

Shahe Ananyan

Shahe Ananyan was born on October 1, 1982 in Nor Achin (Kotayk region, Republic of Armenia). He received his primary education at the local secondary school and graduated in 1999. 1999-2003 he studied at the Vaskenyan Theological Academy. 2003-2005 studied at the Gevorkyan Theological Seminary, Mother See of Holy Etchmiadzin. In 2005 he defended his M.A. thesis: "indirect sentences in four Gospels: Old Armenian version and Greek text". On December 26, 2004 he was ordained as deacon by the Primate of the Armenian diocese in Russia and Nor Nakhidjevan, His Grace Bishop Yezras Nersissian. On September 25, 2005 he was ordained as a celibate priest (abekha) by His Grace Bishop Daron Jerejian. From July 2005 he served at the Pontifical Residence as personal Secretary and Staff Bearer of His Holiness KAREKIN II, Supreme Patriarch and Catholicos of All Armenians. In 2006-2010 he studied at Catholic University of Paris and ELCOA (Ecole des langues et des civilisations de l'Orient Ancien-Graduate School of the Languages and Civilizations of Ancient Orient), Sorbonne, Paris. In 2010 he successfully defended his thesis: "Book of Proverbs (Chapter 8): An essay of canonical-theological lecture in the Armenian Tradition", receiving a degree of *licence canonique* (PhD in Catholic Theology). In 2009 he was appointed as the deputy director and editor in chief of the "Etchmiadzin" monthly. Since 2011 he is the director of newly established "Official press" department of Holy See. In 2012 he defended his thesis for the rank of Archimandrite (Vardapet), entitled "Wisdom and Bible. Interpretation and theology of the Book of Proverbs (chapters 1-9)", receiving the rank of Archimandrite. In 2013 Fr. Shahe, with the blessing of His Holiness, was appointed as head and director of the Publishing Department of Holy See, and in 2015, as director of Inter-Church Relationships department. Since 2009 he lectures at Gevorkyan Theological Seminary as a lecturer of Old Testament Theology, and from 2012 at Yerevan State Linguistic University after V. Bryusov as a professor of Religious Studies and member of faculty. From 2013-2016 he studied at the Yerevan State University (Faculty of Philosophy and Psychology) as a PhD student in the chair of History and Theory of Philosophy, defending his PhD thesis: "Judaean-hellenistic hermeneutics' influence on the formation and development of early Christian religious philosophy ". In 2016 he defended his thesis for the rank of Supreme Archimandrite (Tsayragouyn Vardapet): "The theoretical basics of the early Christian exegetical literature (I-III cc.): Historical-theological analysis of main sources". In the same year, with the blessing of His Holiness Karekin II, His Grace Bishop Vahan Hovhannesyan, Primate of the Armenian Diocese of France, bestowed the rank of Supreme Archimandrite upon Shahe vardapet Ananyan.

Martyrs as Witnesses of Communion in the Armenian Church: Holy Martyrs of Genocide and Soviet Regime in the twentieth century Armenia

The paper presents two emblematic figures of the Armenian Apostolic Church of the XXth century: the Vardapet Komitas Soghomonyan (1869-1935), founder of the Armenian national music school and "living martyr" of the Great Armenian Genocide (1915-1923), and the Catholicos Khoren I Muradbekian (1932-1938) chief of the Armenian Church murdered by the hands of secret police agents of the Soviet regime. Both figures became collective symbols and images of the sufferings of the entire Armenian people, representing and realizing communion by their own lives (the first also by his important musical work) between generations and within the Christian conscience of the Armenians. The author is convinced that the recent proclamation of the sainthood of the Armenian new martyrs has changed and maintains to change the concept of martyrdom and Christian witness within Christian Armenian conscience. This change requires acknowledging officially the martyrdom of many other forgotten martyrs which came after and even before the Armenian Genocide (for example during the Soviet period). In this respect martyrs continue to be witness of communion, as a spiritual link which allows the Church to reappropriate her own heritage.