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Hye Sharzhoom

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Earthquake Ravages Armenia

Tens of thousands killed and hundreds of thousands homeless

By Barlow Der Mugrdchian

A devastating earthquake ravaged much of north-western Armenia at mid-day on Wednesday, December 7 killing an estimated 80-100,000 people. According to early reports, the town of Spitak, population 16,000, was completely wiped out and 50% of the city of Kirovakan was also destroyed. Reports from Leninakan, the second largest city in Armenia with a population of 290,000, indicated that there were no standing structures of more than two stories and that more than 75% of the city had been demolished. The estimated dead represent 3% of the population of Soviet Armenia. There are over 7,000,000 Armenians in the world.

The earthquake registered a 6.9 on the Richter scale marking it as a quake packed with great destructive power. Armenia is located in an earthquake zone and throughout history has been subject to the periodic destruction of cities and towns.

Such ancient major centers as Ani, Dvin, and Van to name a few have been shaken by the tremblers, but none have combined the destructive power of the recent quake with the generally poor current construction practices in Armenia.

Hundreds of thousands have been left homeless as a result of the earthquake and relief efforts have been centered on providing much needed medicine to the injured. Food is also being shipped in and shelters are being set up in outlying areas.

Compounding the problems associated with the after-effects of the earthquake is the fact that tens of thousands of Armenians had already been pouring into Armenia over the past several weeks as a result of Azerbaijani persecution related to Armenian efforts to reunify the disputed region of Karabagh to Armenia. These refugees fleeing from Azerbaijan where anti-Armenian pogroms have claimed over several hundred lives this year alone. Armenians are fleeing from Baku, the

capital of Azerbaijan as well as from Kirovabad and Sumgait. The strains on an already limited social services budget threaten to turn these events into an even greater tragedy.

International relief efforts are being coordinated by several Armenian groups and the United States government has announced that it is ready to send massive aid. Soviet leader Mikhail Gorbachev has accepted offers of aid from Europe and the United States. Planeloads of equipment and supplies are pouring into Yerevan from throughout the world. A team of French doctors has also arrived to aid the survivors. Winter weather combined with the mountainous terrain have made recovery efforts difficult in this remote north-western portion of Armenia. Telephone and electricity lines are down making accurate estimates of dead and injured almost impossible for the moment.

Armenian organizations such as the

Armenian Assembly of America, the Armenian General Benevolent Union, the Armenian National Committee, the Armenian Relief Society, and the Armenian Church of America have organized relief efforts through appeals to the public. Meanwhile, aid is pouring in from Americans of all walks of life.

**Armenians in their
sorrow fear Gorbachev
may take advantage
of chaotic situation
to repress Karabagh
Movement**

see Karabagh, page 2

Kalfayans Pledge \$50,000 Toward Armenian Chair

Anonymous Donors Match All Contributions in a Naming Pledge

Hye Sharzhoom Staff

Mr. and Mrs. Sarkis and Meline Kalfayan of Fresno pledged \$50,000 toward an Endowed Chair in Armenian Studies at CSUF in an emotionally charged banquet on November 22, 1988 held in the gallery of the Valley Business Center on campus. The generosity of the Kalfayans was matched by their modesty during the evening's events.

After making the announcement and introducing the Kalfayans, Dr. Dikran Kouymjian, Director of the Armenians Studies Program and last speaker of the evening, said that a Fresno couple, which wished to remain anonymous for the time being, had made a naming pledge for the Chair by which every dollar raised would be matched by them up to one half of the minimum \$300,000 needed to endow a Chair at CSUF.

Inspired by this news, by the major Kalfayan pledge, and by contributions from several Armenian organizations--the Armenian Relief Society, the Armenian National Committee, the Knights of Vartan, and the Armenian American Citizens' League--other community members made spontaneous donations, led by Stephen and Lucille Pilibos, whose sudden \$10,000 pledge brought further applause. Fresno State's own President Harold Haak and his wife Betty, both visibly moved by the dramatic response of the community toward an academic program, gave \$1,000. This unprecedented donation by a University President to an Armenian Chair was warmly cheered by those at the banquet, and inspired pledges

by Professor Vincent Petrucci of the Viticulture Program and a number of Armenians.

Dr. Kouymjian suggested that the audience end the memorable evening by enjoying the entertainment of the Arax Armenian Dancers. He promised to call everyone at the banquet beginning the next Monday morning for their pledges so that with the anonymous matching donation the fund drive for the Chair could be quickly completed, perhaps before the end of the year.

Sarkis Kalfayan has been in California since 1926, when he moved to Yettum, Ca. with his mother and father, Barsam and Aghavni. The Barsam family immediately became involved in the enhancement of the church in Yettum.

Sarkis married Miss Meline Babessian in 1949 following his service in the United States Army in World War II where he served as an interpreter for General Patton. Meline Babessian is the daughter of Hovanness Babessian, teacher and author of several Armenian books.

Recipient of graduate degrees from Fresno State, UC Berkeley, and USC Sarkis was employed for much of his life as a city planner in Southern California.

Many faculty friends of the ASP were also at the banquet and gave their thoughts about the ASP. Dr. Richard Pinkerton, Director of the Valley Business Center was the keynote speaker.

Maurice Gendron, Chairman of the Department of Foreign Languages, the new home of the ASP, said, "...I am very glad that Armenian Studies is back in our department. I think that this where



From left to right: Mr. Sarkis Kalfayan, CSUF President Dr. Harold Haak, and Mrs. Meline Kalfayan by the Encyclopedic Map of America which was drawn by Mrs. Kalfayan's father Hovanness Babessian.

Armenian belongs because Armenian is a living language and culture, it produces newspapers, art, music and it has something which is very living. I think Armenian fits in very well with us...It is a great pleasure to have Armenian back with us, it will enrich us."

Robert Ware, Associate Dean of the School of Arts and Humanities said, "Something important to know about the humanities is that the humanities are a study of everything that the human mind has thought, questioned, and observed

about its world, for as long as there has been humanity to think, observe, question, and record responses to the world in which we exist... The Armenian culture has a distinct cultural contribution, that has made to this world and to this community, and so it is high time that the Armenian Studies Program is in the School of Arts and Humanities...

The Armenian Studies Program is now in the School of Arts and Humanities, where it can make a full fledged contribution to what makes a university

see Kalfayan, pg. 5

Hye Sharzhoom a Decade Later

by Dr. Dickran Kouymjian

In 1978 when the first issue of *Hye Sharzhoom* appeared as an insert in the *Daily Collegian*, Fresno State's student newspaper, attention was focused on doing a second number, in such fashion ten years have passed. The questions preoccupying my students--getting Armenian lands back, recognition of the Genocide by Turkey and other states, the pros and cons of Armenian terrorism--were hotly debated.

In those innocent days even the mere mention of the Armenian Secret Army and other radical Armenian groups seemed a daring act. Today, student attention is once again polarized by other painful matters--the struggle to reattach Artzakh or Mountainous Karabagh to Armenia, aid to the desperate victims of the Turkish pogroms against Armenians in Azerbaijan, and the catastrophic earthquake that has just struck the country.

During these years student sentiment has shifted as each new class came and left the campus. Issues changed from global to regional to personal and at times to nothing. *Hye Sharzhoom* was always there to capture these shifts in interest. There was a paper to publish, to fill up with stories and opinions. The paper was composed, edited, and published by students.

Ten years, twenty semesters, of decade? Who knows? Will the past ten Armenian students on a University campus turning out a newspaper. Each year a new editor, every semester new writers, photographers, and staffers. Continuity was sometimes supplied by the Armenian Students Organization, other times by the Armenian Studies Program, but the work was always that of the staff. From the beginning *Hye Sharzhoom* was a student paper, not a newsletter of the Armenian Program, put together by faculty and staff.

The mission was to teach students how to own and run a newspaper. The paper provided both a vehicle of expression for Armenian students at Fresno State, and an instrument for developing communication skills. *Hye Sharzhoom* was theirs. They could make it flourish or they could let it die. Today it is still alive and still lively and still produced by CSUF students.

The experiment turned into an institution. Thousands of Armenians in California, in most states of America, and in some twenty foreign countries read *Hye Sharzhoom*. Their comments and letters to the editor often surprise new staffers by the loyalty and attachment of readers to a paper, which at times appears irregularly and with unpredictable content. *Hye Sharzhoom* has become a symbol of the notion that new generations of Armenians in America still feel an attraction to national traditions and questions. Its perceived message is strong: Armenians can survive in the Diaspora as Armenians.

Hye Sharzhoom has reported activities and lectures, major campus stories of interest to Armenians, and announced and commented on the courses offered by the Armenian Studies Program. It has been the medium by which university faculty, staff, and 19,000 students find out what's on the mind of Armenians on campus.

Will *Hye Sharzhoom* survive another year tradition serve as inertia to keep this movement going? Only you will know, readers, because it will have to be your younger brothers and sisters, sons and daughters now in elementary and high school who will have to want to continue publishing an Armenian newspaper when they are students at California State University, Fresno.

We will be here to welcome them and, if they want, to help them.

Karabagh

Latest reports from Armenia indicate that Soviet leader Mikhail Gorbachev may take advantage of the current chaotic situation in Armenia and attempt to crush once and for all the Karabagh Movement. Western news sources have reported that five members of the Karabagh Committee have been arrested. It has also been reported that the curfew in Yerevan has not been lifted and that relief efforts have been hampered because of this.

In fact, Soviet troops stationed in Armenia have been ordered to remain in Yerevan and not to aid the disaster relief efforts in Leninakan and north-western Armenia. What is perhaps most difficult to understand is that Soviet troops have been ordered to leave Azerbaijan to help in

Armenia, leaving the Armenians in Azerbaijan to the hand of the Turks. Reports have already been received concerning the burning of homes and additional murders of Armenians by the Azeri Turks, even after news of the earthquake had spread through the Soviet Union. In addition, some 25,000 orphaned Armenian children have been reported being prepared to move to Moscow. This would have tragic consequences as these Armenians would grow up without an Armenian education and be assimilated completely into Russian culture. Does this mean that Armenians are being exploited at the very moment that they are suffering as a result of the earthquake?

Hye Sharzhoom

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Hye Sharzhoom welcomes prose, poetry, articles, manuscripts, and other material from its readers. For further information concerning the newspaper or the Armenian Studies Program, call the ASP office (209) 294-2669.

Letters to the Editor

Dear Editor:

This in reply to some of the people whose writings appeared in your issue of May 1988.

Prof. Justin McCarthy: This man's writings and interviews are pro-Turkish because he receives money from the Turkish lobby to defend their viewpoint. In the *Armenian Journey* documentary, he ridiculed the cables (eye-witness accounts of American reporters, diplomats, missionaries, doctors, etc.) printed in the *New York Times* during the Genocide untrue. He also ridiculed the proceedings of the 1919 Turkish Military Tribunal that tried Turkish officials who had participated in the Genocide. He claimed that the Military Tribunal was imposed on the Turks by the Allies who had occupied Turkey. Anyone reading the court records will see that the Court was established by the order of the Sultan and the opinions expressed were strongly anti-Ittihad.

Professors Bilderback and David N. Jones should have checked other sources before trusting McCarthy's words in his book *Muslims and Minorities*. If the Turkish archives are closed, where does he get his numbers of the population in Turkey prior to 1923 from? I do not believe he has knowledge of the old Arabic script needed to be able to read some of the old demographic books. In other words, he has been given pre-arranged numbers to peddle around.

For centuries, even today, the Armenian Patriarch of Turkey has had fairly accurate figures on Armenians living in every village and city. Therefore, there is no reason for the professors to doubt the population records made available by the Armenians.

There was no Muslim/Christian civil war during WW I. All Armenian males were inducted in labor battalions and massacred. Deportations followed. In about eight cities, Armenians who refused deportation

orders were killed. Self defense is not uprising. The figure of 300,000 might be correct for the Greeks, but the Greeks suffered because they invaded Turkey and were defeated in Smyrna in 1922. Out of a population of two million, 1.5 million Armenians were deported and massacred. There are 24,000 documents in the US National Archives, dated from 1910-1929, detailing the extermination of Armenians in Turkey (Congressional Record-House, August 7, 1987, H7317).

If 2.5 million Turks died during the 1914-1922 period, Armenians could not have killed them because they were not there. How could women, elderly men, and children kill? And with what? I was there. I'm one of the survivors.

Professor Jones asks where the Turks of Eastern Anatolia went? All of them ran away before the Russian invasion and defeat of Turkey. Many Turks preferred to remain in the homes of the deported Armenians.

Does it occur to these professors that Turkey lost millions of soldiers to war, disease, and famine? This is much more plausible than blaming the Armenian victims of the Genocide.

Sincerely,

Nishan Nercessian
Westminster, CA

Dear Editor:

This 75-year old gratefully acknowledges receipt of *Hye Sharzhoom* for a number of years now.

In these days of *glasnost*, we of Armenian heritage have a particularly important role to fulfill. We are the only people with positive feet in both camps, and therefore have the advantage of using this to our mutual advantage.

Your December issue, in particular the description of Dr. Kouymjian's recent visit to Armenia contained solid foundations for much future action.

You are to be congratulated for having given a prominent place for the Catholics' recent visit to these shores. Here again we have a unique place in the history of the Christian religion. Instead of having part affiliations uppermost in our minds, let us put a stop to the division of our church in the Diaspora, and make the commemoration of April 24th a joint effort for all Armenians.

Sincerely yours,

Peter R. Kricorissian
London, Ontario
Canada

Dear Editor:

I was particularly impressed with your May, 1988 publication.

Hrair Terzian
Castro Valley, Ca.

Dear Editor:

This is an encouraging note to express our delight for your achievement. I am so glad to see the progress of the Armenian Studies Program. Yours is one of the best ways to serve us. I wish you success and the Lord's blessings.

Best wishes and prayers,

Bishop Papken Varjabedian
Dioecesan Legate
Alexandria, Virginia

Սիրելի Տիգրան Գույումճեան,

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վորութեամբ գնահատված են Ձեր
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գործընկերներ: Գիտականները
նույնպես կարող ու արժանի են
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Միշտ ձերդ:

Պարոյր Մուրադյան
Երևան

**Hye Sharzhoom
welcomes
your letters
and comments!**

Thirty Terrible Seconds

By Linda A. Abrahamian
Editor

The Armenian town of Spitak ceased to exist at 11:41 Wednesday morning, it's life snuffed out by an enormous earthquake.

A tenth grader saw a hand sticking out of the rubble. He recognized the ring on the hand and started digging.

"Mama, give me your hand!"

He saved his mother. But others in his family were dead.

"There are no lights in the houses. Even on a dark night during the war it is never so dark as this. We were ready to see the worst, but what we really saw made us realize that our imaginations were inadequate."

"The atmosphere there is like a funeral. Armenian television and radio play mournful classical music for hours and hours. When the music stops, the terrible pictures begin again. It breaks your heart."

This is Armenia.

It happened on a Wednesday morning. A Wednesday morning that seemed just like any other Wednesday morning: people working in the factories...women cooking the mid-day meals...children studying their lessons. There was no warning, no time to take shelter. The earth shook and split open, swallowing everything in its path. Destruction has no prejudice. In a matter

of seconds, one of the leading industrialized republics in the Soviet Union was reduced to rubble. Destroyed. Factories and homes crumbled...Children buried alive in schoolhouses.

In a matter of seconds, one of the leading industrialized republics in the Soviet Union was reduced to rubble.

Nearly 100,000 Armenians are dead, thousands more may still be trapped beneath the rubble, and over 400,000 are injured and homeless.

Armenians are not immune to devastation...But the destruction they know has not been cast down by the hand of nature, but by man. In this century alone, they have witnessed and survived a Genocide. The world closed their eyes, and plugged their ears to the cries of Armenians pleading for help in WWI. As a result, over one million Armenians were exterminated by the Ottoman Empire. Today, however, the world is not closing its eyes.

As a result, over one million Armenians were exterminated by the Ottoman Empire.

Over twelve thousand Russian troops are in Armenia now. They are completely

involved in rescue work. For hours on end, Soviet soldiers, Armenian survivors, and expert rescue teams from the West are digging through the debris, hoping to save those who are trapped in the rubble. They hear screams, cries for help, and they dig faster. The cries begin to fade after hours of digging...Survival for those trapped is grim...But they still dig. It seems hopeless. It may in fact be hopeless for those buried alive.

Hope is then for those who survived. Over 400,000 residents of Armenia are now homeless...Homeless in the dead of winter. They live in the streets, among the ruins, in make-shift tents. Most of their personal belongings are unsalvageable. They're cold and in need of warm clothing. Food and water are scarce. *The starving Armenians are starving again.* Many of the injured are dying...dying because they lack medical attention and supplies.

The starving Armenians are starving again.

The Soviet Union has turned to the West for help. Agencies in the US, France, and England are sending medical supplies, doctors, food, money, clothing, everything and anything that is needed to the region. The entire world, not only Armenians in the Diaspora, seems to be concerned with aiding the victims of the earthquake. Well, nearly the entire world...

The Azerbaijanis are using the chaos caused by the destruction to their advantage. Up until the earthquake, Soviet troops have been present in Azerbaijan to police the conflicts between Armenians and Turks in the region of Karabagh.

The Azerbaijanis are using the chaos caused by the destruction to their advantage.

Those troops, however, have been transferred to Armenia to aid in the rescue efforts. The Azerbaijani Turks, then, have again waged their campaign of terror against the unprotected Armenians in the region. Shortly after the troops were transferred, at least six Armenian homes were burned and looted. It seems that the Armenians in the Soviet Union have fallen victim twice in one week: first to destruction caused by nature, and secondly to destruction caused by human prejudice.

This, then, is Armenia today. The small nation that had to rebuild itself after a Genocide must now rebuild itself again. The people, however, will not lose hope. Armenians are a race of survivors...They are not afraid to ask for help...They now must ask for help...And help is what we must give them.

Mass Movements in Armenia Foretell Change

By Barlow Der Mugrdchian
Advisor

The political rumblings emanating from Armenia represent the awakening of a giant- a unified Armenian people. When I was in Armenia in June of this year the nascent political movement had only just begun to coalesce and become embodied into the Karabagh Committee. The Committee has now taken overall leadership of the people's movement, which has been the most significant in the history of the Soviet Union. Hundreds of thousands of Armenians have been gathering at weekly meetings which have taken place in the Opera square or more recently in front of the Madenataran (Manuscript Library). Their demands have centered on the reunification of Karabagh to Armenia- a call echoing the demands of Karabagh Armenians themselves. But the movement has spread far beyond this issue to encompass such questions as the quality of life, pollution, and the endemic corruption in Armenia.

Strikes have been the most effective tool for the masses to express their outrage at the recent negative decisions taken by the Supreme Soviet in Moscow regarding the reunification of Karabagh. Armenians are still outraged at the lack of quick action to determine the culprits responsible for the wide ranging pogroms against Armenians in Azerbaijan. It is only recently that one of three Azeri defendants was convicted of inciting a crowd to riot and was sentenced to death. The prosecution case has taken many months since the actual crimes took place late in February of 1988.

Armenians are wondering why Azerbaijani police and officials watched as hundreds more Armenians were killed or injured in Kirovabad in a violent response to the conviction of Ahmed I. Ahmedov in Moscow.

The events of the past nine months have been stark evidence as to the failure of the policies of *perestroika* and especially *glasnost* in the question of nationalities. For the Armenian people the lesson has been one learned at the cost of

bloodshed- a result of the obedience of the Armenians to peaceful means as contrasted to the bloody policies of the Azerbaijani officials and crowds.

What started in February of 1988 as a protest against the continued oppression of the Armenian majority in Karabagh by the Azerbaijani government has now become a movement for the transformation of Armenian national consciousness. A movement, broadly based and without the support of official Armenia, has become the embodiment of participatory democracy. In perhaps the most striking example of this, on October 9 of this year, two write-in candidates, Khatchik Stamboltsyan and Ashot Manoocharian, a member of the Karabagh Committee, defeated established incumbents in races for the post of Deputy to the Armenian Supreme Soviet in Yerevan. Neither of the two are members of the Communist party and are the first independent candidates to sit in the Armenian Supreme Soviet.

Moscow has recently attempted to subvert the authority of the Karabagh Committee, which has the allegiance of a majority of the people, through the formation of competing bodies whose membership is composed largely of now discredited writers and intellectuals. But the attempts to suffocate the still burgeoning movement have so far been in vain and the anti-central government feeling has continued to grow. In the face of thousands of Soviet troops which have recently poured in to Yerevan, and the curfew which is in effect in the city, mass meetings have continued to take place on Friday evenings.

Proposed economic reforms for Karabagh have not been accepted at face value from a populace used to decades of discrimination and oppression. The Azerbaijani plan is to eliminate the Armenian population from Karabagh in the same in which they have succeeded in Nakhitchevan, a formerly Armenian populated region which borders on Armenia but which is governed by Azerbaijan. Nakhitchevan is an ancient center of Armenian life with thousands of monuments such as churches and stone-

crosses which attest to the rich cultural life which Armenians once enjoyed there.

Some have questioned the political acumen of the Karabagh Committee for calling on the people to strike and to continue to meet in defiance of authorities calls for "calm." But in response to this one would have to say that the proper moment had been reached where hundreds of thousands of people could be mobilized not for simply one day but for months- indicating the total support of the people and their willingness to sacrifice to achieve their goals.

The argument put forth in *Pravda* and parroted by the U.S. press has been that Armenian demands and actions have undermined the policies of M. Gorbachev at a time when there seems to be real progress on such issues as human rights within the Soviet Union and a reduction in the arms race with the United States is a real possibility. The policies in question, namely a restructuring of the Soviet economy and the publication or propaganda of certain issues are in fact the very policies which Armenians have supported from the outset. The Armenian people have been in the forefront of the changes and have wholeheartedly endorsed them, but because they have accepted them so easily and completely, this has left them in the position of bearing the criticism directed at those policies. It is paradoxical that Gorbachev himself has participated in these criticisms and there is disillusionment of the masses in Armenia because of this. It would seem that Soviet authorities should apply these new policies towards the questions of nationalities and right the historic wrong committed by Stalin, namely the arbitrary assignment of Karabagh to Azerbaijan and the subsequent sixty or more years of suffering caused by that move.

That is the point which the U.S. press has failed to adequately explain and by not doing so has misled the public by portraying the disturbances in the Caucasus region as one of a centuries-long feud between Muslim Azerbaijanis and Christian Armenians. This simplistic approach neglects the political factors in

which Stalin played the major role.

The idea of a feud also diminishes the question of responsibility in the face of deaths which have occurred over the last several months. Often it seems that Christian and Muslims are attacking each other and that equal numbers are dying, so that responsibility can be equally apportioned between the two sides, after all, would the Turks have killed Armenians for no reason? What is not made clear is that it is the Armenians who are being massacred in large numbers in these pogroms in areas where they constitute a minority. Such was the case in Sumgait in February and in Kirovabad in November. Both of these cities are in Azerbaijan, both are inhabited by Armenian minorities, and in both areas the massacres were carried out over a period of days in a detailed and premeditated fashion. Azerbaijani police and authorities did nothing to prevent the deaths and ignored the pleas of Armenians. The barbarous nature of the murders, rape, and pillaging were also of an unprecedented scope. Responsibility must be laid at the doorstep of Azerbaijan.

Armenians are being held as virtual hostages in a situation in which many have had no choice but to flee for their lives to Armenia. As for Armenians, they treat the minorities in their own republic with the respect deserved of fellow citizens.

The last nine months have been a turning point in modern Armenian history and certainly that there will be no turning back the clock. Armenians will now express their opinions freely and seek to resolve the Karabagh issue favorably. There are several solutions which now seem possible, among which is the idea of removing Karabagh from Azerbaijani jurisdiction and associating it to the Russian Federated Soviet Republic. The next few months will continue to be pivotal-for once the question of Karabagh has been settled more issues will have to be resolved-the environment, nuclear energy, jobs, and housing.

Students Return from Armenia

Hye Sharzhoom Staff

The California State University, Fresno Armenian Studies Program, in conjunction with the Committee for Cultural Relations for Armenians Abroad (the Yerevan based organization sponsors students, scientists, and other guest every year to Armenia-the Armenian acronym for the Committee is SPIURK) sponsored a trip to Yerevan last summer. Eight students, under the direction of Barlow Der Mugrdechian of the ASP, travelled in Armenia for twenty-five days. The SPIURK provided housing, meals, and transportation, as well as organizing lecturers for the students. The trip emphasized Armenian culture, history, and language...but more than that, an important precedent was set which should lay the groundwork for expanded programs in the future.

The students were invited to participate in archaeological work at the ancient Armenian capital of Dvin, working to clean the area where the former mother church of the Catholicos was located. This was the first time students have been allowed to participate in this kind of work in Armenia. Plans for next year will include an expanded schedule of work on the land and provide the impetus eventually for hundreds of Diasporan youth throughout the world to return to Armenia in the summers for an unforgettable experience.

These young people would then return to their homes and communities with a renewed commitment to becoming active leaders in the Armenian community. Furthermore, the structure of Diasporan communities would be strengthened and the constant exchange with Armenia would give Armenians in the Diaspora a better picture of their fellow Armenians.

In return, reciprocal agreements would be arranged whereby students from Armenia would visit the Diaspora and thus expand and enrich the exchange program further.

Jacqueline Sislian was one of the students who travelled to Armenia. She is a Liberal Studies major at CSUF, minoring in Armenian Studies. Jacqueline has been actively involved in the ASO and is presently serving as President of the organization. Jacqueline was interviewed by Hye Sharzhoom about her experiences in Yerevan.

What is your most vivid memory of Armenia?

The people in Armenia have given me my most vivid memories. They treated us with love, generosity, and respect. They seem to treat everyone that way, even their neighbors. There is no jealousy in Armenia.

How did participating in the demonstrations for the reunification of Karabagh make you feel?

Participating in the demonstrations made me feel like I was doing something for the fatherland. I wasn't really doing anything special, but just being there to experience it, and show my interest was a great feeling and a chance of a lifetime.

How were you treated as an American/Armenian? And how do Armenians view American/Armenians?

We were treated very well. The SPIURK gave us a trip to remember. The people were extremely friendly, and very interested to know about us and the Armenians living in the United States. I'm not sure how Armenians in Yerevan really view us. But they did ask us to preserve our language. They want us all to speak Armenian.

Being an American, did you experience any obstacles there?

The only real obstacle I experienced was not being able to speak and understand Armenian fluently.

How does the lifestyles of the people in Armenia differ from those here in the United States?

The United States and Armenia are two totally different worlds. In Armenia, they are not concerned if Joe down the street

has more than they do. They work and enjoy life because no one is really more prestigious than the next person. I'm sure this is more due to the Soviet system that the people in general. Because of this, people can relax more. Everywhere you go in Yerevan, people are walking around, ladies walking down the street arm in arm, men playing tavloo, kids playing in the park or around the fountains. And, on every corner, there is an ice cream and coffee patio. They take life slowly, I guess that's the best way to describe it. They take the time to "smell the roses" which is something we're usually too busy to do.

Are the women in Armenia treated different than the women in the United States?

I think that depends on their role in the home. They weren't totally submissive to their husbands and families, they were treated equally. At least that's what I saw in the homes I visited. If women want to be professionals, they are not discouraged.

Has the trip changed your perception of being an Armenian? Are you now more active in the Armenian community?

I have always taken great pride in being Armenian. The trip highlighted some of the reasons why I have so much pride in my culture and heritage. I'm just as active now in the Armenian community as I was before.

What advice would you give someone travelling to Armenia for the first time? Are there any special places they should see?

Don't expect Yerevan to be anything like the United States. If you do, you'll be disappointed when you get there. Enjoy yourself and adapt to their ways while you're there. Go anywhere you can, and keep a daily journal so you can remember dates, places, and people that you've seen and met.

Would you travel to Armenia again?
Definitely. Armenia was a wonderful experience. I encourage everyone to go.

Students interested in traveling to Armenia in June of 1989 can apply through:

**Armenian Studies Program
California State University, Fresno
Fresno, California 93740**

The tour will be last 25 days and will be an educational trip of a lifetime.

The excursion will be led by Barlow Der Mugrdechian of the Armenian Studies Program.

My Brothers and Sisters

The following poem was written by Lory Bedikian of Cupertino, Ca. in honor of the struggle to reunite Karabagh to Armenia.

I see the children
while they play and sing
and are glorified
in the sun's rays.
I see the mothers
as they hold on
to dreams and
the hands that need love.
I see the men
that have worked
for the foundation
of the family
and for the well being
of the church.

AND NOW...
I see them all,
I sit at their nameless
graves

as the tombstone,

which should have
marked date

but instead they remain
dateless
nameless
nationless
lifeless,

And I cry
not for them
but for us.

«Հարազատ Զաւակներ»

Յետեւեալ «Հարազատ Զաւակներ» խորագիր կրող յօդուածը քաղած ենք «Հայրենիքի Զայն»ի 20 Յուլիս 1988 թիւէն:

Ամառնային այս պայծառ օրերին աշխուժացնել են մայր հայրենիք բերող երբուդինները: Վերջին տասնամյակում աճել է Հայաստանը տեսնելու փափաքը հատկապես սփյուռքահայ երիտասարդության շրջանում: Գալիս են նրանք հեռավոր Ավստրալիայից, Ֆրանսայից, Սիրիայից, Արգենտինայից... Սովորական ցրտաշրջիկներ, պարզ հետաքրքրասերներ չեն նրանք, որ այցելում են մշակութային հին ու նոր արժեքները դիտելու, նորանոր տպավորություններ փնտռելու: Ուխտավորներ են նրանք, որ արյան կանչով, կարոտից թրթրացող սրտով ունենում մայր հողին:

Սփյուռքահայության հետ մշակութային կապի կոմիտեի հրավերով օրերս հայրենիք այցելեցին ամերիկահայ մի խումբ պատանիներ, որոնք իմրի դեկավարը գեղեցիկ եւ մաքուր հայերեն խոսող երիտասարդ Պարոյր Տեր-Մկրտչյանը, որ կալիֆորնիայի համալսարանի հայագիտական ամբիոնի դասախոսներից է, հայաստան շնորհակալ գործի է լծվել: Նա միաժամանակ դասավանդում է Ֆրեզոյի համալսարանի հայագիտական ամբիոնում եւ հայերեն չիմացող սփյուռքահայ երիտասարդությանը մայրենի լեզուն, մշակութային ուսուցանելուց զատ, ահա, կազմակերպել է նրանց ուխտագնացությունը մայր հայրենիք:

Երկու շաբաթվա ընթացքում սփյուռքահայ երիտասարդները շրջագայեցին հայրենիք երկրով, հուլիսից, ոգեւորվեցին իրենց տեսածով ու ապրածով: Լսել ու կարդացել էին հայրենիքի, այնտեղ կատարվող շատ վերափոխումների մասին: Իսկ հիմա մտախնդիր դիտում, շոշափում էին այն ամեն հին ու նորը, ինչ կազմում էր հայրենիքի իրականությունը, լցվում նրանով: Խմրի անդամներից հինգը Պարոյր Տեր-Մկրտչյանը գլխավորությամբ եղան նաեւ մեր խմբագրությունում, պատմեցին իրենց տպավորությունները մասին: Նրանցից չորսը ուսանել են Ֆրեզոյի նահանգային համալսարանում եւ այժմ հետեւում են հայերեն դասընթացներին:

Տես Ղարաբաղ, էջ 6

Gifts

Fresno, Ca.
Fresno, Ca.
Fresno, Ca.
Fresno, Ca.
Fresno, Ca.
Sherman Oaks, Ca.
Fresno, Ca.
Fresno, Ca.
Fresno, Ca.
Newton, Ma.
Fresno, Ca.
Fresno, Ca.
Fresno, Ca.
Fresno, Ca.
Rosemont, Pa.
Fresno, Ca.
Los Angeles, Ca.
Fresno, Ca.
Fresno, Ca.
Fresno, Ca.
Fresno, Ca.
Fresno, Ca.
Salinas, Ca.
Berkeley, Ca.
Mountain View, Ca.
Fresno, Ca.
Fresno, Ca.
Fresno, Ca.
Fresno, Ca.
Fresno, Ca.

Հայկական էջ

Ղարաբաղ, էջ 4-ին

Խմբագրական

Գրեց՝ Սերոբ Թորոսեան

Հայաստանի և ուրախության զգացումներով կը յայտարարենք թէ Հայ Շարժումը ներկայ թիւէն սկսեալ հայերէնի էջ մը պիտի տրամադրենք:

Այս էջին գլխաւոր նպատակը պիտի ըլլայ ձեզի հայերէնով յօդուածներ փոխանցել, գրուած Հայ Ուսանողական Միութեան անդամներու կողմէն:

Շատ դիւրին պիտի ըլլար արտատպումներով լեցնել այս էջը եւ այդ պարագային աւելի քան մակարդակ մը ցուցաբերած պիտի ըլլար, քայց նպատակը այդ չէ, այլ փաշայեղով ու յայտնաբերել մեր ուսանողներու ձիւքներն ու կարողութիւնները:

Ծանօթ են քոլորիս, այլապէս ման եւ օտարացման վտանգները, անոր համար ալ մեզի համար առաջնահերթ նպատակակէտ պէտք է ըլլայ կարելի եղածին չափ մեր մայրենի լեզուն գործածել, հայերէնը:

Այս առաջին հրատարակութիւնը կարելի է ունենալ իր թերութիւնները ու պակասները, բնական է ամէն սկզբունք ունի իր դժուրութիւնները: Բաւական մեծ ու դժուար պատասխանատուութիւն մը ստանցնած ենք սակայն կը յուսանք թէ ձեր փաշայեղանով «Հայերէն էջ»ը պիտի կարենայ հասնիլ լաւագոյնին:

Ձեզի կը վստահացնենք թէ մօտ ապագային «Հայերէն էջ»ը լոյս պիտի տեսնէ աւելի ցոյց տալով իր անհրաժեշտութիւնը:

Անհամբեր կը սպասենք լսելու ձեր տպաւորութիւնները ու առաջարկութիւնները «Հայերէն էջ»ի նկատմամբ:

Հայ ժողովուրդը կը բողոքէ- Ղարաբաղը մերն է

Գրեց Սերոբ Թ. Թորոսեան «Հայկական էջ»ի խմբագիրը

Այս տարուայ Փետրուարէն սկսեալ Ղարաբաղը իրաւաւոր հայու մտածումներուն մէջ կը մնայ կեդրոնական նիւթը:

Ի տեղի է յետադարձ ակնարկով մը անդրադառնալ ստեղծուած կացութեան:

Հայ ժողովուրդը պահանջեց Սովետ Միութեան գերագոյն ատենէն որ լեռնային Ղարաբաղը որ այժմ կը պատկանի Սովետական Ատրաշեճանին, ըստ Զ. Ստալինի որոշումին 1923ին կցուի Հայաստանին: Բանի բնակչութեան 80 առ հարիւր աւելի հայեր են: որովհետեւ նաեւ մարդկային իրաւունքները կը բռնաբարուէին: Ատրաշեճանի խորական փառաքան կանոններէն: Բոլոր այս ծրագրուած առարկաները նպատակաւ ունէին տեղահան ընել հայերը իրենց պատկանող պատմական հողերէն:

Ստալինի ժամանակէն անդին հայերը երկու անգամ եւս փորձեցին մէջտեղ քերել Ղարաբաղի հարցը 1930 ական եւ 1960 ական թուականներուն քայց ի գուր:

Այս տարի վստահեցով կորպորացիան վերա-կարուցման (perestroika) եւ դեմոկրատիան (glasnost) փառաքանութեան, Ղարաբաղի բնակչութիւնը պաշտօնապէս պահանջեց միանալ Հայաստանին:

Դժբախտաբար սակայն քարձագոյն Սովետը մերժեց Ղարաբաղցիներուն առաջարկը որ այս շրջանը վերադարձուի իր սեփական տէրերուն:

Այս կեցուածքը պատճառ դարձաւ որ վերակենդանան հին դիտարկումները ու արիւնալի փախումներ տեղի ունենան Հայերու եւ Ազերիներու միջեւ:

Այս ժամանակի ընթացքին ստեղծուած տագնապը հասաւ իր գագաթնակէտին հայերու շարքով մը Սուվկայի կոչուած փառաքան մէջ, Ատրաշեճանի մայրաքաղաք Պաֆուէն 20 մղոն դէպի հիւսիս: Ծալրահեղ Ազերիները ազգայինամով կիրքով տրամադրուած վայրագութիւններ կազմակերպեցին տեղացի ժողովուրդին դէմ:

Ստեղծուած անհաստատ կացութեան դիմաց

Ներքինապետ, համակրելի դեմով, թիւորակ աչքերով ժակին Սիւլյանը խոսում է ոգեւորութեամբ:

--Իմ երեզածն ալիւի տպավորիչ եւ հետաքրքիր գտա հայրենիքս,--ասում է նա: --Խումբի անդամներս նոյնիսկ ակնատես եղանք մեր ժողովուրդի հայրենասիրական հուզումներուն: Կենդանի տպավորութիւնը համակեց մեր սիրտն ու հոգին, եւ մենք զգացինք մեզ որպէս հարազատ ժողովուրդի մեկ մասնիկը, ծուլեցանք անոր հետ: Ես հպարտ եմ, որ հայ ժողովուրդի մեկ զավակն եմ: Հայոց լեզուն իմանալը շատ կերելով է մեզի համար, այլապէս մեր գործը կեկատար կմնա,--ավելցնում է ժակինը, ու զգում եմ, որ նա ներհալապէս տառապում է մայրենի դեռ անվարժ իմանալու համար:

Դարին Ուզունյանը համեմատաբար ավելի լավ է խոսում մայրենիով, ծնողները 1958-ին Բեյրութից արտագաղթել Թրեքնո: Համալսարանն ավարտելուց հետո Դարինը ուսուցչութիւն է անում տեղի դպրոցում:

--Հայերեն դասընթացներում հետեւելն ետք,--ասում է նա,--նպատակ ունիմ դասավանդել հայկական դպրոցին մեջ: Շատ կարեւոր է, որ ամեն հայ դարերեն եկող իր հայրենիք տեսնա:

--Ես այլեւս մտահոգութիւն չունիմ, որ Հայաստանին մեջ հայ ոգին պիտի հարատեւեւ,--ասեւ Դարինը միտքն է լրացնում Հակոբ Մալխասյանը:

Նրա ավագ եղբայրը մերիկայի համալսարանն ավարտելուց հետո մեկ տարով, որպէս ստաժոր, ուսանել է Երեւանի համալսարանի պատմութեան ֆակուլտետում: Հակոբը եւս փափաքում է հետեւել եղբոր օրինակին:

Շանք Ավագյանը՝ ամրակազմ մի պատանի, պատմում է Օշական կատարված իրենց խմբի ուղեւորութեան մասին, որ նրանք ծնկի են եկել Մեքոպ Մաշտոցի գերեզմանի մոտ, այցելել Գառնի-Գեղարդ եւ մտնով տեղափոխվել մեր ժողովուրդի պատմութեան խորքերը:

--Ես միայն լեռնոտ կապակերպեցի մեր երկիրը, քայց ահա տեսա Արարատյան հրաշալի դաշտը,--ժպտալով ասում է Շանքը:-- Շատ կուզեմ մեկ ամիս եւս մնալ հայրենիքս մեջ:

Մեր երիտասարդ գրուցակիցներից կապաշայ, խարտայա Ռոբերտ Միշլանը է միայն Լոս Անջելեսից, մնացած չորսը Թրեքնոյից են: Ռոբերտը ավարտել է Լոս Անջելեսի համալսարանը, տնտեսագետ է: Նա պատմեց Դիլիի պեղումներին իրենց խմբի մասնակցութեան մասին: Այդ հիշարժան օրը, ասաց նա, կմնայ իրրեւ իրենց կյանքի ամենաերջանիկ պահերից մեկը:

Խմբի ղեկավար Պարոյր Տեր-Մկրտչյանը քոլորի անունից շնորհակալութիւն հայտնեց Սիւլյան ֆահայտեան հետ մշակութային կապի կոմիտէին՝ երիտասարդների խումբը հայրենի երկիր հրավիրելու, նրանց հանդեպ ցուցաբերած հոգատարութեան համար, նշեց, որ հաջորդ տարիներին պէտք է իրենք ավելի ընդլայնեն երիտասարդների խմբական այցելութիւնները մայր հայրենիք:

Մ. Նադրյան

հայրենիք իր արդար իրաւունքները պաշտպանելու ձգտումով քաղաքի ցոյցեր կազմակերպեց Երեւանի ու Ղարաբաղի մայրաքաղաք Ստեփանակերտի մէջ: Տեղի ունեցան նաեւ գործադուլներ ու գրեթէ ամէն քան երկրին մէջ անդամալուծուեցաւ:

Հակառակ իրեն առջեւ ցցուող քոլոր դժուրութիւններուն դիմաց Ղարաբաղի վեռական հայրենիքը հաստատ կը մնայ Խորհրդային Հայաստանին վերամիանալու իր ծանօթ պատմական որոշումին:

Ամբողջ հայրենիքը կանգնած է իրենց կողմին: Նոյնիսկ սփիւռքի հայրենիքը աշաւորը հետեւեցաւ Ղարաբաղի հարցին, քարոյական եւ նիւթական աջակցութեամբ:

Տպաւորիչ եւ խօստովանելի երեւոյթ մըն էր որ այլազան ցոյցերէ եւ հաւաքներէ զատ երեք հայկական կուսակցութիւնները յատուկ հաղորդագրութեամբ մը գորավիզ կը կանգնէին Ղարաբաղի մեր հայրենակիցներուն եւ որպէս արդար դատ ունեցող ժողովուրդի մը զաւակները կը պահանջէին որ Ղարաբաղը Հայաստանին վերադարձուի:

Ուրախ ենք որ գոնէ Ղարաբաղի հարցով դրական մթնոլորտ մը ստեղծուեցաւ հայ ժողովուրդին մէջ որովհետեւ Ղարաբաղը ազգային ինքնաորոշման շարժում մըն է:

Հայ ժողովուրդը վերջապէս անդրադարձաւ թէ պէտք է ինք իր ձեռնով պահանջէ իր իրաւունքները որովհետեւ օտարէն մեզ ֆալտա չկայ:

Ղարաբաղի խիզախ եւ խիղճը մաքուր ժողովուրդը տիպար օրինակ մը դարձաւ քոլորիս համար: Լացի, արցունքի եւ ողբերգութեան ժամանակ չէ այլեւս: Պայքարները խօսեցող չէ որ կը տարւին այլ աշխարհով ու գոհեցող:

Իրաւաւորապէս անհատաբար եւ ազգովին հաւաքաբար պատրաստ պէտք է ըլլանք ամէն տեսակի զոհողութեանց, ֆանի վերջաւորութեան յաղթանակը մեզի պիտի ըլլայ:

Փառք Հայ ժողովուրդին,
Պատիւ Ղարաբաղին

Saroyan's Quest for Beauty



Dr. David Calonne speaking in the Alice Peters Auditorium

By Linda A. Abrahamian
Editor

At 7:00 pm on November 22, in the Alice Peters Auditorium of the Valley Business Center the Armenian Students Organization, the Armenian Studies Program, and English Department at CSUF sponsored a lecture and slide presentation to commemorate the 80th anniversary of William Saroyan's birth.

William Saroyan passed away seven years ago in Fresno, CA; the town where he was born. Saroyan had a deep affection for Fresno, and the city was the setting for many of his literary works, including: *My Name Is Aram* and *The Human Comedy*. Since his death, fourteen books, both biographical and critical, have been published about the author/playwright.

Guest speaker, Dr. David Calonne, professor of English at Sienna Heights College, Michigan and at the University of Michigan, presented literary insight into Saroyan's aesthetic in a lecture titled "Saroyan's Quest for Beauty."

Dr. Calonne compared Saroyan to the 19th century poets and authors. Up until the 19th century, the definition of beauty was directly tied to God. Darwinism and Nietzsche, however, destroyed God's given beauty in destroying the idea of God. Since "God is dead", great 19th century writers were tortured because they had to search for beauty in a world where there was none. Beauty, truth, faith, the meaning of life became something that

was defined by the individual, and it could be found in either art or life. For Nietzsche, "art is the highest achievement of men." It is the "highest" because art gives order to chaos: a world without God is a world without order. Beauty is thus order, and order can also be given to life.

The search for beauty, and the search for beauty in human beings were the driving forces in Saroyan's life. Saroyan's literature celebrated life itself, and it's beauty had to be found in day to day life. His characters were good, simple people who were somehow estranged or isolated. He found beauty in man's struggle to release himself from his isolation, his anguish, by reaching out to his fellow men. Saroyan's beauty was found in comradeship, brotherhood, and this was expressed in his art. He celebrated art through life by creating his ideal world in literature.

Saroyan's life too was celebrated in art. A photo-biography of Saroyan, produced by photographer Paul Kalinian, took an artistic approach to Saroyan's life. The film, which included a monologue in Saroyan's actual voice, consisted of still shots of Saroyan and his friends, as well as the Fresno he grew up in, and the Fresno he died in. Paul Kalinian is presently in the process of making a 60-minute film on Saroyan.

A reception sponsored by the ASO followed the evening's activity, and guests were able to meet and ask questions of the main speakers.

ASO News

Elections

The Armenian Students Organization held their annual elections in September and Jacqueline Sislian, a junior teaching major at CSUF, was elected President. Joining Jacqueline in the executive are: Shant Avakian, Vice-President; Gracie Vanoyan, Secretary; Phil Garo, Treasurer; and Matthew Jendian, Historian. Barlow Der Mugrdchian of the Armenian Studies Program is continuing as the advisor for the club.

Activities

The ASO has had several successful dinner meetings during the semester. A new booth was constructed by ASO members Yerevan Ohannessian and Robert Gosdanian and members congregate at the booth Mondays, Wednesdays, and Fridays from 10:00 to 12:00 noon. The booth has become the center for ASO members to meet and exchange ideas on campus. Information on upcoming social and educational events are posted on the booth.

Passport Fresno held the weekend of September 30-October 2 of this year was again a great success. This was the third year that the ASO has been selling shish-kebab at the annual event held on the Downtown Mall. The weekend has been the main fund-raiser for the ASO over the past three years. Members cooked and served over 300 pounds of shish-kebab.

ASP/ASO Lecture Series

President Jacqueline Sislian and the executive have also been involved in the Lecture Series co-sponsored by the Armenian Studies Program and the Armenian Students Organization. A William Saroyan 80th anniversary commemoration kicked off the fall series and Dr. David Calonne of Siena Heights College in Michigan was the keynote speaker. Paul Kalinian also showed his photo-biography of Saroyan. The students provided the refreshments.

The second lecture in the series was by Barlow Der Mugrdchian of the Armenian Studies Program who spoke on the current situation in Armenia and also showed slides of his trip to Armenia with CSUF students in June of this year.

Pledge Paid Off

The ASO also finished paying a pledge to the fund drive for the Leon S. Peters Business Building and Valley Business Center. The ASO pledged and paid in two years \$1,500 and their name appears on the wall of honor in the Valley Business Center. Students worked at bake sales, Passport Fresno, and sold shish-kebab at the annual Spring Vintage Days weekend.

Spring '89 Courses

*Arm. 1B- Elementary Armenian (4)
Continuation of beginning Armenian, acquainting the student with basic structure and pronunciation of Armenian.
1210-1300 MWF

Arm. 112- Composition and Conversation (3)
Practice in Armenian conversation and composition.
1310-1400 MWF

**Arm. Studies 10-
Introduction to Armenian Studies (3)
An introduction to Armenian culture, history, art, and architecture.
0910-1000 MWF
0945-1100 TTH

History 108B- Armenian History (3)
Survey of modern Armenian history from the 12th century to the present.
1510-1625 MW

aaArm. Studies 120T-
Armenian Cooking (1)
1630-2230 F
0910-1700 S

bbArm. Studies 120T-
The Armenian Republic and Soviet Armenia (1)
1630-2230 F
0910-1700 S

Arm. Studies 190
Independent Study (1)

*Meets GE Div. 7 requirements
**Meets GE Div. 9 requirements
aaThis class meets March 3 and 4
bbThis class meets April 7 and 8

For additional information call the ASP at (209) 294-2669

**Get A Minor
in Armenian
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The Armenian Studies Program and Armenian Students Organization thank all our donors!

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**Hye Sharzhoom needs
staff writers and/or
contributors for articles**

The 100,000 Armenians killed in the deadliest earthquake of this century can't be helped.

But

The hundreds of thousands of homeless refugees need your help desperately.

In addition to the sick, wounded and homeless victims of the earthquake, 100,000 refugees fleeing Turkish persecution in Azerbaijan have sought shelter and protection in Armenia in the past two weeks.

THESE HELPLESS ARMENIANS URGENTLY NEED YOUR AID.

Please send your donations of money, food or clothing to one of the following institutions.

The Armenian National Committee
P.O. Box 626
Fresno, Ca. 93709
(209)264-1177

Armenian Assembly of America
Armenian Earthquake Relief
St. Vartan Armenian Cathedral
630 Second Ave.
New York, New York 10016

Armenian General Benevolent Union
1-800-282-9877

Medical Outreach for Armenians, Inc.
1030 S. Glendale, Ca. Suite 503
Glendale, Ca. 91205

St. Paul Armenian Church
3667 N. First St.
P.O. Box 5768
Fresno, Ca. 93755
226-6343

St. Gregory Armenian Apostolic Church
220 W. Fresno St.
P.O. Box 246
Fowler, Ca. 93625
834-2919

St. Mary Armenian Apostolic Church
14395 Ave. 384
P.O. Box 367
Yetttem, Ca. 93670

Sts. Sahag-Mesrob Armenian Apostolic Church
F and 13th Street
P.O. Box 205
Reedley, Ca. 93654
638-2740

Holy Trinity Armenian Apostolic Church
2226 Ventura Ave.
P.O. Box 1865
Fresno, Ca. 93718
486-1141

Armenian Evangelical Union of North America
431-7718

First Armenian Presbyterian Church
430 S. First St.
Fresno, Ca. 93702
237-6788

Pilgrim Armenian Congregational Church
3673 N. First St.
Fresno, Ca. 93726
229-2915