

Please return.



Հրատարակութիւն Ամերիկահայոց Արեւելեան Թեմի Ազգային Առաջնորդարանի
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SET YOUR CLOCKS FOR WASHINGTON

Our beloved Catholicos, His Holiness Karekin II, who had been the Prelate in this country and knows intimately the Armenian American Community in the U.S.A., when informed about the unique programs for the Commemoration of the 70th Anniversary of the Armenian Martyrs in Washington, D.C., wrote the following message which is an inspiring invitation to us all to make the impossible possible and 'Set our clocks for Washington'. We thank Our Holiness for his message which is, as always, both meaningful and to the point.

“Outreach”

Beloved Members of our Church
Faithful Sons and Daughters of our Armenian Nation:

During my private brief visit to Indiana, U.S.A., for health reasons, I was delighted to meet the Heads of both Eastern and Western Prelacies, H.E. Archbishop Mesrob Ashjian and H.G. Bishop Tabakian who visited me here and presented to me your respects and your best wishes for my recovery.

While they were staying with me, they informed me about elaborate plans and intense preparations devised and carried on for the commemoration of the Seventieth Anniversary of the Armenian Martyrs, the victims of the genocide of 1915, to take place in Washington, D.C. between 24 and 28 April, 1985. Indeed, I was deeply impressed by the magnitude of the events and activities designed for making this commemoration a most dignified observance unique in its nature, scope and impact.

Under the fresh impressions of all that I heard and read about this central event of outstanding importance, I personally was moved to address to you all these few words sharing with you some thoughts in appreciation of all your efforts.

I

If we are truly human and genuinely Armenian, imbued with Christian faith and motivated by Christian love and sense of human and national dignity, we are bound to render thanks and glory to God for the sacrificial witness of our martyrs and for the spirit of endurance symbolized in the living presence and continuous witness of the survivors, our fathers and mothers.

The gathering in Washington should be an act of thanksgiving, an act of EÜCHARİSTIA. Could there be a more ideal place than Arlington National Cemetery, where one sees the death of death and greets the victory of immortality ... There, among others, is the “Tomb of the Unknowns” first of World War I and then of other, subsequent wars. There, where you pay reverence for the departed, you will pray also that God in His divine mercy and justice may look upon our people all over the world and grant us renewal of our Christian faith and fulfilment of our aspirations for justice, freedom and peace for which we have paid the highest price: the sacred blood of one and a half million of our fellow Armenians.

II

For the love of your Church and Nation, being led by your own dedicated concern for justice to our martyred people, please, please join hands and hearts together and make your presence such an impact-making one that it may really, authentically, effectively, and fully, be felt in the American Nation's Capital. My dear brothers and sisters, put aside every kind of complacency any so-called “prior or earlier commitments or engagements” that can easily be postponed for other times or even put off. For our commitment to our martyrs is our top priority and stands above all others. Put aside all considerations of minor, secondary nature. *The highlight of 1985 — our American-Armenian community life should be your gathering in Washington, D.C. in April.* For you, Washington should turn into an “Armenia in miniature” with your compact and dignified, orderly presence which is more eloquent and more efficaciously felt and heard than a thousand speeches or thousands of written pages ...

I remember, ten years ago, during the time of my service to you as your Prelate, when we commemorated the Sixtieth Anniversary in Madison Square Garden (Felt Forum) in New York, we all were deeply moved by seeing the 500 survivors and the 500 young, mostly American born, people walk in procession from the two sides of the huge hall and greet each other in the middle with the torch passed on from the old generation to the new. I remember how both Armenians and non-Armenians felt elated by witnessing the spirit of undying tenacity and unbreakable continuity of our nation. Then, some of you may recall, we had chosen the following motto:

“If you care, you will be there”

Ten years have since elapsed. The American-Armenian community has registered unprecedented growth and intensity of creative advance. What is today planned

for Washington is much larger, much greater, much richer, much more varied, and all inclusive. The same motto, but this time more strongly and appealingly applies and befits to this magnificent act of faithfulness and commitment.

If you care, You will be there — in Washington

The meeting point, the cross-road for Armenians from all over the United States and provinces of America and Canada. For us, Armenians, in this coming April all the States and Provinces of this great Continent of North America should converge in Washington, D.C. so that the world may see that death is conquered, genocide cannot be forgotten or erased or tolerated, human rights cannot be trodden down. Let us offer this witness of our Armenian people as our contribution to the United States of America, to Canada and to the world at large.

(Cont. on page 2)

EASTER GREETINGS

AT THIS TIME OF OUR LORD'S GLORIOUS RESURRECTION, WE EXTEND TO YOU OUR WARMEST WISHES FOR A HAPPY EASTER, FILLED WITH LOVE, JOY AND PEACE THROUGHOUT, TO ALL ARMENIAN ORGANIZATIONS OF THE PRELACY, THE EXECUTIVE COUNCIL, CLERGY, DELEGATES, BOARDS OF TRUSTEES, TO THE PRINCIPALS, TEACHERS AND STUDENTS OF THE SUNDAY, SATURDAY AND DAY SCHOOLS, TO THE NATIONAL, CULTURAL, BENEVOLENT, ATHLETIC AND YOUTH ORGANIZATIONS, AND TO ALL OF OUR BELOVED.

ON THE 70TH ANNIVERSARY COMMEMORATION OF THE ARMENIAN GENOCIDE WE INVITE OUR PEOPLE TO RENEW THEIR FAITH IN THE RESURRECTION OF OUR LORD JESUS CHRIST AS THE IMAGE OF OUR OWN NATION'S RESURRECTION. LET THE WASHINGTON GATHERING OF THE SURVIVORS BE AN ELOQUENT EXPRESSION OF THAT FAITH, LIFE AND RESURRECTION.

PRAYERFULLY,
ARCHBISHOP MESROB ASHJIAN
PRELATE

ԽՕՍՔ ԸՆՈՐՀԱԻՈՐԱՆՔԻ

Մեր Փրկչին Յիսուս Քրիստոսի Հրաշափառ Յարութեան Տօնին առթիւ մեր շերմագին շնորհատրութիւններն ու սրտալից մաղթանքները կը յայտնենք մեր Հովիւներուն, Երեսփոխաններուն եւ Հոգաբարձութեանց, Կիրակնօրեայ, Ծաբաթօրեայ եւ Ամէնօրեայ Վարժարաններու Տնօրէնութեանց, ուսուցչական կազմերուն եւ ուսանողութեան, թեմիս մէջ գործող ազգային, Մշակութային, բարեսիրական, մարզական, երիտասարդական կազմակերպութեանց եւ մեր հարազատ ժողովորդի զաւակներուն:

Թող Յարուցեալ Փրկիչը առաւել սեր, երբայրական անկեղծ ոգի եւ գործակցութեան ու նպատակաւարց վերելքի տեսիլք պարգեւէ բոլորիս, եւ մեր Ազգային-Եկեղեցական կեանքը արձանագրէ նորանոր յաջողութիւններ, ի շինութիւն ազգիս, ի պայծառութիւն մեր Ս. Եկեղեցոյ եւ ի Փառս Աստուծոյ. Ամէն:

Ապրիլեան Եղեռնի 70-երորդ տարելիցի սեմին, վերանորոգենք մեր հաւատքը մեր Փրկչի Յարութեան հանդէպ, որպէս հիմքը եւ պատկերը մեր ալ յարութեան: Ու թող ու մեր ժողովորդի զանգուածային մասնակցութիւնը Ուաշինկթընեան յատաշիկայ համահաւաքին, ըլլայ վկայութիւնը այդ անխորտակելի հաւատքին:

ՔՐԻՍՏՈՍ ՅԱՐԵԱԻ Ի ՄԵՌԵԼՈՑ
ՕՐՀՆԵԱԼ Է ՅԱՐՈՒԹԻՒՆՆ ԔՐԻՍՏՈՍԻ

Աղօթարար՝
Մեսրոպ Արքեպիսկոպոս Աշճեան
Առաջնորդ

Ապրիլ 7, 1985

TO THE ARMENIANS IN THE DIASPORA

by Hovaness Shiraz

I am Armenia
Where do you flee from me
I am your motherland
Why abandon me now
Who has dismayed you
What do you dread
Or is it just
The alien blemish
What lies in your bed.

Strange oceans will dilute you
Will melt you in their waste
Have done now with foreign bread
Stop spilling from sea to sea
You, my lost Armenian waters
Return now,
To me.

Sorrow has stilled my grindstone Ararat
Exiled my sweet springs of home
Enough wandering from nation to nation
Cease now, no more to roam
Return now,
To me.

Come back vital staff of Armenia
With Massis and Arakadz
Let us grind — with stones of might
Let Van become again the oven
Ask not of evil and of good
Let us nourish now the world
With the strength of our bread
Return now,
To me.

Look how Yerevan beholds you
And with deep sorrow
Ararat is calling you
And its enslaved lands
With Van, Moush and tears
Entreat you to the motherland
Over worlds, across years
Return now,
To me.

Return so that we become renewed
Return so that we too will not be swallowed
We cannot resist for centuries
You wandering Armenian waters
Be bribed no more by alien bread
Be spilled no more from sea to sea
Return now,
To me.

Dark and heartless is our ethnic slaughter
Huge nations swallow the smaller
As oceans drink up springs of water
Both you and I it will engulf
Have you not yet heard the cries
Of your own tongue dying
As you rest in foreign lands
Return now with your heart, with your soul,
With your hands
Return now,
To me.

The half century passed
These years have not moved
Massis our grindstone is idle
Indeed, imprisoned as an idol
Alas, our Ararat will also die
Wasting under an indifferent sky
Our new bread will poison us
Starved, wretched we will be
Oh you, diaspora
Return now,
To me.

Enough that we have struggled for others
Enough that trembling we have shamed
Our mothers
Come back Armenians
Let us build together an arch of light
Let our genius lead our nation
Towards unequivocal might
Let us proudly raise our flag unfurled
Let our resolute valor save our world
Return, oh return
Return now,
To me.

OUTREACH

Archbishop Mesrob Ashjian
Prelate

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Translated by Levon K. Topouzian

SET YOUR CLOCKS FOR WASHINGTON

(Cont. from page 1)

Please meet each other in Washington with "Garod", love, with faith and with hope, and sing together:

"Yeghpayr, Hay yenk menk
Oor al ellank,
Hay yenk menk"
Եղբայր, Հայ ենք մենք
Ուր ալ ըլլանք՝
Հայ ենք մենք:

III

My third word is addressed to the generation of my beloved fathers and mothers, the *survivors*, who will occupy a focal place in the whole program of the observance. Make every effort to be there. You come from our motherland. You bring to us the breath of the country. You are the eye-witnesses of the massacres, of such criminal mass murders that the world came to recognize with the word *Genocide*. You are the *living image* of the Genocide. Your presence is highly important for two basic reasons:

a.— You have travelled through the hardest roads of exile, through the deserts, through the "Der-Zors" of our recent tragic history. Now you have reached America and Canada. For some of you this trip to Washington may be the last in your lifetime. But this trip is a trip of joy and gratification. Here, you will meet your fellow-survivors whom you have not seen for so many years. You will give thanks to God for seeing them still alive full of joy and love. Here, you will also meet the generation of your grandsons and granddaughters, our new generation who represents the renaissance of your nation. What a beautiful and heart-warming sight! Thousands of them with bright eyes, proud stature, solid education, self-confident, dedicated, looking forward to continue your journey back from death to life. Your trip to Washington will become a spiritual and national pilgrimage.

b.— With your sheer presence there you will bear testimony to the crude reality of the genocide. In fact, the Armenian genocide needs no advocates for its historical reality. But as you may have painfully become aware, today's successors of those who committed the genocide, the Turkish authorities of the time, are doing their utmost in trying to blur the reality by presenting the horrible massacres as "inescapable, unavoidable, minor incidents that may occur in any country during war times." With your firm and dense presence you will tell the American leaders and, indeed, the world at large that the truth cannot yield to lies, that had not been the massacres, the genocide of 1915 you would not be in Washington today, in 1985 ...

IV

I now address my words to your sons and daughters, who grew up in this country of North America. My dear friends, you are the generation that links the survivors to your own sons and daughters. You have to be in Washington with your one hand on a survivor and the other hand holding the hand of a child or youngster, a son or a daughter of your own generation. You owe to them this trip to Washington. Cut anything else if you need to cut — daily necessities, business or vacations — but do not hesitate to provide the means for their presence in Washington. Let them, the oldest and youngest generations, find in you the spirit of faithfulness and steadfastness that you inherited from your parents, the survivors themselves, and the love and dedication, supreme and sublime commitment that you may transmit to your sons and daughters. That is one of the noblest duties you can accomplish towards your fathers and mothers one of the best lessons you can teach your children who will never forget it in all their lives.

V

Finally, I address myself to you, my dearest young friends. The commemorative ceremonies and public functions in Washington in their truest and ultimate sense and purpose are held *for you*. If on the one hand they are a tribute to the survivors, on the other hand, they are a source of inspiration for you, the new offshoots of our centuries-old oak tree. They are not conceived only as an act of reminiscence of the past, but also as a means of motivation and dedication to our future.

You well know this great country of America. Here, small things, minor affairs, local events, limited actions, cannot make any significant impact. This is a country where you have "to think big" as you so often use this expression. This is a country of great opportunities and large-scale achievements. This year, you are called to make the Washington observance a "big event" and a "grand achievement."

You know how much I love you and have great confidence in you. Often in my sermons, speeches, lectures, writings and practical services, I have reserved a special place for you. I am sure you remember this from the days when I was your Prelate in New York and later, also from the days when I visited you as your spiritual father in my capacity as Catholicos.

You have to constantly remember our Lord's commandments. Please concentrate on one of the Ten Commandments that our Father in Heaven gave us for our own happiness: "*Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.*" (Exodus 20:12).

I am sure you always respect your fathers and mothers. Here, in America, you observe the "Fathers and Mothers" Days with special care and joy. I am also sure that you have a particular high regard for and reverence of your grandfathers and grandmothers, but in Washington, on April 24-28, particularly on the day of the 28th, our Armenian-American community will honor *all* our fathers and mothers, the survivors, to whom we owe our life. For, had they also fallen victim to the genocide that seventy years ago took away from us one and a half million fellow-Armenians, we would not exist today on this earth. They survived. And because of their survival we live and will go on living by keeping their spirit of dedication alive and operative in our hearts.

Now, it is up to you to carry the torch. Be there. Hold the hands of the survivors. Add warmth in their ailing hearts and smile on their aging faces. For them, just to see you is like seeing the sunshine of our Armenian people whose dark days they lived and for whose life they endured the hardest sufferings. May your presence turn their suffering into joy.

* * *

(Cont. on page 3)

ՍՄԲԱՏ ԵՊՍ. ՍԱԱՏԷԹԵԱՆ ԵՒ ԻՐ ՆԱՀԱՏԱԿՈՒԹԻՒՆԸ

Սմբատ Եպսկ. Սաստէթեան: Անուն մը մեր նորագոյն պատմութեան մէջ, որ յաճախ կը յիշուի 1915-ի Ապրիլեան եղեռնի մեր ղեկավար դասու՝ հոգեւորական եւ մտաւորական նահատակներու շարքին:

Շատ քիչ բան գրուած է իր մասին. այդ պատճառով, իր կենսագրութեան մասին մեզի հասած տեղեկութիւնները կցկտուր են եւ անբաւարար, հակառակ անոր որ համեմատաբար իր կեանքի կարճ տեւողութեան, ունեցած է բեղուն գործունէութիւն թէ՛ որպէս եկեղեցական եւ թէ՛ որպէս մտաւորական:

Աւագանի անունով՝ Գրիգոր Սաստէթեան, ծնած է 1871-ին, Ատափազար: 1889-ին մտած է Արմաշի Դպրեվանքը որպէս ուսանող: Աւարտելով Դպրեվանքի ուսումնական շրջանը, 1895, Յունիս 18-ին արեղայ ձեռնադրուած է ձեռամբ Տ. Մաղաքիա Արքեպսկ. Օրմանեանի, վերակոչուելով Տ. Սմբատ: Եղած է ուսուցիչ Արմաշի Դպրեվանքին (1895-1896), ապա քարոզիչ Կէյվէյի հայաբնակ գիւղերուն (1896) եւ Պալաթի ու Փաշայի եկեղեցիներուն (1897): Առաջնորդ ընտրուած է նախ Շապին Գարահիսարի (1898-1907) եւ ապա Կարնոյ (1908-1915) թեմերուն: Եպիսկոպոս ձեռնադրուած է 1909-ին, էջմիածնի մէջ:

1912-ին, Կարնոյ Սանասարեան վարժարանի տաղանապիսի հետեւանքով, հրաժարած է Առաջնորդական իր պաշտօնէն եւ մեկնած Կարինէն, սակայն շուտով վերադարձած է եւ իր պաշտօնը վերստանձնած: Շապին Գարահիսարի եւ Կարնոյ իր Առաջնորդական գործունէութիւնը մեծապէս զնահատուած է:

Ճանչցուած է որպէս անբասիր եւ նուիրեալ Առաջնորդ, որ մօտէն հետեւած է իր թեմի կրօնական եւ կրթական գործերուն եւ մեծապէս նպաստած՝ անոնց ծաղկումին: Յատկապէս Կարնոյ իր Առաջնորդութեան ժամանակաշրջանը, որ կը գուզադիպի Օսմանեան յեղափոխութեան հռչակումին, եղած է ծաղկումի եւ բարգաւաճումի շրջան մը ազգային եկեղեցական բոլոր մարզերուն մէջ: Իր ուսուցչին եւ հոգեւոր ծնողին՝ Մաղաքիա Արքեպսկ. Օրմանեանի վկայութեամբ, «Սմբատի նկարագիրն է փաղցր եւ համեղ գործունէութիւն, պարտէն ու պահանջէն ոչինչ թերի չթողով»: (Օրմանեան Մաղաքիա Արքեպսկ., Խոհք եւ Խօսք, էջ 444):

Համաշխարհային Առաջին Պատերազմի կոտորածներու նախօրեակին, զգալով վտանգը, քաջ հովիւի օրինակելի ճամբուն կը հետեւի: Կը մնայ իր հօտին հետ, արթուն եւ աշխուրջ, մինչեւ 10 Օգոստոս, 1915, երբ ինքն ալ իր ժողովուրդին կարգին աքսորի զրկուած եւ նահատակուած է Երզնկայի մէջ: Իր նահատակութեան պարագաներուն մասին ունինք հետեւեալ կարճ եւ յուզիչ տեղեկութիւնը.

«Երզնկայի մէջ սպաննուած էր նաեւ Կարնոյ Առաջնորդ Սմբատ Եպիսկոպոս Սաստէթեանը: Սմբատ Եպիսկոպոս իր հօտին հետ եղած էր մինչեւ Երզնկա, որպէս թէ Պոլիս պիտի զրկեն եղբր զինքը. այդ նպատակով ճամբորդութեան արտօնագիր մըն ալ տուած են եղբր ձեռքը, բայց Երզնկա հասնելուն, Առաջնորդարանին մէջ բանտարկած էին զինքը եւ ուզած էին սպաննել: Կը պատմէին թէ, Սրբազանը կը խնդրէ դահիճներէն, որպէսզի զինք գերեզմանատուն տանին ու հոն սպաննեն: Կ'ընդունուի խնդրանքը: Եպիսկոպոսին ուսին բաճ մը կուտան ու կը տանին գերեզմանատուն: Սրբազանը իր ձեռքովը ցածրիկ գերեզման մը կը փորէ, մէջը կը մտնէ ու գերեզմանին մէջ ծնկադրք, բազկատարած աղօթելու միջոցին, կացինի հարուածներով կը սպաննուի»: (Սիւրմէնեան Գ., Երզնկա, էջ 314):

Վ. Ղ.

ԱՂԲԻՐՆԵՐ

- Արմաշու Դպրեվանքը, 25 ամեայ յորեկանին առթիւ, 1889-1914, Կ. Պոլիս, 1914:
- Զուէն Արքեպսկ., Պատրիարքական Յուշերս, Գահիրէ, 1947:
- Թէոդիկ, Յուշարձան Ապրիլ Տասնմէկի, Կ. Պոլիս, 1919:
- Զարգը Ղ., Կարինապատում, Պէյրութ, 1957:
- Պատմագիրը Ատափազար «Աստուածարեալ» քաղաքին, խմբ. Պէրպլեհեան Ա., Երիշէեան Վ., Փարիզ, 1960:
- Սիւրմէնեան Գ., Երզնկա, Գահիրէ, 1947:
- Տաճար ամսագիր, 1910-1914:
- Բոսեան Հ. Յ., Բարձր Հայք, Վիեննա, 1926:
- Օրմանեան Մաղաքիա Արքեպսկ., Խոհք եւ Խօսք, Երուսաղէմ, 1929:

SET YOUR CLOCKS FOR WASHINGTON

(Cont. from page 2)

In a few days' time, after feeling my health more improved, I shall return to the headquarters of our Holy See of Cilicia, in Antelias, Lebanon where are buried the relics of the martyrs, the victims of the genocide. I shall enter the chapel built in thier everlasting memory and pray for us all imploring God's grace and justice.

From there I shall follow you very closely. I strongly believe that you will make the martyrs' commemoration in Washington a glorious day in the history of our American-Armenian community, and, indeed, in the life of the American nation as a whole. The leaders of this country will surely admire you for your earnest prayers, your act of thanksgiving, your dedicated faithfulness, your committedness to justice and peace, your advocacy for human rights for all peoples in the world and particularly for our own Armenian people, the first Christian nation in the world.

I believe that America stands firm for these principles. Make your observance a day of renewal, and such principles in the consciousness of America with the unfading hope and unshakable faith in the brighter future for our Armenian Nations.

Fatherly blessings and earnest prayers

KAREKIN II
CATHOLICOS OF CILICIA

7th March, 1985
Munster, Indiana

WHY SHOULD WE GO TO WASHINGTON ON APRIL 24TH?

Why indeed! My heart tells me so. I guess logic does too, but mostly my heart. Sure, I'm Armenian, an-American-Armenian, not born in America but rather in that God forsaken land called Turkey. I am the type of Armenian who volunteered into the U.S. Navy during World War II and would have gladly given my life for my wonderful homeland.

I've often felt that even though I have come from good pure Armenian stock, my having been brought up in this wonderful basically Christian country, is in harmony with my Christian-Armenian ethics.

I should also point out that though I speak Armenian relatively well, I hardly can read or write it. I have only recently begun to take interest in that aspect of my cultural development.

During the past two decades, the trend in America is to explore history and re-examine our role with jaundiced eyes. We began with Vietnam, and worked our way around and back to our early history. We seriously question the fairness of our dealings with American Indians, the Mexicans and our Central and South American neighbors. Written history, after it has been analysed and re-evaluated, shows many flaws when viewed from different perspectives that differ so radically that truth seems to evade every logical explanation.

Our Congress must re-examine its evaluation of the Turkish Genocide of the Armenian people — NOW. Truth must be put back into the history books. Our friendship and assistance to the present Turkish regime must be tempered with their known capability to commit Genocide.

In the development of my Armenianism, I have repeatedly heard all about life in "good old Hayastan." Much of what was told to me, with the exception of the Massacres, sounded great. (Why should any self-respecting Armenian want to live in this land of hard work, crime and taxes?) Why indeed. Until you have lived in a free country like the U.S.A. (and there aren't many others) you won't miss it. Those who have survived under oppressors cannot understand. Psychologists claim that hostages, eventually, learn to love their captors.

I should point out that my ancestors were people of some means: olive groves, olive oil factory, silk production, teachers, lawyers, statesmen. To hear my parents talk, we were absolutely the greatest. I suppose that is part of being Armenian, isn't it? (We Armenians like to brag a little).

In detailing the terrible Massacres, one branch of my family suffered great losses in Brusa (Medz Nor Keugh): Land and factory confiscated, 16 immediate family members cut down to 5. Those who survived were able to escape to Aleppo, then to Beirut. My own older brother died of malaria at 18 months of age and was buried in my father's overcoat in an unmarked grave in Aleppo with not even a mound for a grave. The other branch of my family was entrenched in the affairs of Constantinople and fortunately missed, (just barely), the massacre of the "Intelligentia." My father had to flee (being a Tashnag and also a Turkish Army Officer was obviously incompatible). As a result we were left fatherless for six years while he obtained his American citizenship and was able to retrieve us from France where we had fled. He then went forward to make a name for himself and ALL Armenians by being a good scientist (13 U.S. Patents), a social minded businessman, a Mason, a Rotarian, Publisher of Armenian Books, an American lecturer in Beirut and Yerevan. Those who know him were proud to know him, Armenian or American.

I have studied my compatriots, my fellow Armenians, those with whom I grew up, went to church, schools, college, socially, professionally and also those who have been coming here more recently. That's a subject for a book in itself but suffice it to say — I AM Armenian, and very proud of it. I am a better American because I am also a good Armenian and I feel certain that I am a better Armenian because I am also a good American.

So why should I even consider partaking in this Washington Commemoration? For that exact reason — IT IS A COMMEMORATION.

It is my way of saying, "I am a Proud Armenian-American, not just an Armenian. My ancestors were decimated cruelly, but the seed was fertile; we not only survived, but we evolved (as Dr. Jonas Salk of polio vaccine fame expounds).

For us Armenians, the best revenge is to live well. We must grow if we are to take our rightful place in the history of mankind. We can do this by first becoming better Christians and by becoming even better Americans. Let us not draw attention to our cause with reckless terrorism; as a Christian nation we must condemn such brutality. "Violence begets violence" and "Vengeance shall be Mine, so sayeth the Lord".

The Genocide occured — there's no getting away from that. The Holocaust also occurred — there are facts. History often repeats itself because we fail to learn from past events.

If the atrocities of the Turkish government had been recognized early enough, and its lessons learned well, perhaps the Jewish Holocaust may not have been dared by Hitler.

I HAVE TO GO TO WASHINGTON, this April 24th, as a means of making my statement:

"PAY ATTENTION WORLD — Genocide is OUT. The Ottoman Turks tried and failed. The Nazi Germans tried and failed. Evil always fails in the end. We Christian Armenians are not violent people. By our Christian nature we would forgive but can't, because we haven't been asked for forgiveness. We do not apologize for being Armenians and we cannot apologize for being Christians.

"We understand that those who perpetrated the atrocities are all dead by now, but by denying their sins you have become a party to their crimes.

"Here and now the survivors are passing the gauntlet to our youth. You shall not escape your crimes until you have recognized those evil acts and seek to right the wrongs committed by your fathers. You deny it because you are ashamed. You cannot accept that your forefathers could have committed such horrors. Can you explain the reduction of the Armenian population in their ancestral homeland from 2,500,000 down to 30,000 in these past 70 years? Only when you have corrected this injustice will you be free of this guilt.

"We gather here today united in our quest for truth and justice. Though we may seem divided, you cannot exploit our differences, for they are our strengths."

LET US ALL GATHER IN WASHINGTON AND MAKE THE STATEMENT TOGETHER!

Puzant C. Torigian D.Sc.

ԿԱՐՍԷՆ՝

ԷՎՐԵՆ ԽՕՍԲԸ ԿՊՈՒՂՂԷ ՀԱՅԵՐՈՒՆ

«ԱՅՍ ՀՈՂԵՐԸ ԹՐԲԱԿԱՆ ԵՆ ԵՒ ԱՅԳՊԷՍ ԱԼ ՊԻՏԻ ՄՆԱՆ»

Մինչ Թուրքիոյ Արտաքին նախարարը՝ Թուրքմէն, Մոսկուա էր («Յառաջ» նոյեմբեր 30), երկրին ղեկավարը՝ զօր. էվրէն Կարս գացած է եւ այդ առթիւ հոն խօսած ճառին մէջ ըսած է ի մէջ այլոց:—

«Նախապէս ալ Կարսը մեզմէ բաժնել ուզողներ շատ եղած են եւ կարգ մը անգիտակից Հայեր ալ Հայաստանի քարտէսին մէջ, հայկական սահմաններէն ներս գտնուած են զայն: «ԿԸ ՅԱՅՏԱՐԱՐԵՍ ՀԱՅԵՐՈՒՆ ԹԷ ԱՅՍ ՀՈՂԵՐԸ ԹՐԲԱԿԱՆ ՀՈՂԵՐ ԵՆ ԵՒ ԱՅԳՊԷՍ ԱԼ ՊԻՏԻ ՄՆԱՆ: ՈՉ ՈՒՔ ԻՐԱՒՈՒՆՔ ՈՒՆԻ ԱՆՈՆՅ ՎՐԱՅ»:

(Հիւրրիյէթ, նոյեմբեր 20)

ՀԱՅ ՀՈՐ ԿՏԱԿԸ ԻՐ ԶԱԿԻՆ

«Երկիր ու հողի կորուստ ծանր կորուստ է» շարունակեց Ձորի Միրոն, «բայց հող անմահ է»: լռեց: «հող ուրիշ տէր չի՛ ընդունէ»: լռեց: «հող իր տիրոջ հետ արեւակից է ու իր արեւակցին կը սպասէ՛, կը սպասէ՛, ու օրերից մի օր՝ կը հանդիպեն: Հողի կորուստ անդարձ կորուստ չէ»:

Մ. Գալշոյեան

Կանչում ես, երկիր,
Ու դառնում եմ ես
Տխուր ու փխրուն, որպէս արտասուք,
Ես ոտից գլուխ դառնում եմ ասես
Հոգեւոր մաքուր երաժշտութիւն
Եւ գրնգում եմ
Օտար աշխարհի քամիների մէջ:

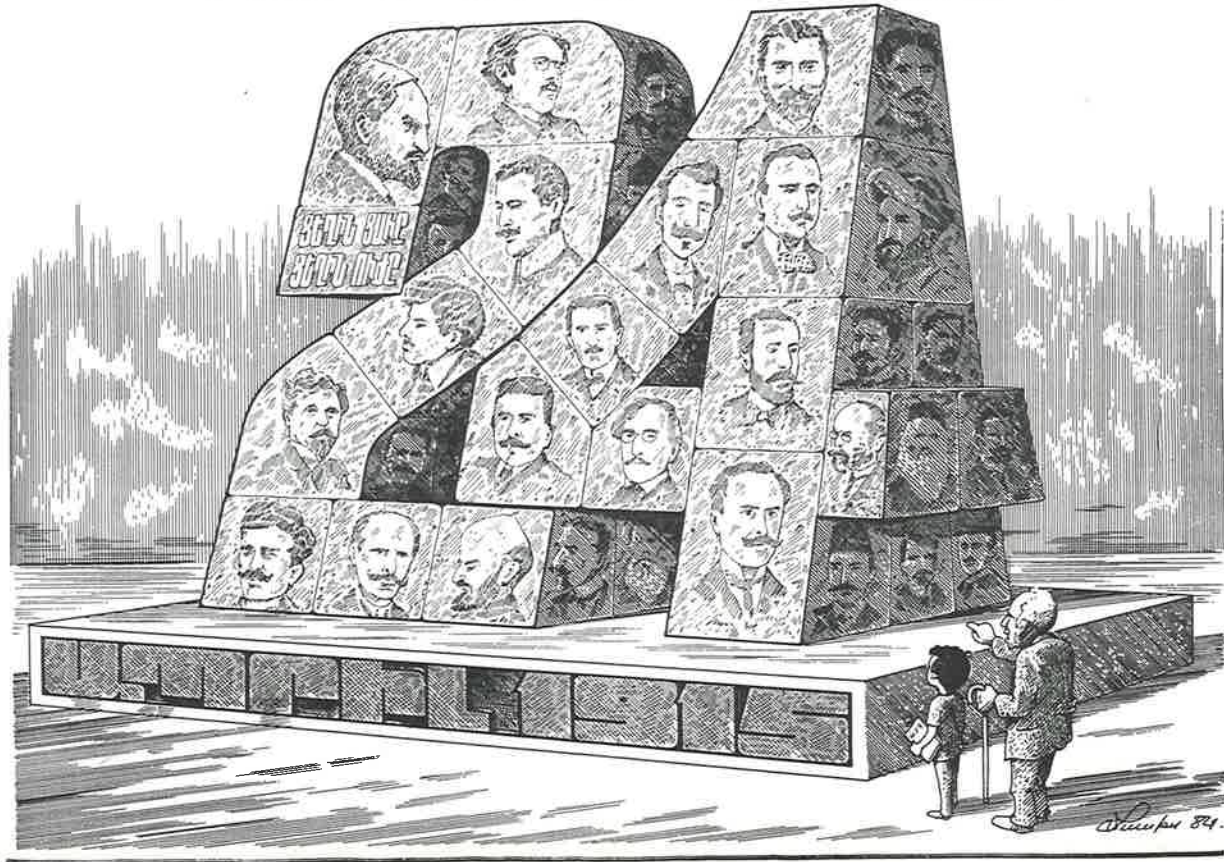
Վ. Դարթեան

էջ 3

ՆՈՐ ՍԵՐՈՒՄ

ԱՊՐԷԼ, 1985

ՅԵՂԱՍՊԱՆՈՒԹԵԱՆ ՅՈՒՇԱԿԱՌՈՅՑ



AN UNEQUALLED EPISODE IN THE HISTORY OF CHRISTIAN MARTYRDOM

Armenians all over the world give more attention to the national and political aspects of Genocide than to the religious aspect of Christian martyrdom.

Seventy years after the Genocide, the national and political aspects are, unfortunately, limited mostly to Armenian newspapers and anniversary speeches, and carry more propaganda than real facts, so that they are almost without any positive result. Few foreigners are interested in the national and political aspects of Genocide; however, more than a billion Christians would be interested in getting a clear and precise picture of the religious aspect of Genocide. Yet, even today, there is a great lack of scholarly and scientific studies of both aspects of Genocide. This lack most urgently needs to be filled.

Certainly, the very purpose of Turkish leaders to organize and carry out the Genocide of the Armenian people was for the most part political, but the religious difference was one of the principal reasons why Armenians in Turkey refused to be assimilated into the Turkish people and their Moslem faith.

We present in the following paragraphs an authentic episode of martyrdom which is unequalled and singular in the history of the Christian religion.

In Sivas, on July 10, 1916, more than 3,000 young Armenian soldiers serving in the Turkish battalions of workers were put in jail. The Turkish military commander gave them a fiery speech inviting them to embrace the Moslem faith, and thus save their lives. He gave them a 3-day deadline. Those who agreed to be converts to Islam had to sign a register placed in front of the prison gate.

After the Turkish Military Commander had spoken, the Mufti (Turkish priest) addressed the Armenian soldiers, now weakened by hunger and forced labor. He extolled the Moslem religion and invited them to sign the register, and thus save their young lives, and receive something to eat.

Three days successively the Turkish jailer came to check the register, and reported to the Military Commander and Mufti that not a single Armenian soldier had signed the register. On the fourth day, they all were brought to Kaya Dibi, and executed.

Few Armenian soldiers succeeded in escaping.

(See: "Jamanag", Armenian Daily, published in Constantinople, August 17, 1919) — Manuscript, by Bishop Knel Kalemkarian, Bibliotheque Nubar, Paris.— Captain Keuz Nuri Bey, who carried out the massacre, was sentenced and hanged.



ԱՆՉՈՒԳԱԿԱՆ ԴՐՈՒԱԳ ՄԸ ՔՐԻՍՏՈՆԷԱԿԱՆ ՄԱՐՏԻՐՈՍԱԳՐՈՒԹԵԱՆ ՊԱՏՄՈՒԹԵԱՆ ՄԷՋ

Աշխարհի ամէն կողմ հայերը շատ աւելի կարեւորութիւն կուտան Յեղասպանութեան ազգային եւ քաղաքական հանգամանքին քան անոր կրօնական տեսակէտին:

Յեղասպանութենէն 57 տարիներ ետք ազգային եւ քաղաքական հանգամանքները, դժբախտաբար, սահմանափակուած են գրեթէ հայ լրագիրներու եւ տարեգրածի ճառերու մէջ, հիմնուած աւելի քարոզչական քան պատմական իրական դէպքերու վրայ, գրեթէ առանց դրական արդիւնքի. սակաւաթիւ օտարներ կը հետաքրքրուին ազգային եւ քաղաքական հանգամանքով, մինչդեռ միլիոնէ մը աւելի ֆրիստոնեաներ շատ գոհ պիտի ըլլային Յեղասպանութեան կրօնական հանգամանքին վրայ յստակ եւ ճշգրիտ դաղափար եւ ծանօթութիւն ունենալով:

Սակայն, նոյնիսկ այսօր, Յեղասպանութեան զոյգ հանգամանքներուն վրայ քննական եւ պատմագիտական ուսումնասիրութիւններ կը կազմեն մեծազոյն պակասը, զոր հարկ է լրացնել ստիպողաբար:

Ստուգապէս, Թուրք ղեկավարներու իրական նպատակը Հայ ժողովուրդի Յեղասպանութիւնը կազմակերպելու եւ իրագործելու մէջ, գրեթէ բոլորովին քաղաքական էր, բայց կրօնական խտրութիւնը գլխաւոր պատճառներէն մին էր, որով Հայերը Թուրքիոյ մէջ մերժեցին ձուլուիլ Թուրք ժողովուրդին հետ եւ անոր իսլամական հաւատքին մէջ:

Կը ներկայացնենք մարտիրոսութեան վաւերական դրուագ մը որ քրիստոնէական կրօնքի պատմութեան մէջ եզակի եւ անզուգական է:

Սեբաստիոյ մէջ, 10 Յուլիս 1916-ին, երեք հազարէ աւելի երիտասարդ հայ զինուորներ որոնք Թուրք աշխատաւոր բանակին մէջ կը ծառայէին, բանտ դրուեցան: Թուրք զինուորական հրամանատարը կրակոտ ճառ մը խօսեցաւ եւ զանոնք հրաւիրեց որ ընդունին իսլամ կրօնը, եթէ կ'ուզեն ազատել իրենց կեանքը: Հրամանատարը անոնց երեք օր պայմանաժամ տուաւ. անոնք որոնք պիտի ընդունէին իսլամանալ, պէտք է ստորագրէին տետրակի մը մէջ որ դրուած էր բանտի դրան մօտ:

Չինուորական հրամանատարի ճառէն ետք, Թուրք Մուֆթին ալ խօսք ուղղեց Հայ զինուորներուն, որոնք հիւժած էին անօթութեամբ եւ տաժանակիր աշխատութեամբ: Ան գովեց իսլամական կրօնը եւ զանոնք հրաւիրեց ստորագրել տետրակին մէջ եւ այդպէսով ազատել իրենց երիտասարդ կեանքը, եւ ստանալ ուտելիք բան մը:

Երեք օր յաջողաբար բանտապահը եկաւ քննելու տետրակը եւ իմացուց Թուրք հրամանատարին եւ Մուֆթիին թէ ոչ մէկ Հայ զինուոր ստորագրած էր տետրակին մէջ:

Չորրորդ օրը, անոնք բոլորը Գայա Տիպի տարուեցան, եւ հոն ջարդուեցան: Քանի մը Հայ զինուորներ յաջողեցան փախչիլ:

(Տես՝ «ժամանակ», օրաթերթ: Պոլիս, 17 Օգոստոս 1919:)

ARMENIAN EYES

These are kids born and raised in Yerevan.
They are our hope.
They bring us happiness,
But you see that they have sad eyes
and you wonder why.



THE ORPHAN OF TOKAT

An orphan of Tokat on the deportation road.
His father and mother were both killed and he
walked forlornly alongside the Caravan.
Poor unnamed child!
We do not know whether he survived or not.
We do not know if he is among the survivors
gathered in Washington.
But there were thousands upon thousands
like him who walked and walked in the
darkness with the hope of a warm smile and
a hand to hold on to.



ARMENIAN CHILD OF THE DIASPORA

And here is a representative of our future.
A young child born in the Diaspora away from his homeland.

In his eyes you see the misty vision of his ancestors' country. You feel the
hope against hope that he will walk again in that land of Ararat.

The shirt he wears bears the message of Barouir Sevag:

GANK, BIDI LINENK OU TER SHADANANK

WE PERSIST, WE WILL PERSEVERE, PERPETUATE YET MORE

NRA 1985 TO BE HELD IN TORONTO

Responding to an invitation from the Pastor and Board of Trustees of St. Asdvadzadin Armenian Apostolic Church of Toronto to hold the National Representative Assembly on their Church premises, the Executive Council of the Prelacy announces that the NRA 1985 will be held in Toronto, Canada from May 15th to May 17th, 1985.

The Religious Conference will take place on Tuesday, May 14, 1985. The National Representative Assembly will convene in the afternoon of May 15th at 1:00 p.m. and will continue until Friday evening, May 17th, 1985.

The Executive Committee's banquet will take place Friday evening on May 17th, 8:00 p.m. at the Armenian Community Center of Toronto.

Մի բառ ու մի մեծ ողորմութիւն. սրան էլ ի՞նչ աւելացնես: Եղի է մի Հայաստան՝ Մասիսներէից այն կողմ, եղի են ոսկեկրակ օջախներ, որ կոչուել են Մուշ եւ Սասուն, Վան եւ Խարբերդ ... Դարը դարին է եկել, քարը քարին դրուել, բարձրացել, շինացել է այդ աշխարհը: Մարդիկ իրենց քարերէից երկաթ են ֆամել, երկաթից շինել գութան, մանգաղ, գերանդի ... Սմբան արեւը վարժ, շատ վարժ է եղել հասկեր հիւսելու մէջ: Հասկը հիւսուել է, ողկոյզը ձուլուել, կաց ու գինիով հարսանիքներ են եղել եօթ օր եւ եօթ գիշեր: Եւ սովորութիւն է եղել բարուրների մէջ մի բուռ չոր հող դնելը: Փոքրիկ մեծացել է հողի շնչով, հողի հետ, հողատուելով:

Եղի է ժամանակ, երբ սփիւռք բառը գոյութիւն է ունեցել մարդկանց լեզուին ոչ այս իմաստով: Ճակատագիրը յօրինեց այդ մի բառանի ողորմութիւնը, երբ Մուշը դարձաւ աշխարհի մարտաներու մահագրուան որոնող մշեցի, երբ Սասուն լեռնահիստ աշխարհը դարձաւ աշխարհի չորս ծագերու մ, լեռներ փնտռող սասունցի, երբ Վանը եւ Վանայ լիւր փոքրացան, փոքրացան, տեղաւորուեցին Վանեցու մի բուռ սրտի մէջ:

Սփիւռք:

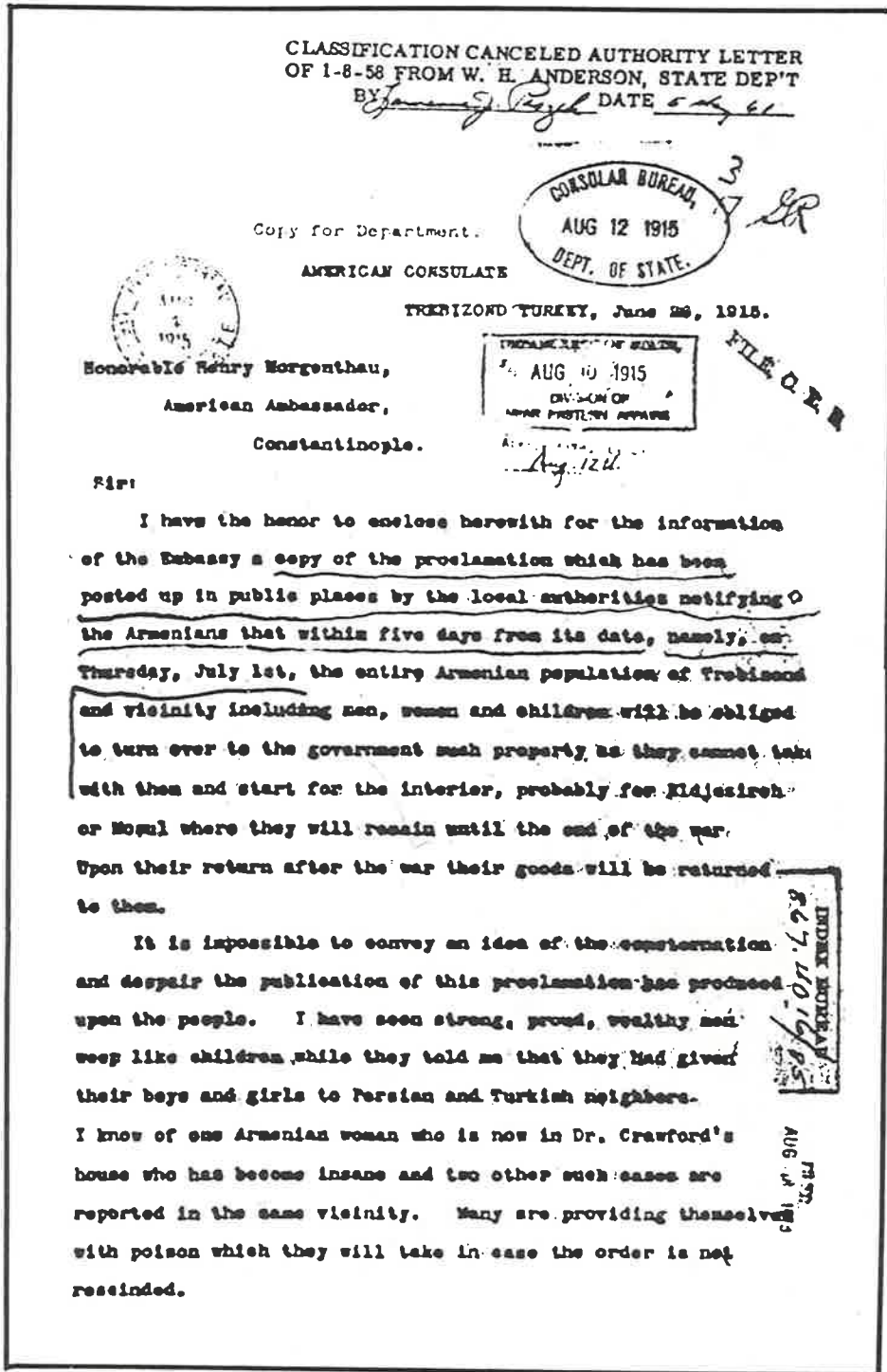
Մ. Գալոյեան

THE MURDER OF A NATION

THE DEPORTATION ORDER

To this date, the Turkish government denies having had a hand in the Genocide of the Armenian people in 1915. Though it has been documented by various foreign officials posted in Turkey at the time, and though Turkish telegrams have been found blatantly stating the true motives behind the fabricated "deportations", still there is denial! How can a nation continue to so falsely claim its innocence after having perpetrated a so skillfully executed massacre which destroyed 3/4 of the population of the Armenian nation?

American Ambassador to Turkey, Henry Morgenthau, notified his State Department of the planned relocation of all Armenian men, women, and children. It is evident, in the message to Ambassador Morgenthau, that the population knew that this was no temporary matter ...



not therefore interfere in any manner in this affair.

5. Armenians are compelled to obey the government's decision. If there be any persons among them who dare to have arms against soldiers or gendarmes, arms will be used against such persons and they shall be "arrested dead." Likewise those who refuse to depart, disobeying the government's decision and hiding themselves here and there, and those persons who hide them in their houses or feed them or help them to hide, will also be sent to Court Martial to be condemned to death.

6. Armenians being prohibited to carry any fire arms, they must surrender to the government all kinds of arms, pistols, bombs and daggers that they have hidden in their houses or out of doors. The government has been informed about a quantity of these arms, and those persons who try to secrete them instead of delivering them up to the government will be very severely punished when the arms are discovered by the government.

7. The soldiers and gendarmes acting as escort are permitted and required to use arms and to kill those who try to seize by force or plunder the Armenians on the roads or in villages.

8. Those who are in debt to the Imperial Ottoman Bank, may leave their goods in the depot of the bank as security for their debts, but the government reserves the right when it considers such goods necessary for military purposes to buy them from the Bank by paying the debt for which they are left as security and deliver same to the military commission. In accordance with this condition, goods may be left as security for debts to other persons but the correctness of the debts must be certified by the government. The merchants' corroborated books are the best evidences required for this purpose.

9. Large or small animals, that cannot be taken along, will be bought by the government in the name of the army.

10. The officials of villages, towns, districts and provinces on the way must assist the Armenians as much as possible.

Trebizond, Turkey
(Old style) June 13/ (New Style) June 26, 1916.

National Archives, Washington D.C. 807.4016/85, pages 1, 2, 3.



Trabzonda Meshveres Numara 679 Bazar 14 Haziran Sene 331.

OFFICIAL PROCLAMATION

For a few years our Armenian compatriots, who are a part of the Ottoman population, have been, with foreign instructions, harboring wrong and lawless ideas. They have been injuring, besides their own comfort and interest, the tranquility and peacefulness of the Ottoman Empire, and of their other compatriots: committing bloody acts and even daring to join the enemy with whom our government is now at war and who is also the enemy of the Armenian people as a community. For the purpose of both protecting the peace and tranquility of the land and also of preserving the existence and safety of the Armenian population, our government has been compelled to undertake extraordinary measures and sacrifices and is obliged to deport the Armenian population into the interior provinces where they will reside in places indicated by the government until the end of the war. For this reason we point out that all Ottomans must obey literally the following orders.

- Five days from the date of the present all Armenians, except the sick, are required to start by sections and villages under the guard of gendarmes.
 - When they go they may take with them any portable goods that they desire to take but it is forbidden to sell any property or extra household goods or to hand them over to any other persons to keep for them, because the deportation being temporary, the portable and unportable goods will be made into bales and kept under the protection of the government in large strong buildings and will be given back, just as they are, to the owners on their return. Those who buy, sell or keep, contrary to this order, portable or unportable goods or property, will be sent to the Court Martial. Any goods that are necessary for the army may be sold by the owner to the government.
 - Hans and proper buildings are prepared on the roads to secure their comfort and all measures are completed for their safety from any offensive-act or injury and for their safe arrival at their temporary places of abode.
 - The guards will use arms against those who threaten the life or goods of one or more of the Armenian population or dishonor any of them. Any such person will be at once arrested, sent to Court Martial and condemned to death.
- This measure, which is the sad result of the leading astray of the Armenians, has no connection in any way with other divisions of the population and they must

ՀԱՅՈՑ ԾԱԿԱՏԱԳԻՐԸ

Մեզ են գլխից են գարկել, բայց նորեն Հայերն ապրել են, ապրում են, կ'ապրեն:

Հագար դարբեր են գարկել, բայց նորեն Հայերն ապրել են, ապրում են, կ'ապրեն:

Նդիռնագարկ էլ եղանք, բայց նորեն Հայերն ապրել են, ապրում են, կ'ապրեն:

Ով էլ որ գարկի, ինչքան էլ գարկեն, Հայերն ապրել են, ապրում են, կ'ապրեն ...

Յ. Գիրազ

THE IMPLEMENTATION

TURKISH TELEGRAM INQUIRES ABOUT PROGRESS OF ARMENIAN EXTERMINATION

The coded telegram reproduced here in its original form and in English translation is part of the file of the papers of Turkish Extraordinary Martial Court.

The telegram is signed by Dr. Behaeddin Shakir Bey, President of the special organization known as the *Teskilat-i Mahsusa*, which was formed by the Central Committee of Union and Progress. On February 18, 1920, J.F. de Robeck, British High Commissioner in Constantinople, wrote the following to Lord Curzon, British State Secretary of Foreign Affairs: "Behaeddin Shkir Bey was a member of the small secret committee known as the *Teskilat-i Mahsusa*, or "Special Organization," formed by the Central Committee of Union and Progress to organize the extermination of the Armenian race." (See Public Record Office, London, No. E2394/37/44.)

The telegram was sent through the Agency of Tahsin Bey, Vali of Erzeroum, to Sabit Bey, Vali of Harpout, to be delivered to Nazem Bey of Resne, Executive Delgate of the Union and Progress Party in Mamouret-ul-Aziz.

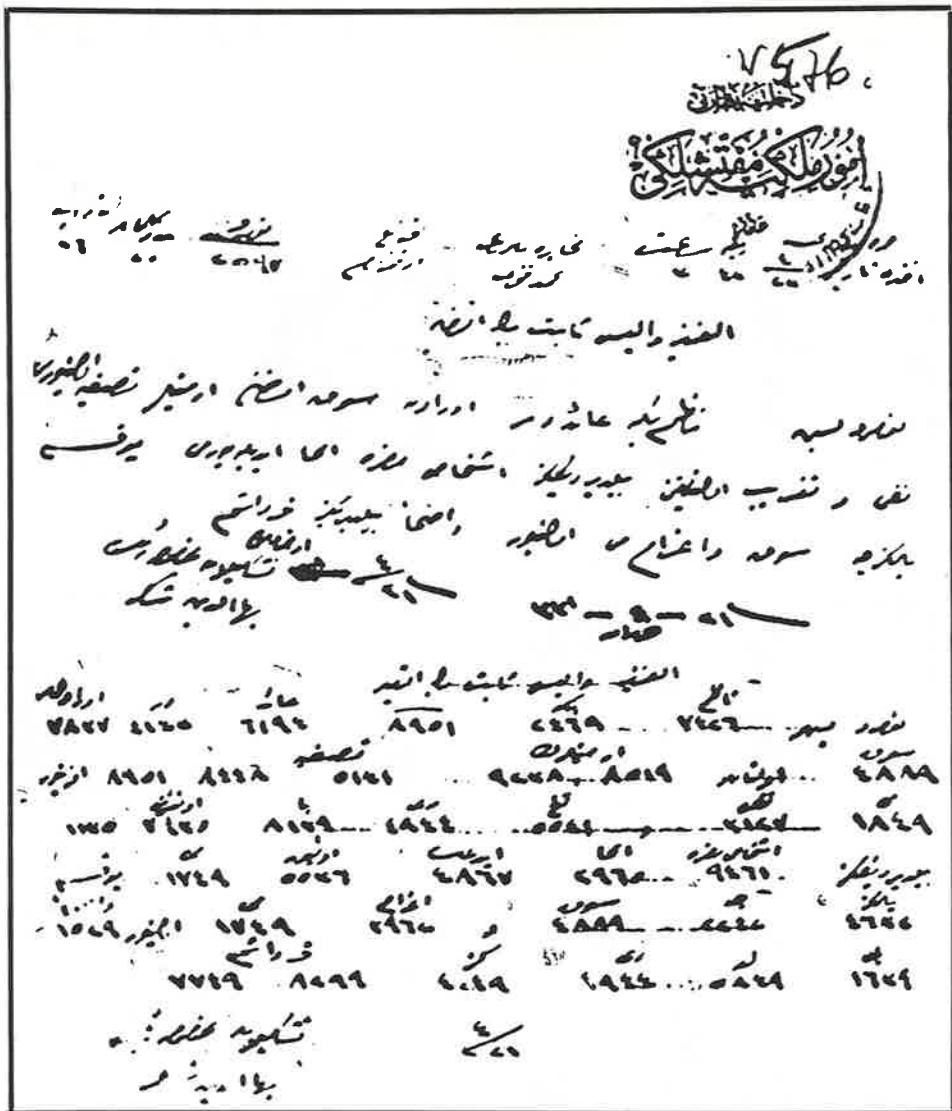
Behaeddin Shakir Bey (the signer of the telegram) in his capacity as President of the Special Organization (*Teskilat-i Mahsusa*) established his general headquarters in Erzeroum. Criminals released from Turkish prison were registered to the Special Organization who assigned them to gangs (*Teskilat-i Mahsusa Cete-gangs*) formed specifically to massacre the caravans of Armenian deportees. This telegram is inquiring about the progress of the massacres.

The decoded text of the telegram was quoted in its entirety by Nazmi Bey, Imperial Prosecutor of the Turkish Extraordinary Martial Court, in his indictment prepared on April 12, 1919, and officially read during the court's session on April 27, 1919, in the presence of Turkish cabinet members and leaders of the Union and Progress party. The text of this indictment is published in the official organ: *Takvim-i Vakayyi Divani Harbi Orfi Muhakemati Zabıt Ceridesi*, (No. 3540, pages 1-4, published May 5, 1919).

The author of the telegram was sentenced to death, in absentia, by the Turkish Extraordinary Martial Court on January 13, 1920. Nazem Bey of Resne (who remained in hiding in Constantinople) was sentenced to fifteen years of hard labor.

The verdict of the court is published in the Turkish official journal *Takvimi Vakayi Divani Harbi Orfi Muhakemati Zabıt Coridesi*, (No. 3771, pages 48-49, published February, 1920).

Coded telegam from Dr. Behaeddin Shakir, President of Teshkilat-i Mahsusa (Special Organization) to Sabit Bey, Governor General of Maruret-el-Aziz. dated April 21, 1915.



Original Ottoman Turkish Text

Modern Turkish Translation

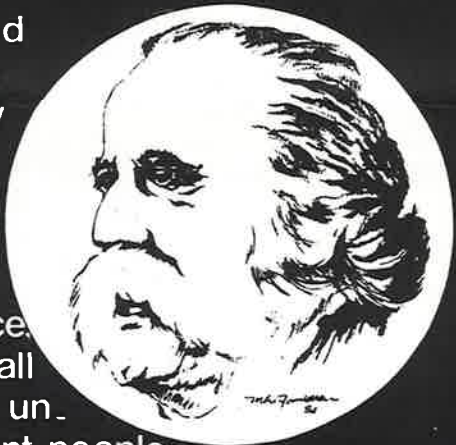
Dahiliye Nezareti
 Umuru Mulkiye Mufettisligi
 Aded 33
 Muduru, ihrac tarihi 4/21, saat 3, dakika 43, Muhabere Muduru:
 Mahmet Fahri, Ihraci: Erzeroum, numarasi 2597, kalimesi aded 20, gasip: 36.
 El-Aziz Valisi Sabit Bey Efendiye:
 Numarasi bes, Nazim Beye addir:
 Oradan Sevkedilen Ermeniler tasfiye olunuyormi? Nefi ve tegnp oldugunu bildiriniz. Eshasi muzire imha ediliyor mi? Yoksa yalinizca sevk ve isam mi olunuyor? Vazihen bildiriniz, kardesim.
 21.3.331
 Haziran
 21/4/331
 Erzurumda
 Teshkilat-i Mahsusa Reisi:
 Behaettin Sakir.

English Translation

Ministry of Internal Affairs
 Superintendent of the Imperial Possessions No. 33.
 Director of Office, date of dispatch April 21 (1915), hour: 3, minute 43.
 Director of Information: Mehmed Fakhri,
 Place of dispatch: Erzerum, No. 2597, number of words: 20, charge: 36.
 To His Excellency Sabit Bey
 Governor-General of El-Aziz.
 No. 5, to be delivered to Nazim Bey.
 Are the Armenians deported from there wiped out? Inform me of their massacre and extermination. Are the dangerous persons massacred or only expelled from the town and deported? Let me know it clearly, my brother.
 April 21, 1915
 April 21, 1915 at Erzerum
 The President for the Special Organization:
 Behaeddin Shakir.

Photostatic telegram in the file of the martial court; signed by Dr. Behaeddin Shakir Bey, President of the Special Organization. The telegram is addressed, through the Agency of Tahsin Bey, Vali of Erzeroum, to Sabit Bey, Vali of Harpout, to be delivered to Nazem Bey of Resne, Executive Delegate of the Union and Progress Party in Mamouret-Ul-Aziz.

I should like to see any power of the world destroy this race, this small tribe of unimportant people,



whose wars have all been fought and lost, whose structures have crumbled, literature is unread, music is unheard, and prayers are no more answered. Go ahead, destroy Armenia. See if you can do it. Send them in to the desert without bread or water. Burn their homes and churches. Then see if they will not laugh, sing and pray again. For when two of them meet anywhere in the world, see if they will not create a New Armenia.

William Saroyan

Գործ՝ Միեր Դաւիթեանի

ՏՐԱՄԱԴՐԵԼԻ Է ՄԻԱՅՆ ՆԱՄԱԿԱՏԱՆ ՄԻՋՈՑԱԻ ԳԵՂԱՏԻՊ ՏՊԱԳՐՈՒԹԻՒՆ 22" X 28" ՓՈՍԹԸՐ

- * ԱՊԱՀՈՎԷ ՕՐԻՆԱԿԻ ԱՅՍՕՐ
- * ՆՈՒԻՐԷ ՕՐԻՆԱԿ ՄԸ ՀԱՅ ԵՒ ՕՏԱՐ ԲԱՐԵԿԱՄԻԴ
- * Տպաքանակը սահմանափակ է. ապսպրէ աչտօր

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Takuhi Arabian



Anna Abajian



Aghavni Bazerjian



Vartooch Hovsepian



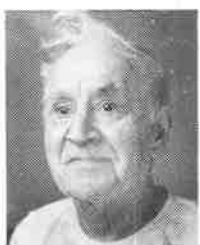
Almas Ohnigian



M. Karian



Armenouhi Mardoussian



Barkev Haroutunian



Alice Martin



Stepan Nigoghossian



Ana Arzigian



Siranoush Karbakian



Anna Arzigian



Kayene Iskenderian

WHO WILL REMEMBER US?

"The National Gathering of Survivors of the Armenian Genocide which will take place in Washington, D.C., April 24-28, is in preparation for the day when there will no longer be any living witnesses to the Great Massacre of 1915. Those of us who will be in Washington welcome the opportunity to transmit the torch of perseverance to our youth. Those of us unable to attend will rejoice in the presence of our youthful representatives who hold the promise of a bright future."



Elize Yaghlian



Louise Mirjanian



Anziv Papazian



Zabel Sahagian

The survivors shown on this page are residents of the New York Armenian Home for the Aged.



Siranoush Tutunjian



Agnes Zotian



Anitza Zahredjian



Aghavni Kilargian



National Commemorative Committee
70th Anniversary of the Armenian Genocide

New York Office:
138 E. 39th Street, New York, NY 10016
(212) 689-7810

Washington, D.C. Office:
5100 Wisconsin Avenue, N.W. Suite 521
Washington, D.C. 20016 (202) 537-0069



Misak Papazian



Ani Yenovkian

Photographs by H. Kantzabed



Satenik Manoogian



Toros Ekizian



Vartooch Nalbandian



Lucy Tavitian



Margaret Dadian



Arsalos Galaryan



Yevkine Maghakian



Anisa Baltajian



Migirdich Noorian



Christine Dagavarian



Arsham Michaelian



Rose Sarafian



Armen Avizoglu



Kehough Berberian



Bedros Semerjian



Sahag Durgerian



Araksi Poladian



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Rose Lousigian



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Sarah Agabadian



Arsalus Asikyan



Evelyn Zotian



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