

THE ARMENIAN PROTESTANT COMMUNITY IN LEBANON

*Vahram Hovyan**

Comprehensive exposure and consolidation of the national potential implies studying different strata of the Armeniacy. The article examines the current situation of the Armenian Protestant Community in Lebanon. The Armenian Protestant organizing bodies and their activities are presented. A special attention is paid to the relations of the Armenian Protestant Community with the Armenian Apostolic and Armenian Catholic Communities. It is shown that despite the confessional differences, the Armenian Protestant community in Lebanon remains an integral part of the local Armeniacy.

Armenian Protestants of Lebanon, alongside with Apostolic and Catholic Armenians, are one of the three confessional strata of the Armenian community in the country. The Armenian Protestant community, established back in the 19th century, expanded after the Armenian Genocide when Protestant Armenians, together with other Armenians, fled to Lebanon from other places of the Ottoman Empire. Referring to the exodus of Protestant Armenians to the Near East Rev. G. Adanalian wrote: “Some of those who survived Turkish atrocities against Armenians settled in these Arab countries... they formed prayer and assembly houses, churches and unions... There are tens of thousands of Genocide survivors from 125 cities and villages, 4 unions and more than 100 churches in Beirut only” » [1, p. 353]

The Protestant Armenians today constitute 5% (4-5 thousand people) of the Armenian community in Lebanon. They are mostly concentrated in Beirut and its suburbs – Bourj Hammoud, Ashrafieh, as well as in Anjar town. To some extent Beirut can be considered the centre of the Protestant Armenians in the Near East, because it hosts the Union of the Armenian Evangelical Churches in the Near East.

Since the Protestant Armenians make up a large number among the Lebanese Protestants in general, the single seat or mandate for the Protestant community in the Lebanese parliament from time to time is held by an Armenian deputy. In this

*Expert at “Noravank” Foundation.

case the number of seats for Armenians reaches 7 because the Apostolic Armenians and Catholic Armenians are also separate communities to which five and one (total six) seats in the parliament are allocated, respectively¹.

The general situation with the Armenian Protestant community in Lebanon can be presented by the following characteristics:

1. The Protestant Armenian community in Lebanon is rather organized, viable and active. Its viability is expressed, first of all, in the diligent activities of its organizational bodies.
2. The Protestant Armenians are not alienated from the Apostolic and Catholic Armenians, but rather comprise an organic unity with them. The manifestations of this include:
 - the Protestant organizations' activities of both communal and pan-Armenian importance;
 - inter-confessional collaboration with both Apostolic and Catholic Armenians within frameworks of many pan-Armenian projects and for solution of different problems.

The Protestant Armenian Organizations in Lebanon

In addition to the religious structures, the abundance of educational, benevolent and other organizations is as typical for Protestant Armenians as it is for the Lebanese Armenians in general. The Protestant Armenian organizations in Lebanon are divided into four main groups, according to the character of their activities:

- spiritual-clerical,
- social,
- educational,
- informational.

Spiritual-clerical organizations. The Protestant churches were established in the Armenian community of Lebanon in the 1920s, in parallel with the growth of the local Armenian Protestant community. The first Protestant church – the First Evangelical Armenian Church of Beirut – was established in 1922. Currently there are six Armenian Evangelical churches in Lebanon². The leader of the Protestant Armenians in Lebanon is Rev. Paul Haidostian.

¹The state structure of Lebanon is based on the religious/confessional distribution of the population. Each confessional group is allocated a number of the deputy mandates in the parliament commensurate with their share of the population. According to this principle, Armenians are also allotted two minister portfolios in the Lebanese government.

²See AMAA Directory 2009: Armenian Evangelical Churches, Institutions, Organizations, Pastors and Christian Workers Worldwide, p. 13. <http://www.amaa.org/Directory%20for%20website.pdf>

Social organizations. The social organizations were established by the Armenian Protestants of Lebanon out of necessity, in order to help the Armenians who took refuge in Lebanon after the Armenian Genocide. Today they carry out benevolent, medical, educational and other activities. Among well-known Protestant Armenian organizations in Lebanon are Armenian Evangelical Social Service Centre, Armenian National Sanatorium, Christian Endeavour Union of the Armenian Evangelical Churches of Syria and Lebanon, etc.

Educational institutions. The most renowned educational institution of the Armenian Protestants in Lebanon is the Haigazian University in Beirut, which is the only higher educational institution in the entire Diaspora. Haigazian University was established in 1955 as a liberal arts college, and in 1966 it became a university. In addition to religious studies, various disciplines of art and science are taught in the four faculties of the Haigazian University¹. The president of the university is Rev. Paul Haidostian, the leader of the Protestant Armenians in Lebanon.

The seven schools of Armenian Protestants are highly regarded not only among the Protestant Armenians, but also among all Armenians in Lebanon. They are located in Beirut and other cities of Lebanon².

Information institutions. The printed publications are the main informational structures of the Protestant Armenians in Lebanon. These are “Badanegan Artsakank”, “Chanasser” monthlies and “Luys” quarterly. The annual “Haigazian Armenological Review” published by Haigazian University since 1970 stands out among the printed publications by its importance. (The Armenian Protestant organizations are concisely presented in the *Appendix*).

The Pan-Armenian Activities of the Protestant Organizations

The activities of the Armenian Protestant organizations in Lebanon are not restricted to the Protestant Armenian community; they do involve the entire Armenian community of Lebanon. These very activities of pan-Armenian significance prove that the Protestant Armenians in Lebanon are an integral part of the Armenian community in general. The activities of pan-Armenian significance include the following areas:

- educational,
- social,
- informational.

¹ See <http://www.haigazian.edu.lb/Academics/Pages/UndergraduatePrograms.aspx>

² See AMAA Directory 2009: Armenian Evangelical Churches, Institutions, Organizations, Pastors and Christian Workers Worldwide, pp. 13-14. <http://www.amaa.org/Directory%20for%20website.pdf>

In the area of education the pan-Armenian character of the activities carried out by Protestant organizations is apparent through two circumstances:

1. *The confessional composition of the students.* Catholic and Apostolic Armenians study in the Armenian Protestant educational institutions in Lebanon along with Protestant Armenians. In this sense Haigazian University has to be noted, the activities of which are not restricted even to the Armenian community in Lebanon. Every year the university admits students from 20 countries regardless of their confession¹.

Referring to the all-Armenian nature of the Haigazian University, Rev. Paul Haidostian mentions: “Haigazian University is a unique institution which has created a social and moral educational environment with an academic seriousness, contributing greatly to our people. Haigazian University strives to educate the generations and show that there should be no discrimination based on communal, confessional, political, partisan and economic attributes. This institution is a forge where we have to learn that we all are parts of one reality, life and nation and we are uniquely positioned to open our doors to all people of all nationalities, religions and kinds”².

As for the schools, the Armenians in Lebanon make no difference in choosing them. That is why, “... children of Apostolic Armenians, as well as of Catholics and Evangelicals study”³ in Armenian schools in Lebanon, including the Protestant schools.

The fact that Armenian Protestant schools provide education not only to Protestants, but also to children of the other Armenian confessional groups, remains a traditional phenomenon in Lebanon. From this point of view rather interesting statistical information is given in the 1947-48 review of the Armenian Evangelical Sunday Schools in the Near East. According to this review in the 29 schools covered, of which 14 were in Lebanon, only 54% of 2,700 students were Evangelical. 41% were Apostolic and the remaining 5% were adherents of other confessions [1, pp. 358-359]

2. *Educational programmes.* Besides the religious matters, Armenian educational institutions also teach Armenian studies in general. Armenian literature, history, politics and culture are researched and taught at the Haigazian University’s Chair of Armenian Studies. In this respect, alluding to the role and significance of the university Paul Haidostian notes: “...institutions like Haigazian have assumed the serious responsibility for re-discovering what was lost during those long and gruesome years of the Genocide, deportations, loss of the land, and demoralization”⁴. Thus, owing to the educational programmes the Haigazian University graduates become active members of not only the narrower Protestant community, but of the whole Armenian community in Lebanon.

¹The fact that almost half of the students at Haigazian University are foreigners confirms the international significance of the university, as well as its good reputation at the international level.

² Interview with Rev. Dr. Paul Haidostian, President of Haigazian University, http://www.keghart.com/Moskofian_Haigazian

³ Լիբանան. Միջուրբի սիրտը և շունհարանը, <http://wap.report.am/?lang=AM&id=1286>

⁴ Interview with Rev. Dr. Paul Haidostian, President of Haigazian University, http://www.keghart.com/Moskofian_Haigazian

The two circumstances mentioned above are interconnected and they ensure the pan-Armenian spirit of the activities carried out by the Armenian Protestant educational institutions in Lebanon. The fact that Armenians of different confessions come to study at Protestant institutions is conditioned by the availability of educational programmes on Armenian studies.

The all-Armenian nature of the Haigazian University is also confirmed by the fact that it is sponsored by many Armenian benefactors regardless of their confessional affiliation. Rev. Paul Haidostian has made an interesting remark in this regard: "... if one makes a contribution to Haigazian, he/she contributes to the Armenian people as a whole"¹.

Therefore, Armenian Protestant educational institutions in Lebanon are Protestant only to the extent they belong to the Armenian Evangelical Church. In other aspects, as the president of the Haigazian University Rev. Paul Haidostian puts: "We consider ourselves a part of the unity which is called the Armenian people, who we serve"². Regarding the issue of the image of Haigazian University, Reverend mentions: "Haigazian must be presented as a necessity for Armenia and Armeniacy. Of course, Armenia and Armeniacy are important for Haigazian, but the opposite must be true, too, as an important factor in the Armenian reality, an institution the existence of which makes every Armenian proud"³.

The Armenian Protestant institutions in the *social area* have been established at the time so as to take care of the Armenians in Lebanon who found themselves in a desperate situation. Hence, it is obvious that their activities could not have been restricted to the Protestants only and should have included all Armenians in Lebanon irrespective of their confessional affiliations. These social organizations established and owned by the Armenian Protestants of Lebanon – the Armenian Evangelical Church – serve the whole Armenian community in Lebanon.

Informational area. The periodicals published by Protestant Armenians cover not only the matters relating to the Protestant community, but also those concerning all Armenians in Lebanon, as well as pan-Armenian matters. The "Haigazian Armenological Review" that addresses issues of Armenian studies is especially distinguished by its pan-Armenian significance.

¹ Ibid

² Ibid

³ Ibid

Inter-confessional Collaboration

Despite the confessional differences, the Armenian Apostolic, Catholic and Protestant communities are closely integrated and they form a single integral unity. There are two integrating factors in the heart of this unity:

1. *The feeling of a common ethnic affiliation.* There is a feeling of a common ethnic affiliation in all the three confessional strata of the Armeniacy in Lebanon, which is based on a high level of national self-consciousness. Moreover, as it is the case with the Protestant Armenians in general, among the Armenian Protestants of Lebanon the sense of ethnic affiliation prevails over that of religious affiliation. The Armenian Protestants first of all perceive and feel themselves as Armenians, rather than Protestants or Christians. In a convincing indication of that, when once asked whether he was Christian or Muslim, Rev. Paul Haidostian answered he was an Armenian¹.

The historical memory of the Armenian Genocide holds a special place among other factors underlying the high national self-consciousness which unites the three Armenian confessional communities in Lebanon. The collective memory of the Armenian Genocide, which is the main support pillar for the Armenians in Diaspora to preserve their national self-identity being far away from their motherland, at the same time also unites Armenian communities in Diaspora, in this case the three confessional strata of the Armenian community in Lebanon. As ethnographer H. Marutyan notes: "... the memory shared by members of an ethnic community or a nation is a means that connects its members and forms their relations and actions" [3, p. 9]. An important factor here is that during the massacres and Genocide there was no differentiation made with regard to the Armenians based on confessional grounds and "...Armenians were destroyed almost indiscriminately, whether they were adherents of Apostolic Church, Catholics and Evangelical" [4].

2. *Providing security to the Armenian community in the complicated and instable social and political environment in Lebanon.* Common challenges usually have a uniting effect and lead to consolidation of forces. The complex and instable environment in which they live is a common challenge for all the three confessional strata of Armenians in Lebanon. Armenians in Lebanon realize they have to subordinate all their ideological principles to the idea of protecting the Armenian Community².

The cooperation between Armenian Apostolic, Catholic and Evangelical Churches in implementation of various pan-Armenian projects is a manifestation and symbol of consolidation of the Armenian Apostolic, Catholic and Protestant communities in one integral whole, i.e. the Armenian Community in Lebanon.

¹ Арье Гут, Армянская община Ливана встала на сторону «Хезболлы»
<http://www.araspel.org/showthread.php?p=4528>

² Ibid

The collaboration of the Armenian Evangelical Church with other confessional groups also includes different areas of public life:

- social,
- scientific and educational,
- political.

The social sphere is a priority in the inter-confessional collaboration of the Armenians in Lebanon. A vivid example of such collaboration was the establishment of a national sanatorium in Maameltein by the Apostolic and Evangelical churches in 1923, which later moved to Azouniyeh in 1937. The establishment of the national hospital was necessitated by the imperative to treat the diseases (particularly tuberculosis) spread among the Armenians who had fled to Lebanon after the Genocide. Considerable contribution to the establishment of the sanatorium was made by the Catholicos of the Great House of Cilicia His Holiness Sahag Khabayan and Rev. Yenovk Hadidian. Currently this national hospital is co-owned by the Armenian Apostolic and Evangelical Churches. Being one of the leading medical facilities in Lebanon it continues its mission for the benefit of the Armenian people. The hospital is governed by a board of trustees consisting of eight members of which four are Apostolic and four are Evangelical. According to the charter, the post of the chairman of the board of trustees is reserved for a representative of the Apostolic Church and the position of his deputy – for a representative of the Evangelical Church. At the same time the secretary is always an Apostolic while the treasurer is Evangelical¹. In fact, this is a good case of an inter-confessional institutional collaboration.

In the *scientific and educational* spheres the inter-confessional collaboration is manifested in the following:

- the rigorous activities of the Apostolic Armenians and Catholics in the Protestant educational institutions,
- active participation of all communities in the events organized by one of them.

The experience of the Haigazian University is again noteworthy in the sense of activities by the Apostolic and Catholic Armenians in the Protestant educational institutions. Although the university belongs to the Armenian Evangelical Church and its president is the spiritual leader of the Protestant Armenians in Lebanon, there are many adherents of the Armenian Apostolic Church and Catholic Church in the administrative and teaching staff. The Catholicos of the Holy See of Cilicia, Aram I often reads lectures on Armenian studies, theology and ecumenism in the Haigazian University. A. Granian, the editor-in-chief of the “Haigazian Armenological Review”

¹ Հայ ազգային բուժարան, Ազունիէ, Լիբանան, http://www.keghart.com/Moskofian_Azunie

is among the prominent representatives of the Armenian Catholic Church who teach at the university¹.

The ties between the schools that belong to the three Armenian confessional communities also point to the inter-confessional cooperation and relations. Rita Boyadjian, Principal of the Kevork Harboyan School of the Armenian Catholic Patriarchate in Beirut spoke about such ties: "... we have ties with the managements of AGBU and national schools, secretariat of the Armenian Evangelical schools."²

An interesting example of the active involvement of the communities in the events arranged by one of them was the Conference on the Culture of Cilician Armenia, arranged jointly by the Catholicosate of the Great House of Cilicia and Matenadaran (Yerevan) in Antelias, in which the Armenian Catholic and Evangelical Churches of Lebanon actively participated³. This is another fact proving that the Catholic and Protestant Armenians are part of the common Armenian civilisational realm.

The participation of the Armenian Apostolic and Catholic Churches, represented by Bishop Kegham Khatcherian, Primate of the Armenian Prelacy, Diocese of Lebanon and Bishop Vartan Ashkarian, General Vicar, Armenian Catholic Patriarchate of Lebanon, respectively, at the 50th anniversary of the Haigazian University in 2005 was also noteworthy.⁴[5]

Another remarkable example was the conference organized by the Catholicosate of the Great House of Cilicia devoted to the centenary of Adana massacres, where the inter-confessional cooperation was brought to a regional level. Delegates from the Armenian communities of the Near East participated in the congress, including the Armenian Catholic and Evangelical churches, represented by Fr. Antranig Granian and Rev. Haroutioun Selimian, correspondingly⁵.

A fresh example of all communities participating in the events organized by one of them was the inaugural ceremony of the new Heritage Building of the Haigazian University on April 29, 2010 which was a celebratory event not only for the Armenians of Lebanon, but also for the whole Lebanese society [6, pp. 21-22].

The inter-confessional collaboration in the *political sphere* is expressed by a common stance and efforts directed at facing pan-Armenian problems and challenges. The Armenian community in Lebanon, despite its inner stratification on partisan or confessional grounds, stands united for such issues of pan-Armenian signifi-

¹ Ливанские эскизы, <http://aniv.ru/view.php?numer=16&st=2>

² Mrs. Rita Boyadjian, the principal of the Kevork Harboyan School of the Armenian Catholic Patriarchate of Beirut: "For every Armenian parent who wants their child to stay Armenian the only way is to sent him/her to an Armenian school" http://www.keghart.com/Moskofian_Boyajian.

³ Ливанские эскизы, <http://aniv.ru/view.php?numer=16&st=2>

⁴ Հայկազյան համալսարանի ոսկյա հոբելյանը, Ազգ, 06.07.2005թ.:

⁵ Rev. Haroutioun Selimian is the President of the Armenian Evangelical Churches of Syria, as well as the President of the Armenian Evangelical World Council.

cance as the Genocide, Armenian Cause, Nagorno-Karabakh conflict, refuting Turkish claims, etc.

The symbol of this unity is the monument in Bikfaya honouring the victims of the Armenian Genocide; the inscription on it reads that the monument was erected with the cooperation of the whole Armenian community¹. It is inferred from this that all Armenians of Lebanon, regardless of their partisan or confessional affiliations, are united in promoting the recognition and condemnation of the Armenian Genocide.

The unity of the three Armenian religious communities in political issues was expressed by the common statement of the Armenian Apostolic, Catholic and Evangelical Churches in August 2006 against the deployment of the Turkish peacemakers in Lebanon².

Besides being closely integrated with the local Armenian Apostolic and Catholic communities, the Armenian Protestant community in Lebanon is also strongly integrated with other Armenian Protestants in the Near East. The Armenian Evangelical Community in Lebanon is a part of the Union of the Armenian Evangelical Churches in the Near East, which is headquartered in Beirut, as it has already been mentioned.

However, the integration of the Armenian Protestant Community in Lebanon is not restricted to the ethnic level. It also reaches the international or transnational levels, which is demonstrated by the regional integration. In particular, through the Union of the Armenian Evangelical Churches in the Near East, the Armenian Evangelical Community in Lebanon is affiliated to the Fellowship of the Middle East Evangelical Churches and within the framework of the latter is closely integrated with other Evangelical communities in the region. This integration first of all is manifested in organizational and structural dimensions. In the Fellowship of Evangelical Churches of the Middle East important offices are often held by representatives of the Armenian Evangelical community in Lebanon. Particularly, at the 6th General Assembly of the Fellowship of the Middle East Evangelical Churches, held on January 11-13, 2010 in Bethanya, Harissa, Lebanon, the president of the Union of the Armenian Evangelical Churches in the Near East Rev. Megerditch Karageozian was elected a member of the Executive Committee of the Fellowship of the Middle East Evangelical Churches³.

Thus, the pan-Armenian significance of the activities carried out by the Prot-

¹ Armenians in Lebanon, <http://www.horizonworld.com/vb/showthread.php?t=63>

² See Армяне Ливана против включения турецких сил в состав миротворческого контингента, <http://www.regnum.ru/news/690305.html>

³ 6th General Assembly of the Fellowship of the Middle East Evangelical Churches <http://www.chanitz.org/2010/01/6th-general-assembly-of-fellowship-of.html>

estant Armenian organizations, as well as the extensive inter-confessional collaboration, prove that “... the past “dashnak-hnchak-ramgavar” and “Apostolic-Catholic-Evangelical” acute struggles in Lebanon are all but gone”¹. Consequently, being a rather active and viable community, the Protestant Armenians in Lebanon are integrated with other Armenians living in Lebanon and together they form a single organic unity; that is the Armenian community in Lebanon.

June, 2010.

Reference Sources and Literature

1. *Rev. G. B. Adalian*, Hooshartzan (Monument of the Early Armenian Reformers and Evangelical Churches) (Fresno: Crown Printing Co., 1952).
2. AMAA Directory 2009: Armenian Evangelical Churches, Institutions, Organizations, Pastors and Christian Workers Worldwide.
3. Հ. Մարության, Հիշողության դերն ազգային ինքնության կառուցվածքում, Երևան, 2006:
4. Alik, 01.11.2009:
5. Azg, 06.07.2005:
6. Լուսաբաց, 15.05.2010:

¹ Լիբանան. Սփյուռքի սիրտը և շտեմարանը, <http://wap.report.am/?lang=AM&id=1286>

*Appendix***ARMENIAN PROTESTANT ORGANIZATIONS IN LEBANON¹***Churches*

Organization	Head	Address	Contacts
Armenian Evangelical Church	Pastor: Rev. Raffi Messerlian	Ainjar, Bekaa, Lebanon P.O.Box 66 Zahle, Bekaa, Lebanon	Tel: (961-8) 620-628, aessa@dm.net.lb
Armenian Evangelical Church	Pastor: Rev. Soghomon Kilaghbian	Ashrafieh, Beirut, Lebanon P.O.Box 80758 Bourdj Hammoud, (Beirut) Lebanon	Tel: (961-1) 442-596, badveli@arevchas.com
First Armenian Evangelical Church	Pastor: Rev. Hagop Sarkissian	Mexique Street, Beirut, Lebanon P.O.Box 11-2508 Beirut, Lebanon	Tel: (961-1)349-817/343-182, Fax/Tel: 349-815, faec@terra.net.lb
Armenian Evangelical Emmanuel Church	Pastor: Rev. Hovhannes Svajian	Nor Amanos (Dora), Lebanon P.O.Box 80169 Bourdj Hammoud, (Beirut) Lebanon	Tel: (961-1) 241-636, Fax: (961-1) 241-637 aecna@gmail.com
Armenian Evangelical Church	Pastor: Rev. Megrdoch Karagozian	Nor Marash, Bourdj Hammoud Lebanon	Tel: (961-1) 261-239
Syriac Evangelical Church	Pastor: Rev. Selim Sabounji	P.O.Box 11-0377 Riad El Solh 1107 2040 Beirut, Lebanon	Tel.: (96-1) 680-724 Sabounji@hotmail.com

¹The main source is the AMAA Directory 2009: Armenian Evangelical Churches, Institutions, Organizations, Pastors and Christian Workers Worldwide, p. 3, 13-14.

Educational Institutions

Organization	Head	Address	Contacts
Haigazian University	President: Rev. Dr. Paul Haidostian	Mexique St., Kantari, Beirut, Lebanon P.O.Box 11 1748 Riad El Solh 1107 2090 Beirut, Lebanon	Tel/Fax: (961-1) 739-412, 353-010/1/2, 349-230/1 Pres. Office (961-1) 349-230, Tel./Fax: 350-926 Pres. Res. (961-1) 739-375 www.haigazian.edu.lb President@haigazian.edu.lb
Near East School of Theology	President: Dr. Mary Mikhael	Sourati Street, Hamra, Beirut, Lebanon P.O.Box 13 5780 Chouran, Beirut, Lebanon	Tel: (961-1) 346 708, 354 194, 349-901 Fax: (961-1) 347-129 nest.adm@inco.com.lb
Armenian Evangelical Y. & M. Philibosian College	Principal: Zaven Messerlian	Mexique St., Kantari, Beirut, Lebanon P.O.Box 11-3672 Riad El Solh Beirut, Lebanon	Tel: (961-1) 349 816, 863 592 Fax: (961-1) 751-469 a_e_c@cyberia.net.lb
Armenian Evangelical Central High School	Principal: Mrs. Maral Deyirmenjian	Ashrafieh, Beirut, Lebanon P.O.Box 80758 Bourdj Hammoud, Lebanon	Tel: (961-1) 442 594 Fax: (961-1) 562-155 principal@aechs.com
Armenian Evang'l Shamlan Tatigian Secondary School	Principal: Rev. Hrayr Cholakian	Nor Marash, Bourdj Hammoud, Lebanon P.O.Box 80907 Bourj Hamoud, Lebanon	Tel: (961-1) 261-749, 240-995 Fax: (961-1) 240-996 AESSBH@terra.net.lb hrayrch@terra.net.lb
Armenian Evangelical Secondary School	Principal: Rev. Raffi Messerlian	Anjar, Bekaa, Lebanon P.O.Box 66 Zahle, Lebanon	Tel: (961-8) 620-629 aessa@dm.net.lb
Armenian Evangelical P. & E. Torossian Middle School	Principal: Seta Karagoezian	Nor Amanos (Dora), Bourdj Hammoud, Lebanon P.O.Box 80169 Bourdj Hammoud, Lebanon	Tel: (961-1) 265-521 Fax: (961-1) 241-637 aetosian@gmail.com
Armenian Evangelical Guertmenian School	Principal: Sahag Dedeyan	Mar Mekhayel - Hadjin, Beirut, Lebanon	Tel: (961-1) 442 278 gertmenian@hotmail.com

Social Institutions

Organization	Head	Address	Contacts
Armenian Evangelical Social Service Center	Social Worker: Rita Lao Mangilikian	Trad, Bourdj Hammoud, Lebanon P.O.Box 11 0377 Riad el Solh 1107- 2040 Beirut, Lebanon	Tel: (961-1) 263 155 AE- SAC@terra.net.lb
Armenian National Sanatorium (Azounieh, Lebanon)	Director Tigran Boyajian	P.O.Box 11 0377 Riad el Solh 1107- 2040 Beirut, Lebanon	
CAHL (Centers for Armenian Handicapped in Lebanon)	Director: Kevork Karaboyad- jian	Trad, Bourdj Ham- moud, Lebanon P.O.Box 80250 Bourdj Hammoud, Lebanon	Tel: (961-1) 260 533/4, 266 822, 484 175, (961-3) 291-509 Fax: (961-1) 249-479 Cahl@cyberia.net.lb
Christian Endeavor Union of Armenian Evang'l Churches of Syria and Lebanon	Chairman: Rev. Raffi Messer- lian	P.O.Box 11-0443 Beirut, Lebanon	Tel: (961-1)443 547 Fax:(961-1) 565-629 aaccelb@terra.net.lb
Jinishian Memorial Program	Director: Seta Pamboukian	Trad, Bourdj Ham- moud, Lebanon P.O.Box 11-0437 (Code No. 55) Beirut, Lebanon	Tel/Fax: (961-1) 268 020 Tel: (961-1) 261 008, 499 749 jimpleban@terra.net.lb
KCHAG (Christian Endeavor Summer Camp)		Beit Meri, Lebanon P.O.Box 11-0443 Beirut, Lebanon	

Informational Structures

Organization	Head	Address	Contacts
Haigazian Armenological review	Editor in Chief: Fr. Antranig Granian	Mexique St., Kan- tari, Beirut, Lebanon P.O.Box 11 1748 Riad El Solh 1107 2090 Beirut, Lebanon	
Badanegan Artsakank	Director: Mrs. Rosette Alemian	P.O.Box 11-0377 Riad el Solh 1107- 2040 Beirut, Lebanon	Tel: (961-1) 565-719 Publications @uaecne.org
Chanasser	Director: Mrs. Rosette Alemian	P.O.Box 11-0377 Riad el Solh 1107- 2040 Beirut, Lebanon	Tel: (961-1) 565-719 publications @uaecne.org
Luys	Director: Mrs. Rosette Alemian	P.O.Box 11-0377 Riad el Solh 1107- 2040 Beirut, Lebanon	Tel: (961-1) 565-719 Publications @uaecne.org

Regional Governing Body

Organization	Head	Address	Contacts
Union of the Arme- nian Evangelical Churches in the Near East (UAECNE)	President: Rev. Megrđitch Karagoezian, Chair Central Committee of UAECNE: Rev. Soghomon Ki- laghbian,	P.O.Box 11-0377 Riad El Solh 1107 2040 Beirut, Lebanon	Tel: Res. (961-1) 444- 439, (961-1) 739-375 Union (961-1) 565- 628 HU Off. (961-1) 350-926 Fax: (961-1) 565-629 www.uaecne.org uaecne@cyberia. net.lb