

Q ARAMA

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KURUMLAR/ORGANIZATIONS WEB SİTELERİ/WEB SITES

HyeTert

Լոյս և լուսն

2019-03-13

Anasayfa/Home

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CEMAATE DUYURU



RUHANİLERİMİZDEN



Sahag Srpazan Pazar Vaazı

[Ruhani](#) [Türkçe](#)

HYETERT–
Yerçangahişadag
Patriğimiz Mesrob
II'yi andığımız
bugün, Sahag



Hrant Dink and Armenians in Turkey

2007-02-23

On 18 October 1994 a press conference called by the then Patriarch of the Armenian Church, Karekin Kazanjian, was held at the Armenian patriarchate in Kumkapi, Istanbul. It was organised to correct what the church saw as misinformation amounting to a slander campaign against the Armenian church in particular and the Armenian community in Turkey in general. The “highlight” of this campaign was an attempt by the patriarchate to voice protest against false, even lethal, accusations in Turkish media and political circles that Armenian clergymen were supporting Kurdish Workers’

ARA / SEARCH

Arama

ERMENİ APOSTOLİK KİLİSESİ TAKVİMİ

PA 17 **Anaragi Giragi
(Yaramaz
Oğul Pazarı)**

Mart 17

PA 24 **Dindesi Giragi
(Haksız Kahya
Pazarı)**

Mart 24

ÇA 27 **Miçink (Büyük
Oruç'un
Ortası)**

Mart 27

[Daha görüntüle...](#)

UPCOMING EVENTS

Srpazan'in Samatya
Surp Kevork
Kilisesinde,
kendisinin de
hocası olan Mesrob
Badriark ile ilgili
bölümü de içeren
vaazı...

OKURLARIMIZDAN/FROM OUR READERS



Kadasetli Patrik Hazretleri Mesrob Mutafyan'ı Uğurluyoruz...

2019-03-12

Besse Kabak
"İnsanoğlu yüceliği
içinde, 'tüm
meleklerle birlikte
geldiğinde,'
yüceliğinin
tahtında oturacak.
Bütün uluslar
O'nun önünde
toplanacak.
Çobanın koyunları
keçilerden ayırdığı
gibi, O da onları...

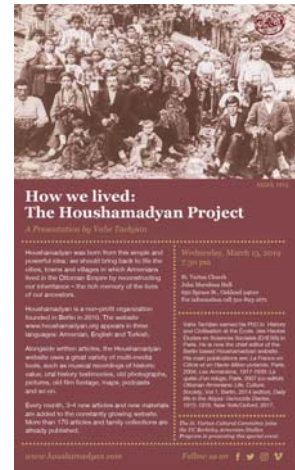


Party (PKK) terrorists in their secessionist
struggle against the Turkish state.

A photograph allegedly depicting an
Armenian priest in the company of PKK
leader Abdullah Öcalan, widely distributed
on posters, was a key instrument of these
accusations. Indeed, shouted slogans such as
Apo, Ermeni pici ("Apo [Öcalan's nickname],
Armenian bastard") were at the time
commonly heard during nationalist
demonstrations and street protests.

The patriarchate's communiqué on the
matter categorically denied the existence of
any ties between the Armenian community
in Turkey and any terrorist organisation, and
explained that the priest in the relevant
photo was not a cleric of the Armenian
church. The document went on to condemn
such anti-Armenian insinuations in both
print and broadcast media, expressing the
serious concern that such false rumours,
assumptions and misrepresentations were
endangering the Armenian community in
Turkey and making the lives of individual
Armenians difficult.

The press conference – attended by some
seventy Turkish and foreign journalists – was
a tense affair. Several journalists harassed
the patriarch with presumptuous questions
laced with innuendo about contentious
issues, including the PKK and the Armenian
Secret Army for the Liberation of Armenia
(Asala) – a small, Lebanon-based terrorist
group that had killed thirty-four Turks
(mainly diplomats) between 1975 and 1983,
mainly in western Europe. (Asala had no
presence, links or any type of backing among



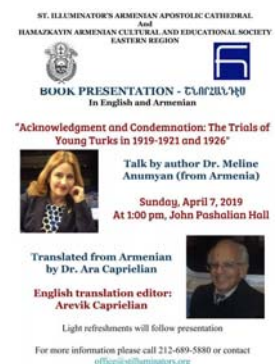
How we lived: The Houshamadyan Project A Presentation by Vahe Tachjian

Mart 13 @ 7:30

pm - 9:30 pm

PDT

United States



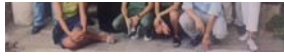
Meline Anumyan / Ara Caprielian Book Presentation

Nisan 7 @ 1:00

pm - 3:00 pm

EDT

United States



Mesrob Badriyark'ın Ardından

2019-03-09

Kamer Toker Çok şanslı bir nesil olduğumuzu şimdilerde çok daha iyi anlıyorum. Düşünsenize yıl 1999 henüz 16 yaşındasınız, Kumkapı'da bulunan Türkiye Ermenileri Patrikhanesine ilk defa...



ՈՉ ԵՒՍ Է, ՄԵՍՐՈՊ ՄՈՒԹԱՖԵԱՆ ՊԱՏՐԻԱՐԷ

2019-03-09

ՀԱՅԱՍՏԱՆԵԱՅՅ
ԱՌԱՔԵԼԱԿԱՆ
ՄԲ. ԵԿԵՂԵՑԻՈՅ
ՄԵԾ ԿՈՐՈՒՄՏԸ
ՈՉ ԵՒՍ Է,
ՄԵՍՐՈՊ
ՄՈՒԹԱՖԵԱՆ
ՊԱՏՐԻԱՐԷ
Մեսրոպ
Բ.Մուրաֆեան (16

Armenians in Turkey, and minimal support even among diaspora Armenians).

As the interrogators became increasingly belligerent, a tall figure forced himself into the heart of the journalistic melée. “As a member of the patriarchate’s press office, I would like to answer that question”, Hrant Dink announced. He continued:

“Respectable representatives of the press, we are trying to shake off from our shoulders a discomfort which causes pressure. It is for this reason that we are trying to voice our protest against a false claim. Apart from that, all your questions have been answered many times before. The Armenians of Turkey are not terrorists and they have never provided aid to terrorism, from whichever direction that may come. From now on too, this is the way it is going to be. Armenians will never support terrorism. As citizens of this country, we would like to live in peace and tranquility. This is the message of this press conference. ... The Armenians, all Armenians in the world, especially Armenians in Turkey, at this moment have only one preoccupation: peace, peace, and peace” (see *Marmara* [Istanbul], 19 October 1994).

This was the moment Hrant Dink fully entered public life. The occasion, the pressure, the times themselves were such that he chose – publicly, confidently and courageously – to address the “discomforts”

[Daha görüntüle...](#)

HYETERT



VGM'den AZINLIK VAKIFLARI İÇİN GEÇİCİ DÜZENLEME

HYETERT - Vakıflar Genel Müdürlüğü, 11 Mart tarih, 84589587-130.99-E.38094 sayılı bildiri ile, 2013 tarihinde yürürlüğe giren Vakıflar Yönetmeliğinde değişiklik yapılmasına dair yönetmelik nedeniyle seçimlerini yineleyemeyen...



Ermeni Katolik Cemaati

Յուլիս 1956 -8
Մարտ 2019, Պոլիս)
Թուրքիոյ հայոց
պատրիարք,
հանրային...



**ÇOK DEĞERLİ
BİR DOSTU,
TÜRKİYE
ERMENİLERİ
84. PATRİĞİ
MESROP
MUTAFYANI
KAYBETMENİN
ÜZÜNTÜSÜ
İÇİNDEYİM..
IŞIKLARDA
UYUSUN.**

2019-03-08

Ayşe Nur Yılmaz
Çok değerli dost,
aydın, arkeolog, iyi
bir TC vatandaşı,
duyarlı insan
sevgili Mesrop
Mutafyan'ın
Rumkale'de bana
verdiği desteği hiç
unutamam. 2000
yılında...

STEM



and “burdens” put upon his community by the state and a highly politicised media. It was the moment Hrant Dink openly began to deal with the dilemma of being simultaneously a citizen of one country, Turkey, while being part of another nation, Armenia.

A time of silence

It was never going to be easy, for the challenge was at once institutional, legal, and political.

The Armenian community, like that of other minorities in Turkey, experienced shame, humiliation, harassment and intimidation across the long decades from the 1950s to the 1990s without being able to speak up in its defence – and in a very different atmosphere to later controversies over Article 301 and even minimal debate about the genocide of 1915. The Armenian community in Turkey in this period was characterised by its reclusive existence and collective silence.

The defining institutions of the Armenian community in Turkey were and are the church and the school. Both faced (and face) perennial problems that kept Hrant Dink and his colleagues awake at night. The interference and heavy-handedness of the Turkish government in the Armenian community's process of electing a patriarch (in 1990, and again in 1998) were among the arduous legal problems enmeshing this key Armenian body. On the second occasion Hrant wrote:

Müteveffa Patrik Hazretlerini andı

Bu Pazar Surp
Hovhan
Vosgeperan Ermeni
Katolik Kilisesi'nde
yapılan Kutsal
Ayine Pek
Muhterem Levon
Kerabaydzar
Zekiyan riyaset etti.
Kerabaydzar
vaazında, yakın
zamanda
kaybettiğimiz
Kadasetli Patrik...



Yeranaşnorh Patrik'ler dualarla anıldı

HYETERT - Bugün
kiliselerimizde
Pazar Ayini sonrası,
geçtiğimiz Cuma
günü aramızdan
ayrılan Türkiye
Ermenileri 84.
Patriği Mesrob II
Hazretleri ve
bundan 29 yıl önce
07...



Dr. Kavalcıyan için küçük bir başlangıç anması

Tomas Terziyan
Günlerden 30
Haziran 2014,
güneşli bir ikinci
vakti. Bilim Tarihi
araştırmacısı, yazar
dostum ve hocam
Dr. Şeref Etker’le
birlikte Feriköy
Ermeni Protestan
Mezarlığı’na...



Türkiye’nin İlk Kadın Doktoru Zaruhi Kavalcıyan

Dr. Şeref Etker Bazı
biyografik
yayınlarda Dr.
Safiye Ali
Krekeler’in
(1894–1952)
“Türkiye’nin ilk

“We are sad ... The (Armenian)
community is deeply hurt by the
uncertainty created by the escalation
of the senseless crisis about the
election of an acting patriarch. These
are trying days ... We are observing
with shame” (see “Uzgunuz“, Agos, 21
August 1998).

The situation with the Armenian schools was
(and is) no better. Hrant wrote many
columns about the state of Armenian schools
in Turkey, and took special interest in their
administration. While criticising his own
community for its shortcomings, he also
berated the Turkish government for
imposing numerous administrative
restrictions on minority (and not only
Armenian) schools.

Hrant passionately recorded the constant
indignities experienced by Armenian
educators. In August 1998 he wrote:

“If I am not mistaken, it was three
years ago ... One of the vice-directors
of the ministry of national
education’s Istanbul office – who was
later convicted of corruption and
bribe-taking – said the following to
the “vice-principals” he appointed
(whom the minority schools call
“Turkish vice-principals”): “You are
our eyes and ears ... You are to inform
us of even the minutest mistakes that
these people make.” He said this in
the presence of the minority school
principals, with total disregard for
their dignity and common courtesy.

LRAPER



PATRİKLİĞİN RESMİ SİTESİ HİZMETE GİRDİ

[Lraper](http://www.lraper.org) [Türkçe](#)

Türkiye Ermenileri
Patrikliği’nin resmi
haberlerini
yayınlamak için
kullanılan
www.lraper.org
sayfası, son
zamanlarda teknik
sorunlar nedeniyle
güncellenmesi
imkânsız hale
gelmişti. Bu
nedenle, Patrik
Genel Vekili
Başepiskopos...



**ՊԱՏՐԻԱՐԷԱԿԱՆ
ԸՆԴՀԱՆՈՒՐ
ՓՈԽԱՆՈՐԴ
ՍՐԲԱԶԱՆ ՀՕՐ
Ս. ԶԱՏԿՈՒԱՆ
ԱՌԹԻԻ
ՀՐԱՊԱՐԱԿԱԾ
ՊԱՏԳԱՍԸ**

[Hayeren](#) [Lraper](#)

kadın doktoru”
olarak tanıtıldığını
okuyoruz. Safiye Ali
Hanım, Türkiye’de
kadınların tıp
fakültesine...



**Dr. A. Hasmig
Dikranyan
Becidyan (31
Ocak 1913 – 10
Mart 1990)**

Հայերենի Համար
For English Hasmig
Dikranyan
Becidyan (31 Ocak
1913 - 10 Mart
1990) Erzurum'un
meşhur tüccar
ailelerinden
Dikranyan
Biraderler'e
mensup Vahram ve
Erzurum
Sanasaryan Koleji...

“... And what was I fantasising all
these years ... With my 45-year-old
brain, I was thinking: ‘would, one
day, a minister of national education
start the ceremony for the new school
year in a minority school?’ Sweet
thoughts ... My naïveté ... Sorry ...”
(see “*Kinkel ve Valilik*“, *Agos*, 21
August 1998 – translated excerpts
posted on www.groong.com).

A voice of dignity

Hrant Dink and his colleagues were symbols
as well as agents of change in relation to the
Armenian community in Turkey. They were
determined to express the indignation and
resentment they experienced as citizens of
the Republic of Turkey. If society and the
political system did not allow them to voice
their fears, concerns, and hopes for their
community and for Turkey, the silence
surrounding them – they believed – must be
made audible.

It was to a large extent this combination – of
the hunger to speak and the desire to
address the “existential” problems
surrounding the Armenian church and
educational establishments – that sparked
the creation of the bilingual weekly
newspaper *Agos* in April 1996.

The five colleagues who founded *Agos* were:
Diran Bakar, a lawyer; Luiz Bakar, also a
lawyer and (since 1994) the spokesperson of
the patriarchate; Harutiun Sesetian, a
businessman; Anna Turay, a public-relations
professional; and Hrant Dink, who at the
time owned a bookshop.

ՔՐԻՍՏՈՍ
ՅԱՐԵԱԲ Ի
ՄԵՌԵԼՈՅ
Գոհութիւն եւ
փառք Ամենակալին.
Մեծ Պահոց
ապաշխարութեան
շրջանը բոլորելով
հասանք մեր
Փրկչին՝ Յիսուսի
Քրիստոսի Ս.
Յարութեան
Տաղաւարի
տօնակատարութեան:
Հրեշտակաբարբառ
աւետիսը անգամ...

The founding members – as is the case with any equivalent innovative project – were to have their differences in subsequent years. But at its heart, *Agos* (and Hrant in particular) remained consistent in the effort to open channels of communication and dialogue between the reclusive – and at times isolated – Armenian community and Turkish society.

Hrant defined one of the newspaper's purposes as “(trying) to identify and explain our problems to the government and to Turkish society”, while acknowledging that “because of this, we sometimes have problems” (*Armenian International Magazine*, 11/3, March 2000). His core belief was that prejudices could be overcome by education and dialogue.

The target of this education and dialogue was not just misunderstanding and prejudice in Turkish society, but the Armenian community itself. Hrant's critical discourse about the Armenian community, and especially the Armenian patriarchate, was unpopular, costing him supporters and even friends.

In June 2001, for example, on the occasion of the 1,700th anniversary of Armenian Christianity, he wrote: “The Armenian church has suffered divisions throughout history and it is evident that it has not learned from its own history. The ‘one nation – one church’ rule, which has been repeated almost everywhere during these last years, is nothing but a slogan void of content” (see “Spiritual Chess”, *Agos*, 1 June 2004 – translated from Turkish by Anahit Dagci).

At the same time, many found his passion, genuine concern and sincerity disarming. Most people in the Armenian community saw Agos as a courageous publication where issues related to Armenian identity and community were discussed with refreshing openness, reason and a genuine desire to build bridges across large divides – whether within Turkey, with Armenia or with the diaspora.

In the course of this work, Hrant came to a profound realisation: that the resolution of the problems of the Armenian community in Turkey was intimately related to the progress of tolerance, democracy and freedom in Turkey.

Armenians, here and there

Dogu Ergil observed after Hrant's death that he had "aimed to promote the idea that there are other ethnic-cultural groups in Turkey than Turks and Muslims, and (that) they can very well blend into the nation cleansed of stereotypes and biases". Hrant wanted, said Ergil, to "defend Armenians against majority fanaticism in Turkey and to defend Turks/Turkey against the fanaticism and hypocrisy of foreigners and diaspora Armenians" (see "[Hrant Dink: Requiem to a Lesser Turkey](#)", EU Turkey Civic Commission, 25 January 2007).

In recent years, the "Armenian issue" – as the problem of the genocide is referred to in Turkey – had indeed become a central theme in Hrant's public discourse. The centrality of the "Armenian issue", in fact, has come to cast a shadow over the other problems of the

Armenian community in Turkey: ownership of property, community foundations, education of clergy, school administration, and church elections among them. (Why, for example, should the affairs of minorities in Turkey still be “administered” by Turkey’s council of ministers, interior ministry, the security and intelligence agencies, and the foreign ministry?).

[HRATCH TCHILINGIRIAN](#) 23 February 2007

Hratch Tchilingirian is [associate director](#) of the Eurasia Research Programme at the [Judge Business School](#), Cambridge University.

https://www.opendemocracy.net/democracy-turkey/dink_armenian_4378.jsp

Related

[California Courier: Patriarch Embarks on Lobbying Tour on Behalf of Turkey](#)
By Harut Sassounian
The Armenian Patriarch of Turkey, Mesrob II, has been touring various European capitals in the past couple of weeks in order to drum up



[Armenian-Populated Districts of Istanbul Attacked](#)
2015-09-12



[The Failed Istanbul Armenian Patriarchate](#)
2018-02-12