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Armenian Apostolic Church of America
138 East 39th Street, New York, New York 10016

Volume XVIII, Number 3 — September 1995

V. R. Khajag Hagopian Appointed Rector of St. Illuminator's



Very Rev. Khajag Hagopian

Archbishop Mesrob Ashjian and the Executive Council of the Eastern Prelacy of the Armenian Apostolic Church of America, are pleased to announce the appointment of Very Rev. Khajag Hagopian as Rector of St. Illuminator's Cathedral in New York City, in keeping with a request made by the Cathedral's Board of Trustees. Very Rev. Hagopian, who assumed his new position as of September 1, will also serve as principal of St. Illuminator's Day School in Woodside, New York.

Very Rev. Hagopian was born in Syria in 1945 with the baptismal name Sarkis. After completing his studies at the Torkomian National School he was accepted at the Seminary of the Cilician See in Antelias, Lebanon, where he was ordained a deacon in 1965. In 1968 he was ordained a celibate priest and subsequently given the rank of Vartabed after successfully completing his thesis devoted to Khorenatzi's "Keerk Beedoetz."

He has held various positions in the Cilician Catholicate and Seminary including teacher, library director, and administrator. In 1971 he was assigned to head the vicarage of Jessireh in northern Syria. In 1979 he returned to Lebanon where he continued his studies at the Near East School of Theology, while also serving in various educational and administrative posts at the Catholicate. In 1981 he was invited to come to the United States and served the Eastern Prelacy as an assistant to the Prelate. In 1983 he was appointed pastor of St. Asdvadzadzin Church in Toronto, Canada, and later was appointed Vicar of Canada. In 1994 he served the Western Prelacy as Rector of Holy Martyrs Church, Encino, CA.

A prayer book in English and modern Armenian entitled, "Spiritual Bread," edited by Hayr Khajag will be available soon. He is currently completing another work entitled, "An Introduction to the Armenian Church."

Puzant Yeghiayan: Teacher to Four Catholicoses

Puzant Yeghiayan, a distinguished Armenian American educator, scholar, historian, theologian, philosopher, and prolific writer died on August 28 in Boston. He was 95 years old.

Professor Yeghiayan, who had a lifelong devotion to the Armenian Church, was one of the pioneer educators at the Seminary of the Cilician See in Lebanon. Indeed, his teaching career spanned many decades and he will be long remembered as the teacher to four seminarians who went on to become Catholicoses of the Great House of Cilicia: Zareh I, Khoren I, Karekin II (now Karekin I of Etchmiadzin), and Aram I.

A National Funeral, which the Armenian Church offers for prominent individuals, took place on Friday, September 1, at St. Stephen's Armenian Apostolic Church in Watertown, Massachusetts. Presiding over the service was another former student, His Eminence Archbishop Mesrob Ashjian, Prelate of the Armenian Apostolic Church of America. Interment followed at Mt. Auburn Cemetery.

Messages of condolence were read from His Holiness Karekin I, Supreme Patriarch and Catholicos of All Armenians; His Holiness Aram I, Catholicos of the Great House of Cilicia; His Beatitude Archbishop Torkom Manoogian, Patriarch of Jerusalem; and His Beatitude Karekin Kazanjian, Patriarch of Constantinople.

Archbishop Ashjian began his eulogy of his former teacher and friend with the words of St. Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." (II Timothy 4:7-8).

"The words of St. Paul have special meaning to us today," His Eminence said, "as we gather today to bid farewell to Puzant Yeghiayan whose entire life was one of service to the Armenian nation, the Armenian church and Armenian education."



Puzant Yeghiayan

Archbishop Ashjian eloquently described Professor Yeghiayan's life of service noting that he "could have had a much easier life teaching in a university and remaining aloof from the the Armenian community, but as he often related he decided to dedicate his life to serve the Armenian nation and church because his life was not an easy one and because God spared him from three great disasters."

The Archbishop recalled the Professor's words, "I review at my lifetime work and see it as plentiful for me, but not nearly enough for my people who deserve much more."

A memorial luncheon took place at St. Stephen's Church with more than 150 people in attendance. Rev. Antranig Baljian, pastor of St. Stephen's, read messages from Archbishop Datev Sarkissian, Prelate of the Western Prelacy; Archbishop Vatche Hovsepian, Primate of the Western Diocese; Archbishop Khajag Barsamian, Primate of the Eastern Diocese; and Archbishop

Hovnan Derderian, Primate of Canada.

During the memorial luncheon Professor Yeghiayan was remembered by his son-in-law, Simon Simonian and Ara Yeghiayan who spoke on behalf of the nine grandchildren. Raffi Yeghiayan offered words of thanks for the final tribute given to his father.

...

Puzant Yeghiayan was born in the capital city of Cilicia, Adana (Turkey), on December 1, 1900. In 1909 he was a young witness to the misfortunes of Cilicia at which time he lost his grandfather, two uncles and one aunt. He and his immediate family lived in exile for one year in Cyprus. To his dying day he cherished his memories of his childhood summers in the vineyards of Adana and the cool mountain surroundings of Lambron.

He and his family were fortunate to survive the Armenian Genocide by Turkey in 1915 by fleeing to Damascus. Following the war and after receiving his primary education in Cilicia, he began his higher educational studies at St. Paul's College, an American College in Daron, and the American International College in Smyrna. Following the destruction of Smyrna by Attaturk he went to Greece. His escape from the holocaust of Smyrna, along with 22 Armenian friends, is vividly related in his book, *Diaspora*.

In Salonika he was appointed director of a home for Armenian and Greek boys, founded by the American YMCA. At this time he also taught English in both American and Armenian schools. In 1924 he went to Athens where he studied at the American School of Religion where he studied Pedagogy, Sociology, and Theology. He received his degree in 1927 after presenting two theses, "The Project Method In Education," and "The Family in the Changing World." Continuing his education, he received a degree in Philosophy. His thesis was entitled, "My Philosophy of Life and Religion."

The American organization, Near

(Continued on page 4)

Ambassador Peter Tomsen Visits Prelacy



The new U.S. Ambassador to Armenia, Peter Tomsen, met with Archbishop Mesrob Ashjian and members of the Executive Council. Ambassador Tomsen sought the views of the Prelate and the Council on a wide range of issues concerning Armenia, the Prelacy's programs in Armenia, and the tasks facing him in Yerevan. In Photo, left to right, are: Onnic Marashian, chairman Executive Council; Ambassador Tomsen; Archbishop Ashjian; Hratch Zadoian, Vice Chairman of the Council; and Very Rev. Anoushavan Tanielian, Vicar General.

Armenian Memories Kept Alive

by GWEN FLORIO

The following article appeared in *The Philadelphia Inquirer*, August 14, 1995.

Hourig Papazian Sahagian can barely bring herself to read the newspaper these days. When she sees the photographs from Bosnia, she averts her eyes. The accounts of "ethnic cleansing" are too reminiscent of the stories she heard as a child from relatives who survived Turkey's massacre of nearly the entire population of Armenia.

"Americans are the lucky ones in the world," said Sahagian, of Teaneck, Bergen County (NJ). "We haven't seen genocide."

At least, not since settlers in the New World finished with its original inhabitants.

But in recent decades, Americans have been bombarded with images of genocide abroad, from Nazi Germany to Cambodia under the Khmer Rouge; from Rwanda to the former Yugoslavia—so much slaughter it's no wonder that Sahagian contends we've become numb to the issue.

Her job is to make sure that Americans don't turn their heads from the unsettling photographs in the paper or surf to another channel when the news comes on. "This desensitization has become a national thing," she complained.

For Sahagian, that's a problem. If people won't even pay attention to a present-day horror, how can she hope to win sympathy for her own crusade? "On whose coattails," she wondered, "are we going to ride to bring the Armenian cause to the forefront?"

Sahagian heads the Siamanto Academy, the only Armenian school in the country that offers a college-accredited program for high school students. Headquartered in Manhattan, in the elegant beige building that houses the Prelacy of the Armenian Apostolic Church of America, the academy serves students from North and Central New Jersey, as well as New York.

Next month, it will open a Philadelphia/South Jersey branch, at St. Gregory the Illuminator Armenian Church in the city's Roxborough section. Siamanto's goal is simple: to keep alive a culture that was nearly eradicated in 1915, when Turkey—within whose borders Armenia then lay—decided to deport the entire population of 1.75 million Armenians to Syria and Palestine. Estimates of those killed range between 600,000 and 1.5 million.

Eight decades later, the memories still sear.

"My father was only 14 when the death march began. My Mother-in-law led 40 members of her clan into Syria," said Sahagian, who—like many Armenians in this country—grew up hearing such stories.

Sahagian's colleague on the Armenian National Education Committee, Ardashes "Arthur" Hamparian, of Demarest, Bergen County (NJ), said that only his mother and her brother, who dressed as a girl to avoid being killed with the other men, survived. "But," said Hamparian of his uncle, "he went mad."

And Norik Baboorian Checkosky, of Middletown, Monmouth County (NJ)—who with her husband, Stephen, founded Siamanto 15 years ago—shuddered as she remembered her grandmother's tales of how the women in her group would give way to despair, linking hands and leaping into the Euphrates.

To this day, Sahagian said she carefully checked clothing labels to make certain she bought nothing made in Turkey. And, although the coffee she uses is labeled "Turkish grind," she defiantly describes the resulting thick, sweet brew as "Armenian coffee."

Yet many American Armenians draw a fine line between such lingering resentments and the full-blown ethnic hatred that can result in the kind of conflict being played out today in the Balkans. Or in Armenia, for that matter, which continues to battle with neighboring Azerbaijan over the Armenian enclave of Nagorno-Karabakh within Azerbaijan's borders.

"Getting revenge is not the issue.... All I want is acknowledgement that [the massacre] happened," said Nairi Balian, of Chevy Chase, Md., who was in Siamanto first graduating class 15 years ago. "The Turks who live there now, they aren't evil people. They haven't done anything. They're just being taught a different version of history."

Over the decades, Turkey has vigorously discounted the Armenians' version of what happened in 1915. As recently as two years ago, when New Jersey's legislature was debating a bill requiring that the Holocaust and other genocides be taught in public high schools, Turkish American groups lobbied in Trenton to delete references to Armenia.

Still, Turkish attitudes have softened—a little. "After World War I, when the Turkish Republic was formed, the history books were written—and still are written—by the military authorities," said a man who answered the telephone at the Turkish-American Association office in New York.

"No massacres or killings were mentioned, because it happened on both sides," he said. "But it's changing now." The man, however, refused to give his name.

Today, there are nearly as many Armenians—about 3 million—outside the tiny country in the Caucasus Mountains as there are within its borders.

About one million live in the United States, and even though Armenia once again is an independent country, its extreme poverty means that Armenians here have little incentive to return.

But, said Hamparian, whose car bears a vanity tag reading *Hai Tad* ("Armenian Cause"), that doesn't mean they want to become totally assimilated Americans, either.

"We're somewhat like the Jews," he said.

"We're not going to lose the unique element that has kept us together for centuries. It's too worthy a heritage to say goodbye to." ✚

Ellen Sandrik Remembered

Memorial services were held for Ms. Ellen Sandrik on Sunday, August 20, at St. Illuminator's Cathedral, New York City. Archbishop Mesrob Ashjian presided over the memorial service and offered his words of comfort to Ms. Sandrik's family, including her mother Eugenie Sandrik, her brother, Sarko Sandrik and her sister Ani Pampanini.

On Monday, July 10, in what was officially reported as an accident, Ellen Sandrik fell to her death from a hotel balcony in Yerevan. Ms. Sandrik had been living in Yerevan since 1991. A newspaper reporter and radio announcer she had until recently been working on the staff of Tavit Vartanian, a member of the opposition in the Armenian Parliament. According to family members she was in the process of writing a book on Middle East political and social developments.

Born in 1951, Ellen attended the Djemaran School and College Protestant Francais in Beirut. She received a B.A. in history from the Ecole des Lettres, also in Beirut, and a Doctorate from the Sorbonne in Paris, where she defended her dissertation entitled, "Armenians Facing Their Past."

Thereafter, Ellen became a news commentator for Radio France Internationale and wrote regularly on Middle East affairs for various French newspapers. Later, she transferred to New York to cover events at the United Nations on behalf of Radio France Internationale and *Le Journal de Geneve*.

After the independence of Armenia she moved to Yerevan at the invitation of the Government. She was buried in Sourp Gayane in Etchmiadzin, in recognition of her life-long commitment to the land of her forefathers.

Following the service in New York, family and friends gathered at a memorial luncheon. The following words of Khalil Gibran were recited in her honor:

Shall the day of parting be the day of gathering?

And shall it be said that my eve was in truth my dawn?

Brief were my days among you, and briefer still the words I have spoken.

But should my voice fade in your ears, and my love vanish in your memory, then I will come again,

And with a richer heart and lips more yielding to the spirit will I speak.

Yea, I shall return with the tide,

And though death may hide me, and the greater silence unfold me, yet again will I seek your understanding.

And not in vain will I seek.

If what I have said is truth, then truth shall reveal itself in a clearer voice, and in words more kin to your thoughts.

You have sung to me in my loneliness, and I of your longings have built a tower in the sky.

But now our sleep has fled and our dream is over, and it is no longer dawn.

The noontide is upon us and our half waking has turned to a fuller day, and we must part.

If in the twilight of memory we should meet once more, we shall speak again together and you shall sing to me a deeper song.

And if our hands should meet in another dream we shall together build another tower in the sky.

And what is it to cease breathing, but to free the breath from its restless tides, that it may rise and expand and seek God unencumbered?

And when you have reached the mountain top, then you shall begin to climb.

And when the earth shall claim your limbs, then shall you truly rest.

The family requests that in lieu of flowers donations be made to The Ellen Sandrik Foundation for the Defense of Human Rights. Checks can be sent to Mrs. Eugenie Sandrik, 300 E. 75th St., New York, NY 10021. ✚

ՄՐՏԱԳԻՆ ԱՂՕԹՔ ԱՌ ԱՍՏՈՒԱԾ

ի վերայ առողջութեան Մատաչի Յիսուսի Քրիստոսի Գերաշնորհ Հայր Արքեպիսկոպոս Մեսրոպ Սրբազան Աշճեանի

Մեր գոյութեան համար Տիրոջը փառք, եւ մեր ցաւի համար, ո՛ր, փառք Քեզ, Տէ՛ր, Քեզ խունկ ու մոմ կ'անենք մեր սիրտը վառ, միայն մի հոսեցրու մեր երակի միջով ոչ տազնապներ վայրի, ոչ էլ վշտի գետեր:

Նա երկու հայր ունի—երկու պատգամ, Տէ՛ր մէկը Դու, միւսը ժողովուրդն է Հայոց— երկու խաչուած հայրեր հազար անգամ, հազար անգամ խաբուած, դաւաճանուած՝ եւ իր ցեղի կողմից, պարզ է, նաեւ այլոց:

Տէ՛ր, պահպանիր նրան, որ նա ազգը պահի, դու պահպանիր նրան՝ Քո շնորհը վրան, որ նա ազգի ներսում լուսը ապագայի պահպանելով պահի, բոցավառի այնքան՝ մինչեւ ծաղիկ հագնի դաշտը մեր ամայի:

Տէ՛ր, պահպանիր նրան՝ լուսիդ շաղը վրան, Անապական սիրող ցնցուղներով օծիր, Ծաղկեցրու հոգին ծաղիկներով նոսր, եւ ծարուրի խունկով անուշաբոյր ՄԵՍՐՈՊ ՔՈՆՍՏԱՆՅԻ ԱՌԻՐՈՒՄԸ անծիր:

Տէ՛ր, պահպանիր նրան՝ Մեր ողջ լուսը վրան:

Ռազմիկ Դաւոյեան

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Archbishop Mesrob Ashjian, *Prelate*

Iris Papazian, *Editor*

Mardiros Minas-Haftvani, *Business Manager*

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The Great Sunday School Color War

by EDWIN NETTLETON

ONCE THERE WAS A CHURCH—call it St. Swithin's—with nine Sunday school rooms. The rooms were crowded on Sundays and often during the week as well. As a result of much use, the walls needed painting.

Sunday school superintendent Judy Jones spoke to junior warden Bob Smith who took the matter to the vestry. Among the many questions discussed were: Why can't the Sunday school teachers control the children so there won't be so much wall damage? (Mr. Wilson went to Sunday school for 14 years, by God, and can't remember that the walls ever needed paint.) Who is going to do the work and how do we know they won't make a mess? And, of course, how much will it cost?

The vestry decided that since no vestry member had visited a Sunday school room lately, a committee should be formed. The four persons named to the committee studied their personal calendars for 15 minutes and decided they could meet three weeks from Wednesday. Bob was assigned to call Judy, which he didn't.

MEANWHILE the Sunday school teachers met and asked Judy about the paint job and she reported she hadn't heard anything. Alice Daymont, one of the teachers, said she'd heard the vestry decided there wasn't enough money to paint the rooms. Several teachers suggested they do the job themselves, but others felt it was the vestry's job to take care of the physical plant and something needed to be done about their ivory tower attitude. A Sunday School Paint Committee (SSPC) was formed to take the matter to the vestry.

When the vestry's committee met (less one member who had a conflicting engagement), they couldn't get into the Sunday school rooms because they had no keys. They called Judy, but she was at a meeting of the SSPC. So the vestry committee met in the church office and decided an inventory should be made of keys and locks in the building and all locks changed so only the right people would have keys and this problem would not recur.

The SSPC, meeting the same evening, asked to be placed on the vestry's agenda, en masse. Several vestry members heard of this and told the rector that under the bylaws of a request required the approval of the entire vestry.

The rector advised Judy accordingly. She threatened to resign and become a Jehovah's Witness but calmed down and suggested the SSPC meet with the vestry's committee and get something done for a change.

The rector took this suggestion to the vestry which discussed it at length and noted once more that no one knew whether the paint job was really needed due to the key problem.

This led to a 70-minute discussion of building security and formation of another committee before the discussion returned to the paint job at which Edgar Cudgings spoke for the first time. (edited for family reading):

"Look. We've spent enough time talking about this damned project to have done it 10 times, and I for one cannot stand to talk about it anymore so here's what I'm going to do: I'm going to hire my brother-in-law who is a paint contractor to do the whole damned job, whether it needs doing or not, and I'll pay for it and to hell with it."

A motion to accept Edgar's generous offer quickly passed.

"Great," said Edgar. "I'll get him started tomorrow. What color do you

EDITOR'S NOTE: This tongue-in-cheek article originally appeared in the November 1989 issue of *The Episcopalian*. I had saved it with the hope that I could share it with OUTREACH readers. Besides its value as entertainment, it serves as a reminder that sometimes the little things in life take over obscuring the greater picture. I hope you enjoy it as much as I did. (IAP)



want?"

Much later, as he daydreamed through a 90-minute sermon at the Whole Gospel Family Church of God, Edgar would ask himself once again why he ever asked that question.

Ten weeks later the following committees had been formed:

- The original SSPC.
- The Building Security Committee
- The Paint Needs Assessment Committee
- The Color As It Impacts Early Learning Task Force
- The Color Selection Survey Committee
- The Paint-Longevity Versus Cost Study Group
- The New Sunday School Superintendent Search Committee

There were also a number of unofficial groups, alliances and individuals speaking for a majority of parishioners. One such group, the Teachers' Underground Paint Squad (TUPS) planned to paint the rooms in the dead of night without telling anyone, but they had no keys. Judy said she threw her keys in the river, but not everyone believed her. Some said they'd seen her buying a lot of paint—black paint.

Eventually 842 proposals emerged. Among the more popular ones:

- ✓ Take up the Cudgings offer and let him pick the color.
- ✓ Paint the whole thing light green and be done with it.
- ✓ Let each class pick its own color and do the work themselves.
- ✓ Do nothing.
- ✓ Hire a consultant.

Each of these ideas drew opposition. Some people didn't trust Edgar Cudgings' sense of color because he owns a yellow foreign car. Interim Sunday school superintendent Betty Sue Jackson said light green reminded her

of something in her youth and made her "want to puke" and the Sunday school made her sick enough already. Some opposed the local option plan because children will have to learn to endure colors they don't like some day and better now than later. Most agreed that *something had to be done* due to the unexplained drop in parish income, but there was no money to hire anyone to do it or even to figure out what it was.

SAM and Alice Daymont (remember Alice?) had just returned from a workshop on the Luscher Color Test and suggested the rooms be painted and eight colors used in the test.

But Betty Simpson and Sue Latarra, leaders of the Women's Consciousness Raising and Support Group, protested that those colors "stereotype women's roles" and added that the whole curriculum needed revising to remove sexist language.

Albert Simmons (whom you don't remember, he's new) had been involved in consciousness raising for third-world concerns and insisted all rooms be painted dark grey as a reminder of those suffering from U.S. oppression.

Bill Greenlee came up with a grand plan. All rooms would be painted two-tone, with gray on the bottom to please Albert and the bright colors of the Luscher test on top. Bill remembered this from his Navy days as a happy solution to the problem of hand prints and chair marks.

Ellen Welton called Bill a "fascist/militarist/child-oppressing greedhead" for presenting his "Navy war-mongering paint scheme."

Bob announced he and his family were leaving to join the church "where Judy goes" because at least it had a decent Sunday school.

Elmer Coleman said a "large num-

ber" of parishioners were leaving with him to form a new church that would maintain the strictly traditional colors.

Sam and Alice insisted on the Luscher colors and were accused of projecting their own sick psyches on the children.

The rector suggested one room be painted an "adult color" so the confirmation class could meet in it. Since everyone knew there were no viable confirmation candidates, he was hooted down.

Eventually all the rooms were painted. They are gray on the bottom, light blue on top. They are used mostly for storage.

Edwin Nettleton is rector of St. James Church, Taos, New Mexico.

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Puzant Yeghiayan

(Continued from page 1)

East Relief, asked him to prepare a text for religious-ethical instruction for the Armenian schools administered by the Near East Relief. The same text, with minor editing and additions, was later published by the Catholicate of Cilicia for use in its Sunday Schools.

In 1928 he won a scholarship to study in Geneva, Switzerland at the "Institute de Hautes Internationales" where he continued his studies under the tutelage of well-known French, German, British, and American professors. He went on to further study at the Jean Jacque Rousseau Pedagogical Institute.

In Switzerland he served for a time with the League of Nations at which time he participated in many international conferences which brought him in contact with world leaders as well as well-known personalities like Fridtjof Nansen, George Bernard Shaw, and Albert Schweitzer. He would subsequently offer his impressions of these famous individuals in one of his many books.

Professor Yeghiayan received yet another scholarship which took him to Birmingham, England. From 1929 on he held various positions in Europe and the Middle East including the School administered by the Friends of Armenia in Switzerland. In 1931 he began his long service to the Cilician Seminary in Antelias, Lebanon. He served during the administrative days of Archbishop Shahé, and under Catholicoses Sahag II, Papken I, Bedros I, and Karekin I (Hovsepian).

In 1956 he was assigned by the Armenian General Benevolent Union to head the famed Melkonian Educational Institute in Cyprus, where he served until 1959. He subsequently returned to the Cilician Seminary in Antelias as a lecturer and also as a visiting professor at Beirut's Haigazian College.

A prolific writer, he published more than a dozen substantial volumes and a large number of articles. In 1993 the Armenian Prelacy issued his "Family Education" at which time a reception in his honor took place in Boston where he delivered his final official words to his beloved Armenian people. Recently his "Heroes in Armenia" was published in Cairo and shortly before his death his "Three Centuries of the Cilician Kingdom" was published in Armenia under the sponsorship of the Prelacy. How happy he was when while hospitalized he was presented with a copy of his latest publication, the first to be published in Armenia.

Professor Yeghiayan was the recipient of a number of honors including the Prince of Cilicia insignia and the Mesrob Mashdotz Medallion bestowed by Catholicos Khoren I; the First Order of the Cedars, presented by the government of Lebanon, and Veteran's Certificate by the Armenian General Benevolent Union. In 1982 he was honored by the Prelacy of the Armenian Apostolic Church of America as the "Man-of-the-Year."

He is survived by his wife of 60 years, Lucia Guzelian, and children, Mr. and Mrs. Raffi and Carol Yeghiayan, Dr. and Mrs. Simon and Arpi Simonian, Mr. and Mrs. Zareh and Hasmig Maserejian, as well as nine grandchildren.

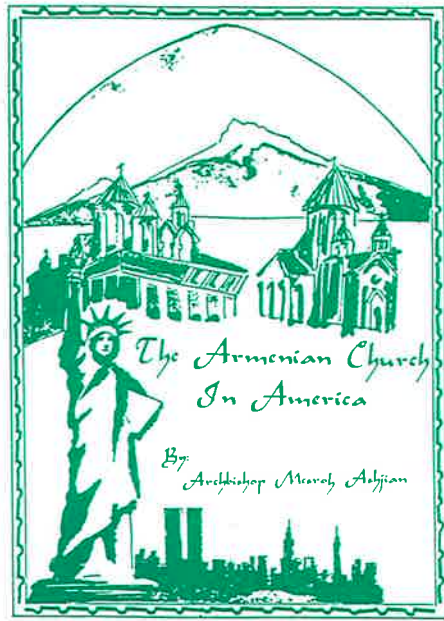
The family has requested that in-lieu-of-flowers donations be made payable to the Armenian Prelacy for the "Puzant Yeghiayan Scholarship Fund." Donations may be sent to the Armenian Prelacy, 138 East 39th Street, New York, NY 10016. †

New Volume Provides Brief History of Armenian Church In America and Efforts Toward Unification

A newly published work by Archbishop Mesrob Ashjian provides valuable historical information about the history of the Armenian Church of America, the split which occurred in the 1930s and the efforts that have been made to date for the unification of the United States diocese.

In the Foreword to the 92-page book, the Prelate states: "This short work has been undertaken in order to put events in the proper historical perspective. For many years we have been in the midst of negotiations for the unification of the Armenian Church. During these years the general public has not been aware of what has transpired, how the talks started, or where we are at the current time. We hope this volume will help to briefly explain the history of the events and the road traveled thus far toward the Unification of the Armenian Church in America."

As the Armenian Church in America prepares to celebrate its centennial in 1998, this volume serves as a valuable, yet compact, source of information



about the history and the structure of the Church in America. The first section discusses the formation of the Armenian American community. The

second section details the origin of the Armenian Church in America; the third section lists the Primates of America, and the final and largest section discusses the attempt at unity.

One of the most valuable aspects of this book is that official documents, resolutions, guidelines, etc., relevant to the unity talks are presented in full providing the reader a greater understanding of the process.

The volume concludes with excerpts from Archbishop Ashjian's address to the 1995 National Representative Assembly in which he called for complete diocesan unification by 1998, which is the 100th anniversary of the establishment of the Armenian Church in America. His Eminence provides a detailed timetable and suggestions for the structure of the unified diocese.

The Armenian Church in America, is available through the Armenian Prelacy Bookstore, 138 E. 39th St., New York, NY 10016, (212) 689-7810. The cost of the volume is \$8.00 plus \$2.00 shipping and handling. †

ARMENIAN CULTURAL MONTH BOOK FAIR

sponsored by the Armenian Prelacy Bookstore

October 13-15, 1995

Sts. Vartanantz Armenian Apostolic Church, 461 Bergen Blvd., Ridgefield, NJ

Friday, October 13, 7 p.m., a service in memory of the Holy Translators will take place in the Church under the auspices of His Eminence Archbishop Mesrob Ashjian

Book Fair Schedule: Friday, October 13, 8 p.m. to 10 p.m.; Saturday, October 14, 10 a.m. to 10 p.m.; Sunday, October 15 10 a.m. to 4 p.m.

ՀԱՅ ՄՇԱԿՈՅԹԻ ԱՄԻՍ

ՀԱՅ ԳՐԷԻ

ԱՌԱՆԴԱԿԱՆ ՑՈՒՑԱՀԱՆԴԷՍ-ՎԱՃԱՌՔ

կազմակերպութեամբ՝
Ազգային Առաջնորդարանի
Գրախանութի Վարչութեան

տեղի կ'ունենայ՝
Սրբոց Վարդանանց Եկեղեցոյ Սրահին Մէջ
Ռիմֆիլտ, Նիւ Ճըրզի

Հոկտեմբեր 13-15, 1995

Ուրբաթ, 13 Հոկտեմբեր երեկոյեան ժամը 7:00-ին
Սրբոց Թարգմանչաց Նախատօնակ - ժամերգութիւն
Սբ. Վարդանանց Եկեղեցոյ մէջ
Ճախագահութեամբ Առաջնորդ Սրբազան Հօր՝
Բարձր. Տ. Մեսրոպ Արքեպսկ. Աշճեանի

Ցուցահանդէսի ժամանակացոյց
Ուրբաթ 13 Հոկտեմբերի երեկոյեան ժամը 8:00- ժամը 10:00
Շաբաթ 14 Հոկտեմբերի առաօտեան ժամը 10:00-երեկոյեան ժամը 10:00
Կիրակի 15 Հոկտեմբերի առաօտեան ժամը 10:00-կէսօրէ ետք ժամը 4:00

Պիտի ցուցադրուից
Աւելի քան 200 անուն գրքեր հայերէն եւ անգլերէն
100 անուն հայերէն եւ անգլերէն նորագոյն հրատարակութիւններ
Դասական եւ արդի երաժշտութեան ձայներհոգներ եւ ձայնապնակներ
Մանկական գրքեր, դաստիարակչական ճիւղեր եւ յուշանուէրներ

Reckless words pierce like a sword,
but the tongue of the wise
brings healing.

— Proverbs 12:18 —