



St. Hagop Armenian Church

An Evening of Remembrance

**The 100th Anniversary
of the Armenian Genocide**

Յիշատակութեան Երեկոյ՝ Հայոց
Ցեղասպանութեան Հարիւրամեակին

April 24, 2015



DIOCESE OF THE ARMENIAN CHURCH OF AMERICA (EASTERN)
ԱՌԱՋՆՈՐԴՈՒԹԻՒՆ ՀԱՅՈՑ ԱՄԵՐԻԿԱՅԻ ԱՐԵՒԵԼԵԱՆ ԹԵՍԻ

Archbishop Khajag Barsamian, Primate

A MESSAGE FROM ARCHBISHOP KHAJAG BARSAMIAN
Primate of the Eastern Diocese of the Armenian Church of America

IT IS A PRIVILEGE to extend my warm greetings to the faithful Armenian Christians of the St. Hagop Armenia Church of Pinellas Park, Florida, and to their supportive friends from throughout the Gulf Coast area, on this most meaningful occasion. To all the distinguished guests in attendance, I send my blessings and prayers.

The 100th year of remembrance of the Armenian Genocide has been a time to remember the darkest episode in our people's history. But it is also a time to find strength in the sense of hope, the powerful faith, and the indestructible spirit of the Armenian martyrs and survivors of 1915.

While we will always recall 1915 with solemn reflection, we must also be grateful for the blessings of the intervening years, and we must foster a sense of optimism for the vital future which lies before us.

Emerging from tragedy, Armenians preserved and built institutions, raised several generations, and carried on a distinct way of life. We have been blessed with many friends in the surrounding society, who have stood with us in our times of trial and shared our concern for human rights.

I am especially grateful for the many friends who have come together here tonight, in a spirit of brotherhood and common witness.

The journey of our people from death to life is a miracle. It is a journey others have undertaken, as well; and throughout this year we are remembering their experiences alongside our own, to honor the memory of all those who have suffered under oppression and persecution. And as we bear witness together, in solidarity and friendship, we must summon the courage as people of God to prevent such horrors from happening again.

We can never forget the sacrifices of our elder generations made on our behalf. But it is equally important for us to honor the way they *lived*. There could be no greater tribute to their memory than for each one of us to live life with all the courage, dignity, and faith which they embodied.

On this occasion of remembrance and hope, I pray for God's blessings upon you all.

With prayers,

Archbishop Khajag Barsamian
Primate

April 24, 2015



Saint Hagop Armenian Church

Սուրբ Յակոբ Հայաստանեայց Եկեղեցի

7020 90th Avenue North, Pinellas Park, FL 33782 | (727) 545-0380

A Message From the Pastor

It is a great honor to welcome the faithful Armenian Christians of our St. Hagop Armenian Church family, our esteemed guest clergy, our partners at the Florida Holocaust Museum and the USF Holocaust and Genocide Studies Center, the honorable Gus Bilirakis-U.S. Representative of Florida's 12th district, and all of our dear friends on this most significant occasion.

The 100th year of remembrance of the Armenian Genocide has been a time to remember the darkest episode in our people's history and the history of other Christian minorities in Ottoman Turkey, including Assyrians, Syrians, Chaldeans and Greeks.

The attempted extermination of the Armenians and these other Christian minorities by the Ottoman Turkish government in the years 1915-1923 was the first genocide of the 20th century. It set a dreadful pattern for subsequent episodes in Europe, Asia and Africa—some of which continue to this day. For those gathered today, the effects of such violence is not theoretical, but has left deep and lingering wounds in individual, family and communal life.

Our coming together tonight in remembrance and prayer, however, is a very powerful antidote to the poison of the past “century of genocide.”

First, in remembering together, we help ensure that in this still-new century we will not bear witness to such atrocities nor stand idly by if genocide again rears its ugly head. In times of trouble friendship is tested; we are very grateful to those who have stood with us in our times of trial and pledge to stand with those vulnerable to persecution today.

Secondly, in this beautiful celebration of our living Armenian heritage, we bear witness to the fact that perpetrators of Genocide will never be successful. In tonight's presentations we encounter the indestructible spirit of the Armenian survivors of 1915, who emerging from tragedy, prospered like never before, and have raised new generations to carry on a distinct way of life well into the future.

Finally, in our ecumenical prayer service-the first to take place after last night's canonization of our Genocide martyrs -we shall no longer speak of those lost to Genocide as “victims.” We now declare them victors of the church and champions of the faith. We declare that Armenians are much more than the Genocide forced upon us, just as our Lord Jesus Christ is much more than a good man who died unjustly. We believe, as children of the Resurrection, what those who suffered the Genocide believed; that with Our Lord, death is never the end, but the doorway to a new and beautiful beginning.

In conclusion we must thank all those whose hard work and dedication made this event possible. Much gratitude to Jean Shahnasarian for chairing tonight's Evening of Remembrance and Chris Sassouni for chairing our 100th anniversary committee. Thanks to our partners at the Florida Holocaust Museum and the USF Holocaust and Genocide Studies Center for their support. Thanks to Congressman Bilirakis for his tireless work on behalf of Armenians and other persecuted religious minorities. Special thanks to all of tonight's performers for working so diligently to bring our Armenian heritage so beautifully alive into the present, and the St. Hagop Women's Guild for providing delicious food.

With gratitude and prayers,

Rev. Fr. Hovnan Demerjian

An Evening of Remembrance

On the 100th Anniversary of the Armenian Genocide

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Welcome: Mrs. Jean (Saharian) Shahnasarian

Invocation: Reverend Father Hovnan Demerjian
Pastor, St. Hagop Armenian Church

Performance: *Wir glauben all' an einen Gott, BWV 680 by Johann Sebastian Bach*
Dr. Haig Mardirosian, organist

Address: The Honorable Gus Bilirakis-U.S. Representative
Florida's 12th district

Narration: “My April 24th” Message in Armenian by Zvart Jambazian

Performance: *Keler, Tsoler by Gomidas Vartabed*
“Ooreni” from the opera “Anoush” by Hovhannes Tumanyan & Arman Tigranyan
Julia (Boyajian) Dadekian, soprano
Mrs. Louise M. (Sarkisian) Yardumian, piano

Narration: Testimonies from the New York Times, Nerses and Hampar

Performance: *Chinar es by Gomidas Vartabed*
Julia (Boyajian) Dadekian, soprano
Mrs. Carolyn Waidley, violinist

Kohar Vart by Krikor Naregatsi & Grigor Arakelian
Mrs. Carolyn Waidley, violinist
Mrs. Louise M. (Sarkisian) Yardumian, piano

Narration: Testimonies from Zabel, Vartouhie and Arpine

Performance: *Karun a by Gomidas Vartabed*
Groong by Gomidas Vartabed
Zara Baroyan, pianist and Tatev Baroyan, vocalist

Narration: Testimonies from Varter, Garo and Juhar

Performance: *Qani Vour Janim* by Sayat Nova
Giligia by Nahapet Rusinian & Kapriel Yeranian
Suzanna Hovhannisian, vocalist and Aram Hovhannisyan, guitarist

Narration: Varsenig and Yeghsapert

Performance: *Mors et Resurrectio* by Jean Langlais
Dr. Haig Mardirosian, organist

Performance: *Erebouni-Yerevan* by Baruir Sevag & Edgar Hovhannisian

Dunedin International Chorale, St. Hagop Armenian Church Choir
Louise M. Yardumian, Director
JoAnn Metropoulos, Pianist

Introduction: Dr. Chris Sassouni introduces tomorrow's speaker Dr. Garabet Moumdjian

Ecumenical Service:

Reverend Father Hovnan Demerjian Presiding
Recessional to 100th Anniversary Genocide Memorial

Refreshments & Fellowship:

St. Hagop Outdoor Pavilion-Courtesy of the Women's Guild

The Armenian Genocide: A Brief Historical Overview

Հայոց Ցեղասպանութեան Համառոտ Պատմութիւն

(Adapted from "Remember the Armenian Genocide": a pamphlet to commemorate the 90th anniversary of the Armenian Genocide of 1915. By Aram Arkun; ed. Chris Zakian. Diocese of the Armenian Church of America, New York, 2005.)

Genocide: "Any of the following acts committed with intent to destroy, in whole or in part, a national, ethnic, racial, or religious group, such as: (a) killing members of the group, (b) causing serious bodily harm to members of the group, (c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part, (d) imposing measures intended to prevent births within the group, and (e) forcibly transferring children of the group to another group."

The United Nations formulated this definition of genocide in 1948, in response to the still fresh and horrifying revelations of the Nazi attempt to wipe out Europe's Jewish population. What has come to be known as the Holocaust of World War II remains the most widely known example of genocide: an archetype of evil in the popular mind. But the use of genocide as a policy of state has roots reaching even further back in the 20th century: to the genocide of the Armenians perpetrated by the Ottoman Empire, ancestor of today's Republic of Turkey.

The Armenian Genocide of 1915 to 1923 was the culmination of the increasing oppression Armenians had suffered in Ottoman Turkey throughout the 19th century. Natives of Asia Minor for several thousand years, Armenians had been incorporated into the Empire in the 16th and 17th centuries, but remained ethnically and religiously distinct from the majority population of ethnic Turks and other Muslim Ottomans. As non-Muslims, Armenians were burdened with an inferior status in Ottoman society. Their testimony in court was given less weight than that of Muslims. They paid extra taxes. They had to wear distinguishing clothing, and were restricted in building new churches and using church bells. They were not allowed to bear arms.

As the 19th century wore on, and the Ottoman Empire watched its influence and territory recede, it increasingly placed its hopes for survival on the eastern provinces of Turkey—the region largely inhabited by Armenians. At the same time, Armenians were becoming more conscious of their own national identity, and as Christians felt religiously and culturally close to Europe. Politically, too, Armenians advocated governmental reforms in the empire based on European models, and their involvement in trade made Armenians appear, in distant Ottoman provinces, as symbols of European capitalism. The European powers were not unresponsive to such ties, and were motivated by them—along with their own political and economic interests—to intervene in the affairs of the Ottoman Empire. This added fuel to the anti-Armenian resentment already at work in the empire. Armenians were seen by some Ottomans as avatars of an ever-encroaching West (the hated "Other" of Muslim societies down to the present day) seeking to alter or end the Ottoman Muslim social order.

The backlash against Armenians was intense. From 1894 to 1896, several hundred thousand Armenians were massacred throughout the empire; another twenty to thirty thousand fell in Cilicia (today part of southeastern Turkey) in 1909. Such violent outbursts succeeded in weakening Armenians politically and economically, and there is some evidence that the Ottoman government was itself involved in these massacres. Some understand the massacres of the 1890s as a deliberate warning to Armenians, to avoid any further political action that would invite the attention of the European states.

Beginning in 1908, a group of Ottoman politicians known as the "Young Turks" made an attempt at constitutional reform, modeling their efforts on European ideas which (at least in theory) would have

alleviated some of the social and administrative biases against Armenians. Taking their cue from European conceptions of the nation state, some Young Turks wanted to encourage the middle class to play a more prominent role in society. But that very middle class was mainly composed of Armenians, Greeks, Jews, and other non-Muslim, non-Turkic peoples, and attempts to change this—through boycotts of non-Muslim merchants, and special Muslim cooperative organizations—were dismal failures. One clique of Young Turk dictators envisioned an imperial future built around "Pan-Turkism": the uniting of Ottoman Turks with the Turkic peoples in Central Asia, who lay beyond the Caucasus. But once again, Armenians were an obstacle—this time a geographic one, as their ancestral homeland lay in a direct path to Central Asia. In general, the Ottomans came to resent such reforms, viewing them as European interference in internal affairs implemented on behalf of the Armenians, and as scarcely disguised steps towards the dismemberment of Ottoman territories.

By the eve of World War I, it was clear that the Young Turks' effort had failed to stem the disintegration of the empire; and this failure exacerbated popular fears that the Armenians, like other Christian peoples in the empire before them, would eventually attain their own independence. A grim solution to the "Armenian problem" began to dawn on the Ottoman leadership, for which the encroaching war would provide both opportunity and cover: the physical annihilation of the Armenians. The full resources of the Ottoman bureaucratic state would be employed to this end, augmented by the "high-tech" advances of the day, such as the telegraph and railroads.

As a prelude, the autumn of 1914 saw small-scale killings of Armenians throughout the Ottoman Empire, and Armenians appear to have been subjected to greater requisitions and forced labor than their Muslim neighbors. By the spring and summer of 1915, the Ottoman army was directly massacring entire populations in Armenian villages near the Russian border. The majority of Armenians, however, were targeted for elimination in a more elaborate manner. Vigorous adult males were killed first, so that popular resistance would be extremely difficult. Young Armenians drafted into the Ottoman army at the onset of World War I were disarmed by January of 1915, and joined with Armenians already serving in labor battalions; over a period of months, these men were either worked to death or killed in small groups.

Then, in the spring of 1915, notable Armenians and leaders of their local communities were arrested under various pretexts, rounded up, and killed shortly thereafter—usually in secret. The most infamous example of this elimination of the Armenian leadership is the arrest of the Armenian intellectuals of Constantinople, which began on the night of April 24, 1915. Today, Armenians around the world have consecrated that date for their yearly commemoration of the sorrowful, tragic fate of their ancestors.

With their communities effectively decapitated, the remaining Armenian populations were easy targets for a state intent on organized murder. Armenians of a given locality would be given a brief notice of two or three days—sometimes only a few hours—in which to prepare for a journey. They were grouped into caravans, and if there were any adult males left, they were separated from the main group and executed immediately. Women, children, and the elderly formed the bulk of the caravans, which wound their way tortuously without shelter, proper nutrition, or water, until they reached camps in the Syrian and Mesopotamian deserts. Along the way bands of released convicts, Kurdish, Circassian, and Turkic tribesmen, and local Muslims attacked the defenseless people, usually with the encouragement and participation of the gendarmes supposedly appointed by the state to protect the deportees. Rape, torture, murder, and enslavement were daily occurrences. Famine and disease ran rampant. Human tragedy attained indescribable proportions.

Those who survived the initial deportations were placed in concentration camps, only to face another set of brutal massacres in late 1915 and 1916, when the Young Turk leaders realized that too many Armenians had survived. In 1918, the Turkish army intensified its massacring of civilian Armenians on

the Caucasian front. Only the defeat of the Ottoman Empire in World War I saved the Armenians from utter destruction.

Even after the fall of the Young Turks, however, their policy of destroying Armenians continued, on a lesser scale, at the hands of the Turkish Nationalist movement, which in 1923 established the Republic of Turkey under the leadership of Kemal Ataturk. The destruction of port city of Smyrna (Izmir), massacres in Marash and elsewhere in Cilicia, the killing of thousands in territory taken from the Republic of Armenia in 1920, and isolated killings throughout Anatolia of Armenian captives and repatriates after World War I, made the desolation of Ottoman Armenia final. In the end, between one million and one and a-half million Armenians—*over half of the Ottoman Armenian population*—had been killed or driven to their deaths.

As with most crimes, denial of culpability—denial even that a crime itself had been committed—began almost immediately. This denial, orchestrated by the government of the Republic of Turkey, the successor state of the Ottoman Empire, continues to this very day. In the 1930s, Turkish political influence halted the production of an MGM film dealing with the Armenian Genocide, based on Austrian-Jewish writer Franz Werfel's novel, *The Forty Days of Musa Dagh*. Similar lobbying efforts have attempted to halt the erection of monuments to the Genocide in the United States, France, and other countries. The Turkish government has underwritten a series of publications sent to American and European libraries and politicians, purporting to "prove" that no genocide occurred, and Turkey still sponsors lobbying in the U.S. Congress against resolutions to commemorate this Genocide; at times the U.S. State Department, bowing to NATO-member Turkey, has joined forces with the Turkish ambassador to squelch such Congressional resolutions. Even the state of Israel, despite its sensitivity to the implications of genocide denial, has periodically collaborated in Turkey's efforts for reasons of *realpolitik*.

And yet—despite incredible resources devoted to this denial effort, the vast majority of scholars in comparative genocide studies, as well as many scholars in related fields, continue to acknowledge the historical importance of the Armenian Genocide—not only as a watershed event in history, but also as a paradigm for later genocides. In recent years, efforts of the now independent Republic of Armenia and a resurgent Armenian diaspora—in fortuitous conjunction with changes in world dynamics associated with the end of the Cold War, the expansion of the European Union, and the start of a new conflict between the West and the Muslim Middle East—have led to greater international awareness of the Armenian Genocide. The number of governments officially recognizing the Genocide has dramatically increased, though issues of justice and compensation remain unresolved. New creative works—novels, films, and works of art by Armenians and non-Armenians alike—have received critical acclaim, and new information technologies have made the history of the Armenian Genocide accessible to a vast, global audience.

Countries Officially Recognizing the Armenian Genocide

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|--------------|-----------------|------------------|
| 1. Argentina | 8. Germany | 15. Russia |
| 2. Armenia | 9. Greece | 16. Slovakia |
| 3. Belgium | 10. Italy | 17. Sweden |
| 4. Canada | 11. Lithuania | 18. Switzerland |
| 5. Chile | 12. Lebanon | 19. Uruguay |
| 6. Cyprus | 13. Netherlands | 20. Vatican City |
| 7. France | 14. Poland | 21. Venezuela |

Distinguished Guest Clergy

Պատուարժան Հոգևորականներ

Episcopal Church of The Resurrection	Rev. Fr. James Coleman
Indian Rocks Beach Episcopal Church	Rev. Fr. Bob Wagenseil (Retired)
St. Alfred's Episcopal Church	Rev. Fr. Ed Henley
St. Anthanasius Church	Rev. Fr. John Kouki
Saints Cosmas & Damian House	Monk James Langston
St. Gregorios Orthodox Church	Rev. Fr. George Paulose
St. Dunstan's Anglican Church	Rev. Fr. Jim Derbyshire
St. Mary and St. Mina Coptic Orthodox Church	Rev. Fr. Meena Gbaly
St. Nicholas Orthodox Christian Church	Rev Fr. Michael Massouh
St. Phillips Anglican Church	Rev. Fr. John Poole
St. Richard's Episcopal Church	Rev. Fr. Leander Ecola (Retired)
St. Therese Byz. Catholic Church	Rev. Fr. Robert Evancho
St. Ann Parish	Rev. Fr. Ken Bonadies (Retired)
St. Thomas Episcopal Church	Rev. John Suhar
St. Thomas Episcopal Church	Rev. Janet A Tunnell

U.S. Representative of Florida's 12th district

The Honorable Gus Bilirakis

Representative of The Armenian Armed Forces

Հայաստանի Հանրապետության Զինված Ուժերի Ներկայացուցիչ

Lieutenant Colonel Arsen Sahakyan

Musician and Vocalist Performers

Երաժիշտներ ու Երգողներ

Zara Baroyan - pianist

Mrs. Baroyan, being the fourth generation of classical musicians, received her bachelor's, master's, and doctorate degree from the Armenian State Conservatory. Simultaneously with her education she began to work with the Armenian State Opera and Ballet. In 1999 she received invitation from Columbia Artist series to work with Andrew Lloyd Webber on the nationwide tour. At the end of her contract she was invited to be the company pianist of Sarasota ballet with whom she works to this day. Over the course of eleven years, along with Sarasota ballet, Mrs. Baroyan has worked with numerous widely known musicians such as Itzhak Perlman, Joshua Bell, Constantine Orbelian, and many more.

Tatev Baroyan - vocalist

Born into a family of musicians Tatev too followed in the footsteps of the generations of Baroyans. At the age of five she was accepted to the special music school for gifted students after Tchaikovsky where she studied as a pianist for eight years. In 2007 she moved to the United States with her family. Continuing her musical education through middle and high school she graduated with music major and academic honor. Her love for performing continues to grow as she gains experience and works hard to reach her dreams of become a professional.

Julia Dadekian – soloist

Julia Dadekian is the daughter of survivor Samuel Boyajian. He was adopted by Juhar Boyajian who ran the Armenian orphanage in Aleppo, Syria. They both came to America in 1923. Julia grew up in Providence, R.I. and studied voice with David Laurent at Brown University. She now resides in Venice, Florida with her husband Robert.

Suzanna Hovhannisian - vocalist

Suzanna Hovhannisyan (a.k.a. Suzie) was born and raised in Yerevan, Armenia. Singing and piano playing were her passion since childhood. After successful graduation from Music School she pursued her music career at Yerevan State Conservatory, Armenia graduating with MA degree majoring in Opera Singing. The most remarkable characters she portrayed during those years were *Mimi* from Puccini's opera "La Boheme" and *Desdemona* from Verdi's opera "Othello". Her repertoire has always included Armenian songs of her favorite classical composers like and *Gomidas Sayat-Nova*.

Aram Hovhannisyan - guitarist

Aram is a Software Architect, and when not working, he enjoys playing guitar and singing.

Dr. Haig Mardirosian – organist

Haig Mardirosian is Dean of the College of Arts and Letters and Professor of Music at the University of Tampa. He has earned international standing as a composer, conductor, concert organist and recording artist. As a writer and critic, Mardirosian has contributed nearly 1500 reviews and features to a variety of publications. Haig has nearly two dozen recordings to his credit on various labels including Gothic, Centaur, Musical Heritage Society and more.

His newest releases are a disc of the complete organ works of Johannes Brahms, marking the second complete set of Brahms he has made, a disc of early music with Ensemble Torculus, and the debut recording of the Dobson Organ of Sykes Chapel at the University of Tampa released by Centaur in 2012.

In addition, he has numerous international credits in broadcast and televised concerts on major American and European outlets. With over 700 recitals to his credit, Mardirosian has also appeared throughout North America and Europe including a concert tour of Switzerland funded by a Swiss-American Cultural Exchange Partner Grant with Ensemble Corund of Luzerne. Prior to his appointment at the University of Tampa in 2009, Mardirosian served 33 years as Professor of Music at American University in Washington, DC and was Senior Vice Provost and Dean of Academic Affairs. While in Washington, he was also Organist and Choirmaster of the Church of the Ascension and Saint Agnes, a place known nationally for its professional choral program and high standard of music.

Carolyn Waidley - violinist

Originally from the Detroit area of Michigan, I have lived in Safety Harbor, FL for almost 38 years with my husband, Terry. We have 2 sons, Matthew and Stephen. Matthew is married to Dana and they have 3 year old twins. A graduate of the University of Michigan's dental hygiene program, I have practiced in Clearwater for Dr. Richard Crossland, DMD for over 25 years. For the past 25 years I have played with the Tampa Bay Symphony; as the Principal of the 2nd violin section and now as a 1st violin section player.

Louise Yardumian - choir director, soloist and organist

Louise M. Yardumian graduated from the University of Michigan (BM, Wind Performance -Oboe and MM, Music Ed). Louise performed as first oboist with three orchestras in the Detroit area before moving to Florida. She taught vocal and instrumental music for 21 years at The Canterbury School of Florida, before taking the Organist/Choir Director position at St. Thomas Episcopal Church from 2007-2014, when she retired.

Louise started playing the organ at age 13 at St. John's Armenian Church, Detroit, MI, serving under choir director, Deacon Harry Ekizian, student of Gomidas. In 1974, she organized and played for the first Armenian Badarak on the West Coast of Florida. Louise continued her work with the choir in St. Petersburg and also traveled with members of the St. Hagop Choir to other mission parishes to assist in their Divine Liturgies until 2001. In 1996, they performed in the Divine Liturgy for the Armenian Team at the Olympic Games in Atlanta GA. During the time Louise served on the Central Council of the Armenian Association of Church Choirs of America, she served as Chairman and was guest organist at St.Vartan Cathedral in NYC for the 50th Anniversary of the AACCA. In addition, she was soloist and accompanist in the Holy Land on the Diocesan Church Pilgrimage in January, 2000.

Choir Participants

Երգչախմբի Անդամներ

St. Hagop Armenian Church Choir-*Led by Louise M. (Sarkisian) Yardumian*

Art Ekizian
Darwin Jamgochian
Kathy Sarkisian
Haig Yardumian

Mary Haydostian
David Jamgochian
Stepan Serpekian
Armen Zartarian

Zvart Jambazian
Vicky Mouradian
Stephen Stapanian
Rose Zartarian

Dunedin International Chorale-*Led by Louise M. (Sarkisian) Yardumian; Accompanied by JoAnn Metropoulos*

Jeanette Aydlette
Norma Bown
Phil Danbe
Patricia King
Miki Kuflinec
Patrick McDermott
Sylvia Rockwell
Deanna Warner

William Barrett
Jane Chao
Jackie Farrell
Sandy Kinzer
Jessie Lusk
Beverly Monaghan
Carl Stanislaus
Haig Yardumian

Don Bown
Rachelle Cox
Martha Hermes-Sum
Dorothea Koehler
Betty McCreight
Bev Peck
Laura Stoddard

Commemoration Narrators-*Narrators for this evening include:*

Sevan Clark
David Hovhannisyian
Norair Nalbandian
Nazley Wilson

Holly Ekizian
Ani Kamajian
Michael Sarafian

Haley Hovanessian
Janae Kamajian
Alexis Shahnasarian

St. Hagop Parish Council Members

Մր. Յակոբ Հայց. Եկեղեցւոյ Խորհրդի Անդամներ

Michael Shahnasarian Ph.D.
Artak Apyan
Dr. George Kamajian

Mallory Maslar
Chuck Begian
Karen Minassian

Chuck Sarkisian
Vicken Serpekian
Eileen Barsamian Jennings

Musical Selections—Title, Composer, Performer and Lyrics

Երաժշտական Ընտրություններ
Անուանում, Հեղինակ, Ներկայացնող, Բառեր

Wir glauben all' an einen Gott, BWV 680 Johann Sebastian Bach

Dr. Haig Mardirosian – Organist

This chorale prelude by Bach is based on a Lutheran chorale setting for the Nicene Creed. Luther's own lyrics to the hymn are included below.

We all believe in One true God,
Maker of the earth and heaven;
The Father Who to us in love
Hath the claim of children given.
He in soul and body feeds us,

All we want His hand provides us,
Through all snares and perils leads us,
Watches that no harm betides us;
He cares for us by day and night,
All things are governed by His might.

Keler, Tsoler by Gomidas Vartabed

Julia Dadekian – Vocalist

Gomidas Vartabed (1869-1935) was an Armenian priest, composer, arranger, singer, choirmaster and musicologist who collected and transcribed thousands of Armenian folk songs. During the Armenian Genocide—along with hundreds of other Armenian intellectuals Gomidas was arrested and deported to a prison camp in April 1915 by the Ottoman government. He was soon released, but soon thereafter transferred to a psychiatric hospital in Paris where he spent the last years of his life unable to emerge from the horrors he experienced.

Walking glistening is my love,
Under the sun Walking
glistening my love, He is a
mountain man, a lonely, blond
boy Shining like the sun; leave
the sun and come.

Walking...Sweet light of my
eye...Walking It is breezy,
sleep; it is cool, sleep, boy
You've harvested the wheat,
you're tired blond boy. It is
breezy--sleep, it is cool--sleep,
blond boy

Keler Tsoler im yaru, Arevi
dagin Keler Tsoler im yaru, Sari
sovor, men menavor, sheg
dgha Shogh arekag, togh
arekag, yeg dgha.

Keler...Jan achki loosin... Keler
Hov e knir, zov e knir sheg dgha
Hoonts es arel, shad bezarel
sheg dgha. Hov e knir, zov e
knir sheg dgha

Քելեր, ցուլեր իմ յարը, Արևի
տակին Քելեր, ցուլեր իմ
եարը: Սարի սովոր, Մեն-
մենաւոր, Շէկ տղայ, Շող
արեգակ, Թո՛ղ արեգակ, Ե՛կ,
տղայ:

Քելեր...Չա՛ն, աչք ի լուսին՝
Քելեր...Հով է, քնիր, Չով է,
քնիր, Ե՛կ, տղայ, Հունձ ես
արել, Շատ բեգարել, Շէկ
տղայ:

“Ooreni” from the opera “Anoush” by Hovhannes Tumanyan & Arman Tigranyan

Julia Dadekian – Vocalist

Hovhannes Tumanyan was an Armenian writer and public activist. He is considered to be the national poet of Armenia. They say that the weeping willow used to be a girl who waited for her beloved near a brook. Her tears kept pouring as she leaned over the water. She turned into a willow for longing. Singing her love song, she grieves for her beloved day and night.

Asum en urin/Aghjik er indz pes,
Mnum er jarin/U chekav na tes

Ասում են՝ ուռի՛ն /Աղջիկ էր ինձ պես,
Մընում էր յարի՛ն /Ու չեկավ նա տես:

Kheghj doghalov /Anhuys kratsav
Dardits choracav/Ureni dardzav

Խեղճը դողալով՝ /Անհույս կըռացավ,
Դարդից չորացավ, /Ուռենի դարձավ:

Jreri vra glukh kakhats /Der doghum e na/ U
lalis kamats

Ջրերի վրա /Գըլուխը կախած
Դեռ դողում է նա, /Ուռ լալիս կամաց:

U amboghj tarin/Mi mitk e anum
Te yar yarin/ Voncts eh moranum...

Ու ամբողջ տարին /Մի միտք է անում,
Թե յարը յարին/ Ո՛նց է մոռանում...

Chinar es by Gomidas Vartabed

Julia (Boyajian) Dadekian, soprano & Mrs. Carolyn Waidley, violinist

You are like a poplar tree,
Don't bend your head, My love.

Chinar es, geranal mi,
Yar, yar, yar.

Չինար էս, կեռանա՛լ մի,
Յա՛ր, յա՛ր, յա՛ր.

Don't stay away from our door, My love.

Mer trnen heranal mi,
Yar, yar, yar.

Մեր դռնեն հեռանալ մի,
Յա՛ր, յա՛ր, յա՛ր.

My love, for the love of God, My love.

Yar ko Asdvadz g sires,
Yar, yar, yar.

Յա՛ր, քո աստված կըսիրես,
Յա՛ր, յա՛ր, յա՛ր.

Don't forget me, even though you are
far away. My love.

Heroo es moranal mi,
Yar, yar, yar.

Հեռու էս, մոռանա՛լ մի:
Յա՛ր, յա՛ր, յա՛ր.

Kohar Vart by Krikor Naregatsi & Grigor Arakelian

Mrs. Carolyn Waidley, violinist & Mrs. Louise (Sarkisian) Yardumian, piano

The Jewel Rose is a poem based on the sacred Melody of Gregory of Narek (monk, poet, mystical philosopher, theologian and saint of the Armenian Apostolic Church), for the feast of Transfiguration. This month Gregory of Narek was proclaimed the 36th Doctor of the Universal Church by Pope Francis and the Catholic Church. This instrumental version reflects the deep faith and hope of the Armenian people even through great suffering.

Karun a by Gomidas Vartabed

Zara Baroyan, pianist and Tatev Baroyan, vocalist

Spring is always a season of rebirth, but perversely it is almost always the season of war and genocide. Nearly all recognized genocides of the 20th century occurred during Spring. Gomidas' song Springtime laments the terrible suffering and loss of the Armenian Genocide which turned the warm and expectant season of Spring into a cold and bitter one.

It is spring, yet it snows,
Vai leh leh, Vai leh leh
Vai leh leh, Vai leh leh

Caroon a tsoon a ahrel,
Vai leh leh, Vai leh leh
Vai leh leh, Vai leh leh

Գարուն ա, ձուն ա արել,
Վա յ, լե, լե, վա յ, լե, լե,
Վա յ, լե, լե, վա յ, լե, լե,

My beloved from me has turned
away, cold.

Im yarn intsnitz a sarel.

Իմ յարն ինձնից ա սառել:
Ա իս, չորնա, վա իս, ա յ յար,
Չար մարդու լեզուն:

Ah, may the tongue of the evil
shrivel up!

Akh chorna, vakh ay yar char martu
lezun

Քամին փչում ա պաղ-պաղ,

The wind blows cold, cold
Yet my heart burns.

Kahmin p'choom ah bagh, bagh

Լերդ ու թոքս անում ա դաղ:

Lerth oo toks ahnoom ah dagh.

Groong (The Crane) by Gomidas Vartabed

Zara Baroyan, pianist and Tatev Baroyan, vocalist

The first sighting of the crane symbolizes the return of spring and rebirth. Unless of course, the crane is coming back to the Armenia of 1915, where on the fateful night of April 24, Armenian leaders, intellectuals, politicians, and musicians were systematically deported en masse by the Ottoman Empire in what was to be the start of the first genocide of the 20th century, in which 1.5 million Armenians lost their lives. The second verse of this song “Crane, go back, fly far away from this country” has come to symbolize the devastation of Armenia and the suffering of its people caused by the genocide.

Oh crane, from where have you
come? I am a slave to your voice

Groong, oosdi gookas,
dzara em tsaynit,

Կռունկ, ուստի՞ կուգաս,
ծառա եմ ձայնիդ,

Oh crane, don't you have news
from our homeland?

Groong, mer ashkharhén khabrig
muh choonis?

Կռունկ, մեր աշխարհեն
խապրիկ մի չունի՞ս.

You did not answer me and you
flew away,

Ints badaskhan chdvir, yelar knatsir,

Ինձ պատասխան չտվիր,
եւար, գնացիր,

Oh crane, go back, fly far away
from this country.

Groong, mer ashkharhen, de kna,
heratsir.

Կռունկ, մեր աշխարհեն
գնա, հեռացի՛ր:

Qani Vour Janim (While I'm Alive) by Sayat Nova

Suzanna Hovhannisian, vocalist & Aram Hovhannisyan, guitarist

Sayat Nova was born as Harutyun Sayatyan in the Armenian village of Sanahin in 1712. He was named Sayat Nova/King of Songs, recognizing his status as perhaps the greatest Armenian troubadour. He was known for his songs of lost love; be it for a partner, a homeland or loved ones violently taken from this world (translation bellow by Armen Hovsepyan)

While I am alive I'll cherish you, yar. What else am I t'do!	Qani vour jan im Yar ki ghourban im Aba intch anim	Քանի վուր ջան իմ, Յա՛ր, քի դուրբան իմ. Աբա ի՛նչ անիմ.
Bitter tears I shed, Sighs aplenty I heave, Yar, apple of my eye.	Artasounk anim Shat hokouts hanim Yar ghadéd tanim	Արտասունք անիմ, Շատ հոքուց հանիմ, Յա՛ր, դադեդ տանիմ.
You said I was a "jeyran" Let me love you, Let me gaze on you.	Asir "jeyran im" Tough ki séyr anim Yar metik anim	Ասիր, «ջեյրան իմ», Թուդ քի սեյր անիմ, Յար, մըտիկ անիմ:
In the dark garden, I praise you with saz, graceful as always. Yar, take pity on me.	Mout baghtchén nazov Kiz govim sazov Yar iltimazov	Մու՛տ բաղչեն նազով, Քիզ գովիմ սազով, Յա՛ր, իլթիմազով:
Clad in satin and silk, Adorned and chic You, elm-like lofty.	Hakil is atlas Tourlou zar ou khas Salbou dal bovoun	Հաքիլ իս ասլաս, Թուրլու զար ու խաս Սալբու դալ բովուն.
Fill the cup in your hand And render it to me. Just come to the garden To tear out the heart Of your Sayat-Nova.	Dzerid ounis tas Letsnis ou indz tas Ghourban im kovoum	Ձեռիդ ունիս թաս, Լըցնիս ու ինձ տաս, Ղուրբան իմ մովուն.
In the dark garden, graceful as always I praise you with saz, Yar, take pity on me.	Tak doun baghtchén gas Anis masnémas Kou Sayat Novum	Թաք դուն բաղչեն գաս՝ Անիս մասնեմաս Քու Սայաթ Նովուն:
In the dark garden, graceful as always I praise you with saz, Yar, take pity on me.	Mout bakhchén nazov Kiz govim sazov Yar iltimazov	Մու՛տ բաղչեն նազով, Քիզ գովիմ սազով, Յա՛ր, իլթիմազով:

Giligia by Nahapet Rusinian & Kapriel Yeranian

Suzanna Hovhannisian, vocalist & Aram Hovhannisyan, guitarist

Nahapet Rusinian (1819–1876) was a prominent Armenian poet, publicist, physician, orator, writer, political activist, translator, and contributor to the Armenian National Constitution. His poem "Kilikia", though an adaptation of the French poem "My Normandy", contains nationalist and emotional themes. It became the lyrics of the famous song of the same name, a song of memory and loss for Diasporan Armenians.

When our beauteous land of Armenia Beams its euphoric, delightful days; When the swallow returns to its nest; When the trees are clothed in leaves, I yearn to see my Cilicia, world that deluged me in eternal sun.	Yerpvor patsvin trner louso Yev mer yergren pakh da tsmer, Chknagh yergirn mer Armenyo Yerp paileh yur kaghtsrig orer, Yerpvor dzeedzern eer pouyn tarna, Yerpvor dzarern haknin derev՝ Tsangam desnel zim Giligia, Ashkhar՝ vor ints yedour arev.	Երբոր բացվին դռներն հուսու, Եվ մեր երկրեն փախ տա ձմեռ, Չքնաղ երկիրն մեր Արմենիո,- Երբ փայլե յուր քաղցրիկ օրեր. Երբոր ծիծառն իր բույն դառնա, Երբոր ծառերն հագնին տերև՝ Ցանկամ տեսնել զիմ Կիլիկիա, Աշխարհ՝ որ ինձ ետուր արև:
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There is an age in our lifetime
When every desire dissipates in
air, An age when the
yearning soul Aspires to reach
the memory's trail. When my lyre
quivers and chills, Sending love
its final smile.
Let me go rest in my Cilicia, world
that deluged me in eternal sun.

Hasag muh ga mer genats mech,
Oor amenain eeghts g'avardi,
Hasag muh oor hokin ee dench'
Hishadagats yur garodi.
Horjam knarn eem tsrdana,
Sirouyn dalov verchin parev
Yertam nenchel him Giligia,
Ashkhar' vor ints yedour arev.

Հասակ մը կա մեր կենաց մեջ,
Ուր ամենայն իղձ կավարտի.
Հասակ մը, ուր հոգին ի տենչ՝
Հիշատակաց յուր կարոտի.
Հորժամ քնարս իմ ցրտանա,
Միրույն տալով վերջին բարն՝
Երթամ ննջեմ զիմ Կիլիկիա,
Աշխարհ՝ որ ինձ ետուր արև:

Mors et Resurrectio (Death and Resurrection) by Jean Langlais

Dr. Haig Mardirosian, organist

This piece is based on the Gregorian gradual from the Mass for the Dead. The inscription is taken from the first letter of Paul to the Corinthians: "Death, where is thy victory?" The two musical themes of death and resurrection are intertwined in a broad tapestry of sound, beginning with the softest sonorities and building to a triumphant conclusion on the full organ, as eternal life in Christ triumphs over death.

Erebouni-Yerevan by Baruir Sevag & Edgar Hovhannisian

*Dunedin International Chorale, St. Hagop Armenian Church Choir
Louise M. (Sarkisian) Yardumian, Director & JoAnn Metropoulos, Pianist*

This well-known song of modern Armenia looks forward to the future. The modern capital of Armenian, Yerevan, is presented as the continuation of lost ancient cities; "A dream gracing our small corner of the earth, The object of our centuries' longing, our lovely beauty made of stone."

(For This Song We Invite Everyone To Sing Along)

Yerevan tartsadz im Erepouni
Tou mer nor Tvin mer nor Ani
Mer pokrig hoghn tou medz yerazank
Mer tare garod mer kare nazank

Երևան դարձած իմ Էրեբունի,
Դու մեր նոր Դուին, մեր նոր Անի,
Մեր փոքրիկ հողի դու մեծ երազանք,
Մեր դարէ կարօտ, մեր քարէ նազանք:

Yerevan tartsadz im erepouni
Tarer en antsel payts mnatsel yes badani
Ko Masis horov ko Araks morov
Medzanas tarov Yerevan

Երևան դարձած իմ Էրեբունի,
Դարեր են անցել, բայց մնացել ես պատանի,
Քո Մասիս հորով, քո Արաքս մօրով,
Մեծանաս դարով, Երևան:

Ecumenical Service

Միջեկեղեցական Արարողութիւն

On the Occasion of the Canonization of the Martyrs of the Armenian Genocide

Mercy and truth will meet. Justice and peace will embrace.

Psalm 84(85):10

Introit

DEACON

Again in peace let us beseech the Lord. Receive our prayers, raise us to life and have mercy on us.

PRESIDING CLERGY

Blessing and glory to the Father and to the Son and to the Holy Spirit. Now and always and unto the ages of ages. Amen.

Psalm 84(85)

The Clergy alternately proclaim the verses. The people repeat the refrain.

REFRAIN: Mercy and truth will meet. Justice and peace will embrace.

Lord, you were pleased with your land • you overturned the enslavement of Jacob. REFRAIN

You forgave the wrongdoing of your people • and you covered over all their sins. REFRAIN

You silenced all your wrath • and you turned back from the anger of your fury. REFRAIN

Turn toward us, O God our Savior • and turn your fury away from us. REFRAIN

Do not be angry with us forever • and do not prolong your anger toward us from generation to generation. REFRAIN

God, raise us again to life • let your people rejoice in you! REFRAIN

Show us your loving mercy, Lord • and grant us your salvation. REFRAIN

We have heard what the Lord our God speaks: Let God speak peace to his people • to his saints and to all that have turned to him in their hearts. REFRAIN

His salvation is near those who fear him. • His glory dwells in our land. REFRAIN

Truth has sprouted from the earth. • Justice has appeared from heaven. REFRAIN

The Lord will grant what is sweet and our land will grant its fruits. • Justice will walk in God's presence, and set its footsteps in his path. REFRAIN

PRESIDING CLERGY

Glory to the Father and to the Son and to the Holy Spirit. Now and always and unto the ages of ages. Amen.

Blessing of the Evening Lamp

The deacons light the candles and cense the church, while the choir sings:

Lord Have Mercy | Der Voghormea | Տէր ողորմեա

THE CHOIR

Lord have mercy. Lord have mercy. Lord have mercy. Lord have mercy.

Der, voghormya; Der, voghormya; Der, voghormya Der, voghormya:

O all-holy Trinity, grant peace to the world.

Amenasoorp Yerrortootyoon door ashkharhees khaghaghootyoon.

And healing to the sick, the Kingdom to those at rest.

Yev heevantats puzhugshgootyoon, nunchetselots arkayootyoon.

Lord have mercy. Lord have mercy. Jesus, Savior, have mercy on us.

Der, voghormya; Der, voghormya; Heesoos Purgeech mez voghormya.

By means of this holy and immortal and life-giving sacrifice.

Meechnortootyamp soorp yev anmah badarakees.

Receive, Lord, and have mercy.

Ungal Der yev voghormya.

When the candles have been lit, the following blessing is proclaimed:

CLERGY

Blessed Lord, who dwells on high, blessed as well is the glory of your greatness. You created the lights on high and from the heavens you shined light throughout the universe. You created the sun to give light to the day, and the moon and the stars to give light to the night, as well as the light of the lamp. You are the Light to be praised, the holy and first Light. Darkness flees from you. Let your living light dawn in our hearts, Lord. And together we shall say: Blessed is your glorious, holy name. And we sing blessing and glory to you, to the Father and to the Son and to the Holy Spirit, now and always and unto the ages of ages. Amen.

Evening Petitions

CLERGY/DEACON

Let us all say together, "Lord have mercy."

ALL

Lord have mercy.

CLERGY/DEACON

For peace in the whole world and for the stability of the holy church let us ask the Lord.

ALL

Lord have mercy.

CLERGY/DEACON

For all holy and orthodox bishops and Christian leaders, let us ask the Lord.

ALL

Lord have mercy.

CLERGY/DEACON

For the life of the Catholicos of All Armenians, His Holiness Karekin II; for the life of the Catholicos of the Great House of Cilicia, His Holiness Aram I; for the heads of all churches, and for the salvation of their souls, let us ask the Lord.

ALL

Lord have mercy.

CLERGY/DEACON

For teachers of the church, priests, deacons, altar servers and all youth called to serve the church, let us ask the Lord.

ALL

Lord have mercy.

CLERGY/DEACON

For devout rulers and God-loving leaders, for military commanders and their forces, that the almighty Lord will make them prevail in all wars against hostile powers. Let us ask the Lord.

ALL

Lord have mercy.

CLERGY/DEACON

For seasonable weather, gentle rains and abundant crops, let us ask the Lord.

ALL

Lord have mercy.

CLERGY/DEACON

The great and mighty power of the holy cross to help us, let us ask the Lord.

ALL

Lord have mercy.

CLERGY/DEACON

And also for our true and holy faith, together, let us ask the Lord.

ALL

Lord have mercy.

CLERGY/DEACON

Let us commit ourselves and one another to the almighty Lord God.

ALL

We commit ourselves to you, Lord.

CLERGY/DEACON

Have mercy on us, Lord our God, as befits your great mercy. Let us all say together:

ALL

Lord have mercy. Lord have mercy. Lord have mercy.

Prayer of the Evening Hour

CLERGY

O Lord our God, hear our voices and receive our requests, the lifting up of our hands, and the words of our prayers, as you sanctify this evening offering that we have prepared as a sweet fragrance for your pleasure. Almighty Lord, increase our faith, hope, love and all manner of generous deeds, so that always leading a devout and disciplined life, day and night, according to your gracious will, we may be privileged to call upon you for our salvation and spiritual life, and receive grace and mercy from you. And with gratitude we will glorify the Father and the Son and the Holy Spirit, now and always and unto the ages of ages. Amen.

† Peace to all.

ALL

And with your spirit.

DEACON

Let us bow down before God.

ALL

Before you, Lord.

CLERGY

Lord our God, as we bow down to you, we thank you for sending this long day peacefully on its way. Lord, we ask you to send us on our way through this evening and the coming night without sin and without stumbling. Let us remain steadfast in faith, in hope, and in love, always keeping your commandments, asking you for peace in the whole world, stability in your holy church, and salvation for ourselves. And so having received what we ask from you, we will always send up duly majestic glory in the highest to your all-powerful lordship, O Christ our God, now and always and unto the ages of ages. Amen.

Hymn for the Holy Martyrs of 1915

THE CHOIR

O blessed and holy martyrs, made wise by the heavenly light;
you became like the grain of wheat,
and harvested a bountiful crop of faith,
bearing fruit for our land of Armenia.
Beseech God to keep her in peace.

You have been glorified with exceeding glory by the Father;
and become more resplendent than the sun.
You became worthy to reign with Christ.
Beseech God to keep our world radiant.

Litany of the Saints

CLERGY

Christ our God, for the sake of your holy and precious Cross, Lord, grant us peace.

ALL

Grant it, Lord.

CLERGY

For the sake of the holy Mother of God and of John the Forerunner and of St. Stephen
the first martyr, Lord, grant us peace.

ALL

Grant it, Lord.

CLERGY

For the sake of your holy apostles, prophets, teachers, martyrs, heads of churches,
hermits, nuns, solitaries and the heavenly powers, Lord, grant us peace.

ALL

Grant it, Lord.

CLERGY

And for the sake of our first enlighteners, the apostles Saints Thaddeus and
Bartholomew, and of the blessed apostles, the Saints James, and of St. Gregory our
Enlightener, and of Saints James the Bishop of Nisibis, Marugeh the Hermit, Meletius the
Bishop, and George the Captain, Lord, grant us peace.

ALL

Grant it, Lord.

CLERGY

Loving Lord, through the intercession, memory and prayers of the holy martyrs who gave
their lives during the Armenian Genocide for faith and for the homeland, whom we
commemorate today, grant us the gift of peace and of your great mercy.

ALL
Amen.

CLERGY

For the sake of all Christians persecuted and martyred for their faith today, who by the bright example of their courageous witness keep us strong in our faith, Lord, grant us peace.

ALL
Grant it, Lord.

DEACON

Let us beseech the Lord through the prayers of the holy martyrs, who defeated evil and endured anguish, and became worthy of the luminous, heavenly and everlasting crowns. Through their prayers and intercession may the Lord have mercy on us and raise us to life.

ALL
Lord have mercy. Lord have mercy. Lord have mercy.

Message-Rev. Fr. Hovnan Demerjian

Recession To Genocide Monument

Those gathered will recess out of the church, taking carnations and gathering at the Genocide Monument for the dismissal prayer, while the choir sings:

Praise the Lord, O Jerusalem | Govya Yerushaghem | Գովեա Երուսաղէմ

Praise the Lord, Jerusalem.

Christ is risen from the dead, alleluia.

Come people sing to the Lord, alleluia.

Glory to the Father and to the Son and to the Holy Spirit, Now and always amen.

To the One risen from the dead, alleluia. To Him who is the light of the world, alleluia.

Govya yerusaghem zter

Haryav kristos i merelots.aleluya

Yekayk zhoghovurdk. yergetsek tyarn`aleluya

Park hor yev vordvo yev hogvuyn srbo

Ayzhmyev misht yev havityans havitenits amen

Harutseluyn imerelots aleluya,

Vor zashkharhs lusavoryats, aleluya:

Bendiction

CLERGY

Christ our God, you crown your saints with triumph and you do the will of all who serve,

looking after your creatures with love and kindness. Hear us from your holy and heavenly realm by the intercession of the Holy Mother of God and by the prayers of all your saints, especially the holy martyrs who gave their lives during the Armenian Genocide for faith and for the homeland, whom we commemorate today. Hear us Lord, and show us your mercy. Forgive, cancel and pardon our sins. Make us worthy thankfully to glorify you with the Father and with the Holy Spirit. Now and always and unto the ages of ages. Amen.

The Lord's Prayer and Dismissal

CLERGY

Blessed be our Lord Jesus Christ. Amen.

THE CHOIR WITH THE PEOPLE

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

PRESIDING CLERGY

For thine is the kingdom and the power and glory forever. Amen.

† May you be blessed by the grace of the Holy Spirit. Depart in peace and may our Lord Jesus Christ be with you all. Amen.

St. Hagop Armenian Church Genocide Memorial

Մբ. Յակոբ Հայց. Եկեղեցվոյ Ցեղասպանութեան Հուշարձան

In Appreciation:

Genocide Memorial Committee

Eileen Barsamian Jennings
Dr. George Kamajian
Richard Metjian
Yapi Metjian
Alex Oganeseva
Robert Poladian

Genocide Memorial Donors

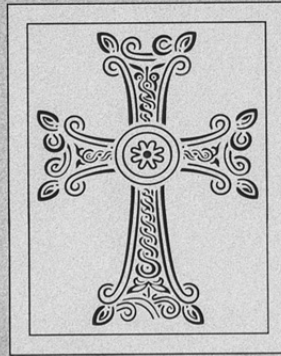
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Յիշեալ Տէր

Remember Lord...

The souls of the
1.5 million Armenians
massacred by the Ottoman Empire



April 24, 1915 - April 24, 2015

The 100th Anniversary
of the Armenian Genocide

An Evening of Remembrance Contributors

Յիշատակութեան Երեկոյի Նուիրատուներ

Gloria Alvandian in memory of Archie, Zapour, and Aznif Alvandian.

Vahe and Heidi Astourian in memory of Nazarian Family, and in honor of Nazarit Nazarian, My Grandfather who lost his family.

Grace Austin in memory of The Mangerian, Musserian and Kechigian Families.

Anahid Ayrandjian in memory of Ayrandjian, Mouradian and Meldonian and Family Members.

Mrs. Eileen Knar Barsamian and Family in memory of Zabel Bastadjian Family and Khosrof Attarian Family of Dikranagerd, and Nazareth Barsamian Family of Yozgat.

Father Kenneth Bonadies in memory of Anna and Dominic Bonadies. In honor of The Theotokos.

Mr. and Mrs. Ken Boucher - We love the Armenian people and pray for Armenia. May your strong Christian faith stand lovingly steadfast in God's Blessings!

Aram Chouljian in memory of Chouljian, Terpanjian, Diarbekirlian and (Diarby) Families.

Father Jim and Beth Coleman, Resurrection Episcopal Church, in memory of All the Genocide Victims and in honor of The Genocide victims' families and their faith.

Robert and Julia (Boyajian) Dadekian in memory of Juhar and Samuel Boyajian and Survivors.

Stephan and Deborah Dakhlian

Jean-Jacques and Hasmig Demerjian in memory of Vergin Demerjian.

Mrs. Rose Derderian in memory of My ancestors and all whose lives were diminished in the mass killings.

Father Hovnan and Yeretzkin Anna Demerjian in honor of All Christians persecuted for their faith, then and now.

Reverend and Mrs. Leander J. Ecola in honor of Father Hovnan Demerjian's Priestly Ministry.

Greg, Alysia, Melanie and Holly Ekizian in memory of All Armenians who perished in the Genocide.

Ardavazt and Adrienne Ekizian and Family in memory of Adrienne's mother, Araxie Jamadian, a Genocide survivor.

Martha-Anne Garabedian in memory of Harry Garabedian.

Mr. and Mrs. M. Gerling

The Gilgan Family in memory of Hagop and Isabelle Atamian

Teresa Haidarian in memory of Hairadbed and Shoushanig Haidarian. Mary Haydostian in memory of Elizabeth Parigian (mother and entire family), The

Amboyan and Arakelian Families. We shall never forget!

The Rev. Edward and Sheryl Henley in honor of St. Hagop Armenian Church.

Richard Kachadurian in memory of Dick and Victoria Kachadurian.

Sophia Manoulian Kugeares in memory of John and Lucy Manoulian, Antranik and Mary Enkababian, Sam Fustukjian, and Sophie Hofhanesian.

Maro Lorimer

Eileen Lopez in memory of Vahn Meskdougian, my dad.

Noubar and Ann Mahdessian in memory of George, Helen Arshalaus Vetzigian and Onnig Mahdessian.

Dr. William and Christine Martin

Mrs. Barbara Maslar in memory of Migirdich Hagopian and Yeahan Taboian.

Richard, Linda, Mallory and Robert Maslar in memory of Migirdich Hagopian and Yeghasa Taboian.

Father Michael and KH Virginia Massouh in memory of Rev. Spyridon and Kh. Hafeeza Massouh.

Edward der Mateosian in memory of Sumpad and Haigan der Matesosian.

Arthur and Virginia Mekjian in memory of Mekjian and Bayekian Families.

Ida Merakyan in memory of Takovhi Mesropian and Ardemis Salmasian (mother and sister survivors)

The Ohanian Family in memory of Zareh, Ofelia Ohanian, Shamiran Boris Ohanjanians.

Mr. & Mrs. A. Omartian in memory of The Omartian Family and in honor of "The 1.5 Million Left Behind"

Mr. & Mrs. Alex Saharian in memory of Alex's mother, Eugenia Evranian.

St. Thomas' Episcopal Church in honor of Those who lost their lives in the Genocide.

Martha Samuelian and Sima Palakian in memory of Arpine Adjemian and Mgerdich Adjemian (sister and brother) "Always in our hearts"

Tanya and Michael Sarafian in memory of Grandma Sharouhi Dulgerian and in honor of Surviving the genocide.

Chuck and Kathy Sarkisian in memory of Our Beloved Parents.

Noray and Ann Sarkisian in memory of Arixie Sarkisian.

The Michael Shahnasarian Family in memory of: Edward Shahnasarian, Leon Shahnasarian, Albert Shanazarian. In honor of Michele Shahnasarian, Alex and Carolyn Saharian and Mariam Shahnasarian.

Freij Tashian and Robina Hovsepian in memory of Harry Dikran Tashian, Asadour Sarkisian, Ghazal Manoukianm and Lousin Ayvazian; in honor of The Hovsepian and Tashian Families. Christine Tierney

Patricia Treib and Captain Jerome Benyo

Vahan Tufankjian in memory of Dickran and M. Anahed Tufankjian.

Ida Varadian in memory of My Husband, Carl.

Fr. Robert and Patricia Wagensell in memory of Father Mamigon Vosganian.

Catherine Beducian Wilson in memory of John Manoog Beducian and in honor of Stephan and Nazley Beducian.

Maurice and Marina Youakim in memory of Mamas and Makrouhi Haroutunian and The Baghdikian Family.

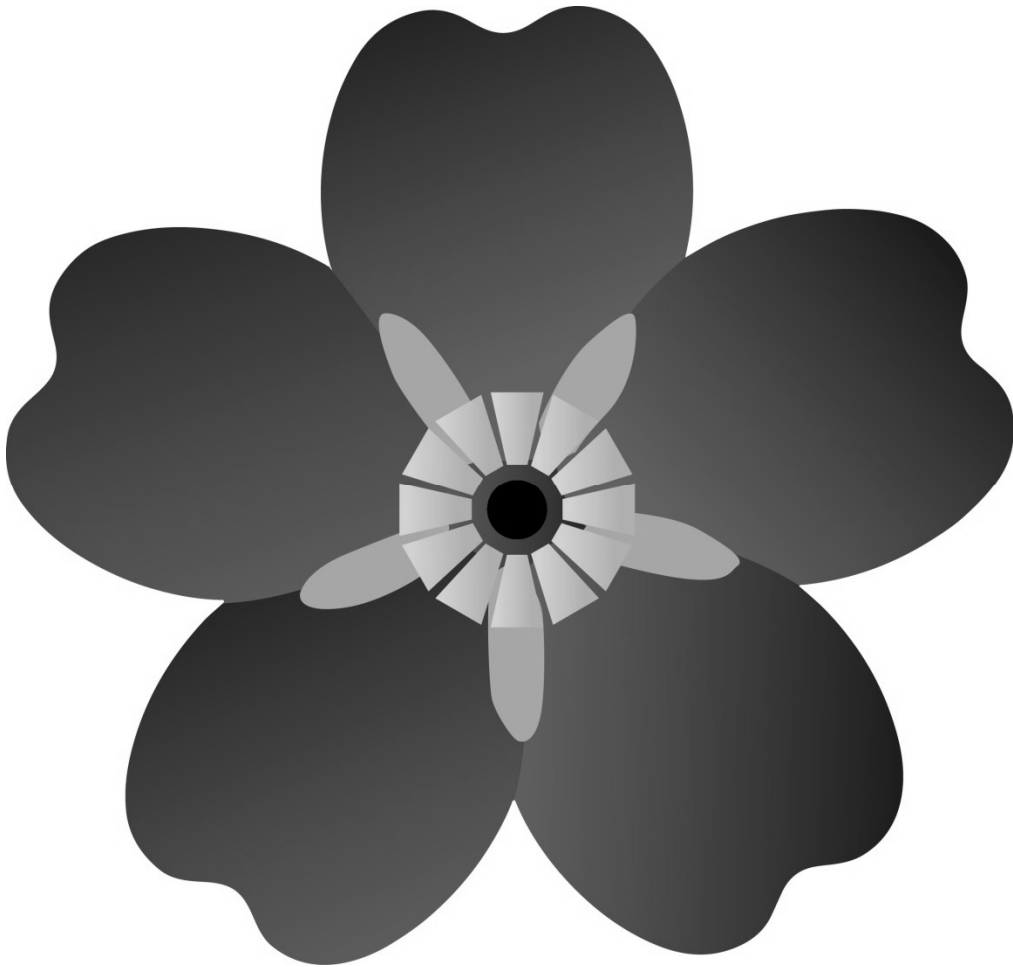
Armen and Rose Zartarian in memory of Karekin and Makroohie Zartarian and in honor of Sarkis and Nevart Avedissian.

Special Thanks

Շնորհակալութիւն

The St. Hagop Armenian Church thanks **Mrs. Jean (Saharian) Shahnasarian** for chairing tonight's event, the **Women's Guild** led by **Lena Kotchounian** for hosting the reception, and **Chris Sassouni** for chairing our Genocide Centennial committee.

Thanks also to our partners at **The Florida Holocaust Museum** and **The USF Libraries Holocaust and Genocide Studies Center** for their friendship and support.



The FORGET-ME-NOT FLOWER



Official emblem of the
100th Year of Remembrance of the Armenian Genocide

In anticipation of the milestone year of 2015, the Republic of Armenia issued the illustration at left as the official emblem of the worldwide observance of the centennial year of the Armenian Genocide. The forget-me-not flower expresses the theme of eternal remembrance, and is also meant to symbolically evoke the past, present, and future experiences of the Armenian people. What follows is an explanation of the various components making up the emblem:



THE PAST: The black center represents the sufferings of 1915, and the dark aftermath of the Armenian Genocide.



THE PRESENT: The light purple petals represent the unity of Armenian communities across the world—all of whom stand together in this 100th year of remembrance.



THE FUTURE: The five petals represent the five continents where survivors of the Armenian Genocide found a new home. The dark purple color is meant to recall the priestly vestments of the Armenian Church—which has been, is, and will remain at the heart of the Armenian Christian identity.



ETERNITY: The twelve trapezoids represent the twelve pillars of the Dzidzernagapert Armenian Genocide memorial in Yerevan, Armenia. The yellow color represents light, creativity, and hope.

Visit [YouTube.com/Easterndocese](https://www.youtube.com/Easterndocese) to view an animation of the forget-me-not emblem.

*A special acknowledgement for Victoria (Vicky) Mouradian
For her hand-made crocheted Forget-me-not pins.
We miss you and get well soon!*



The Genocide Memorial Yerevan, Armenia

*Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.
Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you
because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they
persecuted the prophets who were before you. (Matthew 5:10-12)*

Երանի՛ անոնց՝ որ հալածուած են արդարութեան համար, որովհետեւ երկինքի թագաւորութիւնը
անո՛նցն է: Երանի՛ ձեզի, երբ կը նախատեն ձեզ ու կը հալածեն, եւ ստութեամբ ձեզի դէմ ամէն տեսակ
չար խօսքեր կըսեն՝ իմ պատճառովս: Ուրախացէ՛ք եւ ցնծացէ՛ք, որովհետեւ ձեր վարձատրութիւնը
շատ է երկինքը. քանի որ ա յս կերպով հալածեցին ձեզմէ առաջ եղած մարգարէները: (Ավետարան ըստ
Մատթէոսի 5:10-12)

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