

HAYTOUG

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ԿԵՐԱՅՆՈՒՄ **REBIRTH**

(Re)Defining Rebirth

Life is endless renewal. Where there is no renewal there will be spiritual paralysis and a slow death

The idea of rebirth is a familiar one to the Armenian people because it has represented endurance in the face of oppression, perseverance in the face of struggle, and survival in the face of oblivion.

After all, we are a people who trace our history to those who endured, led by Vartan Mamigonian at the Battle of Avarayr. We draw our strength from those who persevered like Kevork Chavoush and Soseh Mayrig. We find our hope in those who survived like the unnamed child in the Syrian Desert.

We are the stubborn people Sarmayan described as not capable of being destroyed.

The time has come for us to re-define the concept of rebirth to not only represent endurance, perseverance and survival, but to grow to represent creation, enlightenment, and renewal.

After all, we are also the people who built Tigranakert in the 1st-century B.C., creating a Kingdom from sea to sea. We also draw our intellect from the Zartonkera of 18th-19th century, which enlightened revolutionaries to imagine better futures and work to create them. We also find our hope in the renewal of our culture, our struggle, our objectives, our means, and our commitment.

Today we are the creators of our future history. We do not accept the idea that our culture is static. We are surrounded by young talents of our generation who will continue taking inspiration from our rich traditions in order to develop the Armenian culture of tomorrow.

Today our struggle is not one-dimensional. We understand the forces we face, and strategize on how to overcome them at all obstacles. We categorically reject the idea that the pursuit of justice for historical wrongs, and working for the prosperity of our homeland are mutually exclusive ideas. We are no longer victims of genocide, we are cognizant of our rights and what is owed to us—and we will have our justice.

Today our objectives as a people are aligned, unified across more lines than ever before. We pay no attention to, nor do we give any credence to, any differentiation, segregation, or marginalization of any segments of our communities. We recognize the importance of engaging and activating our masses, and ridding our society of useless commentary and pretension.

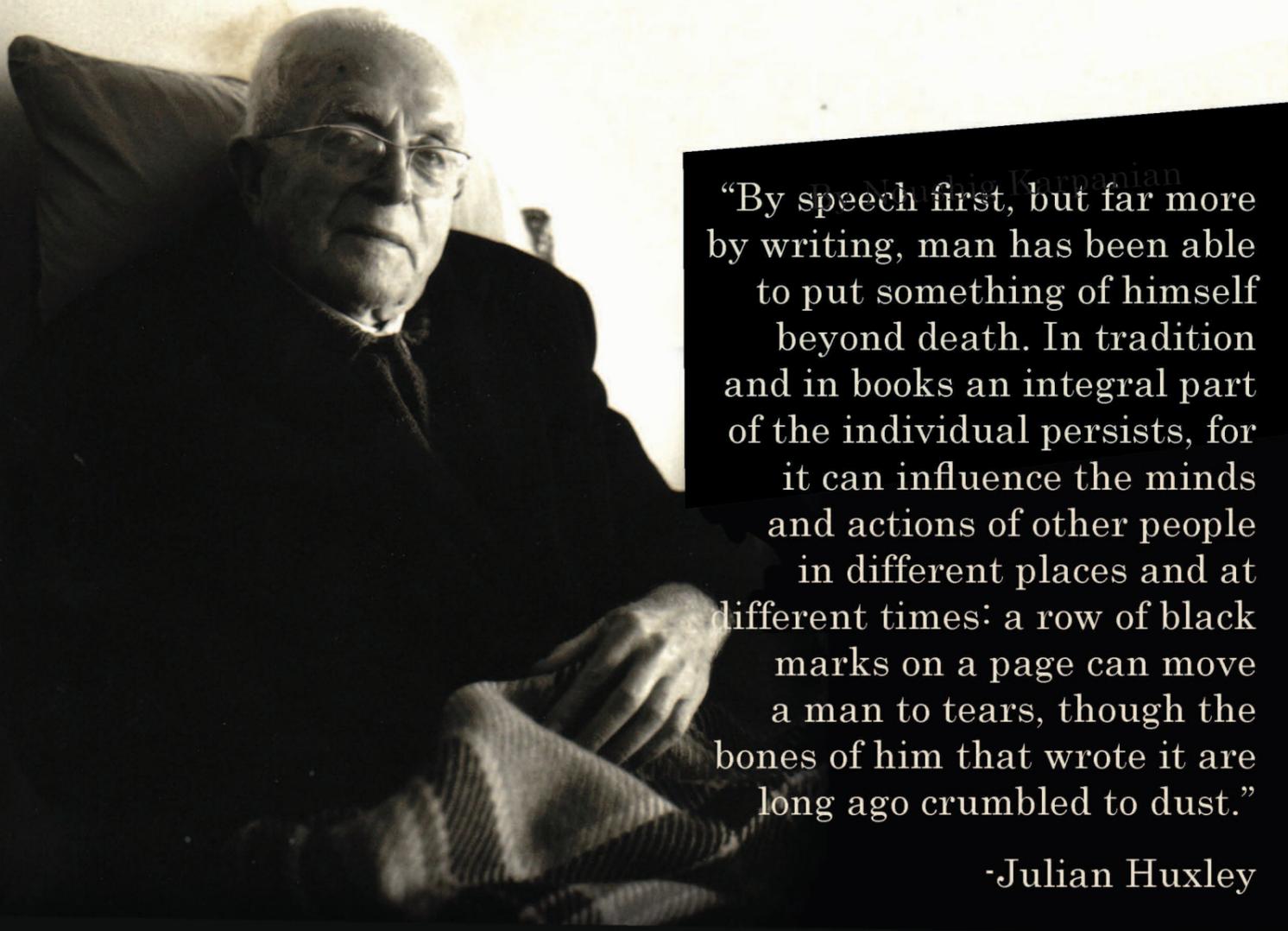
Today our means are well developed and cutting-edge. We are not afraid or hesitant, to not only step outside of the box, but to kick the box over and stand on it to attain new heights. Our movement is based on participation—on sharing and debating ideas, concerns, and plans. Our advocacy knows no bounds, our voice knows no deafness.

Today we aim to better ourselves in order to better our people. We see our lives as vessels of opportunity ready to work for the betterment of our communities and our homeland without any indecisiveness.

Our commitment is renewed and our motivation is our future.

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“By speech first, but far more by writing, man has been able to put something of himself beyond death. In tradition and in books an integral part of the individual persists, for it can influence the minds and actions of other people in different places and at different times: a row of black marks on a page can move a man to tears, though the bones of him that wrote it are long ago crumbled to dust.”

-Julian Huxley

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In the beginning of 1922 my brother Nshan left Marash and headed to Lebanon to the city of Jebeil where he stayed approximately one year at the Near East Relief Society orphanage before heading to Damascus to join our mother.

A few months after Nshan's departure, Mairanoush, my sister, also left to Haleb with American missionaries/orphanages and from there joined my mother; my mother hadn't yet made it to Damascus.

It was after Nshan and Mairanoush left Marash that I was completely and utterly alone and my situation seemed unbearable to me.

Every minute of every day, I would ponder and contemplate how I also might be able to escape Marash, my birthplace, which before my very eyes looked like nothing other than hell; but not a means nor a method presented itself as the obstacles in my way were many.

Two or three times I made attempts to requisite governmental divisions to gain legal exit, however my filed petitions were

rejected. I failed. I was unsuccessful given that I was of age for conscription. After my petition would make its way past a few divisions, it would remain stuck at the military officer's desk. I could not be seen by them, and in that way I would face failure.

One day I took my petition request to the police station. A few days later I returned to receive an answer but the police chief, a man with a brute face, told me that my background check did not raise any suspicions however, since I've shaved my mustache they are concerned that I do not resemble the photograph on file.

I replied, "Efendi, my mustache stubble is new, however one side has grown in black while the other blond; I have shaved it in hopes that they will grow in similar color."

Wouldn't you like this response from the police chief? He told me to come back in eight days without shaving my mustache in order to verify my reply.

He wrote his notes on my application and gave them to me. I took my papers, and pursued a few others avenues but my papers once again got stuck in the military office. And that's where they remained as I never went back to

claim them given my unsuccessful attempts thus far.

Days would pass, months would pass, however I still remained in Marash unable to gain a means to escape the borders of my ravished birthplace.

The majority of the city's Armenian population, with no choice in the matter, left their homes, properties and riches and fled to Syria, Lebanon and beyond. Every day my worry intensified; when would I also, and through what means, would I free myself from this hell incarnate of a place? I was burdened by my own constant questioning; there were hardly any Armenians left in Marash. Only God knows how many times I got up on my feet to head away from the city, however, I did not succeed due to one thousand and one obstacles. Many a times I thought to embark on my exit with my government papers in hand, but those were no longer in my possession. And it was like this that I surrendered to what fate had in store, to what was literally written on my forehead, my destiny, my jagadakeer, though I had never believed in such a surrender before. For, how is it that without your own extension of your hand that an apple will make its way from the tree to your mouth?

VERBA VOLANT

THE WORDS OF MY GRANDFATHER THAT NEVER FLEW AWAY

Noushig Karpanian

I am the (un)fortunate grandchild of four individuals who all had their respective immediate experiences with the Genocide.

On my mother's side, my grandfather Hagop DerHagopian was orphaned, (and only given his last name at the orphanage on account of his first name). He was dropped off at an Armenian orphanage by the Kurdish family who took him in after his entire family was murdered and they sought to raise him as one of their own, giving him the

Kurdish name, Sedya. They realized the child who was crying for his "mama" fiercely resisted the Kurdish ways and might never replace "mama" with "ummi" as they had hoped. My grandmother, Yeghsapet Minasian survived a bit more unscathed, losing only one brother during the marches in the confusion and chaos of deportation.

I am currently working on translating my grandfather's life memoirs from Armenian to English. I've included an excerpt here wherein

my grandfather describes his agonizing solitude in Marash in 1922, when his mother, with no choice after her husband and his brother were murdered, flees from Marash, eventually making it to Damascus and wherein his younger siblings eventually join her via the American missionaries and generous efforts of the Near East Relief. My grandfather was 21 years old in 1922 and unable to legally leave Turkey because he was of conscription age, and only succeeds in leaving Marash when he surrenders to his fate.

SCRIPTA MANENT

My grandfather's escape reads like a movie script; the scenes are vividly haunting and though I myself am proof of his survival, every time I re-read the pages, I do so nervously, biting my nails, forgetting to breathe, incessantly flipping the pages just to make sure he escapes successfully and that no one points out his ingenious disguise to Turkish gendarmes. My grandfather was of the fortunate few who not only "made it" but who was also lucky enough to be reunited with his family whom he had no contact with for over two years. The scenes he recaps of their reunion are gut-wrenching and bittersweet, although they are not unique. So many stories like his occurred, but so many are unfortunately lost, or might only circulate orally and will soon be lost.

My grandfather made it very clear that he realized his good fortune in surviving the Genocide, in being reunited with his family members who had also survived and he thus wrote thousands of pages during his lifetime to preserve those stories so that his children and then unborn grandchildren would avenge the injustices that befell the Armenians, and that the world would thus never forget the monstrosities they faced. I now hope to do my humble part as I attempt to translate his story, Our Story. Armed with his words, which serve as my inspiration and compass, I hope that I am one step closer to realizing his wishes.

Verba Volant, Scripta Manent - *Latin proverb which, literally translated, means "spoken words fly away, written words remain."



“ In the short-run, the lack of adequate criminal prosecution of Young Turk leaders following the Armenian Genocide led to vigilante justice to preserve Armenian dignity. In the long-run it has caused decades of denial, and has given a path for the successor state to avoid reparations.”

The Constantinople War Crimes Trials

The legal response to the Armenian Genocide

Vaché Thomassian

As a result of the world's inability to criminally punish the perpetrators of the Armenian Genocide, the Ninth World Congress of the Armenian Revolutionary Federation made the decision to track down and execute the most culpable Ottoman leaders in a covert undertaking called Operation Nemesis. By the end of 1922 dozens of top Turkish leaders were extra-judicially brought to justice.

Understanding the chain of events which led to Nemesis offers important insight to the current difficulties faced by Armenians to achieve reparations and restitution for the crimes committed by Ottoman Turkey.

Post World War I

As early as May of 1915, the Allied powers formally accused the Ottoman government of crimes against humanity (a term which would be made infamous thirty years later following the Holocaust). However, following World War I, France focused its outrage on Germany and pursued rapprochement with the Turks. After the Bolshevik Revolution in 1917, Russia lost all interest in bringing the Young Turks to justice. And despite the well-documented and harrowing accounts of American diplomats, including Ambassador Henry Morgenthau Sr., America did not take serious steps to punish murders that killed non-Americans. More than any other Allied

Power, Britain took the massacre of Armenians seriously.

In 1918, Britain had an occupying force of over a million soldiers in the Ottoman Empire which allowed it to exert extensive pressure on the post-war government of Sultan Mehmet VI. Furthermore, the developed British legal system wanted to hold individual members of Ottoman leadership criminally responsible for war crimes. The Sultan, however, feared that if he took large-scale action, to prosecute the Young Turks it would provoke a nationalist revolution where he would be overthrown.

Turkish Courts-Martial

In 1919 under British pressure, the Sultan ordered domestic Turkish courts-martial to try Ittihadist (Committee of Union and Progress) leaders of the Ottoman Empire. By April, over 100 top Turkish officials were under arrest. In custody were the grand vizier, the sheikh ul-Islam, the president of the council of state, a former director of intelligence, the commander of the garrison at Yozgat (the site of some of the most heinous Armenian massacres), several former valis (provincial governors) from Snyrna, Bogazlian, Mosul, Broussa, and Diarbekir, the ministers of justice and public instruction, along with dozens of others. Subsequently four major trials began: for Armenian massacres

and deportations in Yozgat and in Trebizond, of Ittihadist leaders, and finally for wartime Turkish cabinet members. There were lesser trials for atrocities in Harput, Mosul, Baiburt and Erzinjan. More trials for atrocities in Adana, Aleppo, Bitlis, Diarbekir, Erzerum, Marash, and Van were planned but never held.

The first verdicts handed down by the tribunals found Major Tevfik Bey, commander of the Yozgat police, and Yozgat lieutenant governor Kemal Bey guilty of organizing deportations, murder, pillage, robbery and crimes against humanity and civilization. Tevfik was sentenced to fifteen years of hard labor and Kemal to death. Kemal Bey's funeral became a rallying point for Turkish nationalists who were still not convinced Turks had done wrong during the war and were insulted that punishments were being doled out for killing Christians.

The courts-martial continued against prominent leaders including Said Halim Pasha, as well as those who had fled to Germany, including Talaat and Enver, who were tried and sentenced to death in absentia. The indictment of Talaat and Enver read in part:

“The disaster visiting the Armenians was not a local or isolated event. It was the result of premeditated decision taken by a central body; and the immolations and excesses which took place were

based on oral and written orders issued by the central body.”

At the same time, politics began destroying the domestic tribunals. The British army presence shrank by over two-thirds—along with its authority. As dozens of the accused Turks began being released, the British gave up on the Ottoman trials and decided to take custody of sixty-eight of the most prominent prisoners who were guilty of the most heinous crimes and transfer them to a British detention center in Malta. This left the Turkish courts-martial a toothless farce.

Malta International Tribunals

After taking custody of the prisoners, the British assumed that they could implement British-style trials to attain a just conclusion. The idea of having show trials or summarily executing the prisoners was dismissed outright. However, an unusual problem presented itself: the Armenians were slaughtered en masse, but the massacres were carried out under Ottoman sovereignty and not under British law. Since international law had not yet developed, a new kind of criminal law was needed: a crime against humanity (this same problem flustered the planners of Nuremberg).

Unfortunately, the British were slow to set up tribunals even after the signing of the Treaty of Sevres in August 1920, which included five articles on war crimes including language calling for Turks “guilty of criminal acts [to be] brought before the military tribunals” and even carved out

a new independent Armenian state. The British were left in a quagmire, not wanting to release the prisoners and not having the political will to prosecute.

As Mustafa Kemal Ataturk's nationalist revolt gained strength, defeating French troops in Cilicia, the British began cutting their losses. By 1920, War Secretary Winston Churchill was clearly weary of the entire issue. He wanted to make sure that Ataturk would not be pushed into the arms of the Soviet Union. When pressed to choose between prosecuting war criminals and protecting British soldiers, Churchill did not hesitate to advocate choosing the latter.

The final straw came in August of 1921 when Ataturk's nationalists took a group of 29 Britons hostage and demanded the release of all Turkish prisoners who remained in Malta jails. All fifty-nine remaining Turks in custody were subsequently freed. Finally, as a further insult, the Treaty of Lausanne was signed in July 1923 by Ataturk, containing no clauses on war crimes tribunals and no mention of an independent Armenia. British Prime Minister Lloyd George referred to the treaty as an “abject, cowardly and infamous surrender.”

In Comparison with Nuremberg

The lessons learned from the failed attempts of international justice following World War I, along with the political commitment to punish wartime aggression led to the Nuremberg trials, criminally prosecuting the leadership of Nazi Germany. Henry Morgenthau Jr. (son of Ottoman-

era US Ambassador Henry Morgenthau Sr.) led calls to summarily execute all top Nazi leaders without any trials. However, the plan set forth by War Secretary Henry Stimson to put the criminals on trial won out.

The Allied effort (led by the United States), to punish the Nazis was undertaken mostly out for retribution for the Nazi instigation of the war, rather than just punishing the perpetrators of the Holocaust. While the intention was to punish the Nazis for starting the war, the legacy left by the trials is that it was an effort to punish crimes against humanity, namely the Holocaust. By 1963 over 2000 Germans were sentenced, nearly 700 to death. These trials have subsequently led to the 1948 adoption of the UN Genocide Convention as well as the later creation of the International Criminal Court.

Aftermath

Had the war crimes tribunals held in Constantinople been given the opportunity to uncover evidence and document high-level testimony, as was stipulated by the Treaty of Sevres, it would have been significantly more difficult for subsequent Turkish governments to deny, distort or minimize Turkish culpability for the Armenian Genocide. For Britain, it was in their strategic interest to leave Constantinople. For Ataturk, nationalist fervor led to the establishment of the Turkish Republic on the blood of murdered Armenians. For the Armenians, abandoned by the international community, justice became an elusive concept.

Unlike Germany, whose Nazi-era leaders were held criminally responsible and punished, the Turkish Republic has never confronted the Armenian Genocide. In the short-run, the lack of adequate criminal prosecution of Young Turk leaders following the Armenian Genocide led to vigilante justice to preserve Armenian dignity. In the long-run it has caused decades of denial, and has given a path for the successor state to avoid reparations. However, during the past five decades, Armenians worldwide have persevered to attain global recognition of the Armenian Genocide. While the perpetrator generation of Turks may have escaped justice, what remains is the civil and territorial compensation to the Armenian people from the benefactors of Genocide.

Top Photos: ARF Avengers: Arshavir Shirakian, Shahan Natalie, Soghomon Tehlirian, and Misak Torlakian



FOUR YEARS LATER

The Assassination of a Journalist in Turkey

Daniel Ohanian

January 19, 2007. Istanbul, Turkey. At this place and on this date, a middle-aged man in a brown suit was shot dead at point-blank range. The three gunshots that shattered the cool air that day sent shockwaves through his country and the world at large.

Before looking into the identity of this man and the significance he had in life and in death, it is fitting to take a step back and take a good, long look at the city where he lived and died. Istanbul can be described as a crossroad between East and West, where the mystic Orient melts smoothly into the hustle and bustle of European urban centres. It can also be seen as a panicked metropolis caught between two competing identities, a microcosm of issues that plague Turkey at large. Both visions of this city hold true, and one cannot understand the assassination of Hrant Dink without understanding the society – and the city – where he lived and in which life was taken from him.

Dink, ethnically Armenian, was the editor of *Agos*, a bilingual Turkish-Armenian newspaper. When *Agos* was founded in 1996, many realised that drastic changes needed to be made within Turkey's politics and society if it was to become a democratic country. However, he became one of the very few individuals who would put themselves in danger in order to make that dream a reality.

He spoke out bravely about the need for democratisation, respect towards the freedoms of expression, press and assembly, and sought to dispel the strong taboos against discussion of the Armenian Genocide and Turkey's Kurdish citizens. For his activism, he was prosecuted under Article 301 of the Turkish Penal Code, an oft-condemned censorship law that grants the Turkish government the legal authority to imprison anyone who "publicly denigrates the Turkish nation, the Republic or the Grand National Assembly of Turkey".

As a result of three very public trials, Dink found himself at the receiving end of a large-scale intimidation campaign. He received death threats (which were ignored by the authorities) and a constant stream of hate clogged his inbox and telephone line. In his last editorial he wrote, "The judge had made a decision in the name of the 'Turkish nation' and had it legally registered that I had 'denigrated Turkishness.' I could have coped with anything but this. [...] Those who tried to single me out and weaken me have succeeded."

Hrant Dink was murdered by Ogun Samast, a 17 year old Turkish youth who had travelled 900 km to kill the journalist. After his arrest, Samast was photographed posing with a Turkish flag, flanked by two proud-looking policemen. Four years after the crime, observers of Turkish judicial law note that Samast may be released if the murder trial – already criticised for its slow pace – isn't wrapped up by 2012.

Insufficient Half-Measures

What has changed since January 2007? Within the administration, not much at all. Some notable stories that made headlines are the imprisonment of a 15 year old Kurdish girl who was found guilty of throwing rocks during a political rally, the possible banning of Facebook (YouTube has been blocked since 2007), and the proposed dismantlement of a Turkish-Armenian friendship statue.

For over a century, successive Turkish governments have been using shallow half-measures to appease foreign observers and to feign true democratisation. Homogenisation of the Anatolian peninsula through suppression of ethnic diversity is not a new state policy. After most Armenians, Greeks and Assyrians had been eliminated by Ottoman leaders during the 1914-1923 genocide, the new Republic focused its attention upon its Arab and Kurdish citizens, subjecting them to policies of forced assimilation.

Use of the Kurdish language in the public sphere was illegal from 1925 to 1991. Fortunately, over the past 20 years, some new policies have appeared to give Turkey's Kurdish minority equal standing with their fellow citizens of Turkish ethnicity. However, Prof. Amir Hassanpour of the University of Toronto looks beneath the surface: "No one can deny that this is a different Turkey. There is, for example, Kurdish broadcasting by the government on a limited scale. One should appreciate that it is now possible for media to be published in Kurdish – it is no longer a crime against the state. What has not changed, however, are the government's assimilation policies. These new 'rights' are a way to satisfy the European Union, but to maintain the linguicidal policy."

According to a recent Human Rights Watch report, although Kurds now have the "right" to their own press, newspapers continue to be shut down and their journalists incarcerated based on fictitious ties to terrorism. Another such "right" is the legalisation of Kurdish-language education, a development which is handicapped, says Dr. Hassan-

pour, by three strict preconditions: lessons must be given only on weekends, when kids have little incentive to study; teachers must be approved by the government, ensuring that the state's nationalist discourse is not challenged; and



students must be over 12 years old, ensuring that they are brought up "Turkish" during their key formative years.

Winds of Change

Within Turkish society, the development of a conscious and reflective populace can be seen and has to be encouraged. During Hrant Dink's funeral, 100 000 people marched down the streets of Istanbul carrying placards which read "We are all Armenian" and "We are all Hrant Dink." His weekly newspaper, it should be noted, was a meagre 12 pages long and had a subscriber base of only 6 000 readers in a country of 70 million. Yet his words rang loudly against the oppressive taboos of the Turkish government and conservative society.

Before his death, in September 2005, a conference about the Armenian Genocide was held at Bilgi University for the first time ever. Originally set for May, it had to be rescheduled and relocated after the justice minister made charges of treason against its organisers and the courts attempted to censor the speakers. Since 2007, similar events have included a celebration of the work of Armenian composer and Genocide victim Gomidas, an exhibition of Armenian architecture, and four separate – though painfully small – Genocide commemoration events in Istanbul.

In recent years, crypto-Armenians have been gradually coming out

of hiding and openly acknowledging their Armenian lineage. One of the most moving examples of this is written about in *My Grandmother*, a book by lawyer Fethiye Cetin. She tells of how her grandmother, at the age of 90, reveals to her that she is in fact an Armenian, abducted as a young girl from a deportation caravan in the desert and married off to a Turkish man. Having received unprecedented popularity, Cetin's book is now in its 7th edition.

In Dink's absence, his vision of Turkey continues to be pursued by other outspoken members of Turkish society. Among them are Ragip Zarakolu and his late wife, who have been taken to court over 40 times for the books they publish; Nobel Laureate Orhan Pamuk; Hrant's son, Arat

Dink; and Hasan Cemal, grandson of a genocide mastermind who has drawn attention to and denounced the policies of his ancestor. These intellectuals are slowly overcoming the monolithic taboos that have fragmented Turkish historical identity and are paving the way for a new – and more honest – Turkey.

Reflections

Although Hrant Dink died four years ago, his memory and legacy live on. Every year following Dink's assassination, thousands have gathered outside his office. They stand together not only to commemorate, but also to show the state that they have not forgotten the way in which their government betrayed their fellow Istanbulis.

As we commemorate Hrant's death every January 19th, we cannot help but look back as we move forward. There must come a time when instead of immortalising genocidaires by naming streets and erecting statues in their honour, the government of Turkey will choose to celebrate the true heroes of its history: the hundreds of Turks and Kurds who saved Armenians in 1914-1923.

Only through honest introspection can Hrant Dink's dream be realised: a Turkey which accepts its past and respects the rights of all its citizens, regardless of ethnicity. In the meantime, we wait with bated breath, wary of when the next gunshot will ring.



Monument commemorating the 50th anniversary of the Armenian genocide in Lebanon. Symbolizes the rebirth of the Armenian nation

Վերածնունդը ապագայի համար

-Վերժինի Թուրումեան

Ամէն տարի Չատիկի օրը ընտանիքներ քով-քովի գալով կը նշէն ու կը յիշէն Յիսուսի Յարութիւնը: Հայ ընտանիքը այս տարի Ապրիլ 24-ին պիտի յիշէ Յիսուս Քրիստոսի Յարութիւնը եւ ոգեկոչէ Հայոց Ցեղասպանութեան մէկ-ու-կէս միլիոն Հայ նահատակներու վերածնունդը:

Երկար դարեր շարունակ Հայը ենթարկուած է կոտորածներու, հալածանքներու եւ ապրած է ուրիշին տիրապետութեան տակ: Սակայն, այս բոլոր դժուարութիւններով հանդերձ, ոչ մէկը յաջողած է մեզ հայ ըլլալէ դադրեցնել եւ հեռացնել մեզ մեր կրօնքէն: 1915-ին Թուրք կառավարութիւնը կանխամտածուած ծրագրեց ու գործադրեց մէկ-ու-կէս միլիոն անմեղ հայերու տեղահանումն ու ցեղասպանութիւնը: Այդ անմարդկային տերաֆորմութիւններէն ետք հայ ազգին սիրտերը խոցուեցան ու շարունակաբար սգացինք:

Դարերու կորուստները արիւնը, ցաւերն ու արցունքները թող այս Ապրիլ 24-ին քարանան:

-Յիշենք որ Թուրքը չարաչար ձախողեցաւ մէկ հայ իբր նմուշ թանգարանը ցուցադրելու:

-Յիշենք որ ունինք գերիշխան պետութիւն:

-Յիշենք որ ունինք նաեւ հզօր Սփիւռք:

Յիշելով այս նուաճումները հայերը իրենց միասնական ուժերով ու զօրաւոր կամքով պէտք է վեհանձնութեամբ նետուին հայ դատի պայքարի դաշտ: Հայերը այս տարի պէտք է վերահաստատեն իրենց նպատակը

ու հաստատ քայլերով պայքարին անոր յաջողութեան:

Այս վերածնունդ է, որպէսզի հայը սորվի ու արժեւորէ անցեալը ու ձգտի կերտելու ապագան: 1920-ական թուականներուն Թեւրթեաններու ու Շիրակեաններու պէս անձնուրաց հայեր հարուածեցին ցեղասպան կազմակերպողներուն հակոյն: Տարիներ ետք Թեւրթեաններու արժանի ժառանգորդները փամփուշտներու գոռոցն ու ռումբերու պայթուցի ձայները խուլ ականջները բացին ու արձագանքեցին աշխարհի 4 կողմը:

Այսօր հայերը զինուած են իրենց իրաւունքներուն վերատիրանալու կամքով, չեն մոռցած իրենց նախահայրերուն կտակն ու պատգամը եւ գիտեն թէ նպատակ մը ձգտելու համար պէտք է պայքարին:

-Թո՛ղ այս վերածնունդի օրը հայ աֆիւններուն յաւերժական հանգստութիւն ննջէ, գիտնալով թէ Հայ երիտասարդը հաւատքով, կամքով, ու զօրաւոր քայլերով կ'առաջնորդէ հայ դատը հասցնելու իր նպատակին:

-Թո՛ղ այս վերածնունդը առիթ ընծայէ վերանորոգելու մեր ուխտը եւ այս նոր թափով պայքարինք աշխատանքով, գրիչով, դիւանագիտութեամբ եւ ուսումով:

-Թո՛ղ այս վերածնունդի շրջանին արդարութեան բազուկը հարուածէ ցնցելով ամբողջ աշխարհը:

-Թո՛ղ արդարութեան բազուկը քանդէ կաշկանդող բոլոր շղթաները:

-Թո՛ղ հարուածէ արդարութեան բազուկը կուլ տալու բոլոր այդ

արգելքները որ կը բաժանէ հայ ազգը իր երթէն:

Յիշենք ու անպայման յարգանք մատուցանենք մեր գլխատուած մեծ հայրերը, բռնաբարուած մայրիկներ, հրկիզուած որբերը ու խեղդուած կոյսերը: Բայց նաեւ յիշենք որ իբր առաջին Քրիստոնէութիւն կրօնքը ընդունած երկիրը մենք միշտ ունեցած ենք հաւատք եւ հաւատանք ու ապաւինենք մեր ուժերուն կերտելու Հայոց Աշխարհի Սուրբ Երազ:

Օրինակ առնենք Առիւծ Մհերներէն, Վարդան Մամիկոնեաններէն, Գէորգ Չաուշներէն, Թեւրթեաններէն, Լիզպոնի 5 տղոցմէ, Վիգէն Զագարեաններու եւ Սուրբ պայքարի համբուն վրայ ինկած մեր ազգի հերոսներէն: Այս հերոսներն ու մեր նահատակները դեռ կը գոռան ու վրէժ կը պահանջէն իրենց գերեզմաններէն: Բայց, իւրաքանչիւր նահատակի ցաւը ու խոր վէրքը պէտք է մեզի շունչ տայ, մեր սրտի տրոփումը դառնայ եւ խօսքի ու գործի վերածուի մեր ընդմէջէն: Մեր նահատակներուն ձայնը բարձրացնենք որպէսզի պատուենք խուլ ականջները աշխարհին լսելի դարձնելու մեր կանչն ու պահանջը:

Ինչպէս Յիսուս Քրիստոս հանգստացաւ ու Յարութիւն առնելով արժանացաւ երկնքի արքայութեան, թող հայ աշխարհի նահատակները հանգստանան թէ հայ ազգը կը յիշէ իրենց նախնիներուն կտակը, կ'ուխտէ հաւատարիմ մնալ եւ անոր համար պայքարիլ: Թո՛ղ անոնց հոգին բարձրանան երկինք ինչպէս եռագոյն դրօշակը որ վաղ թէ ուշ պիտի բարձրանայ Արարատի գագաթին: