

THE ARMENIAN Mirror-Spectator

Volume LXXXV, NO. 15, Issue 4358

\$ 2.00

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

NEWS IN BRIEF

Orphan Rug Will Be Displayed at White House

As Part of Visitors Center Exhibit in November

WASHINGTON – Rep. Adam Schiff (D-CA) announced last week that the White House will display the Armenian Orphan Rug, also known as the Ghazir Rug, as part of an exhibit at the White House Visitors Center. The exhibit – titled “Thank you to the United States: Three Gifts to Presidents in Gratitude for American Generosity Abroad” – will

showcase the Ghazir rug presented to President Calvin Coolidge, as well as the Sèvres vase, given to President Herbert Hoover in appreciation for feeding children in post-World War I France, and the Flowering Branches in Lucite, given to President Barack Obama in recognition of American support of the people of Japan



Above, The Armenian Orphan Rug. Left, President Calvin Coolidge inspects the rug.

after the devastating earthquake and tsunami in 2010. These three gifts to American presidents will be on display so visitors to the White House and those wishing to see the artifacts can view them.

see RUG, page 16

Fresno State to Break Ground for Genocide Monument

FRESNO – Fresno State will break ground on a monument to commemorate the 100th anniversary of the Armenian Genocide. Groundbreaking will be at 2:30 p.m. Sunday, November 2 on Maple Mall, south of the Satellite Student Union.

Approved by the Campus Planning Committee, the monument will be constructed with private donations and will be dedicated on April 24. It was designed by local architect Paul Halajian.

The groundbreaking ceremony is planned by the Armenian Genocide Centennial Committee of Fresno and is open to the public.

Built from béton brut (architectural concrete) and tufa stones, the monument will embody symbols of cultural meaning to the Armenian people. Its principal components will be arranged in a circular pattern and angled inwards, reminiscent of the Tzitzernagapert Armenian Martyrs Monument in Armenia.

Nine pillars that comprise the body of the structure represent the six provinces of historic Armenia, Cilicia, the diaspora and the Republic of Armenia. An incomplete halo will be set above the columns, symbolizing both the fracture left by the Genocide and the unity of the Armenian people.

Justice Ministry Starts New Cooperation with UNICEF

YEREVAN (Armenpress) – Justice Minister of Armenia Hovhannes Manukyan received on October 10 a delegation headed by Marie-Pierre Poirier, the United Nations Children’s Fund (UNICEF) Regional Director for Central and Eastern Europe and the Commonwealth of the Independent States.

Manukyan highly assessed the current level of the cooperation with UNICEF and expressed readiness to cooperate in issues of mutual interest, according to the Justice Ministry’s press service.

Marie-Pierre Poirier noted that among the organization’s goals is the assurance of access to justice for children. “There are interesting shifts in Armenia in that regard. Improvement of the statistics of teenagers in penitentiary institutions is one striking testimony of this. Compared to other countries, Armenia has registered a notable achievement,” said the UNICEF representative.

She expressed readiness to cooperate in the development of community justice centers. “The evidence shows that 86 percent of the juveniles who pass through those centers successfully reintegrate into society and commit no more offenses,” Ms. Marie-Pierre Poirier said.

The two institutions agreed to cooperate in building greater capacity in and strengthening the Armenian Justice Ministry’s Rehabilitation Center for People Who Committed Criminal Offenses.

Fresno Establishes First Armenian Honorary Consul

FRESNO (*Fresno Bee*) – Fresno is now home to the country’s first Honorary Consul of the Republic of Armenia. Armenian dignitaries and Fresno County representatives hosted an inaugural ceremony on October 20 at the Pacific Southwest Building.

Berj Apkarian, executive director of physician relations at Community Medical Centers, was appointed honorary consul during a county Board of Supervisors meeting last month. He immigrated to Fresno from Syria in 1979.

Apkarian said the voluntary appointment is

an honor and a privilege. For his first big project as consul, Apkarian said he wants to take a team of medical and dental professionals to Armenia next October to host a medical education conference and provide free care for needy people in rural communities.

see CONSUL, page 16



Fr. Vasken Kouzouian Reflects on the Journey of an Armenian Priest

By Aram Arkun
Mirror-Spectator Staff

CAMBRIDGE, Mass. – Fr. Vasken A. Kouzouian has been pastor of Holy Trinity Armenian Church of Greater Boston for 12 years, and is celebrating his 20th anniversary as an ordained priest. As the pastor of one of the largest and most influential parishes in the Diocese of the Armenian Church of America (Eastern), he plays an important role in as a leader of the Armenian-American community. On the occasion of his anniversary, he took the time recently to reflect on life as a priest and an Armenian American.

see KOUZOUIAN, page 7



LOS ANGELES – Laurel Dickranian Karabian a long-time supporter of the Tekeyan Cultural Association, died this week after a long illness. A detailed notice will appear in next week’s issue. She was the daughter of the late Eleanor and Arshag Dickranian. She leaves her husband, Walter; a daughter, Madeline; a sister, Cynthia Norian and her family.

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‘Cut’ with An Edge

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ARMENIA

News From Armenia

Paris Mayoral Advisor Feels Armenia Has Great Tourism Potential

YEREVAN (Armenpress) – Jean-Yves Camus, a foreign affairs advisor to the mayor of Paris, visited Armenia this October for the fourth time. His first visit was in 2009, and he usually comes in connection with festivities devoted to the Armenian capital.

He stated in an interview, “Every time the changes are obvious, carried out despite the difficult economic situation of the country. It is amazing that under these conditions Armenia makes every effort to develop economically. I noticed these positive changes on the way from the airport to the capital. The improvement of the urban environment immediately caught my eye.”

Camus saw many English and French speaking tourists, and remarked: “It is not a secret that Armenia has great potential to become a big center of tourism. As a person not familiar with the Armenian alphabet, I would like to see more signs in the streets giving directions. Sometimes it is hard to know where you are and how to find a particular monument.”

Armenia May Declare December 9 Genocide Victims Day

YEREVAN (PanARMENIAN.Net) – A member of the opposition Heritage Party Zaruhi Postanjyan submitted to a package of bills to parliament for consideration on condemnation of the genocides of Pontic Greeks, Assyrians, Yazidis and other ethnicities in the Ottoman Empire, with the draft laws later included on the agenda of the Cabinet of Ministers’ next session.

The government, however, suggested instead declaring December 9 a commemoration day for the victims of genocides, to mark the United Nations Convention for the Prevention and Punishment of the Crime of Genocide adopted December 9, 1948.

“Based on the abovementioned, the government will consider the initiative acceptable in case its suggestion is approved, with Deputy Foreign Minister Shavarsh Kocharyan to be appointed as a co-rapporteur in consideration of the initiative,” the government’s statement said.

Yerevan and Tehran to Cooperate in the Field of Telecommunications

TEHRAN (Armenpress) – The executive director of the Ertebatat-e Zirsakht Company, Mahmud Khosravi, and Armenia’s First Deputy Minister of Transport and Communication Arthur Arakelyan met in Tehran, Iran. According to Irna.ir, the parties discussed, naturally, cooperation in the field of telecommunication. Khosravi stressed that new Armenian-Iranian initiatives will be implemented in the sphere of telecommunications in the first half of the coming year.

Aronian May Participate In World Cup in Baku

YEREVAN (Armenpress) – Leader of the Armenian national men’s chess team Levon Aronian considered his participation in the regular round of the World Chess Cup due to be held in Baku as possible.

“On one occasion I have said that my participation in the World Chess Cup is possible,” Levon Aronian said. World Chess Federation (FIDE) President Kirsan Ilyumzhinov’s Executive Assistant Berik Balgabaev has written on his Twitter page that it is an achievement after his latest visit to Armenia that Levon Aronian will take part in the World Cup match to be held in Baku. On October 16-18, Ilyumzhinov participated in the Chess at School international conference in Armenia.

President Serge Sargisian Takes Part in Opening of Dilijan International School

DILIJAN, Armenia – President Serge Sargisian, accompanied by the Supreme Patriarch and Catholicos of All Armenians Karekin II, Moran Mor Ignatius Aphrem II, Patriarch of Syriac Orthodox Church, President Tomislav Nikolic of the Serbian Republic, President Bako Sahakyan of the Nagorno-Karabagh Republic and numerous other guests having arrived in Armenia to participate in the opening of the school, on October 11 took part in the opening of Dilijan International School (<http://www.dilijanschool.org/en/home>).

Through presidential decrees, a group of people who have brought the school project to life were awarded medals of the Republic of Armenia for their outstanding contribution to building and launching Dilijan International School, an education complex which corresponds to international standards, in the Republic of Armenia, promotion of the education sphere in the Republic of Armenia and international scientific-educational cooperation, their signifi-



Ruben Vardanian and the president opening the school



Nubar Afeyan receives the medal of honor.

cant contribution to implementing educational projects and major personal contribution to the construction works

of Dilijan International School.

In his remarks, Sargisian said, “Today is a festive and happy day for all of us. This event signals the official opening of Dilijan College, a part of the education network the United World Colleges, which Armenians commonly refer to as Dilijan International School.”

He praised the donors for making investments in education without thoughts for profit.

“We are going to develop our human capital by making use of all the creative opportunities of mankind. The learning fervor, creative talent and business suc-

cess of Armenians have always enraptured people all over the world. And if any natural resource is to be inevitably exhausted, this quality of humanity is not subjected to such risk,” he said. “Yes, we present ourselves to the world not through oil, gas and caviar, but through the Matenadaran, the Tumo Centers, Dilijan International School and our achievements in the IT sphere. And that is the reason that the future will be ours. We will feel more confident in the future.”

He thanked the people who made the founding of the school possible, including Ruben Vardanian and Veronica Zonabend, Gagik Adibekyan, Oleg Mkrtchyan, Vladimir Avetisyan and Nubar Afeyan.

On behalf of the government he donated two books on the exhibitions of Armenian art and heritage held at the Louvre in Paris and in Venice.

Harry Toufayan Receives Boghos Nubar Medal from Ministry of Diaspora

YEREVAN – On October 16, Minister of Diaspora Hranush Hakobyan received Armenian American businessman Harry Toufayan and his wife, Susan, who were accompanied by President of the Pyunik Pan-Armenian Human Resources Development Foundation Gabriel Jemberjian.

The minister praised the Toufayan’s benevolent acts for preservation of the Armenian identity in the Armenian-American community and in the Homeland.

“Your parents were survivors of the Armenian Genocide, settled in Egypt and had a bakery. In 1963, you moved to the United States of America and successfully continued what your parents started, and today, you are famous for the Toufayan trademark.”

The minister praised the fact that Toufayan donates to many programs and projects aimed at preserving Armenian culture.

“You sponsored the construction of the Holy Resurrection Church in Orlando and the Harry and Susan Toufayan Armenian Center in Echmiadzin where there are soup kitchens for socially disadvantaged citizens. You also helped build a kindergarten in the Zangakatun village of Ararat province, and you provide scholarships to youth making progress in the Zangakatun village,” the minister noted. “You have carried out several charitable acts that have contributed to



Harry Toufayan, fifth from left, with his wife, Susan, third from left, and Diaspora Minister Hranush Hakobyan and members of his family

the strengthening and development of Armenia.”

Hakobyan noted that Toufayan’s grandson is now following in his grandfather’s footsteps and has established a small bakery at the Dilijan State Anti-Tuberculosis Clinic for Children along with the Fund for Armenian Relief.

Hakobyan awarded Harry Toufayan the Boghos Nubar Medal of the Ministry of Diaspora for carrying out charitable acts in Armenia and in the Diaspora, for special services to preserve Armenian identity and for his contributions to cultural, scientific and

educational issues concerning the Armenian-American community.

Hakobyan praised also Susan Toufayan, noting that her participation has made all the initiatives a success.

Expressing gratitude for the reception and the medal, Harry Toufayan said, “I am very touched. It was a surprise for me to see that you are well aware of my activities and to receive the Boghos Nubar Medal. I will always keep it with me, and it will help remind me of the Ministry of Diaspora and you, Mrs. Hakobyan.”



ARMENIA

Oxfam Launches Worker-Owned Factory in Armenia

AYRUM, Armenia – On Friday, October 3, the northern Armenian town of Ayrum celebrated the opening of a brand new, 1200 square meter fruit processing plant. With the support of Oxfam in Armenia, the factory is providing thousands of local producers not only with much-needed income, but a sense of solidarity and empowerment.

“For the first time ever, we are instituting a social enterprise business that will create jobs and address challenges facing our remote border communities,” said Oxfam in Armenia Country Director Margarita Hakobyan. “In addition to fighting poverty through this enterprise, we hope to put forward a practical model that can be duplicated throughout the country.”

During the Soviet years, Ayrum was famous for its canned food factory, which employed over 1800 workers and supplied countless cities with quality jams and preserves. But production at the factory stopped after the collapse of the Soviet Union, taking with it the region’s economic lifeline.

Local residents essentially had two options left: either look for work abroad or sell seasonal crops along the roadside.

Things began to change in 2011 when a group of agricultural producers in Ayrum and Lchkadzor established an Oxfam-sponsored cooperative. They began pooling their resources and working together to restore the town’s legacy of canned food production.

In addition to helping with start-up capital for the plant – which stands directly across from the old Soviet factory – Oxfam provided the co-op everything from training and technical assistance, to guidance on marketing and developing a sound business model.

The factory is now in full swing with a core, mostly-female, workforce of nearly two-dozen employees and women from the surrounding 10 communities involved as fruit pickers.

“This is a very big achievement,” says factory technologist Sveta Aghayan. “We had a lot of unemployed people who needed a place to work and now they have that.”

Aghayan is one of two remaining experts from the Soviet canning factory who are working at the new plant. At 75-years-old, she came out of retirement specifically to help the co-op succeed in its endeavor.

“I don’t need to work here,” she explains. “I’m merely here to pass on my knowledge to the next generation.”

Several potential buyers have already been identified along with plans for getting the goods to market quickly. The co-op has its sights set on selling consumer ready jams and juices both locally and to countries such as Georgia (whose border is only one mile away) and Russia.

Additional financial supporters have also come on board alongside Oxfam.

By the time the factory reaches capacity, it is projected to employ 60 workers and provide a regular source of income to nearly 2000 people in the area.

Perhaps just as important as the economic activity, however,



A mostly female workforce is already busy making organic, high quality processed fruit at the newly opened Ayrum Fruits Co-op.

er, is the immeasurable social value being generated.

Members of the co-op democratically decide the direction of the enterprise through an annual general meeting, while an elected executive runs daily affairs. Workers also share in the profit accordingly, giving them an incentive to work harder to make the business thrive. For Armenia, this is an unprecedented level of employee voice and ownership that is helping foster a greater sense of community and participation.

From the very onset, the co-op has also highlighted the essential role of women in local agricultural life. Special effort has been made to strengthen their voices, provide them with leadership skills, and involve them in all aspects of the production process.

Of course, the whole concept of the cooperative is root-

ed in people coming together to find their way out of poverty. Rather than struggling in isolation, participants have realized that they can accomplish a great deal more when they join forces and assist one another.

“I want the concept and culture of teamwork to be established in Armenia,” says Ruslan Antonyan, co-founder of the Lchkadzor Co-op and director of operations at the factory. “There is a very important psychological and educational factor at play here.”

In this way, the Ayrum fruit-processing plant is an important development for those seeking a new economic model in Armenia – one that is based on values of participation, empowerment and solidarity.

We have seen over the last decade how growth alone is not enough to tackle the fundamental challenges affecting the country. The GDP can reach double-digit figures, yet only benefit a small segment of the elite. Problems such as the lack of a stable middle class, unequal distribution of power, and extreme individualism can only be tackled by a new notion of development that places as much value on the quality of economic growth as on the quantity.

Workers at the Ayrum factory hope to be the harbingers of this alternative vision. They are determined to make their business a success so others will emulate their example throughout the country. In fact, another Oxfam-supported cooperative factory is already scheduled to open next month in the Tavush village of Sevkar.

There are countless challenges yet to be overcome—not the least of which are securing financial support, overcoming the legacy of Soviet top-down structures, and competing viably in the marketplace—but there is no doubt that such people-centered solutions are essential for a more democratic and durable form of development in Armenia.

Khoren and Shooshanig Avedisian School and Community Center Inauguration

YEREVAN – The inauguration of the Khoren and Shooshanig Avedisian School and Community Center, built in the Malatya-Sebastia quarter, and the Krikor and Beatrice Bilezikian Building, took place on October 8. Serge Sargisian, the president of the Republic of Armenia, Armenian Minister of Education and Science Armen Ashotyan, Minister of the Diaspora Hranush Hakobyan, V. Rev. Vardan Navasardyan, director of Echmiadzin’s Center of Christian Education, representatives of the Armenian Missionary Association of America (AMAA) and Armenia, Protestant pastors, deputies of the National Assembly of the Republic of Armenia, men of state, representatives of international social institutions and

benefactors participated.

After cutting the ribbon stretching across the entrance of the new building, the guests walked around the complex. Then a solemn religious service took place in the newly opened hall. Rev. Mgrdich Melkonian, senior pastor of the Evangelical Church of Armenia, delivered the opening remarks.

The president of the Republic of Armenia then granted the Movses Khorenatsi Medal to benefactor Edward Avedisian, a member of the board of directors of the AMAA, for his significant contributions to the work of preservation of Armenian identity.

Expressing his thanks for this great honor, Avedisian stressed the importance of assisting



President Serge Sargisian, left, pins the medal on Edward Avedisian.



The Bilezikian family in front of building which bears name of Charles Bilezikian’s parents

in the Armenian education and upbringing of the upcoming generation. Pamela Avedisian, wife of the benefactor, in her turn donated a piano to the complex.

AMAA Executive Director Zaven Khanjian, Minister Ashotyan, and United Nations Resident Coordinator in Armenia Bradley Busetto gave speeches.

Avedisian, as a member of the AMAA board of directors, carried out various types of philanthropic work in Armenia beginning in 1988. For the past 15 years, he, through the AMAA office in Armenia, has been sponsoring the Khoren and Shooshanig Avedisian School of the Armenian Educational Foundation in the Malatya-Sebastia quarter of Yerevan. This is a great educational complex which aside from education also has a social dimension. The school operates on philanthropic principles, so

that approximately 300 children from economically disadvantaged families study there.

There are dozens of Armenian schools, including elementary schools, colleges, high schools, and the only Armenian university in the diaspora, Haigazian University, in the Lebanese capital of Beirut, operating in 24 countries under the patronage of the Armenian Evangelical Church. Throughout its existence, the AMAA has always established and sponsored Armenian schools. Educational issues of the Armenian community have always been the object of its concern. The AMAA’s educational institutions in the diaspora are distinguished by the quality and high level of organization of the educational process, extracurricular activities, and programs and events dedicated to the preservation of Armenian identity.



INTERNATIONAL

International News

Turkish Journalist Calls For Reconstruction of Ani ahead of Centennial

ISTANBUL (PanARMENIAN.Net) – A Turkish journalist said there is a need to keep the Armenian Genocide issue on top of the agenda ahead of its centenary in 2015, Tert.am said, citing *Star*.

In an article published in the Turkish newspaper, Recep Güvelioglu calls for the creation of favorable working conditions for Armenian migrants in Turkey and the reconstruction of the ancient historical city of Ani.

“Armenians regard Ani as a religious center. Ravaged for many years, Ani is on the border with Armenia. Like the Holy Cross Church of Akhtamar, Ani too, must be reconstructed within a short period with the involvement of international consultants and foreign development companies.”

“After the reconstruction, the town must provide visa-free access to Armenians,” Güvelioglu said.

Genocide Cross-Stone Consecrated in Germany

NEUWIED, Germany (Armenpress) – The consecration ceremony of a cross-stone dedicated to the memory of the victims of the Armenian Genocide was held on October 19 in Berlin Square, Neuwied, Germany. The consecration was performed by the Primate of the Armenian Apostolic Church of Germany, Archbishop Karekin Bekchian.

Neuwied Mayor Nicolaus Roth, Armenian Embassy Counsellor in Germany Ashot Smbatyan, and head of the Neuwied Armenian community Zhenik Chatack delivered speeches at the event.

Pope Francis to Visit Hagia Sophia in Istanbul

ISTANBUL (PanARMENIAN.Net) – Pope Francis will visit sites that recall Turkey’s often-tumultuous history at a cultural crossroads between continents and faiths during a three-day visit to the country next month, the Associated Press reports.

The Vatican announced Tuesday, October 21, that Francis’ first stop on the Nov 28-30 trip will be a visit to the mausoleum of Mustafa Kemal Atatürk, the founder and first President of the Republic of Turkey. He will also meet Prime Minister Ahmet Davutoglu and President Recep Tayyip Erdogan.

The pope travels the next day to Istanbul, where he will visit the Sultan Ahmed Mosque, popularly known as the Blue Mosque, and the Hagia Sophia, a former Greek Orthodox patriarchal basilica that was transformed into an imperial mosque and is now a museum.

The pope will also say a Mass at the Cathedral of the Holy Spirit and participate in ecumenical prayers at the Church of St. George.

Prime Minister Meets With Isfahan Governor

ISFAHAN, Iran (Armenpress) – On the second day of an October official visit to Iran, Armenian Prime Minister Hovik Abrahamyan met with Isfahan Governor Rasul Zargarpur. Abrahamyan highlighted the cooperation between the provinces of Armenia and Iran, which can be promoted by mutual visits and the furthering of friendly ties.

According to the press service of the Armenian government, the governor of Isfahan expressed his gratitude to Armenia’s prime minister for visiting their province and highly assessed the role of the Armenian community in development of Isfahan.

Subsequently, the delegation headed by the prime minister visited the Armenian National Educational Complex of New Julfa (Nor Jugha), where the students of the complex, teachers and Armenian community representatives welcomed them. There, Abrahamyan highly assessed the role of the educational complex.

On October 21, the delegation headed by the prime minister was to visit the Ararat Sports and Cultural Union of New Julfa, and participate in a ceremony dedicated to the 350th anniversary of St. Hovsep Church in New Julfa.

Turkey to Let Iraqi Kurds Cross to Syria to Fight ISIS

By Kareen Fahim and Karam Shoumali

MURSITPINAR, Turkey (*New York Times*) – Turkey will allow Iraqi Kurdish forces, known as pesh merga, to cross its border with Syria to help fight militants from the group called the Islamic State who have besieged the Syrian town of Kobani for more than a month, the Turkish foreign minister announced Monday.

The decision represents an important shift by the Turkish government, which has angered Kurdish leaders and frustrated Washington for weeks by refusing to allow fighters or weapons to cross its border in support of the Kurdish fighters defending the town. Speaking at a news conference in Ankara, the Turkish foreign minister, Mevlut Cavusoglu, said that his government was “helping the pesh merga cross over to Kobani.”

The announcement, along with an American decision to use military aircraft to drop ammunition and small arms to resupply Kobani, reflected escalating international pressure to push back Islamic State militants. As the United States-led coalition has increased its airstrikes as well as its coordination with the Kurdish fighters, who have provided targeting information, the militants have lost momentum after appearing close to overrunning the town.

The battle has become a closely watched test for the Obama administration’s policy of combining air power with reliance on local forces on the ground to fight the militant group in Iraq and in Syria. At the same time, the American effort has been criticized – including by the Turks – as too selective and ineffective in stopping the suffering of other cities, under bombardment by the Syrian government or menaced by militants, in a war that has killed more than 200,000 Syrians.

The Turks’ refusal to allow large amounts of military aid to flow to the defenders of Kobani has also raised tensions across Turkey, where Kurds have accused the government of President Recep Tayyip Erdogan of abandoning the city to the militants of the Islamic State, also known as ISIS or ISIL.

Turkey has been reluctant to empower the Kurdish fighters in Kobani, who are affiliated with the Kurdish Workers’ Party, or PKK. That group has fought a three-decade war against the Turkish government, though there have been peace talks for the last year and a half. Turkey, along with the United States and the European Union, considers the group a terrorist organization.

As recently as Sunday, Erdogan had said he would not agree to any American arms transfers to Kurdish

fighters in Kobani, whom he called “equal” to the PKK, according to the semi-official Anadolu news agency.

“It would be wrong for the United States, with whom we are friends and allies in NATO, to talk openly and expect us to say yes to such a support to a terrorist organization,” Erdogan said.

The decision to permit fighters aligned with different Iraqi Kurdish factions – groups that are aligned with Turkey – to join the battle in Kobani allows Erdogan to maintain his stance against the PKK while addressing some of the criticism of his policy.

“Opening a passage for the pesh merga creates the impression that Turkey has changed its stance, and is on board with the coalition against ISIS,” said Halil M. Karaveli, an expert on Turkey and a senior fellow at the Central Asia-Caucasus Institute in Stockholm. “But this move is actually in Turkey’s own interests.” Karaveli said the pesh merga would counterbalance the Kurdish groups in Kobani that Turkey opposes.

Turkey’s decision also suggested that it had quietly agreed to the United States’ decision to airdrop weapons and ammunition to Kobani’s defenders.

Obama spoke with Erdogan on Saturday, and notified him of the decision to conduct the airdrops, American officials said. It was not clear what kind of deal had been struck, though analysts said Turkey probably wanted assurances that the supplies would not be used by the PKK against Turkey.

American officials speaking on a conference call with reporters late Sunday declined to characterize Turkey’s reaction to the airdrops. They said the Obama administration had “made clear to the Turkish government for some days now the urgency of facilitating resupply,” a senior official said on the call, speaking on the condition of anonymity.

Secretary of State John Kerry, speaking in Jakarta, Indonesia, said the Obama administration approved the airdrop because it would have been “irresponsible” and “morally very difficult” to fail to support the Kurdish fighters in a “crisis moment,” The Associated Press reported.

He acknowledged the pressures facing Turkey, but defended the focus on Kobani.

“Let me say very respectfully to our allies the Turks that we understand fully the fundamentals of their opposition, and ours, to any kind of terrorist group, and particularly, obviously, the challenges they face with respect to the PKK,” Kerry said. “But we have undertaken a coalition effort to degrade and destroy ISIL, and ISIL is presenting

itself in major numbers in this place called Kobani.”

Kurdish fighters, backed by an intensifying campaign of airstrikes by the United States-led military coalition, succeeded last week in pushing the militants back in several places around Kobani, including in the west of the city. The militants counterattacked, sending car bombs to Kobani and harassing their opponents with heavy mortar fire over the last few days.

Kurdish officials had repeatedly complained that without new supplies of ammunition and weapons, the airstrikes would not be sufficient to drive away the militants. On Monday, a commander in Kobani, Abu Hasan, said that “spirits and morale were high,” after the airdrops, which United States officials said included 27 pallets from Iraqi Kurdish authorities and contained medical supplies, ammunition and weapons.

The containers fell to the west of Kobani about 4 a.m. local time, he said, adding that one pallet that fell astray was destroyed to prevent it from falling into militant hands.

Polat Can, a spokesman for the Kurdish fighters in Syria, said that shipment included antitank weapons. He said that the Kurdish forces were expecting more airdrops in the coming days.

There was less visible fighting in the city during the day. In the afternoon, fires started appearing to the east of the city, an area still partly controlled by Islamic State fighters, and residents fretted that the militants were torching homes.

Cavusoglu did not say how or when the pesh merga fighters would cross into Kobani. Late Monday, Hemin Hawrami, an Iraqi Kurdish official, wrote on Twitter that the fighters had been ordered to deploy in the next 48 hours.

A senior Pentagon official said on Monday, speaking on the condition of anonymity, that “it will be a significant change to be able to have a free flow of fighters going into Kobani.”

A Kurdish defense official in Kobani, Ismet Sheikh Hassan said he had not been given any information about when the pesh merga would arrive. He welcomed the influx, while asserting that the Kurdish fighters already in the city – members of the People’s Protection Forces, the Y.P.G. – were not desperate for more fighters.

“We are short on ammunition and weapons,” he said “not on human power.”

But Mohamed Arif Ali, a doctor working in Kobani, said that the arrival of even a few pesh merga fighters was symbolically important, and would bolster Kurdish unity. “It means a lot to the civilians and fighters,” he said. “They are not left alone facing ISIS.”

University of London Students Reject Genocide Commemoration Motion

LONDON (PanARMENIAN.Net) – Students at a top university in Britain have voted against holding commemoration ceremonies for a number of genocides, including the Nazi Holocaust and the slaughter of around 1.5 million Armenians by the Ottoman Turks, on the grounds that do so would be “Eurocentric.”

According to The Algemeiner, last week, a session of the Student Assembly of Goldsmiths’ College – affiliated with the University of London – was presented with a motion that urged students to recognize “the unspeakable horrors of the Holocaust, of the other genocides, of totalitarianism and racial

hatred” by organizing “commemorative events for students and members of the public on Holocaust Memorial Day (January 27), on the European Day of Remembrance for Victims of Stalinism and Nazism (August 23), on the Holodomor Genocide Memorial Day Act (4th Saturday in November) and on Armenian Genocide Remembrance Day (April 24).”

But Education officer Sarah El-alfy implored students to vote against the proposal, rejecting it as “Eurocentric.” El-alfy did not explain how commemorating the Armenian Genocide, carried out by Turkey – whose current leadership has lobbied actively to prevent offi-

cial recognition of the genocide in Europe and the United States – could be considered “Eurocentric.” Nor is the Goldsmiths’ Assembly apparently aware that the Nazi Holocaust severely impacted the 415,000 Jews who were residing in North Africa during the period of Nazi rule.

However, one leading London-based Jewish analyst told The Algemeiner that the proposers of the motion may have erred by not including other, more recent genocides as candidates for commemoration, most obviously Rwanda, where around one million Tutsis and moderate Hutus were exterminated by Hutu extremists in 1994.

Community News

Eastern Diocese Hires Jacob Yahiyayan as New Director of Administration

NEW YORK – The Diocese of the Armenian Church of America (Eastern) announced this week that it has hired a new director of administration who will function as the chief administrative officer of the Diocesan Center in New York City, its affiliated parishes and organizations.

Jacob H. Yahiyayan has accepted the position effective immediately. An official announcement from Archbishop Khajag Barsamian, the Primate, and the Diocesan Council was broadcast to the leadership of the Eastern Diocese on October 9.

Yahiyayan will bring his leadership experience in international finance and on the boards of major universities and cultural institutions to the management of the Diocese. Immediately prior to taking on the position of Diocesan Director of Administration, he was a managing member of Continental Advisory Services, LLC, a New York state-based family office.



Jacob H. Yahiyayan

During his 25-year career in international banking, Yahiyayan has lived in Asia, Europe and the Middle East. Born in Lebanon and raised in the US, Yahiyayan received his bachelor's degree from New York University, and holds graduate

degrees in business administration, international management and education from New York Institute of Technology, the Institut Européen d'Administration des Affaires (INSEAD) in France and CUNY Brooklyn College, respectively.

Throughout his career, Yahiyayan has had a strong interest in education and institutions of higher learning. He has served on the Dean's Advisory Boards at NYU's College of Arts and Sciences, the Gallatin School of Individualized Study and the Lebanese American University (LAU), and was previously Trustee at the Brooklyn Conservatory of Music. Yahiyayan is currently an Executive Council Member at NYIT's School of Management. To these roles he brings his personal perspective as an educator who has taught in universities in Europe and the Middle East.

Prior to embarking on his international career, Yahiyayan enjoyed a long personal relationship with the Diocese and St. Vartan Armenian Cathedral, where he was married and where his two children were baptized. He also has a strong family connection to the Diocese through his wife, the former Sylva Svajian, daughter of the late Dr. Stepan and the late Dr. Pergrouhi Svajian.

"We are confident that Jacob H. Yahiyayan will bring a broad vision, professional management style, and a strong commitment to quality to his new role as Diocesan Director of Administration," said Archbishop Khajag Barsamian, the Diocesan Primate. "We are eager to welcome his enthusiastic, energetic and warm personality into the fold of the Diocesan Center."

"I am delighted to have become a part of this organization," said Yahiyayan. "The Eastern Diocese has a solid record of achievement behind it, and I'm eager to add my own perspective and vision, to help guide it to the next level."



Rosine Babayan presents the Primate with a needlework she donated to the museum at St. Leon Cathedral overseen by Levon Keshishian.

Yervant Babayan Memorial Honors an Educator, Visionary

BURBANK, Calif. – Midway through a memorial held in honor of Yervant Babayan, a lifelong Armenian educator, on Friday, October 3, at the Western Diocese of the Armenian Church of America, 11 elementary-aged students in matching blue and white uniforms complete with a light blue handkerchief tied around their necks, joined their hands together and sang the *Hayr Mer*.

These young individuals, the inaugural students of the newly-dedicated Yervant Babayan Armenian Saturday School of the Crescenta Valley Armenian Apostolic Church, were a testament to Babayan's dedication to education of Armenian youth in the Diaspora.

Babayan was laid to rest in August, yet his influence and legacy continues on through Armenian school students such as those of the Crescenta Valley, who sang five songs, reflecting the richness of the Armenian culture and the vibrant Armenian community in the Diaspora.

The memorial celebration provided the opportunity for those close to Babayan to share their personal memories and elaborate on his educational endeavors, namely as principal of the Vahan Tekeyan School in Beirut, Lebanon, for more than 30 years as well as his instrumental role in the Tekeyan Cultural Association, Armenian Democratic Liberal (Ramgavar) party, the AGBU and the Armenian Diaspora as a whole.

Keynote speaker Dr. Krikor Adanalian gave an impassioned speech about what he had learned from Babayan even though he had never been his student. He noted that he never pursued fame and glory instead serving his community with principle and integrity.

"Mr. Babayan answered the noble calling of being an educator, community leader and a writer, contributing richly even in his advanced age," said Adanalian.

He stated that his former students occupy important positions in Armenian Diasporan life.

"As a principled leader who always shied away from the limelight, he was an orator without equal. His patriotic speeches were like volcanoes trumpeting our national cause and the merits of our homeland," said Adanalian.

In his speech, Dr. Arshag Kazanjian, editor of *Massis* weekly, emphasized that Babayan dedicated his entire life to the service of Armenian literature, culture and education.

"For generations, he educated young men and women with a sense of pride in their culture and homeland," said Kazanjian. "He tirelessly advocated the merits of being a true Armenian and promoted the strengthening of Armenian-Diaspora ties. He leaves behind a rich legacy and it is incumbent upon the new generation to carry this torch."

see BABAYAN, page 6

Society for Armenian Studies To Mark 40th Anniversary

WASHINGTON – To mark the 40th Anniversary of its founding, the Society for Armenian Studies (SAS) is holding a two day conference at the Marriott Wardman Park Hotel on November 21-22. The theme of the conference is "Armenians in the Ottoman Empire in the 19-20th Centuries."

Twenty participants representing different international academic institutions are participating. There will be three panels in total. The first "The Contributions of Armenians to Ottoman Culture, Society, Art and Architecture" will include papers on topics such as "Reconstructing the Urban and Architectural History of Ottoman Armenian Communities: Zeytun, 1850-1915" and "Reassessing Cultural Transformation in Early-20th-Century Bolis: Armenian Contributions to a Shared Ottoman Physical Culture."

Panels two and three focus on "The Aftermath of the Genocide" and papers in these two sessions range from "The Emergence of the New Wealthy Class between 1915-1921: The Seizure of Armenian Property by the Local Elites in Aintab," to "Naim Bey from Sis to Meskeneh. Testimony, Between Survivor Reticence and Descendants' Consumption Binge." Some of the participants include Heghnar Watenpaugh, Ümit Kurt, Rachel Goshgarian, Murat Yildiz, Richard Hovannisian, Anahit Kartashyan, Khatchig Mouradian and Nora Cherishian Lessersohn.

Chair of the Organizing Committee and SAS Vice President Prof. Bedross Der Matossian said: "As we are approaching the centennial of the Armenian Genocide this timely Conference not only allow us to mark the 40th anniversary of the establishment of the Society for Armenian Studies, one of the most important academic organizations dedicated to Armenian Studies, but also to commemorate the Armenian Genocide. In addition to fascinating papers that concentrate on the contribution of the Armenians to Ottoman society, there are also other captivating papers on the Armenian Genocide viewed from different perspectives that range from fresh studies on the concentration camps, humanitarian interventions, to denial of the Genocide."

The conference will conclude with a reception on Saturday night. All sessions are free and open to the public. No registration is required.

"We urge the Armenian community at large and the academic community to attend this fascinating event and learn more about different aspects of the history of Armenians in the late Ottoman period," said Der Matossian.

The full program can be viewed here.

The conference will take place in conjunction with the Annual Meeting of the Middle East Studies Association of North America (MESA) that is going to be held in Washington DC, 22-25, November.

The Society for Armenian Studies was founded in 1974 by a group of scholars from the universities of California, Columbia, and Harvard on the initiative of Richard G. Hovannisian, Dickran Kouymjian, Nina Garsoian, Avedis Sanjian and Robert Thomson. It is dedicated to the development of Armenian Studies as an academic discipline.

The aims of the Society for Armenian Studies are to promote the study of Armenian culture and society, including history, language, literature, and social, political, and economic questions; to facilitate the exchange of scholarly information pertaining to Armenian studies around the world; and to sponsor panels and conferences on Armenian studies.

For more information on the Society for Armenian Studies, visit its website, atsocietyforarmenianstudies.com.



COMMUNITY NEWS

Yervant Babayan Memorial Honors an Educator, Visionary

BABAYAN, from page 5

Kazanjan stressed the fact that Babayan played a critical role in strengthening Armenian Diasporan cultural ties.

One of his first students, Paylag Aharonian, recounted his impressions of Babayan when he arrived from Aleppo in 1935 to teach at AGBU's Nourbarian School in the northern Lebanese city of Tripoli.

"He was a young, well-dressed and energetic teacher, who in a very short time, made himself loved by all of us and we in return loved him," said Aharonian. "Teaching was the ultimate joy in his life."

Alluding to his oratorical skills, Aharonian added that, "his speeches, patriotic or otherwise, were simply magical."

Recalling a time decades later when Aharonian was invited to teach under the stewardship of Babayan at the Vahan Tekeyan School, he said, "despite the unprecedented academic success that the school achieved, Mr. Babayan maintained the utmost modesty."

Archbishop Hovnan Derderian, Primate of the Western Diocese of the Armenian Church of America, made a case as to why Babayan was universally loved and admired. The archbishop is one of seven of Babayan's former students who have attained high positions in the Armenian Church. Derderian said Babayan was a witness to and participant in 20th century Armenian history, from the Armenian Genocide to the revival of the Armenian Diaspora, to the independence of Armenia and the liberation of Artsakh.

"Mr. Babayan was a patriot who longed for the Motherland and Holy Echmiadzin," said Derderian. "Through it all he steadfastly remained the messenger of faith."

On behalf of the Babayan and Karayan families, Dr. Silva Karayan delivered a talk in Armenian and in English thanking everyone in the community for their outpouring of gratitude to and love for Babayan.

Karayan highlighted the fact that even until

the very last days of his life, Babayan kept close touch with people around him and followed the events of Armenian life.

"He enjoyed the unreserved respect and the love of his people," said Karayan, who pledged to continue the march of national service chartered by her father.

Opening remarks were made by a former student of Babayan's at Vahan Tekeyan School, Levon Keshishian, who served as the memorial's master of ceremonies.

"Although thousands of his former students all over the world are mourning the passing of Yervant Babayan, they all are immensely proud of their legendary teacher and principal," said Keshishian, who added that he was privileged to have been both his student and later, provisionally, a member of his staff.

The event concluded with a Requiem Service (hokehankisd) and a memorial luncheon (hokejash) at the Nazareth and Sima Kalaydjian Hall where Archbishop Vatche Hovsepian, a long-time acquaintance of Babayan's, recounted his very first meeting with the late educator at the old Vahan Tekeyan School that was a collection of rooms in rented buildings at the edge of a Bourj Hammoud shanty town neighborhood in the mid-1950s. He spoke of the remarkable changes the school underwent over the years under Babayan's leadership.

Yervant Babayan was born in Aintab in 1913 and received his primary education at the Guiliguian and Haigazian schools in Aleppo and his secondary education at the French Lycee Weygand. He was a faculty member and later principal of the Guiliguian School in Aleppo. In 1953, together with his family, he moved to Beirut, where he served as principal of the Vahan Tekeyan School for 32 years.



Students of the Yervant Babayan Armenian Saturday School of the Crescenta Valley Armenian Apostolic Church

published five books in Armenian.

In 1986 he and his family moved to Los Angeles. From 1987 to 1993, he held the post of TCA executive director.

He received many honors as an educator, author and national figure. Vazken I, Catholicos of All Armenians, bestowed upon him the St. Sahag-St. Mesrob medal, along with a special encyclical. The Lebanese Ministry of Education awarded him its "merit" medal; the municipality of Sin-el-Fil (Beirut) and the Vahan Tekeyan School both awarded him gold medals, the

Committee for Cultural Relations with Armenians Abroad of Soviet Armenia presented him with a Certificate of Honor; the Armenian American International College conferred upon him the title of Honorary Member of the President's Circle; the Teacher's Lounge of the College's Dadian Center was named after Yervant and Rosine Babayan; and the Mashdots College of Glendale, California bestowed upon him the title of Honorary Professor of Armenian Studies.

On November 17, 2013, in an official ceremony presided over by Derderian, the Saturday School of the Armenian Church of Crescenta Valley was named after Yervant Babayan in honor of the renowned educator, prolific writer and inspirational public speaker.

He was one of the founders of the Armenian General Benevolent Union Youth Association and became its chairman in 1935. In 1934 he became one of the founders of the Arek Cultural Society, headed by Prof. K. Mikayelian. During World War II, he actively participated in the fundraising efforts for the David of Sassoun Tank Division. He served as secretary of the Repatriation Committee of Syria, as well as the Armenian National Council. From 1967 to 1971, he was chairman of the executive committee of the Tekeyan Cultural Association (TCA) and as chairman of the Ramgavar party from 1977-1978. From 1971-1978 he edited the *Nor Aintab* (New Aintab) *Quarterly*. He has contributed to numerous newspapers such as *Ararat*, *Zartonk*, *Nor Or*, *Baikar*, *Massis* and

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COMMUNITY NEWS

Fr. Vasken Kouzouian's Reflections on the Journey of an Armenian Priest

KOUZOUIAN, from page 1

Fr. Vasken comes from a long line of priests. On his mother's side, the Der Bedrosians of Marash, there have been 51 generations of priests, though he only knows a little about their activities prior to the 19th century. His father, Fr. Mampre Kouzouian, of course, is also a priest. Fr. Vasken said that when he was a child, "the rhythm of family life was set by my mother. Church life was always a part of my childhood. My mother told me that I even 'played church' as a child. I placed a blanket on my shoulders, and carried around a book like a Bible." By the end of high school, when he had to write for a class about what he wanted to become when he "grew up," he reached a point where he could formally articulate his desire. He said, "Before I knew it, my hand was racing across the page, writing that I want to be a priest in the Armenian Church, and giving the reasons why."

Yet despite this, it was not predetermined that Fr. Vasken would enter the ranks of the clergy. He reminisced: "My parents wanted me to fully investigate all areas of interest to me – so that I would not choose one thing without giving the other interests in my heart the chance to develop. I had a love for history and political science, and I majored in political science when I went to Boston University. I truly loved it."

Yet in the end he found out that his heart still was with the priesthood. He went to Armenia, to Echmiadzin's Gevorkian Seminary, from 1988 to 1990. This was an exciting time to be in Armenia, with the changes that were leading toward independence, but even more important to Fr. Vasken (then still called by his baptismal name of Alexan), was "the constant feeling that this is where you belong. I knew by the time I returned that this is my calling. You go where your heart calls you to be." He became ordained as a deacon at Echmiadzin.

Echmiadzin was a smaller place than today, with only 43 seminarians, so Alexan was able to interact a good deal with the clergy, even with the late Catholicos Vasken I. He recalled that the catholicos "was a very fatherly and graceful figure. You knew you were in the presence of a very holy man when you met him."

Kouzouian returned to the US and began a course of study at St. Nersess Theological Seminary and St. Vladimir's Orthodox Theological Seminary. After graduating, he married Arpi Musluyan in 1994. Soon thereafter he

was ordained as a priest and renamed Fr. Vasken in memory of the late catholicos he so admired. He did a pastoral internship with his own father at Holy Trinity, and then, for some 10 years, went out to work elsewhere.

He served as pastor of St. Mark Armenian Church in Springfield, Mass., from 1995 to 1999, and also as director of St. Vartan Summer Camp. His wife served as director of programming for the camp. Their success with the camp led to Archbishop Khajag Barsamian, Primate of the Diocese, to ask them to lead the Diocesan Youth Ministry Program. Kouzouian also led several youth pilgrimages to Jerusalem and Armenia. In a sense, he became a specialist in dealing with the Armenian-American youth at a period in the Diocese's history when this was considered one of the most important missions of the institution.

After his father, Fr. Mampre, retired, the Holy Trinity parish asked the younger Kouzouian to become its new pastor in 2002. Comparisons between father and son were inevitable. Fr. Vasken himself commented, "I came here with completely different strengths so that my ministry has been very different than his. He was very strong liturgically and culturally, and loved by the people. I entered through the door of addressing the issues of our youth and families first, and then went on to their parents and grandparents. Yet he has always been here to give support and to offer his opinion, but only when asked. He never interferes but is always available for me if I have a question."

Kouzouian came back to Cambridge a changed man. He explained, "Going into the seminary, I was certain that I was going to go and teach the world all about the Armenian Church's teachings. Soon when I became involved in parish life, I realized that it was first necessary to speak to people's lives – the issues that they struggle with, the decisions they have to make, their joys and their sorrows. My focus turned from teaching to pastorally ministering, to entering their lives with them. It has been a wonderful path, and an effective one. People are looking for answers from the church." Teaching for him now comes through sermons which show how to apply the lessons of the Armenian Church to one's daily walk in life.

He said he feels that he has a good set of tools to accomplish this, especially with his present parishioners. He said, "I grew up like they did. I struggled with what they struggle with. I know

what it is to go through the life process they are going through, from young children trying to figure out what life is, to college issues, finding a spouse and all the issues that emerge later in life." The people he grew up with now are themselves parents raising young children – as are Fr. Vasken and his wife. He said, "When I interviewed here, I told the Parish Council that I will be a father with a newborn, and my needs will be different from the pastor who was here before me, who had adult children. They understood and allowed me to spend as much time as possible with my child. Now that she is 12, she is very active in our parish life too. The parish was very welcoming – and a young family with a young pastor brings a certain excitement for other families too."

In turn, Kouzouian is very proud of the parish. He said, "This has always been a parish that has brought leaders to the Armenian Church in America. We are made up of immigrants who came after the Genocide. They built up their businesses, and their children took it to the next level. They became very successful thanks to their strong work ethic. Consequently we have a trust fund which sustains this large church complex. People say that this is 'the wealthy church,' but the real strength of this parish is its people – the way they think and approach family life. And they honor their community by maintaining their church on Brattle Street in this very blue-blooded part of America."

At this point in time, he said he felt there was no major demographic distinction between it and St. James Armenian Church in nearby Watertown, which also is part of the Armenian Diocese. He said, "It is just old family ties which often determine where parishioners go to church – grandparents or parents may have come here. However, though we have a new influx from overseas, this is more of a fourth-generation church, with very much an American-Armenian experience. St. James has that, but also draws more newcomers, partly because of its location."

Kouzouian said he feels the ministry of the Armenian Church grows more challenging as broad outside influences grow stronger. Many other priorities pull people away from the church on a Sunday morning. He said, "The social media world has changed our entire way of viewing our young people and how they view themselves and the world around them. World events like 9/11 have changed their outlook to what is a very dark

one for many young people. The light that God brings is a new approach for them. The ministry must reinvent itself constantly because the world young people live in does the same.

Furthermore, it becomes more difficult in many ways to minister to a community that has been in America for several generations. He said, "With every generation of Armenians in America, American life becomes more ingrained in them, which is a wonderful thing. However, this does take them one step further from Armenian life. In the church and Diocese, we look for a balance. ... I try to make the different experiences come together. I am an Armenian priest serving in America, and I know what that means."

He feels that "the church in the last 20 years has moved toward becoming more accessible to the people in this country, and more part of their everyday life. We have a long way to go, but we are closer today than yesterday." Among other things, the Diocese is exploring the use of the Internet and social media.

Fr. Vasken expounds his pragmatic approach not only in his parish and at Boston area interfaith and clergy councils, but on a Diocesan level, as he has been a member of the Diocesan Council for eight years. He said, "I have a love for our Diocese, having worked in the Youth Ministry. Now that I am in parish ministry, I can see both sides of issues and the Primate understands this. I try to focus all conversations back to how things impact parish life and the community. Our Primate has been very open to hearing that and appreciative of such comments. I will stay involved as long as they want me at the table."

With his anniversary approaching, Kouzouian reflected on how he himself has changed over the past 20 years: "I feel much more attuned to the lives of the people I serve, and much more aware of who I am as a priest of the Armenian Church, with my strengths and my weaknesses. I look at myself as someone who is a part of the journey of the people to whom I administer. I like to shed the light of Christ into their lives as much as I can. Now more than ever I rely on these words of the Bible which accompany me all the time, no matter where I may go: "Be not afraid, for I am with you always unto the end of the age."

Kouzouian's anniversary will be celebrated formally at Holy Trinity Armenian Church on Sunday, October 26.

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COMMUNITY NEWS

Victors, Not Victims:

Prof. Maxwell Johnson
Presents Case for
Armenian Martyrs

By Florence Avakian

NEW YORK – “The victims of the Armenian Genocide will become victors in Christ,” stated Dr. Maxwell E. Johnson, professor of liturgy at the University of Notre Dame, in a lecture on Thursday, October 9 sponsored by the Zohrab Information Center of the Armenian Diocese (Eastern).

In his introduction, the Very Rev. Daniel Findikyan, Director of the Zohrab Information Center, called the speaker an “expert in the history and theology of early Christian worship” who has written extensively on the topic of martyrdom.

In April 2015, on the 100th anniversary of the start of the Armenian Genocide, Findikyan said, the Armenian Church will canonize the martyrs of the Armenian Genocide. “Many died for the Christian faith. This is unique and momentous, since the

Church has not had canonization for hundreds of years.”

The canonization will take place under the auspices of the Catholicos of All Armenians Karekin II and Catholicos Aram I of the Great House of Cilicia. “They will officially recognize as saints of the church the countless souls who perished during the Genocide for the sake of the name of Jesus Christ,” said Findikyan.

Johnson began his discourse titled, “The Blood of the Martyrs ‘Seed of the Church’ Yesterday and Today,” by noting that throughout the Armenian Badarak, saints appear in several places, and especially in the Intercessions where they are emphasized.

“Who is a saint,” he asked. “They are citizens of the kingdom of God, certain faithful members of the church who stand out. Most are unknown, and in certain communities, they are venerated locally. Canonization implies that the saints are included into the canon.”

In the Armenian Church, canonization is not a formal, legal process, but rather recognition by the church of a person’s sanctity, he said. And the qualifications include being a martyr, performing miracles, living a holy life, or being an exemplary icon. The basic examples of saints in the Armenian Church have been martyrs, monks, or bishops, and their deaths, miracles, relics, icons, have been commemorated.

First and foremost among the martyrs is Jesus Christ, the scholar said, and others have included St. Stephen Proto Martyr, the 40 Martyrs of Sepastia (frozen to death), St. Shushanik, St. Hripsime (virgin and martyr), St. Ignatius of Antioch (bishop and martyr)

and St. Blaise (bishop and martyr). The anniversaries of their martyrdom became birthday celebrations, he noted, since on that day they entered a new and eternal life with Christ.

“There is a very strong connection between the martyrs and the Eucharist. They are not only commemorated on their anniversaries, but also sought by prayers and devotion,” he stated. “Saints’ days were the heart and form of Christian piety.”

The 20th-century has been called the Age of Martyrs, he continued, because “more Christians died for their faith than in previous times, such as during the Roman Empire. Today martyrdom is of an ecumenical nature. Only one who has died of his or her own will is a martyr,” Professor Johnson declared. Archbishop Oscar Romero of El Salvador who was killed in 1980 at the altar is such an example. “The first thing he saw upon arising in the morning, and the last thing he saw before retiring at night was a picture at his bedside of Christ’s passion in his last gasp before He died.”

In May, Pope Francis received Catholicos Karekin II, and said, “In truth, the number of disciples who shed their blood for Christ in the tragic events of the last century, is certainly superior to that of the martyrs of the first centuries, and in this martyrology, the children of the Armenian nation have a place of honor.”

The Pope continued by stating, “The mystery of the Cross, so dear to the memory of your people, represented in the splendid stone crosses that adorn every corner of your land, has been lived by countless of your children as a direct participation in the chalice of the Passion of Christ. The recent suffering of Christians is the seed of unity. It is a powerful call to journey along the road of reconciliation among the Churches.”

And in a 1990 article titled, “Canonization of the Genocide Victims: Are We Ready?” sociologist and Deacon Hratch Tchilingirian has written, “Theologically, once the victims of the Genocide are canonized, the Armenian Church will be put under a dogmatic imperative. They are no longer victims, but victors in Christ. Once the victims of the Genocide



Prof. Maxwell Johnson

are canonized, we can no longer hold Hokehankists (requiem services) to mourn their death. Instead, we will celebrate the Divine Liturgy invoking their names, asking for their intercession and we will celebrate their victory over death, in and through Christ.”

Tchilingirian continued, “Once the victims of the Genocide are canonized, we can no longer hold candlelight vigils. The mournful, dark atmosphere of commemorations of the Genocide will have to be changed into a festive glorious atmosphere. The victims are no longer victims, but saints who live in the glory of God. Hence, the question is whether Armenians are willing to see themselves as witness to the Death and Resurrection of Christ – for whom hundreds of thousands of Armenians gave their lives, rather than perpetually identifying themselves as the victim.”

Johnson’s lecture is available for viewing online at zohrabcenter.org/2014/10/14/zicvid-prof-maxwell-johnson-speaks-on-martyrdom-in-the-early-churches-and-the-martyrs-of-the-armenian-genocide/



Yale’s Sarah Halejian Is a Two-Time All-Ivy First Team Member

NEW HAVEN, Conn. – Yale women’s basketball senior captain Sarah Halejian (Wyckoff, NJ) has been selected by College Sports Madness for their Ivy League Preseason All-Conference First Team. In addition, College Sports Madness also named Halejian to the Fourth Team in the 2014-15 Preseason All-Mid Major Teams selection, which includes schools from all over the country.

The 5-foot-9 guard averaged 15.5 points per game in 2013-14, which led the Bulldogs and was good for third in the Ivy League. Her 3.6 assists and 2.4 steals per game led the Ivy, helping the Bulldogs to a 7-7 record in league play and their fifth-consecutive top-four finish.

Halejian has appeared in 84 games for Yale over three seasons, scoring double-figures on 60 occasions.

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COMMUNITY NEWS

Feminist Critics of Video Games Facing Threats in 'GamerGate' Campaign

By Nick Wingfield

NEW YORK (*New York Times*) — Anita Sarkeesian, a feminist cultural critic, has for months received death and rape threats from opponents of her recent work challenging the stereotypes of women in video games. Bomb threats for her public talks are now routine. One detractor created a game in which players can click their mouse to punch an image of her face.

Not until Tuesday, though, did Sarkeesian feel compelled to cancel a speech, planned at Utah State University. The day before, members of the university administration received an email warning that a shooting massacre would be carried out at the event. And under Utah law, she was told, the campus police could not prevent people with weapons from entering her talk.

"This will be the deadliest school shooting in American history, and I'm giving you a chance to stop it," said the email, which bore the moniker Marc Lépine, the name of a man who killed 14 women in a mass shooting in Montreal in 1989 before taking his own life.

The threats against Sarkeesian are the most noxious example of a weeks-long campaign to discredit or intimidate outspoken critics of the male-dominated gaming industry and its culture. The instigators of the campaign are allied with a broader movement that has rallied around the Twitter hashtag #GamerGate, a term adopted by those who see ethical problems among game journalists and political correctness in their coverage. The more extreme threats, though, seem to be the work of a much smaller faction and aimed at women. Major game companies have so far mostly tried to steer clear of the vitriol, leading to calls for them to intervene.

While the online attacks on women have intensified in the last few months, the dynamics behind the harassment go back much further. They arise from larger changes in the video game business that have redefined the audience for its products, expanding it well beyond the traditional young, male demographic. They also reflect the central role games play in the identity of many fans.

"That sense of being marginalized by the rest of society, and that sense of triumph when you're recognized," said Raph Koster, a veteran game developer. "Gamers have had that for quite a while."

Koster has experienced the fury that has long lurked in parts of the game community. In the late 1990s, when he was the lead designer for *Ultima Online*, a pioneering multiplayer web-based game, he received anonymous hate messages for making seemingly small changes in the game.

After an electrical fire at his house, someone posted a note on Koster's personal website saying he wished the game designer had died in the blaze.

The malice directed recently at women, though, is more intense, invigorated by the anonymity of social media and bulletin boards where groups go to cheer each other on and hatch plans for action. The atmosphere has become so toxic, say female game critics and developers, that they are calling on big companies in the \$70-billion-a-year video game business to break their silence.

"Game studios, developers and major publishers need to vocally speak up against the harassment of

women and say this behavior is unacceptable," Sarkeesian said in an interview.

Representatives for several major game publishers — Electronic Arts, Activision Blizzard and Take-Two Interactive Software — declined to comment.

"Threats of violence and harassment are wrong," the Entertainment Software Association, the main lobbying group for big game companies, said in a statement. "They have to stop. There is no place in the video game community — or our society — for personal attacks and threats."

A YouTube video series created by Sarkeesian that examines gender issues has led to death and rape threats against her.

suspicious of media bias in the industry. The game review site Kotaku, which employed the journalist named in the accusation, said he had not written about her game. Quinn said that she had left her home and not returned because of harassment.

And last week an independent game developer in Boston, Brianna Wu, said she was driven from her home by threats of violence after she poked fun at supporters of #GamerGate on Twitter. "From the top down in the video game industry," she said, "you have all these signals that say, 'This is a space for men.'"

Gaming — or at least who plays video games — is quickly changing, though. According to the



Threats against Anita Sarkeesian have shined a spotlight on a harassment campaign against female game developers and critics. Credit Jim Wilson/*The New York Times*

On Wednesday, as word of the latest threat against Sarkeesian circulated online, the hashtag #StopGamerGate2014 became a trending topic on Twitter. The term #GamerGate was popularized on the social media service over the past two months after an actor, Adam Baldwin, used it to describe what he and others viewed as corruption among journalists who cover the game industry. People using the term have been criticizing popular game sites for running articles and opinion columns sympathetic to feminist critics of the industry, denouncing them as "social justice warriors."

In a phone interview, Baldwin, who said he was not an avid gamer himself but has done voice work for the popular Halo games and others, said he did not condone the harassment of Sarkeesian and others.

"GamerGate distances itself by saying, 'This is not what we're about,'" said Baldwin. "We're about ethics in journalism."

While harassment of Sarkeesian and other women in the video game business has been an issue for years, it intensified in August when the former boyfriend of an independent game developer, Zoe Quinn, wrote a rambling online essay, accusing her of having a relationship with a video game journalist.

That essay, in turn, fueled threats of violence against Quinn, who had designed an unconventional game about depression, and gave fodder to those

Entertainment Software Association, 48 percent of game players in the United States are women, a figure that has grown as new opportunities to play games through mobile devices, social networks and other avenues have proliferated. Game developers, however, continue to be mostly male: In a survey conducted earlier this year by the International Game Developers Association, a nonprofit association for game developers, only 21 percent of respondents said they were female.

Still, game companies have made some progress in their depiction of women in games, said Kate Edwards, the executive director of the association, who works with companies to discourage them from employing racial and sexual stereotypes in their games. A game character she praises is the new version of Lara Croft, the heroine of the Tomb Raider series who once epitomized the exaggerated, busty stereotype of a female game protagonist. The new Lara Croft is more emotionally complex and modestly proportioned.

Edwards said changes in games and the audience around them have been difficult for some gamers to accept.

"The entire world around them has changed," she said. "Whether they realize it or not, they're no longer special in that way. Everyone is playing games."

Arts & Living

Save the ArQ Fundraising event In Chicago Features The Photography of Elia Kahvedjian

CHICAGO – On Saturday, September 27, Save the ArQ® held an intimate extravaganza at the NAHA restaurant, downtown Chicago, owned by Carrie and Michael Nahabedian. A silent auction of Elia Kahvedjian's photos were displayed during the cocktail hour as well as a Michael Aram pomegranate platter which was raffled off at the end of the evening.

The featured pictures are part of a collection of about 3,000 photographs taken by Elia Kahvedjian (1910-1999) who was one of the greatest photographers in Jerusalem during the interwar period. Born in Urfa, both of his parents were massacred during the Armenian Genocide. As an orphan he was saved by the American Near East Relief Foundation (ANERF) and brought to the Armenian orphanage in Nazareth. When he was sent to the orphanage in Jerusalem he developed a keen interest in photography. Kahvedjian over the years developed a unique artistic style, which led him to become the most important photog-



Elia Kahvedjian

rapher of the British Mandate Palestine. Kahvedjian's photos are stunning in his ability to capture breathtaking moments from the everyday life in Palestine. A portion of the pictures was donated to Save the ArQ® by his son, Kevork Kahvedjian, to promote the fundraising efforts of the non-profit organization. It was a memorable and productive evening shared by all especially since some of the guests are originally from Jerusalem including two of Elia Kahvedjian's grandchildren.

Mary M. Hoogasian, co-founder and chair of Save the ArQ, first spoke explaining what Save the ArQ has done with monies raised thus far and our future short- and long-term projects. Prof. Bedross Der Matossian, co-founder and co-chair of Save the ArQ® and professor of history and Middle Eastern studies at the University of Nebraska, Lincoln, lectured on the history of the Jerusalem's Armenian Quarter over the last one hundred years. He discussed the current challenges facing the community and concentrated on what type of measures need to be taken in order to maintain the community. Towards the end of his speech Der Matossian concluded: "After Armenia itself, Jerusalem's Armenian Quarter is one of the most important Armenian centers in the world, with a rich history of 1,500 years, and a claim to be one of the pre-eminent spiritual and cultural centers in the diaspora. The perpetuation

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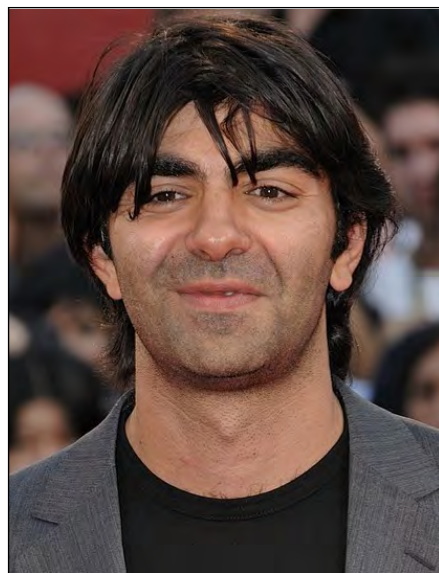


A scene from "The Cut"

A Fairy Tale – But True...

BERLIN – How can a film about the Genocide be good? How can one shape the representation of such a crime against humanity into a work of art? And how can one do that without reducing the magnitude of the horror or sacrificing historical veracity? The Turkish-German filmmaker Fatih Akin has succeeded with his work, "The Cut," now playing in movie theatres across Germany.

The plot line is straightforward. Nazareth Manoogian, a young blacksmith from Mardin in south Anatolia, is awakened one night in 1915 by gendarmes who whisk him and his brother-in-law away from their terror-stricken families, saying they must serve in the Ottoman army. Instead the men must work as slave laborers in chain gangs of work battalions. Those who refuse the offer to regain freedom by converting to Islam, are lined up for execution. The order "not to waste a bullet" means their throats are to be slit. Nazareth alone survives because, as his would-be executioner, an ex-convict released from prison to serve in the killer squads, tells him, "I am a thief, but not a murderer." He receives a cut in the throat (whence the name of the film), but survives, albeit having lost the power of speech. The two join a group of deserters, then, after he learns that his family has been deported to Ras al-Ayn, he leaves in hopes of finding them.



Fatih Akin

the wall, a photo which will guide his search. He works his way to Cuba aboard a ship and finds out in Havana that the marriages, arranged by the wife of a barber, never took place, because one prospective husband refused to wed Lusine, who had been lamed by a broken leg, and her twin sister Arsine preferred to stay with her. The two girls reportedly have moved on to Minneapolis, where they found employment as garment workers. Nazareth, sure to be refused entry to the US because of his disability, connects with a human trafficker and steals money to finance his boat journey. From Florida he makes his way, through Tampa and Tallahassee, to Minneapolis, with whatever means available: on foot, as a stowaway on trains, whatever. When he finds the garment factory, whose address he has, he learns that the girls have left for North Dakota. The trek continues, through wintry snow and ice-cold temperatures. At long last, in a remote village where many Armenians had

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'Between Two Worlds' Exhibit of Works by Koko at Zorayan Museum

BURBANK, Calif. – The Zorayan Museum Committee of the Western Diocese of the Armenian Church present a special art exhibition, featuring the paintings of international artist and architectural designer Koko. The exhibition of his works on canvas titled "Between Two Worlds," will open on Thursday, November 6, and run through November 7 at the Zorayan Museum, in the Western Diocesan Complex of the Armenian Church of North America, 3325 North Glenoaks Boulevard.

The Zorayan Museum Committee was established in January 2011 under the auspices of Archbishop Hovnan Derderian, Primate of the Western Diocese, to organize exhibitions, lectures and theatrical plays in order to promote and preserve Armenian art, history and culture. The mission of the Zorayan Museum is to promote understanding and appreciation of Armenian ethnic, religious, and cultural diversity by exposing the beauty of our heritage and preserving and sharing the experiences with the people of the world.

The Zorayan Museum Committee offers the community the opportunity to view the paintings of Koko. He is not only an international artist, but has received acclaim as an architectural designer. He holds a master's degree in architecture from Columbia University. His art and design experience includes six years with architect Frank Gehry. It was during these years with Frank that Koko also developed his artistic language as a painter, finding passion between his two worlds: art and architecture.

Koko's paintings have been exhibited at many high profile expos and showcases including San Francisco, Palm Springs and New York.



"The Patrons" by Koko

Numerous high profile collectors have collected Koko originals from these shows. His latest paintings were debuted with Stephanie's Art Gallery and are touring the US in all major national showcases. In 2012, he was a featured artist for the SoulPancake Network in association with YouTube and the Oprah Whitney Network. On this occasion, an interview captured Koko painting in his studio, resulting in a substantial national response.

From an early age Koko was drawn to abstract art. His fascination with form and composition led to his education in architecture. There is an identifiable vernacular in his painting that is clearly his own signature style of painting. The paintings have vivid colors, strong brushstrokes and the soft touch of the human figures from his subjects. Koko also contributes his efforts in artistic endeavors within the arts community. He most recently designed a unique, one-of-a-kind, surfboard for the Architecture and Design Museum in Los Angeles. In 2012, during a venture with the Walt Disney Concert Hall, Koko participated in the production design of the opera "Don Giovanni" with fashion house Rodarte, conductor Gustavo Dudamel and architect Frank Gehry.



ARTS & LIVING

A Fairy Tale – But True...

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found refuge, Ruso, he finds his daughter Lusine. Arsine has died, and his journey ends with their visit to her grave.

It is a painful story, a heartrending tale, but it is true. And herein lies the key to its impact as art. John Keats wrote, “Beauty is Truth, Truth Beauty” – that is all

Ye know on earth, and all ye need to know.”

One aspect of the beauty in Akin's film stems from this truthfulness. As the massive historical research documents, it was the modus operandi of the Special Operations set up by the Young Turks to round up able-bodied Armenian males and either execute them immediately (often by firing squads in outlying fields) or enroll them in labor battalions until they died of exhaustion or converted to Islam. The women and children, along with the aged, were forced into death marches known euphemistically as deportations, and those who did not die along the way were left to perish in the concentration camps in the Syrian desert. Many of the children and young women survived thanks to the intercession of compassionate Turks, Arabs and Kurds who took them in. Those who were not Islamized, Turkified and married off, were released after the war to orphanages, where surviving relatives searched, like Nazareth, for any trace of them. Aleppo was a leading transit point and many made their way to America via Cuba.

Down to the finest details, the account is accurate. This applies to the portrayal of psychological realities as well. Akin does not glorify his hero. A good Christian, Nazareth is however capable of brutally beating up the man who rejected his daughter and fleeing the scene of the crime. Then, on second thought, he returns to the man lying in an alleyway to rob him. This takes place following a Sunday church service which Nazareth attends as a favor to his host. Nazareth also gives in to the thirst for vengeance when he joins a mob throwing stones at a sad march of Turks withdrawing after the defeat – until he sees an innocent child bloodied by one stone and is struck but pangs of conscience. The devastating scenes of suffering and dying he witnesses have shattered his faith. All these psychological reactions have been documented in the Genocide literature, as reported by Rubina Peroomian, for example.

Akin, born in 1973 in Hamburg, researched his subject scrupulously over years and benefited from the expert advice of Wolfgang Gust, a

pioneer of Genocide research in Germany who collaborated with him closely on the project. Yet, the film is not a documentary. In a certain sense, that the Genocide occurred as it did is a “given” and the focus of the work is on the destiny of the individual human being (and not only the Armenians). By presenting the Genocide as a matter of fact not open to dispute, Akin implicitly deals the denialist camp a mortal blow. If his film is truthful in this poetical sense, it is not therefore less truthful, but more so. Nazareth's story is the story of one discrete human being (regardless of whether anyone by that name existed or not), and it is at the same time emblematic of the experience of hundreds of thousands of survivors. As every Diaspora Armenian knows, their tales are all different, yet all alike. Nazareth's saga thus assumes universality.

The work is highly poetical in method. Instead of spelling out the historical facts or relating events in direct narrative form, Akin works through metaphorical association. Single images, captured visually by a cameraman endowed with an artist's eye, portray entire chapters. For example, the scene of the camp where he finds his sister-in-law: There is no need to “explain” how these emaciated civilians ended up there, why some wander about crazed, or who erected the make-shift tents with scraps of cloth pitched on branches of scarce trees. Or, the scene where Nazareth finds a well and seeks to draw water to quench his thirst. Peering into the hole he sees naked bodies lying at the bottom of the well. The image appears and disappears in an instant. The contrast between the visual beauty of the scenes, as photographs, and the atrocities they depict enhances the tension of the drama.

Akin uses metaphor to develop his themes, as in a musical composition or a dramatic poem. At the very beginning, for example, there is a scene of Nazareth picking up his young daughters from school. In response to remarks by the geography teacher, to the effect that they could do better in the subject, Nazareth puts the girls to a mock text. “What is the capital of France?” he asks. “Paris,” comes the right answer. But when he asks about the capital of America, one daughter guesses New York, the other, Chicago. They cannot imagine (nor can the viewer) what American place names will mean for them in the future. In another scene Nazareth is among a crowd of refugees in a shelter, viewing a film in which Charlie Chaplin is separated from his

little girl then reunited with her – images that will be recalled at the end when Nazareth is reunited with his daughter. And music, on the opposite side of the sound spectrum, plays an integral role in maintaining thematic unity, from the deep, plaintive monotone strains accompanying the trek through the desert to the haunting, melancholic refrain sung by Nazareth's wife and repeated in several variations thereafter.

Akin utilizes images also to portray Nazareth's struggle with religious belief in the face of such injustice, images that take on a cameo-like character: to avoid being recognized as an Armenian, he is advised to cover up the tattooed cross on his wrist and does so. When seized by despair, he seeks to rub out the cross with a stone, in a symbolic abandonment of faith.

How will different audiences receive this film? For Diaspora Armenians, it is a painful experience, because it calls up the real personal recollections of those closest to us. However much or little we know of the individual suffering of our parents or grandparents, we automatically wonder what they actually did suffer, and never communicated. At the same time, the sensitivity, truthful rigor and profound artistic mastery – including fleeting moments of comic relief – displayed by Akin make “The Cut” a work of art, a tragedy but not without the element of the sublime. When Nazareth learns from Lusine that Arsine is dead, his pain is profound. “But,” she says, “father, you have found me.” Yes, the Genocide took place and 1.5 million Armenians lost their lives, but hundreds of thousands, perhaps a million survived, many of them thanks to the good person, whether Kurd, Turk or Arab, who acted out of human solidarity. Nazareth, his home lost, his family annihilated, his nation destroyed, nonetheless succeeds in his life's mission and thus embodies the triumph of the human spirit.

For Germans, as Wolfgang Gust has written, the film should stimulate interest in learning more about the Genocide and finally confronting and working through the role that wartime ally Germany played. He added that it will for sure reawaken the memories of many families who experienced deportations and suffering in World War II. And in the ongoing crises ravaging Syria and the region with their unprecedented refugee flows, the film acquires an even greater urgency. The impact in Germany on the Turkish community and in Turkey, when the film appears there, may contribute further to breaking through the wall of silence and denial that has been erected by Turkish officialdom. The fact that Akin refuses to fall into clichés and differentiates between the crimes of

the regime and the humane actions of individual citizens opens the path towards understanding and ultimately reconciliation.

For those Americans without any family connections to any of the communities involved, the film may serve to revive interest in the positive role the US government and people played after the war to aid Genocide survivors, especially orphans. At the same time, the callousness and ignorance displayed by certain layers of the population in the early 1920s, especially in backward regions in the South and mid-West, will serve as a reminder of the problematic aspects of popular culture.

Whatever the audience, this film will make an impact. It is to be hoped that it will contribute to the discussion process unfolding in civil society layers in Turkey about the Genocide and related issues. Only when the film is shown in Turkish cinemas will relevant civil society groups be able to voice their evaluation.

Russian Translation of Bournoutian Book Is out

YEREVAN – George Bournoutian's *A Concise History of the Armenian People* is now available in a Russian translation. The 488-page book was translated by Artsvi Bakhchinyan with input from Bournoutian. It will be sold in Armenia and Russia.

The Russian version joins the Spanish, Turkish, Arabic and Armenian editions. A Japanese and Persian version is being prepared.

The book, currently in its sixth English-language edition, has sold more than 20,000 copies in the US, Canada and Australia and is considered the best English-language one-volume objective history of the Armenian people in the context of global civilizations.

“The book is a scholarly work loaded with information... a truly historical reference work... The author aimed to obey the



imperative of the famous nineteenth-century German historian, Leopold von Ranke, to write “Wie es eigentlich gewesen ist” (how it really was), without plunging into interpretations or judgements of the ambitions and motives that may have guided the history makers of the given time and place... We can all say thank you and insist that every public library, however modest, should consider it its duty to have at least this one book on Armenia and the Armenians on its shelves.” According to Ladis K. D. Kristof in the Middle East Students' Association, “The book is considered the best English-language one-volume history of the Armenian people from the earliest times to the present. It is used as the main text at various educational institutions.”

Tekeyan Cultural Association of Greater New York Hamazkayin Armenian Educational & Cultural Society of New York Essayan-Getronagan Alumni of New York

cordially invite you to

A Special Book Launching Evening

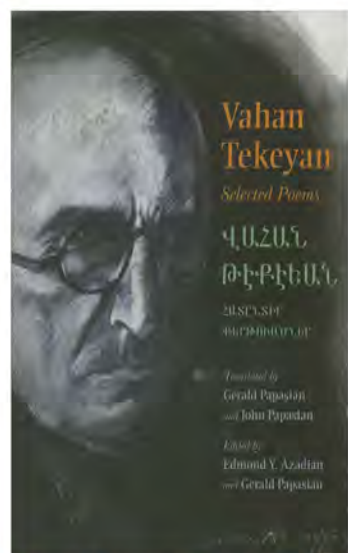
Presentations by
Dr. Herand Markarian (English)
Vehanoush Tekyan (Armenian)

Master of Ceremonies
Zarmine Boghosian

Recitations by
Nora Azadian - Nora Armani - Gerald Papasian

Tekeyan in Songs
Music by Berge Turabian

Remarks by
Edmond Azadian



Selected Poems of Vahan Tekeyan
Translated by John Papasian
and Gerald Papasian



«Բանաստեղծությունները»
Հատընտիր»
Edited by Edmond Azadian

Friday, October 31, 2014 at 8:00pm

Tekeyan Hall

560 Sylvan Ave., Englewood Cliffs, New Jersey

For information please call: Diana Mkhitarian (201) 790-0397

Reception - Light Refreshments



ARTS & LIVING

Save the ArQ Fundraising event in Chicago Features the Photography of Elia Kahvedjian

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of this treasure is presently in question; its preservation will depend on the survival of both the Armenian Patriarchate and the Armenian community of Jerusalem.” Afterwards, a very dynamic question and answer session took place regarding what needs to be done in order to revive and retain such a significant area among Armenians. “Clearly we are dealing with

“Ultimately, the event was a reminder that being Armenian is not just about your own community or about Hayastan, it is about belonging to a supra-national cultural unit. And the Armenian community of Jerusalem is a part of that. In fact, it is a very important part of that. As Armenians have been living in Jerusalem for over 1500 years and continue to maintain an important role in the city. All Armenians should feel pride for that

granted. This minuscule piece of land is so rich with Armenian history. Armenians have lived in this area for nearly two millennia. The lanterns suspending Sts. James Armenian Cathedral pre-date the 15th century and are from pilgrims who came from villages that no longer exist. Furthermore, the Armenian people have an area within the Old City of Jerusalem that no other people have. The four quarters consist of the Christian Quarter, Jewish Quarter, Muslim Quarter and the Armenian Quarter. It is criti-

cal to put a spotlight on this area or it will continue to diminish.

Save the ArQ® is the only nonprofit specifically dedicated to Jerusalem’s Armenian Quarter. It was established to help revitalize the vastly dwindling community and to promote the Armenian life and culture which has existed in this area for nearly two millennia. For more information or to make a donation please visit the website of Save the ArQ® www.savethearq.org



Guests including speaker Prof. Bedross Der Matossian, second from right

a sensitive part of the world,” explained Mary Hoogasian. “We are on the verge of loosing ‘Armenianness’ in Syria; surely we will lose our historical footprint in Jerusalem if we remain so passive.”

One of the attendants of the event, Prof. Rachel Goshgarian from Lafayette College, said:

place, for that space, for that heritage. And as both Armenians and as Christians, we should all find a way to dedicate ourselves in one way or another to the preservation and rehabilitation of the Armenian Quarter.”

The Armenian Quarter in Jerusalem is an area that few Armenians know about or take for



Guests at the event

RECIPES

Armenian Lentil Soup With Bulgur

BY CHRISTINE DATIAN

INGREDIENTS:

1 pound dried lentils, rinsed
6 cups water
4 cups beef broth
2 or 3 cloves fresh garlic, chopped
1 large onion, diced or chopped
3 medium carrots, peeled and diced
3 stalks celery, diced (including top greens)
1 medium baking potato, peeled and diced
1/2 cup medium or fine bulgur
1 cup tomato sauce and 1 cup crushed tomatoes
1 tablespoon each red wine vinegar, tomato paste and Worcestershire sauce
1 teaspoon each sea salt, dried basil and cumin
1/2 teaspoon black pepper
Fresh or dried mint and cayenne pepper to taste
Chopped fresh parsley, about 1/3 cup

(use at the end)

Chopped fresh spinach, about 1/2 bunch, washed (use at end, optional)

PREPARATION:

In a large soup pot, bring all ingredients to a full boil, stir, cover, and reduce to medium low and cook for 1 1/2 hours, stirring occasionally so soup does not stick; before serving, use a hand blender to blend soup for a minute, so it thickens, if desired; check seasonings and add more salt and pepper, if desired.

Stir in some fresh parsley or spinach and cook for a few minutes longer before serving. Serves 6-8.

For more recipes from Christine Datian:

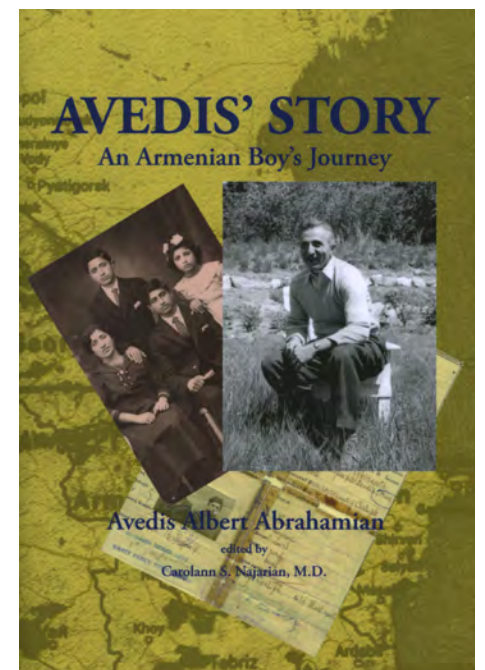
Go to:
www.thearmeniankitchen.com/search/label/Christine%20Datian
For more of Christine’s recipes, go to:
<http://search.myrecipes.com/search.html?Ntt=datian>

Dr. Carolann Najarian to Present Avedis’ Story in Talk at NAASR

BELMONT, Mass. – Dr. Carolann Najarian will present a talk titled “Telling Avedis’ Story: An Armenian-American’s Journey into Her Father’s Saga of Survival,” on Thursday, October 30, at 7:30 p.m., at the National Association for Armenian Studies and Research (NAASR), 395 Concord Ave.

Najarian recently published her father’s memoir, *Avedis’ Story: An Armenian Boy’s Journey* (Gomidas Institute). The memoir was originally recorded on tape by the late Avedis Abrahamian and then prepared for publication by Najarian. The memoir has three main elements: early childhood in Sheykh Hadji (modern-day Yukari Bag) in the Kharpert plain; the Armenian Genocide and escape to Russia through the Dersim mountains; life during the Russian Revolution and its aftermath in the Caucasus; and putting down roots in America.

Najarian spent the major part of her medical career in private practice in Cambridge and Watertown. In 1988, after Armenia’s devastating earthquake, she spearheaded medical relief efforts to that country. As president of the Armenian Health Alliance, Inc., she made more than 50 trips to the region to deliver medical aid to the destroyed region. Najarian earned her MD from Boston University School of Medicine (1980), and an MSc in Medical Anthropology from Brunel University, London (2004). Her first book, *A Call From Home: Armenia and Karabagh, My Journal* (1999), based on her journals, chronicles her experiences and the



people she met in Armenia and Karabagh.

Najarian is a recipient of The Ellis Island Medal of Honor (1999) and the Humanitarian Award of the Boston University School of Medicine Alumni Association (2004). She and her husband George have endowed the Najarian Human Rights Lecture held each year at Faneuil Hall in conjunction with the Armenian Heritage Foundation and Park.

Journey Into the Past

An illustrated presentation by
Professor Richard Hovannisian



Armenian Kesaria focuses on the history, religion, and economic, cultural, educational, and political developments among the Armenians in the city of Kesaria and its many outlying villages, such as Talas, Everek, Fenesse, Tomarza, Chomakhlu, Injesu, Efkere, and Germir. Contributors to the volume include New Jersey’s Vartan Matiossian and former St. Leon parishioner Tina Demirjian.

Armenian Communities in Asia Minor presents the thriving Armenian communities near Constantinople, stretching from Ismid, Adabazar, Bardizag, and Bursa inland to Eski-Shehir, Kutahia, and Afion-Karahisar. The ten contributors to the volume provide a glimpse into the lives of these industrious people before the massacres and death marches beginning in 1915.

IN ADDITION: Film segments on the *Last Armenians of Dikranagerd* and the *Armenian-speaking Hamshen people of the Black Sea*

Thursday, October 30, 2014 @ 7:45 p.m.

St. Leon Armenian Church / Abajian Hall
12-61 Saddle River Road, Fair Lawn, NJ
For information call 201-791-2862

This event is jointly sponsored by

Armenian General Benevolent Union (AGBU), Armenian Network of America- Greater NY
National Association for Armenian Studies and Research (NAASR),
St. Leon Armenian Church and Tekeyan Cultural Association

The event is free and open to the public.
A reception will follow the presentation and book signing.



ARTS & LIVING

CALENDAR

CALIFORNIA

NOVEMBER 15 — AMAA-Haigazian University Celebratory Banquet in honor of Dr. Mihran Agabian and George R. Phillips, Esq.; Saturday, November 15, 2014, 6 pm, Beverly Hills Hotel, \$200; Information: Julie Aharonian 818-368-5266; Katia Kermoyan 818-242-5064.

NOVEMBER 22 — Armenian International Women's Association, Los Angeles Affiliate present Luncheon honoring Lily Ring Balian, recipient of the 2014 Ellis Island Medal of Honor, Beverly Hills Hotel, 9641 Sunset Blvd., 11:30 a.m. Reception; 12:30 Luncheon. Donation: \$100.00. For RSVP and info contact Houry Aposhian (818)957-7020 or Cindy Norian (310) 277-4490.

MASSACHUSETTS

OCTOBER 25 — St. Gregory Church of Merrimack Valley annual fall fair, 10 a.m. to 7 p.m., Jaffarian Hall, 158 Main St., North Andover; shish, losh & chicken kebab dinners, lentil and kheyma, vegetarian dinners; pastries, gifts, raffles; further details, call church, (978) 685-5038; Ann Apovian, (978) 521-2245, or Sossy Jeknavorian, (978) 256-2538.

OCTOBER 25 — Fall Harvest Bazaar, First Armenian Church, 380 Concord Ave., Belmont, noon to 8 p.m. Handmade choreg, manti, Armenian pastries and more. Grilled kebab all day. Marketplace treasures. All are welcome, rain or shine. MBTA and handicapped accessible. Call 617-484-4779 or visit www.facbelmont.org/ for more info.

OCTOBER 26 — Fr. Vasken Kouzouian's 20-Year Pastoral Journey — Join us as we celebrate the 20th Anniversary of our Pastor's Ordination, immediately following church services, Holy Trinity Armenian Church of Greater Boston, Charles and Nevert Talanian Cultural Hall, 145 Brattle St., Cambridge. Dinner Tickets: \$40 per person; \$20 for ages 10-21; babysitting services available, ages 3-9, at \$5 per child (includes pizza lunch and supervision). Seating by advance paid reservation only; RSVP deadline October 15. Payment for dinner reservations may be made online at www.htaac.org, or by contacting the church office, 617.354.0632.

NOVEMBER 1 — Third annual Mer Doon Benefit Dance, in loving memory of Julie Ashekian, 8 p.m. Featuring Onnik Dinkjian, John Berberian and more. midnight dessert table. St. James Armenian Church Mosesian Cultural and Youth Center, 465 Mount Auburn St., Watertown. Adults \$40 Students \$20. Please call Mark Kashgegian to reserve tables of 10 and purchase tickets at 617-256-5358.

NOVEMBER 2 — "Musical Benches," an organ and piano concert presented by Glenn "Ananian" Priest and Christopher Garven on the occasion of the dedication of the recently restored sanctuary of the First Armenian Church of Belmont, at the church sanctuary, Sunday, 3 p.m.

NOVEMBER 3 — Trinity Men's Union and St. James Men's Club Joint Dinner Meeting, Monday, Speaker: Dan Shaughnessy, sports columnist for the *Boston Globe*. Losh Kebab and Kheyma Dinner Social Hour (mezza) 6:15 p.m. Dinner 7 p.m. \$14 per person. St. James Armenian Church Charles Mosesian Cultural & Youth Center - Keljik Hall 465 Mt. Auburn St.

NOVEMBER 6 — Avak luncheon, sponsored by St. Gregory Armenian Church, noon, 158 Main St., North Andover; speaker, Sonya Vartabedian, "Diary of a Community Editor," reflections from Sunday School student here to award-winning journalist and editor of The *Andover Townsman* and *Andover Magazine*.



On Monday, November 3, Boston Globe sports columnist Dan Shaughnessy, will be the guest speaker at St. James Armenian Church's Men's Club dinner meeting. The program takes place at the Charles Mosesian Cultural and Youth Center, Keljik Hall, 465 Mount Auburn St., Watertown. Social hour starts at 6:15 p.m. and a traditional losh kebab and kheyma dinner is at 7 p.m. Ladies are welcome.

NOVEMBER 7 — Public Lecture on "The Divine Liturgy of the Armenian Church" by the Very Rev. Daniel Findikyan, professor of liturgical studies at St. Nersess Armenian Seminary and director of the Zohrab Information Center of the Diocese of the Armenian Church (Eastern). He will offer an engaging presentation on the basic elements of the centuries old, most prominent worship service of the Armenian Church. Buffet dinner to precede the lecture. Sts. Vartanantz Armenian Church, 180 Old Westford Rd., Chelmsford. 6:30 p.m. For further information and reservation, call 978-256-7234, or email Father Khachatur at terkhachatur@yahoo.com.

NOVEMBER 7-8 — St. Stephen's Armenian Church will hold its 58th Bazaar, from 10 a.m. to 9:30 p.m., at the Armenian Cultural and Educational Center, 47 Nichols Ave, Watertown. Meals served from 11:30 a.m. to 8:30 p.m. Take-out available. Delicious meals, Armenian pastries, gourmet food, arts and crafts, books, raffles and attic treasures. Friday and Saturday. Auction starts at 7 p.m. For info call the church office at 617-924-7562.

NOVEMBER 7 and 8 — Annual Autumnfest Bazaar sponsored by the Armenian Church at Hye Pointe, 110 Main St., Haverhill, Friday, noon to 8 p.m. and Saturday noon to 7 p.m. Lamb, losh, chicken kebab and kheyma. Diner served all day. Pastry table, Armenain cuisine, gift baskets, raffles for cash and prizes. For more info, visit www.hypointearmenianchurch.org or call 978-372-9227.

NOVEMBER 8 — Armenia Tree Project 20th Anniversary Celebration Dinner and Reception. Special guest Actor David Alpay. Cocktails 6:30 p.m. Dinner 8 p.m. John Joseph

Moakley US Courthouse, Grand Atrium. One Courthouse Way overlooking the Boston Harbor. Art Sale & Live Auction. Artist Arthur Hovhannysyan. Visit www.ArmeniaTree.org or call (617) 926-8733.

NOVEMBER 15 — The 39th Annual Luncheon/Auction of the Armenian Women's Welfare Association at the Burlington Marriott Hotel, Burlington, MA @ 11 AM Mistress of Ceremonies: Cindy Fitzgibbon, WCBV-TV5 Auctioneer: Jordan Rich, WBZ 1030 News Radio Funds raised at this event support programs at the Armenian Nursing and Rehabilitation Center in Jamaica Plain, MA and the Hanganak NGO Health Clinic in Stepanakert, Nagorno-Karabagh for seniors in need. Founded in 1915, the A.W.W.A. Inc. will soon be celebrating its 100th year of service to Armenians. For more information about the event or for tickets, please call Karen Hovsepian @ 617-898-8619 or e-mail awwauction@gmail.com

DECEMBER 1 — St. James Men's Club, Monday, Speaker: Chris Nishan Garabedian, President, CEO and director Sarepta Therapeutics. Topic, "The Age of Genetic-Based Medicine is Here, from Muscular Dystrophy to Ebola." Losh Kebab and Kheyma Dinner Social Hour (mezza) 6:15 p.m. Dinner 7 p.m. \$14 per person, St. James Armenian Church, Charles Mosesian Cultural & Youth Center - Keljik Hall, 465 Mt. Auburn St., Watertown. Ladies are welcome.

DECEMBER 5-6 — Trinity Christmas Bazaar, Friday, 12-9 p.m., Saturday, 10 a.m.-7 p.m., Holy Trinity Armenian Church of Greater Boston, 145 Brattle St., Cambridge. Featuring delicious Armenian dinners, a la carte menu and take-out meals; booths and vendors; Armenian gourmet foods, delicacies and pastries; raffles, and more. For further information, contact the church office at 617.354.0632.

DECEMBER 14 — Erevan Choral Society and Orchestra, Christmas Holiday Concert, 7 p.m., Holy Trinity Armenian Church of Greater Boston, 145 Brattle St., Cambridge. Save the date; details to follow.

NEW YORK

OCTOBER 28 — Sip on French wine, nibble on delectable hors d'oeuvres, meet talented artists and cinematographers, and network with kindred spirits, all in a cozy salon at "Château Village," Alouette's home in Greenwich Village. This soirée will benefit SR Socially Relevant Film Festival New York. 6:30 - 8:30 p.m. 1 Minetta St., 2E (STREET, not Lane, NE corner of Bleecker St & Sixth Ave, W 4th St subway stop). Donation: \$60 Early Bird, \$75 Regular. SR is a film festival that focuses on socially relevant human stories and raises awareness to social problems by offering positive solutions through the powerful medium of cinema. SR believes that through raised awareness, expanded knowledge about diverse cultures, and the human condition as a whole, it is possible to create a better world free of violence, hate and crime.

DECEMBER 7 — 8th Annual ANC Eastern Region Banquet, Ritz-Carlton Battery Park, NY. Freedom Award Honoree: former Manhattan District Attorney Robert Morgenthau and the Morgenthau family; Vahan Cardashian Award Honoree: ANCA activist Alice Movsesian. Tickets \$250. For reservations and information, visit www.anca.org/erbanquet or 917.428.1918.

RHODE ISLAND

NOVEMBER 8-9 — Saturday and Sunday, Sts. Sahag and Mesrob Armenian Church, 70 Jefferson St., Providence, will hold the 84th annual Armenian Food Fair and Bazaar.

Chef Brings Armenian Spice to Richmond

RICHMOND, Va. (Richmond Biz Sense) —After a deal in the Devil's Triangle fell through, an Armenian eatery is now taking its chances in Carytown.

Elizabeth Bandazian plans to open Coriander, an Armenian grill, at 3125 W. Cary St. in November. Bandazian has a five-year lease on the 800-square-foot space.

The property had for two years been home to

Selosa, but the deli closed down last week, said real estate agent and Elizabeth Bandazian's husband, Raffi Bandazian.

Raffi Bandazian had been trying to sell the business for Selosa owner Feran Kerneklian. Kerneklian could not be reached for comment.

In 2012, Elizabeth Bandazian tried to open Coriander in the Boone's Food Bazaar at 704 N. Sheppard St. But the grocery store closed before a

deal could be finalized. Much of the equipment bought for the Devil's Triangle Coriander will be used for the Carytown location.

"The whole goal is to have service fast as possible," Bandazian said. "In and out."

Coriander will serve Armenian salads, lamajun (a savory Armenian pie), sandwiches and kebabs. The eatery will be open for lunch and early evening service. Most of the items will be vegetarian or vegan.

"These are things we eat everyday and we make it," she said. "We want to put them in the business because no one has had it before."

Bandazian said her recipes were used by vendors at last month's St. James 56th Annual Armenian Food Festival. While Coriander was on hiatus, she did luncheons and events and was pleased with the response she got for her food.

She would not say how much it will cost to open an eatery in one of Richmond's most competitive restaurant corridors.

"It's not easy to please," Bandazian said, "but people want to try new things."



COMMENTARY

Mirror Spectator



Established 1932
An ADL Publication

EDITOR

Alin K. Gregorian

ASSISTANT EDITOR

Aram Arkun

ART DIRECTOR

Marc Mgrditchian

SENIOR EDITORIAL COLUMNIST:
Edmond Azadian

CONTRIBUTORS:

Florence Avakian, Dr. Haroutiune Arzoumanian, Taleen Babayan, Diana Der Hovanessian, Philip Ketchian, Kevork Keushkerian, Harut Sassounian, Hagop Vartivarian, Naomi Zeytoonian

CORRESPONDENTS:

Armenia - Hagop Avedikian
Boston - Nancy Kalajian
Philadelphia - Lisa Manookian
Berlin - Muriel Mirak-Weissbach

Contributing Photographers:

Jacob Demirdjian and Jirair Hovsepian

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

Baikar Association, Inc.

755 Mt. Auburn St., Watertown, MA 02472-1509
Telephone: 617-924-4420
FAX: 617-924-2887

www.mirrorspectator.com

E-Mail: editor@mirrorspectator.com

For advertising: mirrorads@aol.com

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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755 Mt. Auburn St., Watertown, MA 02472-1509

COMMENTARY

When You Put Your Money Where Your Mouth Is

By Edmond Y. Azadian

I dedicate this week's article to Harutune Yessayan, a benefactor in his early 90s who recently contributed \$325,000 towards the construction of a hospital in Armenia. Mr. Yessayan confronted me last week in Toronto, Canada, with a copy of my last column in this newspaper and asked me to focus on some positive developments in Armenia. I surmise he wanted to be assured that the contributions from diasporan organizations and individuals are not meant to fill in sinkholes in Armenia but contribute towards a solid foundation for Armenia.

It is a historic fact – and no one with a clear conscience can deny it – that every time Armenia has lost its independence and fallen under foreign domination, internal conflicts have contributed to its eventual collapse.

Yes, indeed, Seljuks were barbarians from the Central Asian plains, who invaded Armenia, but had the Armenians been strong internally, the medieval city of Ani, with its 1,001 churches would not have collapsed and been overrun by those barbaric invaders.

The Mamluks were equally ferocious. They came all the way from Egypt to conquer the Armenian kingdom in Cilicia, taking our last king, Levon VI, as a prisoner. But had our princes at the time used some vision to consolidate the kingdom, rather than fighting with each other, or even worse, colluding with the enemy, most probably Armenians would have kept their state in Cilicia and Mhuran Damadian would not have resorted to an ill-fated coup d'état in 1920 and Aram I, Catholicos of the Holy See of Cilicia, would not have to appeal to courts in Turkey or the International Court of Human Rights to claim our legitimate religious center in historic Sis.

Traditionally, our individual egos are so inflated that we lose the perspective of the future by failing to act collectively.

Today is no different; we have more naysayers than true believers. We have more critics than contributors.

Armenia is located at a geostrategic part of the world and has its external enemies who have rushed to set their operations before any charitable organization could reach there. A well-financed news media is already in place to amplify any mistake or defect to move the population to desperation.

After the last parliamentary elections, part of the USAID's Millennium Challenge Account was cancelled, damaging the agricultural sector, which is already ailing. The excuse was that the elections were not fair and democratic. While Azerbaijan is the worst violator of human rights, with the largest number of journalists in jail, every rule is bent (i.e. Freedom Support Act, Article 907) to continue pumping economic and military aid to the Aliyev dynasty.

Many foreign agencies foresee variations of orange or rose revolutions in store for Armenia and they keep fanning the flames of political unrest in the country. Their activities are complemented by diasporan do-gooders, who are engaged in introducing democratic reforms in Armenia by creating a remote-controlled parliament.

Every person, every group, has his or her own prescriptions to save Armenia, seldom realizing that the only prescription is to lend a hand to the vital sectors of the economy to keep the country going.

I am thinking of the doctor in Istanbul, listening to Armenia's national anthem on her death bed, confronting the finality of life with a clear conscience that she has contributed her life savings towards establishing a political science department in a Yerevan university, to train young diplomats to run their country.

I am thinking of the Diaspora Armenian businessman who built a million-dollar factory in Karabagh, saying, "If we lose Karabagh, the hell with my million."

I am thinking of Levon Kebabjian and his wife, who leave behind their luxurious apartment in a Paris bedroom community, and spend months on the Karabagh mountains to donate cows to families living below subsistence levels.

I am thinking of a Herman Hintiryan, a jeweler with a heart of gold, in the US, who single-handedly is funding the Terchounian Orphanage in Gumri.

I am thinking of the Armenia Tree Project which is helping to recover Armenia's ecology.

Fortunately, there are so many individuals and groups who contribute financially and technologically to save the country.

Kirk Kerkorian is one of those who have poured hundreds of millions to shore up the roads and to renovate venerable cultural institutions, which had fallen into disrepair, despite the naysayers knocking on his door.

Architect Osep Sarafian has raised more than a million dollars for projects sponsored by the Armenian Social Investment Fund (ASIF), ensuring that the country receives 95 percent of matching funds from the World Bank. To date, almost \$18 million in projects have been completed benefitting 122 villages in Armenia, including water projects, irrigation and cultural centers.

Armenia's major problem is its brain drain. During the Soviet period, the republic was part of a huge global economic unit with

immense resources and commensurate markets. Scientists gravitated to Armenia as it was at the vanguard of many scientific achievements. The Mergelian Institute was the foremost hub of scientific and military projects. With the collapse of the Soviet empire, many of the prominent scientists scattered across the globe and landed lucrative jobs. No matter how patriotic they are, the economics of the situation do not allow them to return to Armenia, where opportunities as well as high compensation are rare.

However, the country is resource poor. Some uranium, gold and molybdenum mines are tapped mostly by foreign firms, sometimes to the detriment of the environment. Still, the main resource remains the well-educated and exceptionally bright youth and the initiatives to counter the brain drain are the most viable avenues for Armenia's survival.

Throughout the blockade, Armenian scientists were able to export their products on line, contributing to the economy and helping the young talents living and creating in the homeland.

In this particular arena, a visionary project has been the founding the Tumo Center for Creative Technologies. A 75,000-square-foot facility sitting on 50 acres of green space in the heart of Yerevan, it is designed to educate more than 1,000 students daily on computer technology at no charge. The campus is the creation of Sam and Sylva Simonian, from Dallas. It is estimated that more than \$50 million was invested in the project, with millions slated for continued upkeep of the site and salaries for the staff.

Another world-class project is the Cosmic Ray Division on Mount Aragats. It is part of the Yerevan Physics Institute, founded in 1943 by noted physicist Artem Alikhanian. Despite the loss of the Soviet central government investments, the division, headed by Ashot Chilingarian, employs 80 physicists, engineers, technicians and students, under dire conditions. In the winter, they are stranded on the mountain for weeks. The CRD has two high-altitude cosmic ray and solar monitoring stations on Mr. Aragats: the Aragats Station at 3,200 meters and the Nor-Ambert Station at 2,000 meters.

CRD's two observatories collect data, which is analyzed using sophisticated mathematical software developed by the CRD itself. Their research is of both theoretical and practical interest. Solar flares and mass eruptions, when directed toward each other, adversely affect power grids on earth and can damage satellites as well as endangering astronauts. Scientists there are now working on an early warning system prototype which can alert satellite operators up to 30 minutes before the damaging effects of solar flares reach the earth. This service can result in billions in savings.

CRD scientists represent Armenia at a number of international scientific conferences and have received wide acclaim for their efforts.

It has been supported by Giragos and Harutune Vaporciyan and their families from the US, with contributions running more than hundreds of thousands. Anahid Yeremian, a physicist at Stanford, contributes from the West Coast with a missionary zeal and promotes the CRD worldwide in scientific circles. In fact, she and a few others have formed the group Friends of CRD, whose sole mission is to raise funds so that CRD can keep employing the same brilliant minds.

Another major initiative is the founding of the Dilijan International School. Sometimes one can hear complaints that oligarchs in Armenia and Russia do not help their kin. Rouben Hayrapetian, who is sitting in a Russian jail, has contributed hundreds of millions to his native Artsakh. Despite rampant pessimism, Rouben Vardanian and his spouse, Veronika Zonabend of Russia have invested \$115 million in the Dilijan School, which is the 13th member of the United World Colleges and the first international boarding school in Armenia. Besides Vardanian, the founding patrons are Gagik Adibekyan (Russia), Noubar and Anna Afeyan (US), Vladimir and Anna Avetissian (Russia) and Oleg Mkrtychyan (Ukraine).

Once you start to detail projects and initiatives, the danger is that many similar projects are left out. But these salient contributions will speak about the positive outlook of the rest.

Of course, Armenia Fund, and our traditional organizations have been continuing their support. The AGBU, ARS, AMAA, Tekeyan Cultural Association, Knights of Vartan and many, many other groups have made Armenia's survival a priority.

There are many unsung heroes who contribute to charities or initiate businesses to keep Armenia live. The difficulties are tremendous, some of them artificially created. Corrupt functionaries try to get their cut, before Armenia benefits from diasporan generosity. Many well-meaning people are turned off for good – and for good reason. But others find ways to bypass the hurdles and continue their positive work.

Armenians have armchair diplomats, pundits and philosophers around the world with a profusion of ideas and suggestions. Some of them are well meaning while others are disingenuous and self-serving.

Over and above all ideas and suggestions, Armenia will survive on positive and material contributions.

Armenia will survive and thrive when we put our money where our mouth is.



COMMENTARY



My Turn

By Harut Sassounian

Why the UN Rejected Turkey's Bid for a Security Council Seat?

The Turkish government got a big slap in the face last week when the United Nations General Assembly overwhelmingly voted to turn down its application for a Security Council seat. In effect, the international community was rejecting Turkey's hostile policies both at home and abroad.

Turkey's new Foreign Minister Mevlut Cavusoglu and Prime Minister Ahmet Davutoglu had arrogantly predicted securing the prestigious seat for their country. The night before the vote, Cavusoglu had hosted a posh party for UN Ambassadors at the world famous Waldorf Astoria Hotel in New York City.

After spending several days in New York to lobby personally the UN delegates, Foreign Minister Cavusoglu optimistically told the media: "We think all our nice efforts will, with the grace of God, be reflected onto the ballot tomorrow. Of course, this is a vote and all kinds of results may come out. But, we believe, God permitting, that we will get the result of the work we put in."

Prime Minister Davutoglu was equally optimistic that Turkey would score a "historic victory." Just two days

before the UN vote, he proudly announced: "If we are elected, and we believe it's a great possibility, we will be the first country in the world to be elected for a second time, after a five-year break. This shows Turkey's importance."

Unfortunately for the Turkish leaders, their expectations did not come true. Despite Cavusoglu's intensive lobbying efforts and earnest wish for divine intervention, only 60 out of 193 UN General Assembly member states voted for Turkey, while its rival, Spain, received 132 votes, winning a two-year term as a non-permanent member of the Security Council.

Why did Turkey lose in 2014 more than half the 151 votes it received in its successful bid for a Security Council seat in 2008? Here are the key reasons for Turkey's failure to get elected this time around:

– The vigorous campaign by a large number of countries against Turkey's membership: Armenia, Cyprus, Egypt, Greece, Israel, Syria, and Saudi Arabia, among others.

– President Erdogan's ongoing acrimonious feud with powerful Turkish Muslim cleric Fethullah Gulen, resulting in loss of General Assembly votes for Turkey from several African countries, where Gulen's followers have an extensive presence. This is a major shift from 2008, when Gulen supporters had secured a large number of votes for Turkey.

– Turkish leaders' poor judgment of deciding to reapply so soon after getting elected to the Security Council in 2009-2010. Turkey's reelection would have deprived other countries from serving in that august UN body.

– Davutoglu's self-aggrandizing neo-Ottoman yearnings had antagonized most Middle Eastern countries, turning his policy of "zero problems with neighbors" into zero neighbors without problems! Pew Research Center's survey confirms that Turkey's dismal standing throughout the

Middle East has sunk to an all-time low.

– Erdogan's autocratic rule at home, including the bloody quelling of protests at the Gezi Park, jailing journalists, and blocking Twitter and facebook. His dismissive words, "I don't care what the international community will say," had alienated countless people around the world. The vote against Turkey was UN members' rebuke of Erdogan. Most delegates walked out of the hall during Pres. Erdogan's pompous speech at the UN General Assembly in September.

– Tense relations with the United States and Western Europe over Turkey's refusal to support the war against ISIS, and not defending Kurdish civilians who are being massacred by foreign Jihadists at a stone's throw from the Turkish border. As a result, influential commentators called for Turkey's expulsion from NATO and rejection of its application for membership in the European Union.

– Displeased with Turkey's antagonistic stand, Pres. Obama sent a lowly charge d'affaires of the US Embassy in Ankara to attend Erdogan's presidential inauguration on August 28.

By ignoring all these legitimate reasons for Turkey's failure to win the Security Council seat, Foreign Minister Cavusoglu falsely attributed his country's defeat to its reluctance to abandon "its values for the sake of getting more votes." This ridiculous statement is made by the Foreign Minister of a country that has been pouring millions of dollars into the coffers of tiny island states around the world and poor African countries to buy their UN General Assembly votes.

Finally, the failure to gain a Security Council seat limits Turkey's ability to exploit the powerful UN body to undermine the worldwide commemorative events next year on the Armenian Genocide Centennial.

Armenia's Eurasian Deal: Sell-Out or Fair Trade?

By Yekaterina Poghosyan

A year after deciding to align with Moscow rather than Europe, Armenia has joined a regional economic bloc that critics say will isolate it from the global economy and bring few tangible benefits in exchange. Armenia was admitted to the Eurasian Economic Union on October 10 during a meeting of former Soviet leaders in Minsk.

In September 2013, President Serge Sargsian announced that his country would seek to enter the Customs Union, made up of Russia, Belarus and Kazakstan. This was a big surprise since it meant abandoning a nearly-completed Association Agreement with the European Union after years of work.

The Eurasian Economic Union, which has a broader remit than the Customs Union, was established in May, with the same three members. It comes into being in January 2015, and a decision has clearly been taken to grant accelerated membership to the two states that applied to join the Customs Union – Armenia and Kyrgyzstan, the latter expected to enter in 2015, which will make for five member states.

At the signing ceremony, Sargsian insisted the bloc would benefit member states by allowing free movement of goods, services, capital and labor. Russia is a long-standing ally of Armenia, supplying most of its gas as well as maintaining a military presence there, so closer economic integration might seem a natural next step. Some Armenians fear, however, that the Eurasian union is about much more than free trade, and that they risk being swallowed up in a new strategic bloc led by Moscow.

Sargsian addressed these concerns in a speech on Independence Day, September 21. Noting that "some of our opponents are trying to portray entry to the Eurasian Economic Union as a loss of political sovereignty," he said there was "no danger" to Armenia's independence, which was

"sacrosanct and inviolable."

As for fears that aligning Armenia with Russia and other former Soviet states would lead to greater isolation, Sargsian said the country would continue to be "an active, responsible member of the international family of nations," and would engage with the European Union (EU), the United States, China, neighbors Georgia and Iran, and other friendly states. Although an EU Association Agreement is no longer on the table, Sargsian spoke of the importance of working with the EU on his return from Minsk.

"It's important for our partners to know that we will never set this [Eurasian Economic Union membership] against our dialogue with the EU. That will continue since we have numerous coinciding interests and a common heritage, the basis for our continuing process of democratic reforms," he said during a press conference with the visiting Serbian president.

His opponents disagree. Tigran Urikhanyan, press secretary of the opposition party Prosperous Armenia, said Armenia joined the Eurasian bloc out of necessity, and the real advantages were still unclear. "We have no other choice. Armenia wasn't offered an alternative," he said. "The authorities who signed this treaty have yet to set out in a consistent and convincing manner what [accession] can actually give us."

Tevan Poghosyan, who represents the Heritage Party in parliament, objected to entering into an association with Russia on the grounds that it has supplied weapons to archenemy Azerbaijan. "Is that really our choice?" he asked. "Of course not. Joining a union like that can only hap-

pen through coercion."

Before Armenia signed up for the Eurasian union, the Association of Informed Citizens lobbied for a referendum on accession given the risks to national sovereignty.

"This agreement runs contrary to the Armenian constitution, since it means Yerevan entrusting its entire taxation and trade policy to Moscow," the association's founder and project coordinator, Daniel Ionesyan, told IWPR. "We will cease to be an independent state with regard to our foreign trade policy. For instance, we will have to obtain Moscow's approval before starting negotiations with the World Trade Organisation or with other countries."

Manvel Sargsyan, director of the Centre for National and International Studies in Yerevan, sees Eurasian bloc membership as the latest stage in a gradual process of ceding sovereignty to Russia.

"The Eurasian Economic Union is a wholly political project, a Russian geopolitical mechanism for the post-Soviet region," he told IWPR. "The process of growing closer to Russia began from day one of Armenian independence [in 1991]. At that time, the Armenian leadership argued that the deployment of Russian troops was in Armenia's interests. All three presidents of Armenia were drawn into a process of taking decisions like this. Unfortunately, Armenia has yet to design a professional policy for dealing with Russia."

A lot has changed since President Sargsian announced the switch to joining the Customs Union last year. Russia's annexation of Crimea and support for rebels in east Ukraine has alarmed its other neighbors and brought down

Western economic sanctions. So even if economic integration with Russia made sense a year ago, dependence on this troubled and increasingly isolated country no longer looks quite as attractive.

"The problems facing Russia as a state, its confrontation with the entire world, and its aggressive behavior are cause for alarm," Manvel Sargsian said. "No one knows what future awaits it. Armenia's voice will be of secondary importance in the union since we were coerced into joining it."

Alexander Arzumanyan, a former foreign minister now representing the Free Democrats Party in parliament, agrees that accession is the wrong decision at the wrong time. "At a time when our partner Russia is isolated and there's no hope that it will enter into constructive dialogue with the West, we are planning to join a union that is under sanctions," he said.

Recalling Armenia's close relationship with the late Boris Yeltsin's administration in the 1990s, Arzumanyan said it "took Russia in a direction we could predict and it maintained excellent relations with the EU and the North Atlantic Treaty Organization. That was a different Russia." Now, he continued, "We have chosen a European model of statehood founded on the free market, human rights and the rule of law. The model now operating in the Customs Union replicates the pattern of the Soviet, coercive state."

(Yekaterina Poghosyan is a reporter for the Mediamax news agency in Armenia.

She wrote this article for Institute for War and Peace Reporting.)

Notice to Contributors

The *Armenian Mirror-Spectator* welcomes articles, commentaries and community news from our readers. In order to assure the accurate and timely publication of articles submitted, please note the following policies:

- All articles submitted should be typed, double (or triple) spaced and printed in a type size large enough to be clearly legible (10 point or larger). Submissions that do not conform to these specifications will be assigned lowest priority.
- Articles sent by fax are acceptable, e-mail submissions are encouraged.
- All submissions should include the name of a contact person and a

daytime telephone number.

- Deadline for submission of all articles and advertising is 12 noon on Monday of the week of publication.
- Photos will be published without charge at the discretion of the editors and art director. Photos will be returned only if a self-addressed and stamped envelope is included.
- The *MS* will publish only one article about an upcoming organizational event. For major special events, exceptions may be made only by special arrangement with the editors.
- Telephone numbers, ticket prices and other details (at the discretion of the editors) will not be included in press releases, but should be reserved for calendar listings and advertisements.



Tekeyan Centre Fund Holds Sports Competition

GUMRI, Armenia – Tekeyan Centre Fund (TCF) continues supporting Armenian schools and through its humanitarian activities, bridging Tekeyan educational establishments in Armenia and Karabagh. On September 20 and 21, the TCF realized its third sporting project, “Tekeyan Sports Games - 2014”, to celebrate the 23rd Armenian Independence Day.

The goal of the project was to contribute to a healthy lifestyle and wellbeing of children. It was an opportunity to increase the role of phys-



TCF Director A. Tsulikyan awarding Karbi Tekeyan School team the Champions Cup (coach J. Karapetyan)

ical activity and fitness in schools in order to educate the new generation and strengthen their young bodies, souls and minds. The project also helped schools and schoolchildren from various regions to form stronger friend-

ship and cooperation.

Tekeyan Sports Games - 2014 were held in Gumri and hosted by two schools: V. Tekeyan School 2 and the Lord Byron School 20. The project participants, i.e. the Lord Byron School team and the Tekeyan School teams from Yerevan, Gumri, Stepanavan, Karbi, Berdzor, competed in seven kinds of sports: chess, football, basketball, volleyball, table tennis, sprint and press-up. A total of 90 schoolchildren and their coaches did their best to win prizes and contribute to their dear schools.

All the six teams were in good form, had fighting spirits and great desire to win. For two days there was a strong competition both for girls and boys; the teams contended for championship, and the final results were as follows: Karbi - 1st prize; Yerevan - 2nd prize; Stepanavan - 3rd prize; Berdzor - 4th prize; Gumri Tekeyan School - 5th prize and Gumri Byron School - 6th prize.

The award ceremony of Tekeyan Sports Games - 2014, held in Gumri V. Tekeyan School, featured the school acrobats and the choir. The TCF Director Armen Tsulikyan awarded certificates, medals and prizes to the all six teams and wished them new achievements. He also thanked all the schools, particularly Gumri Tekeyan and Byron Schools, for contributing to the project implementation. The award ceremony concluded with thanking speeches; the schools were grateful to the TCF for supporting them and implementing school projects that educate healthy and intelligent generation.



Six teams took part in the chess portion of the competition.



Gyumri Byron School & Stepanavan Tekeyan School teams competing in football

Fresno Establishes First Armenian Honorary Consul

CONSUL, from page 1

“In addition to the project itself, my goal is to establish a closer tie between the central San Joaquin Valley and Armenian commerce, (culture, medicine) – all aspects of bringing two nations and communities closer,” he said.

Fresno has one other honorary consul – Ed Fanucchi, of Italy – and one official consul – Vicente Sanchez Ventura of Mexico. Armenians around the country currently get visas, citizenship documents and other diplomatic services through the Armenian Consulate in Los Angeles.

“Given the size of our community, that’s just not representative,” said Fresno County Board of Supervisors Chairman Andreas Borgeas. Now, those services will be available in Fresno.

Borgeas, whose wife is Greek Armenian, had pushed for the honorary consul since he helped the city of Fresno establish a sister city relationship with the city of Echmiadzin, Armenia, in 2009. While he was on the City Council, he

sent a letter of request in 2012 to Grigor Hovhannissian, then the Los Angeles-based Armenian consul general. He said the ceremonial position resulted from several years of work with the Armenian embassy in Washington, Armenia’s foreign ministry in Yerevan and the US State Department.

The appointment is huge from a regional standpoint, Borgeas said, considering that Los Angeles and San Francisco have many more diplomatic institutions. “This is a matter of regional pride,” he said. “It shows that Fresno is evolving and diversifying its interests that reflect the ethnic makeup of our area.”

Armenians first arrived in Fresno in the 1870s and continued through the Hamidian Massacres of the late 1800s, the Armenian Genocide from 1915-1922, the collapse of the Soviet Union and the emergence of the Republic of Armenia.

Between 40,000 and 50,000 Fresno area residents are of Armenian descent, Apkarian said.

Orphan Rug Will Be Displayed at White House

RUG, from page 1

The Armenian Orphan Rug was woven by orphans of the Armenian Genocide in 1920, and presented to Coolidge in 1925 as a symbol of gratitude for American aid and generosity for US assistance during the Genocide. The rug, which measures 11’7” x 18’5”, has more than 4,000,000 hand-tied knots and took the Armenian girls in the Ghazir Orphanage of the Near East Relief Society 10 months to weave.

Coolidge noted that, “The rug has a place of honor in the White House where it will be a daily symbol of goodwill on earth.” The rug – which has been in storage at the White House for decades – will be displayed from November 18 to 23 in the White House Visitors Center. Schiff and the Armenian community have worked with the White House to find a way for the Ghazir rug to be sensitively and appropriately displayed.

“The Armenian Orphan Rug embodies the resilience of the Armenian people through their darkest days and serves as a poignant reminder of 1.5 million Armenians who were murdered in the first genocide of the 20th Century. It also reminds Americans that our government was a central player in efforts to call attention to the plight of the Armenian people and provide relief to survivors,” said Schiff. “Since first raising this issue with the White House, we have worked to find a dignified way to display the Rug so that Americans can come to see this important artifact, and learn about an important chapter of the shared history of the Armenian and American peoples. I want to thank the White House for working with us, and look forward to seeing the rug displayed at the White House Visitors Center.”

Schiff and Rep. David Valadao (R-CA) sent a letter along with 31 other members of the House to President Obama last year urging the administration to allow exhibition of the rug. In the letter they stated: “The Armenian Orphan Rug is a piece of American history and it belongs to the American people. For more than a decade, Armenian-American organizations have sought the public display of the rug and have requested the White House and the State Department grant their request on numerous occasions. Unfortunately,

Armenian Americans have yet to have their requests granted. We urge you to release this American treasure for exhibition.” Since sending the letter, Schiff has continued to urge the White House to find a way for the rug to be displayed.

Sen. Ed Markey (D-MA) also weighed in with a letter to the White House.

Markey applauded the Obama Administration’s announcement and praised Obama and the White House for acting to display this symbol.

“The Armenian Orphan Rug is an important piece of our history. Its display serves not just as a reminder of the horrors of the Armenian Genocide but also of the longstanding friendship between the Armenian and American people,” said Markey. “I commend President Obama and the White House for working with me and my Congressional colleagues to ensure that this rug can be given the public exhibition that it deserves.”

Armenian Caucus Co-Chair Frank Pallone, Jr. (D-NJ) said the following regarding the announcement: “The White House has taken an important step in recognizing historical accuracy by displaying the Armenian orphan rug. The rug was presented to President Coolidge on behalf of the Armenian people to honor the US assistance provided during the Armenian genocide. As a result, this cultural

treasure has become a symbol of the strong and historic ties between the United States and Armenia.”

For more than a decade, the Armenian Assembly of America has called on the White House and the State Department to facilitate the release of the Armenian Orphan Rug for public display. Following the cancelled exhibition at the Smithsonian, the Assembly embarked on a #ReleaseTheRug campaign and has been working closely with Dr. H. Martin Deranian, author of President Calvin Coolidge and the Armenian Orphan Rug, in raising awareness of this historic carpet. In addition, the Assembly has displayed in Massachusetts and Florida a “Sister Rug” woven by the same orphans. A presentation of the “Sister Rug” is also planned for California on November 6.

The rug was previously displayed at the White House in 1984 and 1995, but not since.

“The Armenian Orphan Rug, given to President Coolidge as a symbolic thank you for America’s humanitarian relief effort in helping to save the survivors of the Armenian Genocide, is a treasured piece of American history,” stated Assembly Executive Director Bryan Ardouny. “As such we welcome the announcement by the White House and look forward to the permanent display of this historic rug.”