembrance has been cast into doubt. The right-wing Alternative for Germany has in fact called for a 180-degree shift in the culture of remembrance, has dubbed a holocaust memorial a "disgrace" and has urged appreciation of the achievements of the Wehrmacht. Pau said she considers such demands tantamount to

Turks pursued their drive for ethnic homogeneity. Exploiting rumors of Armenian collaboration with the Russians, the regime ordered Armenian soldiers to be "disarmed, forced initially into labor battalions and then between April 1915 and September 1916 systematically killed." Although "local contexts and subjective perceptions encouraged a cumulative radicalization of violence, what was decisive was that in this concrete situation a preexisting strategy of the Young Turks was being implemented."

Leonhard detailed, month by month, how the massacres spread, from Mush to Van, and beyond. In June 1915 the German ambassador Hans Freiherr von Wangenheim reported that the deportations underway were being carried



Very Rev. Serovbe Isakhanyan, Primate of the Armenian Church in Germany

derision of the victims, not only of the Holocaust but also of the Armenian Genocide. The Bundestag resolution of 2016 acknowledged the genocide as well as the German role, but Turkey has yet to do so. Voicing confidence that Turkey would have to recognize it, "sooner or later," for the sake of the future, she recalled that Germany also required decades before it could come to terms with the Holocaust. Only 40 years later, she said, did a German president designate May 8, when the Nazi regime was defeated, as a "day of liberation."

Quoting President Richard von Weizsäcker, in his plea for shunning hatred and learning "to live with one another, not against each other," she stressed its relevance to the present. "Where hatred and violence are victorious," she said, "democracy and humanity lose – then as now."

## A Lesson in the History of the Genocide

Harutyun Chkolyan performed Vardani vor voghb, a medieval dirge on the duduk, which served as a musical transition to the commemorative speech delivered by Prof. Jörn Leonhard, director of the Chair for Modern and Contemporary European History at the Freiburg University. Leonhard offered an in-depth presentation of the genocide, based on contemporary eyewitness reports and official documents – as if in response to the calls by previous speakers for more thorough education on the subject. He showed how the genocide, a carefully pre-planned operation, put an end to "the late 19th-century idea of Ottomanism, to integrate the different religions of the multiethnic Ottoman Empire."

Although following the Balkan wars, the German and Russian empires sought to impose reforms, granting autonomy rights in two Armenian provinces, "for Young Turk elite, which had taken power in 1908, this would have placed the territorial integrity of the Ottoman Empire further in question," Leonhard said.

Ottoman policy shifted towards the vision of a Turkified social order. With the war came the systematic dispossession and murder of Greeks and Armenians, as the Young

out "not only motivated by military setbacks," but, as Interior Minister Talaat had openly admitted, to eliminate all "domestic enemies." By June in fact, the plan was no longer secret, as Talaat called for ethnic cleansing and the large-scale death marches to the Syrian desert proceeded. Leonhard made clear that both the Americans and the Germans knew what was occurring, but did not intervene; he cited the work done by Armin Wegner in documenting the genocide through photographs as well as the Foreign Ministry documents published by Johannes Lepsius. The significance of the genocide, Leonhard said, lay not only in the "quantity of the war victims ... the millions of dead soldiers and civilians ... [but] the fundamentally new quality of violence ... a new dimension of violence against the civilian population." And this called for new juridical approaches. He related how Raphael Lemkin, having learned about the trial of Talaat's assassin Soghomon Tehlirian, oriented his studies in law to address the question of genocide, and succeeded in drafting the UN resolution passed in 1948.

If legal means to punish genocide are necessary, Leonhard continued, so is a culture of remembrance. The wounds of the genocide are still open. In Germany, attention has been focused on the Holocaust in World War II with the result that the genocide during the previous war, and Germany's role in it, have not been adequately dealt with. Again, what comes to the fore is the need for study, research and dissemination of knowledge about the Armenian genocide.

Violinist Diana Adamyany provided musical reflection with a moving rendition of Krunk by Komitas, after which the clergymen mounted the stage. Very Rev. Serovbe Isakhanyan, Primate of the Armenian Church in Germany, who was joined at the event by Coptic and Aramaean religious leaders, offered the intercessory prayers.

Late night news broadcasts indicated that the political process in Armenia was moving forward, fraught with tension and uncertainty, but without violence. Those gathered in the Rathaus had commemorated the victims of the past with respect and dignity, uplifted by a sense of cautious faith in the future.

# Community News

## The Valley Man with the Golden Ears

By Warren Armstrong

FRESNO (ABC30) – Clive Davis. George Martin. Berry Gordy. Col. Tom Parker. Quincy Jones.

They are some of the most famous and influential moguls in the music industry.

There's another name equally as important as those five and he should be in the Rock and Roll Hall of Fame in Cleveland.

His name is Russ Regan, and he's from Sanger.

His real name is Harold Rustigian, but the music industry knows him as Russ Regan, "The Man with the Golden Ears."

He played the violin and drums, and in the late 1950s, found himself in a band with Sonny Bono. They called themselves "The Checkmates," but Bono soon discovered another singing partner named Cher. Russ Regan would go on to joke with his old friend that he left a full Armenian from Sanger, for a half-Armenian from Fresno.

Regardless, Regan grew as a songwriter, producer, and record promoter, helping to create the "Motown Sound" with artists like The Supremes and Marvin Gaye. Russ Regan worked his way up the music industry becoming an executive in charge of Uni Records and 20th Century Records and a General Manager for Polygram Records.

As one legendary story goes, a new band in Southern California called "The Pendletones" had just recorded a new song titled *Surfin* and they wanted a new name. Russ Regan suggested "The Beach Boys." The name stuck and the rest is rock music history.

According to another story, Regan heard a song in 1966, called *That's Life*. He gave it to Frank Sinatra and it became a huge hit for the



Harold Rustigian (Russ Regan) with Barry White

"Chairman of the Board." Through the decades, Regan went on to sign, promote, and sell hit records for artists like Neil Diamond, Elton John, Barry White, Olivia Newton-John, Alan Parsons Project, B.B. King, and many more.

He also supervised numerous movie soundtracks including Academy Award-winning songs from films. According to one industry source, Russ Regan is responsible for selling more than one-billion records during his career.

Not bad for a kid from Sanger.

After all his success, Russ Regan is now facing the greatest challenge of his life. He's in a Rancho Mirage hospital recovering from surgery to have a pacemaker implanted in his chest. He's also battled bladder cancer and recently had a malignant tumor removed, but then came infection.

The hospital bills are piling up and his friends and family are trying to help. They started a GoFundMe page for the music legend and they're hoping anyone who remembers him in Central California or loved the music he helped produce, will make a donation.

To donate, visit <https://www.gofundme.com/hospital-bills-for-music-legend>



Cutting the cake, from left, Fr. Paren Galstyan, Archbishop Barsamian, Ambassador Grigor Hovannissian, Marta Batmasian and Chairman Homer Gregorian

## St. David Armenian Church Celebrates 30 Years with Style

BOCA RATON, Fla. – The founding pastor of the St. David parish, Rev. Dr. Zaven Arzumian celebrated the new church edifice and the inauguration of the Mardigian Hall, and dedicated two decades of hard work in organizing the small parish which blossomed in time to become the pride not only of the large parish in Boca Raton with a large number of snowbirds, but also became a magnet for the church dignitaries visiting the Eastern Diocese: Karekin I, Catholicos of all Armenians, Patriarch Shnork Kaloustian, Patriarch Torkom Manoogian, Primate Barkev Mardirosian, and on this occasion, Archbishop Khajag Barsamian, the Primate, and Ambassador of Armenia to the United States, Grigor Hovannissian.

A special Banquet committee chaired by philanthropist Marta Batmasian worked tirelessly to prepare the program for the afternoon. Marta was also the M.C. The banquet was held at the Mardigian Hall which was decorated by the hardworking committee members and was not only glowing, but had become a garden of orchids donated by Vartan and Armine Mnatsaganian in memory of their son David. More than 200 guests were in attendance to enjoy the lavish meal and celebrations.

A booklet for the occasion was prepared by Fr. Paren Galstyan and Marta Batmasian. The booklet included all the see ANNIVERSARY, page 7



Rose Reynolds receiving St. Vartan Award from Archbishop Khajag Barsamian



Seated, from left, Zaven Kazanjian, Armen Melkonian, George Kevokian, Dr. Ernest Barsamian, Dr. Gregory Boyajian, Sonig Kradjian, Dr. Richard and Sally Berjian, Yeretsgin Angel Metjian, Takouhy Soultanian and Marietta Mnatsaganian.

## Dr. John Bilezikian, Named to Health Group Board, Receives Ellis Island Medal

By Florence Avakian

NEW YORK – On May 12, Dr. John Bilezikian will be awarded the Ellis Island Medal of Honor for his many acclaimed services in America, Armenia and Artsakh. Though the recipient of several national and international honors, and the author of 10 books, he has not lost any of his modesty, a personality he conveyed in a telephone interview.

Recently, he was named as a member of Board of Directors of the Armenian American Health Professional Organization (AAHPO). "I am happy to serve, and do whatever I can to help further their important work," the eminent doctor stated.

AAHPO President Dr. Larry Najarian stated, "We are very honored to have Dr. Bilezikian join and assist us in fulfilling AAHPO's mission to our communities. He brings an extraordinary set of academic and organizational skills. In addition, he has a working knowledge of how to successfully implement projects in Armenia that are both evidence-based and impactful. Dr. Bilezikian will be an integral part of AAHPO's continuing efforts to seek strategic health care solutions both in the tri-state area and in Armenia."

And long-time AAHPO Board member Dr. Raffy Hovanessian commented, "AAHPO in its 20-plus years has not ever had as distinguished a Board member as Dr. Bilezikian. He brings in a new initiative to the dynamic AAHPO Board, with the leadership of Dr. Larry Najarian. I look forward to years of productive and fruitful achievements with his wise advice."

Bilezikian was born in Boston to father Paul (a master electrician) from Marash, and mother Zabel (née Apovian) born in New Jersey. His grandfather had come to America in 1912, and acquired enough resources to bring to America the rest of the family.

Bilezikian graduated from Harvard College and received his MD degree from Columbia University's College of Physicians and Surgeons.

Thereafter, his course as an endocrinologist specializing in metabolic bone diseases was set by the circumstances of the Vietnam War. "I had three options: to go to Vietnam; to get a special deferment; or be selected to join the Public Health Service at the NIH [National Institutes of Health] to conduct medical research," he said. The NIH option was the one that became possible for him.

In 1971, he was one of only 14 young physicians selected for the to work at the NIH. His mentor was Dr. Gerald Aurbach, one of the most eminent international medical researchers in endocrinology and metabolic bone disorders.

A Revolutionary Concept

"Dr. Aurbach trained me to learn, an idea that was not that popular in the field of osteoporosis. It changed my career direction in a positive way, something I have never regretted," he declared. He returned to Columbia and after serving as Chief Medical Resident, he joined the Endocrinology Faculty at the College of Physicians and Surgeons in 1975.

Since then, he has become a member of several professional medical societies, received many honors, including being designated as Master of the American College of Endocrinology, served as editor of a number of medical journals, authored 10 books and 800-plus major articles, and has served on numerous panels and international workshops. He is also a major national and international spokesperson for the field of metabolic bone diseases.

He pointed out that especially for women past child-bearing stage (menopause), see BILEZIKIAN, page 7



## COMMUNITY NEWS

# St. David Armenian Church Celebrates 30 Years with Style

ANNIVERSARY, from page 6

Godfathers of the church, the benefactors and supporters, the long list of donors, the long list of individuals who have received recognition for their unique contributions, and the 15 chairpersons of the parish councils. Also included were special messages from the Catholicos of All Armenians Karekin II, Archbishop Khajag Barsamian and Bishop Nareg Berberian, among others religious leaders. The booklet included a special proclamation by Mayor Susan Haynie of Boca Raton.

At the reception, Ani Manvelyan sang the American national anthem and the children of the Alex and Marie Manoogian School sang the Armenian national anthem accompanied on the piano by Marieta Mnatsakanian.

Kaitlin Kalender recited a special poem to welcome the archbishop.

A rendition by Talin Kalender and Sonig Kradjian of "Yegeghetsin Haygagan," the famous poem by poet Vahan Tekeyan was very well received.

It was the Armenian spirit which had energized mistress of ceremonies Marta Batmasian with optimism and constant enthusiasm when she invited the ambassador to give the toast.



Edward Aprahamian Sr., receiving his Award from Archbishop Khajag Barsamian.

She described briefly his very illustrious background. Indeed the ambassador gave a most eloquent toast.

During the dinner which was prepared by Torosian family, musical selections, poetry, recitations and video on the screen showed the history of this church and parish from its beginning to the 10th, 20th and present anniversaries.

The video was a labor of love donated by Bedo Der Bedrosian. Thanks to Edward Zakarian, a parishioner, who also served as photographer.

Rudy Berberian and Harry Apoian offered reminiscences, reviewed the purchase of the property 30 years ago which was worth \$400,000, an enormous sum of money for that

time, but the price was brought down to \$325,000.

The talented Hratch Boghosian gave a mesmerizing piano recital, on the pianowhich had been donated to the church by Jimmy and Marta Batmasian 30 years ago.

Fr. Paren Galstyan gave the pastoral remarks and Archbishop Khajag Barsamian gave the congratulatory address. He emphasized that the time of mourning and weeping after the genocide has ended and it is time to rejoice and celebrate not only for our survival but also for our achievements including our devoted parishioners who have served this church for decades, and he bestowed "St. Vartan Award" to four members of the parish who have served the church in different capacities: Edward



From left, Ambassador Grigor Hovannissian, Sonig Kradjian and Archbishop Khajag Barsamian

Aprahamian, Sr., Rose Reynolds, Harry Apoian and Rudy Berberian.

## Dr. John Bilezikian, Named to Health Group Board, Receives Ellis Island Medal

BILEZIKIAN, from page 6

"osteoporosis is a likely scenarios because people are now living much longer. It is not only a function of aging, though, but also many other risk factors. With lives now extended, we must find ways for their skeleton to remain healthy," noted the world famous osteoporosis specialist.

### Armenian Revelation

Being Armenian was also an important part of his identity but it was a passive notion. Everything changed in 2007 when he first visited Armenia. When the plane landed at Zvartnots Airport, he had this overwhelming emotion that is best described in two words, "I'm home," as he stepped on Armenian soil. This visit was due to the urging of Dr. Edgar Housepian, one of the founders of the Fund for Armenian Relief (FAR) who himself had gone to Armenia to offer his services following the disastrous 1988 earthquake. "You have to go to Armenia," Housepian said to Bilezikian, who now visits his homeland twice a year, bringing medical supplies and caring for countless patients.

On October 9, 2017, the Osteoporosis Center

of Armenia was opened by Bilezikian, its founder, and by Dr. Vartan Babalyan, its director. The opening of this center, supported partly by the Hirair and Anna Hovnanian Foundation, and the JHM Foundation, is the latest step in a decade dedicated effort to further osteoporosis research and care in Armenia.

It was 10 years ago that Bilezikian brought his first bone density machine to the Markarian Hospital in Yerevan. The machine located in the radiology-imaging wing of the hospital is dedicated to the memory of the doctor's mother, Zabelle Apovian Bilezikian.

It was also in 2007 at the Markarian Hospital that Bilezikian hosted the first Osteoporosis Symposium. He has since made trips regularly to hold training sessions, led the yearly symposium, and donate to Armenia additional diagnostic machines, gifts of the Hologic Corporation in Massachusetts.

### Eurasian Center

"Armenia is now becoming the center of educational activities for osteoporosis in Eurasia," he noted. "The country draws participants from

countries from the former Soviet Union and Eastern Europe. When we first started, medical education in Armenia was very poor. Now we are aiming for the top."

His heroes are "people who make the world better through their own window of expertise, people who go the extra mile and never give up" an idea he has been furthering through his own devotion to his homeland, and to people in America. Bilezikian is in great demand as an international speaker because "of my goal to help others through my field."

Partnering with him is his wife, Sophie, a hematologist who specializes in occupational medicine. The family's third member, daughter Diana is an adjunct professor of special needs education, and author of her book, *Dear Diana*, on issues of life in the real world.

This year, Dr. Bilezikian will not only receive the Ellis Island Congressional Medal of Honor in May, but he will be awarded the Distinguished Physician Award of the American Association of Clinical Endocrinologists, to add to his dozens of previous honors.

### HOLY TRINITY ARMENIAN CHURCH OF GREATER BOSTON

145 Brattle Street, Cambridge Massachusetts  
Rev. Fr. Vasken A. Kouzouian, Pastor

May 2018

Dear Friends,

To all who have made reservations to attend the Celebration Banquet on Friday, May 11, in tribute to Rev. Father Mampre A. Kouzouian, former Pastor of Holy Trinity Armenian Church, on the occasion of his sixty years of dedicated service to the Armenian Church, we look forward to sharing this special evening with you.

As His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians, will remain in Armenia, the *Hrashapar Service*, the traditional Welcome for the Spiritual Head of the Armenian Church, will not be held prior to the Celebration Banquet.

On this special occasion, at the request of Father Mampre, funds are being raised to support the children at the Muratsan Chemotherapy Clinic of Yerevan State Medical University, a pediatric oncology clinic that treats children from all over Armenia, as well as homeless individuals and families in the Vagharshapat region surrounding Holy Etchmiadzin.

Sincerely,

Fr. Vasken A. Kouzouian  
Pastor

Nancy D. Kasarjian  
Chair, 60th Anniversary  
Celebration Committee

FRIENDS OF THE ARMENIAN CULTURE SOCIETY presents

## 67TH ANNUAL ARMENIAN NIGHT AT THE POPS

SATURDAY, JUNE 9, 2018 • 8PM • SYMPHONY HALL, BOSTON

Featuring HAIG HOVSEPIAN, violin

Winner of the 2017 Boston Symphony Orchestra Concerto Competition

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DANCE TO  
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## OBITUARIES

## Clare Russell Gregorian, Advocate for Literacy, Education

NEW YORK – Clare Russell Gregorian, a lifelong advocate and leader in education, literacy, and women's issues, and the wife of Carnegie Corporation President Vartan Gregorian died on April 28, at home in New York City, surrounded by family, following a lengthy struggle with chronic obstructive pulmonary disease (COPD). She was 80 years old.

She was known for her wit, intellect, utter devotion to her family, and complete dedication to the institutions that she served alongside Vartan Gregorian, including Carnegie Corporation's philanthropic foundation. Clare shared the workload of her husband's senior appointments at three other distinguished institutions: University of Pennsylvania, the New York Public Library, and Brown University. The most significant part of her civic life was Clare's participation in high-level volunteer and leadership efforts.

Born in New York City, Clare Russell was

the daughter of Faye (Rattenbury) and Henry E. Russell. She was educated at Dwight School for Girls in New Jersey and graduated from Stanford University with a Bachelor of Arts, majoring in history. While at Stanford, Clare met fellow student Vartan, and in 1960 they were married, becoming an inseparable couple, sharing Andrew Carnegie's dedication to democracy and support for education and international peace. Together, they traveled extensively and lived in a number of locations abroad, including Lebanon. In the United States, they lived in California, Texas, Pennsylvania, Rhode Island and New York. Wherever she went, she made an impact as a civic leader and indefatigable volunteer for meaningful causes and organizations.

Both formally and informally, Clare Gregorian was active in several major political campaigns, and was an advocate and leader of numerous nonprofits, such as the Providence Public Library, Trinity Repertory

Theater, Women's Housing and Economic Development Corporation (WHEDCO), the Branch Council of the New York Public Library, and Literacy Partners, where she taught literacy, raised significant funds for

governing board awarded Clare an honorary degree for her singular contributions to the school, especially her activities on behalf of Brown parents and in building bridges with the local community.

The Gregorians returned to New York City when Vartan was appointed president of Carnegie Corporation of New York in 1997. Clare devoted herself to several new causes, including the New Victory Theater, the Guttmacher Institute, the Children of Armenia Fund, and the Visiting Nurse Service of New York, while gracefully balancing many responsibilities in support of the Corporation, its staff, and the wider community.

She is survived by her husband and their three sons: Vahé Gregorian (wife, Cindy Billhartz); Raffi (wife, Olga Palinkasev); and Dareh (wife, Maggie Haberman). She is also survived by five grandchildren: Juan, Maximus, Sophie, Miri, and Dashiell. She will be remembered by her siblings Isaac, Gillian, and Felicity. Clare was predeceased by her sister, Dorsa.

A private funeral will be held in Martha's Vineyard. A memorial service for family and friends of Clare will be held in New York City in the coming weeks. In lieu of flowers, contributions can be made to causes that were dear to Clare: Rhode Island Public Radio, the branch libraries of the New York Public Library, Planned Parenthood, the Children of Armenia Fund, the Aurora Prize for Awakening Humanity, Brown University's International Scholars Program, the New Victory Theater, and Literacy Partners.



the organization, and rose to the role of president. In recognition, Literacy Partners created the Clare R. Gregorian Volunteer of the Year Award in 2002. Clare was also awarded the First R Award from Literacy Volunteers of New York City.

She was known for her successful campaign to create Rhode Island Public Radio and was named an honorary chair. She continued a longstanding commitment to Planned Parenthood, which recognized her board service and fundraising efforts with the Gilman Angier Award, and established the Clare R. Gregorian Distinguished Lectureship. In 1997, the Brown University

## Dr. Maro Sarafian

### Doctor Leaves Legacy of Love, Family, Hard Work

NORTHVILLE, Mich. – Dr. Maro Sarafian, Obstetrician and Gynecologist at Sibley Hospital, formerly residing in Washington, D.C. passed away on April 24, in Northville, Mich., after a tough battle with cancer. She was 49.

She was born to parents Osep and Nadya Sarafian on November 21, 1968 in Istanbul, Turkey. Her family moved to Birmingham, Mich. when she was 12.

She was valedictorian at AGBU Alex Manoogian High School in Southfield. She received her BA from the University of Michigan-Ann Arbor in 1990 and a medical degree from Wayne State University Medical School, in 1994. She specialized in obstetrics and gynecology at Georgetown University in Washington, DC, where she served as chief resident.

In 1998, Dr. Sarafian joined Sibley Memorial Hospital and the Foxhall OBGYN Associates, also functioning as managing partner from 2013 to 2017. She was a member of the Washington Clinical Pathological Society since 2010, serving as secretary from 2014-2015 and president from 2015-2016. She served on the Sibley Memorial Intensive Care Unit Committee and the Ob/Gyn Quality Assurance Committee from 2002-2017.

Sarafian was voted to The Washingtonian's Best Doctors List from 2007-2017 by her colleagues. She loved her profession, and was an attentive, astute and resolute doctor, admired by colleagues and beloved by her patients. She delivered a generation of healthy babies for over twenty years.



Her radiant smile lit up faces everywhere.

She successfully juggled an active community life in the DC area, full time medical practice, managing the partnership and lovingly raising three children, Alec (14), Lia (12) and Andrew (9), who were always at the center of her happiness. She volunteered in the activities of their schools, and she planned countless weekend trips and family vacations throughout the world.

She leaves her husband, Darell Meyer; sister Nora and her husband Raffi Manoukian, and brother Garen and his wife Rita Yeretsian. She was the daughter of Mr. and Dr. Sarafian, and the aunt of six nieces and nephews.

A celebration of her life will be held at Congressional Country Club in Bethesda, MD on Friday, May 11, at 2 p.m.

## Vasilika Effeyan Kalikian

### Romanian Born, Emigrated to New York City

FREDERICK, Md. – Vasilika Effeyan Kalikian passed away on April 19 at the Citizens Nursing Home here at the age of 88.

She was born in Bucharest, Romania. In 1948, Romania fell under communist rule, and she emigrated to Armenia, USSR, along with her family. They eventually settled in Yerevan, where she met her husband, Aram Kalikian, also an immigrant from Bucharest. Later, the Kalikians emigrated with their sons to the US and made their home in New York City.

She is survived by her son Hagop (Jack), his wife Armine, and their sons, Aram and Narek (Nevada), by her younger son, Varoujan (Roger), his wife Aida, and children Arpi and Arman (Maryland), her sister in law Louisa Kazandjian, and by her nieces Noel and Silvia in Paris, France, Zarmine Benzer of New Jersey, Haigouhi Beurekjian of Salem, Mass., and Araxi Vann of Fairfax, Va.

She and her husband braved many hazards to come and settle in the US. Their love of their adopted country, along with their generosity and devotion to the Armenian community will be remembered by their families.



along with their generosity and devotion to the Armenian community will be remembered by their families.

Read News in Armenian at:



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## COMMUNITY NEWS

# Cambridge Yerevan Sister City Hosts Panel on 3D Printing

CAMBRIDGE, Mass. – The Cambridge Yerevan Sister City Association (CYSCA) participates in the Cambridge Science Festival annually with current emerging technologies of interest to both sister cities, Cambridge and Yerevan.

This year CYSCA presented a panel discussion on the emerging technology of 3D printing. As usual each year CYSCA invites a scientific expert from Armenia and matches the person with local experts who engage in a panel discussion open to the public. This year's event was held at the Armenian Cultural Foundation in Arlington, on April 19. The event was co-sponsored by the National Association of Armenian Studies and Research (NAASR).

A full house of attendees came to learn about this "wave of the future" technological revolution. The panel included local 3D printing experts in research/development, education and manufacturing. The moderator was Berge Ayvazian, local IT Senior Analyst/Consultant Wireless 20/20. Panelists included Jack Keverian, 3D printing visionary and Professor Emeritus, Drexel University; Hrayr Azizbekyan, Scientific Associate at the Institute of Physical Research of the Academy of Science in Armenia; A.J. Perez, General Manager, NVBOTS; Jennifer Milne, Product Manager, Formlabs; Chris Templeton, Program Manager, Microsoft Garage Makerspace (NERD); and Adam Green, Operations Manager, Einstein's Workshop.

CYSCA President Alisa Stepanian welcomed the guests and gave a broad overview of



From left, Berge Ayvazian, local IT Senior Analyst/Consultant Wireless 20/20, panel discussion moderator; Dr. Jack Keverian, Professor Emeritus Drexel University; AJ Perez General Manager of NVBOTS; Jennifer Milne, Product Manager, FormLabs; Chris Templeton, Program Manager, Microsoft Garage Makerspace (NERD); Adam Green, Operations Manager, Einstein Workshop; and Hrayr Azizbekyan, Scientific Associate Physical Research Armenian Academy of Science, Yerevan, Armenia (photo credit: Jack Antounian)

CYSCA, its formation and its over 30 years of community service to the citizens and communities of Cambridge and Yerevan with numerous training and educational programs, cultural exchanges and philanthropy.

Prof. Jack Keverian spoke about his passion for this new technology and gave a historical

overview of the emergence of 3D printing. Said Keverian, "3D is a game changer which will revolutionize so many facets of our lives, enabling us to do things that we could not do before." He referred to the technology as "additive manufacturing" using a technology called "stereo lithography" which began as early as 1983. Due

to patent protection, the technology was not able to "take off," but in the last 12 or so years, it has found its place in parts manufacturing, medicine, construction, etc. Advantages include not only very low cost and rapid manufacturing, but also doing the impossible. In the future, 3D printing will be done in one's home. Keveryan showed a video of 3D-printing technology making a part that in his opinion would have been impossible to fabricate with other techniques.

Keveryan said, "If I were younger and not approaching a 90th birthday, I would promote this technology to help build housing in Armenia."

Hrayr Azizbekyan, Armenia's 3D printing expert, holds a PhD from the University of Lorraine. He commented on the use of multi types of materials in Armenia for deposition of the 3D layers, for example, plastic, powder, liquid resin, powdered metal and even chocolate. Also, together with a colleague originally from Armenia, but now in Ottawa, Canada, they are developing a whole-body scanner. Advantages of 3D printing according to Azizbekyan are: ability to customize, rapid design/manufacturing, cost effectiveness for small- and large-batch production, and ease of redesign.

Problems for Armenia are: small market size, lack of material resources (dependency on import), and a centralized economy in and around the capital city of Yerevan.

He cited threats such as rapid change of the technology, needing to break down the conventional mindset, lack of legislative support, endangering the existing labor market, and lack of government support. However, he pointed out that on the plus side there are already many noteworthy international organizations that have established a presence in Armenia as well as many NGO's that are helping to spread advances in technology, especially in the IT area. 3D printing applications have proven effective in the following areas, namely dental, jewelry, modeling, architecture, medical automotive, homes, construction and others. He commented that a 3D printing promotional strategy needs to be developed in Armenia with the creation of a success story and community building.

Jennifer Milne, a product manager, from FormLabs, based in Somerville, participated in the panel. FormLabs produces low-cost 3D printers with facilities in Somerville, Germany and China. They have 400 employees and produce printers ranging from desktop "affordable" printers starting at \$2,500 and ranging up to a future goal of \$100,000 for larger units. They collaborate on research and development with educational institutions such as Harvard University, the University of Michigan and Duke University on materials research. They do metal printing for aerospace and engineering, as well as dental and parts manufacturing. A new material they are now using is ceramics.

Also on the panel was AJ Perez. Perez is the founder and CEO of a 3D printing company which he sold to the large industrial equipment manufacturer Cincinnati Milling Machine Co. He is currently general manager of their 3D printing division, NVBOTS. They produce two types of 3D printers: the small area machine (SAM) with prices starting at \$10,000 and the big area machine (BAM) with prices ranging from \$100,000 to \$1 million. An exclusive feature of their printers is the automatic ejection of the printed part. Their large printers have been used to produce aircraft wings (Boeing), aircraft turbine blades (GE), cars, military Jeeps, and submarines (no metal and in 30 days!).

Panelist Adam Green, operations manager at Einstein's Workshop, spoke about his workshop for young students beginning with kindergarten to 8th grade. This workshop teaches them about 3D printing as a "tool" using a "ground floor" basic training program.

Chris Templeman, a panelist, is a program manager at Microsoft Garage Makerspace (NERD). This is one of seven Microsoft facilities operated as a "makerspace." They have roughly 400 employees who work on developing software with a focus on design prototyping. They are working on lowering the cost of 3D printing. Templeman considers it an exciting experience to participate in the development of 3D printing applications.

–Jack Medzorjian



## Tekeyan Cultural Association, Inc.

### Dr. Nubar Berberian Annual Awards

Dr. Nubar Berberian, intellectual, journalist, activist and editor of many ADL daily newspapers for more than 50 years passed away at the age of 94 in November 23, 2016. In his Will, Dr. Berberian directed his Trust Fund managers to appropriate awards every year to college students of Armenian descent worldwide who major in either International Law or Political Science.

#### ELIGIBILITY AND REQUIREMENTS

- 1) Eligible recipients are college students of Armenian descent who major in either International Law or Political Science.
- 2) Applicant must be enrolled in a full-time graduate program in a fully accredited college or university in the world.
- 3) Applicant must provide all of the information requested on the application form.
- 4) Applicant must submit a copy of his or her most recent college transcript.
- 5) Applicant is to include a small head and shoulders self-portrait.
- 6) Application could be received by requesting from [Tcadirector@Aol.com](mailto:Tcadirector@Aol.com).
- 7) Applicants should submit applications electronically (via email) to: [Tcadirector@Aol.com](mailto:Tcadirector@Aol.com). The Paper submissions will be accepted by the deadline at:

**Tekeyan Cultural Association, Inc.**  
**Dr. Nubar Berberian Trust Fund**  
 755 Mt. Auburn Street  
 Watertown, MA 02472  
 USA

but electronic application is preferred.

- 8) The deadline of receiving the applications is **August 30, 2018**.
- 9) The administrators and managers of the fund will vote the qualified winners in **October, 2018** based on the merits of each applicant.
- 10) The winner or winners will receive their awards in **November, 2018**. Applicants who were not selected will be notified in writing and invited to apply next year again, if they are eligible.
- 11) Winning applicants are not eligible to apply again.
- 12) This announcement is published in Armenian, English, French and Spanish.

Watertown, MA, April 23, 2018



## COMMUNITY NEWS

# Six Decades of Devotion and Faith: Fr. Mampre Kouzouian in the Service of the Armenian Church

CAMBRIDGE, Mass. — The power of faith is indeed great. In Fr. Mampre Kouzouian's case, it led to sixty years of service to the Armenian Church, for which he will be honored on May 11. This may seem like a long time. However, Fr. Kouzouian's faith

**By Aram Arkun**

Mirror-Spectator Staff

and unbreakable ties to the Armenian Church began even earlier in his life.

Fr. Kouzouian was born on the island of

Cyprus in the city of Larnaca in 1933 and was given the name Alexan. His parents left the Ottoman Empire before the Armenian Genocide. His father, born in Constantinople, served in the Ottoman military, and took his wife and six-month-old daughter to Cyprus, as well as his mother-in-law.

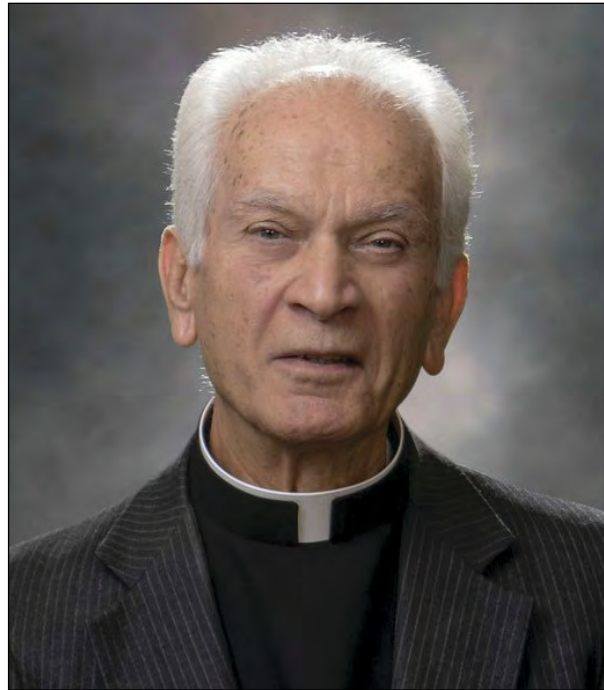
Fr. Kouzouian said, "My mother's mother was in church every Sunday before the priest came to church. Unfortunately, she did not know one word of Armenian, or, for that matter, her own age. In those days, the parish council members did not take the Voghchoyn [Kiss of Peace] from the deacons. It was the pious people who went in front of the altar to get the Voghchoyn. My grandmother was always the one to get it and pass it on to the congregation, in I don't know what language."

Young Alexan's father, sister and mother were in church every Sunday too, so naturally, ever since he was 5 years old, his mother took him with them. He said, "My pastor and I and all those around me knew that eventually I would become a priest — because I was always in church. When my classmates, my best friends, used to go play soccer or other games, fish, or hunt birds, I used to go to church, and I was raised in the church." When he turned 16 years old, he sent his application to go to the seminary in Beirut of the Cilician See.

His purpose was to become a celibate priest, he said, but he changed his mind after understanding the situation of the Armenian married priests in the Middle East at that time. There were insufficient numbers of such clergymen left for the populace as a result of the Armenian Genocide, and many who served as priests were not educated. This led to a lack of respect, he said, with, of course, some exceptions.

When the dean of the seminary, Bishop Terenig Poladian, took him aside to convince him to become a celibate priest, offering to send him to Europe for further education, Fr. Kouzouian said that he listened carefully before resolutely replying, "Srpazan, I am going to become a married priest to change the image of the married priesthood."

After graduating the seminary in 1954, he entered secular life, he said, to see what it is and to make friends. He went to Basra, Iraq to work as a teacher and principal in the Armenian school there in the Margil area, near the port. The second year he received an invitation from the Diocese of the Armenian Church of America in New York to continue his education in the US as a clergyman. Accepting, he arrived in 1957 to study



## Three Services to the Mother See

When Pope Paul VI had sent two representatives to the blessing of the Holy Muron in Echmiadzin in 1969, the catholicos asked Kouzouian to take care of them during their stay. They invited Catholicos Vasken to visit the Vatican.

The catholicos then asked him and his Primate, Archbishop Torkom Manoogian, along with Archbishop Vatche Hovsepian, from the Western Diocese in California, to go to the Vatican to prepare for his forthcoming visit. Kouzouian went a second time to the Vatican with Archbishop Sérovpé Manoukian of Paris, France to finalize arrangements, and in May 1970 he came a third time to Rome three days prior to the visit of the catholicos. This historic visit, Fr. Kouzouian declared, was his first service rendered to the Mother See.

The second occurred when Catholicos Vasken came to consecrate St. Vartan Cathedral in New York City in 1968. On that occasion, he wanted to visit the United Nations (UN) and meet with Secretary-General U Thant, as well as with the UN ambassadors. This was during the Cold War when there was a great distance between the West and the East. After many visits to the UN, Kouzouian

succeeded in making the arrangements, and it turned out to be a very successful visit.

Kouzouian and the staff bearer of the catholicos remained outside the private meeting, at which, among other things, the catholicos spoke about Armenian history and the genocide.

The third major service occurred as representative of the Armenian Church when the Russian Patriarch of Moscow invited 20 church leaders of all denominations from the United States to visit Russia in 1974 and see how churches fare in the Soviet Union. The Primate of the Eastern Diocese was unable to go and he asked Kouzouian to attend in his stead. Among other places, he visited the

Armenian church which was in the Armenian cemetery. He recalled that he saw that the Russian people were pious, and the government, though communist, did not give his delegation any difficulties.

He went a second time a few years later as part of a similar delegation and was able to visit Tbilisi. Kouzouian praised Armenian-Georgian relations in a speech when hosted by the Georgian patriarch.

## From the Diocese to Boston and Beyond

Archbishop Manoogian invited Kouzouian to serve as Diocesan Director of Ecumenical Relations and Canon Sacrist of Saint Vartan Cathedral in New York in 1970, as well as pastor of St. Gregory the Illuminator Church. He worked at the Diocese till 1976. He initiated television programs on the traditions of the Armenian Church and formed the choir of the cathedral, while continuing his activities in the ecumenical movement in many forums.

Invited to become pastor of Holy Trinity Armenian Church of Greater Boston, he moved to Cambridge in January 1977 and worked there for 25 years. He baptized 500 children, married 324 couples, laid to rest 830 parishioners, and made countless home visits. (His many achievements in this period have been summarized in the Mirror-Spectator's April 28 issue.) He continued his involvement at the Diocesan level, having served four years as chairman of the Diocesan Council and 16 consecutive years as its member. He was a member of the Diocesan Unity Committee for 18 years and has served on the Board of Directors of the Fund for Armenian Relief.

Afterwards, in his "retirement," he continues to serve his church, first as pastor of Sts. Vartanantz Armenian Church in Chelmsford from 2001 to 2007 and then as a visiting pastor in various Diocesan parishes nearly every weekend. He is still very active. He related that many ask him "why did you retire if you are going to work so hard. Every weekend I go to a parish to celebrate Divine Liturgy and preach. So I have a full life, with joy, happiness and dedication."

Last May, he went to Armenia on his 16th visit to teach the seminarians at the Gevorkian Seminary, upon the invitation of Catholicos Karekin II. He visited the sick and homeless during this trip and was immensely moved by the young children suffering at the Muratsan Children's Cancer Clinic and the homeless Armenians of the Vaghharshapat region surrounding Echmiadzin.

## Visions and Miracles

Kouzouian unabashedly believes in the power of faith and prayer. He related two miraculous visions.

When he was 10 or 12 years old, his 18-year-old sister became very, very sick. The doctors gave her only one week to live. He, his mother and his whole family were constantly



As a young priest at Zvartnots



Young Alexan at upper right with his family

at the General Theological Seminary of the Episcopal Church. Simultaneously he began serving as the choirmaster of St. Gregory the Illuminator Armenian Church in New York.

By marrying Nuart Vartanesian that year, he married into a family with an unbroken chain of 50 clergyman stretching back in time, and then became ordained himself as a priest. Years later, he added another priest to that chain when his son, Alexan, was ordained as Fr. Vasken.

Fr. Kouzouian was assigned to the St. Mary Armenian Church parish in Irvington, NJ (today in Livingston), and served here for 12 ½ years as pastor. During this period, he became involved in the ecumenical movement and also the American civil rights movement, marching a number of times against racism and poverty as part of the National Council of Churches governing board. He met Catholicos of All Armenians Vasken I on several occasions, both during his visit to Echmiadzin in 1962 and during Catholicos Vasken's prior trip to the United States, so that the latter was aware of his ties with non-Armenian churches.

praying for her. He said, "One night, I had a vision. My bed was there. I was sleeping and suddenly the heavens opened. A cloudy pillar from heaven came next to my bed and Christ emerged out of that pillar. He was all in white. He said to me, 'I am tired.' Suddenly I raised my head and saw on the wall written in Armenian with flashbulb lights, 'Follow and you shall preach the Gospels.'"

His sister recovered and lived to age 80.

His second vision happened at Holy Trinity Church. Gerald ("Gerry") Ajemian, a delegate for the parish, was very sick and passed away. A few months after his death, the family asked for a memorial gathering and requiem service. The Diocesan Primate came to speak, as did Kouzouian and others. Fr. Kouzouian was sitting while Armenian hymns were being performed. He closed his eyes to listen to the music.

He related what happened next: "Suddenly I felt I am being lifted up, up, up and I found myself in paradise. A beautiful place, with flowers, roses, beautiful trees, greenery and birds flying. I saw Gerry Ajemian walking, nice dressed, in the Garden of Eden. I was there. I was lifted up. I saw him and said, 'Jerry, let us walk together.'" Suddenly the music stopped, Fr. Kouzouian opened his eyes, and exclaimed, "where am I!"

Kouzouian added that in addition to the survival of his sister, he witnessed another miracle, which he put on a television program prepared in Armenia while he was visiting Echmiadzin. In Charlotte, NC, where he would go as a visiting pastor, there were two people, a young girl and a middle-aged man, suffering from brain cancer. He would go and pray for them both in church and in their homes.

He said, "One day, I was sitting downstairs here with the secretaries. Suddenly, my cellphone started ringing. It was April, continued on next page



COMMUNITY NEWS



At far right, visiting the Vatican with Pope Paul VI in 1969

from previous page  
 2017. I said, to myself, again they are calling me from Echmiadzin. I answered, and someone said, 'Father Mampre...this is Vrezh from Charlotte.' Yes, I said. He said, 'Der Hayr, I had gone to my doctor to examine me and he said, Vrezh, what has happened to you? The cancer has disappeared. What did you do. A day after this I went to the hospital and they put me in the machines. The doctors could not believe it.' So I said, 'Vrezh, it is your faith that cured you, and the prayers that people have been praying for you.'"

The same thing, Fr. Kouzouian said, happened with the young girl, for whom he prayed every day. She was cured of brain cancer.

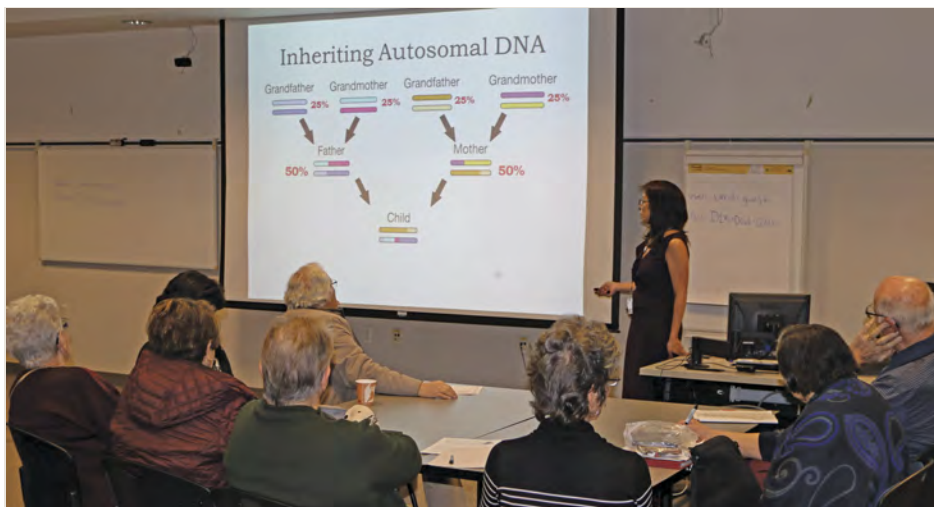
**The Past and the Future**

Kouzouian, looking back on his career and life, declared, "I have led a full life. I have said it publicly how many times. God has been very good to me. My people have been very good to

me. And I have been faithful to my calling. I am proud of being an Armenian and a servant of our people's church."

He worries about emigration from Armenia and said that the Armenians in the diaspora cannot survive without a country and its people. He said, "We as Armenians of the diaspora, we should do our best to reach out and help the Armenian people in our motherland so that they do not migrate and leave the land without people. We must produce new generations to serve our land, our church and our nation, and bring honor to us."

Consequently, he wishes that any friends who wish to celebrate his 60th anniversary will send their gifts to Holy Trinity Church earmarked in support of the Muratsan Children's Cancer Clinic or the homeless in the Vagharshapat region. A 60th anniversary celebratory banquet will take place on May 11 at Holy Trinity Church. For more information, email [office@htaac.org](mailto:office@htaac.org).



**Third Annual Armenian Genealogy Conference to Take Place on June 9**

MAHWAH, N.J. – The Gross Center for Holocaust and Genocide Studies at Ramapo College will sponsor and host the third annual Armenian Genealogy Conference on June 9.

According to organizers, the conference will help Armenians delve into their familial roots by offering research methods for beginners and advanced genealogists as well as topics of interest to scholars of various disciplines. The main morning session will give an overview of current state of Armenian genealogy as well as the available records from around the world.

Other sponsors of the annual conference include the National Association for Armenian Studies and Research (NAASR), Houshamadyan.org, Project SAVE Armenian Photograph Archive, and the Hamazkayin Armenian Educational and Cultural Society of New Jersey.

The first Armenian Genealogy Conference was held at the Armenian Cultural and Educational Center (ACEC), in Watertown, Mass. in 2016, while the second installment of the conference was held at the University of Michigan-Dearborn last March.

The conference will feature a number of concurrent workshops that delve into the Armenian Immigration Project; successful techniques in genealogy; in-depth explanation of the uses of DNA testing; the value of ephemera in genealogy; and a number of Dikranagerd-focused presentations. Participants have the ability to choose a variety of sessions specific to their interests.

Houshamadyan.org and Project Save will give presentations as well as be available to collect photographs and memory items from conference participants.

There is also a dinner planned for Saturday night, affording more opportunities for networking. Each year, the dinner has been a highlight for connecting with those who have roots in the same villages and regions of Armenia.

All events require registration. Additional details on the conference and speakers as well as the registration form can be found at: <https://www.armeniangenealogyconference.com/>.

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## COMMUNITY NEWS

# Vartan Oskanian Speaks at Harvard on Self-Determination

OSKANIAN, from page 1

After Crowe's brief introduction, Oskanian pointed out that there are two questions pertaining to self-determination the answers to which remain disputed: is there an enforceable and coherent body of international law, and if so, is there a law on self-determination and secession that could be used to support the claims of minority groups?

"The answer to these questions," he dryly said, "depends on whom you ask, what the circumstances are and the geopolitical interests of the rich and powerful."

Diplomatic and political circles, he said, commonly believe in two realms of international legal order – functional international law in areas such as trade, international telecommunications and civil aviation and political international law, which appears indeterminate and aspirational. The right to self-determination falls in the second realm.

Answering the second question, or the search for laws on the right to self-determination, is difficult because this right is not found in treaties, but, Oskanian noted, "in the customs, general principles of law and the subsidiary means, such as UN General Assembly declarations and resolutions, judicial decisions and the writings of qualified publicists."

It developed as a political idea and principle in the 19th century, and only after the founding of the United Nations in 1945 gradually shifted to a more enforceable right to freedom from colonial rule.

Oskanian cited two international human rights covenants as broadening the understanding of the right to self-determination beyond a territorial basis to granting "all peoples" the right to self-determination, while noting that the protection of territorial integrity could only apply to states the governments of which represent the whole people belonging to

the territory "without distinction as to race, creed or color." Oskanian argued that the latter qualification, made in 1970, provided grounds for the right to "remedial secession."

Oskanian then cited three cases of international practice supporting the idea of secession as a remedial right. First, he noted that in the case of the Aaland Islands, ruled by Finland but with a Swedish population, the League of Nations in the 1920s determined that self-determination and secession from Finland would be unwarranted except in the case of extreme oppression.

Second is the Canadian Supreme Court 1996 decision concerning Quebec accepting that the right to secession and self-determination is possible "where a people is governed as part of a colonial empire, where a people is subject to alien subjugation, domination or exploitation; and possibly where a people is denied any meaningful exercise of its right to self-determination within the state of which it forms part."

Third is the International Court of Justice's Advisory Opinion on Kosovo's 2008 unilateral declaration of independence that international law neither forbids or supports secession but is agnostic about it. Though this is a very narrow approach, Oskanian felt that the true value of this opinion lay in the explanatory notes and the positions expressed by over 40 states in written and oral presentations to the court.

He called attention to three points in particular. First, the court responded to the arguments in several of the presentations that the scope of the principle of territorial integrity is confined to the sphere of relations between states and thus does not necessarily prohibit unilateral declarations of independence.

Second, the illegality concerning certain declarations of independence, such as those of Southern Rhodesia (1965), Northern Cyprus



Vartan Oskanian (Aram Arkun photo)

(1983) and Republika Srpska (1992), according to the court, stemmed not from their unilateral nature but from the possible unlawful use of force or other egregious violations of the norms of general international law.

Finally, the court did not take any position but simply noted that "radically different views" were expressed on the question of whether a right of remedial secession exists and, if so, under what circumstances, and more specifically, whether those circumstances were present in Kosovo.

Oskanian said that this third point is "hugely important" because the real question is in any particular case which circumstances give rise to the right of remedial secession.

Oskanian argued that the cases of Kosovo and Karabakh are similar except that Kosovo, being in the heart of Europe, received extraordinary international attention leading to a rapid resolution compared to Karabakh.

Oskanian concluded by examining two broader political developments. First, concerning the Canadian Supreme Court decision on Quebec, references to a state's own constitution as a

"non-negotiable bar" to negotiations or concessions are shown not to represent good faith and cannot justify the use of force for suppression of movements.

Second, at least one dozen peace processes related to ethnic conflicts have had solutions proposed granting satisfaction to the aspirations of the minority groups. Among these, Oskanian listed the Road Map for Peace for the Israeli/Palestinian conflict; the Good Friday Accord for Northern Ireland; the Machakos Protocol for Sudan; Ahtisaari plan and Security Council Resolution for Kosovo; the Baker Peace Plan for the Western Sahara, the Dayton Accords for Bosnia, UN Security Council Resolution 1272 for East Timor; the Comprehensive Agreement for Bougainville; the New Constitution for the Union of Serbia and Montenegro; and the Madrid Principles for Nagorno Karabakh.

Oskanian declared that if secessionist or self-determination movements get resolved, in the end, it is at the political level. However, he stressed, "history, law, military outcome and geopolitical realities on the ground, are all critical in determining the fate of a particular claim, and inevitably force the political hand even of the most ardent opponents, including the mother states, of the right of self-determination and secession."

After the formal talk, Oskanian responded to questions first from Crowe and then the audience, which appeared to be a mix of Harvard students and faculty, and outside Armenian, Turkish, Azerbaijani and other Boston area residents. Among other things, Oskanian declared in his answers that in Karabakh, realities have been created on the ground for 25 years for self-determination through military activities, as well as legal arguments and historical rights, which will force everybody's political hand eventually. He also stated that one of Karabakh's options is to opt for union with Armenia. He said that at the end of the day, having one common state for Armenians in the region would be the better option for them.



From left, Father Kapriel Mouradjian, pastor of Armenian Church of the Holy Resurrection, New Britain; Father Unztag Nalbandian, pastor of Armenian Church of the Holy Ascension, Trumbull; Prof. Taner Akcam of Clark University; Father Aram Stepanian, pastor of St. Stephen's Church, New Britain and Father Gomidas Zohrabian, Pastor of St. George Armenian Church, Hartford

## Armenian Genocide Commemoration at Connecticut House of Representatives

HARTFORD, Conn. – The Great Hall of the Connecticut House of Representatives was filled to overflow Saturday April 21 as the Connecticut Armenian community and many human rights advocates met to commemorate the 103rd anniversary of the Armenian Genocide of 1915.

Keynote Speaker Prof. Taner Akcam of Clark University spoke of his most recent research documenting the actions of leaders of the then Ottoman Empire in ordering the death marches and brutal killing of some 1.5 million Armenian men, women and children. He pointed out the error in other governments refusing to publicly acknowledge the Genocide, while privately admitting that it happened, for the reasons of national security and political stability.

Akcam demonstrated that the acknowledgement of the Genocide is a moral necessity, despite the fact that it happened so long ago, and that without its acknowledgement and condemnation, continued genocides and human rights violations continue and intensify as we are witnessing today.



Professor Taner Akcam of Clark University, keynote speaker

## Local Basketball Star Participates in Armenian Christmas Celebration in Hartford

HARTFORD, Conn. – On Sunday, January 7, immediately following the Divine Liturgy and Blessing of the Water Service, parishioners of St. George Armenian Church of Hartford participated in their annual Christmas luncheon. Upon the invitation of the pastor, Rev. Gomidas Zohrabian, 6'8" Zach Tavitian, a key member of the U20 Armenian national basketball team, was asked to address the parishioners in Assadourian Hall about his experie

He is a native of Milford, Conn., and a freshman at Western New England University in Springfield, MA.

Fr. Gomidas introduced Tavitian and his parents, recalling his emphatic dunk in the game between Armenia and Azerbaijan, which was prominently featured throughout the Armenian press and social media worldwide. Zach enthusiastically described his first trip to Armenia, in which he spent one month at training camp in Yerevan before the team headed to Romania to participate in the FIBA U20 European Championship (Division B [ages 20 years and younger]). Zach noted how warmly he was received in Armenia, the many new friends he made, and the historic win over Azerbaijan's U20 basketball team. He also mentioned that although the team had daily training, the team did some sight-seeing whenever possible. Zach had the opportunity to visit Keggart, Garni and many of the other familiar tourist spots in Armenia.

St. George Armenian Church of Hartford is home to one of the largest concentrations of Armenians in the United States who fled from persecution in Azerbaijan. During the question and answer period with Zach, he was asked in further detail about the great basketball victory over Azerbaijan, which led to loud applause and cheering.

Upon the conclusion of the program, Zohrabian presented Zach Tavitian with a large Armenian cross on behalf of the parish. Zach

then interacted with the ACYOA members and parishioners and new friendships were created. Upon Zach's invitation, Fr. Gomidas and the members of the ACYOA traveled to Springfield to cheer him on in the last game of his freshman season. At the conclusion of the season, Zach was named Rookie of the Year in the Commonwealth Coast Conference. Zach will return to Armenia again this summer for training camp with the Armenian U20 national team before they head to Bulgaria.

The young athlete later stated "I appreciated the warm welcome I received when visiting St. George Armenian Church in Hartford. I really enjoyed speaking about my experiences playing basketball for the Armenian U20 men's national team. Fr. Gomidas and the parish were nice enough to have gifted me with a beautiful Armenian cross. It was great having them cheering me on when they came to watch me play in Springfield."



Zach Tavitian with Fr. Gomidas Zohrabian

# Arts & Living

## ACF Completes Latest Phase (VIII) Of Microfilming Armenian Periodicals

ARLINGTON, Mass. – The Armenian Cultural Foundation announces the completion of Phase VIII of its Armenian Periodicals Microfilming Project. This phase includes the following titles:

Phase VIII: Anahit (Paris), v. 1-12 (1898-1911) and new series v. 1-14 (1929-1948); Ani (Beirut), v. 1-5 (1946-1952); Azdak (Constantinople), v. 1 (1908-1909); Araks (St. Petersburg), (1893, 1897-1898); Araks (New York), (1907); Areg (Vienna), v. 1-3 (1922-1924); Azatamart (Ber, Turkey) + Weekly supplement v. 1-2 (1910-1911), and Bagin (Ber, Turkey), #1-7 (1911).

The Armenian Cultural Foundation embarked on microfilming its extensive Armenian periodicals collection in 2002. The purpose was two-fold: to preserve the rich cultural heritage and history embedded in its late nineteenth and early twentieth century Armenian periodicals, and to share this rich resource with the scholarly and lay community. With the completion of Phase VIII of the project, brings the total number of titles and reels microfilmed to 42 and 195 respectively. The following is a complete list of microfilmed serials this far.

Phase I: included Biwzandion (Constantinople, 1896-1915) vols. 1-19, Azatamart [Freedom Battle] (Constantinople, 1909-1915), vols. 1-7; Dzayn Hayreneats' [Voice of the Fatherland] (New York, 1899-1907), vols. 1-7; Azg [Nation] (Boston, 1908-1920), vols. 2-14; Azg-Pahak [Nation-Guard] (Boston, 1921-1922), vol. 1: a total of 47 reels

Phase II: Arewelk' [East] (Constantinople, 1884-93, 1898-1912), Chakatamart [Combat] (Constantinople, 1920-1923), Surhandak [Messenger] (Constantinople, 1889-1900, 1910) Hayrenik' [Fatherland] (Constantinople, 1891-1896, 1909-1910), Masis (Constantinople, 1878

1884, 1896-1898), Arawot [Morning] (Constantinople, 1924), Armenia (Marseille, France, 1904-1923), and Marmara (Constantinople, 1924-1925); a total of 52 reels.

Phase III: Lusaber [Bearer of Light] (Cairo, 12/1/1904 - 11/28/1908), Pahak [Guard] (Boston 1915-1921), Martkots (Paris 1932-1934), Tsaghik [Flower] (Constantinople 1899-1902), Razmik [Warrior] (Bulgaria 1905-1908), and Banber [Herald] (Istanbul 1933), a total of 9 reels.

Phase IV: Dzayn Hayreneats' [Call of the Fatherland] (Constantinople) new period: [v. 10 - 1908 - v. 11 - 1910] Hayk' [The Armenian] (New York) [v. 1-1891 - v. 5- 1895]; Nor Keank' [New Life] (London) [v. 1-1898 - v. 5-1902] Tsaghik [Flower] (Constantinople) [v. 2-1892 - v. 17 1904]; Vem [Rock] (Paris) [v. 1-1933 - v. 6-1938].

Phase V: Nayiri (Beirut) [v. 2-25 (1953-54 to 1980-83)]; P'aros (Cairo) [v. 2 (1901)]; Azat Bem (Alexandria, Egypt) v. 1-3 (1903-1904); Arew (Alexandria, Egypt) [v. 1 (1908)]; and Azat Mitk' (Cairo) [v. 1, (1936-37)]. The microfilming of this phase was completed in 2013.

Phase VI: Erkregunt [Globe] (Constantinople) [v.1-1883 - v.6- 1888]; Dar [Century] (Constantinople) [1889]; Luma (Tiflis) [v.7-1902 - v.9-1904]; Biwrakn [Crystal] (Constantinople) [v.15-1897 - v.22-1904].

Phase VII: Arewelian Mamul [Eastern Press] (Smyrna) [v.20(1890) - v.24(1894)]; and [v.28(1898) - v.37(1907)].

The copies of the microfilms are available for purchase by individuals and institutions. For more information on terms and conditions, contact the ACF at armenian.cultural.fdn@gmail.com



Harout Chatmajian and Talar Zokian on stage

## TCA Theater Group Tackles Christie Whodunit

ORADELL, N.J. – The Tekeyan Cultural Association's Mher Megerdichian Theater Group (MMTG) marked its 20th year with performances of Agatha Christie's play "The Unexpected Guest" at Oradell Elementary School on Saturday, April 15 and Sunday, April 16.

The plot of the murder mystery, performed in Armenian with English subtitles, was filled with twists and turns as audiences were kept in suspense about the wealthy Richard Warwick's murder. The performance brought together the theater group's core actors, as well as newcomers, to deliver Christie's play in the Armenian language.

**By Taleen Babayan**

Special to the Mirror-Spectator

"We wanted to expand our repertoire," said director and actor Harout Chatmajian. "We have done a lot of different authors, but we never had an Agatha Christie production."

The performance took place on the same weekend the MMTG premiered its first play, "Again Baronian," directed by Tamar Hovanessian (wife of actor Mher Megerdichian) at the former AGBU Center in Saddle Brook, NJ, two decades ago.

When the group was first established, there were only nine actors and 5 committee members, according to Chatmajian. Over the course of 20 years, however, they have welcomed 50 members who performed around the country and in Armenia, staging works by William Saroyan, Hagop Baronian, William Shakespeare and Yervant Odian, among others.

"Our plays focus on Armenian authors," said Chatmajian, acknowledging that the group at times looks to broaden its scope. "Armenian theater is over 2,000 years old, dating back to the Artashesian Kingdom, and it's an Armenian tradition we want to keep alive."

Chatmajian also remarked on the range of directors who have worked with the MMTG, among them, Gerard Papasian, Krikor Satamian and Berj Fazlian, leaving an impression on the actors.

"I've had the privilege of working with some of the best directors in the Armenian community," said founding member and actress Talar Zokian. "Each production has been a special experience in its own way."

One highlight for her was performing Berj Zeytuntsian's "All Rise," in Gyumri, Armenia in 2015.

see PLAY, page 15



The cast of "The Unexpected Guest"

## System of a Down's Daron Malakian Releases Track Dedicated to Armenian Genocide

LOS ANGELES – System of a Down guitarist/vocalist Daron Malakian has released *Lives*, a much-anticipated new track/video from his band Scars on Broadway. The video, which was directed by Hayk Matevosyan, is about celebrating life in the face of tragedy.

Its release coincides with the 103rd anniversary of the Armenian Genocide, an attempted extermination of the Armenian people by the Ottoman Empire, which saw the loss of 1.5 million lives. Though widely recognized as a genocide by most historians, the Turkish government denies it ever happened. As a member of Grammy winning band System Of A Down, Malakian, who is of Armenian descent, has lost family members and history to the Genocide and has worked tirelessly over the years to promote awareness. In 2015, Malakian and System Of A Down launched the "Wake Up The Souls"



Daron Malakian

tour, a sold-out global trek that commemorated the 100th anniversary of the Genocide and included the band's first-ever performance in Yerevan's Republic Square.

"The traditional Armenian folk dances and colorful costumes that you see in the video are an homage to Armenia's rich history and culture," says Malakian. "The song and the imagery in the video are meant to inspire pride among – and empower – the survivors of a historical tragedy."

*Lives* is available on iTunes and Malakian is donating a portion of the song's sales proceeds to Armenia Fund, a Los Angeles-based non-profit dedicated to worldwide humanitarian aid.

"I want to help the innocent people currently caught in Azerbaijan's ceasefire violations against the Republic of Artsakh and prevent another genocide against Armenians," says Malakian.

To that end, Armenia Fund will run the "Lives First Aid Kits Campaign," which will supply life-saving first aid kits purchased from the sales proceeds of the song, as well as from direct contributions to villages in Artsakh that are under constant threat of sniper and mortar fire from Azerbaijan's armed forces.

*Lives* is the first song from Scars On Broadway's upcoming album, "Dictator," which is set for a July 20 release. The recording saw Malakian write, produce and play every instrument – including all vocals – himself.

The new album follows Scars On Broadway's critically-lauded debut, which *Rolling Stone* praised for its "awesome satisfying guitar crunch and sweet, soaring harmonies." *The Guardian* gave that album 4 stars, *Entertainment Weekly* hailed its "gloriously over-the-top heaviosity" and *Guitar World* described it as "deliciously hooky pop with a minor-key melody worth of

see LIVES, page 15



## ARTS &amp; LIVING

# Boston College McMullen Museum Acquires Coptic Textile Collection from Donald and Barbara Tellalian

CHESTNUT HILL, Mass. — The McMullen Museum of Art at Boston College has acquired a rich trove of Coptic textiles, and an extensive library of accompanying volumes, from collectors Donald and Barbara Tellalian of Newton.

The Tellalians, who have a long history with the McMullen as both exhibition lenders and visitors, chose the museum to house these important works, to ensure that they are accessible to future generations of students, scholars, and the public.

The Tellalian Collection — which comprises 34 Late Antique/Coptic textiles from the fourth to eighth century — is significant due to the quality, importance and conservation of the textiles, as well as the related comprehensive library of 129 books and folios, many of which are rare volumes. Such textiles are thought to have been produced by Copts (Christian Egyptians) and other weavers throughout the Byzantine Empire. Their designs and motifs influenced the visual repertoire of the early Islamic period.

“The McMullen Museum is delighted to receive this transformational gift of one of the finest private collections of Late Antique textiles,” said McMullen Museum of Art Director and Professor of Art History Nancy Netzer. “These works of art provide material evidence that complements the research and teaching interests of many Boston College faculty who focus on the transition from paganism to Christianity in the Late Antique world.”

“Newton residents Don and Barbara Tellalian welcomed Boston College undergraduates to begin researching textiles in their collection for display in the McMullen exhibition ‘Roman in the Provinces: Art on the Periphery of Empire in 2015.’ During that process, the Tellalians became our and the students’ role models as generous, scholarly collectors dedicated to passing on knowledge to future generations,” according to Netzer.

The goal of the Tellalians, who collected the works over 40 years, through the late New York City antiquities dealer Charles Dikran Kelekian, as well as other international dealers and auction houses, is to make them available for study

As founding principal of Tellalian Associates Architects & Planners, LLC, he spearheaded many projects for Boston-area cultural institutions. “Also, the Museum is nearby so that

Der Nersessian, Trustees of The Walters Art Gallery, Baltimore 1973). During that reception, Dick Randall introduced us to Charles Dikran Kelekian, an important dealer in antiquities, as

He continued, “Charles Kelekian knew that a young architect with a growing family would not have the financial means to purchase anything within those rooms. He took me into a back storage room and pulled open a large flat file drawer. Within those drawers were not piles of blueprints, but very colorful textiles! In his European accent so familiar to my ears, ‘Don, this is what you must collect.’ ‘But Mr. Kelekian, what are these?’ ‘These are Coptic textiles,’ he replied. Squirring out of an immediate commitment, I countered, ‘Well, these look very interesting, but let me return to Boston and do some research so I may be a bit more knowledgeable.’

“Back at the Boston Public Library, I was astounded by the number of illustrated volumes on Coptic textiles. Beyond the visual attraction of such Late Antique/Coptic textiles, I learned of their sources, the excavations of burial sites in Egypt, the dress and the iconography of figures and patterns on both clothing and household fabrics. As an Armenian I was aware of Coptic Christianity. But through my reading I was reminded of the Council of Chalcedon, 451 CE and the close historic affinity between the Armenian Apostolic and Coptic Orthodox Churches.”

## A Collection Forms

Over the years, many of the textiles have been exhibited in major museums — including the Museum of Fine Arts, Boston, the Metropolitan Museum of Art in New York, the Walters Art Museum in Baltimore and the Rhode Island School of Design Museum. Images of many of the textiles have been published in exhibition catalogues and other publications.

The donors’ introduction to the McMullen Museum was in 2008, with an exhibition of the work of Georges Rouault, who they say is “one of our favorite artists. Since then, we have enjoyed many of the McMullen’s subsequent exhibits, each memorable and thoughtfully presented.”

“In preparation for the 2015 exhibit Roman in the Provinces, which incorporated many of the textiles from the collection, we were delighted to interface with the students who each selected a textile for research and report. Their work was exceptional,” according to the Tellalians.

“We extend our appreciation to Director Nancy Netzer, Assistant Director Diana Larsen, Associate Professor [of Classical Studies] Gail Hoffman, the staff, and to [Art and Film Senior Research] Librarian Nina Bogdanovsky. They are now ‘the keepers,’” Donald Tellalian said.

The McMullen Museum offers exhibition-related programs and resources for diverse audiences of all ages on campus, in the Greater Boston area, and beyond. The Museum mounts exhibitions of international scholarly importance from all periods and cultures of the history of art. In keeping with the University’s central teaching mission, exhibitions are accompanied by scholarly catalogues and related public programs.

The McMullen Museum of Art was named in 1996 for the late BC benefactor, trustee, and art collector John J. McMullen and his wife Jacqueline McMullen. In 2005, the McMullen Family Foundation provided a lead gift to renovate and build an addition to the Neo-Renaissance palazzo at 2101 Commonwealth Avenue. Designed in 1927 by architects Maginnis and Walsh, the building originally served as the home of Boston’s cardinal archbishops. The renovation was completed in spring 2016 and opened to the public on September 12, 2016. It is located at 2101 Commonwealth Avenue, Boston, MA 02135 on BC’s 65-acre Brighton Campus.

All events are free and open to the public. For information visit [www.bc.edu/artmuseum](http://www.bc.edu/artmuseum).



Textile fragment with Hercules, Egypt, 4th-5th century CE, wool on undyed linen, 5.3 x 5 in. McMullen Museum of Art, Boston College; Tellalian Collection

Barbara and I, as well as [son] Haig and [daughter] Rebecca with their families, our eight grandchildren, may occasionally visit,” he added.

They also hope to “encourage others, who may have similar types of collections, to consider the McMullen as a repository. Those with artwork or collections can have influence and their donations have a significance that endures beyond the lives of the original owners,” noted Barbara Tellalian, nonprofit development consultant, recognizing the value of such gifts.

“We realized that, under the leadership of Director and Professor of Art History Nancy Netzer and her colleagues at the McMullen, the libraries and the University, the collection of textiles and corresponding library would not just be buried in storage but would be an integral part of the education at Boston College,” added Donald Tellalian.

Donald Tellalian noted that during 1965 and 1966, with a Fulbright Fellowship to pursue a study in museum design and exhibit presentation throughout Italy, the couple moved to Rome.

“Two years after my leave of absence and return to my position at Shepley Bulfinch, the firm was selected to design the new wing of The Walters Art Gallery in Baltimore, now The Walters Art Museum. I was pleased to have participated in that interview with Hugh Shepley and be lead architect for the project, which was so well received. (“Progress with Taste at The Walters” Denys Sutton, *Apollo Magazine*, November 1974). During the opening reception for the new wing, Barbara and I were especially touched that Dick Randall, the museum’s executive director, with whom I had worked very closely, and the curatorial staff had selected its notable collection of Armenian manuscripts as the opening special exhibit. (Armenian Manuscripts in the Walters Art Gallery Sirarpie

was his father in Paris before him. They were key to many museum collections and notable collectors, including the Walters, both father and son. He offered us his business card and suggested we visit when in New York City,” he noted.

A year later, the couple sought him out at his store. “While familiar with antiquities through international travel and exposure to museum collections, we were nevertheless overwhelmed by the four small galleries filled with Greco-Roman sculptures, architectural fragments,



Textile roundel with dove, Egypt, 5th-6th century CE, wool on linen, 9 x 10.8 in. McMullen Museum of Art, Boston College; Tellalian Collection

Egyptian Fayoum portraits, old German painted wood panels. But unlike a museum, you could touch and, if so inclined, purchase and take home!”



Textile fragment with heraldic birds, Egypt, 7th-8th century CE, wool on linen, 10.3 x 4.3 in. McMullen Museum of Art, Boston College; Tellalian Collection

and exhibition at the McMullen. Plans are underway to exhibit the collection at the McMullen Museum, and to publish the works in an e-monograph.

“We are pleased that the Tellalian Collection and our corresponding library will be housed at the McMullen Museum of Art, so that students, scholars and academics may have access and hold future promise for discovery,” said Donald Tellalian.



ARTS & LIVING

## TCA Theater Group Tackles Christie Whodunit

PLAY, from page 13

"The story line, coupled with the audience and being in Armenia during the month of April made it an emotional performance for all of us," said Zokian.

In addition to the stage performance of "The Unexpected Guest," an original score by musician Harout Barsoumian was composed to accompany the play. Featured on stage in previous MMTG productions, Barsoumian highlighted the "major role" of music in film and theater because it can "play with audience's emotions."

Since "The Unexpected Guest" combined mystery and comedy, Barsoumian decided to come up with a main theme for the production and then focus on the character's melodies for each scene.

"Music adds to the play," said Barsoumian, a member of the Huyser Music Ensemble. "Music is like clothing, because without it, the performance would be naked."

A participant in MMTG productions for almost a decade, Barsoumian said everyone has music within themselves and the important part is to "try to find the soundtrack of each character in order to add some taste to the story."

The theater group is currently preparing for its 20th anniversary banquet on September 29 at the Palisadeum in Fort Lee, NJ, as it reflects on its years of arts and culture.

"We've kept people in suspense, made them laugh and cry all by telling an intriguing story," said Zokian.

"We are keeping the language alive," added Chatmajian. "We are bringing people together and keeping our culture united."

## System of a Down's Daron Malakian Releases Track Dedicated to Armenian Genocide

LIVES, from page 13

the Kinks or the Zombies."

As a member of System Of A Down, Malakian was a driving force behind five studio albums, which sold over 31 million copies worldwide, had three No. 1 debuts on Billboard's Top 200 Album Chart, garnered a Grammy win and amassed a global following whose members number in the tens of millions. Together with SOAD, he has written and recorded seven top-10 radio hits, two of which were chart-topping No. 1's (2002's *Aerials* and 2005's *Hypnotize*). In 2005 the group released

both "Mezmerize" and "Hypnotize" in two installments as a dual album in a single year. Each debuted at No. 1 on the Billboard Top 200 and on charts around the world, achieving the rare feat of having two No. 1 albums in the same calendar year. *B.Y.O.B. (Bring Your Own Bombs)* was the first single released from "Mezmerize" and earned the band a Grammy for Best Hard Rock Performance.

To see the video, go to <https://www.youtube.com/watch?v=wsmmQ1EqS1c&feature=youtu.be>



Daron Malakian in a scene from the video for *Lives*

# Recipe Corner



by Christine Vartanian Datian

## Baked Citrus Dill Salmon with Parsley and Onions

### INGREDIENTS

- 6 (6 oz.) salmon fillets
- 1/2 medium onion, minced
- 2 garlic cloves, minced
- 3 tablespoons melted unsalted butter
- 3 tablespoons orange juice
- 3 tablespoons lemon juice
- 3 tablespoons lime juice
- 2-3 tablespoons olive oil
- 2 tablespoons honey
- 1 tablespoon Dijon mustard
- 1 teaspoon garlic powder
- 1/2 teaspoon each lemon pepper and dried dill weed
- Kosher salt and black pepper to taste
- Pinch of red pepper to taste
- Minced flat-leaf parsley and green onions
- Chopped fresh mint
- 3 or 4 sliced lemons and limes for garnish



### PREPARATION

In a large glass bowl, combine the minced onions, garlic, butter, orange, lemon and lime juices, olive oil, honey, mustard, garlic powder, lemon pepper, dill, salt, black pepper and red pepper in a bowl and mix to combine.

Add the salmon to the bowl skin side down and coat with the marinade. Cover and refrigerate for 2-3 hours, turning occasionally. Pre-heat oven to 450 degrees and bake salmon for 15-18 minutes or until cooked through.

Remove salmon to a platter and generously garnish with parsley, onions, mint, and sliced lemons and limes. Spoon extra sauce over the salmon. Serve with hot rice or bulgur pilaf and fresh garden vegetables.

Serves 6.

\*Christine's recipes have been published in the Fresno Bee newspaper, Sunset magazine, Cooking Light magazine, and at <http://www.thearmeniankitchen.com/>

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*Ստանալու համար դիմել՝*

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ՔՊՈՔ ՎՈՐԿԱԾԻՆ

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Նիւ Երրգի - 2018



## ARTS &amp; LIVING

## CALENDAR

## FLORIDA

**JANUARY 20-27, 2019 – Armenian Heritage Cruise XXII 2019.** Western Caribbean Cruise aboard the Royal Caribbean's Allure of the Sea. Traveling to Nassau, Cozumel, Roatan, Costa Maya. Cabin Rates, starting from \$949/person based on double occupancy, including port charges and ACAA registration fee. Government rates of \$137.45 are additional. Armenian entrainment, Armenian cultural presentations, Armenian Festival Day, Tavlou and Belote Tournaments and much more. Call Travel Group International at 1-561-447-08750 or 1-866-447-0750 ext. 108, contact person Janie.

## MASSACHUSETTS

**MAY 5 – Saturday, Kentucky Derby Watch Party, Fun and festivities** to support Armenia Tree Project, At the elegant/historic Gore Place in Waltham. 5:00 pm. Tickets available via [www.ArmeniaTree.org/KentuckyDerby](http://www.ArmeniaTree.org/KentuckyDerby)

**MAY 5 – ANNUAL MEETING & LUNCHEON, Armenian International Women's Association (AIWA).** Meeting, 9:30 a.m.; Luncheon, 12 noon. Speaker: Patti Fletcher, author of *Disrupters: Success Strategies from Women Who Break the Mold*. Alumnae Hall, Wellesley College, Wellesley, MA. Info & Reservations: [info@aiwainternational.org](mailto:info@aiwainternational.org) or 617-926-0171.

**May 5 – Celebrate Public Art during Artweek on Saturday at the Park, Armenian Heritage Park on The Greenway, Boston, 1 p.m.,** World Labyrinth Day: Walk As One in peace & harmony with people in cities and towns worldwide including the labyrinth in Gyumri. At 12:45 p.m., introduction to Walking a Labyrinth, 1:30 pm - Reception to View the 2018 Configuration of the Abstract Sculpture. Remarks: Sarah Baker, editor-in-chief, Art New England magazine. Introduced by Lucas Cowan, Public Art Curator, Rose Kennedy Greenway Conservancy. Tea & Desserts, hosted by MEM Tea Imports & Eastern Lamejun Bakers. RSVP appreciated. [hello@ArmenianHeritagePark.org](mailto:hello@ArmenianHeritagePark.org)

**MAY 6 – “Celebrating 400 Years of Armenian American Heritage: 1618-2018” Exhibition and the launching of Armenian Legacy in America: A 400-Year Heritage** by Dr. Hayk Demoyan in an illustrated talk. Other speakers include Robert Mirak, Barbara J. Merguerian and Nubar Afeyan. Sunday, 3 p.m. Admission free and open to the public. Book sale and reception to follow. Organized by Armenian Cultural Foundation, co-sponsored by the Amaras Art Alliance, and National Association for Armenian Studies and Research, 441 Mystic Street (Route 3), Arlington. Tel. (781)-646-3090 [armeniancultural.fdn@gmail.com](mailto:armeniancultural.fdn@gmail.com)

**MAY 11 – Celebration of a Life of Service: Rev. Fr. Mampré A. Kouzouian on the 60th Anniversary of his Ordination to the Priesthood.** Under the auspices of the Diocese of the Armenian Church of America (Eastern), His Eminence Archbishop Khajag Barsamian, Primate. Holy Trinity Armenian Church of Greater Boston, 145 Brattle Street, Cambridge MA. Celebration Banquet, 7:15 o'clock, in the Charles and Nevart Talanian Cultural Hall, by advance paid reservation. Doors open at 6:45 o'clock. RSVP deadline April 30. Further information, call the Holy Trinity Church Office, 617.354.0632.

**May 18 – Holy Week in Jerusalem – An Inspirational Pilgrimage** presented through a multimedia travelogue by Ara and Milka Jeknavorian. Dinner and Program. Donation \$15 – adults, students – \$5. Sponsored by the Sts. Vartanantz Adult Education Committee. Sts. Vartanantz Armenian Church, 180 Old Westford Rd. Chelmsford. 7:00 p.m. Reservations required. Please contact Milka Jeknavorian at 978-251-4845, [hyelady@gmail.com](mailto:hyelady@gmail.com).

**MAY 18-19 – Armenian Memorial Church Annual Fair, Armenian Memorial Church, 32 Bigelow Ave., Watertown, Friday, May 18, 5-8 p.m., Saturday, May 19, 10 a.m.-7 p.m.,** Armenian kebab meals served, Armenian delicacies, silent auction

**MAY 19 – Hai Guin Scholarship Association Annual Luncheon & Fashion Show, Saturday, 11:30 a.m.,** at Montvale Plaza, Stoneham. Fashions by Soft Surroundings of Chestnut Hill, MA. Tickets: \$60 per person. Please call Lisa at 781-729-6333; Becky at 508-651-8893; or Marilyn at 978-818-9098 for tickets.

**MAY 21 – 19th Annual St. James Open Golf Tournament – Oakley Country Club, Watertown.**



**On May 6, Dr. Hayk Demoyan will give an illustrated talk titled “Celebrating 400 Years of Armenian-American Heritage: 1618-2018” at the Armenian Cultural Foundation, 441 Mystic St., Arlington, Mass., at 3 p.m. Other speakers will include Robert Mirak, Dr. Nubar Afeyan and Dr. Barbara Merguerian. A book sale and reception will follow. The free program is co-sponsored by the National Association for Armenian Studies and Research and the Amaras Arts Alliance.**

Scramble format. Raffle, Auctions and dinner following the tournament. For more information visit [www.stjameswatertown.org](http://www.stjameswatertown.org) or contact the church office at 617.923.8860 [info@stthagop.com](mailto:info@stthagop.com).

**JUNE 1-2 – Armenian Food Festival Sponsored by the Hye Pointe Church Women's Guild, 11:30 a.m. to 6:30 p.m.** Armenian Apostolic Church at Hye Pointe, 1280 Boston Post Road, Haverhill. Chicken Kabob, Losh Kabob, and Kheyra Dinners, Armenian Delicacies including Lahmejoun, Cheese Beoreg, Spinach Pie, Tourshi, Cheoreg, Kataif, Paklava, and many more delicious items. For more information call the church at (978) 372-9227.

**JUNE 6 – Tea & Tranquility, Armenian Heritage Park on The Greenway, Boston, Wednesday, 5-6:30 p.m.** Meet & Greet! Enjoy Tea & Desserts hosted by MEM Tea Imports and The Bostonian Hotel. Walk the Labyrinth. For first-time walkers introduction to walking a labyrinth at 5:30 p.m. RSVP appreciated. [hello@ArmenianHeritagePark.org](mailto:hello@ArmenianHeritagePark.org)

**JUNE 9 – The Friends of Armenian Culture Society will host the 67th annual Armenian Night at the Pops** on Saturday, at 8 p.m. at Symphony Hall in Boston. talented violinist Haig Hovsepian. A winner of the 2017 Boston Symphony Orchestra's Concerto Competition and a rising sophomore at the Cleveland Institute of Music, Hovsepian will appear as soloist with the Boston Pops Orchestra under the direction of Keith Lockhart. He will perform the Sibelius *Violin Concerto in D-minor*. The Pops will present Dance to the Movies with Dancing Celebrity Pros, So You Think You Can Dance top finalists, and singing stars from American Idol and The Voice. Tickets \$95, \$70 and \$35, available at: [www.FACSBoston.org](http://www.FACSBoston.org)

**JUNE 10 – St. James Armenian Church Festival Annual Picnic! Join us for a fun-filled festival!** Delicious Armenain food, live Armenian music, children's activities with moon bounce, face painting, and more! Rain or shine. St. James Armenian Church, 465 Moutn Auburn St, Watertown. For more info, visit [www.stjameswatertown.org](http://www.stjameswatertown.org) or call 617-923-8860.

**JUNE 28 – Under a Strawberry Moon, Armenian Heritage Park on The Greenway, Boston, Thursday, 8:30– 9:30 p.m.** Meet & Greet! Moonlit Labyrinth Walk. Enjoy chocolate-dipped strawberries, hosted by Vicki Lee's and Ice Teas, hosted by MEM Tea Imports. RSVP appreciated. [hello@ArmenianHeritagePark.org](mailto:hello@ArmenianHeritagePark.org)

**JULY 7 – Save the date! Armenian Church of Cape Cod second annual Kef Time dinner** and dancing at the Cape Club, 125 Falmouth Woods Road, North Falmouth. Leon Janikian Band with DJ and special appearance by Harry Minassian. Details to follow.

**JULY 18 – Tea & Tranquility, Armenian Heritage Park on The Greenway, Boston, Wednesday, 5- 6:30 p.m.** Meet & Greet! Enjoy Tea & Desserts hosted by MEM Tea Imports and The Bostonian Hotel. Walk the Labyrinth. For first-time walkers introduction to walking a labyrinth at 5:30 p.m. RSVP appreciated. [hello@ArmenianHeritagePark.org](mailto:hello@ArmenianHeritagePark.org)

**AUGUST 15 – Tea & Tranquility, Armenian Heritage Park on The Greenway, Boston, Wednesday, 5-6:30 p.m.** Meet & Greet! Enjoy Tea & Desserts hosted by MEM Tea Imports and The Bostonian Hotel. Walk the Labyrinth. For first-time walkers introduction to walking a labyrinth at 5:30 p.m. RSVP appreciated. [hello@ArmenianHeritagePark.org](mailto:hello@ArmenianHeritagePark.org)

**SEPTEMBER 16 – Sunday Afternoon at the Park for Families & Friends. Armenian Heritage Park on The Greenway. 2-4 p.m.** Enjoy Boston Hye Guys Ensemble with Ron Sahatjian, clarinet; Joe Kouyoumjian, oud; Art Chingris, percussion. RSVP appreciated. [hello@ArmenianHeritagePark.org](mailto:hello@ArmenianHeritagePark.org)

## NEW JERSEY

**SEPTEMBER 30 – Save the Date! Armenian Fund USA and Ardzagang Armenian TV are proud to present Artash Asatryan and band, guest singer Grisha Asatryan, from Armenia!** The concert is dedicated to Armenia's and Artsakh's independence celebration. Don't miss the performance by the son and grandson of the legendry singer Aram Asatryan. Proceeds to benefit Fruitful Artsakh Project. 4 p.m. Bergen PAC, 30 N. Van Brunt St., Englewood.

## NEW YORK

**APRIL 21 - MAY 13 – Off-Broadway production by Pan Asian Repertory Theatre of Joyce Van Dyke's play, DAYBREAK:** the lyrical story of two Armenian women friends, survivors from 1915, who are transported with their families into the 21st century future. Performances at the Beckett Theatre (on Theatre Row), 410 W. 42nd St., New York, Tuesdays through Sundays; weekend matinees. Discount tickets for seniors, students and groups. For tickets and information: [www.telecharge.com](http://www.telecharge.com) or call (212) 239-6200. For discount tickets: [www.telecharge-offers.com](http://www.telecharge-offers.com) or call (212) 947-8844. Or contact the theatre: [info@panasianrep.org](mailto:info@panasianrep.org), (212) 868-4030.

## RHODE ISLAND

**MAY 18 – Book presentation by Adrienne Alexanian (editor) of her father's memoir Forced into Genocide: Memoirs of an Armenian Soldier** in the Ottoman Turkish Army. 7 p.m. Sts. Sahag and Mesrob Armenian Church, 70 Jefferson St., Providence. (401) 272-7712. Book signing during reception to follow. All proceeds to be donated to the church.

**MAY 19 – Knights of Vartan Arax Lodge 100th anniversary Armenian Radio Hour of Rhode Island** 70th anniversary celebration fundraising dinner/dance. Sponsored by the Knights of Vartan Arax lodge May 19, 2018 at the Egavian Cultural Center of Sts. Sahag and Mesrob Armenian church, 70 Jefferson Street, Providence. Music by Joe Zeytoonian Ensemble. Dinner at 6:30 pm, dance beginning 8:30 pm. Admission for dinner and dance \$30, dance only \$20. Dinner reservation is required, please call Ann Ayrassian 401-529-5210. Sponsors are appreciated. Please contact Leonard Arzooonian 508-958-7391 [arzo0623@webbrightservices.net](mailto:arzo0623@webbrightservices.net) All proceeds will be donated to the Armenian Radio Hour. Deadline for dinner reservation, and donations to be listed in the program book, is May 13.

*Calendar items are free. Entries should not be longer than 5 lines. Listings should include contact information. Items will be edited to fit the space, if need be. A photo may be sent with the listing no later than Mondays at noon.*



# Nikol Pashinyan: The Lion at the Gate

By Edmond Y. Azadian

The last few days leading to the fateful stage of May 1, Armenia's political situation may best be described as being on a rollercoaster, with its dynamic changes every day and every moment.

The "citizen's contract" political movement leader Nikol Pashinyan was able to mobilize Armenia's youth during his three-week march and rallies to topple the newly-elected Prime Minister Serzh Sargsyan and shake up the ruling Republican Party.

In the immediate aftermath of the prime minister's resignation, the impression was created that the government had collapsed and a political vacuum had been created to be filled right away by the "people's candidate," Nikol Pashinyan. The latter was performing his political moves very transparently to please his followers. He had confronted Sargsyan at the Marriott Hotel during their three-minute, unsuccessful meeting, which eventually led to the latter's resignation. He tried to use the same strategy with Sargsyan's successor, deputy Prime Minister Karen Karapetyan, who had inherited the position in the capacity of a caretaker acting prime minister and invited him again to the Marriott Hotel in full view of journalists to witness the transfer of power.

He had handpicked the Republican representatives he wanted to accompany Karapetyan to the meeting.

Armenia's constitution calls for the parliament to choose within seven days a new prime minister, following the resignation of the incumbent.

Karapetyan, realizing that he still had a legal tool in his hand to stall the election for a few days more, refused to show up to the meeting.

On the other hand, Pashinyan, who had forced his way into Armenia's political scene, found out that he had to validate his popular mandate through constitutional channels, meaning he needed to show up at the parliamentary session for a vote.

These few days gave some breathing space to the Republican Party to regroup. Serzh Sargsyan, concerned that surrender of his party's rule could shatter his entire constituency, returned to the chairmanship of his party and literally tried to resuscitate it.

To be elected prime minister, Pashinyan needs 53 votes. Combined votes of the Tsarukyan (31), Yelk (9) and ARF (7) factions amount to 47 votes, just short of the required number.

Pashinyan found out that he had no other way but to lure votes from the Republicans or woo the entire leadership of the Republican Party to support his candidacy for the post of prime minister.

He took a chance to approach the leadership of the Republicans and attend a full session of the party for hearings. He dared to enter the lion's den, where the party members were armed with loaded questions. A transformed rabble rouser appeared at the session, with his fatigues exchanged for a suit, but best of all, his street rally rhetoric completely toned down to the language of a courteous, articulate and moderate diplomat. He was very conciliatory in answering pointed questions. Those questions mostly dealt with Russia-Armenia relations because as an opposition leader in the parliament, he was on the record voting against the Moscow-led Eurasian Economic Union and he was also critical of Russian military bases in Armenia. The subtext of the entire encounter was to test how unshaken the Russian-Armenian relationship would remain in a Pashinyan administration.

Most of the time, Pashinyan gave generic answers which would give him room to maneuver after taking over. His was mostly a charm offensive continuously underlining the peaceful nature of the "Velvet Revolution," which would not result, in the

end, in winners and losers, but instead, with the restoration of trust and cooperation between all the parties.

No matter how much Pashinyan reassures the public that the "Velvet Revolution" was motivated by domestic issues and has a purely Armenian character, the major powers have their own perspectives.

For them, Armenia is another piece on a chessboard of world politics and is treated as such. That is why Moscow was seriously concerned with the outcome of the movement. Although Kremlin observed a strictly neutral position, the pro-Kremlin media were mostly very critical of the popular movement. That is why waves of parliamentary delegations arrived from Moscow. The first group was mostly intimidating but the second delegation was more accommodating.

Not only Moscow was concerned with the movement; in the Western media the depictions of this movement demonstrate international political overtones.

Writing in a piece titled "American Empire Exposed," Joachim Hagopian notes: "At first glance, it appears as though civil society and democracy have triumphantly prevailed in Armenia over the despotic cronyism and corruption. Yet, a deeper analysis might characterize recent events as a geopolitical info war being covertly fought on the global chessboard between both western and eastern forces."

Another writer, Pietro A. Shakarian, in an article published in the Nation states, "Analysts outside Armenia scrambled to make sense of the April Revolution. Was it a 'color revolution' or a Ukrainian-style maydan? Was it a 'blow to Putin' as the pages of the Washington Post suggested? The revolt did have certain elements that were recognizable in 'color revolutions' – the street demonstration, the involvement of the youth, etc."

As far as Armenia's foreign policy is concerned, Pashinyan has pledged to stay the course.

During the recent developments, the newly-elected President Armen Sarkissian has played a constructive role behind the scenes within the limited scope the constitution has provided

him. He has helped bring opposing parties together, always projecting a higher and nobler cause than current politics. He has also brought the Echmiadzin Catholicos into the fold, despite the fact that among the opposition groups, he was perceived as being a member of the ruling hierarchy.

Whatever is in store for the future, the political landscape in Armenia has been changed forever. The youth have tasted the outcome of their power and they are already engaged in achieving change.

The decisive moment on May 1 came and went. After lengthy speeches at the parliament, a vote was taken. Throughout the process, no one could have predicted the outcome of the vote, because the situation was and still is so fluid. Many theories were floated. The vote achieved the following result: 45 votes for Pashinyan and 56

against, which sends Pashinyan back to the streets.

The constitution allows a second chance for a vote within seven days. If there is no concrete outcome, then parliament automatically will be dissolved and snap elections will take place.

Time is certainly moving against Pashinyan, as his popular movement may lose some momentum and his strategy of forcing a vote through mob action may be undermined.

On the other hand, an early election does not favor the Republican Party, which has lost face and the result may still be a landslide victory for Pashinyan.

Thus far, he is a lion at the gate of the parliament and much depends on how civil his civil disobedience movement can continue to be.

Thousands of demonstrating youth are impatient to see quick dividends, as the foreign officers in major capitals are counting votes and comparing strategies behind closed doors.

At this point, the political standoff continues.



# Mirror Spectator



Established 1932  
An ADL Publication

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The Armenian Mirror-Spectator is published weekly, except two weeks in July and the first week of the year, by:

**Baikar Association, Inc.**

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**SUBSCRIPTION RATES:**

U.S.A.	\$80 a year
Canada	\$125 a year
Other Countries	\$190 a year

© 2014 The Armenian Mirror-Spectator  
Periodical Class Postage Paid at Boston, MA  
and additional mailing offices.

ISSN 0004-234X

POSTMASTER: Send address changes to The Armenian Mirror-Spectator, 755 Mount Auburn St., Watertown, MA 02472

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## COMMENTARY

# Akçam: Fight Against Denial Must Go On

*The following is the speech of Prof. Taner Akçam, on April 21, at the State House in Connecticut.*

Every year, I ask myself again and again the same question: Why and how should we commemorate past atrocities, such as genocide? This question is actually part of two larger questions: First, why should we remember past atrocities; in other words, why confront history? Isn't it better let bygones be bygones? And secondly what is denialism and how do we fight it?

About the first question: There are several reasons why we need to remember past atrocities and acknowledge historic wrong doings:

The first reason is the restoration of humanity. First, we MUST remember the victims. We have to pay our respects to the dead and re-humanize them. Dehumanization is one of the most prevalent characteristics of mass atrocities. It precedes all mass atrocities known to man, because the only way you can achieve the kind of mass psychology required to motivate one group to annihilate another is to first make the "other" inhuman. This is the way to overcome the normal human revulsion against murder. Nazis categorized (defined) Jews as "bacteria or microbe/germs"; in Rwanda the Tutsis called the Hutus "cockroaches." Ottoman Turkish rulers considered Armenians to be a "tumor" in the Turkish body that should be removed, this term was used very often by the leaders of Teshkilati Mahsusa. By depriving the victim group of its humanity, perpetrators pave the way for mass-atrocities to occur.

Commemoration is, if nothing else, an act of protest against this repulsive phenomenon. Re-humanizing the victims by honoring them and restoring their dignity is one of the most important steps to denounce the perpetrator. Without recognition, successor generations cannot properly mourn and heal. Mourning and healing are necessary for closure and can only come after the truth is acknowledged. If we fail to acknowledge it, we fall into a trap that continues to support the perpetrators and their ultimate goals. After decades of denials, Armenians need to heal and to understand that the justice they seek will prevail.

The second reason is for remembrance. By remembering, we create the foundations for co-existence. When you have two or more groups that have experienced a painful past filled with violent acts, they must engage in mutual dialogue over that history if there is any hope of living together in the future. Without this kind of ongoing and constructive dialogue, these groups will continue to view each other with suspicion and will remain victims of their tragic past.

This might not be a burning problem here in the diaspora but there are still Armenians, Assyrians and Greeks living in Turkey, and more importantly, Turkey and Armenia are two neighboring countries which have to live together. If Turkey cannot engage in an honest reckoning with its past and enter into a serious dialogue with Armenians, Greeks and Assyrians over that past, and listen to what are deeply painful histories by these communities, the latter will never feel any measure of trust for Turkey and Turks. The only way for these peoples to live together with the Turks in peace in Turkey or as neighbors next to each other, will be if the Turkish government and the people of Turkey (Turks, Kurds, Alevites, Sunnis, etc.) acknowledge the historic wrongdoings in an honest way and accept their own responsibility for what happened. Without genuinely confronting and accepting the painful periods of this history, a common future will never be constructed.

The third reason for confronting history: We remember the past and commemorate past mass atrocities because we believe this is the prerequisite for a democratic and peaceful future. If you want to build a democratic country that respects human rights, you can't get there without honestly acknowledging human rights violations in the past. The world you create today is built on the way you view your past. Continual denial of human right abuses in the past guarantees that disrespect of human rights and democracy will prevail today. The importance of this principle can be understood when you consider the situation that Turkey is in, and what is happening in Syria.

In the past, beginning with Armenians, the most basic

human rights of all Christians were trampled on in Ottoman territories and these citizens were stripped of basic rights in the past. Their demands for equality and social justice were viewed as grave threats to the national security of Ottoman-Turkish society.

Today, the Kurds are facing the same issue. The most basic demands around freedom and justice by the Kurds are perceived to be threats against the security of the Turkish state and are met with violence. It should come as no surprise that the same violation of human rights in response to demands for basic rights that were made by Christians in the past, are now being perpetrated in a similar way when it comes to Kurdish demands.

What we see here is a basic principle that acknowledgment and recognition of past injustices is not only an act related to an event from the past but has an impact on the present and plays a very important role in establishing a democratic society today. It acts as a statement for what we as citizens value in the present.

The fourth important reason for commemoration is to raise our voices to say, "never again." If we do not want to relive mass atrocities, we must remember! Remembering in and of itself may not be enough to prevent repetition of the past; however, it is an important pre-condition. Not remembering or acknowledging an historic wrong, carries with it the very real potential, if not probability to relive it. Denying past atrocities and historic injustices in Turkish history is a subtle way of sending the message of a readiness to commit the same crimes again. Turkish denialism of the Armenian Genocide contains the kernel of potential risk which continues to threaten different ethnic-religious groups and people in the region around Turkey. It is not an exaggeration to state that Turkey with its denialist policies is a security threat in the region.

The last important reason to commemorate past-atrocities is in order to fight denialism. To combat Turkish denialism and further the quest for truth and justice, commemoration of the Armenian Genocide is and must be, an essential part of that fight. The crux of commemoration is that it calls upon us to remember the truth. Commemoration is the effort to bear witness, over and over again, to the truth! And denialism is just the opposite; its purpose is to hide, to conceal and to erase the truth.

This brings us to my second question? How do we fight the denialism?

## Fighting Denialism

We believe, for the most part, that facts differ from opinions and interpretations occupy a different place in discourse. We believe that the "truth" rests upon established facts, over which there is a consensus; as such, they are not the same thing as opinion or interpretation. We would like also to believe that the practice of "denialism" is a simple denial of the facts. On the surface it seems like opposing denialism is simply a matter of standing up to the truth and calling out lies. This is not true. Rather, there is a nebulous territory between facts and truth AND denialism germinates from this territory. Denialism marshals its own "facts" and it has its own "truth." It actually lays claim to be another "truth telling." Denialism

**"IF ONE KNOWS THE MIDDLE EAST, ONE WOULD EASILY RECOGNIZE THAT HISTORY AND HISTORICAL INJUSTICES ARE NOT JUST DEAD ISSUES FROM THE PAST; THE PAST IS THE PRESENT IN THE MIDDLE EAST."**

is a different version, a different approach to history and for this purpose it creates its own facts. And at the end of the day, the thing that we call "truth," is made to appear as nothing more than our own version of history. What denialism aims to do is to create an atmosphere in which two contradicting versions of history allegedly exist.

Over the past decades, those who abide by the dictum, "everyone is entitled to his own opinion, but not to his own facts," have followed the public and historical debates over the Armenian Genocide with disbelief. Consecutive Turkish governments have succeeded in creating their own version of history with their own documentary evidence, selectively pulled from the Turkish archives. They raised their viewpoint to the level of reasonable historical possibility. As I showed in my latest book, successive Turkish governments have followed a three-layered strategy to achieve this goal.

First, they created their own facts and archives; today, the Turkish archives are full of documents which purport to show that there was no genocide. What happened, if you review these archival records, was a legal and legitimate act of a government to relocate its own people, nothing more. Secondly, they hid and/or destroyed materials that would have belied the "version" they are intent on proving; records that indicate the genocidal intent of the Ottoman government. The materials from the Military Tribunals which were held during 1919-1921 in Istanbul against the perpetrators of Armenian

Genocide fall under this category. Until I discovered a significant number of these documents in a private archive of the Armenian Catholic Priest, Krikor Guerguerian, these materials had vanished and were lost to posterity. Over the decades, the denialists loved to repeat the argument at every occasion: "show us the originals." And thirdly, they questioned the authenticity of some existing materials, for example, the Killing Orders of Talat Pasha published by Armenian intellectual Aram Andonian. Until I proved otherwise, the denialists argued that all these telegrams published by Andonian were fake and fabricated by the Armenians.

With these efforts, previously the facts of the Armenian Genocide were discredited and relegated to the status of mere opinion. You often heard the argument that there are two sides to the Armenian Genocide arguments and we have to listen both sides etc. but this is a thinly veiled attempt at obfuscation on the part of the Turkish government when it comes to what happened to the Armenian people. My hope is that my latest book Killing Orders removes a cornerstone from the denialist edifice and further establishes the historicity of the Armenian Genocide. My findings represent an earthquake in the field of Armenian Genocide and will contribute enormously to the fight for recognition.

However, despite all academic achievements for the establishment of the truth, the political question remains the same. If two sides are each claiming to possess the truth, how are we going to prove convincingly that our side is the real truth? If we really believe our version then it seems like just bringing up the actual facts should be enough, but that is where we go wrong. There is another important factor that is consistently ignored by those interested in truth: it is power. It is power that can determine which version of history is going to be the 'truth'. The biggest difference, between Holocaust denialism and Armenian Genocide denialism, is this very factor. Holocaust denialism has no power but denialism of the Armenian Genocide has power. Turkey's denialist policies receive tremendous support, especially from the U.S., England and Israel, which ensures that denialism continues on.

For this reason, we must consider opposing denialism to be a war for ultimate victory over power. This is a power struggle and we have to win this power struggle. Commemorations are a part of this power struggle. All one needs to do to understand this is take a look at the way the American government has approached the subject of genocide. Today, hardly a single member of Congress believes that the Genocide did not happen. Almost all members of Congress will admit that the Armenian Genocide is an established fact but despite this, they deny the official recognition via a resolution in Congress. The problem isn't believing the truth. The rationale behind this reluctance to acknowledge the truth is explained away as "a matter of national security interest of the United States in the Middle East."

We have two set of arguments here which are brought up in opposition to one another; "National security of United States" versus or moral responsibilities or in other phraseology "realists" versus "moral fundamentalists." The "realists" emphasize national security concerns and consider the acknowledgment of the Armenian Genocide by Congress to be "against US strategic interest." The words you hear so often are "we should not jeopardize our strategic interests in the Middle East because of a moral issue, which occurred in the distant past." On the other side we have "fundamentalist moralists" emphasizing the supremacy of morality against "real interests."

It is clear, US denial of official recognition isn't based upon a denial of the facts; it's a denialism constructed on a calculation of national interests. As a result, to combat this form of denialism, it isn't enough to argue about the truth of what happened in the past. The argu-

ments have to be political ones that make the case for stating that it is misguided to think you can attain "national security" this way. We must demonstrate that pitting "National interest" against "morality" as mutually exclusive is just plain wrong. In fact, any security policy in the Middle East that excludes morality cannot ultimately be a "realistic" policy that will work and that eventually it undermines national security.

Indeed, if one knows the Middle East, one would easily recognize that history and historical injustices are not just dead issues from the past; the past IS the present in the Middle East. So therefore, morality is a very real issue, and for realpolitik to be successful in the region; moral values, in this instance, the specific one of acknowledging historic wrong doings, must be integrated into a policy of national security.

The events that unfold before us, every week prove that we are right in making this argument. There is a strong interconnection between security, democracy and facing history in the Middle East. Even a passing glance at the region makes it clear that historical injustices and the persistent denial of these injustices by one or another state or ethnic-religious group is a major stumbling block, not only for the democratization of the region, but also for the establishment of stable relations between different ethnic and religious groups and the states.

Our central argument should be that a failure to confront history honestly is one of the major reasons for insecurity and see DENIAL, page 20



## COMMENTARY



My Turn

By Harut Sassounian

## Statements on the Armenian Genocide By US, French and Turkish Presidents

The Presidents of the United States, France, and Turkey issued statements on April 24, the 103rd anniversary of the Armenian Genocide. Of the three, only the French President Emmanuel Macron had the honesty and courage to call the tragic events by their proper name – Genocide. President Trump avoided using the term genocide, while President Erdogan, not surprisingly, issued a denialist statement.

President Macron stated in his April 24 letter to Armenia's President Armen Sarkissian: "With you, we remember April 24, 1915 and the murder of 600 Armenian intellectuals in Constantinople that marked the start of the first genocide of the 20th century. We will never forget those murdered men, women and children who perished on the road to exile, from hunger, cold and emaciation.... Together with Great Britain and Russia, France, as early as May 25, 1915, described those massacres as a crime against humanity and civilization. In September 1915, the French fleet, under fire, managed to save over 4,000 refugees from Musa Dagh." In his compassionate letter, the French President accurately defined the mass killings of Armenians as Genocide – several times.

President Donald Trump, on the other hand, repeated his last year's statement avoiding the term genocide and using the Armenian words "Meds Yeghern" which is meaningless to most Americans. "Meds Yeghern" (Great Crime), among other

terms, was used by Armenians, before the word genocide was coined by Jewish-Polish jurist Raphael Lemkin in the 1940's. While 'Meds Yeghern' is simply a description of the Turkish atrocities against Armenians, genocide is a terminology of international law, according to the Convention on the Prevention and Punishment of the Crime of Genocide adopted by the United Nations on December 9, 1948. President Trump used the words "Meds Yeghern" simply to avoid the term genocide in order to appease the Turkish government. It is shameful that President Trump, a non-traditional leader who prides himself on taking unorthodox stands on many national and international issues, would follow the evasive tradition of his predecessors and go along with the denialists in Ankara!

On April 24, the White House Press Secretary Sarah Sanders, in response to a journalist's question, confirmed that President Trump had simply copied the language of his predecessors. Sanders stated: "The resolution that the President signed was consistent with past administrations as well."

Using verbal gymnastics, President Trump referred to the Armenian Genocide as "one of the worst mass atrocities," "the horrific events of 1915," and "painful elements of the past." President Trump's advisers are providing a poor service by urging him to replace the term genocide with "Meds Yeghern." Rather than winning over Armenian-American citizens, this terminology is antagonizing them. If President Trump does not have the courage to use the right word, he should not issue any statement at all on April 24. Previously, President Ronald Reagan had issued a Presidential Proclamation on April 22, 1981 acknowledging the Armenian Genocide. In addition, the US House of Representatives had adopted two resolutions in 1975 and 1984 recognizing the Armenian Genocide, and the US government had filed a report with the World Court in 1951 mentioning the Armenian Genocide. Consequently, the Armenian Genocide has been repeatedly recognized by the United States government. All President Trump has to do is to reaffirm the US historical record on the Armenian Genocide.

The Armenian National Committee of America denounced

President Trump's "failure to lead an honest remembrance of the Armenian Genocide.... President Trump's 'Turkey First' approach tightens Erdogan's grip over US policy on the genocide of Armenians, Greeks, Assyrians and other Christians." Furthermore, the Armenian Assembly of America described President Trump's April 24 statement as "a missed opportunity to unequivocally reaffirm the Armenian Genocide."

Not surprisingly, the Turkish Foreign Ministry issued a press release on April 25, 2018 to counter President Trump's April 24 statement: "We reject the inaccurate expressions and the subjective interpretation of history in the written statement by Mr. Donald Trump, President of the USA, released on 24 April 2018 regarding the events of 1915. Our expectation from the US Administration is a fair assessment of a period during which all the peoples of the Ottoman Empire suffered tremendously."

The Turkish Foreign Ministry's statement, as expected, contains several major factual errors:

1) It equates the deaths of "500,000 Muslims" during World War I to the murder of 1.5 million innocent Armenian men, women, and children. Genocide victims and war casualties are not the same thing.

2) It repeats the same lie that the Turkish government has opened its archives to researchers and offered to establish a 'Joint Historical Commission.' In fact, Turkish authorities have cleansed the Ottoman archives of incriminating documents, and the Joint Historical Commission is simply a ruse to delay the Turkish admission of guilt.

3) It boasts about Turkish President Erdogan's statement sent to the Armenian Patriarchate of Istanbul on April 24, 2018 to commemorate the "Ottoman Armenians who lost their lives in the conditions of World War I." We need to remember that the Armenian Genocide is unrelated to World War I, just like the six million Jewish victims of the Holocaust were not casualties of World War II.

We hope that Presidents Erdogan and Trump will have the courage to call the Armenian mass killings by their proper name – Genocide. French President Macron has done it, so should Erdogan and Trump!

# The Armenian Genocide, Morgenthau's Witness, Israel's Silence

*Dr. Pamela Steiner gave the following speech at Hebrew University on April 22, in Jerusalem, at a program commemorating the Armenian Genocide. It has been shortened for space.*

For me, this event is the culmination of nearly three years of varied negotiations over the publication in Hebrew of the important book by Henry Morgenthau, my remarkable great-grandfather. I warmly thank the organizers of this event as well as those who generously helped in different ways. They include five individuals who are present, Prof. Bedross Der Matossian and Prof. Reuven Amitai, and, in the audience, Ariela Bairey Benishay and Yona and Uri Shamir. Each person's support has given me the privilege of speaking about Morgenthau's witness of the Armenian genocide, Israel's silence on the topic, and why it all matters.

Morgenthau as Principled, Strategic, Non-Secular Humanitarian

Morgenthau was a principled and strategic political actor. As well as supporting people whatever their ethnicity, he stood against inhumanity and corruption. Armenians worldwide rightly honor him. Morgenthau was principled but not a pacifist. He returned to the United States from his ambassadorial post in Turkey in part to convince President Wilson to bring the United States into World War I.

One of Morgenthau's other commitments was demonstrated from late 1913-early 1916, during his tenure as U.S. ambassador to Turkey. I refer to his actions to enable the survival of the Jews then living in Palestine, a fascinating, sometimes amusing story brilliantly told in an essay by his historian granddaughter, Barbara Tuchman. Morgenthau's efforts at complex money-raising and even more complex money-delivering began in August, 1914, two months before the Ottoman Empire entered the war. They continued for months afterwards. In a moment I will name the important figure who at the time declared that Morgenthau's efforts were responsible for the survival of Jews in Palestine. For what Morgenthau accomplished, this person wrote, "no word can be too strong, no expression too exaggerated."

Another of Morgenthau's commitments was to a cohort of Greeks. Some history is needed to explain the new mission he undertook in the Near East following his tenure as ambassador. For centuries, western and northern Turkey had been home to significant numbers of ethnic Greeks. Eastern Greece had similarly been home to significant numbers of ethnic Turks. After World War I, those countries decided that the ethnic Greeks of Turkey would move to Greece and the ethnic Turkic Muslims of Greece would move to Turkey. But this population exchange sorrowed both peoples who were very reluctant to move, and very poor, like Greece itself. Acting for the Refugee Settlement Commission of the League of Nations, Morgenthau successfully helped plan for the ethnic Greeks' resettlement and raise the international loans to

enable it. He even advised about re-establishing Greek democracy. So in 1924 at the ceremony of the rebirth of the Republic of Greece, the new Premier, Alexander Papanastasiou, spontaneously passed Morgenthau a card, saying, "This is for the Father of the Republic."<sup>1</sup>

Now we turn to the matter of Morgenthau's commitment to a Jewish home in the form of Zionism. Although he had enabled the survival of Jews in Palestine, Morgenthau was an outspoken anti-Zionist for most of his life. A Jewish home in Palestine would be, in his words, "the blackest error." He thought it was unnecessary. This is why. He had been only 9 when his family emigrated from Germany, where he had experienced anti-Semitism, to the United States, where he never reported having that experience. He found the United States welcoming to Jews, as to all, and thus the home that Jews needed. He had a second reason. The Arab inhabitants of Palestine would be not be welcoming. In the words of Barbara Tuchman, these Arabs "resented the Zionist program" and would, in Morgenthau's words, "use every means at their command to frustrate it."

Morgenthau's anti-Zionism did not preclude friendships with important Zionists. One of his closest friends was the American-born and educated Judah Magnes. Morgenthau was interested in and impressed by Magnes's long-held belief in a bi-national Arab-Jewish state. In the late 1920s, Magnes left the United States for Palestine where he became a founder, the first chancellor, and the first president of the Hebrew University. It was Magnes who attributed the survival of Jews in Palestine to Morgenthau's efforts.

Taken together, Morgenthau's exertions on behalf of the Armenian people, of the Jews in Palestine, of the resettlement in Greece of ethnic Greek refugees from Turkey and of a safe, tolerant place where Jews could live and call home, if they wished, tell us that he was a principled, strategic, humanitarian, and non-nationalist political actor. I want to stress that his being critical of the idea of a Jewish state did not make him an anti-Semite any more than those today who are critical of Israel's actions regarding Palestinians are necessarily either anti-Semitic or against the existence of the state of Israel.

Turning to Morgenthau's witness and Israel's silence, the Armenian Genocide was, among other things, a political event. Should memorializing a genocide take account of political considerations? I cannot see how that can be avoided. There are no limits to what can be political. As a political event, it seems to me that the memorializing and even addressing the Armenian genocide ought to do so, however, based on combining the bio-social imperative (let me call it for

short) and a moral purpose.

Morgenthau would of course have urged the state of Israel to recognize and memorialize the Armenian genocide on behalf of a combined such imperative and moral purpose. Why particularly Israel? The Wallenberg Foundation reacted to the Israeli government's refusal to recognize the Armenian genocide and answers the question, why particularly Israel? I read from the Jerusalem Post's report on February 26 this year, in which the Foundation's statement is quoted: 'With all due respect, we are not able to understand, let alone justify this stance. Israel is the national home of the Jewish people, who suffered an indescribable plight during the Shoah. ... Twenty-five-years earlier, the Armenian people endured another unspeakable tragedy, which, in light of the world's silence, many believe had encouraged the Nazis to perpetrate their atrocities against the Jews during World War II.' The foundation believes that of all the nations in the world, the Jewish state should have 'the intellectual honesty and the spiritual generosity to recognize the horrific tragedy of the Armenian people. Alas, the Israeli government and its Knesset have lost this opportunity time and again. There is no political reality that could provide a reasonable excuse for that.'

So why has Israel not recognized the Armenian genocide? Recently Israel's deputy foreign minister, Tzipi Hotovely, explained in the Knesset that Israel will not recognize the Armenian Genocide because of the issue's – in her words – "complexity and diplomatic repercussions and because it has a clear political connection." Her statement is a dodge. In more direct language, Hotovely meant that Israel's current economic and strategic ties with Turkey and Azerbaijan are far more important to the security and flourishing of Israel, as her government understands both, than recognizing the tragic events the Ottoman Empire foisted upon a small, struggling people 103 years ago. I recognize and understand the Israeli government's priorities. But I disagree with them. Their position does not meet my bio-social-moral criteria.

There may be a deeper reason for Israel's rejection of acknowledgment of the Armenian genocide. In her prize-winning 2015 book, Denial of Violence, the Turkish sociologist, Fatma Muge Gocek, wrote about her country of birth: "Among all sets of violence committed directly or indirectly by states and their governments, those that are temporarily closest to the nation's creation myth are silenced and denied the most and the longest because they constitute foundational violence. It is foundational because any discussion is framed as a direct threat to the legitimacy and stability of the state and society in question."

see WITNESS, page 20



# Akçam: Fight Against Denial Must Go On

DENIAL, from page 18

instability in the region. You cannot solve any problem in the Middle East today without addressing historic wrong doings because history is not something in the past; The past is the present in the Middle East.

Putting in another way, one of the main problems in the region is the insecurity felt by different groups and states towards each other as a result of events that have occurred in history. When you make the persistent denial of these pain-filled acts a part of your security policy this brings with it insecurity towards the other. This is what we call the security dilemma: What one does to enhance one's own security causes a reaction that, in the end, can make one even less secure. For this reason, any security concept, any policies of Realpolitik in and for the region that ignores and forgets the addressing of historic wrong doings is doomed to fail in the end.

It isn't hard to show the strong interconnection between Turkey's denialism of Armenian Genocide and Turkey's domestic and regional policies today. I don't want to repeat the recent dark developments especially after the coup attempt of July 2016, however, let me put it in numbers: Currently, there are about more than 10 parliamentary representatives and close to 150 journalists in jail; approximately 4,000 academic intellectuals have been forced to step

down from universities, and Kurdish cities have been destroyed and burned to the ground. According to a report published by the Council of Europe's Commissioner for Human rights in 2017, a total of 158 media companies had been closed down; these include 45 newspapers, 60 TV and radio stations, 19 periodicals, 29 publishing houses and 5 press agencies. In addition to these facts, Turkey is experiencing a massive exodus of its intellectual elite – perhaps the largest one in its history. More than 1,000 academic, literary and journalist intellectuals have already fled to Europe. Turkey is galloping toward if it has not already arrived at a totalitarian regime. The primary Turkish argument in support of these policies is that the demand for more democracy and respect of human rights is a threat to the national security of Turkey and must be crushed at its root.

Aggression towards Syria is another part of this Turkish national security policy. Perceiving Kurdish demands for a democratic structure in Syria or in Turkey as a national security treat Turkey has invaded Syria. Ziya Gökalp, one of the ideologues of the Young Turks and an architect for late Ottoman policies, framed Ottoman aggression towards the East during the First World War years with the mythology of the "Red Apple." The "Red Apple" is a symbol or belief that dates back to old Turkish lore,

which is meant to reflect Turkish sovereignty over the universe. When talking about battles and victory, they would characterize it was having reached the "Red Apple" and the "Red Apple" has come to symbolize the idea of pan-Turkism, the uniting of all Turkish peoples. It is very important to be aware of this mythology in order to understand the Armenian genocide. It is extremely revealing that Tayyip Erdoğan referenced this legendary symbol just before the Afrin operation in 2018. In a speech he made on January 22, 2018, he answered the question "Where are we going?" with the response "Towards the Red Apple...yes, towards the Red Apple."

All of these policies are conceptualized, decided and implemented by the highest constitutional institution in Turkey: The National Security Council. This supreme constitutional authority established a "Coordinating Committee for the Fight Against Baseless Claims of Genocide" In 2001. All of the important ministries, including the Armed Forces, are represented on this committee, which is chaired by the Vice Prime Minister. The only mission of this institution is to fight those who are asking for recognition of mass-atrocities, among them the Armenian genocide, which were committed by successive Ottoman-Turkish governments in the past; and it is not a coincidence that it is the same institu-

tion, that considers the democratic demands of Turkey's opposition and regional developments in Syria to be a national security threat.

The US government should recognize that any argument here in the United States that brings up America's national interest as the reason to reject the official acknowledgment of the Armenian Genocide will result in supporting Turkey's domestic and regionally aggressive policies. The United States needs to change its policy towards the recognition of the Armenian Genocide and the security concept towards Turkey. It is my sincere hope that the most recent developments in Syria have convinced the United States how misguided it is to think that you can create security in the Middle East by supporting enemies of democracy.

Commemoration of the Armenian genocide is important and an essential element in our political fight for power. We have to fight until we make our truth the powerful one, this is the only way to respect the dignity of victims; to establish justice, to create democracy, peace and stability in the region and to stop mass-atrocities in the future.

*(Prof. Taner Akçam holds the Robert Aram, Marianne Kaloosdian and Stephen and Marian Mugar Chair in Armenian Genocide Studies Clark University.)*

## The Armenian Genocide, Morgenthau's Witness, Israel's Silence

WITNESS, from page 19

Similarly to Turkey, if Israel's government and that government's supporters recognize the Armenian genocide, they would be faced with questions about Israel's legitimacy—not accusing Israel of genocide of Palestinians—no one accuses Israel of committing genocide against Palestinians. The question is of Israel's legitimacy about how it has treated Palestinians, which is wrong enough. Israel's great novelist, David Grossman, has spoken about this critical and valid concern for Israel's sake.

This internal loss of faith ... in the just existence of the state of Israel ... strengthens the view, among certain circles, that the entire State of Israel – not only the settlements – is an act of colonial, capitalist injustice, carried out by an apartheid regime, detached from historical, national, and cultural motives, and therefore illegitimate.<sup>4</sup>

It is not only the victimized who have been traumatized by those at the top. Those at the top, those with power, may have themselves been traumatized and also be recipients of transmitted trauma. The many symptoms for those with power, just like those without it, can include loss of judgment, of moral compass, and of belief in decency. David Grossman again: "The survivor ignores anything that may complicate his worldview or delay his reactions, and so he tends to ignore the gray areas, the nuances, without truly facing the complex and contradictory nature of reality, with all the chances and promises it offers. He thereby all but dooms himself to exist forever within this partial, distorted, suspicious, and frightened picture of reality, and is therefore tragically fated to make his anxieties and nightmares come true time and time again.

"... our continual and automatic refusal to recognize, even ever so slightly, the suffering of the Palestinians, lest this detract from our justness in some way, has now completely disrupted our common sense and our natural familial instinct. Thus, gradually, the sense of affinity and solidarity felt by many Israelis with

other groups in our society has waned. Thus a deep hostility is developing between secular and religious, between new immigrants, older immigrants, and native Israelis; between rich and poor; between Jewish Israelis and Arab Israelis.

"Thus, the very fundamental Jewish value of mutual responsibility is eroding."

Currently many people in the United States, Israel, and Armenia have good reason to be convinced that we, these countries' citizens, have saddled ourselves with corrupt leadership. Also deeply corrupt are Turkey and Azerbaijan, Israel's greatly valued trading partners. The two are tightly united in denial of the Armenian genocide. Moreover, Turkey and Azerbaijan are anything but free societies. In Turkey, for example, it is a punishable crime to talk about the Armenian genocide.

The political philosopher, Michael Sandel recently wrote in the New York Times: "public discourse has become hollow and shrill. Instead of morally robust debates about the common good, we have shouting matches on talk radio and cable television, and partisan food fights.... People argue past each other, without really listening or seeking to persuade. "This condition ... give[s] rise to a danger: A politics empty of moral argument creates a vacuum of meaning that is often filled by the vengeful certitudes of strident nationalism."

Like Sandel, I am frightened about our common condition. I see political choice today less as a right/left split than one between belief and insistence on the rule of law, honoring international obligations and human rights, and vigilantly ensuring uncorrupt government, on the one hand, or no moral compass, no belief in others, no willingness to listen and learn from each other, on the other. Will we choose to build on what the world has achieved since the end of World War II about a democratic, public life worth having? Morgenthau's anguished witness of the Ottomans' treatment of Armenians would have led him today to side with rule of law, human rights, democracy, and decency: to acknowledge and memorialize the Armenian genocide and to denounce Israel's treatment of Palestinians.

*(Dr. Pamela Steiner is a Senior Fellow with the FXB Center for Health and Human Rights at the Harvard School of Public Health where she directs the Intercommunal Trust Building Project. The project aims to contribute to an improvement in the relationship between Armenian and Turkish communities and between Armenian and Azeri communities. She is the great-granddaughter of Ambassador Henry Morgenthau.)*

## Diocesan Council Recommends Election Procedure For New Primate to Upcoming Diocesan Assembly

RESIGNATION, from page 1

As background, Kalustian noted that the Council had provided a slate of three candidates to the Assembly, of whom, two now have resigned (in addition to Archbishop Barsamian, Very Rev. Mamigon Kiledjian), leaving Very Rev. Oshagan Gulgulian as the sole remaining candidate for office. Kalustian remarked that the Diocesan Bylaws "do not provide clear direction under the specific circumstances we face."

He stated that though the Diocesan Council was not precluded by the bylaws from adding names to the ballot at this time, it would be "inappropriate" given the 30-day-notice requirement for candidates ordinarily nominated by the Council. A second way to potentially add new candidates would be through a petition process, which requires the signatures of at least 20 Diocesan delegates submitted to the Assembly prior to the May 4 election.

However, the Council recommends that the election be postponed "in order to give time to thoughtfully prepare a slate of candidates for the Assembly." A new one-day special Assembly could be convened at the Diocesan Center in New York.

In the meantime, to fill the position which will become vacant upon the expiration of Archbishop Barsamian's term on May 7, the Diocesan Council will, in accordance with the bylaws, elect a locum-tenens from among the clergy of the Diocese. The locum-tenens would assume the duties of the Primate until one is duly elected within 30 days of the vacancy.

The Council wishes "to thank His Eminence Archbishop Khajag Barsamian for his 28 years of service to our Diocese." It concluded its communication by declaring that it "views this as an exciting opportunity to demonstrate not only our collective will to do what is in the best interest of the Church, but to do so in an orderly and thoughtful fashion, consistent with the will and support of the Assembly and with Armenian Christian spirit."

## Gagik Harutyunyan Granted Knight Of Holy Echmiadzin Order

ECHMIADZIN – On April 7, the Feast of Annunciation of the Holy Virgin Mary, Gagik Harutyunyan, President of the Constitutional Court of the Republic of Armenia, was awarded the "Knight of Holy Echmiadzin" and a Pontifical Medal, for service and exceptional contributions offered for the vibrancy of Holy Echmiadzin.

The ceremony was held in the Karekin I Center of the Mother See, under the presidency of Karekin II, Supreme Patriarch and Catholicos of All Armenians. The ceremony was opened with the Lord's Prayer, after which Rev. Paruyr Avetisyan, director of the Intra-Church Relations of the Mother See, greeted the participants.

Gevorg Danielyan, a member of the Supreme Spiritual Council and the Constitutional Court Council and Composer Tigran Mansuryan, an award-winning artist of the Republic of Armenia, reflected on the life and works of Harutyunyan.

"Today, it is a pleasure for me to grant this

honorable Order to you for your accomplishments in support of the church. We are confident that the award will encourage you to further enrich your good and worthwhile deeds with new commitments in our national and spiritual life," Karekin II. Congratulating and conveying best wishes to Harutyunyan, the catholicos granted him the Pontifical Order.

Harutyunyan conveyed his feeling on the occasion of the awards ceremony, expressing gratitude to the Pontiff and the Mother See. Referring to his conversations with the Catholicos of All Armenians and his late predecessors, as well as his constant connection with the Mother See, Harutyunyan expressed his conviction that a person cannot be a rational creature without spiritual sustainable values and wealth.

The young musicians group of Armenia New Names presented a musical performance under the artistic direction of Silva Mekinyan.