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HAMAINK



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ARMENIAN COMMUNITY & CHURCH COUNCIL OF GREAT BRITAIN

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Happy New Year and Merry Christmas

Dear Hamaink readers,

Welcome to the winter issue of your community newsletter. I would like to start by sharing important news. His Holiness Karekin II, Catholicos of All Armenians, has informed the Council that the services of Bishop Nathan Hovhannisian are needed in Holy Etchmiadzin, and therefore Bishop Nathan will be retiring from his position as Primate of the Armenian Church of Great Britain and will be returning to Holy Etchmiadzin within the next few months to take on other duties. In addition to the formal ACCC announcement and the message of gratitude to His Grace published

in the paper, on behalf of the Hamaink team and myself, not only as Editor but as a community member, I would like to express heartfelt gratitude to Bishop Nathan for serving the community as its Primate over the past nine years in the most devoted and passionate manner. From his day-to-day leadership and running of the Church affairs as the Primate of the Armenian Apostolic Church of Great Britain to his role as ex-officio President of the ACCC and one of the four Presidents of Churches Together in England, Bishop Nathan has demonstrated stellar qualities and competencies. He has greatly contributed to building of a strong Armenian community in Britain and has

helped raise the profile of the Armenian Church and community in various international ecumenical, academic, diplomatic and charitable circles. Bishop Nathan will be greatly missed by the community. We wish him great success in his future duties and pursuits in service to the Church and fellow Armenians and hope to stay in touch with him for the years to come.

May I also take this opportunity to wish everyone a very Merry Christmas and a Happy New Year! May 2010 be full of peace and happiness for you and your loved ones!

Editor

HISTORIC EVENTS AT HOLY ETCHMIADZIN

CELEBRATION OF THE TENTH ANNIVERSARY OF THE CONSECRATION OF HIS HOLINESS KAREKIN II AND THIRD DIOCESAN REPRESENTATIVE ASSEMBLY OF THE ARMENIAN CHURCH.



The Third Diocesan Representative Assembly of the Armenian Church was held in the Mother See of Holy Etchmiadzin from October 31st to November 4th, 2009, with the participation of representatives from the Armenian Patriarchates of Jerusalem and Constantinople, Diocesan Primate from Armenia and the Diaspora; high ranking clergy, members of the Supreme Spiritual Council and representatives of the laity.

His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians presided over the meetings of the Assembly.

In attendance for the opening session were Mr. Bako Sahakian, President of the Republic of Nagorno Karabakh, and Mr. Tigran Sargsian, Prime Minister of the Republic of Armenia. His Holiness extended His Pontifical Blessings, welcoming the ecclesiastical and lay delegates from the Hierarchal Sees and Dioceses worldwide, numbering about 70 delegates.

Among the ecclesiastical delegates was Bishop Nathan Hovhannisian, Primate of the Armenian Church of Great Britain, and representing the United Kingdom was Mr Ara Palamoudian, Chairman of the Armenian Community and Church Council of Great Britain.

The objective of the Assembly was to discuss, study and approve guidelines for fundamental clauses which should, in due course, be included in the governing by-laws of all Dioceses to provide uniformity. In his remarks, His Holiness reflected on the development of general guidelines for the Armenian Church in recent history, and commented that the last time such steps were taken was approximately one hundred years ago. Therefore, he said, the meeting had a most important function to perform, and was of historic significance.

On the morning of Monday, November 2nd, the President of the Republic of Armenia, Mr. Serzh Sargsian attended the meeting.

His Holiness welcomed him and reflected on the relations between the Church and State. He expressed his appreciation to the President for the continuous support of the Republic of Armenia authorities to the spiritual centre of Armenian life, the Mother See of Holy Etchmiadzin, the Armenian Apostolic Church, and to the Dioceses of the Holy See in the Diaspora.

President Sargsian responded by wishing the Assembly success in its deliberations. He welcomed all the steps being taken for the reinforcement of the mission of the Armenian Church and for the fulfilment of the spiritual needs of Armenians in Armenia as well as in the Diaspora. The President stressed the significant role of the Armenian Church in fostering a Homeland founded on moral values and in the education of youth. He also remarked on its role in the military and in the life of the Diaspora.

In addition, President Sargsian reflected on the 10th Anniversary of the Consecration of His Holiness, expressing his gratitude for the enormous works that were implemented during the last decade. Wishing His Holiness long-lasting Pontifical years and new achievements, President Sargsian granted to Him the Order of St. Mesrop Mashtots, for His efforts in the preservation and development of national and spiritual values and virtues.

Before departing, President Sargsian answered numerous questions from the delegates regarding the ongoing process of normalization of Armenian-Turkish relations, negotiations on the Republic of Nagorno Karabagh and current issues facing Armenia and its Government.



The meeting was held over four full days' of deliberation over a large number of clauses. Each one was studied in thorough detail, appropriate amendments were made where necessary and approved by ballot for inclusion in the list of Guidelines to be distributed to all Dioceses of the Holy See.



At the close of the meeting, His Holiness expressed his appreciation to the delegates for their efforts in developing the Guidelines. He stressed that, once implemented in the Dioceses,

the Guidelines will contribute to the strengthening of Armenian Dioceses worldwide and to the successful implementation of the Church mission.

His Holiness held meetings individually with delegates from the Diaspora, and Mr Palamoudian had an opportunity to discuss with His Holiness developments and matters relating to the Armenian Church and community in the United Kingdom.

On Wednesday, 4th of November, Mr Palamoudian, accompanied by Bishop Nathan Hovhannisian in his capacity as Honorary President of the Armenian Community & Church Council of Great Britain, were granted an audience with His Holiness, and on behalf of the Council of the ACCC, they congratulated Him on the Tenth Anniversary of His Consecration and presented Him with an inscribed silver plaque.

The same evening, following the official closing of the Representatives' Assembly, a Thanksgiving Ceremony was held at the Cathedral of Holy Etchmiadzin to celebrate the Tenth Anniversary of the Consecration of His Holiness, following which Delegates were invited to a celebratory banquet hosted by His Holiness.

It is with sadness that mention must also be made that on the 27th of October, 2009, the father of His Holiness, Mr Grigor Nersessian, entered eternal rest following a short illness. The Armenian Community & Church Council of Great Britain sent official condolences to His Holiness and Mr Palamoudian was among the Delegates who attended the funeral and paid respect to the honourable gentleman who had passed on for service to the Holy Armenian Church two of his sons, namely His Holiness Catholicos Karekin II and Bishop Yezras Nersessian, Primate of the Armenian Church in Russia.



THE PRIMATE OF THE ARMENIAN CHURCH IN THE UK:

a Decade of Committed Service and Compassionate Leadership



It is very difficult to do justice through an article to the tremendous contribution to the Armenian Church and Community in the UK that Bishop Nathan Hovhannisian has made over a period of almost a decade in his capacity as the Primate of the Armenian Church in the UK.

Bishop Nathan Hovhannisian was elected in June 2000 and took up his position on 1st October 2000 as Primate of the Armenian Church of Great Britain and Pontifical Legate to the Archbishop of Canterbury. This began a period of over nine years of dedicated service, during which time Bishop Nathan has become much loved and respected not only within the Church and ACCC circles but within the wider cultural and educational circles of the community and much beyond.

Bishop Nathan's inspiring messages and spiritual leadership during Church services have over the years moved many Church goers and community members. Bishop Nathan's ability to target and communicate complex messages to his

has been marching the streets of London every year with fellow community members calling for justice and recognition of the Armenian Genocide to the way he has been an active participant and catalyst of countless cultural and educational events held by the community organizations, it is right to say that Bishop Nathan has not only 'talked the talk' but has certainly 'walked the walk' through serving as an example when it comes to a unified and active Armenian community life in UK.



Related to the latter, worthy of mention is also the hard work and dedication Bishop Nathan has demonstrated to the task of bringing under one Diocesan structure the three Armenian Churches of the United Kingdom (St Yeghiche Church of Kensington, St Sarkis Church of Kensington, and Holy Trinity Church of Manchester) and helping prepare a draft Diocesan Constitution to the agreement and satisfaction of the three Churches, submitted to His Holiness some months ago for ratification. Bishop Nathan's devoted participation in the preparation of the Constitution and energetic efforts in securing the agreement of all parties with a spirit of goodwill and mutual understanding and cooperation have been noted on numerous occasions by ACCC.



audience in a profound yet simple and accessible way is remarkable. Be it through the regular Sunday Divine Liturgy, the Church Feasts or commemorations of important events in the lives of Armenians, Bishop Nathan has never failed to transcend his wisdom in a sincere and compassionate manner, thereby reaching our hearts and minds.

Another common trend of Bishop Nathan's tenure as the Primate of the Church has been creating unity and strengthening community spirit. From the way Bishop Nathan



In addition to the active involvement in community's life, Bishop Nathan's excellent record over the past years in establishing close ties with the Church of England across the British Isles as well as with other Orthodox, Catholic and Reform Churches has contributed greatly to the establishment of good relations between those Churches and the Armenian Church.



Bishop Nathan Hovhannisian was also elected one of the four Presidents of Churches Together in England in February 2006, an ecumenical organization that brings together Archbishop Rowan Williams (Archbishop of Canterbury), Archbishop Vincent Nichols and Commissioner Elizabeth Matear. In December 2006, all four Presidents went to the Holy Land at Christmas in order to show solidarity with the Christians of the Holy Land. During this pilgrimage, Bishop Nathan was made an honorary citizen of the City of Bethlehem by the Mayor and Governor of Bethlehem.

Bishop Nathan has also been the first Armenian Primate to receive a personal invitation to a formal dinner and overnight stay at Windsor Castle from HM the Queen and to be invited to the House of Lords in order to speak to the Peers about the Armenian Church, Community and contemporary witness.

Biographical Note

His Grace Bishop Nathan Hovhannisian was born on 9th May 1955, in Yerevan, Armenia. Before entering the Theological Seminary of the Holy See of Etchmiadzin, he studied Piano and Music at the Musical-Pedagogical College of Yerevan, continuing his musical education at the Komitas Conservatory of Yerevan, graduating in 1980 and playing at many concerts and recitals. He entered the Theological Seminary of the Holy See of Etchmiadzin in 1984, graduating in 1987.

Bishop Nathan was ordained a celibate priest in 1988 and one year later was granted the Holy Order of Vartabed. At the same time, he became the Vice-Dean of the Seminary and lectured in Patristics and Early Church History to the seminarians. In 1991, His Holiness the Late Vazken I appointed him Vartabed and Locum Tenens of the newly organised Armenian Diocese of Ukraine. In 1994, he became Dzayragoun Vartabed (Doctor of Divinity) for his thesis: "Petros Qutire and his 'Anthology of Theology'".

In 1997, he was ordained Bishop by the Late Catholicos Karekin I and was appointed as the first Primate of the Armenian Diocese of Ukraine and was member of the Supreme Spiritual Council of the Holy See of Etchmiadzin from 1997-2000.

In June 2000, Bishop Nathan Hovhannisian was elected the Primate of the Armenian Church of Great Britain and he took up his position on 1st October 2000 as the Pontifical Legate and Primate of the Armenian Church of Great Britain.

H.G. Bishop Nathan has been very active in Ecumenical circles. He has participated in various International Conferences and Ecumenical Assemblies. He is a Correspondent Member and Honorary Doctor of the International Personnel Academy of Ukraine. Besides being co-President of Churches Together in England (CTE), he is also Co-Chair of the Anglican-Oriental Orthodox Forum, Member of the Catholic-Oriental Orthodox Forum, and also Member of the Standing Commission on Faith & Order of the World Council of Churches in Geneva.

Amongst the decorations he has received to date are the Order of St Daniel of Moscow from his Holiness Alexy II, Patriarch of Moscow and All Russia, in 1995 as well as the Order of Merit, from the President of Ukraine, in 2001.

Most recently, Bishop Nathan was one of four ecumenical guests to the Church of England General Synod, which took place in York in early July 2009. He was invited by Lambeth Palace to address the plenary of the Synod at its Opening Session that was chaired by HE Archbishop John Sentamu of York. In his well-received address, Bishop Nathan spoke about the history of Armenian-Anglican relations as well as charted the way forward in inter-church relations.

All these are mere examples of the countless other contributions that Bishop Nathan has made over the years through his skilful engagement and building of links between the Armenian Church and community and other Churches, communities and organizations here in the UK.

It is with much sadness that we bid farewell to Bishop Nathan as he will be retiring from his position as Primate of the Armenian Church of Great Britain to Holy Etchmiadzin within the next few months in order to take on other duties. We would like to thank Bishop Nathan for his dedicated service over the past decade and wish him all the very best in his future pursuits.





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ARMENIAN COMMUNITY AND CHURCH COUNCIL OF GREAT BRITAIN

ANNOUNCEMENT

The Armenian Community and Church Council of Great Britain wishes to inform the community that His Holiness Karekin II, Catholicos of All Armenians, has informed the Council that the services of Bishop Nathan Hovhannisian are needed in Holy Etchmiadzin, and therefore Bishop Nathan will be retiring from his position as Primate of the Armenian Church of Great Britain and will be returning to Holy Etchmiadzin within the next few months to take on other duties. The ACCC would like to take this opportunity to express its deepest gratitude to Bishop Nathan for the devoted manner in which he served the British Armenian community as its Primate for the past nine years, and would like to wish him every success in his future duties in pursuit of his Holy vocation and in service to the Holy Armenian Apostolic Church.

Dear fellow members of the community,

I am pleased to report that community life in the United Kingdom has flourished in 2009, and we have had a healthy improvement in all aspects of community activities.

Attendance at St Yeghiche has increased and of particular note is the regular attendance of a growing number of young community members. We have an excellent choir with over 20 singers and I must thank and congratulate our Choirmaster, Mr Aris Nadirian and the members of the choir for their success. I would also like to thank the ACCC's Church Committee for their dedicated service for the church every Sunday under the leadership of Tamara Stephan.

The ACCC enjoys the collaboration of a number of sub-committees and the total number of people working in one way or another for the benefit of the community and church is now in excess of 85. Thanks must go to each and every one of them.

The ACCC is particularly fortunate to have a highly energetic Ladies Committee under the chairmanship of Mrs Zabel Malas. The Ladies Committee organises numerous fund-raising activities throughout the year, and we are grateful to them for their help and dedication.

The K.Tahta Armenian Community Sunday School has had continued success and we would like to congratulate the Head Teacher Mrs Rousanne Tatulian, all the teaching staff, parents' committee, and Governors for their invaluable service.

Thanks also to the ACCC's Cultural and Heritage Committee who organised the annual celebration of Armenian Independence Day. This celebration is held under the joint auspices of the Armenian Embassy and the ACCC. The Council enjoys an excellent relationship with the Embassy and I would like to thank Ambassador Gabrielyan for his cooperation and support.

The ACCC's Committee for the Recognition of the Armenian Genocide (CRAG) has steadfastly pursued its regular activities and we must thank them for the efficient manner in which they organise the annual Genocide Commemoration every April. This year the attendance at the commemorative march was estimated at about 2000 marchers, and the commemorative evening was very well attended. As every year, the march was led by Bishop Nathan Hovhannisian, Primate of the Armenian Church in the UK. Over the past nine years as Primate, Bishop Nathan Hovhannisian has dedicated himself to serving the Church and our community. As Honorary President of the ACCC and its committees, the Bishop has regularly attended the meetings of the Council and its various committees. All have greatly benefited from his advice, guidance, and active participation in their work. Of special mention is his invaluable help in launching and later in producing the HAMAINK Newsletter. I should at this juncture also thank the Editor of the paper, Mrs Anna Hakobyan, and the whole of the Editorial Committee for their hard work.

As announced officially elsewhere in this newsletter, we must reluctantly and regretfully bid farewell to the Bishop early in the New Year as he will be returning to Holy Etchmiadzin to take up other duties. On behalf of the British Armenian Community and the Armenian Community & Church Council of Great Britain, I would like to express our heartfelt and deepest gratitude to Bishop Nathan for all that he has done for the benefit of the community in the UK during his term as Primate, and to wish him every success in the future.

May I close by extending to all, the best wishes of the Armenian Community & Church Council for a Happy and Prosperous New Year and all good wishes for a Joyful Christmas.

Ara H. Palamoudian
Chairman, ACCC.

ACCC'S YEAR END ADDRESS TO THE COMMUNITY



Armenian Community and Church Council (some members not in picture)



Executive Committee



The Clergy and the Deacons of St Yeghiche Church



Church Committee



St Yeghiche Church Choir



Ladies Committee

A MOST ORDINARY REFLECTION

by Dr Harry Hagopian

It was Socrates, wasn't it, who once mentioned that an unexamined life was not worth living?

Today, I assume that Nathan *Serpazan* is spending some time examining the near-decade he spent in London as the *Aratchnort* - 'Primate' is the rather unattractive word in English - of our Armenian Church in Great Britain. I cannot assume to know what is truly going through his mind, as he mulls over the highs or lows, strengths or weaknesses, expectations or disappointments, let alone joys or frustrations, of those years. Mind you, I do not wish to reflect upon those dynamics anyway, as I am confident that the future will spell out his achievements and setbacks, as the many Armenian organisations or individuals who worked with him will pass their own informed opinions about the roadmap of his Episcopal ministry.

But Nathan *Serpazan* is also a friend I have come to know and respect a fair bit over the years. He helped me prayerfully and practically during my serious health problems over the past three years, and I have had the opportunity to spend time in many a conversation with him at the St Sarkis vicarage (usually over an Arabic coffee or a meal since he can be a remarkable cook!), and so would like today to lift up a few stations in his life that I found interesting, challenging and even humorous.

What struck me first about Nathan *Serpazan* was that he did not follow the traditional path of numerous Armenian clergymen. He did not join the church at a young age, but only after he had completed his studies at the Gomidas conservatory in Yerevan and had earned his laurels as a pianist. Indeed, he chose to be baptised only when he was twenty-five, which means to me that his joining the church was a personal choice made by an adult who had reached the conclusion that this is the faith he believes in and wishes to serve after much thought, ample reading and - I assume - a lot of praying too. In fact, a meaningful conversation with the Bishop would make one appreciate the serene strength of his faith coupled with the uncompromising manner in which he defends the Christian Armenian tradition and Holy Etchmiadzin even though he is open to, and indeed actively part of, the ecumenical influences of other churches and is not always beholden to dogmatic and unbending interpretations of faith that often come across as anachronistic and inorganic to many laypersons.

Isn't this the renewing work of the Holy Spirit? Here is a man who chose to turn to God and attempted - with all his human strengths and foibles - to talk about a religious tradition - Christianity - in an ethnic context - Armenian - that stands up to Jonathan Swift's infamous statement in the 17th century that we have just enough religion to make us hate, but not enough to make us love one another. And one thing is undeniable: Nathan *Serpazan* always has a lot to say, and much as this could put off many people who would view it as far too overwhelming, I have found most of our conversations instructive and illuminating. He has been at his best when assuming the role of a rabbi - in the real definition of this term within our biblical faith - and opining about Armenia and its ancient Church as well as about the Armenian genocide and its implications upon the Armenian psyche both in our spiritual homeland and in the Diaspora, let alone about exogenous topics ranging from musicians or painters to theosophy, history and politics (for which he also has a natural

knack and remains to date another missed vocation alongside music and cookery!).

I am aware that Nathan *Serpazan* belonged to a tight-knit circle of intellectuals in the former USSR. Now, I tend to use the term 'intellectual' rather sparingly as it rings negatively in some ears, since it sometimes describes those who have not succeeded to leave their marks on life and who then tend to portray themselves far too flatteringly. But an intellectual could also be a man or woman who blends intelligence with learning as applied to every-day life. A well-read intellectual can be a barometer, a purveyor of ideas, ken and - yes, morality - and it is up to us to accept or reject their opinions and directions. So you can well imagine our talks when I found myself out of my depth in some of them or disacquiesced with him on others!



A decade is a sizeable chunk of one's life, especially when spent as a celibate priest in a country away from family. Nathan *Serpazan* is a fiercely loyal family man (his mobile phone connects to his nieces in Yerevan and Lvov almost daily) and he literally thrives when he is around children - as he did in Bethlehem in 2006 when he lifted a Palestinian kid in his arms and started dancing with him on stage in front of an amazed Archbishop of Canterbury and other clergy! So given the rules of the Church and the application of its narrow community regulations, dare I surmise that his episcopacy had its lonelier heavy chapters at times - not least because we might have made it a tad harder for him, as he might have made it harder for us too?

St Thomas Aquinas - one of my favourite theologians - wrote that "Revelation is bound in two volumes, the book of life and the book of Scripture". I believe Nathan *Serpazan* is still turning the pages of both those volumes as his next ministry now unfolds at Holy Etchmiadzin. I am in no doubt that his many friends would join me in wishing him a future of joyful fulfilment in service so that the incalculable glory of God and His Church become even more alive in us than all our petty human glories put together. *Pari djanabar, Serpazan hayr*, as I remind you rather cheekily of FW Nietzsche, paradoxically one of your familiar thinkers too, who would tell you today that "He who has a why to live for can bear almost any how!"

Գ. ԹԱԿԹԱՅԵԼՆ ԿԻՐԱԿՆՕՐԵԼՅ ԱԶԳԱՅԻՆ ՎԱՐԺԱՐԱՆ ՄՇԱԿՈՅԹԻ ՕՐ

Գ. Թահթայեան Կիրակնօրեայ Ազգային Վարժարանը հոկտեմբերի 18-ին փոսնց Մշակոյթի օրը թարգմանաց փոսնց:

Վաղ առաօրից Վարժարանի սրահի մի անկյունում պարհիս փակցւած էին Մեսրոպ Մաշտոցի, Խաչատուր Աբովեանի, Կոմիտասի, Յովհաննէս Թումանեանի, Միլվա Կապուփիկեանի, Յովհաննէս Այվազովսկու, Գեորգ Բաշինջաղեանի դիմանկարները, որոնք նկարել էր Վարժարանի ուսուցչուհի՝ Գիլ Արաքս Նազարեանը:



Նկարների փակ սեղանի վրայ ուսուցչուհիներ՝ Գիլ Արաքս Եղիկեանը եւ Գիլ Անուշ Գեղամեանը ներկայացրել էին Տայոց պետականութեան խորհրդանիշերը՝ ՏՏ դրօշը եւ զինանշանը, ինչպէս նաեւ հայկական կիրառական արուեստի վերաբերող բազմաթիւ իրեր եւ առարկաներ:

Աշակերտները ուսուցչուհիների ուղեկցութեամբ մօտենում էին այդ սեղանին, ուսուցչուհիները ցուցադրում եւ բացատրում էին այդ հետաքրքիր ցուցանմուշները:

Այնուհետեւ Գիլ Անուշ Գեղամեան Մշակոյթի օրւան ներածական հանդէս աշակերտների մասնակցութեամբ:

Ձեռնարկի պատասխանատուներն էին Գիլ Անուշ Եղիկեանը, Անուշ Գեղամեանը, Նրանուշ Աթանոսեանը, Թամար Մինասեանը, Արմինէ Սարգսեանը:

Տանդէսի սկզբում Վարժարանի փոփոխութիւնի Գիլ Անուշ Եղիկեանը աշակերտներին եւ ներկաներին փոխանցեց օրւայ խորհուրդը: Նա նախ անդրադարձաւ հայոց մշակոյթի վերոյիշեալ նշանաւոր գործիչների կարարած աշխատանքների եւ նրանց ունեցած դերի ու նշանակութեան մասին, այնուհետեւ ներկայացրեց հայոց գրերի սրբեման յամառօք պատմութիւնը, մէջբերում եւ նրա խօսքերից մի յարած:

«...Մեր ժողովուրդը վաղնջական օրերից ի վեր սիրել է իր մշակոյթը: Միրելն այն բարոյ չէ, պարզապէս նա ունեցել է իր սրբեման հոգեւոր եւ նիւթական արժէքների պաշտպանութիւնը: Տայ ժողովուրդը պաշտել է իր մշակոյթը, իր զիրն ու գրականութիւնը: Տագի թէ աշխարհում գրելի մի ուրիշ ազգ, որ իր ունեւնոյն, աղանջներով եւ անգին բարեւրով զարդարած փառերի օրինակը սրբեման եւ պահպանի իր սրբութեան կենտրոնում:

1604 փարի առաջ, 405 թուականին Մեսրոպ Մաշտոցը զիր սրբեման մեր ազգի համար, որի շնորհիւ հայ ժողովուրդը դարեր շարունակ չունենալով պետականութիւն կարողացաւ պահպանել իր ինքնութիւնը, իր ազգային նկարագիրը, սպրեց եւ սրբեմանագործեց: Եւ պարտական է չէր, որ չորրորդ դարում սրբեմանեցին Տայոց գրերը:

387 թուականին Տայաստանն առաջին անգամ բաժանեց Պարսկաստանի եւ Բիւզանդիայի միջեւ, եւ այս երկու հզոր

պետութիւններն աշխարհում էին ամեն կերպ ոչնչացնել Տայոց պետականութիւնը:

Չունենալով հայկական գրեր, դպրոցներում դասասանդում էին օրար լեզուներով: Զրիստոնէութիւնը բարոզում էր օրար լեզուներով, որը հասկանալի չէր հայ ժողովրդին: Մասնաւորած Տայաստանը եւ հայ ժողովուրդը կանգնած էր ձուլման եզրին: Տենց այս ժամանակ էլ առաջ եկաւ հայոց գրերը սրբեման սնկրածեւրութիւնը:

Պետականութիւն չունեցող, մասնաւորած Տայաստանի համար Եկեղեցին եւ Դպրոցը հանդիսանալու էր այն միջուկը, որի շուրջը պէտք է համախմբել հայ ժողովուրդը: Տայ ժողովրդի մեծ զաւակ Մեսրոպ Մաշտոցը այն ժամանակի հայոց թագաւոր Վասնշապուհի եւ կաթողիկոս Մահակ Պարթեւ Տայրասպետի աջակցութեամբ ձեռնամուխ եղաւ հայոց գրերի սրբեմանը եւ վերջապէս 405 թուականին սրբեման հայոց գրերը: «Տանաչել զմաստրութիւն եւ զիրար, իմանալ զբանս հանձարոյ»

Ահա սա է հայերէն փառերով գրած առաջին նախադասութիւնը, որը Սողոմոն իմաստրուհի առակների գրքի առաջին նախադասութիւնն է:

Տայոց Այրուրները փառերի այնպիսի կարարեալ համակարգ է, որ իրարանջիր հնչիւնին համապարասխանում է մէկ փառ:

Մ Մաշտոցը եւ իր աշակերտները Տայաստանի փառերը շրջաններում եւ զատներում իրմնադրեցին հայերէն լեզուով դասասանդող բազմաթիւ դպրոցներ: Նրանք սկսեցին թարգմանաւարական հակադասաւ աշխարհներ կարարել: 434 թուականին ասարեցին «Ասարածաշունչ»-ի թարգմանութիւնը, որի հայերէն թարգմանութիւնն այնքան կարարեալ էր, որ կոչում է «թարգմանութիւնների թագուհի»:

Մեծ է Մեսրոպ Մաշտոցի դերը, նա միայն փառերը չսրբեման, նա բաժանած Տայաստանի համար սրբեման միայնեցու դպրութիւն, որը միատրեց մեր ազգի երկու մասերը ...»:



Տանդէսի ընթացքում աշակերտները հրաշալի կարարեցին Կոմիտասի «Նուբար-Նուբար», «Կաքաիկ» երգերը, որոնք պարարասրել էին երգի ուսուցչուհիներ Լիդիա Նազարեանը եւ Թամար Մովսիսեանը:

Աշակերտները կարարեցին յարածներ Մայր Նովայի, Եղիշէ Չարեանցի, Յովհաննէս Թումանեանի, Պարոյր Մեակի սրբեմանագործութիւններից:

Տանդէսը կազմակերպած էր զեղեցիկ եւ բովանդակալից:

Լուսինէ Թարթայեան

SURVIVORS OF HISTORY



The Vardanyan Quartet was also performing and presented the guests with a number of beautiful Armenian and non-Armenian compositions commemorating our successful independence.

Dr. Vahe Gabrielyan, Armenia's Ambassador to the United Kingdom, gave a speech not only with regards to Armenians as **survivors of history**, but also with regards to modern day Armenia and the current Armenian-Turkish relations.

The celebratory evening which was organised by the Executive Committee of the ACCC under the auspices of the Embassy of the Republic of Armenia, received a successful turnout of guests who contributed via their kind donations. The evening was finally blessed by HG Bishop Nathan Hovhannisian.

Shaghik Beshirian

On September 19th 2009, Armenians in London came together in St. Yeghiche Church to celebrate the 18th anniversary of the Independence of Armenia.

18 years ago, on 21st September 1991, Armenia regained its independence - thus creating the third Armenian Republic of the 20th century. Armenia encountered difficulties throughout the first few years of its independence, for example enduring traumatic tragedies such as the earthquake of 1988. However, currently Armenia is developing rapidly. Although we still face foreign policy challenges and economic difficulties, we are proud to commemorate our 18 years of independence.

The evening commenced with playing the National Anthems of both Great Britain and Armenia, followed by Mr. Zorik Gasparian's speech, vice chairman of the ACCC. Afterwards, children from both the Kevork Tahta Armenian Community Sunday School, and the Armenian Language Saturday School, sang Armenian songs and recited poems.



ԲԱՐԵԳՈՐԾԱԿԱՆ ՀԱՄԵՐԳ

Հոկտեմբերի 31-ին Լոնդոնի Սբ. Հովհաննես անունը կրող համերգասրահում տեղի ունեցավ Հայաստան Համահայկական Հիմնադրամի Մեծ Բրիտանիայի մասնաճիւղի և Մեծ Բրիտանիայում Հայաստանի Հանրապետության դեսպանության համատեղ կազմակերպված հերթական բարեգործական համերգը, նվիրված Հայաստանի Հանրապետության անկախությանը:

Անանատիա համերգների շարք, նպատակ ունենալով թե հայթիայթել դրամական միջոցներ Հայաստանում իրենց ծրագրերին նպաստելու համար և թե մեծապես նպաստելու Լոնդոնահայ մշակույթային կյանքի զարգացմանը: Համերգը բացեց Պրն. Հրաչ Թոքաթյանը տեղեկացնելով Հիմնադրամի ծրագրերին, որ ինականացվում են Հայաստանում և Արցախում: Այնուհետև Հայաստանի Հանրապետության դեսպան Դր. Վահե Գաբրիելյանը շնորհավորեց ներկաներին անկախության օրվա առթիվ, իր խոսքում անդրադառնալով թե որքան կարեկոր է սփյուռքի մասնակցությունը Հիմնադրամի աշխատանքներին:

Ներկայացրին վոկալ և գործիքային արվեստի ընտրյալ նմուշներ, ցուցադրելով կատարման բարձրագույն մակարդակ: Սխալված չեն լինի եթե ասեն որ բոլոր ներկաները ստացան գերագույն հաճույք, որը նաև արտահայտվում էր բուռն ծափահարություններով և գովեստի արտահայտու- թյուններով: Դե ինչ, ստանալով



Տարիներ շարունակ Հայաստան Համահայկական Հիմնադրամի Մեծ Բրիտանիայի մասնաճիւղը իրականացնում է

Այս յուրօրինակ համերգների առանձնահատկությունը այն է, որ դրանք հիմնականում կատարվում են Հայաստանից հրավիրված երիտասարդ արվեստագետների կողմից: Այս տարի հրավիրված էին երգիչներ Գուրգեն Բավեյանը, Հասմիկ Թորոսյանը, Պողոս Եղիազարը, Տաթևիկ Աշուրյանը և Մեսրոպ Մարտիրոսյանը, ինչպես նաև դուդուկահար Անդրանիկ Վերդյանը և քանոնահար Նարեկ Ղազարյանը:

Ինչպես միշտ, այս անգամ ևս երիտասարդ արվեստագետները հանդիսատեսին



Հայրենիքից բերված այս ամուռաց տպավորությունը, անհամբերությամբ պիտի պասսենք հաջորդ համերգին:

Լուսինե Թաթուլեան

NO PLACE LIKE HOME

This program has had such a huge impact on my life that I really don't know where to begin... I guess I should start by telling you all why I chose to give four weeks of my life to LCO. To be brutally honest, for quite a few months I had been feeling really distant from the Diaspora as a whole, and I wanted my sense of roots back. I hadn't been to Armenia for nearly three years, and I wanted to go there, see the



country, experience that aspect of my being in a way you simply can't do four time zones away on a rainy island in the North Sea. I guess you could call it a bit of an identity crisis, minus the sense of panic the word "crisis" conveys. Put less dramatically, I wanted a sense of home, and I guess you could call sending myself to Armenia for the better part of my summer was an attempt at finding this.

My parents agreed to send me to Armenia on the condition I was doing something useful, making productive use of my time. Through word of mouth and a bit of research I found LCO, which runs 4-week volunteering projects in various parts of Armenia and Kharabagh. This particular summer, they were renovating the gymnasium of a school in a small village called Azat, wedged between Sevan Lake and the Azeri border.

Though the process and the nature of the campaigns and what not was all explained well before I left, I really had no idea what to expect. What would the village be like? How would the villagers react to us? What were the other volunteers like? I really didn't know what to expect. I even remember sitting in the Heathrow departure lounge waiting to board my flight, sarcastically thinking to myself that this is where I really belonged, somewhere in international limbo between Armenia and the UK surrounded by other Diasporans yo-yoing back and forth between the two. Thinking back now, I realise I couldn't've been more wrong, but I guess it shows just how confused I was about it all at that point.

Ok, fast-forward to the village itself: Azat, in a far-flung corner of the eastern Gegharkyunik region of Armenia. What the villagers themselves called the "forgotten village of Armenia - it isn't even on most maps!" There are 100 people, of which around 25 are kids. Only groups of small, cosy-looking houses, fields, the school, and the mountainsides. Half an hour's walk to the nearest village, half an hour's drive to the nearest shops. Surrounded by lush green mountains that could easily have provided inspiration to Martiros Saryan .

Because time in the village goes by at around the tenth of the time everywhere else, within hours it felt as if we'd been there for weeks. The fact that all the volunteers were sharing a room in a villager's house meant that, despite the fact we'd only known each other from the day we set off for the village, by the end of the week these people became my siblings. We lived together, laughed together, cried together, drank and keff-ed together...

The villagers were probably the kindest, most sincere people I had ever met. Whenever we met someone for the first time, they'd be

inviting us to their houses for coffee, a drink, khorovatz... that kind of human warmth you only really get in small places. Soon enough we knew most of the villagers, either really well or just as the people who'd wave at us every morning as we walked to the school. They took an enormous amount of interest in us as "the outsiders", asking us about America (because they assumed we were all from America), our lives there, how we liked it in the village and in Armenia, if it was our first time there, if we planned on moving there someday...

The village children were... absolute godsend, every one of them. And I say this as someone who can't stand the vast majority of humans under the age of 15. Their curiosity in the people who were renovating their school almost immediately turned to friendship. They'd walk into the gymnasium every day, asking us what we were doing, how the project was going, if they could help out, they would invite us to join them in a game of football once we were done working for the day; they took us up to the mountains the days after rainy nights to pick mushrooms; needless to say the view from there was spectacular. They were so eager to show us their village, their world,...they were the kindest, most humble children I had ever come across.

The work itself wasn't too demanding, we'd all pull our weight in any task set, and though we didn't finish the project, we got pretty far for a group of inexperienced volunteers. Our varbed, "Ousta Vachi", became our unofficial grandfather; by the end of it, whenever we'd walk into the gym, he'd add a little "jan!" after our names; something, we were told, he reserved for special occasions.

The concept of time almost disappeared there, conversations about it generally went along the lines of "Samuel, what's the time? I don't know. Does it matter? No, not really". I didn't wear a watch for the entire duration of my stay there, and the only time I knew was 8:30, because that was the time the cows came home (ironically like Swiss clockwork themselves).



It seemed to us that Azat was in a cocoon-wrapped world of its own, the only person entering the village was the Yezdi Kurd who'd deliver the watermelons on Fridays. The edge of the mountains really was the edge of our world. It felt like a nest. Yerevan felt like a parallel universe, London, LA, Toronto... they were all as remote as Tokyo. It's only after we got back from a 4-day excursion to Kharabagh that I realised just how attached we'd grown to the place. We got back and it felt like returning home from a holiday, with Gohar, our mother, and her children, our siblings, running down the steps of the house, so pleased to see us.

Though time went by supernaturally slowly there, four weeks was four weeks by the rest of the world's standards, and soon enough we



Նոր տարուայ եւ Ս. Ծննդեան տօնական օրերու շննին կանգնած, Հայ Օգնութեան Միութիւնը իր բոլոր ուշադրութիւնը կը դարձնէ թէ հայրենիքէն ներս եւ թէ սփիւռքեան գաղութներու մէջ գործող եւ կարիքատուներուն ծառայող հայկական բարեսիրական հիմնարկներուն վրայ:

Յիշեցէք տօնական օրերուն առաւել եւս կենսական կը դառնայ ձեր օգնութիւնը այս ծրագրէն օգտուող Լիբանանի, Սուրիոյ, Պուկարիոյ, Հայաստանի, Արցախի, Ջաւախքի, Հարաւային Ամերիկայի երկիրներու եւ այլ երկիրներու մէջ գտնուող Հայկական Ծերանոցները, Մանկապարտէզները, վարժարանները եւ բարեսիրական հաստատութիւնները:

Բողոքի կողմէն երախտապարտ պիտի մնանք ձեր ազնիւ վերաբերմունքի եւ բարեսիրական մօտեցումի համար:

As we stand on the brink of another New Year, the Armenian Relief Society of Great Britain is once again focused on supporting and benefiting orphanages, schools, nurseries and old age homes both in Armenia and the Diaspora.

It is during this special time that your contributions and donations become vital for the numerous Armenian Relief Society Amanor (New Year) projects, namely Birds' Nest Orphanage (Lebanon), Old Age House (Lebanon) & Zvartnots School for Disabled Children (Lebanon), ARS Shelter & Old Age House (Aleppo), 2 ARS Old Age Houses (South America), "Soseh" Kindergartens (Bulgaria), "Soseh" Kindergartens (Artsakh), Orphanages in Armenia & needy children in Javakhk.

By responding to this appeal you are ensuring a brighter future for Armenians, both young and old, wherever they are. On behalf of them, we thank you for your support.

ARMENIAN RELIEF SOCIETY OF GREAT BRITAIN
NEW YEAR APPEAL

Name:

Address:.....

Amount:

Cheque payable to: Armenian Relief Society of GB

Send your donations to: Armenian Relief Society

c/o 180 Great West Road. Hounslow, Middlesex. TW5 9AR



were packing bags, exchanging phone numbers and email addresses, making tearful promises to reunite in Armenia every summer ... because we'd been so cut off from the rest of Armenia while we were there (bar the time in Kharabagh) it felt as though we were leaving the nest for the first time. We found ourselves asking "How long have we been there? How did I live before this, when I lived in London, or LA, or wherever? Did I even live there!?"

I think the main thing I got out of this really was the sense of roots. The feeling of feeling completely at home somewhere with people from all four corners of the world, from LA to Abovyan, many of them looking for the same thing... nothing beats the sense of feeling productive in a country where the people speak your language.

Someone I know who experienced something similar phrased it really well: "You're on cloud nine one minute and cursing at the injustices of the world the next. You feel so alive". You're marvelling at the beauty of the Armenian fauna and flora one moment, and the next you're burning with rage inside at the treatment of women in certain sections of Armenian society. Though that particular topic caused quite a few hikes in blood pressure, I think it goes to show just how involved you feel in the country's matters, good and bad.

You stop being a passive observer, a tourist, and over those 4 weeks you become an active participant, a member of Armenia. You start feeling the issues that affect Armenians living in Armenia on a daily basis; you rejoice in their triumphs and cry with them through their woes. You become so involved in the country that you almost feel responsible for seeing these problems and not doing anything about it. I felt so bad at one point that I was seeing so much gender-based prejudice and not doing anything about it!

I'll admit, before this even Armenia felt quite distant to me. Although I'd been before, I'd always seen it as an outsider. But living with "native" Armenians, in their home for a month, working alongside them, walking up the mountains with them, you really get a sense of belonging. I found a home, I found my people, my purpose, my inner peace, my freedom... fittingly in a village called Azat. In a remote corner of the Caucasus, a confused Londoner found a sense of home she could never have imagined before.

That's the thing about Armenia - the country, the people, the setting, everything. It gives so much to you, you can only hope that one day, you'll give something back in return.

Anoosh Gasparian

BRITISH-ARMENIAN KASHATAGH CAMPAIGN

Renewed efforts are being made in the UK to contribute to the work done by the Tufenkian Foundation in the Kashatagh region of Artsakh. Following an immensely successful campaign in the region that has reached all aspects of life there, from education to agriculture via housing, the British-Armenian Kashatagh campaign has decided to play a part in the development of this incredibly important yet impoverished region of the Armenian Caucasus.



Its strategic importance as the corridor between Artsakh and the Armenian Republic and its historic significance as an integral part of our presence in the Caucasus have not protected it in any way from ongoing poverty as a result of the post-independence war. The

infrastructure of the region is still war-torn and this province of Artsakh tends to be overlooked in favour of the more central parts of the region.

Through the Tufenkian Foundation, the British-Armenian Kashatagh Campaign has embarked on a huge renovation project in the village of Getap, in the South of Kashatagh. Its 107 residents, many of whom work on vineyards sponsored by the Foundation to earn their income, have had to rebuild their lives after the war. Despite their limitless efforts, many of them still live in war-induced poverty. What the British-Armenian Kashatagh Campaign wants to do in conjunction with the Tufenkian Foundation is help deepen and strengthen the roots of the people in this region through renovation of the infrastructure and the creation of jobs. This not only ensures that the people will be able to stay on these lands and make a living for themselves, but also reinforces our presence on their lands.

Along with other Armenian communities around the world, the British-Armenian Kashatagh Campaign has decided to focus on one village and dramatically improve the living conditions of all the villagers there by renovating all 25 houses. These villagers will also participate in the renovation project under the aegis of the Tufenkian Foundation so as to further increase the sense of ownership and roots on these lands that were liberated less than twenty years ago.

What the Campaign would like to see is further involvement of the British-Armenian community in this vital cause through renewed interest and donations. The Campaign was founded by the ACCC in support of the Tufenkian Foundation which oversees the coordination of all revitalisation efforts in Kashatagh. To find out more about the overall project, please visit www.tufenkianfoundation.am.

The cost of renovating a single house including labour, material, transport and administrative costs is in the range of £2000. We urge you kindly to make donations generously for this cause. Contributions can be made by a cheque payable to "ACCC of GB / Aid Kashatagh – P.O. Box 46207, London, W5 2YE"

Anoosh Gasparian



ARMENIA-TURKEY PROTOCOLS

Statement by the Armenian Community & Church Council of Great Britain

The Armenian Community & Church Council of Great Britain (ACCC) has followed with deep concern the developments which have on the 10th of October 2009 culminated in the signing of the Protocols for the establishment of Diplomatic relations between the Republic of Armenia and the Republic of Turkey.

The ACCC respects the absolute right of the Government of Armenia, as a Sovereign State, to enter into Agreements which they consider would benefit in one way or another the State and population of the Republic of Armenia and we hope and pray that Agreements between Armenia and Turkey, as with all other States, result in the establishment of good neighbourly and Diplomatic relations, peaceful co-existence, and the improvement of the economic status of Armenia and its population.

The ACCC unreservedly reaffirms its support of the Independent Republic of Armenia, and would under all circumstances do all within its abilities to make certain that Armenia flourishes as an independent State and maintains a position in the World as a respected,

honourable and peaceful State, enjoying good neighbourly relations with all its neighbours.

However, the ACCC wishes to express its strong reservations at the wisdom of entering into the Agreements defined by the Protocols as it considers that there are certain provisions within them which would be detrimental to the interests of the Armenian Nation.

The Agreements involve the concession of historical Armenian heritage, human and legal rights, and the recognition of - and reparation for - the crime of Genocide committed against Armenians in Ottoman Turkey between 1915 and 1921 by introducing an element of doubt to the veracity of the Genocide.

We therefore sincerely hope that the Government and National Assembly of the Republic of Armenia will take into consideration the serious concerns expressed by communities and organisations within Armenia as well as the Diaspora and will act accordingly during their deliberations for the ratification of the Agreements.

SATURDAY, 9 JANUARY 2010
ST YEGHICHE ARMENAIN CHURCH



NAREK BELL CHOIR

ՆԱՐԵԿ ԶԱՆԳԱԿԱՆԱՐԱՆԵՐԻ ՀԱՊՈՂԹ



NAREK Bell Choir of St. Mary Armenian Church is the first and the only bell choir in the Armenian Church today. It was founded in 2000 under the leadership of Rev. Fr. Vertanes Kalayjian and Music Director Leon KhojaEynatyan. The Choir's repertoire includes Armenian Church Hymns (Sharakans), Armenian Folk music, American Spirituals, Christmas Carols from around the world and popular songs.

On Sunday, 10th January 2010 they will play with St. Yeghiche Church Choir.

Your chance to volunteer in Armenia with Land and Culture UK



What we're about...

Land and Culture (LCU) offer volunteer work opportunities to Diasporan Armenians every Summer with the aim of preserving historic sites in Armenia, Karabagh, Iran and Syria

Our history...

LCU was founded in 1977 in France by a group of Armenians concerned about the destruction of historical monuments and sites. The first campaigns were in Iran and we started working in Armenia following the 1988 earthquake.

Past and present campaign sites

Armenia - Gogaran church renovation, Davet rebuilding school gym, Saghmosavank 13th century church restoration
Karabagh - Shushi Hospital construction of maternity ward
Syria - Kessab renovation of traditional Armenian homes
Iran - Sourp Thaddalvank and Daor Daor church relocation



Get in touch...

The LCU UK team have all been on previous campaigns and are happy to answer all questions.
Please call Anie on 07786 038306, Amouch on 07813 621757 or Armen on 07788 605608
Our website has full details of campaigns and useful info - www.landandculture.co.uk

A typical day...

8am Breakfast of homemade bread and cheese
9am to work... painting, digging, cleaning
12pm-2pm Lunch and rest
2pm-5pm Back to work with the volunteers and locals
6pm Football tournament or painting competition with the local children
8pm Khorovadz and kef with the villagers!
Weekends - excursions to other campaign and historical sites

Significant savings on most advanced high quality dental treatment in private clinics with memorable holiday to ancient Armenia and Greece.



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- ☺ Free limited car parking available.

New Years Eve Dinner & Dance



ARMENIAN RELIEF SOCIETY



HOMENETMEN



HAMAZKAYIN

For tickets or information contact:

Arshalous Babayan 020 85792129 | Silva Beshirian 07789 636676 | Bianca Azizian 07900 801605 | Caroleene Bernardi 07904 953913



DELIGHTS OF ARMENIAN CUISINE

DEREV PATTOUG

Stuffed Grape Vine Leaves

There are many variations of stuffed vine leaves. This one is suitable for vegetarians as well.

Makes about 6 dozen
Cooking time: 1 hour 15 min.

Rice filling:

2 large onions
½ cup olive oil
1 cup short grain rice
¼ cup pine nuts
¼ cup currants
1 teaspoon ground allspice
2 tablespoon finely chopped fresh dill
Salt
Freshly ground pepper

To finish:

80 fresh or preserved grape vine leaves
Water
1 lemon thinly sliced
¼ cup olive oil
Lemon wedges and madzoon (yoghurt) for serving

- 1- In a pan fry the onion gently in olive oil until transparent, add rice and stir over heat for 5 minutes. Add pine nuts, currants, allspice, dill, salt and pepper to taste. Cover and cook on gentle heat for 5 minutes. Remove and leave aside.
- 2- Blanch fresh or preserved vine leaves in boiling water for 3 minutes adding them in 3 lots. As each lot is blanched, remove to a bowl of cold water and drain well.
- 3- Spread a vine leaf on work surface shiny side down and place a heaped teaspoon of the rice filling towards stem end and roll once. Fold in sides and roll into a neat package. Repeat with the remaining leaves.
- 4- Line base of a heavy pan with 4 vine leaves and pack rolls folded side down in closely packed rows. As each row is completed place 3 thin slices of lemon on top before beginning the next row.
- 5- When all the rolls are in pan, top with 3 lemon slices and cover with remaining vine leaves. Pour 2 cups water and olive oil over rolls and invert a heavy plate on top to keep the rolls in shape during cooking.
- 6- Bring to a slow simmer, reduce heat, cover pan and simmer gently for 50 minutes. Remove pan from heat and leave to cool.
- 7- Carefully remove rolls to serving dish discarding lemon slices. Serve with yoghurt at room temperature garnished with lemon slices.

Anoush!

Congratulations



MARRIAGES

WILLIAM PUDNEY, son of Martin Pudney and Rosemary Wicks and **HASMIK MIKAYELYAN**, daughter of Andranik Mikayelyan and Ella Melikyan, were married at St Sarkis Armenian Church on 5 September 2009.

VAHE MANUELIAN, son of Bedros and Hasmik Manuelian and **ANITA ZEIROON**, daughter of Ghookas Masihi Zairoon and Heriknaz Ajoonian, were married at St Sarkis Armenian Church on 26 September 2009.

VALENTE APKARIAN PANATTONI, son of Fabrizio and Denise Panattoni and **SILVA KIREMIDJIAN**, daughter of Haroutyune and Serpoohee Kiremidjian, were married at St Sarkis Armenian Church on 3 October 2009.

GEORGE YAGHOUBIAN son of Sarkis & Rahil Yaghoubian and **HUBY SAROUKHANOFF** daughter off Souren & Ovsig Saroukhanoff were married at St Yeghiche Church on 24th October 2009.

TIVADAR GOMBAS, son of Zoltan Gombas and Eva Lodi and **ANNA BABAYAN**, daughter of Gagik Babayan and Anzhela Harutyunova, were married at St Sarkis Armenian Church on 5 December 2009.

BAPTISMS

BEATA LUCINEH, daughter of Bijan Ghavimi and Margo Alexander, was baptised at St Sarkis Armenian Church on 6 September 2009.

ARMIN, son of Bijan Ghavimi and Margo Alexander, was baptised at St Sarkis Armenian Church on 6 September 2009.

MARGARITA, daughter of Artur and Oksana Grigoryants, was baptised at St Sarkis Armenian Church on 20 September 2009.

CHLOE ELISSA ANOUSH, daughter of Haig and Jane Topalian, was baptised and confirmed ion 23 September 2009.

ANNA NANAR, daughter of Hakoup and Jenni Mrabian, was baptised at St Sarkis Armenian Church on 26 September 2009.

LILIT, daughter of Arsen and Varduhi Simonyan, was baptised at St Sarkis Armenian Church on 10 October 2009.

SATENIK, daughter of Rudik and Karine Hovhannisyan, was baptised at St Sarkis Armenian Church on 10 October 2009.

VAZGEN, son of Rudik and Karine Hovhannisyan, was baptised at St Sarkis Armenian Church on 10 October 2009.

ALEC ARMEN son of Garo and Markrid Apikian, was baptised at St Sarkis Armenian Church on 18 October 2009.

LOURDES SILVART daughter of Vicken and Dalia Avakian, was baptised at St Sarkis Armenian Church on 18 October 2009.

GEVORG TIVADAR son of Zoltan Gombas and Eva Lodi, was baptised at St Sarkis Armenian Church on 31 October 2009.

ASTGHIG MABEL, daughter of Jeremy and Maral Southgate, was baptised at St Sarkis Armenian Church on 14 November 2009.

ALEKSANDER AVAKOV son of Albert & Angelina Avakov was baptised at St Yeghiche church on 27th September 2009.

THEODORE EDWARD MARTIN SHISHMANIAN son of Aram & Melanie Clare Shishmanian was baptised at St Yeghiche church on 4 October 2009.

CONDOLENCES IN MEMORY OF:

ALLEN ASSATOURIAN, born in Iran in 1971, died on 24 August 2009. The Funeral service took place at St Sarkis Armenian Church on 7 September 2009. Buried at Gunnersbury Cemetery.

MIHRAN KETCHEDJIAN, born in Larnaca, Cyprus in 1921, died on 17 September 2009. Buried at Gunnersbury Cemetery on 24 September 2009.

LEVON MINASSIAN, born in Tabriz, Iran in 1923, died on 12 September 2009. Buried at Christchurch Cemetery on 25 September 2009.

CECILE SIMON, born in Tehran, Iran in 1919, died on 12 September 2009. The Funeral service took place at St Sarkis Armenian Church on 28 September 2009. Buried at Gunnersbury Cemetery.

GARBIS BEDROSSIAN, born in Ankara, Turkey in 1918, died on 18 September 2009. Buried at Gunnersbury Cemetery on 29 September 2009.

BEDROS MANUELIAN, born in Isfahan, Iran in 1936, died on 1 October 2009. The Funeral service took place at St Sarkis Armenian Church on 9 October 2009. Buried at Gunnersbury Cemetery.

CATHERINE GEORGE, born in India in 1920, died on 7 October 2009. The Funeral service took place at St Sarkis Armenian Church on 14 October 2009. Cremated at Mortlake Crematorium.

ARTO DADIAN, born in Cairo, Egypt in 1926, died on 13 October 2009. The Funeral service took place at Lodge Hill Crematorium Chapel.

EDWIN MINASSIAN, born in Tehran, in 1967, died on 25 October 2009. The Funeral service took place at St Michael's Church in Chiswick on 3 November 2009. Buried at Gunnersbury Cemetery.

MEKERTICH DRORIAN, born in Isfahan, Iran in 1951, died on 26 November 2009. Buried at Greenford Park Cemetery on 26 November 2009.

VAHAN OZKAYA born in Constantinople in 1951, died on 15 November 2009. Buried at Twickenham Cemetery on 27 November 2009.

ARTASHIS (ARTUSH) TAMRAZIAN, born in Iran in 1912, died on 19 November 2009. Funeral service took place at St Sarkis Armenian Church on 4 December 2009. Buried at Gunnersbury Cemetery.

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To discuss or place the advertisements, please contact Zorik Gasparian at 0771 363 1268 or email: Zorik1956@yahoo.co.uk



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