

The following article appeared in the editorial column of a special issue of OUTREACH appealing for funds to help Lebanon published in January 1979. Although written more than eleven years ago its message is still relevant.

Fear of Caring

The scene is Lebanon. The time is May 1977. Young children are playing in the streets, under the warm sun on top of ruins and rubble. The name of the game they play is war.

I said to my companion, "I would think that having seen so much of the real thing, they would not want to play-act it also." My Lebanese-Armenian friend replied: "War has become as much a part of their life as breathing."

It is difficult to say just when the turmoil in Lebanon started. Some like to say it actually began in 1943 when that country was created. For most of us, however, Lebanon has been a part of our daily lives since early 1975 through our daily newspapers; each day the headlines would tell us of new fighting, new hatreds, another cease-fire, another broken cease-fire. Four years of violence has tormented that small, beautiful Mediterranean country and has literally turned it into an international battlefield.

Even as the people of that country were beginning to rebuild their lives after a cease-fire that seemed to be holding, the most savage fighting to date began early last October and continued on for what seemed to be unending weeks. When the smoke cleared, few were left untouched by the destruction.

Here in the comfort of the United States, Lebanon seems distant, and we say, "Isn't that awful," and then continue as before planning our celebrations, our dinners, our dances. Although apathy in general is a problem in our community, there is a special kind of apathy towards Lebanon. We seem to be afraid to care, because caring brings with it special obligations. Caring means to identify with someone else's pain. Caring means that it matters. Caring means doing.

It is so much easier for us to sit back in the comfort of our warm homes and to find a multitude of excuses for our "not caring." It's really not that bad over there. We should worry about ourselves and our projects. Why pour money into a community with an uncertain future. The fund-raising effort isn't unified. I don't want my money to be used rebuilding churches and schools that may be bombed next week. The excuses are endless.

Any massive rebuilding done in Lebanon will be done by that community itself, which is at it should be. The relatively small amounts collected here and elsewhere in the diaspora will be sufficient to feed a hungry child, provide shelter for a homeless family, keep a school open. . . but the greatest good our community-wide participation will do is to provide hope. Hope and despair, although opposite in meaning, have a common factor: They are both highly contagious. Each can rampantly take over a person or community. Psychologists will tell you that a human being can survive seemingly insurmount-

Weekly Communion: Goal Whose Time Has Come

by William H. Lazareth

This article appeared in the Advent, 1989 issue of the Lutheran New Yorker.

Recently I shared some good news with all our synodical pastors and church councils. Now I want to appeal directly to you as well.

In August the Churchwide Assembly of the Evangelical Lutheran Church in America adopted the document, "A Statement on Communion Practices." As many of you may recall, this statement had also been previously approved as churchwide policy by both the American Lutheran Church and the Lutheran Church in America. ELCA synods are now called to implement the recommendations of this document within the new Church.

Please note especially the ELCA goal of the weekly Sunday celebration of the full service of Word and Sacrament. Congregations are encouraged to move toward this goal because the complete service of Holy Communion embodies the fullness of the Means of Grace, because it provides an excellent focus for the whole Christian life and mission, and because it witnesses to our confessional and ecumenical heritage. "In our churches, Mass is celebrated every Sunday and on other festivals when the Sacrament is offered to those who wish for it after they have been examined and absolved." (Apology of the Augsburg Confession, XXIV, 1)

Frequency of celebration and frequency of reception should not be confused. Our churches must make the Sacrament available for all who desire it. The decision whether or not to avail oneself of this Means of Grace is a personal matter. Yet it is the hope of this Church that increasing numbers of its people will make the sacrament a normal, rather than an occasional, part of their lives.

Christians are a resurrection people. I therefore strongly urge your weekly Sunday celebration of the Easter victory of our crucified and risen Lord. We all need the pardon, peace and power of Christ's

(continued from page 4)

table hardships as long as he has hope. Without hope, existence is gone. The caring we show today will become the hope for a better tomorrow.

The future of the Armenian community in Lebanon is a topic that will be debated, re-debated, and then debated once more. But, now is not the time for rhetoric. The humanitarian needs of our community in Lebanon are enormous. Now is the time for action. Your donation today, in any amount, will alleviate immediate suffering, and regenerate long-range hope, which is the greatest gift we can give. Ultimately it is the Lebanese Armenian who is going to decide, shape, and finance his own destiny.

In this, the United Nation's International Year of the Child, give for the children, who will grow knowing that someone cared, and who in turn will grow into adults who dare to care and hope.

Iris Papazian
Outreach, January 1979

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Archbishop Mesrob Asghjan, Prelate

Mardiros M. Haftvani, Managing Editor

Iris Papazian, Editor

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Book Review

A Course in Modern Western Armenian by Thomas J. Samuelian. Volume 1, Exercises and Commentary, 864 pages, \$40.00. Volume 2, Dictionary and Linguistic Notes, 288 pages, \$19.50. Published by the Armenian National Education Committee.

Reviewed by Dr. Khachig Tololyan

Teaching a language is always at least as difficult as it is rewarding. It is a particularly demanding undertaking for those who teach the Armenian language to Armenian-Americans. Such teachers are usually not trained as professionals; they voluntarily give their time; and they usually can't use total immersion methods because they only get the students for a few hours a week.

As though this weren't difficult enough, they also have to deal with the fact that in any group of, say, 20 Armenian American students, a couple are semi-fluent, a couple barely know the difference between *parev* and *inchbes es?*, and the rest occupy every position of partial knowledge that lies between these two extremes.

So, the dedicated teacher addressing himself or himself to the task of instructing such students in elementary and intermediate Armenian is already in a tough spot. This situation has been made all the more difficult by the absence of suitable textbooks prepared by experts who are linguists, familiar with the language and linguistic theory, and who have teaching experience in "the trenches," so to speak. Thomas Samuelian, Ph.D., long a teacher of Armenian, has all the requisite skills and experience, and has successfully focused them on the task of creating a textbook that can help teachers to teach and students to study, to do independent exercises, to learn slowly or rapidly.

It's sometimes surprising to lay people that after all these centuries, there is as yet no single agreed upon method of teaching a language well; but there are good reasons why this is so. Conditions always differ with the psychology and situation of the potential student, as well as with the nature of the language taught. Therefore, the author of textbooks has to make certain decisions.

One good decision Samuelian has made is apparent right at the outset. He does not start with explaining grammar, or even with explaining the alphabet. Instead, he gives the student a set of Armenian expressions in common use, from "Neroghutyun" to "Hoknudz em." These are given in Armenian (which the student can't necessarily spell out or read), in English transliteration, as I am doing in this review, and in English translation. Right at the start, the student can feel herself making progress. Of course, the alphabet is there, at the end of the first lesson, so that having learned how to say the expression through the transliteration, he or she can then begin to learn to read and write it.

At the bottom of each page, beginning with the very first and repeating through the early part of the text, Samuelian gives phonetic help, which is essential to the student whose native language is English; I only wish he had done it longer. The phonetic method is used later, too, as in an exercise on page 44, where the student is asked to make charts of the letters which, in Armenian, can represent more than one sound. For example, at the beginning of a word, the Armenian letter "yech" is pronounced "ye," as in "yerek" (three). In the middle of a word, the same letter is pronounced "eh," as in "zeou" (tongue). These are very important variations to bring to the attention of a student early. Sometimes, in this reviewer's opinion, Samuelian asks for too much, too fast, and on occasion in too cryptic a manner.

But then, even with a very good textbook, such as this one, it's not just the author who has to make decisions. So does the teacher. Volunteer teachers of Armenian have rightly lamented, for a long time, that existing textbooks (e.g. by

Professors Bardakjian and Thomson, or by the late Professor Etnekjian) are designed for the college level, for students concentrating on learning Armenian for many hours a week, etc. Well, Samuelian has undertaken and carried out the invaluable task of creating a flexible textbook whose units can be used to teach the beginner who only puts in a couple of hours a week.

However, this doesn't mean that he has eliminated all decisions for the teacher—that's impossible to do. What he has done, I am happy to report, is to put together a text in which the order and proportions are just right: the proportions of vocabulary to grammar, or of in-class exercises to take-home exercises. A majority of those who teach Armenian to ages 7-18 will benefit greatly from this book, and beginners or intermediate level students of Armenian, of any age, can work on their own with the assistance of this book.

Samuelian, now busy adding a Harvard Law degree to his accomplishments, has every right to be pleased with this contribution to our efforts to maintain, revive and move forward the Armenian American community. The need for such a well-thought out, standard text for all Armenian schools has long been manifest. Now, with the laudable assistance of "bipartisan" help from many quarters, including the staff of the Armenian National Education Committee, the Prelacy, Dr. Vartan Gregorian, and Mrs. Louise Simone, among others, that need has been addressed.

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Art Exhibit Benefits Projects in Armenia

A varied exhibit of art, spanning a century of works by Soviet Armenian artists, took place during March at the Vrej Baghoomian Gallery in New York City. All of the works—more than 100—were for sale and proceeds are designated for relief projects in Armenia.

Sponsored by the Prelacy, the exhibit included the works of 34 Soviet Armenians, many of them contemporary artists. Guest speaker at the opening preview on March 6 was Mr. Shabe Khatchaturian, noted art critic and curator of the Martiros Saryan Museum in Yerevan.

Proceeds of the exhibit will be utilized for the continuing relief and reconstruction efforts in Armenia by the Prelacy, which has already provided considerable aid in the form of heavy machinery, medicine, and medical equipment. The Prelacy is also one of the participants in the United Armenian Fund which airlifts humanitarian aid to Armenia on a regular basis.

A portion of the proceeds will be used to purchase the needed construction materials, equipment, etc., for a team of Armenian Americans who have volunteered to go to Armenia this summer with the Land and Culture Organization. The LCO sent a group of volunteers last summer as an experimental project. The volunteers worked on the construction of a nursery school in the earthquake region and restoration work in the vicinity of Ambert.

The Prelacy extends thanks to all who helped organize the exhibit, the artists, and to Vrej Baghoomian who provided the space for the exhibit.

Apostolic, Catholic and Evangelical Leaders Issue Joint Appeal for Lebanon

A joint appeal by the leaders of the Armenian Apostolic, Catholic, and Evangelical Churches was issued asking all Armenian Americans to help the Armenian community in Lebanon.

The joint communiqué signed by Archbishop Mesrob Ashjian, Prelate of the Armenian Apostolic Church of America; Bishop M. Setian, Exarch, Armenian Catholics in the United States and Canada; and Rev. Kari Avakian, Moderator, Armenian Evangelical Union of North America, said in part:

We have all become aware, through the newspapers and television, of the tragic and dire situation in Lebanon during the most recent escalation in that country's civil war. The people of Lebanon, including our Armenian community, are in the midst of great suffering. There are a large number of deaths and an even larger number of wounded. Many churches, schools, and cultural centers have been reduced to rubble. What was once home for hundreds of Armenian families is now a mound of ash.

His Holiness, Vazken I, Catholics of All Armenians, in an urgent appeal dated March 5, 1990, has asked all Armenians in the Diaspora to immediately reach out and help Lebanon.

"The situation is grave," His Holiness pleaded. "It is the duty of our church and our faithful to extend help to our brothers and sisters in Lebanon through the offices of the Catholicate of the Great House of Cilicia. I send a heartfelt message to the leaders of the diasporan churches, and all religious, cultural, and benevolent organizations to extend a helping hand as soon as possible, making available medicine, food, and money."

We, the spiritual leaders of the Armenian Apostolic Church, the Armenian Catholic Church, and the Armenian Evangelical Church, ask all Armenians in the United States and Canada, to pray for the well-being of the people of Lebanon, and for peace in Lebanon beginning a new era of mutual respect and understanding.

During these days when we have been consumed with deep concern for our Homeland, Karabagh, and refugees from Azerbaijan, let us show the same concern and compassion towards our brothers and sisters in Lebanon. Many non-Armenian individuals and organizations are already in the process of organizing aid for Lebanon, but we should be the first to extend a helping hand using as our guiding motto the words, "If not us, who? If now now, when?"

To The Armenians In The Diaspora

by *Hovanness Shiraz*

Translated by Levon K. Topouzian

I am Armenia
 Where do you flee from me
 I am your motherland
 Why abandon me now
 Who has dismayed you
 What do you dread
 Or is it just
 The alien blemish
 That lies in your bed.

Strange oceans will dilute you
 Will melt you in their waste
 Have done now with foreign bread
 Stop spilling from sea to sea
 You, my lost Armenian waters
 Return now,
 To me.

Sorrow has stilled my grindstone Ararat
 Exiled my sweet springs of home
 Enough wandering from nation to nation
 Cease now, no more to roam
 Return now,
 To me.

Come back vital staff of Armenia
 With Massis and Arakadz
 Let us grind — with stones of might
 Let Van become again the oven
 Ask not of evil and of good
 Let us nourish now the world
 With the strength of our bread
 Return now.

Look how Yerevan beholds you
 And with deep sorrow
 Ararat is call you
 And its enslaved lands
 With Van, Mush and tears
 Entreat you to the motherland
 Over the worlds, across years
 Return now,
 To me.

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Ջարմանալով կը գարձանամ մարդոց հաստատուր կարողութեան վրայ: Ներթափալալ այս դարուն, աշխարհիկ հասոյցներու տարազայման մայրցրտի այս օրերուն, գիտութեան և բէքիզ յարազմումութիւններու այս շրջանին, որ-բան յմուտք է ստուր պահել հասարակ: Հաստատուր Գերագոյն կակ մը կայ, հաստատու որ այս կեանքը անդադակայ է, հաստատու որ հոգին անմահ է և այս կեանքն վերջ ալ պիտի շարունակէ ապրիլ, հաստատու մանուսանդ որ օր մը այս աշխարհի մէջ մեր կեանքը փակուի վերջ պիտի ներկայանանք այլ Գերագոյն կակն դատաստանին, հաշի պիտի տանք մեր մեղքերուն համար և, թերևս ալ արժանի պիտի դառնանք Աստուծոյ Ար-բայութեան:

Գիւրբին է հաստատու այս րոյտին, կըր Նեուտանիկ պատտառէն կը նախնէք աստ-զանադործներուն, որոնք անջրպետը պի-ղել կը կարծեն և ուրիշ ոչինչ կը գտնեն կիթ ոչ անպակելի անասնամարութիւն: Գիւրբին է հաստատու որ այս օրերս ան-թեան կտրի կամ վերև կայ արեւ տիե-րեք մը, որ հոգիի յարեմութեան պիե-ղելով է: Գիւրբին է հաստատու հոգի ան-մահութեան, երբ ամէն օր, ամէն րոյտէ մեր սիրելիները կը յանձնէք ցորտ հո-ղին և անկէ վերջ անպամ մըն ալ ոչ մէկ լուր կ'առնենք անոնցմէ: Անոնք քանի մը տարեան մէջ փոշ կը դառնան ու փոշ կը դառնան նաև, անոնց ամէնէն անմուտանալի կարծուած մշտապակիւրէ մեր մտքին մէջ: Գիւրբին է նախ յուրա մերմաքարներուն, անոնց օտակ մնացած չոր հողերուն, և հաստատու Աստուծոյ Արբայութեան:

Բայց անհասակի, մարդիկ կը հաս-տան: Ջարմանալով կը գարձանամ անոնց հաստատուր այս կարողութեան վրայ և կը խանդավառուիմ: Կը տեսնեմ որ անոնց օտակակեանքերը ոչ միայն չեն մաշկնուր պահուցող հաստատուր կարողութիւնը, և դուրս ելլելէ վերջ, կը փակեն իրենց աչքերը ու քայքայ աղօթք մը կը մոնջնեն իրենց օրաք խորերէն: Սեր գարաշրջանի հաստատանիւնները այն հիւնքը չեն որ, մարդիկը հարցումն կ'առնջանցնուր, կ'ենթադրէին զանոնք իրենց հաստատան վերադարձնելու համար: Սեր գարաշրջ-անի հաստատանիւնները անոնք են, որ մարդոց արդիւնեցին կեդեղել երթալ, եկե-ղեցոյ մէջ միլատուի, եկեղեցւոյ մէջ պատկուել, և կեդեղուց մէջ հոտմալ տանկ այս կեանքին: Գիւրբին էր այս պայմաններու մէջ տակաւին հաստատու ու կեդեղել երթալ: Եւ սակայն աշխարհի րոյտը տանջանքները չկրկն մարկ մար-դոց հաստատուր կարողութիւնն ու պա-հանջը: Եւ երբ մեր չըջանի անհաստ հաստատանիւնները վաք դնել ստիպու-ցան իրենց խարաղանները, գարմանքով անտան որ կեդեղելները գարձակ կը լն-դուէին ու մարդիկ մոմ կը վառէին փո-րոցներու մէջ:

Այլ ալ մոմերը: Եւ լեհաստանի մէջ տեսայ հարաբար որ մարդիկ, որոնք մո-մեր կը վառէին կեդեղելի մը խորանին առջև, կըր կը վերադանէին հաստատու իրենց ազատութիւնը: Եւ Արեւելեան - Պեմանիկ փոքրիկներն մէջ տեսայ հա-րիւր - հարաբար որ մարդիկ, որոնք իրենց մասնկրուն ծայրը մէկմէկ մոմ րանած, մոմին մէջ կը քայլին պահանջելու հա-մար իրենց մտածելու ու հաստատուր ա-զատութիւնը: Եւ Յիսուսը լազարու փո-րոցներուն մէջ տեսայ անասնակ - հա-րաբար որ մարդիկ, որոնք մոմեր կը վա-ռէին ու փառք կուտային իրենց վերա-դարձուած բարեգրուն համար: Եւ Թո-մանիկ փոքրիկներն մէջ տեսայ հարիւր-հարաբար որ մարդիկ, որոնք կեդեղելու

ուտքերու քով մէկմէկ մոմ կը անկէին մարդերուն վրայ և կ'աղօթէին իրենց մեռնալներուն համար: Մոմեր, մոմեր, ու մոմեր: Սա վերջին քանի մը ամիսնու-րու ընթացքին քանի միլիոն մոմեր վա-ռեցան ու հակեցան րոկանակ Եւրոպայի մէջ, իրենց զոդահար մուկները արձակե-լով գէտեր կրկին: Եւ ինչո՞ւ մարդիկ չ իրենց ուրախութիւնն ու կրակոտարկուու-թիւնը կը յարմին ամէն րանք արազ մոմ մը վառելով, և ոչ թէ գարեջուր կանուր: Որովհետեւ, հակառակ դիմու-թիւններու ու բէքիզէլ այս խնկանոր յարազմումութեան, հակառակ այս օտա-րապայման ներթափալալութեան կամ աշ-խարհիկ հասոյցներու, մարդիկ կը հա-տատուին տակաւին: Գիւրբին էր հաս-տատու: Գիւրբին էր, Բայց հաստատուր յար-թանակած էր:

Բայց ևս կը նայիմ Արեւելին միջև և Արեւմուտք աշխարհի րոյտը սքրտանիւ-նները կենդալ մարդոց, տակաւին այն մարդոց որոնք այսօր փոքրիկներն անդամ սքրտանիկ վերանած են, ու հարց կու-տամ ևս ինձի. Գիւրբին է արեւօք չհա-տատու:

Այս: Գիւրբին է չհաստատու որ մեր հո-ղին անմահութեան շունք մը ունի իր մէջ: Գիւրբին է ժան դալ անջրպետե-լուն մէջ, փնտուկ տիկներին սահման - ներք, չգտնել այլ սահմանները ու ան-կէ վեր չհաստատու որ անպայման Գե-րագոյն կակ մը կայ այս րոյտը հրաշա-լիւրութիւններուն կտրին: Գիւրբին է անոնն աշխարհի րոյտը անդուրթ ու օրը մարդիկ րանակալներուն մի առ մի ան-կումբ և անկէ վերջ չհաստատու հոգեկան արժեքներու յարեմութեան: Գիւրբին է իստիկ մեր անհամար մեռնալներուն ա-նջիւններով րեմուտը սուրբ հողերուն քով ևս չարթնել մեր այլ մեռնալներուն հոգիի անմահութեան համար: Գիւրբին է քայքայ միլիթարիստի մը չտեսնել խոն-կին քայքայ րուրմունքին ու րոպակառու դոմէ մը բարեգրացող րոպարտորի մու-լին մէջ:

Գիւրբին չէ: Աչ ալ գարմանակ: Մարդիկ այսօր ալ, ինչպէս հարաբար որ տարիներ առաջ, կը փակեն իրենց աչ-քերը ու կը մոնջնեն. «Կը հաստատու, ու-րան րոպարտութիւն ունիս»:

Ռ. Ն.

Saving For Armenia



Maral Kazanjian, age 11, and Hovig Kazanjian, age 6, from the Washington, DC area have been saving from their allowance for more than a year in order to donate to the earthquake relief fund. Maral and Hovig's grandfather explained to them the tremendous relief needs for Armenia following the earthquake. Brother and sister decided they would do their share by saving from their allowance and recently presented \$235.92 to the relief fund. We commend Maral and Hovig for thinking of this special way of helping.

Weekly Communion

(Continued from page 2)

real presence in our daily lives. The Eucharist in its fullness should always center in the faithful and joyful proclamation of the Word of God in both sermon and sacrament together, every Sunday. If this is not already your present practice, the Conference of Deans unanimously joins me in strongly encouraging your congregation to make the Sacrament available every Sunday for the many of us who need it and want it.

Careful biblical, doctrinal and liturgical study could encourage your congregation to re-examine its past practices and to join together with the whole Church in trying to reach this God-pleasing goal. Certainly this may take a good deal of pastoral love, educational patience and evangelical fidelity on your part. If desired and considered helpful, programs sponsored by the conferences and Synod Worship Committee could also be organized in a common effort.

Mining a Treasure

To stimulate such serious study, please consider prayerfully one of the chief reasons given in the ELCA statement: In the Lord's Supper you commune personally with the forgiving and life-giving Lord of the Church.

The treasure of the Church is the good news that "God was in Christ reconciling the world unto himself" (2 Corinthians 5:19). Through his life, death, and resurrection Christ freely offers himself to us through the Word and the sacraments in the fellowship of faith.

The sacrament of Holy Communion is a Means of Grace from God to God's people. Thereby the crucified and risen Christ is present and active to forgive, to save, to unite, to give life, to comfort and to strengthen for the work to which God calls God's people in the world. The Lutheran Confessions uphold the reality of Christ's presence in the Sacrament, his Body and Blood being given "in, with and under" the bread and the wine, in order to affirm by these means his saving work for us.

Luther sums up his understanding of Christ's last will and testament by saying: "In this sacrament he offers all the treasure he brought from heaven for us. . . . In response to our Lord's command, "This do in remembrance of me," the promise is spoken and the bread and the wine are given and received in liturgical actions, whereby we "proclaim his death until he comes" (1 Corinthians 11:26).

May I thank you sincerely for your careful consideration of this official request. As your Bishop, I want to guide you forward in Christ by going back to the basics of Christ. Would it not be glorious if the sacramental proclamation of the Gospel of Jesus Christ were given this kind of top priority consideration in every one of our congregations for the renewal of this new Church's mission and ministries!

LEBANON

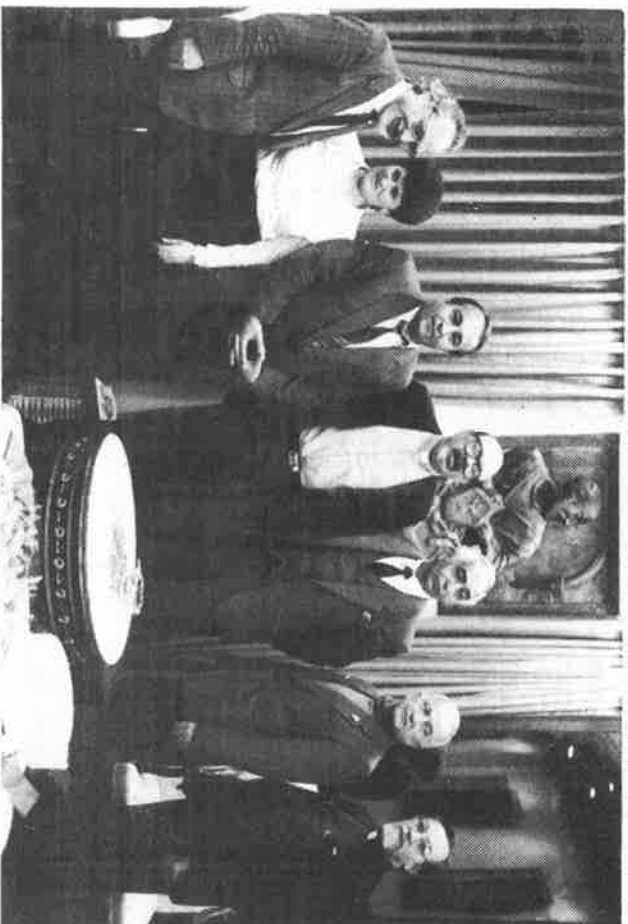
(Continued from page 1)

with the check with the plea, "Please send this immediately to Karekin Velepap for my suffering brothers and sisters." Mr. and Mrs. Zohrab Tazian, as they have done so many times in the past, sent \$2,000 and Mr. and Mrs. Levon Caprielian remitted \$3,000. The parishioners of St. Sarkis Church in Dearborn collected \$5,655 and that Church's Board added another \$3,000 and forwarded it to Archbishop Aram Keshishian, Prelate of Lebanon.

Other donations which have been received are:

\$1,000 donations from: The John Mirak Foundation, Rev. Dr. Mesrob Tashjian, Armenian Patriotic Union of Dikranagert. \$500 donations from: Armenian American Cultural Society, Inc., Diocese of St. Maroun, Michael M. Assarian.

Soviet Armenian Environmentalists Honored at Prelacy Reception



Environmental specialists from Soviet Armenia pose at the Prelacy with Archbishop Mesrob Ashjian and Rev. Moushegh Der Kaloustian (extreme right).

Siamanto Academy Begins Preparing for Tenth Anniversary Celebrations in 1991

The Siamanto Academy of New Jersey and New Jersey, created by the Armenian National Education Committee to serve the educational needs of high school age Armenian students, will celebrate the 10th anniversary of its founding during the 1990-91 academic year.

Presently in the planning stages, the anniversary events will bring together alumni, faculty, students, families and friends in celebration of a decade in the life of a unique educational institution. The class of 1990 will culminate its three years of intensive study on graduation day on Sunday, May 6 at the Prelacy in New York. The metropolitan area community is cordially invited to attend.

Established in 1980 by ANEC, which is co-sponsored by the Prelacy and the Armenian Relief Society of North America, Siamanto Academy was conceived as a program of study which would expand students' knowledge of Armenian culture and prepare them to assume leadership roles.

Siamanto Academy co-founders, Mrs. Hourig Papazian-Sahagian, Executive Director of ANEC, and Dr. Steven Checkosky, clinical psychologist and educator, structured the curriculum to provide opportunity for active participation in the cultural and social life of the Armenian community. For example, the Academy's "College Bowl," a quiz show competition among university Armenian clubs, has been organized annually by the students. Participation in stage productions, such as Vartanank and Hayrig by dramatist Dr. Herand Markarian, have been an important part of the learning process.

If Siamanto Academy graduates work long and hard, their labors are well rewarded. Siamanto students receive the level of training usually reserved for college students in university departments of Armenian area studies. Upon graduation, Academy students become eligible for nine college credit recommendations: six credits in history and three in literature. In 1982 the Academy was authorized to grant college credit for its programs by the U.S. Commission of Higher Education. In October of 1988 the Commission bestowed an award on A.N.E.C. for its sponsorship of the Academy, which has maintained accreditation for over five consecutive years.

Siamanto Academy is cited in the National Guide to Educational Credit for Training Programs, published by the American Council on Education, Macmillan Publishing Company, N.Y. The 800 page Guide is compiled in cooperation with numerous universities, academic institutions and governmental agencies. Siamanto Academy is the only

program of Armenian instruction listed in the Directory. The school's full page listing describes the three-year course of study for which the Guide recommends a total of nine semester hours of college credit for successful completion. The fall program listing includes college-level lectures, regularly assigned homework, frequent quizzes and examinations in the following courses: Armenian Ancient and Medieval History (1500 BC to 1375 AD), Modern (East/West) Armenian History (1375 AD to present) and Introduction to Armenian Civilization and Culture (language, literature, drama, arts and music).

Students eligible for admission to Siamanto Academy must have excellent high school academic records. Admission requirements include graduation from a one-day or daily Armenian school, verbal and writing skills in Armenian and current attendance in good standing in a local high school. Classes meet Saturday afternoons in Pashalian Hall of St. Illuminator's Armenian Apostolic Cathedral in New York City.

The permanent faculty includes Dr. Steven Checkosky, Director of the history department, Dr. Herand Markarian, Director of the language and literature department, Very Rev. Anoushavan Tanielian, lecturer in Armenian Church history and Mr. Haroutune Missertian, lecturer in Armenian history. Over the years, the roster of instructors and guest lecturers has included well-known authorities such as: His Eminence Archbishop Mesrob Ashjian, Dr. Robert Hewson, Dr. Khachig Tololyan, Dr. Thomas Sannuelian, Dr. George Bourmoutan, and Dr. James Russell.

ՎԱՋՁԻՆ Ա. ԿԱՓՈՂԻԿՆՈՒ

շաբ. էջ 1-էջ

Միջինարդ գոճեանները բոլոր հարա-
գաններին, հաճախ մեր ծոցով-ըրջին,
մեր եւ ձեզ, ողբհեռեւ բուրբ էլ, մեր
Լիբանանի քղերին եւ եղբայրներին
հետ միասին սոյոյ մէջ ենք այս պահին:

Արօթենք Նաեւ որ բարին
Աստուած էր խաղաղարար շունչը
բոլոր հաճախ Լիբանանի վրայ,
բոլոր այսօրուայ հակամարտ հա-
մայնները վրայ, որպէ՛տղէ կրօք որ
համբարչիւթիւնը վերահաստատուի
այստեղ եւ Լիբանանը, որ կար
համանակ անուանուած էր մի-
ջերկրական մարգարիւն, կրքեւ բար-
բաւան ծոցով-ըրբ եւ երկիրը վերագանի
այր վիճակը եւ մեր ծոցով-ըրբն էլ
էր գործ-թիւնը պահպանել, զարգացնել,
ծաղկեցնել, միշտ մնալով հարազատ
շարունակութիւնը անբաժան մեր մայր
հայրենիքից:»

The Prelacy of the Armenian Apostolic Church of America hosted a reception honoring six specialists in ecology and the environment from Soviet Armenia, Sunday evening, March 25.

The six scientists arrived in the United States on March 15 as guests of the Cambridge-Yerevan Sister City Association and the city of Cambridge, Massachusetts. The delegation was invited in order to meet with environmentalists and to visit laboratories and facilities in the area. They also attended the annual New England Environmental Conference held at Tufts University.

The Prelate, Archbishop Mesrob Ashjian, welcomed the honored guests and those who had assembled at the Prelacy, with brief opening remarks, noting that he had just returned from Armenia and was relieved to find that the situation in the Homeland is improving and life is beginning to return to normal.

Turning to the important ecological questions facing Armenia, His Eminence introduced the guests: Youri Abovian, Deputy Director of the Armenian State Environmental Protection Agency; Armen Saggatlian, Research Scientist at the Center for Ecological Studies; Karen Simonian, Peoples' Deputy of the Armenian Supreme Soviet; Karine Danielian, Department Head of the Institute for Scientific and Technical Information and Vice President of the Yerevan Ecological Society; Karine Gevorikyan, Chemical Engineer at the Naxirrit Factory; and George Der Avedissian, a member of the Armenian Academy of Science.

Following the introductions, His Eminence, invited Mr. Apovian and Mr. Simonian to report on the current environmental situation and comment on future plans to correct the situation. Mr. Apovian began the discussion by presenting a history of how rapid development of industry and manufacturing, using outdated machinery and methods, brought about the serious pollution problems in Armenia. He noted that little, if any, thought was given in the past to environmental concerns. However, there is now growing concern for the serious problems, which are causing damage to the environment and illness to the population. The problem is now recognized, he said, and steps are being taken to correct the situation. He briefly outlined the plans that will be implemented to clean the air, water, etc. He also spoke about the polluted lakes of Armenia, especially Lake Sevan. He elaborated on the measures which have been implemented, such as the Arpa-Sevan water tunnel project, which are now bringing about noticeable improvement. He also spoke about the severe automobile-related pollution in Yerevan and the steps being taken to decrease that pollution.

In his presentation Mr. Simonian elaborated about the past mistakes which created the current severe problems. In reply to a question from the audience he commented on the pioneer efforts of environmentalist Garabed Kazakian, who during the tenure of Leonid Brezhnev attempted to alert the leadership in Moscow of the serious environmental problems. Unfortunately, Mr. Kazakian's early warnings went unheeded; he was ostracized for his views, and eventually he fled to the United States.

A lengthy question and answer period followed the formal presentation; each question was answered fully by the guests. His Eminence closed the evening with thanks to the six scientists from Armenia and reiterated the responsibility every Armenian shares in helping Armenia in its quest for a clean, pollution-free environment.