



Photo by Ara Howrani

**ACYOA Project White Cross**  
**Each cross represents 1,500 Armenian martyrs**  
**1,000 crosses = 1,500,000 Armenian martyrs**

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**April 24, 2012, 7:00 pm**

**97TH COMMEMORATION  
OF THE ARMENIAN GENOCIDE**

**Remembering the One and One-half Million  
Armenian Souls who Perished at the hands  
of the Ottoman Turkish Empire 1915-1923**

**Solemn Requiem Service**

**Presiding Clergy**

**Rev. Fr. Garabed Kochakian, Pastor**

**Rev. Fr. Diran Papazian, Pastor Emeritus**

**Rev. Fr. Abraham Ohanesian**

**St. John Armenian Church, Southfield, Michigan**



# **ORDER OF SERVICE**

**Processional**

**Choir: *Maherk Nahadagatz***

**All: Lord's Prayer (recited in English)**

**Choir: *Der Voghormia* (Lord Have Mercy)**

**Homily**

**Sevahn Merian, Violin**

**Nimrod by Edgar Elgar**

**Lectons: Ezekiel 37:1-14; Thessalonians**

**Choir: *Brequiem by Alexander Haroutounyan***

**Gospel Reading**

**Choir: *Kahanayk, Ee Verin***

***Madagh* Blessing**

**All: *Hayr Mer***

**Recessional to Martyrs Monument**

**Choir: *Hankchetsek Took Antorr***

**+ + +**

**Program in in Cultural Hall**

**Master of Ceremonies - Deacon Richard Norsigian**

**Invocation - Father Garabed Kochakian**

**American and Armenian National Anthems**

**Deacon Rubik Mailian and Margaret Lafian**

***Madagh* Dinner**

**Address - Edward H. Korkoian, Committee Chair**

**Keynote Speaker: Dr. Sandra Bunn-Livingstone**

**Recognition of Survivors**

**Closing Remarks - Father Garabed Kochakian**

**Benediction**

**Note: Hymns and anthems printed on pages 6-7**

**TODAY WE HONOR THE ARMENIAN  
GENOCIDE SURVIVORS OF GREATER DETROIT**

**MRS. RAMELA CARMAN**

Born 1914, Yozgat; arrived Detroit 1924

**MRS. HELEN DAIYAN**

Born 1918, Izmir; lived in Palmer, Massachusetts;  
arrived Detroit 1944

**MR. SARKIS DEMIRJIAN**

Born 1912, Girason; lived in Istanbul;  
arrived Detroit 1966

**MRS. OGHIG MOORADIAN**

Born 1913, Van; arrived Pawtucket, RI 1921;  
lived in Niagara Falls, NY 1926-1940; arrived Detroit 1940

**MRS. ASYA SERGEEVNA  
POSTUNIAN-TITOVA**

Born 1913, Artvin; lived in Batumi, Georgia; Moscow, Russia;  
Baku, Azerbaijan; arrived Lansing 1990

**MR. SIMON TASHJIAN**

Born 1913, Yozgat; arrived Ellis Island, NY 1919;  
arrived Detroit 1920

## **IN APPRECIATION**

**We thank Mr. and Mrs. Richard Manoogian and Ms. Louise Simone for underwriting the expenses for today's *Madagh* Dinner in loving memory of their parents, Alex & Marie Manoogian.**

**We thank . . .**

**Charles Sansone and his committee for preparing the lamb for *madagh* dinner;**

**Alberta Godoshian for preparing the *bulghur* pilaf;**

**Anna Baylerian and committee for dining room setup and serving of the food;**

**Members of the Women's Guild, ACYOA and Church School students for serving;**

**Men's Society members for serving and cleanup;**

**Lisa Mardigian and members of the ACYOA Seniors and Juniors, and Church School students for installing the field of 1,000 white crosses in memory of our martyrs;**

**Dr. Vincent and Anna Baylerian for donating the red roses presented to our survivors in memory of their parents Anna Chrovian and Hamaspyr Baylerian.**

## **THE STAR-SPANGLED BANNER**

O say can you see by the dawn's early light,  
What so proudly we hailed at the twilight's last gleaming?

Whose broad stripes and bright stars, through the perilous fight,  
O'er the ramparts we watched were so gallantly streaming?

And the rockets red glare, the bombs bursting in air,  
Gave proof through the night that our flag was still there.

O say does that star-spangled banner yet wave,  
O'er the land of the free and the home of the brave?

## ***MER HAIRENIK***

*Mer hairenik, azad angakh vor abrel eh tar eh tar,  
Yoor vorteekeh ard ganchoom eh azad angakh Hayasdan.  
Yoor vorteekeh ard ganchoom eh azad angakh Hayasdan.*

*Amenayn degħ mahuh mee eh mard mee ankam beed mernee,  
Payts yeranee vor yoor askee azadootyan guh zohvee.  
Payts yeranee vor yoor askee azadootyan guh zohvee.*

## **OUR FATHERLAND**

Our Fatherland, free, independent, which has lived for centuries,  
Is now summoning its children to the free, independent Armenia.  
Is now summoning its children to the free, independent Armenia.

Death is the same everywhere, man dies but once,  
Blessed is he who dies for the freedom of his nation.  
Blessed is he who dies for the freedom of his nation.

## PROCESSIONAL AND RECESSIONAL HYMNS

### ՄԱՀԵՐԳ ՆԱՀԱՏԱԿԱՑ

*Անոնց համար որ ինկան, զմեզ ազատ ուզելով  
Սըրտերը մեր քով է քով կ'ըլլան այսոր մէկ խորան:  
Անոնց հոգւոյն պաշտամու նք մեր մէն մի խոհն է հիմա  
Դէպի անոնց կ'ամբառնայ մեր յոյսն ու սէրն իբրեւ խու նկ:  
Եւ մեր ցաւի ըսկիհէն անոնց մարմինն ու արիւն  
Իբր անսահման սրբութիւն մենք կ'ընդունինք սրբօրէն:*

### MAHERK NAHADAGATS

*Anonts hamar vor eengan uzmez azad oozelov  
Surderuh mer kov eh kov gullan aysor meg khoran.*

*Anonts hokvooy bashdamoonk mer men mee khohn eh heema  
Tebee anonts gamparna mer hooysoo sern eeprev khoong.*

*Yev mer tsavee sugeehen anonts marmeenun oo aryoon  
Eepr ansahman surpootyoon menk guntooneenk surporen.*

### HYMN TO THE MARTYRS

For those who fell desiring freedom for us, side by side today our hearts become as one altar. Their souls are a reflection in our prayers now; our hope and love ascend to them like incense. From our chalice of pain, we receive their body and blood reverently, as a perpetual communion.

### ՀԱՆԳՉԵՑԷՔ ԴՈՒՔ ԱՆԴՈՐՐ

#### HANKCHETSEK TOOK ANTORR — MARTYRS REST IN PEACE

*Հանգչեցէք դուք անդորր,  
նահատակք եղբայրներ,  
Մարտի մէջ ահաւոր,  
դուք ինկաք կարեկէր:*

*Hankchetzek took antorr  
nahadagk yeghpayrner  
Mardee mech aavor,  
took eengak garever.*

**Rest peacefully, O martyrs, in the horrifying battle,  
you fell mortally wounded.**

## **THE MEANING OF MADAGH**

The early community of Christian believers often were called upon to sacrifice their goods, their possessions, and their lives for the sake of Christ and their commitment to Him. Yet in their sacrifice they could see the eventual growth of their faith community as a dynamic witness to God's goodness, justice, compassion, and love.

In the history of the Armenian faith community we too have experienced the call to sacrifice, and have not abandoned our Christian duty to suffer with Christ, and for Christ. The symbols of the sufferings of St. Gregory the Illuminator, St. Gayane, St. Hripsime, and St. Vartan and his faithful soldiers have enabled our community of believers today to give true thanksgiving for the victory of faith, freedom, and self-expression. Their toil and tribulation have become a blessing and our expression of thanks to Christ.

Because of our sincere gratitude, the faithful Armenian has sought to express this thanks outwardly. Among the traditions of our people is the offering of **madagh**, a ritual of prayer and food offerings in the spirit of sacrifice and thanksgiving.

Because Christ is the focal point of Christian thanksgiving and His image as the sacrificial Lamb of God brings this perspective of thanksgiving into our lives, the church community created a symbolic ritual of **madagh** as an expression of gratitude. During recent years and particularly in Armenian churches in the western world, the **madagh** is prepared for distribution first and then brought to the church for the blessing.

***We give thanks to Thee, O Lord God Almighty, Creator of all creatures, who didst fill and adorn the earth with fruitful and appropriate abundance, and didst give it to men for their needs and enjoyment. Thy all-holy name always be glorified amongst Thy servants, created by Thee, for we always delight in Thy abundant bounties.***