

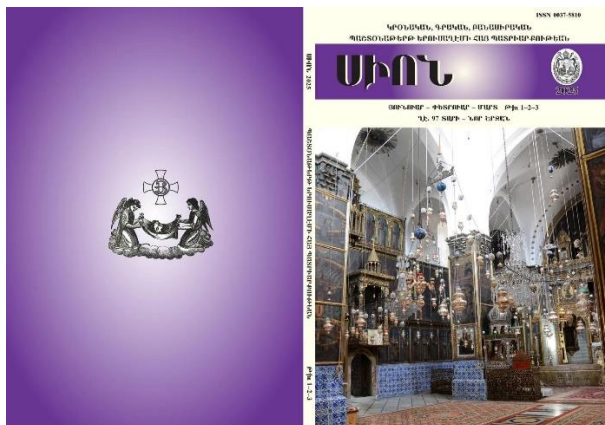
## Armenians in Jerusalem

### Armenian Apostolic Patriarchate of Jerusalem

No other official site than: <https://www.facebook.com/ArmenianPatriarchateJerusalem>



The patriarchate publishes a journal, *Sion – Սիոն* :



This is an Armenological Journal, with good reputation among specialists.

It has a religious tone.

It may serve as a tool of communication for the Patriarchate, see p. 92, the communiqué about the judicial steps taken against the foreclosure of Armenian properties.

2025	ՅՈՒՆՈՒՐ – ՓԵՏՐՈՒՐ – ՄԱՐՏ	ՍԻՈՆ
<b>ԲՈՒՎԱՆԴԱԿՈՒԹԻՒՆ</b>		
<b>ԽՈՐՀԱՆՈՒՄԱՆ</b>		
<b>ՆԵՐՍԵՍ ՎԱՐԴԱՊԵՏ ԱՆՈՅԵԱՆ</b>		
	Կազանդի ծառ զարդարելու թնճուկային հարց	7
	Ամենապատիվ Պատրիարք Ս. Հօր Մննդեան պատգամը Բեթղեհեմի Սուրբ Այրեն	11
	Մեծերը Աստուծոյ և Աստուածաշունչի մասին	15, 20, 75
<b>ՔԱՂԱՅՈՒՄԱՆ</b>		
	Ազան Վրդ. Դոգչեանի Տարեմուտի քարոզը՝ խոստում Ս. Յակոբեանց Մայր Տաճարին մէջ (14 Յունուար, 2025)	14
	Ազան Վրդ. Դոգչեանի քարոզը՝ խոստում Ս. Յակոբեանց Մայր Տաճարին մէջ տեղի ունեցած վասն Քրիստոնէութեան միութեան և խաղաղութեան եքիմանիք ազօթքին (27 Յունուար, 2025)	16
	Ամենապատիվ Պատրիարք Ս. Հօր քարոզը՝ խոստում Ս. Յակոբեանց Մայր Տաճարին մէջ, Մեծ Պահօց առաջին Հսկումին (6 Մարտ, 2025)	18
<b>ԱՆՏԻՊ</b>		
	<b>ԴՈԿՏ. ՍԵՒԱՆ ԿՍՐԿ. ՏԷՅԻՐՄԵՆՆԵՐ</b>	
	Թեոգիկի նամակները Եղիշէ Արք. Դուրեանին	21
<b>ԱՐՈՒԵԱՏ</b>		
	<b>ԱՐԵԱԿ ԱՐԵՎԱՅ ԴԱՅԱՐԵԱՆ</b>	
	Սրբոց Յակոբեանց Մայր Տաճարի պատկերազարդումներ 18 դարում, և Տէրունական պատկերազարդի հեղինակի խնդիրը	39
<b>ԲԱՆԱՏԵՂԻՄԱՆ</b>		
	<b>ՄՈՒՇԵՂ ԻՇԽԱՆ</b>	
	- Հայ մամուլին ազօթքը	60
	- Տանս կանչը	61
	<b>ՎԱՅԱՆ ԹԷՔԷԵԱՆ</b>	
	Շուարում	62
	<b>ԶԱՊԷԼ ԱՍԵՏՈՒՐ - ՍԻՊԻԼ</b>	
	Մեռնողի գիշեր	63
	<b>Վ. ՀԻՒԿՕ (Թրգւմ. Եղիշէ Արք. Դուրեանի)</b>	
	Աստուածաշունչը	64
<b>ԲԱՆԱՏԵՂԻՄԱՆ</b>		
	<b>ՆԵՐՍԵՍ ՎԱՐԴԱՊԵՏ ԱՆՈՅԵԱՆ</b>	
	Արեւմտահայ ուսանողի կական պատմավէպի մանրալին առանձնապատկույթները	65
<b>ԿՐՕՆԱԿԱՆ</b>		
	<b>NAVASART MARDOYAN</b>	
	Similarities and differences between the Holy Bible and the Holy Qur'an	76

Մ-ՈՒՆ	ՅՈՒՆՈՒԱՐ – ՓԵՏՐՈՒԱՐ – ՄԱՐՏ	2025	2025	ՅՈՒՆՈՒԱՐ – ՓԵՏՐՈՒԱՐ – ՄԱՐՏ	Մ-ՈՒՆ
<b>ՍՈՒՐԲ ԶԱՎԱՌԻՆ ԴԵՐՄԱՆ</b>					
<b>ԴԻՌԱՆ ՍՈՒՐԲ ԱՐՈՒՈՅ</b>					
- Urgent Communiqué, Foreclosure process against properties of the Armenian Patriarchate of Jerusalem		92	- Օժուկեցան Նոր Երուսաղէմի Սուրբ Գրիգոր Լուսաւորիչ Եկեղեցւոյ խորանի Սուրբ Աստուածածնի եւ Մանուկ Յիսուսի պատկերները եւ լարակից Փրկչական պատկերները		106
- Երուսաղէմի Պատրիարքներն ու Եկեղեցիներու Հոգեւոր պետերը կը դատաւարտեն Հայոց Պատրիարքութեան գոյքի բռնագրաւման անարդար որոշումը եւ անյապաղ միջամտութիւն կը պահանջեն		94	- Կիսասարկաւագական աստիճանի տըշուքին		106
- Հաղորդագրութիւն Արեւմտի (քաղաքապետարանի հարկ) խնդրով դատի վերաբերեալ		95	- Սարկաւագական Ձեռնադրութիւն		106
- Հաղորդագրութիւն Սիրիոյ մէջ տեղի ունեցող խռովութեանց եւ աւերիչ հակամարտութեան առնչութեամբ		95	- Պաշտօնակառք		113
<b>ՍՈՒՐԲ ԶԱՎԱՌԻՆ ԴԵՐՄԱՆ</b>					
<b>ԱՅԵԼԱՅԻՔ</b>					
<b>ՆԵՐՍԵՏ ՎԵՐԳԱՊԵՏ ԱՆՈՅԵԱՆ</b>					
- Ժառանգաւորաց վարժարանի եւ Դիմադրանի Ամանորեայ հանդէս		97	<b>ՍԻՌՆ ԵՐԳ. ԹԱՔՈՒՇԵԱՆ</b>		
- Տարեմուտ 2025 թուականին Քրիստոսի		97	Եկեղեցականք - Բեմականք		105
- Հայոց Սուրբ Մուսղը Բեթղէմի մէջ		99	Յօդուածագիրներու ուշադրութեան		115
- Ամենապատիւ Տ. Նորհայր Պատրիարք Մանուկեան պարգեւատրուեցաւ «Կոմիտաս Վարդապետ 155» ոսկէ մետալով		100			
- Տարեկան ուխտագնացութիւն դէպի Յորդանան գետ		101			
- Նոր նշանակումներ		101			
- Աւստրիոյ Եկեղեցիներու խորհուրդի անդամները այցելեցին Երուսաղէմի Հայոց Պատրիարքարան		101			
- Սուրբ Երկրի Պատրիարքները եւ Հոգեւոր պետերը, ինչպէս նաեւ Սուրբ Երկրի դիւանագետները մէկտեղուած են Յունաց Պատրիարքարանի մէջ		102			
- Ամերիկայի Միացեալ Նահանգներու պետքարտուղար՝ Տիար Մարքո Ռուպիո այցելեց Սուրբ Յարութեան Տաճար		104			
- Արեւմտի հարցով հրատապ հանդիպում Սուրբ Երկրի Պապական Նուիրակին հետ		104			
- Ամենապատիւ Տ. Նորհայր Պատրիարք Մանուկեան Հայոց Պատրիարքութեան գոյքի բռնագրաւման եւ պարտադրուող անտրամաբանական ահուկի պարտքի առնչութեամբ նամակ գրած է Իսրայէլի վարչապետին		104			
- Սուրբ Երկրի Պապական Նուիրակը զօրակցութեան այց մը տուաւ Երուսաղէմի Հայ Պատրիարքին		104			
- Սուրբ Պատարագ եւ նաշքարի օրհնութիւն Հայֆայի Սուրբ Նեղիա Եկեղեցւոյ մէջ		105			

→ What is the image of the Armenian world offered by such a journal?

## Monastery of St. James

Source : <https://www.wmf.org/monuments/cathedral-st-james>

Resting in the southwestern corner of the Old City of Jerusalem, the monastery of St. James is one of the few cathedrals from the Crusades to have survived almost intact. As early as 1195, St. James served as a refuge for the Armenian poor when a large hospice was attached to the church. Local Armenian merchants worked to beautify and enlarge the monastery through the centuries. This close relationship between the cathedral and the Armenian community was further solidified in the 17th century,

when the cathedral was designated the seat of the Armenian Christian Church, around which the Armenian quarter of Jerusalem was established. Building activities intensified after the 1840s, and by the end of the 19th century the cathedral was reputed for its architectural ornament and its collection of jeweled vestments and manuscripts.



External view of building, June 20, 2009



Detail of tile, June 21, 2009.

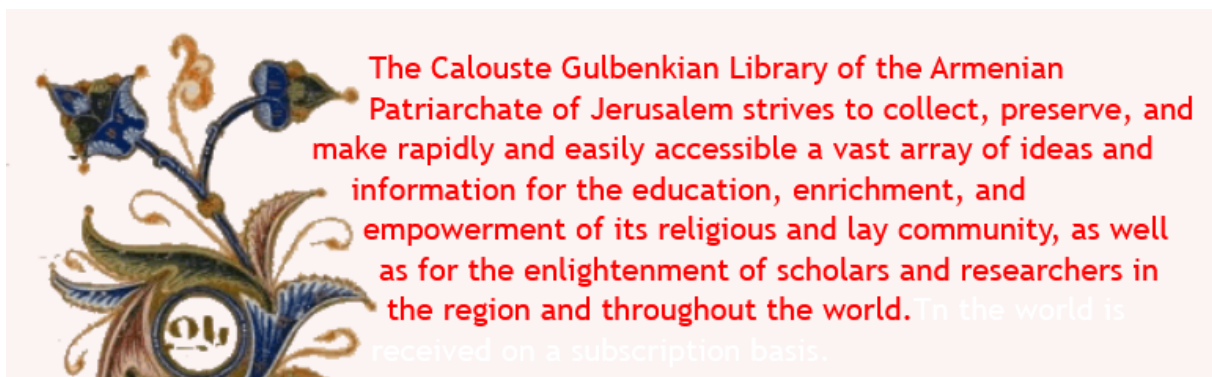
After the first genocide and Soviet dominance of Armenia, St. James became a spiritual and cultural center of great importance for the Armenian diaspora. This sacred place of history, identity, and unity is threatened by structural problems and deterioration of the elaborate interiors. Conservation and long-term management are sought to preserve the cathedral and to facilitate visitation and religious pilgrimage to the site, as well as to promote dialogue in a place so troubled by conflict yet so rife with shared history. The site was included on the 2010 World Monuments Watch.

Library Caloust Gulbenkian

Source: <http://armenian-jerusalem.org/library.htm>







A separate room houses rare and early imprints, published a hundred or more years ago. Armenians established the first printing press in Jerusalem in 1833. One of the Library's prized possessions is a copy of the inaugural issue of the Patriarchate's monthly of religion, literature and philology, the official publication of the Armenian Patriarchate. Most book acquisitions are gifts, a listing of which is regularly published in the Sion gazette. A wide range of subjects is represented, with emphasis on Christianity in all its aspects. The collections are classified according to the Dewey Decimal System. Bibliographic records are maintained in a card catalog. The Patriarchate also curates an extraordinary collection of 4000 illuminated manuscripts, housed in the Church of St. Toros, close to the Cathedral of St. James. Plans for the Future Plans are underway to renovate the historic Gulbenkian Library, transforming it into a state-of-the-art, climate-controlled facility which accommodates furnishings congruous with the character of the building and is equipped with electrical and communications systems capable of incorporating automation, electronic networking, and future technological developments. The Library will be harmonious with the historic setting and

environment of the Armenian Patriarchate, which also comprises the Convent and Cathedral of St. James; the Theological Seminary of the Brotherhood of St. James; the Holy Translators (Surb Tarkmanchats) School (kindergarten through high school); the Edward and Helen Mardigian Museum of Armenian Art and Culture; and the St. James Printing Press. Support In early 1997, a support organization, The Friends of the Calouste Gulbenkian Library, was formed and has been incorporated in California as a tax-exempt [501(c)3], a non-profit charitable public benefit corporation with the following purposes: • To advance and promote in the Armenian and American communities the cultural and historical significance of the Calouste Gulbenkian Library; to enhance its collection development activities; to expand its programs and services which provide greater public access to information in the Armenian language and about Armenians from earliest times to the present to Armenological scholars and members of all Armenian communities in the United States and throughout the world; • To organize and engage in activities which educate, enrich, and foster understanding and appreciation of the great cultural treasure in said Library among members of the organization and persons

of Armenian ancestry in the United States of America and abroad; • To solicit donations, grants or subsidies from interested members of the public and to apply to public agencies or private or public foundations for assistance under

prescribed guidelines, rules and regulations promulgated by such agencies or foundations in order to fund selected capital improvements to the Library. [Ed: Courtesy the Armenian Patriarchate of St James

## An essential part of the Old City

Source: <https://www.seetheholyland.net/tag/gulbenkian-library/>

Nestled within a walled **compound** in the ancient Armenian Quarter of Jerusalem's Old City, the Church of St James is one of the most ornately decorated places of worship in the Holy Land.

This ancient church, part of which dates to AD 420, is the **cathedral** of the Armenian Orthodox Patriarchate of Jerusalem.

Armenia — a land-locked country in south-west Asia — was the **first nation** to adopt Christianity as its state religion, in AD 301, and Armenian Christians established the first “quarter” in Jerusalem.

The Church of St James is dedicated to two martyred **saints** of that name — St James the Great, one of the first apostles to follow Jesus, and St James the Less, believed to be a close relative of Jesus, who became the first bishop of Jerusalem.



Artwork at entrance to Church of St James (Seetheholyland.net)

St James the Great was **beheaded** by Herod Agrippa I, grandson of Herod the Great, around AD 44 (Acts 12:1-2). St James the Less was martyred by Temple authorities about 20 years later by being thrown from the Temple platform, then stoned and clubbed to death.

According to Armenian tradition, within the church are buried the **head** of St James the Great (the rest of his body is believed to be in the Spanish pilgrimage shrine of Santiago de Compostela) and the body of St James the Less.

Most of the cathedral dates from the 12th century, though it incorporates the remains of two chapels built in the 5th century. This is one of the few remaining **Crusader-era** churches in the Holy Land to have survived intact.

### Interior provides splendid spectacle



Monk sounding symandron outside Church of St James (Seetheholyland.net)

Entry from Armenian Orthodox Patriarchate Road is through a dog-legged **porch** leading to the church courtyard. Stone crosses (called khatchkars) carved in relief on the walls include early Armenian examples of the so-called Jerusalem cross.

The church is open to the public only during services. Lengths of wood and brass hanging outside the entrance are hammered with mallets to call the faithful to prayer. Called **symandra**, they were introduced when a 14th-century Muslim edict forbade churches to ring bells.



Dome of Church of St James (Seetheholyland.net)

The interior, under a vaulted dome, offers a splendid **spectacle** of gilded altars, massive chandeliers, myriad lamps with ceramic eggs attached to them, paintings, carved wood, inlaid

mother-of-pearl, bronze engravings, and blue and green wall tiles. The marble floor is usually covered with purple, green and red carpets.

Rich vestments, incense and **chanting** give the cathedral a mystical Eastern character during services.

High-set windows, oil lamps and candles are the only **light sources**, since there is no electricity. Sunlight produces dazzling reflections on the church's treasures, but cloudy days cloak the interior in darkness. There are no pews.

### Shrine on reputed site of beheading



Entrance to Chapel of St James the Great, in Church of St James (Seetheholyland.net)

On the left side of the church, opposite one of the four square piers supporting the vaulted ceiling, is its most important **shrine**, the small Chapel of St James the Great. A piece of red marble in front of the altar marks the place where his head is buried, on the reputed site of his beheading.

Also on the left side are doors leading to other chapels that are seldom open to visitors. The Chapel of St Menas, an Egyptian martyr (to the left of the Chapel of St James the Great), is the **oldest** part of the building. Further forward, the Church of St Stephen serves as the cathedral's sacristy and baptistery.

In the front of the cathedral are two **thrones**. The larger, intricately carved and topped by an onion-shaped baldachino, is dedicated to St James the Less. A low iron grille behind it encloses the saint's reputed burial place. The smaller throne is the seat of the Armenian Orthodox patriarch.



Reputed burial place of St James the Less, in Church of St James (Seetheholyland.net)

A doorway near the centre of the right-hand wall, also generally closed to the public, was the original 12th-century **entrance** to the church. It leads to the Etchmiadzin Chapel, formed in the 17th century by blocking a long and narrow portico.

The Armenian city of Etchmiadzin (now known as Vagharshapat) is the seat of the **Catholicos** of All Armenians, head of the Armenian Orthodox Church.

Vividly coloured **wall tiles** in the chapel, illustrating scenes from the Bible and lives of the saints, were made in Turkey in the 18th century for repairs to the Church of the Holy Sepulchre but were not used.

### Compound is like miniature city



Entrance to Convent of St James (Shmuliko / Wikimedia)

The **compound** of St James Convent, which contains the Church of St James, is like a miniature city with residences for more than 1000 families. Behind its fortress-like walls are the patriarchate, a hospice, living quarters for nuns and priests, a school, social clubs and a printing press — the first in Jerusalem, established in 1833.



Across the street from the main gate is an Armenian Orthodox **seminary**. Some scholars believe this the site of Pilate's praetorium, formerly the palace of Herod the Great. In that case, the judgement seat where Jesus was condemned (John 19:13) would have been on an open square where the Church of St James now stands.

Visitors may normally enter the compound only with an Armenian **guide**, but two institutions are open to the public:

- The **Mardigian Museum** (open 9am-4pm Mon-Sat) contains mosaics, artworks and artifacts as well as exhibits on Armenian culture and history, with a section devoted to the tragic genocide of perhaps two million Armenians by Ottoman Turks in the early 20th century.
- The **Gulbenkian Library** (open 3.30-6pm Mon-Fri) has more than 100,000 volumes and extensive files of Armenian periodicals and newspapers.

### Armenians have long presence in Jerusalem

An Armenian **presence** existed in Jerusalem in the first century before Christ. After Armenia became Christian in 301, pilgrims began coming in large numbers.



Old City's Armenian Quarter and St James Monastery (David Bjorgen / Wikimedia)

By the 7th century there were 70 Armenian **monasteries** in Palestine. For several hundred years the Armenian patriarch was considered to be the most senior Christian dignitary in the Holy Land.

The Armenian Orthodox still have **jurisdiction** over part of the Church of the Nativity in Bethlehem and also over the Chapel of St Helena in the crypt of the Church of the Holy Sepulchre. The peaked hoods worn by their priests, shaped like the dome of a typical Armenian church, are intended to make the priest look like a walking church in the world.

The Armenian **Quarter** began taking shape in the south-west of Jerusalem before 1100. After expansion of the Jewish Quarter in 1968, it now occupies about one-sixth of the Old City.

The Armenian Quarter is the only one that largely looks like it did when it was **founded**, says author Mariam Shahin. “The ceramic and pottery shops, the delicatessens and the pubs, and the Armenians’ almost medieval sense of community make the quarter a unique and precious part of the mosaic that is old Jerusalem.”



Armenian monastery cloister (© Israel Ministry of Tourism)

The Convent of St James takes up **two-thirds** of the quarter. The remaining third includes churches of four other denominations: Syriac Orthodox, Greek Orthodox, Maronite and Anglican.

Many of the residents of the convent compound are descendants of **survivors** of the Ottoman Turkish genocide who sought refuge in Jerusalem. A note on the menu at the nearby Armenian Tavern restaurant observes: “From the unkind cup of history they have drunk wisdom not bitterness.”

### **In Scripture:**

St James [the Great] is beheaded: Acts 12:1-2

Jesus is condemned: John 19:13-16

**Administered by:** Armenian Patriarchate of St James

**Tel.:** 972-2-6282331

**Open:** 6.30-7.30am and 3.00-3.40pm Sun-Fri; 6.30-9.30am and 3.00-3.40pm Sat. Modest dress required.

## Current Affairs in Jeruslam :

Source : <https://www.jerusalemstory.com/en/article/israeli-police-return-cows-garden-inflict-damage-behalf-xana-gardens>

### Israeli Police Return to Cows' Garden, Inflict Damage on Behalf of Xana Gardens

April 6, 2024 - Last Updated: April 11, 2024 - Daoud Kuttab -

#### Snapshot

Israeli police return to the Cows' Garden lot in the Armenian Quarter, surprising residents and damaging guards' structures on behalf of Xana Gardens, a company with which the Armenian community is currently in an ongoing legal dispute over the property.

Shortly before noon on April 3, 2024, a troop of around 15 to 20<sup>1</sup> Israeli police barged into the Cows' Garden parking lot on the premises of the Armenian Patriarchate in Jerusalem's Armenian Quarter. They forcibly removed two temporary guard lean-tos that had been erected by the Armenian community two months previously, right in front of the community members stationed there on guard, some of whom were also assaulted by police.

Israeli police forcibly dismantle a temporary guards' lean-to at the Cows' Garden lot in the Armenian Quarter of Jerusalem, April 3, 2024.



An aerial view of the Cows' Garden (Goveroun Bardez) parking lot in the Armenian Quarter of Jerusalem's Old City - Credit: Marinella Bandini, [EWTN website](https://www.ewtn.com)



The temporary community tent erected by the Armenian community protecting the Cows' Garden lot, shown here December 23, 2023 - Credit: - Mays Shkerat for Jerusalem Story

The community had erected the temporary guard stations there in the context of an ongoing legal dispute with a shadowy Dubai-based company named Xana Gardens, which has been seeking by any and all means to acquire a large plot of land belonging to the Armenian Patriarchate in the Armenian Quarter (see [Questionable Secret Land Lease Deal Threatens Armenian Community Land and Property in Old City](#)). Because the company had repeatedly resorted to forcible aggression starting in late October 2023, when the Patriarchate canceled the controversial land deal and backed that up by filing a legal case in the Jerusalem District Court (see [Armenians Launch Legal Battle to Cancel Controversial Cows' Garden Land Deal](#)), subsequently followed by the community filing a second case, the community has been physically guarding the coveted premises 24 hours a day for months.

An agreement had been reached with the police a month prior to maintain the status quo at the site.<sup>2</sup>

Israeli lawyer and Jerusalemite Daniel Seidemann, founder of [Ir Amim](#) and executive director of [Terrestrial Jerusalem](#), pointed out on X that this action by police is really on behalf of the settlers:

**The arrangement to freeze things is being violated right now. By the settlers? Only indirectly. The police are doing the dirty work for them. This is Ben Gvir's militia. Not the Israeli Police by which they are known. Ben Gvir's militia . . . This is the Police dismantling the lean-to on behalf of the settlers. It's been there for months. The Government of Israel is harnessing its powers to benefit the settlers and to seize lands of the ancient Christian Armenian community.**<sup>3</sup>

He also pointed to the timing: "This is happening against the backdrop of the carnage in Gaza. That's not an accident. The settlers hope you won't notice their incursion into the Armenian Quarter."<sup>4</sup>

**"This is happening against the backdrop of the carnage in Gaza. That's not an accident."**



Daniel Seidemann, executive director, Terrestrial Jerusalem

A [communiqué](#) issued by the Armenian Patriarchate that same day said that when the police arrived, community members on site demanded to see permits or warrants from a court allowing the destruction, but the police did not present any. Rather, police repeatedly responded, “We are here to defend the rights of the workers of Xana Gardens.”<sup>5</sup>

The communiqué identified the police officer in charge of the “eviction” as Assaf Harel.



Israeli policeman Assaf Harel in the Cows’ Garden lot in the Armenian Quarter, posted on X April 5, 2024 - Credit: - via [SavetheARQ X feed](#)

Israeli police officer Assaf Harel argues with Armenian clergy and community members including Save the ArQ leader Hagop Djernazian (front, center) at the Cows’ Garden lot, April 3, 2024.- Credit: via [Save the ArQ X feed](#)

As shown in a video of the incident later posted on X by the [Save the Armenian Quarter](#) (Save the ArQ) movement on social media, initially, Harel refused to communicate with Armenian community members, demanding only to talk to the Armenian “Bishops.” But when the Patriarch delegated community activist Hagop Djernazian, standing right next to him, to speak on his behalf (presumably because the interaction was in Hebrew), the police chief waved him off, referring to him to his face as “this thing,” and refused to show any legal document justifying the violence on the property.<sup>6</sup>

Djernazian, cofounder of Save the ArQ, told Jerusalem Story on April 4, “The police arrived, and they succeeded in changing the status quo on the ground [at the Cows’ Garden], even though they were the ones who said the status quo should remain as it is a month ago.”<sup>7</sup> Djernazian said that volunteers from the Armenian community “will continue to maintain presence on the ground, and we continue to guard the area and possess the land, and there are two law suits that are pending in the Israeli courts.”

In its communiqué, the Patriarchate demanded answers from the police and expressed concern about the significance of the day’s events:



Armenians in Jerusalem organize a peaceful, round-the-clock sit-in to guard their community's property.

**The Armenian Patriarchate of Jerusalem is one of the Custodians of the Holy Land and overseers of one of the four Quarters of Jerusalem. We fully expect the due process that is purportedly granted to all within Jerusalem and demand answers from the Israeli Police and the Israeli Government for their participation in today's events.**

**It is clear that today's provocations are an attempt to set a precedent against the Armenian Quarter and its lawful lands. We will continue to stand our ground and ask for Christians worldwide to spotlight these never-ending encroachments on the peaceful Armenian Christian community.<sup>8</sup>**

The April 3 attack caught the community off guard, even though they had maintained their round-the-clock presence. The police chief accompanying the unknown individuals allowed them to tear apart the plastic guards' shed before leaving, thus causing major worry among the population.

#### Impromptu Press Conference

Leaders of Save the ArQ held a press conference at the Cows' Garden later that night, of which they subsequently issued a [video](#) on social media.

During this conference, Setrag Balian and Hagop Djernazian provided broader context for the day's events, including tracing back the various episodes of violence that have occurred since the lease was canceled last October and providing details on the two legal cases that are pending in the Jerusalem District Court against Xana Gardens.

Balian summed up the key facts about the two legal cases. The first, filed by the Armenian Patriarchate on December 26, 2023, is based on three main arguments:

1. The representatives of Xana Gardens misrepresented themselves and indeed did not even have funds to build the luxury hotel they promised to build.
2. Bribery was a key factor in securing the original signatures on the controversial, now-canceled land lease deal.
3. The Patriarchate was not fully aware of the vast land holdings included in the deal beyond just the Cows' Garden parking lot.

The second, filed by the Armenian community with more than 400 signatures on February 18, 2024, was based on the following arguments:

1. The parties signing the controversial land lease agreement did not have sole authority to do so and thus, the signing did not follow the internal procedures of the Holy Synod [the highest authority in the Orthodox and Oriental Churches] and the General Assembly [the general assembly of the monastic order of the Brotherhood of St. James]. Therefore, it is rendered invalid.
2. The land in question was established as a Muslim *waqf* in 1575 by the then Patriarch of Jerusalem. Waqf land can never be leased or sold.
3. The value offered for the land in the deal was absurdly below fair market price for what may fairly be considered one of the most valuable properties in the world.

According to Balian, “The Community and Patriarchate law suits do not oppose each other. The latter makes arguments that the former cannot.”<sup>9</sup>

#### Community Press Release

In a joint [press release](#) issued by Save the ARQ on April 6, seven Armenian community organizations including “social, charitable, youth and political clubs and associations” accused the Israeli police of colluding with Jewish settlers to “forcefully change the facts on the ground, and critically endanger our 1600-year-old presence in Jerusalem.”

They stated forcefully: “To be clear, we declare in one united voice that any transaction regarding the Cows’ Garden is void, threatens our existence as a community, and violates our property rights. The very existence of the Armenian Patriarchate and the Armenian community of Jerusalem is under historic threat.”<sup>10</sup>

The statement went on to appeal to the international community:

**We implore the international community to recognize the significance of our cultural and historical heritage in Jerusalem and to stand with us in defense of our rights to exist as Armenians in Jerusalem. The Armenian Quarter is not merely a geographical location; it is a symbol of our enduring presence and identity. Any encroachment upon it not only undermines our Community and Patriarchate, but it also threatens to destroy the very tapestry of the Old City.**<sup>11</sup>

#### Local and International Responses

The latest chapter of police and developer collusion against the Armenian community in pursuit of the invaluable land in the Armenian Quarter land elicited responses worldwide. Below is a brief selection.

Dr. Varsen Aghabekian, newly appointed minister of state for foreign affairs and expatriates of Palestine and the first Palestinian Armenian woman to serve in a ministerial capacity, commented on this situation:

**Violations in the Armenian Quarter have been part of the Israelization and the hegemony on the occupied walled city of Jerusalem and have intensified in the last couple of years. The Armenian Quarter is part of the Armenian heritage in Palestine and lies within occupied territory as per international law. Armenians have shown great resilience and coordination amongst the Armenian community locally and globally and are adamant to protect their Quarter, which has witnessed Armenians' long and uninterrupted presence in Palestine for centuries. As a Palestinian Armenian, I remain fully committed to supporting the Armenian community in their resilience and perseverance and will continue to follow up on the developments and speak on the necessity to protect the Armenian heritage in the occupied city.**

**The Palestine Liberation Organization (PLO) has maintained a longstanding dedication to advocating for the rights and status of the Armenian community and the Armenian Quarter, recognizing their invaluable contributions to the Palestinian fabric, history, activism, and economy and towards preserving the integrity of the Old City with its mosaic and Christian presence.<sup>[12](#)</sup>**

**“We declare in one united voice that any transaction regarding the Cows’ Garden is void.”**

Seven Armenian community organizations in a press release, April 6, 2024

The Jordanian Foreign Ministry,<sup>[13](#)</sup> the Higher Presidential Commission on Churches in Palestine,<sup>[14](#)</sup> and the French Consulate in Jerusalem<sup>[15](#)</sup> also issued statements of concern considering the Israeli police act a violation of the status quo in Jerusalem.

The [Lemkin Institute for Genocide Prevention](#) issued a Red Flag Alert about the Armenian Quarter on April 6. The statement concluded:

**We at the Lemkin Institute call for the protection of historically and culturally Armenian land and Christian holy sites in Jerusalem. The continued effort to dispossess the Armenian community from their ancestral and historic lands in Jerusalem is fueled by the same eliminationist and settler-colonial process we see throughout the West Bank. The Lemkin Institute calls on Israeli courts to immediately invalidate any deal between the Armenian Patriarchate and Xana Gardens. Further, we demand the Israeli authorities respect the minority rights of Armenians and Christians throughout Jerusalem, the West Bank, and Israel. Whether the targets are Palestinian Muslims or Armenian Christians, Israel must cease all efforts to expand Jewish settlements at the expense of non-Jews and commit to the protection of all peoples and faiths throughout the region.<sup>[16](#)</sup>**

**“The continued effort to dispossess the Armenian community from their ancestral and historic lands in Jerusalem is fueled by the same eliminationist and settler-colonial process we see throughout the West Bank.”**

Lemkin Institute for Genocide Prevention

Further Police Aggression



Less than a week later, on April 9, Israeli police officer Assaf Harel returned to the Cows’ Garden and again attempted to remove metal fencing and a traffic cone that had been installed three months ago upon the approval of the Armenian Patriarch. Indeed, they had been in place a month earlier when all parties agreed not to change the status quo on the ground at the site given the ongoing legal cases.<sup>17</sup> “This entrance has been controlled by the Armenian Patriarchate for three months.

In a comment on Instagram as Harel departed, Balian said:

**Dear Jerusalemites and Armenians all over the world and all the people following us. This was again the same corrupt policeman. He came and asked us to remove this cone. This is what he asked us to remove without any court order. This entrance has been controlled by the Armenian Patriarchate and the community for three months . . . The police has no right whatsoever to intervene . . . the police is once again removing any object that would allow us to control our territory that has been under Armenian control for the past 700 years.<sup>18</sup>**

#### Notes

<sup>1</sup> Numbers provided by Setrag Balian and Hagop Djernazian, cofounders of the Save the ARQ movement, during a press conference at the Cows’ Garden, April 3, 2024.

<sup>2</sup> Daniel Seidemann (@DanielSeidemann), “[Breaking and important, and happening now](#),” X, April 4, 2024, 4:46 p.m.

<sup>3</sup> Seidemann, “Breaking and important.”

## Armenian Boarding School in Jerusalem – Saint Transslators

Not other official site than : <https://www.facebook.com/ststarkmanchatzofjerusalem/>



## A lesser-known genocide

Source : <https://www.jpost.com/magazine/a-lesser-known-genocide-398918>

**A week after Holocaust Remembrance Day, Jerusalem's Armenians are marking the centenary of their people's massacre – which they are still fighting for the world to recognize.**

By ANNA PAZOS APRIL 24, 2015 09:43



St. Tarkmantchatz pupils stand for the Holocaust Remembrance Day siren last Thursday morning. (photo credit: ANNA PAZOS)

At 10 a.m. on April 16, when the Holocaust Remembrance Day siren wailed throughout the country, the 160 students of the only Armenian school in Jerusalem stopped their classes and stood up in respect. Shortly after, movement returned to the St. Tarkmantchatz school, a small stone building in the heart of the Old City's Armenian Quarter. Children wearing blue uniforms ran up and down the aisles among maps of Greater Armenia, pictures of saints and drawings of prominent Christian Orthodox cathedrals. These days are particularly moving for the school, which this week is commemorating the centenary of an earlier 20th-century tragedy: the Armenian genocide – the systematic killing and displacement of Armenians in the Ottoman Empire, of whom most of these students are descendants. “We want them to understand that it’s very important to commemorate other nations’ genocides,” says Mihran Der Matossian, director of the school and a descendant of Armenian survivors. “Because we have also been through this hard track, it is our duty to respect other people’s pain – as we expect others to respect ours.”

St. Tarkmantchatz school was created in 1929 to meet the needs of Jerusalem's growing Armenian community, whose presence in the city had increased exponentially after the arrival of thousands of refugees from other parts of the Ottoman Empire, including hundreds of orphans. They were fleeing the massacres and deportations that the Young Turks had carried out from 1915 to 1923, in what would later be described as a genocide. The few Armenians living in Ottoman Palestine were luckier than their counterparts in Anatolia, whom Turkish rulers saw as a potential threat. Hundreds of thousands were driven from their homes and forced to walk to the point of exhaustion through desert landscapes. Only one-third of the 2.5 million Armenians who lived in the Ottoman Empire survived the death marches. To this day, Turkey

has refused to take any responsibility and declares that the killings were not systematic, but collateral damage from the violence that arose during the empire's collapse. "When it happened, the word 'genocide' didn't yet exist," the school director points out, standing in a hall of portraits of prominent Armenians who died in the killings. It was Raphael Lemkins, a Polish Jew whose parents were killed in Auschwitz, who coined the term in 1944, stating that the Armenian was the first genocide of modern history. Another Jew, the Austrian-Bohemian Franz Werfel, wrote the most prominent novel about Armenian resistance, *The Forty Days of Musa Dagh*, which the Jews of the Warsaw Ghetto later used as a handbook.

Photographs of Armenians in « Palestine » : [http://www.globalarmenianheritage-adic.fr/fr/6histoire/par\\_pays/palestine\\_d4.htm](http://www.globalarmenianheritage-adic.fr/fr/6histoire/par_pays/palestine_d4.htm)

Bibliography:

**The Jerusalem of Transformation Popular Understandings about and Attitudes toward the Armenian Quarter Paperback – August 12, 2016 -** <https://www.amazon.com/Jerusalem-Transformation-Understandings-Attitudes-Armenian/dp/1537064657>

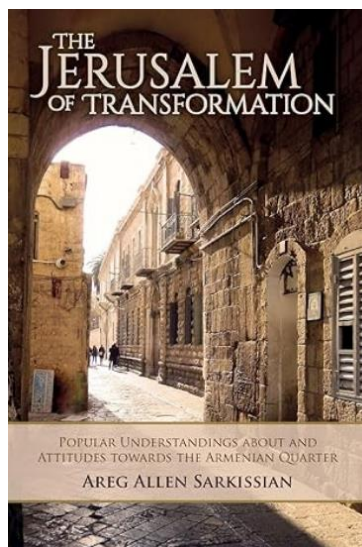
by [Areg Allen Sarkissian](#) (Author)

Areg Allen Sarkissian studies the history and the population ideas about the Armenian Quarter in Jerusalem and how the citizens treat the cultural spaces of the quarter. He centers his discussion on three main, popular areas of the quarter: the Calouste Gulbenkian Library, the Cathedral of Saint James, and the Saint Tarkmantchatz School.

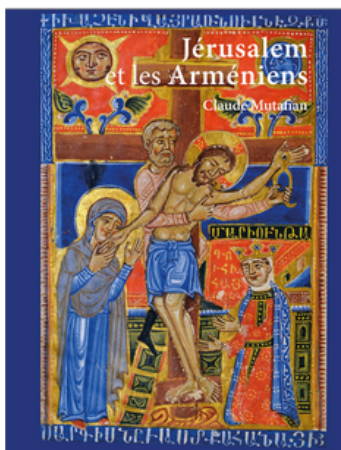
In his research, Areg interviewed numerous people who call the Armenian Quarter home. In doing so, Sarkissian takes the discussion of the Armenian Quarter out of the realm of academia and puts it back among the people. He stresses the need to interview the populace to get a view of the quarter. The opinions of the government or the clergy aren't enough to get the whole picture, and they may not present the true story.

For clarity, Sarkissian limits his research to two particular time-frames—1948 and 1967—both eras of violence and upheaval for the quarter. He explores how building renovations and upkeep can be used to direct people's cultural and religious traditions.

Sarkissian ends his research with a discussion of the Armenian Quarter's future and speculation about its changing status among the various religious and ethnic groups in Jerusalem.



<https://www.amazon.com/Jerusalem-Transformation-Understandings-Attitudes-Armenian/dp/1537064657>



CLAUDE MUTAFIAN

### Jérusalem et les Arméniens

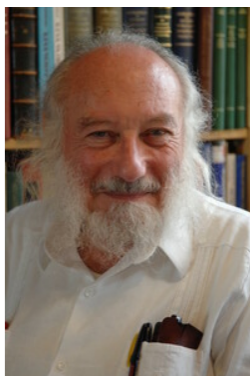
Jusqu'à la conquête ottomane (1516)

Dans la division en quatre de la vieille ville de Jérusalem, le *quartier chrétien* et le *quartier arménien* sont contigus mais indépendants. Cette situation a priori paradoxale correspond bien à l'ancienneté et à l'importance de la présence arménienne. À l'heure actuelle, Jérusalem est le plus important conservatoire de la culture arménienne hors d'Arménie.

Disponible - 75,00 €



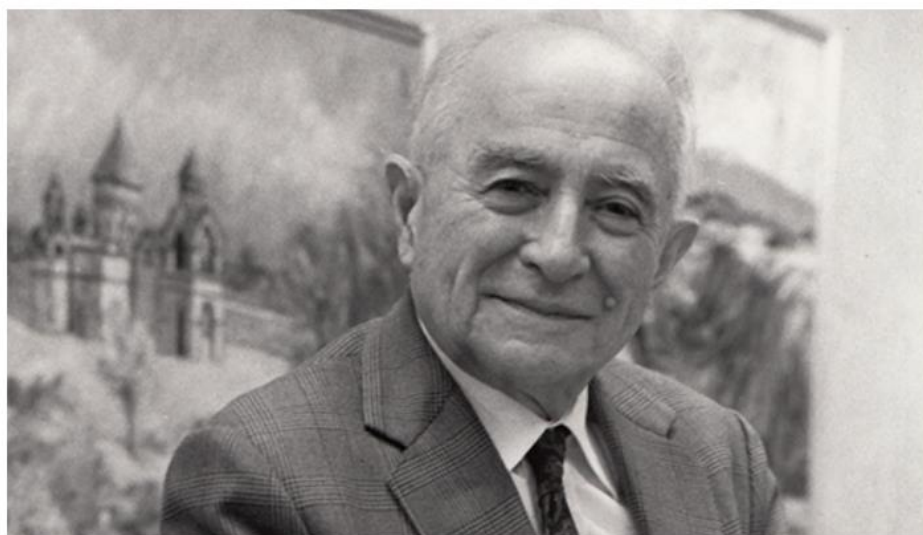
CLAUDE MUTAFIAN



Professeur agrégé de mathématiques, Claude Mutfian a enseigné à l'Université Paris XIII et a publié une série de manuels d'algèbre avant de se consacrer, depuis 1980, à l'étude du Proche-Orient. Titulaire d'une Habilitation à diriger des recherches, il a organisé plusieurs expositions internationales, à commencer par « Le royaume arménien de Cilicie » à la Chapelle de la Sorbonne en 1993. Il est l'auteur de nombreux livres et articles, en particulier sur l'histoire et la culture arméniennes. Aux Belles Lettres ont été publiés *L'Arménie du Levant* (2012), *La Saga des Arméniens de l'Ararat aux Carpates* (2018) et *Jérusalem et les Arméniens jusqu'à la conquête ottomane (1516)* (2022).

<https://auroraprize.com/en/claude-armen-mutfian>

Digression : Claude Mutfian's father was **Zareh Mutfian** [Հարէի Մութաֆեան], the painter (Samsun, 1897 – Paris, 1980) – According to Wikipedia (sic), he was trained at <https://pinacotecabrera.org/> in Italy. He was reamrked, selected in Greece and evacuated to Italy thanks to his artistic talents. He then moved to France. The two generations Mutfian are an exception of a family quickly regaining a high social status. Zareh's wife, Claude's mother was a dentist. She worked until very late in her life and a passion for opera.



Zareh Mutfian

# Զարեհ Մուրաֆեան

Էջ **Քննարկում**

Կարդալ **Խմբագրել** **Խմբագրել**

**Զարեհ Մուրաֆեան** (**15 Մարտ 1907**, Սամսուն **Օսմ.Կայսրություն** - **11 Մայիս 1980**, **Փարիզ**), հայ նկարիչ եւ մտաւորական:

## Կենսագրություն [ **Խմբագրել** | **Խմբագրել աղբիւրը** ]

Ծնած է Սամսուն՝ **Սեւ Ծովու** ափին: Իր ընտանիքին բոլոր անդամները, 1915-ի **Ցեղասպանութեան** ժամանակ, սպանդի ենթարկուելով կը զոհուին<sup>[2]</sup>: Մանկութիւնը կ’անցուցնէ որբանոցներու մէջ եւ կ’ապրի թափառական կեանք մը՝ **Յունաստանէ Իտալիա**, ուր **Միլանոյի** Գեղարուեստի Ակադեմիային մէջ (Beaux-Arts) կը կատարելագործէ իր արուեստը: Այնուհետեւ Մուրաֆեան կը հանգրուանէ **Չեխոստան** եւ վերջապէս կը հաստատուի Փարիզ, ուր շուտով ընդգրկուելով այն օրերու մտաւորական շրջանակին մէջ, նկարչութեան զուգահեռ կը նուիրուի նաեւ գրականութեան:

<b>Ծնած է</b>	<b>15 Մարտ 1907</b>
<b>Ծննդավայր</b>	Սամսուն
<b>Մահացած է</b>	<b>11 Մայիս 1980</b>
<b>Մահուան վայր</b>	<b>Փարիզի 20-րդ շրջան, Փարիզ, Ֆրանսա<sup>[1]</sup></b>
<b>Քաղաքացիութիւն</b>	 <b>Օսմանեան Կայսրութիւն</b> և  <b>Ֆրանսա</b>
<b>Ուսումնավայր</b>	<b>Պրերա Գեղարուեստի Թանգարան</b>
<b>Ազդուած է</b>	<b>Յովհաննէս Այվազովսկի, Էլ Կրեթո, Ռամպրանտ վան Ռէյն, Փիթըր Փոլ Ռուպընս և Պիեռ Բոնար?</b>
<b>Մասնագիտութիւն</b>	<b>Նկարիչ</b>
<b>Երեխաներ</b>	<b>Գլոս</b>

Կ'ունենայ բազմաթիւ ցուցահանդէսներ, որոնք մեծապէս կը գնահատուին արուեստի մարդոց կողմէ: 40 տարիներու ընթացքին ան կը ճանչցուի է թէ՛ իբրեւ հայ մտաւորական եւ թէ իբրեւ ֆրանսացի արուեստագետ. կը յաջողի գերազանցել իր ցաւը՝ միաժամանակ խորանալով եւրոպական մշակոյթի մէջ եւ պահպանելով իր արեւելեան ոգին. ան կը հանդիսանայ Ցեղասպանութեան խորհրդանիշ մը: Այս նիւթին վերաբերելիշատակի ցուցահանդէս մը կը կազմակերպէ 1965-ին, Մեծ Եղեռնի 50ամեակին առիթով:

**Հայերէնով** մտածող արուեստագետը կը ներշնչուի իտալացի դասական մեծերու գործերէն, ֆրանսացի գունանկարիչներէն (coloristes), տպաւորապաշտներէն եւ ապա՝ Պոնապէն եւ Մաթիսէն<sup>[2]</sup>: Ան բացի **Եւրոպայի** եւ աւելի ուշ **Միացեալ Նահանգներու** զանազան շրջաններէն, ցուցահանդէսներ կ'ունենայ նաեւ Խորհրդային **Հայաստանի** մէջ (1967-ին եւ 1971-ին):

Էապէս խորհրդանշական պատկերներ գծած արուեստագետը ծանօթ է իր դիմանկարներով, ծովանկարներով եւ գունաւոր տեսարաններով: «Վերապրողներ» թեման միշտ կը հետապնդէ զինք իր կեանքի տարբեր հանգրուաններուն, շատ քիչ անգամ ուղղակի անդրադառնալով Ցեղասպանութեան նիւթին, որուն նկատմամբ զուսպ վերաբերում կ'ունենայ<sup>[2]</sup>:

Զարեհ Մուրաֆեանի կեանքին ու գործին նուիրուած է ժապաւեն մը, զոր կը պարունակէ փաստաթուղթեր, լուսանկարներ, դիտուած՝ Արթօ Փեհլիվանեան մասնագետին ոսպնեակով:

## Ստեղծագործական գործունէութիւն [[խմբագրել](#) | [խմբագրել աղբիւրը](#)]

- «Ջարդը»
- «Մահը եւ Կեանքը»
- «Հայ Մամիկը»
- «Արշակ Զօպանեան»
- «Մարիամ Տամլամեան»
- «Նաուէր»
- «Վենետիկ. Մեծ Զրանցքը»<sup>[3]</sup>

Կը ստեղծէ հայաստանեան պատկերներու շարք՝

- «Տաթեւ»
- «Արարատ եւ Արաքս»
- «Արարատ»
- «Էջմիածին»

Կը հրատարակէ գիրքեր, կը կազմակերպէ ցուցահանդէսներ՝ «Հայաստանը Մուրաֆեանի աչքերով» (1968-1975):

## Անհատական ցուցահանդէսներ [[խմբագրել](#) | [խմբագրել աղբիւրը](#)]

- **Ժընեւ**, 1935, 1938
- **Միլան**, 1938
- **Փարիզ**, 1945, 1976
- **ԱՄՆ**, 1962, 1979
- **Երեւան**, 1967, 1971, 1982, 1990, 2007<sup>[4]</sup>, 2013

## Մէջբերումներ Զարեհ Մուրաֆեանէն [[խմբագրել](#) | [խմբագրել աղբիւրը](#)]

Արուեստը ամեն մէկ ձգտումին մէջ կը ծնի, կ'երիտասարդանայ ու կը ծերանայ, բայց չի մեռնիր, միշտ կը վերածնի, ինչպէս օրուան արեւը<sup>[5]</sup>:

## Երկեր [[խմբագրել](#) | [խմբագրել աղբիւրը](#)]

- Հայերգութիւն վրձինով եւ գրչով (ֆրանսերէն, հայերէն), Վենետիկ, 1982
- Նկարչութեան դասական դպրոցները եւ արդի ձգտումները, Փարիզ, 1982

## Ծանօթագրութիւններ [[խմբագրել](#) | [խմբագրել աղբիւրը](#)]

- ↑ *(unspecified title)*
- ↑ <sup>2,0</sup> <sup>2,1</sup> <sup>2,2</sup> «**ԼՐԱՏՈՒ ՀԱՄԱԶԳԱՅԻՆԻ ԿԵԴՐՈՆԱԿԱՆ ՎԱՐՉՈՒԹԵԱՆ**»
- ↑ «**Վենետիկ. Մեծ Զրանցքը**», **Զարեհ Մուրաֆեան**» : արխիւացուած է **բնօրինակէն** ↗-էն՝ 2016-03-04-ին: արտագրուած է՝ 2017-07-14
- ↑ Ֆրանսահայ նկարիչ **Զարեհ Մուրաֆեանի** 100-ամեակի կապակցութեամբ Երեւանում կը բացուի նրա անհատական ցուցահանդէսը ↗<sup>[*permanent dead link*]</sup>
- ↑ Վերածնունդ արուեստի մասը, **Զարեհ Մուրաֆեան** ↗

In order to get an idea about his works : <https://www.invaluable.com/artist/mutafian-zarech-6npe2djy43/sold-at-auction-prices/?srsId=AfmBOoplLZ-hx1mrpCkFz6pHvkpS9uvkqQWkG4uPUtjz7YhdBB2duslG>



MUTAFIAN Zarech (1907 - 1950) Arrarat et Arax

Est: €1 000 - €1 200

[View sold prices](#)

MUTAFIAN Zarech (1907 - 1950) Arrarat et Arax (1968) Huile sur toile Signée en bas à droite Contresignée, datée et titrée au dos 74 x 90 cm

Boisgirard-Antonini



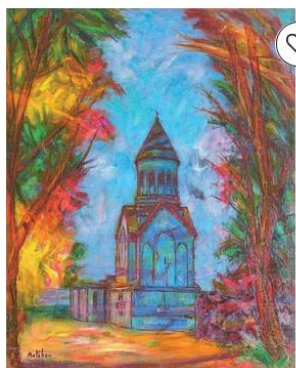
Zareh Mutafian (Armenian-French, 1907-1980)

Est: £100 - £150

[View sold prices](#)

Zareh Mutafian (Armenian-French, 1907-1980) Zareh Mutafian (Armenian-French, 1907-1980) 'La fille du rout' signed 'Mutafian' l.l., further signed, indistinctly inscribed and dated '1966' verso, oil on board 30.5 x 40.5cm Condition Report: Framed 42.5 x 52.5cm Some rubbing and slight losses to...

Sworders



Nov. 21, 2012

MUTAFIAN Zarech (1907 - 1950) Eghivart (1968)

Est: €400 - €600

[View sold prices](#)

MUTAFIAN Zarech (1907 - 1950) Eghivart (1968) Huile sur toile Signée en bas à gauche, Contresignée, datée et située au dos 60 x 49 cm

Boisgirard-Antonini

#### Item Overview



##### Description

MUTAFIAN Zarech (Samsun 1907 - 1980 Paris)

Vue d'Istanbul (1970)

Huile sur isorel, signée et datée en bas à droite"

Datée et située au dos

92 x 73 cm

##### Artist or Maker

Zarech Mutafian