

DARCHINYAN WANTS A TASTE OF PUNCH

Australia's new flyweight world boxing champion Vic Darchinyan may well go from receiving a pittance to a big payday for a proposed first title defence against highly touted Brian Vitoria in Hawaii.

Darchinyan, who moved to Australia and took out citizenship after representing Armenia at the 2000 Olympics, returned to Sydney yesterday from Florida where he took the International Boxing Federation title with an 11th-round stoppage of previously unbeaten Colombian Irene Pacheco.

"I always believed I could become world champion," said Darchinyan, who described himself as "an Armenian Australian".

His trainer, Jeff Fenech, suggested economics would probably result in Darchinyan's first title occurring overseas. Fenech revealed the 28-year-old fighter would probably finish up with less than \$20,000 from last week's fight. He said Darchinyan, and super-middleweight Danny Green, who also received a small amount for his fight against Markus Beyer in Germany last year, accepted small purses just to get a title shot. However, Fenech indicated Darchinyan would make considerably more for fighting Vitoria, who has won all 16 of his professional fights since representing the United States in the light-flyweight division at the Sydney Olympics.

Fenech said a Florida-based promoter who staged last Thursday's fight wanted to match Darchinyan with 24-year-old Vitoria, nicknamed the "Hawaiian Punch", in a bout which would be sure to attract the interest of American television.

"They [the promoter] are already talking about fighting in March in Hawaii against Brian Vitoria," Fenech said. "They've made us an offer, but now Vitoria has to say yes."

Fenech was confident about Darchinyan's prospects against Vitoria, having seen his man spar the Hawaiian in his lead-up to the fight against Pacheco. "We'd have no problem with Vitoria but a fight is different to sparring," Fenech said.

*Sydney Morning Herald,
20 December 2004*



Kosta Tsyzu & Vic Darchinyan with NSW Premier Mr Bob Carr

YOUNG FAITHFUL ORDAINED AS SERVANTS OF THE CHURCH

By Laura Artinian

Sunday, 10 October, 2004 was a historically significant day for the Diocese of the Armenian Church of Australia and New Zealand when the Primate of the Diocese, His Eminence Archbishop Aghan Baliozian accompanied by the Reverend Fathers, Father Norayr Patanian and Father Bartev Karakashian and Deacons ordained four young faithful servants as Acolytes (Tbir) and blessed the veil of a fifth servant of the church, Miss Arda Lepedjian who faithfully takes on the role of church organist week after week and is the official accompanist to the Lousavorich Choir. The ceremony took place at the Armenian Apostolic Church of Holy Resurrection in Sydney.

The ordained Acolytes - Arman Lepedjian, Chris Nazarian, brothers Neshan and Vatche Ansourian, have served the Church as altar boys over the past five to ten years. Standing before the Holy Altar as young men of faith they will now bring their service to the Church of Holy Resurrection at Chatswood and the monthly worship service in the Western Suburbs of Sydney in their new role.

It is our hope and prayer that the servanthood of these five young faithful will be example for other youth to follow. Their dedication and faithfulness to their mother Church is to be commended.

DEACON ORDAINED IN SYDNEY

On Sunday, 19th December, 2004 in the Armenian Apostolic Church of Holy Resurrection, His Eminence Archbishop Aghan Baliozian, Primate of the Diocese of Australia & New Zealand ordained Acolyte Shnork Nigoghossian as Deacon. Also partaking in the ceremony were Reverend Father Norayr Patanian, Reverend Father Bartev Karakashian, Deacons, Acolytes and the Church Lousavorich Choir. Deacon Shnork is the seventh ordained deacon of the Church of Holy Resurrection.

During the ordination rite, through prayers and blessings, the newly-ordained received the order of sub-deacon and deacon. It was deeply moving when he committed himself to the service of God in front of the congregation, humbly kneeling before the altar with arms raised and ears blocked rejecting earthly standards.

The new order grants Deacon Shnork the privilege to perform sacred rituals in the church that includes censuring, chanting the Gospel reading during the Divine Liturgy, and transferring the veiled chalice containing the gifts (bread and wine) to the priest during The Eucharist.

The word "deacon" means "one who serves". The position is believed to have its origin rooted with the Apostles in the Jerusalem church. The primary role of the deacon then was to care for the physical needs of the congregation, a role which continues until today in traditional churches.

Deacon Shnork Nigoghossian has served the Armenian Apostolic Church over the past 15 years. He was born in Istanbul, Turkey, is married to Askanoush and has two children. For many years, Deacon Shnork has been actively involved in all aspects of church life.

THE ARMENIANS IN JERUSALEM AND THE HOLY LAND

By Arthur Hagopian

The checkered history of the Armenians in Jerusalem, with their remarkable achievements [among them the setting up of the city's first photographic studio and printing press] have been relatively well documented over the years by Western scholars fascinated by this remote remnant of an exotic race.

Although diaspora Armenians themselves have been demonstrably lax in chronicling the endeavors of their compatriots in Jerusalem the gap left by such illustrious historians as Yovhanissian, Ormanian, Savaleantz and Sanjian has been admirably filled by objective observers, particularly from Europe.

A definitive account (if there ever can be one) by a native Armenian Jerusalemite is however long overdue, the lapse difficult to explain. Hopefully, it is perhaps not necessarily a reflection of a lack of interest, since there have been a few laudable efforts by Armenians in Jerusalem, among them Kevork Hintlian and the late Assadour Antreassian, to tell their tale.

At the same time, with the advent of Patriarch Torkom Manoogian and the refreshing new breezes he brought with him, the Armenian Patriarchate of Jerusalem has in recent years, regularly kept the world informed of goings on among the Armenians in the Holy Land through its Press Office.

Armenophiles need not despair therefore, since if we can't do it ourselves, we can always count on the next best thing, have our story told by 'odar's.

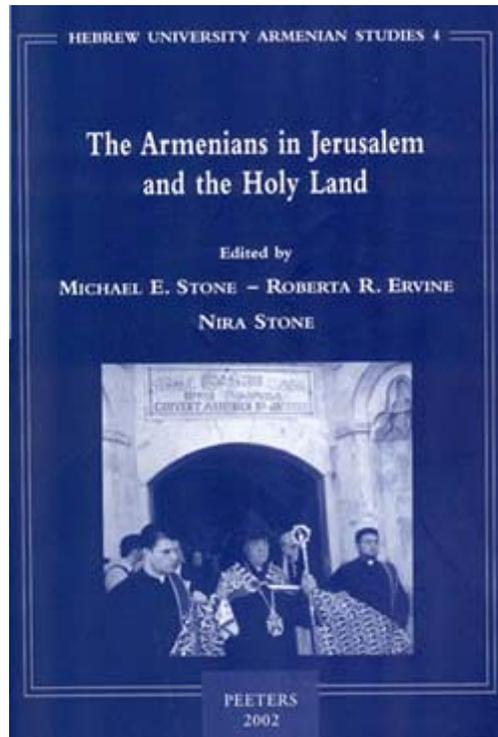
The latest such endeavor is by three 'odar's who have lived and taught among the Armenians in Jerusalem and have gained a firsthand sampling of their way of life.

"The Armenians in Jerusalem and the Holy Land," put out by Belgium's Peeters publishing firm (<http://www.peeters-leuven.be/boekoverz.asp?nr=7672>) under the auspices of the Hebrew University of Jerusalem's Armenian studies department, provides thoughtful reading for everyone interested in this tiny enclave of unforgettable people.

The book has been edited by a trio of leading armenologists, Michael Stone and his wife Nira, native Israelis, and Roberta Ervine, who hails from the US.

The 300-page tome comprises a formidably impressive volume of papers delivered at scholarly gatherings held to celebrate the 30th anniversary of Armenian studies at the Hebrew University, in what the editors hope will "form a contribution to the investigation of the Armenian presence in the Holy Land."

Despite the relentless attrition among the city's Armenians that has decimated the once 15,000 strong community as whole families have packed up and left, the editors strike an



upbeat note encouraged by recent archaeological finds, certain that the future "doubtless holds more exciting discoveries."

Serious can also look for assistance in their research to the Patriarchate's manuscript library, the world's second largest such collection, although a study of these MSS is still in its infancy.

The book covers a wide range of topics, including the arrival of the first Armenian pilgrims, a reassessment of two incomparable Armenian mosaics dating back to the 5th century, the contribution of Armenian Jerusalem to Armenians in America, and a delightful piece on the lilting dialect of the city's 'kaghakatzi.'

This paper, by Bert Vaux, is bound to elicit wide grins, and perhaps feelings of nostalgia among elderly 'kaghakatzi' Armenian readers. The

current crop of these natives has mostly weaned itself from the quaint twang of its Arabic augmented dialect, this "unique mélange of distinctive elements," but the scattered old matriarchs and patriarchs [of whom there were at least three in Jerusalem, and another two in Sydney, when the paper was written, contrary to Vaux's assertion that only one completely fluent speaker remains, in New York], are still going strong at it.

Unfortunately, we may have to agree with Vaux's assumption that the dialect will not be passed on to future generations. Certainly, with the proliferation of Hebrew speakers among the Armenians of Jerusalem, the monopolistic Arabic language influence, has begun to wane. And the rising generation of 'kaghakatzi's, admittedly few in number, have few or no role models left to inherit their distinctive linguistic tradition.

The future may hold only a queasy promise for the Armenians of Jerusalem, caught as they are in the vice of regional political uncertainty and unnatural attrition, but the story of Jerusalem, whenever and wherever it is told, will always be spiced with the unique flavor of the Armenian cauldron.

We can always count on Michael and Nina Stone, and Roberta Ervine, and a gallery of distinguished armenologists and armenophiles, to keep rekindling the flame under it.

"The Armenians in Jerusalem and the Holy Land" offers erudite reading for us while at the same time giving us ample food for thought. The book could have done with more illustrations, with perhaps one or two color reproductions, of a Toros Roslin painting or the haunting Eustacius mosaic, discovered ten years ago.

What reader would balk at the extra cost when such treasure is on offer?

APPEAL

Dear Melkonians and Friends,

We wish to inform you that the Melkonian Alumni International have embarked on the very important task of safeguarding the future of Melkonian Education Institute following the infamous declaration by the Armenian General Benevolent Union Central Committee to close down the school in June 2005.

We believe that that decision is not only harmful and ill-conceived but also illegal!

Therefore the Melkonian Alumni International have entrusted the examination of the legality of the AGBU decision to the Los Angeles law firm Mac Carley and Rosen, which has already started its fact-finding mission in Cyprus and elsewhere in Europe. We are confident that we will be able to stop the AGBU's negative actions against Melkonian through legal avenues.

Additionally, any legal action is not cheap and we would like to ask for your financial assistance to help in the fight to save Melkonian for the future generations.

For further information please do not hesitate to contact the Melkonian Alumni Representative:

Mr Ara Bedikian on 0403-277-414
 adambedikian@yahoo.com.au (Melbourne) or
 Mr Ara Bastajian 02-9659 6875 (Sydney)

You can also visit the 'Save Melkonian' website:
www.savemelkonian.org.

Please make your donations by contacting either of the above mentioned representatives by the end of October 2004. Alternately cheque payments can be made directly to the California Alumni at the following address:

Melkonian Alumni & Friends
 P.O.Box 1587
 Glendale, CA 91209 USA

It is only through a united front that we can achieve our goal to save Melkonian for the future generations of Armenians. Waiting any longer may be too late...

Thanks in advance,
 Melkonian Alumni – Australia

ARMENIAN CHURCH IN SINGAPORE APPEALS FOR GLOBAL ARMENIAN INTEREST

The Armenian Apostolic Church of St Gregory the Illuminator located on the corner of Coleman and Hill Streets in Singapore is known to be the oldest Christian Church in the country, built in 1835. The building is listed as a national heritage monument and is presently maintained both financially and administratively by a Board of Trustees headed by His Excellency Dr Norair Der Kevorkian Honorary Consul for the Republic of Armenia in Thailand.

Listed as a historical attraction of Singapore, the Church is open daily for visitors and welcomes tourists from around the world.

During the year, His Eminence Archbishop Aghan Baliozian Primate of the Diocese of Australia & New Zealand and Pontifical Legate of the Far East frequents pastoral visits. On these occasions, Archbishop celebrates Mass in the Church with members of the Armenian community of South-East Asia. Occasionally, the Church is occupied by other Christian denominations for worship services.

An appeal is being launched to Armenians around the world to bring their financial assistance to the preservation of this historically significant Armenian religious landmark. The Board of Trustees needs the financial support of Diaspora Armenians and also urges visitors to Singapore to take the time to visit the Church and register their names in the Visitors' Book. With continued increasing costs of upkeep, maintenance and restoration projects, the Church needs the financial support of major contributors as well as charity-box donations.

Over the coming months, a priest from Armenia will be appointed to serve the needs of the parish communities. That too, will add to the financial demands of this mission of heritage.

To help with the mission of preserving the Armenian Church of Singapore, donations can be made directly to the Trust's bank account. Contact Diocese of the Armenian Church of Australia & New Zealand for further information:

10 Macquarie Street, Chatswood NSW 2067 Australia
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