

Compiled by  
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**THE GOLGOTHA**  
**OF THE**  
**ARMENIAN CATHOLIC**  
**CLERGY**  
**(1915-1925)**

Los Angeles

2015

## 100 years ago

*“From the letter addressed  
To Sultan Mehmed V.*

*September 10, 1915.*

**“The Armenian people have already seen how the majority of their children were sent to punishment. We now learn that the entire population of villages and towns must abandon their homes, in order to reach –with unspeakable difficulties and torture- distant places where poverty and hunger will be added to their psychological suffering.”**

**POPE BENEDICT XV**

## 100 years later

The Genocide is

**“The gravest crime of Ottoman Turkey against the Armenian people and humanity.”**

**POPE FRANCIS**

## PREFACE

The Armenian Catholic Eparchy of Our Lady of Nareg in the United States of America and Canada is happy to publish this book that has the following goals:

1) One hundred years have transpired from the Genocide which menaced the total annihilation and the entombment of the Armenian people. This book is intended to prove that the massacre of the Armenians one hundred years ago is an irrefutable and undeniable fact despite Turkey's efforts to distort it.

2) To provide the reader with the salient aspects of the Armenian massacres in general and the martyrdom of the Armenian Catholic clergy in particular.

The author has mentioned in the introduction of the book, that "Today, all Armenians over the world give more attention to the national and political aspects of Genocide than to the religious aspect of Christian martyrdom". By publishing this book, we wanted to emphasize the religious aspect of the martyrdom of the Armenian people and its clergy.

Although human memory tends to soften up the blows of the sad past, nevertheless, the terrible massacres of the Armenian Genocide that occurred 100 years ago must not and cannot be reduced to a smoke screen. Therefore, the author by showing the suffering of the Armenian Catholic clergy, wants to describe

how the entire Armenian people suffered the same tragic fate. Bishops, priests, nuns and lay people were subject to deportation, death march, drowning, killing, torture, starvation, live mass burial, rape and burning. They refused to be converted to Islam.

3) The author points out the situation of the thirteen Armenian Catholic dioceses before and after the massacres.

All the Armenian Catholic churches, except in the city of Mardin, were destroyed. In the village of Termeh (near Samson) and in the city of Erzurum, the churches were transformed into mosques. In the city of Erzincan the church was transformed into a public bathroom. At the town of Husni-Mansour, the Armenian Catholic church was pillaged and the chalice was thrown in the toilet. Policemen wearing the religious vestments parodied the Holy Mass.

4) This volume has been written with no vengeful motivation. Our Christian faith repudiates hatred and vengeance. John Ahmaranian hopes that this book will help make such crimes impossible in the future. He wanted to awaken the conscience of the civilized world in claiming justice for the Armenian people.

May God bless the author and the readers.

+*Most Reverend Bishop Mikael Mouradian*  
*Eparchy of Our Lady of Nareg for the Armenian*  
*Catholics in the USA and Canada*

## IN LIEU OF AN EDITORIAL

One hundred years ago, the Armenian nation was condemned to genocide. One and one half million of its sons, men and women, boys and girls, infants, clergymen and intellectuals, all were tortured and driven into the deserts to be killed.

Today, all Armenians over the world give more attention to the national and political aspects of Genocide than to the religious aspect of Christian martyrdom.

One hundred years after the Genocide, the national and political aspects are relevant in the Armenian and international media; however, more than a billion Christians worldwide would be interested getting a clear and precise picture of the religious aspect of Genocide. The whole world in general and the Christians in particular, must know that, faithful to their conscience, the Armenian martyrs were submitted to torture and death only because of their attachment to the Lord and to their beloved homeland. Certainly, the very purpose of Turkish leaders to organize and carry out the Genocide of the Armenian people was for the most part political, but the religious difference was one of the principal reasons why Armenians in Turkey refused to be assimilated into the Turkish people and their Muslim faith.

During World War I, many international news agencies and newspapers reported about heroic episodes

of martyrdom which were unequalled and singular in the history of Christendom. The Armenians tortured and killed by the Turks applied the word of the Book of Wisdom, “*Their hope is all immortality*” (Wis. 3:2-3). This compiled book is about the Armenian Catholic martyred clergy who understood the words of the Armenian historian Yeghisheh (5<sup>th</sup> century A.D.) “Death not understood is death; death understood is immortality.”

The biography of these valiant men and women of God is scattered and fragmented in different books and magazines. The biographical details are sometimes contradicted in those resources, but the fact that the bishops, priests and nuns were killed is a reality without any doubt and undeniable.

I encountered some difficulties in compiling this book.

The first and most difficult task was to determine the boundaries of each diocese. The borders of these Armenian Catholic dioceses did not administratively correspond neither to the boundaries set up by the Turkish government, nor to the borders fixed by the Armenian Apostolic Church. Just to give an example, I have the case of Moush.

Moush + Bitlis + Van formed one diocese for the Armenian Catholics. Geographically, these 3 provinces were separated *vilayets* (provinces) and had many Armenian Apostolic dioceses. When a source indicates that the number of the Armenian Catholics in

Moush is 1,000, the question would come up right away: Which Moush? The Armenian Catholic diocese of Moush? The city of Moush? Its kaza (county)? Or its vilayet? In other words, the Armenian Catholic dioceses did not correspond to the administratively recognized Turkish vilayets.

The second difficulty was the names of the clergy. Mgr. John Naslian wrote two authoritative volumes about the pre-war and post-war situations of the dioceses. The book "Les Memoires" is in French. So, he converted the Armenian names of the clergy into French; Hovhannes became Jean, Stepan became Etienne, and so on.

In this book, except for the priests who were members of the Jesuit, Franciscan or Capuchin Orders, I tried to keep the original Armenian names of the clergy. A list below will help the identification process.

#### **ARMENIAN NAME**

AGHEGSANDER  
ANDON  
BEDROS  
BOGHOS  
HAGOP  
HARUTIUN  
HOVHANNES  
HOVSEP  
IGNADIOS  
KEVORK  
KRIKOR  
STEPAN, STEPANOS

#### **EQUIVALENT TO**

*Used by Mgr. Naslian*

ALEXANDRE  
ANTHONE  
PIERRE  
PAUL  
JACQUES  
PASCAL  
JEAN  
JOSEPH  
IGNATIUS, IGNACE  
GEORGES  
GREGOIRE  
ETIENNE

The birth date and the ordination date of the clergy are not always identical in the sources that I have. I tried to rely on the Achieves of the Patriarchal Congregation of Bzommar, when the priest was a member of the Congregation of Bzommar, and on the archives of the Pontifical Levonian College, in case the priest was a student of that college. Otherwise, the book of Mgr. Naslian is the main source of information.

There is another point I want to mention: this book is about the thirteen dioceses in which the clergy were martyred. In reality, the Armenian Catholic hierarchy had five additional dioceses: Constantinople, Egypt, Aleppo, Artvin and Poland. The clergy of these dioceses were not deported or killed by the Turk.

Each diocese has four divisions:

- 1) General Information about the Province
- 2) The Diocese
- 3) The Martyred Clergy
- 4) Media Report

Although the cover of the book represents the crucifixion, nevertheless, Christ did not remain on the Cross. His Resurrection empowered the Armenians with new hope.

I am thankful to Armen Aroyan for providing me with many books about the Armenian cities and *Kazas* (counties).

I thank my wife Seta Ahmaranian and Antoine Karamanian for reviewing the script, and Berdj Djamdjian and Gilbert Manoushagian for their technical assistance.

**John Ahmaranian**



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THANK YOU

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Eparchy of Our Lady of Nareg for the Armenian  
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For publishing this book

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ماردين المدينة البطلة

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# MARDIN

## GENERAL INFORMATION

*Mardin was part of the vilayet of Diyarbakir.*

*According to the 1914 Ottoman census, 10.717 Armenians lived in the sanjak of Mardin which included the Kazas of Mardin, Cizre, Nusaybin, Midyat and Avina (Sahur). Fr. Andreas Ahmaranian was the pastor of Mardin after the Genocide. In his deposition sent to the Armenian Catholic Patriarchate in Istanbul, he said that the city of Mardin alone had, prior to 1915, close to 12,000 people, and the village of Tell Armen and the small town of Sahur were Catholics.*

## THE DIOCESE

**a-** During the second half of the 19<sup>th</sup> century, Mardin was part of the *vilayet* (province) of Diyarbakir, in south east of Turkey.

The *sandjak* (county) of Mardin had 45,000 inhabitants. The Christians numbered 20,000, the majority being Armenian Catholics.

**b-** Bishop Melkon Tazbazian (originally from Persia), who studied in Rome, embraced the Catholic faith, and in 1689, went to Mardin as a parish priest to established a school and preach the Catholic faith in Mardin, Dyarbakir, Van and Moush. He also visited Killis and Aintab. He received the Episcopal ordination from Catholicos Sahag of Cilicia.

He became the first bishop of Mardin. Not everybody was happy with the work done by the newly consecrated bishop. He was accused of being enemy of the Sultan. The governor of Mardin arrested him and sent him to Istanbul. In 1716, he died in jail.

**c-** In 1911, when the newly elected Archbishop Maloyan came to Mardin, he faced four major problems.

1. The constitution of a qualified clergy of a high moral and spiritual level.

He was successful in this strategy. All his priests were martyred in 1915.

2. The creation of two schools.

He asked the Armenian Sisters of the Immaculate Conception to manage a school for girls. He opened a school for the boys and invited the Mekhitarist Fathers from Venice to take care of the students' intellectual and spiritual growth.

3. The miserable financial situation of his flock.

The only financial assistance came from Rome. Some Armenian wealthy families helped the diocese; but their assistance was not enough. The government vexed the diocese every month with taxes.

4. The deterioration of his health.

**d-** Mardin had two Armenian Catholic Churches: St. Joseph (the cathedral, built in 1887) and St. George. The diocese had a monastery-church (St. Barbara built in the 5<sup>th</sup> century A. D.) that was used for spiritual retreats and for the preparation of the future clergy. The diocese, as we have mentioned before, had two schools, one for boys and the other for girls.

e- The small towns of Tell-Ermen, Dara, Veranshahir and Derekeh had their own churches and parish priests.

The preparations for the deportation of the Armenians started on June 10, 1915. Taken into consideration the number of the detained Armenians, three convoys were foreseen:

- 417 persons in the first convoy (Friday, June 11).
- 600 persons in the second convoy (Tuesday, June 15).
- 600 persons in the third convoy.

All these convoys were escorted by hundreds of soldiers and members of *Khamseen* (Special Interior Forces). The destination of these convoys was the Syrian Desert (Ras el Ain, Shaddada, Raqqa, and Dei Zor).

Other Armenians were killed in their homes and in jails.

After the Armistice, on October 12, 1919, Mgr. Bedros Koyounian, the Apostolic Visitor, installed Fr. Andreas Ahmaranian as the parish priest for the remaining Armenian Catholics in Mardin. The newly appointed parish priest was often the subject of judicial pursuits. He was condemned and put in jail for buying or ransoming Armenian girls from Kurdish homes.

The governor released him from jail and asked him to leave the city.

Fr. A. Ahmaranian was able to recuperate chalices, ornaments and sacred objects. Today, the 25 remaining Armenians attend the Holy Mass conducted by a Syrian Orthodox priest.

Fr. A. Ahmaranian was also able to save the registers and the important documents of the churches. He was obliged to leave Mardin in 1926.



Fr. Kevork Chandri (Mardiniote) was the last parish priest sent to pastor the parish. He was *declared persona non grata* by the Turkish local authorities.

## THE MARTYRED CLERGY

### MARDIN

*(The list of the Armenian clergy is taken from Fr. Andreas Ahmaranian's report which is mentioned in Naslian's book; the descriptions of their martyrdom are from different sources).*

### BLESSED ARCHBISHOP IGNATIUS MALOYAN

*(On October 7, 2001, Pope John Paul II beatified Archbishop Ignatius Maloyan, in St. Peter's Square, Rome.)*

Ignatius Maloyan (Shoukrallah), son of Melkon and Faridé, was born in 1869, in Mardin, Turkey.

His parish priest noticed in him signs of a priestly vocation, so he sent him to the convent of Bzommar, Lebanon; he was fourteen years old.

After finishing his superior studies in 1896, the day dedicated to the Sacred Heart of Jesus, he was ordained a priest in the Church of Bzommar convent, became a member of the Bzommar Institute and adopted the name of Ignatius in remembrance of the famous martyr of Antioch. During the years 1897-1910, Father Ignatius was appointed as parish priest in Alexandria and Cairo, where his good reputation was wide-spread.

His Beatitude Patriarch Boghos Bedros XII appointed him as his assistant in 1904. Because of a disease in his eyes and difficulty in breathing, he returned to Egypt and stayed there till 1910.

The Diocese of Mardin was in a state of anarchy, so Patriarch Sabbaghian sent Father Ignatius Maloyan to restore order.

On October 22, 1911, the Bishops' Synod assembled in Rome and elected Father Ignatius as Archbishop of Mardin. He took over his new assignment and planned on renewing the wrecked diocese, encouraging especially the devotion to the Sacred Heart.

Unfortunately, at the outbreak of the First World War, the Armenian residents in Turkey (which was allied with Germany) began to endure unspeakable sufferings. In fact, April 24, 1915 marked the beginning of a harsh campaign of extermination. On April 30, 1915, the Turkish soldiers surrounded the Armenian Catholic Bishopric and the church in Mardin on the basis that they were hide-outs for arms.

At the beginning of May, the Bishop gathered his priests and informed them of the dangerous situation. On June 3, 1915, Turkish soldiers dragged Bishop Maloyan in chains to court with twenty seven other Armenian Catholic personalities. The next day, twenty five priests and eight hundred and sixty two believers were held in chains. During trial, the chief of the police, Mamdooh Bey, asked the Bishop to convert to Islam. The bishop answered that he would never betray Christ and His Church. The good shepherd told him that he was ready to suffer all kinds of ill-treatments and even death and in this will be his happiness.

Mamdooh Bey hit him on the head with the rear of his pistol and ordered to put him in jail. The soldiers chained his feet and hands, threw him on the ground and hit him mercilessly. With each blow, the Bishop was heard saying

"Oh Lord, have mercy on me, oh Lord, give me strength", and asked the priests present for absolution. With that, the soldiers continued hitting him and extracted his toe nails.

On June 9, his mother visited him and cried for his state. But the valiant Bishop encouraged her. On the next day, the soldiers gathered four hundred and forty seven Armenians. The soldiers along with the convoys took the desert route.

The bishop encouraged his parishioners to remain firm in their faith and all of them knelt with him. He prayed to God that they accept martyrdom with patience and courage. The priests granted the believers absolution. The Bishop took out a piece of bread, blessed it, recited the words of the Eucharist and gave it to his priests to distribute among the people.

One of the soldiers, an eye witness, recounted this scene: "That hour, I saw a cloud covering the prisoners and from all emitted a perfumed scent. There was a look of joy and serenity on their faces". All the Armenian prisoners were ready to die out of love for Jesus. After a two-hour walk, hungry, naked and chained, the soldiers attacked the prisoners and killed them before the Bishop's eyes. After the massacre of the two convoys came the turn of Bishop Maloyan.

Mamdooh Bey then asked Maloyan again to convert to Islam. The soldier of Christ answered: "I've told you I shall live and die for the sake of my faith and religion. I take pride in the Cross of my God and Lord". Mamdooh got very angry; he drew his pistol and shot Maloyan. Before he took last breath, he cried out loud: "My God, have mercy on me; into your hands I commend my spirit".

## **2. FR. HOVHANNES POTURIAN**

He was born in Mardin, in 1835.

He was ordained a diocesan priest in Mardin, in 1865. Due to his age and pastoral experience, he was the dean of the clergy.

In July, 1915, he was incarcerated in a very small room.

The Turks robbed him, and on July 15, he was killed in the first convoy on the way to Der-Zor (Syria).

## **3. FR. STEPAN HOLOZIAN**

He was born in Mardin, in 1845. He studied philosophy and theology in Lebanon at the seminary of the Congregation of Bzommar and ordained a priest in Mardin on August 20, 1870, by Archbishop Melkon Nazarian. After he served the Armenian communities around Mardin and in Der-Zor, he was appointed the parish priest of St. Joseph Church in Mardin. He was a member of the Patriarchal Congregation of Bzommar.

On June 10, Turkish soldiers went to St. Joseph Church, and saw Fr. Stepan walking in the front yard reciting the vespers. They apprehended him, threw him and flogged him. He was forced to lie down on the floor of the church and asked to deliver the hidden arms. The Turks searched the church and nothing was found. Because they couldn't find any gun, they tortured him and requested him to give the gold, the silver and the money hidden in the parish coffer. Again, nothing was found, except for a box where it was written "For the Poor". This time they tore out his white beard. Fr. Stefan repeated many times, "I have neither money nor guns. My faith forbids me to lie or to deceive anybody."

The Turks entered the church again and took candlesticks and icons from the altars. They handcuffed him, put him in the third convoy and killed him outside the east gate of the city.

#### **4. FR. HAGOP FARDJOYAN**

He was born in Tell Armen on May 2, 1850. After he received his primary education in Mardin, he entered the seminary of Bzommar and became a member of the Patriarchal Congregation of Bzommar. Upon his return to Mardin, he received the priesthood ordination in 1871 from Archbishop Melkon Nazarian,

In June 1915, he was detained with Fr. S. Holozian and on July 2, at the east gate of the city of Mardin, he was assassinated.

#### **5. FR. IGNATIUS SHADY**

He was born in Mardin in 1889.

He was a student at St. Louis Seminary in Istanbul. He was ordained a priest in Mardin by Archbishop Ignatius Malo-yan and was able to avoid the military service.

He was deported and killed in Dara, a village near Mardin.

#### **6. FR. ATANASIUS BATANIAN**

He was born in Mardin, in March 1862. He received his primary, secondary and higher education in Mardin. He was ordained a diocesan priest on March 25, 1884.

He was taken in custody by the Turkish mob and delivered to the Turkish Army which forced him to join the first convoy, the destination of which was Der-Zor. He was killed on the way to Der-Zor.

## **7. BOGHOS KASPARIAN**

He was born in Mardin, in 1880.

He was sent to the Armenian Convent at Saint Lazare, in Venice, Italy. He was ordained priest in the same convent and became a member of the Mekhitarist Monastic Order. He was fluent in Latin, Italian, French and Turkish. Archbishop Ignatius Maloyan appointed him as the secretary of the diocese.

On June 11, 1915, he was killed in the same convoy of the Archbishop.

## **8. FR. BEDROS TERZIBASHIAN**

He was born in Mardin, in 1870. He was ordained priest in Mardin and served the community until his assassination.

## **9. FR. NERSES CHERIAN**

He was born in Mardin, in 1879.

He was ordained a diocesan priest on May 18, 1904.

He was killed in Siirt, a town north east of Mardin.

## **10. FR. MEGUERDITCH KALIUNJIAN**

He was born in Mardin, in 1878.

He was ordained a diocesan priest in Mardin, in January, 1898.

It was reported that, on Thursday, June 17, a group of Armenian and Syrian parishioners sent a letter from the jail in Dyarbakir to the governor informing him that the inmates were sick and hungry and in need of attention. Among them was Fr. Meguerditch. Three days later, two Turkish gentlemen came and asked the inmates to accompany them to an unknown destination. Fr. Megeurditch and the Syriac priests collected 400 Turkish paras to be

given to the Turkish emissaries in order to know where they were going. The destination was Mardin.

On Friday, June 25, Mamdooh Bey came to visit the clergy who was confined in the army barracks. Fr. Kaliunjian told Mamdooh that the Armenians were faithful citizens of the Ottoman Empire. Mamdooh replied, "Because your name is Armenian, you are not but feces and I hate you". At night, the Turks put the priest in an underground jail; they tortured him, broke his toes, and in the morning, they deported him to Dara. They killed him on July 2, 1915.

#### **11. FR. GABRIEL KATMARJIAN**

He was born in May, 1888. He entered the Latin Seminary of St. Louis in Istanbul. After his ordination, he went to Mardin to serve the Armenian Catholic community. He was arrested. The Turks tortured him. They forced him to walk with bloody feet (They uprooted the nails from his toes). He swallowed a tiny piece of the Holy Cross to preserve it from profanation. He was in the first convoy that was completely annihilated.

#### **12. FR. AUGUSTINE BAGHDIAN**

He was born in Mardin on May 5, 1887. After he finished his primary education, he entered the seminary of Bzommar, in May, 1903. He became a member of the Patriarchal Congregation of Bzommar, and after he studied philosophy and theology, he was ordained a priest in 1912 by Archbishop Houssik Gulian in Mardin. As a young priest, he served in the diocese for three years. He was arrested with other priests. He refused to embrace Islam. He was taken to Dara and thrown in one of the village pits.

### **13. FR. VARTAN SABBAGHIAN**

He was born in 1888. He was ordained as a priest on March 17, 1912 and took the name Vartan. He served the Armenian community in Mardin, with his friend, Fr. Baghdassarian. Three years later, he was deported and killed.

### **14. FR. LEVON NAZARIAN**

He was born in Mardin on April 18, 1877. After he finished the preparation steps toward priesthood, he was ordained as a priest in Mardin in January, 1892. He visited the Armenian Catholic villages which did not have a resident priest. He served in the diocese of Kharpert before his martyrdom.

While he was on an assignment trip, he was captured and sent to Dyarbakir and assassinated on the road.

### **15. FR. VARTAN ASHJIAN**

He was born in Mardin in 1873. He was ordained a priest in Mardin but he served the Armenian community in Urfa. He took refuge in the monastery of the Capuchin Fathers. The Turkish soldiers knew about his hiding place. They came to the monastery while Fr. Ashjian was preparing to celebrate the Holy Mass. They took him to Adana. He was killed in the prison of Adana.

## ***TELL-ERMEN***

### **16. FR. ANDON AHMARANIAN**

Son of Boulos (martyr), Andon was born in Mardin on September 20, 1862. He had five sisters and four brothers.



In 1888, at the age of 26, he was ordained priest. He worked as assistant parish priest at the Cathedral of St. George in Mardin. Because of his outspoken character, he was transferred from Mardin to the small village of Tell-Ermen. He dedicated his life to serve his flock, assisted by Fr. Minas.

The majority of the inhabitants of Tell-Ermen were Armenian Catholics.

A spy by the name Sarkis informed the Turks that the Armenians were hiding 25 guns and 5 bombs.

On June 11, a group of Turkish soldiers came from Mardin to Tell-Ermen to meet the two priests and few Armenian dignitaries. They searched the church and nothing was found. They took away the two priests for investigation and sent them to Mamdooh Bey, who was the chief police of Mardin. They were put in jail with other prisoners who mocked and insulted them.

The Turks forced Fr. Andon to kneel down on the floor. They handcuffed him and put his *camelaftee* (an Armenian priestly hat) in his mouth.

On June 10, 1915, separated from his friend, Fr. Andon Ahmaranian was assassinated with other priests.

## **17. FR. MINAS NEMOYAN**

He was born in Mardin on June 2, 1874. In 1903, (on the First Day of the Year) he was ordained a diocesan priest and served the Armenian Catholics in Tell-Ermen.

After he was deported to Mardin, he was separated from his friend Fr. Andon Ahmaranian and killed by the Turkish mob.

## ***DARA***

### **18. FR. BOGHOS SHADIAN**

He was born in Mardin, in 1880. He was ordained a priest in 1909. He served the Armenian Catholic community of Dara, a small town near Mardin.

The Turks entered the church and searched the documents and the financial statements. They did not find anything relevant in the coffer. They took him to jail. He was killed in Dara with four priests.

### ***DERIKEH***

### **19. FR. ANTREAS BEDROSSIAN**

He was born in Mardin, in 1844. He was ordained a priest on March 25, 1884. He was the pastor of the Armenian Catholic community in Derikeh. He was murdered in the same village.

### ***VERANSHEHIR***

### **20. FR. ISAHAG HOLOZIAN**

He was born on April, 1877. He was ordained a diocesan priest in Mardin, on January 27, 1892. He was the parish priest of Veranshehir.

On the night of May 1<sup>st</sup>, the Turkish soldiers invaded the parish church to find guns and ammunitions. They couldn't find any offence to jail Fr. Isahag. He was deported to Dyarbakir and put in jail. After being imprisoned and tortured for 15 days, he was taken to a hill near the town of Dyarbakir where he was assassinated.

### ***DER ZOR***

*(A city in Syria that was part of the Diocese of Mardin.)*

### **21. FR. BEDROS TERZIBASHIAN**

He was born in Mardin.

The *waly* (governor) of Der-Zor knew that Fr. Bedros Terzibashian had paid a musician some money; therefore, he asked the priest three times to give him everything he had in the church; gold, silver, Ottoman or foreign currency. Fr. Terzibashian argued that the money he had, belonged to the church. The governor ordered his arrest. Fr. Terzibashian was massacred in one of the Der-Zor jails.

## SMALL TOWNS AND VILLAGES WITH VERY FEW ARMENIAN CATHOLICS AND WITHOUT A CHURCH

Banabeel, Sinjar, Al Ksor, Nisibis (Nusaybeen)...

Other towns in Syria and Iraq (Ras el Ain, Shaddada, Sinjar, and Khaboor) were the last stops for the Armenian refugees who were decimated by hunger and decease.

## MEDIA REPORT

*Mgr. Maloyan, Roman (Catholic) bishop of **Mardin** was assassinated with clubs.*

**L'ÉVENEMENT** (Canada) December 1, 1915

(The list of the assassinated Armenian Catholic clergy)

- *Maloyan, archbishop of **Mardin***
- *Joseph Melchisetekian, bishop of Erzurum*
- *Jacques Topoozian, bishop of Van*
- *Levon Kachegian, archbishop of Sivas*
- *Etienne Israelian, bishop of Karput*
- *André Chelebian, bishop of Diyarbakir*
- *Antoine Bahabanian, bishop of Césarée \**

*PS. Bishop Bahabanan was not killed but deported.*

**L'ACTION CATHOLIQUE**, Quebec, March 30, 1915.

*A tragic episode of the war in the East is the wholesale massacres of the Armenians in the eastern vilayets of Asia Minor by the Turks and the Kurds.*

*Regarding the terrible scale of these massacres, greater than any which occurred under Abdul Hamid, there is now no room for doubt...*

*Tens and probably hundreds of thousands have been butchered and great numbers more have been deported by roads hundreds of miles to Western Anatolia under conditions amounting to slow extermination.*

**THE NEW YORK TIMES**, August 6, 1915

*The final and the worst measure used against the Armenians was the wholesale deportation of the entire population from their homes and their exile to the desert, with all the accompanying horrors on the way.*

**THE RED CROSS MAGAZINE**, March, 1915

# MARASH

## GENERAL INFORMATION

*At the beginning of the 20<sup>th</sup> century, the vilayet of Aleppo included the sanjaks of Antakya, Iskenderun, Aintab, Kilis, Marash and Urfa.*

*According to the demographic data published by M. Ormanian, out of 65,000 Armenians living in Marash, 4,500 were Armenian Catholics.*

*The Armenians of Marash were advanced in weaving, iron works, shoe making and furniture.*

## THE DIOCESE

**a-** On March 20, 1858, Fr. Hagop Sabbaghian arrived in Marash. There were 400 Armenian Catholic families. Many of them attended the first Mass celebrated by Fr. Hagop who came from Aleppo to meet the community.

**b-** Gregory Peter VIII, the Armenian Catholic Patriarch-Catholicos, sent Fr. Aristaguess Haggibiarian to be the first parish priest in Marash and to organize the community. The first Armenian Catholic church was erected in 1865. The money was collected from the well-off members; many of them were separated from the national church.

**c-** The first bishop of Marash was Bedros Apelian (+1875).

**d-** During the Armenian Genocide and until 1922 (evacuation of the Armenians from Cilicia), the *locum Tenens* of the diocese was Fr. Khoren Gabadian.

**e-** Avedis Arpiarian, before he becomes Patriarch, he was elected Archbishop of Marash. He was in America when Turkey declared war against the Allies. He couldn't reach Marash and, as we have mentioned, Fr. Khoren managed the diocese on his behalf.

The bishop residence and the cathedral of the Holy Savior (Sourp Prgeach) were in Marash. The diocese possessed the Mesrobian School and a school for girls.

**f-** Zeitun was part of the diocese of Marash. The entire population of Zeitun was Armenian. More than 500 Armenians were Catholics.

**g-** There were 1,557 Armenian Catholics in Urfa. They had a church that was near the Ulu Jami (mosque).

**h-** There was an Armenian Catholic church in Elbistan, in the quarter of Hajihamza.

**i-** The Armenian Catholic community in Aintab had more than 1,000 members, a parish and a church.

## **THE MARTYRED CLERGY**

### **MARASH**

#### **1. ARCHBISHOP LEVON KETCHEDJIAN**

He was not killed in a prison or on the way to the Syrian Desert. He died from moral and sociological suffering. He witnessed the barbaric treatments of the Turks inflicted on the Armenians. He suffered a slow death. Nobody was with him when he suffered from an incurable disease.

Vartavar (his name before he received the ordination) was born in Marash on March 5, 1869.

He was a member of the Patriarchal Congregation of Bzommar. He completed his secondary studies in the seminary of Aintura (Lebanon). He was the first seminarian-student at the Levonian Armenian College in Rome.

He was ordained a priest by Archbishop H. Kupelian on October 30, 1883, and took the name of Levon. He became the Archbishop of Sebastia (Sivas). He died in 1916.

## **2. FR. BOGHOS POLADIAN**

He was born in Marash on March 17, 1858.

He entered the seminary of Bzommar, Lebanon, and studied philosophy and theology to become a priest. In fact, at the age of 28, he was ordained a priest by Archbishop B. Kasparian. He was member of the Patriarchal Congregation of Bzommar.

He was a diligent and a humble priest. He served the Armenian communality in Perknig, then in Adana.

He was put in jail in the city of Tokat with three other priests. He was murdered on May 10, 1915.

## **3. VARTAN BAHDJEJIAN**

He was born in Marash, on August 8, 1869. After he finished the theological courses, he was ordained a priest on October 3, 1895. He went to Marash and witnessed the Hamidian Massacres of 1895.

He was so kind and graceful that the Turks wanted to save him from deportation. He said, "Sorry! I am a pastor and I have to be with my flock." On the way to Der-Zor, he helped the sick people and covered their wounds with his clothes. He was killed in the desert of Der-Zor.

### *Post Scriptum*

At the ordination, the priest chooses a verse from the Bible as his motto. Fr. Bahdjejian has chosen a verse from the Gospel of Matthew 12:29, “*A bruised reed shall he not break and smoking flax shall he not quench, till he sends forth judgment unto victory.*”

#### **4. ANDON SISLIAN**

He was born in Marash. He was a seminarian at St. Louis in Istanbul, where he received the ordination to serve in Marash as a diocesan priest. In 1915, he was martyred near the city of Sivas.

#### **5. FR. MESROB MESROBIAN**

*(We don't have biographical details).*

#### **6. FR. HAGOP PARTAMIAN (Capuchin-Franciscan)**

He was born in Marash in 1883. He was a student of St. Louis Seminary in Constantinople. He was ordained a priest in Kharpert, in 1907. He was the vicar of the diocese in Arapgir. He was deported with other priests of the town and killed outside Arapgir.

#### **7. BR. PASCAL POLADIAN (Franciscan)**

He was killed in Meskeneh (Syria), in 1916.

#### **8. FR. STEFANO YALENKATIAN (Franciscan)**

He was burnt alive in 1920. The entire community living in the Franciscan convent had also the same fate.

#### **9. FR. CLEMENT MALJIAN**



He was born in Marash. He asked a Turkish friend to accompany him to escape from Marash and to go to Adana. On June 16, 1921, this “friend” shot him on the way to Adana.

**10. FR. GIUSEPPE AKELIAN (Franciscan)**

Following the retreat of the French Army from Cilicia, he died from exhaustion in 1920.

**11. FR. STEPAN PARTAMIAN (Jesuit)**

**12. BR. JOHN BALIAN (Jesuit)**

**13. BR. GARABED KEZKENIAN**

He was born in Marash in 1854. While he was protecting the Church, a Turkish sniper shot him dead in 1920.

**14. FR. VAHAN COULAKSEZIAN**

He was born in Marash in 1889. He was a student of the seminary of Bzommar. He was ordained a priest in 1912.

He had an adventurous life. He went from Dyarbakir to Aleppo on foot. On the road, he was chased by the Turkish gendarmes. He threw himself in a passing boat. He managed to swim ashore. He was able to reach Aleppo in a miserable condition. He was hospitalized. He died from exhaustion in 1922.

***ZEITUN***

**15. FR. HOVSEP AKRABIAN (a Jesuit priest)**

He was deported to Der-Zor. He was massacred with Fr. Clement Cahvejian in April 1915.

**16. FR. CLEMENT SISKERIAN**

He was born in Behesni, near Zeitun, in 1861 but he received his ordination in the Cathedral of Sourp Perguitch (Holy Savior) in Marash. He studied philosophy and theology at the seminary the Congregation of Bzommar (Lebanon). He served the Armenian Catholic community of Behesni-Zeitun. He was deported to Malatya and was cut into pieces.

#### **17. FR. HOVHANNES KARANFILIAN**

He was born in Zeitun, ordained in Adana and killed in Der-Zor.

#### ***EVEREK***

#### **18. FR. HARUTIUN LACHINIAN**

Originally, he was from Everek but born in Fines in 1864. His family moved to Caesarea in 1875. In the same year he went to Bzommar (Lebanon) to study philosophy and theology. He became member of the Congregation of Bzommar and he was ordained a priest on August 15, 1879. He worked as a priest in different villages and towns in Turkey. He served the Armenian Catholic community of Cairo. Monjusu (Caesarea) was the last place of his missionary work. He was martyred in 1915.

#### **MEDIA REPORT**

*The whole of the population of Zeitun, Dortyol, and its neighborhood, and the greater part of those of **Marash** and Has-sanbeyly were deported forcibly and without notice.*

**THE LITERARY DIGEST**, October 2, 1915

*As we go to press we have received from Washington, the following telegram from one of the foremost American authorities*

*on Armenian affairs to whom we are indebted for the facts in this article: "After long investigation I am convinced that statement sent regarding Turkey's treatment of Christians contains but a fragment of the facts. You cannot overstate the gravity of the case. A race is rapidly undergoing deliberate, diabolical destruction..."*

*Between 4,300 and 4,500 families are being removed by order of the Government from the districts of Zeytun and **Marash** to distant places...The misery these people are suffering is terrible to imagine."*

**THE OUTLOOK**, September 29, 1915

*The report tells of children under 15 years of age thrown into the Euphrates to be drowned; of women forced to desert infants in arms and to leave them by the roadside to die; of young women and girls appropriated by the Turks, thrown into harems, attacked, or else sold to the highest bidder, and of men murdered and tortured. Everything that an Armenian possesses, even to the clothes on his back, are stolen by his persecutors.*

**THE NEW YORK TIMES**, October 4, 1915

# MOUSH

## *GENERAL INFORMATION*

*Moush was part of the vilayet of Bitlis.*

*According to the 1914 Ottoman census, 2,699 Armenian Catholics lived in the sanjak. The diocese that included Bitlis, Siirt and Van had 4,000 members.*

*The sanjak of Moush was home to about 100 monasteries.*

*The most important ones were Sourp Arakelots, Sourp Garabed and Sourp Hovhannes. These and many other monasteries had orphanages and educational institutes.*

*In 1909, the Armenians owned 500 of the 800 shops of the city.*

## **THE DIOCESE**

**a-** This diocese included two provinces (Vaspouragan and Daron), the vilayet of Bitlis and the area that encompassed the Lake Van. The diocese was the most exposed part of Turkey to vandalism, robbery and murder, because it was surrounded by Turks, Kurds and Iranians, and was located on the border of Russia, the archenemy of the Turks. Van, Bitlis, Moush, Siirt, Bashkale and Manazkert were the most important Armenian centers.

**b-** Until 1881, the diocese of Moush was part of the Diocese of Erzurum. With the approval of the Holy See in Rome, Moush was detached and became an independent diocese. The first bishop was Pascal Djamjian.

**c-** In 1915, Hagop Topoozian was the last bishop of Moush. He was massacred by the Turks. (*His biography is*

*on the next page*). Moush had 125 Armenian Catholic families. According to Teotig, the Armenian Catholic community numbered 20 families. But this statement is not correct.

The Mother of God was the name of the cathedral.

d- The diocese of Moush had the following cities that had Armenian Catholic communities.

### ***VAN***

The mission was managed by the Franciscan Fathers (from France). Before WWI, Fr. Hagop Guiragossian was the parish priest who used the chapel of the Franciscans to conduct religious activities.

### ***BITLIS***

Bitlis had a small Armenian Catholic community with a small chapel. After the departure of Fr. Nerses Tcherian, the parish was in shambles.

### ***NORSHEN***

The entire inhabitants of Norshen (400 families) were Armenian Catholics. Two priests served the community. The first one was accused of being part of the Van apprising and went to Erzurum, and the second priest by typhoid.

### ***ARINTCH***

The small town of Arintch had 120 Armenian Catholic families. Like Norshen, the whole village was sacked and the inhabitants massacred.

### ***OGHUNK***

The small town of Oghunk had 100 Armenian families. Only one Armenian woman escaped the massacres and fled to Constantinople. She gave detailed report about the fate of her town.

### ***SIIRT***

The Armenian Catholic community had its own church.

## **THE MARTYRED CLERGY**

### **MOUSH**

#### **1. BISHOP HAGOP TOPOUZIAN**

He was born in Bardizag on April 8, 1855. He was ordained priest on March 8, 1879, after he finished his studies at the Urban College (Propaganda Fide) in Rome. He was a parish priest in Biledjik, Seuyud, Mourajieh, Djedidieh, Turkmene and Panderma. He went to Van on a special religious mission (1897-1900).

In 1911, the Armenian Catholic Synod elected him as bishop of Moush. He lived in a small cell with a bed and a table. He lived a miserable life. He used to visit the villages on foot. He said in one of his letters, "In Norshen, I heard confessions for 7 ½ hours, I celebrated the Holy Mass and I preached, without the help of a priest or a deacon. The following Sunday, I celebrated Mass on the feast of the Holy Trinity in the village of Oghunk. On September 13, 1913, I stayed in Arintch to replace our parish priest. I will be obliged to stay the whole winter."

Bishop Topoozian was arrested and taken to Meghraked River. He was burnt alive and cut into pieces. His last words were, "Lord, have mercy on me."

He governed the diocese for four years.

## **2. FR. GARABED DER-SAHAKIAN**

He was born in Moush, on January 22, 1882. In 1900, he became a member of the Congregation of the Mekhitarist Fathers of Venice (Italy), and two years later, he was ordained as a priest.

He taught in Mourad Raphaelian (Venice, Italy). He received his doctorate degree from Fribourg University (Switzerland). The dissertation title was "The Armenian Emperors of Byzantium". During 1906 - 1908, he was the chief editor of *Pazmaveb* (cultural magazine of the congregation). He was fluent in several European languages.

Because he protested the arrest of the Armenian girls and women, he was killed by the sword in a valley near Moush.

## ***NORSHEN***

### **3. FR. MEGRDITCH DER-MEGRDITCHIAN**

He was born in Norshen, on May 21, 1840. He was ordained a priest on March 25, 1860. He served as the parish priest of Oghunk for 45 years. He was killed with his entire flock in Norshen.

### **4. FR. MESROB OUZOUNIAN**

He was born in Constantinople, on April 25, 1884. He was ordained priest on Christmas Day, 1905. He was massacred with the entire population of Norshen.

## ***ARINTCH***

### **5. FR. BOGHOS KUYUMJIAN**

He was born in Adana, in 1876. He was a student at Pontifical Armenian Catholic Levonian Seminary. He was ordained priest on February 26, 1899. In 1909, he witnessed the massacres of Adana. He was transferred from Adana to Moush and became the parish priest of Arintch.

### **6. FR. HAGOP KHATCHADURIAN**

He was born in the village of Arintch (Hrintch) in 1860. He was ordained as diocesan priest in 1909.

## **MEDIA REPORT**

*Men, women and children are massacred. Twenty thousand people are homeless. Famine and infectious disease are homeless. Many volunteers are sick and wounded...there is great want of doctors, drugs, ambulances, and food. The situation in Bitlis, **Moush**, and Diyarbakir is terrible. We beg urgently for immediate help.*

**THE OUTLOOK**, August 18, 1915

*...The present massacres are probably the most extensive and most bloody from which the unfortunate Armenian people have suffered in modern days.*

**MANITOBA FREE PRESS**, September 30, 1915



# MALATYA

## GENERAL INFORMATION

*Administratively, Malatya was part of the vilayet of Mamuretulaziz which had seven sanjaks and one of them was Malatya.*

*The Armenian Catholic diocese covered only the sanjak of Malatya.*

*According to the 1914 Ottoman census, 87,864 Armenians lived in the vilayet;*

*76,070 Apostolic Armenians*

*3,751 Catholic Armenians*

*8,043 Protestant Armenians*

*500 Latin Armenians.*

*Other sources give different results. We can say that, prior to the massacres, the Armenians living in the vilayet exceeded 110,000.*

## THE DIOCESE

a- During 1830-1850, Catholicism entered Malatya. The first preacher was Fr. Ghevont Khorkhoruni, who later became the archbishop of Malatya.

In the beginning of its formation, the Armenian Catholic community of Malatya was a tiny congregation. In 1891, there were 370 male and 400 female Catholics.

In 1915, the Armenian Catholic community was composed of 200 families (approximately 1,600 persons).

The community had a large and beautiful monastery, a church, a prelacy and a school.

In 1891, V. Guinet reported that, the Armenian Catholic community had two elementary schools with 100 boys and 30 girls. The school for girls was managed by the Armenian Sisters or The Immaculate Conception Congregation and enjoyed a high reputation.

An Armenian Catholic Youth Association gave scholarship to the students.

**b- The Armenian Catholics in the villages**

**Ansur:** 20 families (the entire village was Catholic)

**Husni-Mansur:** 120 families with a church (Holy Savior, known also as Sacred Heart of Jesus).

Around Husni-Mansur, there were small villages with 80 Armenian Catholic families.

**Samosad:** 70 families with a small church.

**Guevrig:** 65 families.

**Behesni:** 150 families. It had the Church of the Annunciation (also known as the Holy Mother of God). The small town had a parish priest and an elementary school.

The community had a church and 8 stores. They were confiscated in 1925.

**Hekim Khan:** 70 families.

**Amurusdan:** 25 families. It had a church (St. Paul and Peter) used for pilgrimage.

After the deportation and the Kemalist take over, the diocese was entrusted to the Capuchin Fathers who took care of the church. The farms, the gardens and the assets belonging to the diocese in Malatya were declared government properties.

The two Armenian nuns, who were in hiding, were able to go to Constantinople.

On November 23, 1925, Fr. Benoit (Capuchin) was expelled from Malatya and the Armenian Church was confiscated by the Kemalist government.

## **THE MARTYRED CLERGY**

### **MALATYA**

#### **1. MIKAEL BISHOP KHATCHADURIAN**

He was born in Mezreh (Kharpert), on January 1<sup>st</sup>, 1847. He went with his family to live in Malatya. Before the ordination, his name was Moses. In 1856 he entered the seminary of the Congregation of Bzommar and become one of its members. After he accomplished the preparation for the priesthood, he went to Malatya and received the priesthood ordination in 1867.

He was considered “an active man of God” even by those who were not Catholics.

He became the bishop of Malatya. He was a respected pastor. When he heard about the tragic fate of the Armenians in TRABIZOND, he tried every means to protect his flock. The governor sent his own carriage to the bishop and invited him for a meeting. As soon as the bishop entered the office, the governor detailed his plan and proposed him to convert to Islam. The bishop categorically refused the idea. The governor called his assistants who started to insult, beat and kick him. Bishop Michael was not given any food and was treated in the most abject manner. The Turk officers pulled out his beard and tried to root up his teeth. They snatched the chain of the cross from his chest. They chained him and put him on the floor. They set fire on his chest to make coffee. The bishop was 68 years old. The Turk officers strangled him with the chain and smashed

his head with the cross. They took his body and threw it in a trash container. His last words were “Lord Jesus, lead us to the Father and the Spirit to sing eternal glory.”

## **2. GHEVOND KHORKHORUNI**

He was born in Malatya in 1883. He studied at the local Armenian Catholic School. The bishop of the city and the parents of Ghevont agreed to send him to the Armenian Catholic Congregation of Bzommar to become a priest. He was ordained a priest in the convent of the Congregation, on April 8, 1906. Instead of keeping his original name, he took the name of Ghevont after the name of the bishop who sent him to the convent. In 1907, he started the missionary work in Malatya and became the principal of the Armenian Catholic school of the city.

In 1915, Fr. Ghevont was deported to Kharpert and put in jail. At night, the Turks burnt the prison and prevented anyone from leaving the premise. In the morning, they took the carbonized body of the martyr to bury him. Many Armenians were also burnt in the same jail.

## **4. FR. MESROB AZADIKIAN**

He was born in Malatya in 1871. He entered the seminary of Bzommar (Lebanon) and was ordained as priest in 1905 (1909?). He served the Armenian Catholic Church in Hekimkhan. He was put to death in the same village.

## **5. FR. HOVHANNES GUEDOYAN**

He was born in Constantinople, in 1884. He entered the seminary of Bzommar, and upon finishing the preparation for the priesthood in 1910, he went back to Constantinople to receive the ordination. Five years later, after he

served the community in Malatya, he was massacred with his bishop.

#### **6. FR. STEPAN GOSTANIAN**

He was born in 1853, in Malatya where he received his education. He was ordained as a priest in 1894. He was killed in the prison of Malatya.

#### **7. FR. OHANNES NERCESSIAN**

He was born in Malatya in 1845. He was ordained a priest in Kharpert in 1905 and served the community of Pasmashen under the jurisdiction of the Capuchin Fathers.

#### **8. GHEVOND KEKEVIAN**

He was born in Malatya, and in 1885, he was ordained a priest in the same city. He was in Gurine during the Evacuation of the French troops. Apostasy was proposed to him. He categorically rejected the idea of being converted into Islam. He was hanged.

#### **FR. STEPAN GODIKIAN (married priest)**

He was born in 1853 and ordained priest in 1894.

### ***EVEREK***

#### **9. FR. IKNADIOS SHAHNOYAN**

He was born in Evereg, in 1862. He went to study at the seminary of Bzommar to become a parish priest in the diocese of Malatya. Then, he went to study philosophy and theology in Rome, and was a student at the Pontifical Levonian College. He was ordained a priest in 1885. He became the assistant of bishop Khatchadurian. He was the

founder of the Armenian parish of Hekhimkhan (near Malatya). He was killed in the jail of Malatya.

***ADIAMAN (HUSNI-MANSUR)***

**10. FR. MIKAEL DER ASDVADZADURIAN**

*(See the list in the diocese of Sebastia-Tokat)*

In Adiaman, the community had a church and 26 stores. All of them became the property of the Kemalists government.

**11. FR. IKNADIOS SHAHINIAN**

He was born in Husni-Mansur in 1867. He studied for the priesthood in Malatya. He was ordained in 1891 and was killed in the village of Guevrig.

**12. FR. GARABED ASLANIAN**

He was born in Husni-Mansur, in 1869. In 1901, he was ordained a priest in Malatya, and served the diocese as the *locum tenens* of bishop Khatchadurian. He replaced Fr. Iknadios Shanoyan. He was tortured and put to death in Hekim-khan, where he served the community as a parish priest.

***BEHESNI***

**FR. CLEMENT SISKERIAN (SINKIRIAN)**

*(See the list in the diocese of Marash)*

FROM THE NUNS OF THE CONGREGATION  
OF THE IMMACULATE CONCEPTION

**MOTHER SHUSHAN AZARIAN**

**MEDIA REPORT**

*(Special Cable Dispatch in THE GLOBE (Canada)*

**Malatya:** *Horrible details are reaching here as to the methods employed by the Turks in their policy of exterminating Armenians.*

*One large village of 2,000 homes, inhabited exclusively by Armenians, was recently exterminated with diabolic cruelty...*

*In other instances the Turks are separating the men from the women and children and the able-bodied men are drafted into the Turkish Army, while the young women are sold to harems. The old men, the old women and the children are turned loose in uninhabited districts.*

**THE Globe**, September 11, 1915

*The Turks have resumed the methodical extermination of Armenians in all the provinces of the Empire...*

*The "Tanine," the official organ of the Young Turk party, announces in an editorial that Turkey will not be safe until the Armenians either are exterminated or forced to accept Mohammedan religion. The Armenians are denounced as traitors, and accused of aiding Turkey's enemy.*

**THE MONTREAL DAILY STAR**, September 16, 1915

# SEBASTIA-TOKAT

(SIVAS)

## *GENERAL INFORMATION*

*The vilayet of Sebastia (Sivas) included the sanjak of Sivas, Tokat, Amasya and Shabin Karahisar.*

*Prior to WWII, 10,000 Armenian Catholics lived in the vilayet of Sivas, including the kaza of Gurin. Around 200,000 Armenians lived in the vilayet.*

*The Armenians had always played important roles in the commercial life of the city. Crafts such as jewellery, cutlery and tinning were performed by Armenians.*

## THE DIOCESE

Sebastia and Tokat were two distinct dioceses. In 1891, the two dioceses merged and the prelate had two titles, Archbishop of Sebastia and bishop of Tokat.

**Sivas**, as a city, was not the center of the Armenian Catholics. It had around 45 Armenian families. The Jesuit Fathers had a college; all the teachers were Armenians. Out of 320 students, the college had only 20 Greek students; the other 300 were Armenians from different denominations.

The diocese possessed an apartment in Constantinople. The income was intended to help the Armenians of Perknig. The community of **Sivas** had the St. Vlas Cathedral. The majority of the Armenian Catholic students attended the Jesuit schools.

Father Mekhitar, the founder of the Mekhitarist Congregation, was born in Sivas.



Fr. Gregory Pehlivanian was permitted to open an Idadieh (Lyceum) to replace the closure of the Jesuit School.

The Armenian Catholic community had two churches in the quarter of Sagh and Ashagi Shugul in **Gurun**, and they had 2 schools.

In **Tokat**, out of 22,773 Armenians, 800 adhered to the Catholic faith. They had their own school, but the students preferred to go to the Jesuit school. Tokat was the administrative center of the diocese.

Tokat had the church of the Annunciation (1838), a chapel (the Holy Virgin Mary) and a monastery for the nuns in Kojachur (kaza of Tokat).

The small town of **Perking** was entirely inhabited by Armenian Catholics. The city (4,000 people) had a large church; the parish priest was Fr. Krikor Balian.

One of the greatest Armenia poets, Daniel Varujan was born in Perking. The town had a school for girls and an elementary school for boys.

In **Amasya**, the number of the Armenian Catholics was 534 and they had a church.

**Merzivan** had a large Armenian community with a church and a school.

**Gurun** had 150 Armenian Catholic families, two churches with schools. There were Armenian Catholics in small villages around Gurun. The village of **Chepne** had a small Armenian Catholic Church.

On June 2, 1915 (feast of St. Gregory the Illuminator), the global and final deportation of the Armenians started. The Armenians, who had already paid taxes exempting them from the military service, were arrested and put in different jails without any interrogation.

Fr. Pehlivanian obtained permission to visit the main prison to administer the sacraments to his flock.

On July 25, the Armenian community was deported from Sivas. The Armenian Protestant community was deported a day earlier. The men were massacred in Thashlidereh (rocky valley) and the ladies and girls were deported to different directions. 15-20 girls and boys were rescued and saved. Sebastia and Tokat were emptied from their Armenian population. At Khangal, in the village of Kays-Nahara, in Furunjilar were full of Armenian corpses.

## **THE MARTYRED CLERGY**

### **SEBASTIA**

#### **LEVON ARCHBISHOP KETCHEJIAN**

*(See the list of the martyrs of Marash).*

#### **1. FR. KRIKOR BALIAN**

He was born in Sivas, on November 1, 1871. He was ordained as a priest on February 3, 1897 and was assigned to serve the Armenian community of Perknig.

He was murdered in Sivas.

### ***TOKAT***

#### **2. FR. ANDON SERAYDARIAN**

He was born in Tokat in 1882 and was ordained as a priest in 1905. He was a student of the Armenian pontifical Levonian College in Rome. He was the youngest priest of his diocese. He was cut into pieces.

## ***PERKNIG***

### **3. FR. MIKAEL DER ASDVADZADURIAN**

He was born in Perknig, in 1872. He entered the seminary of Bzommar and became a member of the Congregation. Bishop Paul Terzian ordained him as a priest on July 7<sup>th</sup>, 1896. Bishop Khachadurian, speaking about Father Mikael, testified that, "He is a good example for the parishioners and for non-parishioners. The priesthood is proud of him. He is dynamic and full of zeal to serve the Lord and the community."

In 1915, he was in the village of Husni Mansour. He was arrested and tortured. He refused to be converted to Islam. The Turks killed him and threw his body in a trash bin.

### **4. FR. SAHAG SHAHNAMIAN**

He was born in Perknig in 1884. He entered the seminary of Bzommar in 1896 and became a member of the Patriarchal Congregation of Bzommar. He was ordained a priest on April 14, 1907.

He was elected member of the governing body of the Convent of Bzommar. Then he was sent to become the pastor of Perknig. In 1915, he was arrested and asked to become a Muslim in order to save his life. He refused to deny Christ, and he was tortured and killed by the sword.

### **5. FR. SAHAG MADOYAN**

He was born in Perknig in 1872. He entered the seminary of Bzommar and studied philosophy and theology. He was ordained a priest in Perknig in 1896. He served in the diocese of Sebastia (Sivas). He was a respected priest for his character and his apostolic zeal. He was executed with the parish priests of the diocese of Sebastia.

## ***GURUN***

### **6. FR. SAHAG SAGHLAMIAN**

(We do not have information about his life. We know that he was a pastor of one of the city's two churches. He was a young man when he was arrested and escorted with his flock to the prison by 40 Turkish gendarmes. He was murdered.)

## ***MERZIVAN***

### **7. FR. JOSEPH BYTUNI**

He was born in Merzivan in 1876. He was ordained as a diocesan priest in 1899. He was assassinated in front of his parishioners.

### **8. FR. JOSEPH TSOGHUNI**

He was born in 1883. He went to Rome to study philosophy and Theology at the Armenian Pontifical Levonian College. He was ordained a priest in 1909.

### **9. FR. CLAG SHAMLYAN**

Previously, he was a member of the Armenian Apostolic church. He was born in Merzivan, in 1836. He studied in Trabizond and was ordained a priest in 1881.

He served the Armenian Catholic of Amasya.

He was deported and massacred.

### **10. FR. HARUTIUN AGHAJANIAN**

He was a member of the Jesuit Order. He was ordained a priest in 1879. He was deported and the circumstances of his death are unknown.

## THE ARMENIAN CATHOLIC MARTYRED NUNS OF THE ORDER OF THE IMMACULATE CONCEPTION (TOKAT)

- MOTHER CAMELIA PILIBBOSIAN
- SISTER ISGUHI GHARIBIAN
- SISTER RAMELLA KHACHADURIAN
- SISTER MAKRUHI PARTIKIAN
- SISTER CANDID KUYUMJIAN
- SISTER YERANUHI MARKARIAN (History of Tokat)

## THE ARMENIAN CATHOLIC MARTYRED NUNS OF THE ASSUMPTION ORDER (SEBASTIA)

- ANGELA BALIKIAN (mother superior)
- SISTER ACABI MIKAELIAN
- SISTER ANNA OULOHOJIAN
- SISTER TAKUHI ODABASHIAN
- SISTER VERONICA OULOHOJIAN
- SISTER SRPUHI TATIKIAN
- ARDEMIS MARKARIAN (novice)
- BEATRICE (novice)

## MEDIA REPORT

*... At the time I left **Sivas**, two-third of them (Armenians) had gone from the city...*

*... According to my best knowledge and opinion, with the exception of Armenian soldiers and prisoners, all Armenians are gone from **Sivas**.*

**THE NEW YORK TIMES**, August 27, 1915

# ERZURUM

## GENERAL INFORMATION

*The vilayet of Erzurum (Garin, in Armenian) included the sanjaks of Erzurum, Bayburt, Heghi, Erzingan, Kemakh, Bayazid and Hinis (Khenous).*

*There were around 200,000 Armenians, 7% of which was Armenian Catholic.*

*Erzurum was an important city due to its strategic location. It was located on the trade route connecting Istanbul and Europe with Iran and the Caucasus.*

*Armenians owned half of the 3,000 shops of Erzurum.*

*The famous Sanasarian School was located in Erzurum.*

## THE DIOCESE

The diocese of Erzurum was the most important Armenian diocese because it occupied a large part of historical Armenia and it had many villages inhabited entirely by Armenian Catholics. Each village had its own church and clergy.

Geographically, the diocese encompassed the following towns and villages,

- 1- Garmerig,
- 2- Khodorchur (12 villages),
- 3- The two villages of Mokhragoyd,
- 4- The entire villages of Tortum (Dayk),
- 5- The towns of Baiburt, Erzinga, Mamakhatur, Keghi, Passen and its villages,
- 6- The villages around Erzurum (Norshen, Hintzk, Rabath...)
7. The sanjak of Bayazid (1,411 Armenian Catholics).

On June 28, 1915, the latest convoys of the deportees received the order to go to Erzinga via Baibourt. The Armenian Catholic bishop Mgr. Hovsep Melkisedekian sent a dispatch to Constantinople telling the Patriarch that he was left without his flock and his clergy.

The first convoy was massacred near Palu.

The second convoy was slaughtered near Kanli-Dere.

The third convoy was eliminated near Frounjilar.

The fourth convoy was massacred on the bridge of Erzingan and the bodies were thrown in the Euphrates River.

The fifth convoy disappeared at Mamakhatun.

## **THE MARTYRED CLERGY**

### **ERZURUM**

#### **1. FR. HOVSEP ABRAHAMIAN**

He was born on January 4, 1848. He was a student of the Urban College (Propaganda Fide, Rome). He was ordained as a diocesan priest in Erzurum on February 2, 1874.

#### **2. FR. IGNADIOS TCHARCHIAN**

He was born in Erzurum in 1876. He was a student in the Armenian Pontifical Levonian College (Rome) and was ordained as a diocesan priest in 1905. He was deported and killed with all his colleagues.

#### **3. FR. ATHANASIUS GHAZARIAN**

He was born in 1882. He was a student at the Oriental Institute in Beirut. He was ordained a priest on May 1909. He was arrested and put in a convoy to go to the Syrian Desert. He disappeared in a valley near the city of Erzinga.

#### **4. FR. HOVSEP ZOHRABIAN**

He was born in Erzurum in 1886. He attended the French Seminary in Beirut. He was a polyglot. He was ordained as a diocesan priest on May 5, 1910. He was killed in the valley near Erzinga.

#### **5. FR. BOGHOS TCHODOYAN**

He was born in Erzurum in 1886. He went to Constantinople to be enrolled as a student of St. Louis Seminary. He was ordained a priest in 1912.

### ***DJIDJABAGH***

#### **6. FR. HAGOP KESHISHIAN**

He was born in Djidjabagh in 1843. He was a student at the diocesan seminary. He was ordained a priest at the age of twenty.

#### **7. FR. HARUTIUN PIRAZIAN**

He was born on September 15, 1857. He became a diocesan priest in May 23, 1882.

#### **8. FR. STEPAN ZAKARIAN**

He was born in Djidjabagh on September 24, 1861. He was ordained as a diocesan priest on February 16, 1886. He was gunned down by the Kurds between the villages of Kermakh and Eguin.

### ***MOKHRAGUYD***

#### **9. FR. BEDROS REHANIAN**

He was born in Mokhraguyd in 1839. He was ordained as a diocesan priest in 1864. He was one of the oldest priests to be deported and massacred.



#### **10. FR. STEPAN APOZIAN**

He was born in Mokhraguyd in 1847. He was ordained as a diocesan priest in 1871.

#### **11. FR. BOGHOS KEROGHILIAN**

He was born in Mokhraguyd, on August 15, 1874. He was ordained as diocesan priest on June 1902.

### ***SOUNINTZ***

#### **12. FR. HARUTIUN YANOGLIAN**

He was born in Sounintz in 1837. He was ordained as a diocesan priest on April 26, 1864 in Artvin (north-east of Turkey). He was the oldest priest who was deported and executed.

*(Teotig gives a different last name).*

#### **13. FR. VARTAN GHAZARIAN**

He was born in Sounintz in 1846. He was ordained as a diocesan priest in 1872.

#### **14. STEPAN LACHINIAN**

He was born in Sounintz in 1875. He attended the elementary school of the village. He met a priest from Bzommar in Constantinople and asked him to go to the convent of Bzommar to become a priest. He entered the seminary of Bzommar in 1896. On March 25, 1903, he was ordained as a priest. He went back to his village and served the community until 1909. He took care of the spiritual needs of 110 Armenian Catholic families in Khodorchur.

He was deported and executed in an unknown location.

### ***GARMERIG***

#### **15. FR. HOVHANNES ABDALIAN**

He was born in Garmerig on May 19, 1846. He was ordained as a diocesan priest on November 25, 1873.

#### **16. FR. GARABED VARTABEDIAN**

He was born in Garmerig on May 15, 1862. He was a diocesan priest ordained on June 9, 1885.

*(Teotig gives a different last name).*

#### **17. FR. HAGOP HOVSEPIAN**

He was born in Garmerig on December 13, 1869. He was ordained as a diocesan priest on July 22, 1889.

#### **18. FR. HOVSEP NERSESSIAN**

He was born in Garmerig on June 1, 1866. He was ordained as a diocesan priest on October 14, 1889.

### ***GAKHMEKHOUD***

#### **19. FR. BEDROS APAZIAN**

He was born in Gakhmekhoud on November 24, 1847. He belonged to the diocese of Erzurum but he was ordained as a priest in Trabizond in 1870.

#### **20. FR. HOVSEP KARAKASHIAN**

He was born in Gakhmekhoud on May 15, 1862. He was ordained as a diocesan priest on February 29, 1886.

#### **21. FR. BOGHOS KARAKASHIAN**

A relative of Fr. Hovsep Karakashian, he was born in the

same village in 1879. He attended the Seminary of St. Louis in Constantinople and in 1904, he was ordained as a diocesan priest.

### ***HINTZK***

#### **22. FR. AGHEGSANDER ALBERTIAN**

He was born in Hintzk on September 8, 1863. He was ordained as a diocesan priest on May 26, 1889.

#### **23. FR. HAGOP DER NERSESSIAN**

He was born in Hintzk in 1870. He was ordained a diocesan priest in 1903.

### ***KEGHOOD***

#### **24. FR. AMBROSIUS KRISTINIAN (KRISTIANIAN)**

He was born in Keghood on November 17, 1879. He was ordained as a diocesan priest on May 15, 1903.

#### **25. FR. AVEDIS ZINAGUERIAN**

He was born in Keghood in 1881. He was ordained as a diocesan priest in 1905.

### ***MOLLAH-SOLEYMAN***

#### **26. FR. MARDIROS GHAZARIAN**

He was born in the Turkish village of Mollah-Soleyman in 1845. He was ordained a diocesan priest in 1864 when he was 19 years old.

#### **27. FR. HOVHANNES HURIGUIAN**

He was born in Mollah-Soleyman in 1861. He was ordained a diocesan priest in 1880. He was hanged in Alashkert (eastern Anatolia).

### **28. FR. STEPAN KRIKORIAN**

He was born in Mollah-Soleyman in 1861. He was ordained as a married priest in Erzurum in 1889.

### ***KHENTATSOR***

### **29. FR. PRANGISGOS (Francis) NANIAN**

He was born in Khentatsor in 1887. He attended the French Seminary in Beirut and was ordained as a priest in 1910. He perished with all his parishioners in a location near the Russian border.

### **30. FR. MESROB TATMANIAN**

He was the youngest martyr of the Patriarchal Congregation of Bzommar. He was born on January 28, 1889. His name was Hovsep before the priestly ordination which occurred in 1910.

He served in the diocese of Erzurum. People liked his character and his apostolic zeal. He was killed with many priests of the diocese.

### ***KHODORCHUR***

### **31. FR. THOMAS GUEDIGYAN**

*(See the information in the segment about the Mekhitarist Fathers).*

### **32. FR. HOVSEP KCHURIAN**

He was born in Khodorchur in 1837. He was ordained a priest in 1859.

### **33. FR. HAGOP MELIKIAN**

He was born in **KERMAN** in 1846. He was ordained diocesan priest in 1872.

### **34. FR. ATHANASIUS GHAZARIAN**

He was born in Grman in 1882. He studied in Beirut and was ordained as a diocesan priest in 1910.

### **35. FR. NERSES SUKIASSIAN**

He was born in *DELI-BABA* in 1861. He was ordained a diocesan priest in 1890.

### **36. FR. HARUTTUN TOURSHIAN**

He was born in **KISSAK** in 1869. He went to Paris and studied for the priesthood at the Seminary of St. Sulpice. He was ordained as a priest in 1894.

## **FROM THE CONGREGATION OF THE MEKHITARIST FATHERS**

### **37. FR MATTEOS HAJIAN**

He was born in the village of Michintag (Khodorchur) in 1867. He entered the seminary of the Mekhitarist Fathers in Vienna in 1882. He became a member of the Mekhitarist Congregation and received the ordination on December 25, 1896. He taught at the college of Pancaldi (Constantinople). He was transferred to his village because of health problems. He was deported and executed.

### **38. FR. VAHAN MADIKIAN**

He was born in Kerman (a district on Khodorchur) on March 17, 1868. He became a member of the Mekhitarist Congregation and received the ordination on December 25, 1891. He was the dean of Smyrna College, and was transferred to Erzurum with the same title. In 1915, he died from typhus.

### 39. FR. THOMAS GUEDIKIAN

He was born in Kerman on September 13, 1876. He was ordained as a Mekhitarist priest in Vienna in 1900.

He was accused of espionage in Khodorchur because he defended the innocence of an Armenian student in front of a Turkish police officer. He was put in an infected prison. He died in the prison on May 13. He was buried in the front yard of the church in Khodorchur.

*(Teotig gives different dates about his birth and ordination).*

### MEDIA REPORT

*We solemnly believe that out of the million or more inhabitants of the provinces of Trebizond, **Erzurum**, Sivas, Van, Bitlis, Diyarbakir and Kharput, hardly 50,000 have escaped.*

*(In a meeting in the Armenian Levonian College in Rome, between an Armenian Catholic bishop and Agostino Gorrini, the Italian consul-general at Trabizond, the consul revealed the fact that 950,000 ARE BELIEVED TO HAVE BEEN MASSACRED AFTER SUFFERING TERRIBLE TORTURES OR BEEN DRIVEN INTO THE DESERT TO DIE OF HUNGER AND THIRST.*

**OTTAWA EVENING JOURNAL**, November 29, 1915

*(In **Erzurum**) All the Armenian clubs, Churches and Schools were demolished by a mob.*

**THE NEW YORK TIMES**, November 29, 1914

# ADANA

## GENERAL INFORMATION

*The vilayet of Adana included the sanjak of Adana, Mersin, Tarsus, sis and Hadjin. Speaking the Turkish language was common among Armenians of Adana. The number of the Armenians varied in official, ecclesiastical and traveler's documents. It is safe to say that the Armenians living in the vilayet were around 60,000, and the Armenian Catholics constituted 10% of the Armenian population.*

## THE DIOCESE

In 1774, the diocese of Adana was under the jurisdiction of the Armenian Patriarchate of Bzommar. The first three bishops resided in Adana. The diocese had two churches: The Sacred Heart and the Immaculate Conception. Three priests served the parishes.

The Diocese of Adana included the entire part of Upper Cilicia region. Because of its geo-political and historic importance, the title of the Armenian Catholic patriarch is 'Catholicos of the House of Cilicia for the Armenian Catholics.' The Patriarch-Catholicos resided in Bzommar and Constantinople.

The diocese of Adana included the towns and villages with high density of Armenians such as Tarsus, Mersin, Sis, Hadjin, Anarzaba and Seleucia.

The center of the diocese was located in **Adana** where 1,000 Armenian Catholics lived. **Sis** had a tiny Armenian Catholic community with its own church.

In **Hajin**, the community had a large church that was rebuilt in 1900. Catholicism entered Hajin in 1867. In 1898, the community built two facilities; one of which was given to the Armenian Immaculate Conception Congregation (12 nuns). Three priests helped Bishop Terzian to serve the spiritual need of the community.

St. Paul Church in Tarsus had one priest. In **Sis**, the 40 Armenian Catholic families had one church and one priest, and two villages near Sis had two small churches.

Before 1815, the Armenian Catholics were composed of more than 1,000 families.

In 1909, the diocese suffered from the massacres of Adana and, although the city was not a war theatre in 1915, Adana was emptied from its Armenian population.

Fr. Khalkhovich, a genocide survivor, wrote about the circumstances of the Adana massacres and the heroic resistance of Hajin.

During these sad days, the Armenian Catholic bishop was Harutiun Keklikian.

The residence of the bishop, the four beautiful churches, the schools, and the monastery of the nuns were all demolished or requisitioned.

When the "Commission of Inspection" arrived in Adana, it found 3,000 Armenians in need and 110 orphans.

The Peace Conference, the French Occupation, the Representatives of Our Armenian National Delegation's accomplishments, the positions of General Picot and Marshal Foch regarding the future of Cilicia and the French retreat from Cilicia are not part of our study. The only thing we can say is that the Armenians lost Cilicia. The Armenian inhabitants of Adana, Zeitun, Marash and Hadjin were deported for the second time.



## THE MARTYRED CLERGY

### BISHOP HAGOP TOPUZIAN

*(Native of Bardizag (Adana), Bishop of Moush. See his short biography on the clergy list of Moush.)*

#### 1. FR. BOGHOS KUYUMJIAN

He was born in Adana in 1876. He was a student of the Pontifical Levonian seminary in Rome. He was ordained a priest in February 26, 1899. He witnessed the massacres of Adana in 1909. He was transferred from his diocese (Adana), to the diocese of Moush and served the community of Arintch where he was murdered.

#### 2. FR. MATHIEW KARAGUEZIAN

He was born in Constantinople in 1856. He was ordained a priest in 1880. He was a member of the Andonian Congregation. During the deportation, he died after the terrible suffering inflicted on him.

### *MERSINE*

#### 3. FR. RAPHAEL BAYAN

He was born in the village of Zghorta (Lebanon) in 1847. He was a student in the seminary of Bzommar. He was ordained as a diocesan priest of Adana in 1847. He witnessed the massacres of Adana and the first deportation. He also witnessed the second Armenian exodus from the vilayet of Adana. He died in 1919.

# KHARPERT

*(HARPUR OR TODAY'S ELAZIG)*

## GENERAL INFORMATION

*The vilayet of Mamuretulaziz was composed of seven sanjaks; the biggest one was Kharpert (Harput).*

*The Armenians were good in business. They exported cotton, wool, leather, wheat, wine, carpet and dried food to Russia, France and the United States.*

## THE DIOCESE

The Armenian Catholic diocese of Kharpert encompassed the cities of Arab gear, Eguin, Gaban-Maden, and three hundred villages.

The principal cities with a considerable number of Armenian Catholics were

**Mezreh:** with a cathedral, a church, a college and a high school. Two hundred families lived in Mezreh.

**Pazmashen:** The community started with 10 Armenian Catholic families. It had a small church and a small school. A priest from Mezreh used to come to serve the newly established parish. Later, the number of the parishioners doubled and had its own parish priest.

**Tadem:** Before the Hamidian massacres during 1895-1896, 400 Armenian Catholics lived in Tandem. The number reached 500 before the Genocide. The parish priests (one celibate priest and one married priest) were in a very good relationship with the Armenian Apostolic clergy.

The church was demolished by the Turks in 1895. But in 1896, a new church and a new school were built.

**Sursoor:**

The Armenian Catholic community had a church and an adjacent school. The Book of Psalms, the Nareg (book of prayers), the vespers and the religious hymns were used as reference books to teach the Armenian language.

**Arabgear:** The city had a well organized parish with a priest who had the reputation of being the “holy living man of the city”. The town had schools for boys and girls. The church was called Holy Savior.

Other villages:

**Huseynig:** Fr. Vahram Tashjian was the parish priest of the Church of St. Anthony.

**Telkadeen-Khuyloo:** The community started with seven Armenian Catholic families and they had a small church with an adjacent school. A priest from Mezreh used to come to conduct the religious ceremonies.

**Parchank:**

Catholicism entered the village in 1860. The community had a small church and an elementary school.

## THE MISSION OF THE CAPUCHIN FATHERS

The founder was Fr. Angelo from Spain. He came to Urfa in 1841 with four French speaking clergymen. He founded a missionary center in Urfa, then one in Mezreh.

Before WWII, the Armenian Capuchin Fathers were in charge of the French schools. The fathers were: Benoit Najarian (born in Kharpert), Basile Chelebian (born in Ami-da), Frère Grégoire (born in Malatya), and Louis Minassian.

Fr. Chelebian and Fr. Minassian were persecuted, jailed and tortured.

The Capuchin Fathers did not have a college in Mezreh, but they sent the promising young students to France and Italy.

Although they were members of a foreign congregation, nevertheless, their hearts were attached to the moral and religious values of their nation. Their educational works were appreciated by all the segments and denominations of the Armenian society in the Kharpert-Mezreh and outside the vilayet as well.

## **THE MARTYRED CLERGY**

### **KHARPERT-MEZRE**

#### **1. BISHOP STEPAN ISRAELIAN**

He was born in Moush on February 15, 1866. His uncle was the first bishop of Kharpert who sent him to Rome to study for the priesthood. He was ordained a priest in 1890. As a new parish priest in Arapguir, he witnessed the Massacres of Sultan Abdul Hamid II in 1896. He openly defied the Ottoman orders and welcomed the Armenian refugees in his church. He was put in jail, but a notable Turk who was a student of the Jesuits Order in Beirut, pleaded for his release.

In 1911, The Armenian Catholic Synod elected Fr. Stepan Israelian to become the bishop of Kharpert.

The new bishop mastered the Latin, Italian and French languages. As a good speaker and learned theologian, he lectured in Vienna about "The theology of the Armenian Church about the Eucharist" in front of hundreds of Catholic bishops and priests.

Bishop Israelian who escaped the massacres in 1895-1896, was killed in 1915. At first, he was gunned down. When the Turks realized that he was still alive, they separated the head from his body.

## **2. FR. HOVSEP KHATCHADURIAN**

He was born in Kharpert in 1881. He was ordained as a diocesan priest in 1905. He was a student of St. Louis Seminary in Constantinople. He served the community of Samsun *ad interim*. He perished at Tounous in 1915.

*(Mgr. J. Naslian gives two different names (Hovsep and Sarkis Khatchadurian with two different dates of birth)*

## ***TADEM***

### **3. FR. KRIKOR PILIBBOSIAN**

He was the dean of the clergy of the diocese of Kharpert and the head of the deportees.

He was born in Tadem in 1847. He was a student of the Patriarchal Seminary of Constantinople. He was ordained as a priest in Mezreh in 1872. He served the Armenian Catholic community of Tandem. He was almost 80 years old when he was deported and massacred.

### **4. FR. SARKIS YENOVKIAN**

He was born in Tadem in 1879. He was ordained a diocesan priest in Kharpert on May 12, 1902. He assisted Fr. Philibbossian as a parish priest and accompanied him in the convoy to be deported and massacred.

## ***ARABGEAR***

### **5. FR. GHEVONT MINASSIAN**

He was born in Arabgear in 1887.

He went to Rome to study philosophy and theology at the Pontifical Levonian College in Rome. He was present when, during the Hamidian massacres of 1895, the Turkish soldiers killed his uncle and his grandfather (and his parents, according to *Houshamadian* of the Levonian College).

Arrived in Kesin-han on July 14, he was left on the road. The Turk gendarmes killed him.

He had an apostolic zeal. Catholics and non-Catholics admired his exemplary character.

#### **6. FR. BOGHOS KAZANJIAN**

He was born in Arabgear in 1865. He was ordained as a diocesan priest in Kharpert in 1902. He was the parish priest of the village of Pertchenj. He was killed during the deportation.

*(Teotig gives different information).*

#### **7. FR. KARNIG NALBANDIAN**

He was born in Arabgear. He was ordained as a married priest in the diocese of Kharpert. Deported and killed with his flock in 1915.

#### **THE MARTYRED NUNS FROM THE CONGREGATION OF THE IMMACULATE CONCEPTION**

- VASILUHI TOPUZIAN
- YERANUHI MORUKIAN
- HAMASPYUR KALPAKJIAN
- ANNA MEGHMUNI

## MEDIA REPORT

*The American Armenia Relief Fund Committee has received two letters from Constantinople describing the horrors to which the Armenian Christians in Turkey are being subjected...*

*"The condition of the Armenians is extremely aggravated since my last letter. It is not the Armenian population of Cilicia only that has been deported wholesale and exiled to the desert. Armenian communities from all the provinces of Armenia, from Erzurum, Trebizond, Sivas, **Harput**, Bitlis, Van, and Diyarbakir, also from Sassoon, Caesarea and Urfa...*

*Very few of them will be able to reach the spots designated for their exile. They will perish from starvation, if no immediate relief reaches them.*

**THE NEW YORK TIMES**, September 5, 1915

*Most of the Armenians gave up their arms in accordance with the advice of their clergy. They offered resistance, however, at three widely separated points – Shabin Karahissar, Kharput and Jasel-Mussa (Jabal-Mussa, J. A.). At some other places they revolted and they were overpowered by Turkish troupes.*

**THE OTTAWA EVENING JOURNAL**, October 8, 1915

*... It is believed that that nearly a million Armenians have already been murdered and that the massacre will continue until not an Armenian is left within the boundaries of the Turkish Empire. It is, perhaps, the greatest tragedy in human history.*

**MANITOBA FREE PRESS**, October 14, 1915

# DYARBAKIR

## GENERAL INFORMATION

*The vilayet of Diyarbakir included four sanjaks: Diyarbakir, Mardin, Regain and Palu.*

*The majority of the population in the vilayet was Kurds.*

*Ecclesiastically, the vilayet was divided into two Armenian Catholic dioceses (Diyarbakir and Mardin).*

*Although Christian denominations (Chaldeans, Assyrians, Syria's) were present in the vilayet, the Armenians were regarded as the representatives of Christian population.*

*Until the early 20th century, the vice-governor of Diyarbakir was always an Armenian. Officials such as treasures, fiscal directors and tax collectors were always Armenians.*

*Nearly all of the lawyers, physicians and pharmacists of Diyarbakir and Mardin were Christians, and the majority of them Armenians.*

## THE DIOCESE

The diocese of Diyarbakir was an archdiocese. The Armenian Catholic synod rearranged its status and its borders and converted it into a bishopric that included the towns of Rake, Biredjik, Severeke, Miafarkeen, Urfa, Argana and Tchenkush.

Despite having their own schools, the majority of the Armenian Catholic children attended the educational institutions of Capuchins and Franciscan nuns.

The Armenian Catholic communities had churches in Siverek, Jermik, Birejik, Urfa (which was not administrative-



ly part of the vilayet of Dyarbakir) and Chenkush (formerly part of the vilayet oh Kharpert).

There was no Armenian Catholic living in the Sanjak of Palu.

During the spring of 1915, a committee to exterminate the Armenians was formed by the Vali (governor) Rashid Bey. The Turks started to eliminate the members of the Dash-nag Party. They jailed, tortured and killed them.

On June 1, 1915, 12,000 Armenian soldiers serving in the Ottoman Army were massacred in Palu.

On July 27, the young Armenians (ages 16-20) were obliged to dig their own graveyards before being shut.

Escorted by gendarmes, the first convoy of the deportees was thrown in the Tigris River. The pretty women were sold. Two convoys composed of 510 rich women were massacred near the village of Dara (district of Mardin), on July 13, 1915.

The bestiality went very far! The Turkish soldiers abused not only the living women, but also the dead women. The same horrible scene was repeated in Chenkush.

An announcer asked the Armenians to come out from their homes and go outside the city, supposedly to be protected. They were driven to be thrown in the Arazani and the Tigris rivers.

## **THE MARTYRED CLERGY**

### **DYARBAKIR**

#### **1. BISHOP ANDREAS CHELEBIAN**

He was born in Diyarbakir (in Mardin, according to Teotig), on September 7, 1848. He was a student of the Urban

College (Propaganda Fide) in Rome. He was ordained as a priest in 1862 by Mgr. Nazarian, bishop of Mardin, and in 1899, he was promoted bishop of Diyarbakir.

Rashid, the Turkish doctor received 4,000 pieces of gold, supposedly to save the life of the bishop.

Mgr. Chelebian was driven from Diyarbakir with his clergy, four nuns and 600 parishioners. When the convoy reached the Tigris River, the Turks buried the bishop alive; they covered his body from the neck down to his toes with dirt, leaving his right hand on the surface, and they mocked him by forcing the nuns and the notable Armenians to kiss his pastoral ring. He died on September 18, 1915.

## **2. FR. JOSEPH EMIRKHANIAN**

He was born in Diyarbakir on April 15, 1875. He entered the College of St. Louis in Constantinople in 1889. He was ordained as a priest on April 29, 1900.

He served the spiritual needs of the Armenian Catholic community of Chenkush in 1909.

He became vicar general of the diocese.

He was slaughtered for defending the freedom of religion and the holiness of the sacrament of marriage.

## **3. FR. HARUTIUN MIHRAN NAKASHIAN**

He was born in Diyarbakir on January 16, 1887. He entered the seminary of St. Louis in Constantinople and he was ordained a diocesan priest in 1912. As a young priest, he served the community of Tchenkush that was part of the diocese on Kharpert. He assisted Mgr. Chelebian in providing the spiritual needs for the parish.

He was jailed in Kharpert, and after being tortured, he was murdered in the prison.

### ***CHENKUSH***

*(This small town was part of the diocese of Kharpert, but later, it was put under the jurisdiction of the diocese of Diyarbakir.)*

#### **4. FR. BENEDICT NAJARIAN**

He was born in Kharpert.

He was ordained as a Capuchin priest and served the Armenian community of Urfa. He was accused of hiding Fr. Vartan Ashjian and put in jail in Adana. He was tortured and humiliated.

### ***BIREJIG***

#### **5. FR. KRIKOR ADJEMIAN**

Originally from Aleppo, he pastured the Armenian Catholic community of Birejig. The population of Birejig was deported to Aleppo without being massacred. On his way to Aleppo, he caught a deadly disease and died of typhus.

### ***FROM THE CONGREGATION OF THE IMMACULATE CONCEPTION***

- SISTER MAGTAGHINEH (Madeleine) IPEKIAN
- SISTER CLEMENTINE KEOLIAN
- HERMINE ARPIKIAN

## MEDIA REPORT

### *TEN THOUSAND ARMENIANS*

#### *PUT TO THE SWORD*

*...The Turks, after massacring wholesale the population of Bitlis (Bitlis, J. A.), collected nine thousand women and children from the surrounding villages and drove them to the banks of Tigris, where they shot every one of them...*

*All the Armenians in the Diarber (Diyarbakir, J. A.) region have been killed.*

**VANCOUVER DAILY**, July 23, 1915

### THE DEATH OF ARMENIA

*The deliberate murder of a nation is taking place in the twentieth century. Turkey is now in the act of murdering Armenia, and she has almost completed her work.*

*There are no able bodied male Armenians left anywhere in Turkey. They have either been brought to an end in the rank of the Turkish Army, into which they are dragged, or have perished in prisons and at the gallows-the best of them in the latter manner. The remainder of the Armenian nation, composed of women, children, and old men, have been driven out of their homes; towns and cities have been completely depopulated of their Armenian inhabitants, in most instances amounting to thousand in number. They are driven out on a two months' journey on foot, with no more destination than Arabia. Two-thirds of them perish on the way, either from exposure or at the hands of plundering and raping Mohammedans.*

**THE NEW YORK TIMES**, September 17, 1915

# ANGORA (ANKARA)

## GENERAL INFORMATION

*Administratively, The sanjaks of Adana, Iztanoz, Kirsehir, Kayseri and Yozgat formed the vilayet of Angora. Ecclesiastically, the vilayet had two separated Armenian Catholic dioceses: Adana and Angora.*

## THE DIOCESE

This diocese encompassed the region of Central Anatolia (Galicia, Paphlagonia, and Honordes).

The majority of the 20,000 Armenians were Catholics. They did not speak Armenian, and they were considered “Catholics” by the government. They were not involved in politics. The Young Turks considered them “very loyal citizens of the Empire and in good terms with Muslims.”

The Armenian Catholics of Angora had the diocese and the churches of Sourp Bedros-Boghos, Sourp Pergitch and Sourp Gghemes (St. Clement). The Armenian Congregation of the Immaculate Conception had a convent.

The diocese had six educational institutions, one of these being a theological seminary.

The last Friday of August, 1915, all the male Armenian Catholics were arrested and deported with Bishop Krikor Bahabanian.

The Armenian Catholic Patriarchate in Istanbul, the Ambassadors of Germany and Austria and the Papal Delegate Mgr. Dolci convinced the Turkish Government to allow the bishop to come to Constantinople. It was too late to

save the flock from deportation and to spare the life of the Armenian Catholic clergy who was educated in Europe.

A flourishing Armenian Catholic community lived in YOZGHAT. It had a church and the parish priest was Fr. Hovsep Kermezian. Fr. Hovsep Barikian and Hovhannes Nalbandian were native of Yozgat and served in different locations.

## **THE MARTYRED CLERGY**

### **1. FR. KEVORK EKIZIAN**

He was born in Angora on December 20, 1838. He was ordained as a diocesan priest on February 2, 1867. He died on the way of deportation, near the city of Konia.

### **2. FR. HARUTIUN ALAGUEZIAN**

He was born in Angora on June 2, 1847. He was ordained as a diocesan priest on December 2, 1872. He died during the deportation.

### **3. FR. CLEMENT JIMJIMIAN**

He was born in Angora in 1859. He was ordained as a diocesan priest on April 25, 1874. He died in Aleppo from pain and suffering he endured during the deportation.

### **4. FR. HOVHANNES CHIDEMIAN**

He was born in Angora in 1857. He was ordained as a diocesan priest on April 4, 1883. He died in Aleppo from pain and suffering he endured during the deportation.

#### **5. FR. CLEMENT KAHVEJIAN**

He was born in Angora on September 2, 1864. He studied for the priesthood in the Grand Seminaire d'Orléans (France), where he was ordained in 1890. When he arrived in Aleppo, he was deported and killed in Der Zor.

#### **6. FR. KEVORK VETANIAN**

He was born in Angora on July 7, 1870. He studied for the priesthood in the seminary of Clermont (France), where he was ordained a priest, on June 12, 1892. Exhausted by the bad treatment inflicted by the Turks during the deportation, he died in Islahieh.

#### **7. FR. HOVSEP POLADIAN**

He was born in Angora on January 16, 1864. He entered the seminary of Clermont (France) and was ordained as a diocesan priest on June 12, 1892. His convoy was massacred on the slopes of the Taurus Mountains.

#### **8. FR. HOVSEP KAZIAN**

He was born in Angora in 1889. He studies theology at the Urban College (Propaganda Fide) in Rome, and was ordained as a diocesan priest. He died from pain and disease in a stable on his way to Der Zor.

#### **9. FR. HOVHANNES TOKATLIAN**

He was born in Angora in 1899. He attended Saint Louis Seminary in Constantinople and was ordained as a priest in 1914. A year later he was killed in Der Zor. He was the youngest martyr among the diocesan priests.

#### **10. FR. HOVSEP MAKSUDIAN**

He was ordained a priest in Constantinople in 1888.

#### **11. FR. HOVSEP SHAMANAJIAN**

He was born in Angora on August 4, 1894. He went to Rome to study for the priesthood at Urban College (Propaganda Fide) in Rome. He was ordained as a priest in 1919. He accompanied Bishop Krikor Bahabanian, his maternal uncle to Broussard.

He had the words "Propaganda Fide" (the name of his college) on a cross under his cassock. The Turks arrested him because they thought that the priest was making propaganda for the Greek Army. He was sentenced to die in prison. His body was cut into pieces.

#### **12. FR. STEPAN SARIAN**

He was born in Ankara on August 7, 1865. He became a member of the Congregation of the Mekhitarist Fathers in Venice and was ordained as a priest on April 10, 1887. He lived in Trabizond. He tried to protect the Armenian Catholic nuns, when the Turks wanted to harm them. The Turkish security members punished him by striking his jawbone. They stoned him to death.

#### **MEDIA REPORT**

*The shocking news of the massacre, torture and deportation of Armenian Christians makes a special appeal to American sympathy and helpfulness. ...It seems certain that this is not a matter of local disorders or petty oppression, but a systematic effort to extirpate the Armenian race.*

**THE INDEPENDENT**, September 27, 1915



# BROUSSA (BURSA)

## (SPECIAL REPORT)

### *GENERAL INFORMATION*

*The diocese of Broussa, because of its proximity to Constantinople and the Marmara Sea, did not suffer casualties among its Armenian Catholic clergy during the World War II. The deportations started after the Kemalists became the lords of the country.*

*The Armenian Catholic clergy was educated in Europe, and because of their knowledge of the European languages, they became a link between the European embassies and the new leaders of Turkey.*

*The Armenian Catholic clergy was effective in helping the Armenians in the vilayet of Broussa and many priests assisted the Armenian refugees from other vilayets.*

*Today, there is no Armenian left in Broussa, and all the churches and their assets were confiscated by the government.*

The *vilayet* of Hudavendigâr was one of the largest vilayets of the Ottoman Empire encompassing the *sanjaks* (provinces) of Broussa, Bilejik, Keutahya, Afiun karahissar and Balikeshir. Ecclesiastically, the cities of Izmit, Izmir and Ayden were parts of the Armenian Catholic Diocese of BROUSSA (Bursa).

Taking into account the three incorporated cities to the diocese, the number of the Armenian Catholics exceeded 7,000.

#### BOURSA

About a thousand Armenian Catholics lived in Broussa with a cathedral and their own schools.

After the death of Bishop Harutiun Jamjian, two priests, **Fr. Hovhannes-Megheardich Tcherkezkian** and **Fr. Hovsep Karakulahian** were in charge of the diocese.

#### BILEJIK

Garabed Somounjian petitioned the Armenian Catholic Patriarchate in Constantinople about his intention to start a new church and invited an Armenian priest who celebrated the first Mass in Somounjian's home.

Two priests, **Fr. Menzilian** and **Fr. Kantarian**, shepherded the newly established church, followed by **Fr. Hovsep Ayvazian**. The leadership of the Armenian Catholic Church in the village was later handed over to the Mekhitarist Fathers of Venice.

Three thousand Armenians lived in Bilejik before the Genocide. Almost the entire Armenian Catholic community (400 persons) was not deported during the war. **Fr. Hovsep Bariguan** had a close relationship with the Young Turks who enjoyed his services. This friendship prevented the community from deportation.

The community had two schools, one for boys (110 pupils) and the other for girls (60 students). The Mekhitarist School prepared a considerable number of boys who followed courses in different Mekhitarist establishments, like

Kadekeuy High School, Mourad-Raphaelian High School and the seminary of St. Lazaro in Venice.

#### KEUTAHYA (Gudina)

Out of the 4,000 Armenians of the city, 700 were Armenian Catholics. During the Genocide, **Fr. Kehiayan** wrote to the Armenian Catholic Patriarch in Constantinople, “My people are deported. Few parishioners remain in Keutahya. I must be with them.”

The other serving priest was **Fr. Hovhannes Chuhajian** who followed his flock and reached Aleppo.

After the war, the Patriarchate sent **Fr. Boghos Kirejian** (born in Adana), to take care of the twenty five remaining Armenians, to restore the church and recuperate the 15 stores that belonged to the diocese.

#### ESKISHEHIR

Out of 4,500 Armenians, 400 were Armenian Catholics. Some of the Armenian children went to the college of Saint Croix founded by French Catholic Assumptionist fathers.

Since Eskishehir had an important railroad station, many Armenians were deported by trains. **Fr. Stepan Kalpakian** (native of Eskishehir) used to go to the train station to distribute food and money to the deportees. He witnessed the pain and the suffering of his compatriots. He died from epilepsy.

**Fr. Karakulahian** became the last parish priest of the city.

## USHAK

The Armenians (originally from Persia) were advanced in their traditional occupations of wool production and carpet making.

More than 1,100 Armenians lived in Ushak. 20-25 families were Armenian Catholics who had a church and an elementary school. A priest used to come from Broussa to conduct religious services.

## PANDERMA

More than one hundred Catholics lived in Panderma.

The parish priest was **Fr. Muradian**. His assistant was **Fr. Hovsep Shamanajian**, a young priest, a student of Propaganda Fide and nephew of the diocesan bishop.

He was arrested, put in jail and cut in pieces for helping and hiding Armenians.

## MEDIA REPORT

*At **Broussa** the police at midnight swooped down upon the homes of all Armenians whose names had been put on the prescribed list sent out from Constantinople. These men were arrested and the minutest search was made of their homes for possible revolutionary documents. The young Armenians were then ordered into the army, the older men were deported into the interior, while the women and children who were not carried off in an opposite direction were left to shift for themselves.*

**THE INDEPENDENT**, September 27, 1915

# CAESAREA

## (KAYSERY)

### *GENERAL INFORMATION*

*In the sanjak of Caesarea (Kayseri) in which 50,000 Armenian lived according to the Ottoman census (other sources give a higher number), the Armenians were concentrated in the central city of Caesarea and in the towns and villages to the south and east of the city.*

*Beginning from the 17<sup>th</sup> century, Caesarea was renowned for its Armenian merchants who had trade and business in Amsterdam and Venice.*

*Among the Armenians of the city there were famous architects and intellectuals as well as the rich renowned for their charity. There were theatrical groups and press.*

### **THE DIOCESE**

The bishop was Mgr. Andon Bahabanian. Two priests, Fr. Khacherian and Kazanjian assisted him. The name of the cathedral was Sourp Khach (Holy Cross). It was built and consecrated in 1889. It was a replica of St. Peter in Rome.

In 1886 Caesarea had 50 Armenian Catholic families and in 1897 the community was composed of 1,500 members. Three priests and four Jesuit Armenian priests served the needs of the community that had 2 elementary schools.

The Turkish leaders wanted to apply the same procedure adopted in Angora which was the exemption of the Catholics and Protestants from being deported. But two

days later, a notice posted on the walls of the public buildings requested the following:

- 1) The Catholic and Protestant families must be dispersed in groups of five and they must go to the Turkish villages around Caesarea.
- 2) Those families who were ready to embrace Islam were allowed to stay in their homes.

Once dispersed in the Turkish villages, the Armenians were massacred. Bishop Bahabanian, a well-respected person by the Turks, was allowed to go to Tarsus (in Cilicia). Jamal Pasha authorized his transfer to Jerusalem with his priests.

## THE MARTYRED CLERGY

*(In all the Armenian dioceses, the bishops and the priests who were not martyred, were exiled or deported.*

*For example, we give the names of the clergy who witnessed such a fate.)*

Mgr. ANDON BAHABANIAN, Bishop of Caesarea,  
Fr. VARTAN KHACHERIAN, Vicar of the bishop,  
Fr. KAZANJIAN.

## FR. BEDROS AGHAJANIAN

He was born in 1875 in Caesarea. He was arrested and jailed for six months. He was deported to Tarsus, then to Aleppo. He reached Aleppo, half naked, without shoes, full of wounds. He was taken to Rake, then to Urfa.

He was gunned down with one hundred Armenians, all tied together with chains.

**Fr. Harutiun Lichenin** was born in Everex but he served the community of Munjussun, (Diocese of Caesarea).

# TRABIZOND

## GENERAL INFORMATION

(Like in the case of other provinces, the vilayet of Trabizond has different spellings. We use the most common one).

*The vilayet of Trabizond was composed of six sanjaks: Trabizond, Girasun, Ordu, Samsun, Gumoushane and Rize.*

*According to the 1914 Ottoman census, 17,499 Armenians lived in the sanjak of Trabizond. This figure does not reflect the reality. Y. Lepsius gives different statistics.*

*The Armenians were concentrated around the port of Trabizond, on the slope of Boztepe, in the quarters of Yenimahalle, Suyolu and Yenitoprak. The Infidel Square (Gyavur Meydani) was the headquarters of embassies and home of rich Armenians and Greeks.*

*Armenians played an important role in the business of import, export, shipping and insurance in the port. Nearly all of the weavers, jewelers, watchmakers, leather workers, coopers and tailors were Armenian or Greek.*

## THE DIOCESE

Here is the list of the Armenian Catholic bishops:

1. Hovhannes Selvian (1839-1849)
2. Hovsep Arakelian (1853-1865)
3. Hovhannes gureghian (1865-1875)
4. Boghos Marmarian (1879-1900)

5. Stepan Apikian (1903-1909)

6. Hovhannes Naslian (1912-1914)

Bishop John Naslian escaped death by miracle. When he was back from the Eucharistic Congress ( Lourdes, June 1914), he couldn't reach Trabizond; the Straits were closed. He was bound to stay in Constantinople.

The diocese had churches in Trabizond, Gumoushane, Samson, Hafsa, Amasya, Todz, Djanig and Merzivan.

### **FAMOUS MEKITARIST FATHERS FROM TRABIZOND**

1. Fr. Minas Pejeshkian

2. Fr. Ignatius Gureghian

3. Fr. Aristakes kaskandilian

4. Fr. Simon Yeramian

5. Fr. Vertanes Khampekian

6. Fr. Hemayag Guedikian. He became Catholicos Patriarch of the Armenian Catholics (1976-1982).

All the Muslims in Trabizond knew that the Armenians would be treated as criminals. On July 1, 1915, all the streets were guarded by gendarmes and ready to start the expulsion of the Armenians. Previously, those who wanted to embrace Islam or change their names were exempt from being deported.

“The General Consul of Italy, M. Gorrini wrote in the Italian newspaper IL MESSAGERO, the following, and “This black page of Turkish history requires a global condemnation”.

The Armenian homes of **Todz** were occupied by Turkish gendarmes. The male population was separated from the women and massacred outside the town.



The situation in Samson, Hafsa, Amasya and Merzivan was analogue to the situation in Todz.

The Armenian Catholic community of **Djanig** was composed of 200 followers. As it is the case of all the data given by the Ottoman Government, Djanig had 30,000 Armenians and not 20,691.

The number of the Armenian Catholic community of **Samsun** was 40 families. It had its parish and an elementary school.

## THE MARTYRED CLERGY

### TRABIZOND

#### 1. FR. BOGHOS KHAMPEKIAN

He was born in Trabizond on October 6, 1843. He was a student of the College of Propaganda Fide in Rome. He was ordained as a priest in 1868. After serving the communities in Trabizond, Samson, Merzivan, Livorno (Italy) and Adana, he went back to Trabizond to be the vicar general of the diocese.

On the eve of the deportations, and escorted by the police, he was invited to meet the governor. It was a trap. As soon as he left his car, he was assassinated.

#### 2. FR. HOVSEP NOURIAN

He was born in Trabizond in October 1845. He was a student of the Jesuits in Ghazir (Lebanon). He was sent to Orleans (France) to study for the priesthood. He was ordained as a priest on January 1, 1874. He was in charge of the spiritual needs of the Armenian sisters of the Assumption in Trabizond. He was deported with the nuns. He

died on a cliff near the Euphrates River. The Turkish soldiers prevented the nuns from taking his body.

### **3. FR. MEGUERDITCH AMBARIAN**

He was born in Trabizond on February 16, 1858. He was ordained a diocesan priest in Trabizond on May 16, 1882. He was deported in a convoy headed to Kharpert. Almost every day, he was badly beaten. The Turks uprooted his beard bristle by bristle. He died from exhaustion and thrown in a pit full of dead bodies.

### **4. FR. KRIKOR HADIKIAN**

He was born in Trabizond on July 3, 1883. He entered the seminary of St. Louis in Constantinople to become a priest. His ordination took place on January 13, 1897. After he served as a chaplain for the Armenian sisters in Hafsa and Samson, he tried with Fr. Meghmuni to save the convent of Hafsa. He was killed with his colleagues near the city of Merzivan.

### **5. FR. SAHAG ODABASHIAN**

He was born in Trabizond on January 22, 1886. At the age of 13, he went to Venice. He became a member of the Congregation of the Mekhitarist Fathers in that city, where he was ordained as a priest in 1911. The only information about his death was his deportation to Djevzlik. In his book, Teotig (in Armenian) related that Fr. Odabashian was killed in the village of Tots with Fr. Der Sahakian.

## ***MERZIVAN***

### **6. FR. HOVHANNES-MEGUERDICH MEGHMUNI**

He was born in Merzivan on September 17, 1867. He was a student at St. Urban (Propaganda Fide) in Rome. He was ordained as a parish priest on May 19, 1897. (1994 according to Teotig)

*(His life, pastoral achievements and sufferings are described in Mgrs. Naslian's book. See Resources, vol. I, THE DIOCESE OF TRABIZOND)*

### **7. FR. HOVSEP TSOGHOUNI**

### **8. FR. KAREKIN DONIKIAN**

### **9. FR. BAITUNI**

All three were killed by hatchet.

## ***HAFSA***

### **10. FR. SIMON BALIAN**

He was born in Zgharta (Lebanon) on September 10, 1872. He entered the Armenian Catholic Convent of Bzommar (Lebanon) in 1885. He was ordained as a priest of the Patriarchal Congregation of Bzommar. He was the rector of the seminary of Bzommar until 1901. After serving the spiritual needs of the Armenian Catholic community of Adana, he was called to the same duty in Egypt. While in Hafsa as a pastor, he was elected to become a board member of the congregation of Bzommar. The war prevented him from reaching the convent. He stayed in Hafsa. He was arrested, deported and killed.

### **10. FR. KEVORK HADIKIAN**

*(No details are available)*

*THE MARTYRED ARMENIAN SISTERS  
OF THE CONGREGATION OF ASSUMPTION*

- MOTHER VARTUHI KARDASHIAN
- GAYANE TSOGHUNI
- MARIAM YAGHUBIAN
- YEVGHINEH

MEDIA REPORT

*The facts as to the slaughter in **Trebizonda** are vouched for by the Italian consul. Orders came for the murder of all the Armenian Christians in Trebizond. Many Muslims tried to save their Christian friends, but the authorities were implacable and hunted out all the Christians and drove them down to the sea front. Then they put them aboard sailboats and carried them some distance out to sea and threw them overboard. The whole Armenian population, numbering 10,000, was thus destroyed in one afternoon.*

**THE TORONTO DAILY STAR**, October 7, 1915

(The Italian Consul at **Trabizond**, Signor Corrini (*in other sources Gorrini*) recounts his experiences in the Rome *Messaggero* newspaper).

*From June 24 the Armenians in **Trebizond** were interned, they were then sent under escort to distant regions, but the fate of at least four-fifths of them was death... The scenes of desolation, tears, curses, suicides to save honor, sudden insanity, fires, shooting in the streets, in the houses, are impossible to describe.*

**THE LITERARY DIGEST**, October 9, 1915

## APPENDIX I

**BISHOPS AND PRIESTS, WHO WERE KILLED,  
SHOT, CUT TO PIECES, CRUCIFIED AND MASSA-  
CRED BY UNTHINKABLE BARBARIC TORTURES.**

### BISHOPS

- + **MICHAEL KHATCHADURIAN, MALATIA**  
BORN IN 1845, KILLED IN THE PRISON OF MALATIA
  - + **ANDREAS CHELEBIAN, DYABAKIR**  
BORN IN 1848, KILLED IN DYARBAKIR
  - + **IGNADIOS MALOYAN, MERDIN**  
BORN IN 1869, KILLED WITH ALL HIS PRIESTS
  - + **HAGOP TOPOUZIAN, MOUSH-VAN**  
BORN IN 1855, KILLED IN MOUSH
  - + **STEPAN ISRAELIAN, KHARPERT (HARPUT)**  
BORN IN 1866, KILLED NEAR KEZIM-KHAN
  - + **GARABED KETCHOURIAN, ERZURUM**  
BORN IN 1847, KILLED IN MOUSH
- 

### PRIESTS

#### *FROM THE CONGREGATION OF BZOMMAR*

NAME	BORN	KILLED IN, OR NEAR
HAGOP FARJOYAN	1850	TELL-ERMEN
STEPAN HOLOZIAN	1845	MARDIN
H. LATCHINIAN	1864	MAMBEDJ
BOGHOS POLADIAN	1858	TOKAT
GUIRAGOS TILKIAN	1865	BEHESNI
SIMON BAYAN	1872	TOKAT
SAHAG MADOYAN	1872	PERKNIG

M. ASDVADZADURIAN	1873	PERKNIG
STEPAN LATCHINIAN	1870	ERZURUM
LEON HORHORUNI	1881	MALATYA
SAHAG SHAHMANIAN	1884	GURIN
MESROB TATMANIAN	1889	KHODORCHUR
O. BAGHDASSARIAN	1887	MARDIN
VARTAN SABBAGHIAN	1888	MARDIN

***FROM THE DIOCESE OF ANGORA (ANKARA)***

KEVORK EKIZIAN	1838	ALEPPO
H. ALAGOZIAN	1847	ALEPPO
CLEMENT JIMJIMIAN	1850	ALEPPO
JOHN CHIDEMIAN	1857	ALEPPO
CLEMENT CAFEJIAN	1864	DER-ZOR
KEVORK VETANIAN	1853	ISLAHIEH
HOVSEP POLADIAN	1864	KONIA
HOVSEP KAZIAN	1889	KONIA
JOHN TOKATLIAN	1889	DER-ZOR
HOVSEP MAKSUDIAN	1858	DER-ZOR

***FROM THE DIOCESE OF MALATYA***

LEVON KEKEVIAN	1861	GURIN
IGNADIOS SHAHINIAN	1867	GEVREK
J. KHACHATURIAN	1881	MALATYA
JOHN GUEDOYAN	1888	MALATYA
STEPAN GOSTIKIAN	1853	MALATYA
GARABED ASLANIAN	1869	HOSNI-MANSUR
MESROB AZADIGHIAN	1871	HEKIM-KHAN
CLEMENT SINGUIRIAN	1861	BEHESNI

***FROM THE DIOCESE OF MARDIN***

JOHN POTOURIAN	1839	MARDIN
A. DER-BEDROSSIAN	1849	MARDIN
ANDON AHMARANIAN	1863	MARDIN

ATHANAS BATANIAN	1862	MARDIN
BEDROS TERZIBASHIAN	1870	MARDIN
SAHAG HOLOZIAN	1866	MARDIN
MINAS NEMOYAN	1874	MARDIN
MGRDITCH KALIUNGI	1878	MARDIN
GABRIEL KATMARJIAN	1887	MOUSH
NERSES CHIRINIAN	1879	MARDIN

***FROM THE DIOCESE OF DYARBAKIR***

VARTAN ASHJIAN	1873	URFA
PASCAL NAKACHIAN	1887	DYARBAKIR
LEVON NAZARIAN	1898	DIYARBAKIR

***FROM THE DIOCESE OF TRABIZOND***

BOGHOS HAMPEKIAN	1843	TRABIZOND
HOVSEP NOURIAN	1843	TRABIZOND
M. AMBARIAN	1858	TRABIZOND
KAREKIN DONIKIAN	1863	TRABIZOND
KEVORK HADIKIAN	1873	HAUSA
M. MEGHMUNI	1867	SAMSON
HOVSEP BAITUNI	1875	AMASYA
HOVSEP TSOGHUNI	1884	AMASYA
CLACK	1836	AMASYA

***FROM THE DIOCESE OF MOUSH-VAN***

M. DER MIGHIRIAN	1844	NORSHEN
MESROB OUZUNIAN	1844	NORSHEN
HAGOP GUIRAGOSSIAN	1887	VAN

***FROM THE DIOCESE OF KHARPURT (HARPUT)***

KRIKOR PILIBOSSIAN	1847	KEZIM-KHAN
S. KHATCHADURIAN	?	HARPUT
JOHN NERSESSIAN	1845	?
HAGOP PARTAMIAN	1882	ARAPGEAR

BOGHOS KAZANJIAN	1867	PERTCHENJ
SARKIS ENOKIAN	1879	TADEM

***FROM THE DIOCESE OF SIVAS-TOKAT***

KRIKOR BALIAN	1871	GURIN
ANDON SERAYDARIAN	1882	TOKAT

***FROM THE DIOCESE OF MARASH***

VARTAN BAHDJEJIAN	1869	DER-ZOR
STEPAN PARTAMIAN	1880	MUNJOUSSOUN
HOVSEP AKRABIAN	1882	DER-ZOR
STEPAN SISKERIAN	1861	BEHESNI

***FROM THE DIOCESE OF ADANA***

PAUL KUYUMDJIAN	1876	MOUSH
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***FROM THE DIOCESE OF ERZURUM***

HOVSEP KETCHURIAN	1837	SIVAS
HARUTIUN YANIKIAN	1837	ERZINGAN
BEDROS ABAZIAN	1847	KHODORCHUR
HAGOP MELIKIAN	1846	KHODORCHUR
HOVANNES ABDALIAN	1846	KHODORCHUR
HOVSEP ABRAHAMIAN	1948	KHODORCHUR
ALEXANDRE ALPERTIAN	1853	ERZURUM
HARUTIUN PIRAZIAN	1857	HITZK
G. VARTABEDIAN	1862	DJIDJABAG
STEPAN ZAKARIAN	1861	GARMIRK
JOSEPH KARAKASHIAN	1862	DJIDIABAG
G. GUEDIKIAN	1861	GASHMUD
JOHN HURIGHIAN	1861	MOLLA-SULEYMAN
HAGOP HOVSEPIAN	1863	ERZURUM
HOVSEP NERSESSIAN	1866	GARMIRK
HARUTIUN TOURSHIAN	?	ARMIRK
BOGHOS KASPARIAN	1874	ERZURUM



HAGOP ALBERTIAN	1870	ERZURUM
AMBROSIOUS KRISTINIAN	1879	ERZURUM
GARABED YEGUENIAN	1879	ALIJAKRAG
AVEDIS PILIBBOSSIAN	1876	KEGHUT
IG. TCHERTCHIAN	?	ERZURUM
BOGHOS KARAKASHIAN	1877	ERZURUM
ATH. GAZARIAN	?	GUERMAN
BOGHOS TCHODURIAN	1866	ERZURUM
HOVSEP ZOHRAB	?	ERZURUM
FRANCIS NANIAN	?	ERZURUM
STEPAN APOZIAN	?	MOKHRAGUD
BEDROS REHANIAN	1839	MOKHRAGUD
VARTAN GHAZARIAN	1846	AREKI
HAGOP KESHISHIAN	1843	DJIDJABAG
BOGHOS TOUTGALIAN	1846	GUIRASON
NERSES SOUKIASSIAN	1861	DELI-BABA
BEDROS DORDJANIAN	1869	HASDOUR

***FROM THE DIOCESE OF CESAREA***

ANDON SISLIAN	?	CHEPNI
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***FROM THE CONGREGATION OF  
THE MEKHITARIST ORDER (Venice and Vienna)***

GARABED DER SAHAGUIAN	?	TRABIZOND
THOMAS GUERGUERIAN	?	?
BOGHOS KASPARIAN	1877	MARDIN
VAHAN MEDIKIAN	?	?
THOMAS ODABASHIAN	1889	TRABIZOND
STEPAN SARIAN	1865	TRABIZOND

*FROM THE CONGREGATION OF THE  
IMMACULATE CONCEPTION (CONSTANTINOPLE)*

15 NUNS DISPERSED

*FROM THE CONGREGATION OF THE  
IMMACULATE CONCEPTION (ANKARA)*

8 NUNS KILLED

*FROM THE CONGREGATION OF THE  
ASSUMPTION OF TRABIZOND*

30 NUNS MASSACRED

## APPENDIX II

### EXTRACT FROM THE LETTER OF PAUL-PETER XIII TERZIAN PATRIARCH OF THE ARMENIAN CATHOLICS TO THEIR EMINENCE U. S. CARDINAL ARCHBISHOPS

Your Eminence,

For a long time, I have desired to communicate to Your Eminence the sad results of the deportations and massacres perpetrated in 1915 and the heartrending deeds accomplished by order of the Turkish government, as well as the many other excesses which have entirely ruined the Armenian Nation and especially our Communalty, our Hierarchy, our dioceses and our numerous missions.

... It must be noted that this time the massacres were not limited, as had been the case previously, to a definite locality or province. On the contrary, seizing as pretext imaginary exigencies of the military zones, with diabolical intent and by the hand of the most unscrupulous men, undertook deportations in masses for the purpose of exterminating the Armenian people and especially the priests and the bishops, throughout the whole of Turkey. Indeed, the attack was directed first against the clergy, and then against the people, classing all, without distinction as criminals; and all of them, in large groups, was successively sent to all the most distant provinces. During the journey, they separated the priests from the faithful, the women from their husbands, and the children from their mothers. At a certain distance from the city or the village,

armed hordes of Muslims and Kurds, all sorts of brigands, women and even Muslim girls already organized and prepared, waited to steal and kill these unfortunates with guns, clubs and hatchets.

The women and girls were taken at will by these barbarians, and the little children trampled underfoot or thrown into rivers; some of them were collected to be placed in orphanage and brought up by Muslim faith.

Who can fancy the cries of despair that rose to heaven from these immense plains now become one enormous cemetery for our dear sons and brothers! It is true that we have to deplore a certain number of defections from the Faith, but we are consoled to know that our bishops and priests, having known of the trap prepared for them, at once began preparing the faithful for a martyr's death and gave them general absolution it is even said that some of them having consecrated bread, gave it to the faithful as Viaticum.

...Besides these five bishops, about 120 of our priests were tortured and put to death in the prisons, in the villages and during the journey.

...We pray Your Eminence to sustain us by your holy prayers and precious help that our apostolic works may be brought to a good...

Deign to accept, Eminence, the very respectful homage and the sentiments of profound gratitude with which I have the honor to be

The very devoted and grateful servant of Your Eminence.

*Constantinople, June 22, 1919*

**Paul-Peter XIII Terzian**

## APPENDIX III

### OUR MARTYRED NUNS

*By Sister Arousiag Sadjonian*

*Extract from FLAME, Spring 1985, Vol. 3*

It is difficult to find an Armenian family today who has not been affected by the horrors and atrocities of the massacres of 1915. The religious family of the Armenian Sisters of the Immaculate Conception has had its share of sufferings and loss of human lives.

The Congregation, which was founded in 1847 by then Cardinal Andon Hassoun in Constantinople, had thirty schools in eight dioceses in Turkey in 1915. The Sisters totaled 75 in number. From 1915 to 1919, 40 Sisters were exiled into the Arabian Desert and 13 were martyred. More than 23 convents were closed forever.

...The story of martyrdom of our nuns is full of heroic deeds; it has reached us through the eyewitness reports of those who were miraculously able to escape from the tyranny of the executioners.

One of these survivors was a 28-year-old Sister Candide from the convent of Tokat. She was deported along with two other nuns and a caravan of Armenian women. When one of the Turkish soldiers tried to kidnap her, her superior, Sister Camilla Philibosian, threw stones at the soldier. At this, the Turkish soldier took out his knife and killed the Superior. In the meantime, Sister Candide had hidden in a pit. The third accompanying nun, Sister Yeranouhi, concerned about the fate of Sister Candide, stayed with

her. At night, they began their journey over the hills and valleys, without food or drink.

After many days of non-stop walking, Sister Yeranouhi collapsed and urged sister Candide to leave her behind and try to join the group, not knowing where it was going...

... The fate of the sisters of Kharpert was more brutal. Along with all the inhabitants of the city, they were driven to a valley and executed.

Last, but not least, is the moving story of the sisters of Dikranagerd (Diyarbakir, J. A.). In 1910, at the request of Bishop Andrew Chelebian, the Congregation had sent four young sisters to open a school, not knowing that less than five years later, all four would be the pray of Turkish cruelty. On May 30th, 1915 when a Turk promised the sisters refuge and safety if they would consent to change their habit, the sisters vehemently refused this dangerous offer and followed their bishop on the road leading to suffering and death. Not too far from the borders of the city they found their beloved Bishop buried in the sand. The cruel soldiers had left his right arm out as a sign of ridicule asking the crowd to kiss his hand.

The superior, Sister Emilia Babian, sensing the fate awaiting them, asked the executioners to give them few minutes for prayers and recollection, and then requested to have the young sisters killed first and finally to cover their bodies with sand. Her three requests were granted. They were executed with many other Armenians of Dikranagerd.

# THE MARTYRED ARMENIAN CATHOLIC BISHOPS



MGR. LEON  
KETCHEJIAN

ARCHBISHOP  
OF SIVAS

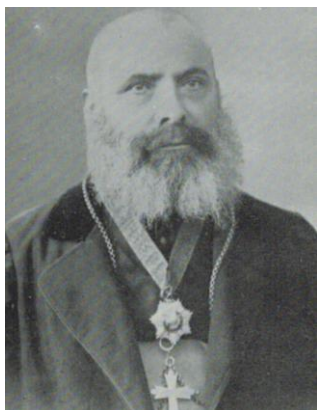
POISONED BY  
THE GOVERNOR



MGR. IGNATIUS  
MALOYAN

ARCHBISHOP  
OF MARDIN

SHOT AND THROWN  
IN A WELL



MGR. MIKHAEL  
KHATCHADURIAN

BISHOP OF MALATIA

NAILED TO THE  
GROUND BY HIS  
HANDS AND FEET IN  
THE PRISON



MGR. HAGOP  
TOPOUZIAN

BISHOP OF  
MOUSH-VAN

COFFEE WAS  
BOILED ON HIS  
CHEST AND MERCE-  
LESSLY CUT INTO  
PIECES





MGR. ANTREAS  
TCHELEBIAN

BISHOP OF  
DYARBEKIR

HAS BEEN BURIED IN  
A DITCH TO THE  
CHEST AND THEN  
SHOT IN THE PRISON



MGR. STEPAN  
ISRAELIAN

BISHOP OF  
KHARPERT

SHOT AND KILLED  
BY THE VERY  
GENDARMES, WHO  
WERE GIVEN TO  
PROTECT HIM

