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25 CENTS



Khrystos Voskres — Christ Is Risen



'Let Us Be Jubilant'

Paschal Letter of the Sobor
Of Bishops of the Ukrainian
Autocephalous Orthodox Church

Dearly beloved in Christ!

Every great feast is filled with profound reflections on the fundamental issues of our existence. Prior to the greatest feast of our Church, Christ's Resurrection, we were filled with reminders of abominable events — Christ in the hands of executioners. Those who formerly greeted Him with palm branches were scattered. An unjust trial occurred and then suffering unto death on the cross. His closest friends were grief-stricken, friends who witnessed the miracles which their Teacher worked, who witnessed His agonizing death. A heavy stone covered not only the grave of the Teacher, but also expectations connected with His awaited victory. And all of a sudden, incredibly the stone moves, the stone is rolled away: Christ is risen!

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Ілюстрація М. Лисенка

To all our readers who celebrate Easter according to the Julian calendar we extend our best wishes and traditional wishes.

KHRYSTOS VOSKRES!

Vyacheslaw Davydenko, Svoboda Editor, Dies

NEW YORK, N.Y. — Vyacheslaw Davydenko, a noted Ukrainian linguist, literary scholar, writer and Svoboda editor, died here Thursday evening, April 27, of a heart attack. He was 72 years old.



Mr. Davydenko was born Vyacheslaw Davydenko in the Kharkiv region of Ukraine on July 25, 1905. He joined the Svoboda editorial staff on July 20, 1953, and served as editor until his retirement on September 30, 1973.

Surviving him is his wife, Alla, a Ukrainian poet and writer.

The requiem will be held Monday, May 1, at 7 p.m. at the Peter Jarema Funeral Home in New York City. The funeral will be held at 9 a. m. on the following morning from the funeral home to the Ukrainian Orthodox Cemetery in South Bound Brook, N. J.

Additional details and a biography of Mr. Davydenko will appear in the subsequent issue of The Weekly.

5,000 Witness Blessing of St. George's Church

Ceremonies Mindful of Contributions of Pioneers

Story and Photos by Ihor Dlaboha

NEW YORK, N.Y.—New York Ukrainian Catholics witnessed the realization of their nearly 90-year-old dream Sunday, April 23, when Archbishop-Metropolitan Joseph Schmondiuk, together with other Ukrainian Catholic hierarchs, blessed the recently completed St. George's Ukrainian Catholic Church.

For Ukrainians in Manhattan, this is the first house of worship built and paid for by Ukrainians. Earlier churches were either borrowed or bought from other congregations.

According to police estimates, some 5,000 faithful, including Ukrainians from neighboring cities, gathered to witness the ceremony, which began at 10 a.m.

Metropolitan Schmondiuk blessed the exterior of the church and Bishop Losten blessed the interior. Prior to entering the new house of worship, Metro-

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The interior of the new St. George's Ukrainian Catholic Church in New York City was filled with faithful for the blessing ceremony and inaugural Liturgy Sunday, April 23. For additional photos see page 8.

Arkady Shevchenko Quits U.N. Post

by Boris Potapenko

"Visti" International News Service

UNITED NATIONS.—Arkady N. Shevchenko, the Ukrainian diplomat who refused to obey orders from the USSR to relinquish his U.N. post as undersecretary for political and security affairs and returned to the USSR, has resigned his U.N. post.

In a statement released on April 26, Mr. Shevchenko said: "As is known, I have refused to accept instructions

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Siryi Warned by KGB About Dissident Activity



Leonid Siryi with his wife and children.

NEW YORK, N.Y.—Leonid Siryi, the author of an appeal for the release of Vladimir Klebanov and members of a dissident workers' union, was detained by the KGB in Odessa on April 6 and warned not to participate in the rights movement or get in touch with the West, according to the Committee for the Defense of Soviet Political Prisoners.

Siryi's wife, Valentyna, said that she fears that her husband may be arrested.

Siryi was detained because he recently wrote a letter to the International Labor Organization, all workers' unions independent of governments, and AFL-CIO president George Meany asking for moral and financial support for members of the workers' union and their leader, Klebanov. The letter was dated March 27.

The KGB also told Siryi that Klebanov's group will not be allowed to expand its activity, and that it would be crushed in its birth.

Report Church Hierarchs In USSR Favor Government

HELSINKI, Finland.—A recently established group of dissident Christians in the Soviet Union has accused church hierarchs in the USSR of favoring or collaborating with the government, reported the "Smolokyp" Ukrainian Information Service.

In its 57-page report, the Christian Committee for the Defense of the Rights of Faithful in the USSR documents cases of government attempts to destroy religious beliefs of the populace and to liquidate all churches.

The report of the committee claims that in many instances the government, and not the church hierarchy, assigns priests who are in the service of the secret police to parishes.

Officials also designate members of the 20-member parish council and instill divisiveness among the faithful, said the committee.

The group, which consists of the Rev. Hlib Yakunin, Hierodeacon Varsonoffiy Khaybulyn and Viktor Kapitanchuk, who serves as secretary, said that when Patriarchs Pimen and Filaret, Exarch of Ukraine, review complaints of religious persecution, they always side with the government.

As an example of government harassment of believers, the committee cited the case of the Church of the Ascension in the village of Velyki Zahaysty, Ternopil oblast.

In 1961 the chairman of the village council, Mykhaylo Mykhaliuk expelled the community's aging priest. The church ceased functioning, though officially it was open. Religious artifacts remained in the church untouched and eventually the building's windows were shattered.

On March 25, 1967, a Sumy region official permitted the parishioners to restore the windows. In 1972 they entered the church, this time without permission, to begin major renovations. In April 1973 a representative of the

regional prosecutor's office confiscated the list of contributors to the church from the church trustee, as well as the 335 rubles collected.

That month the church trustee and members of the council were summoned to the prosecutor's office in Sumy and fined 30 rubles for renovating the church.

For 16 years the parishioners of the Church of the Ascension have tried to have their church opened. They have petitioned local officials, Church hierarchs in Kiev and Moscow, and members of the Committee on Religion and Culture in the Soviet capital.

In a letter to Patriarch Pimen, dated December 5, 1977, the parishioners inquired why they, many of whom fought against the Germans during World War II and have been awarded for labor achievements, are being denied the right to practice their religion.

"They say on the television that in our country the government is most concerned about the welfare of laborers. Atheists suggest we take advantage of their form of relaxation — the club. Then where is man's right to freedom of choice — if you wish, then believe, if not, then don't believe. Here freedom exists only for the atheists," wrote the parishioners.

They complained that they fought for freedom for themselves, not only for the atheists.

"But freedom exists only for the atheists, but believers, no matter what kind of services they performed for the government, do not have the right to believe in God," they said.

The parishioners added that they believe that Pimen supports their efforts. They said that they are "not in search of awards for our work, we only want one thing — open our Orthodox Church. Defend us against atheists who want to sever us from God."

Lukianenko Seeks Equality For Believers, Atheists

NEW YORK, N.Y.—Lev Lukianenko, a member of the Kiev Public Group to Promote the Implementation of the Helsinki Accords, attempted last year to have religious believers in the Soviet Union given the same rights as atheists, reported the press service of the Ukrainian Supreme Liberation Council (abroad).

Lukianenko, who was arrested on December 12, 1977, on charges of anti-Soviet agitation, brought to the attention of Ukrainian Orthodox Metropolitan Filaret certain discrepancies in the

rights of believers and atheists he found in the new Soviet constitution. He suggested to Metropolitan Filaret, who is considered the Exarch of Kiev, Galicia and all of Ukraine, to propose to the Supreme Soviet changes in articles 34 and 52 that would make believers equal with atheists.

"The presidium of the Supreme Soviet of the USSR has presented for public discussion the draft of the new constitution of the USSR. Since a major segment of the Ukrainian faithful is

(Continued on page 5)

Romaniuk Asks Christians To Support Dissidents in USSR

KESTON, England.—The Rev. Vasyli Romaniuk has called on all Christians in the West to actively support dissidents and political prisoners in the Soviet Union, reported the Center for the Study of Religion and Communism here at Keston College.

"How good it would be if the Christian world came out more actively in defense of religion in the Soviet Union," said the Rev. Romaniuk in a letter he wrote in the concentration camp.

The full text of the Rev. Romaniuk's letter follows:

Dissidents who are with me in labor camp for their convictions would like to see a model of love and solidarity in the Christian world. But if believers see yet remain silent, unbelieving dissidents reproach all worldwide Christians with amorphousness and indifference. They say: "what are these

millions of Christians good for? The Soviet Union dictates its will to the world, at the same time cruelly violating human rights. It persecutes Christians with unceremonious insolence. And the Christian world does not only remain silent, but even signs various agreements with this country."

Fervent discussions on the subject of religion take place among both dissidents in Soviet prisons and those who are "free." How good it would be if the Christian world came out more actively in defense of religion in the Soviet Union. Many dissidents, in Ukraine and other republics, follow attentively the activity of Christians in the outside world, in particular the way in which Christians fight for their rights. If such things become known, they call forth raptures even in those who only yesterday looked upon religion as something which has outlived its time.

Lithuanian Priest Accuses USSR of Helsinki Violations

NEW YORK, N.Y.—"The sentencing of Balys Gajauskas by a Soviet court to 10 years of extremely harsh regime labor camp for helping jailed Moscow dissenter Aleksander Ginzburg distribute funds from the Solzhenitsyn Fund for jailed Soviet dissidents is unjust and contrary to the Helsinki Final Accord," stated Father Casimir Pugevichius, executive director of Lithuanian Catholic Religious Aid, based in Brooklyn, N.Y.

Gajauskas is a 50-year-old Lithuanian Roman Catholic veteran of the anti-Soviet resistance in post-World War II Lithuania. For this he served 25 years in Soviet labor camps. Upon release in 1973, he was denied validation of his internal passport and was constantly harassed and fined, as was his aged

mother who was accused of harboring an "illegal resident."

A KGB search of their apartment in December 1974 turned up several religious books, personal notes and 50 pages of a Lithuanian translation of Solzhenitsyn's "Gulag Archipelago." The material was confiscated and Gajauskas was questioned.

On April 20, 1977, after another KGB raid had turned up a camera, enlarger, personal letters and the mother's diary, which were all confiscated, Gajauskas was brought in for questioning and never released. He was sentenced on April 15 to 10 years in a labor camp and five additional years of exile for "anti-Soviet agitation and propaganda."

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Warvariv Receives High State Department Award



Mr. Warvariv (center) accepts the State Department Superior Honor Award from Assistant Secretary of State Charles Maynes as Mrs. Warvariv looks on.

WASHINGTON, D.C.—Constantine Warvariv, the U.S. diplomat of Ukrainian ancestry who during the past four years served as the deputy U.S. permanent representative to UNESCO in Paris, was awarded the Department of State Superior Honor Award.

During the ceremony, which took place at the department on March 27 and was attended by the representatives of government agencies and high State Department officials, Assistant Secretary of State Charles Maynes presented Mr. Warvariv with a medal and a certificate which states that "Mr.

Warvariv has made superior sustained contributions to protecting and furthering U.S. interests in UNESCO, and to multilateral diplomacy; and has shown an outstanding sense of responsibility, devotion to duty and highest level of professionalism under extremely adverse and stressful conditions."

In addition to the award, in early March Mr. Warvariv was appointed director for UNESCO Affairs at the State Department. With this new appointment, Dr. Warvariv becomes the highest placed American of Ukrainian ancestry in the Foreign Service of the United States.

Gen. Grigorenko Calls For United Rights Action

IRVINGTON, N.J.—Gen. Petro Grigorenko, speaking before a packed auditorium at the Ukrainian Community Center here Sunday, April 23, called for an intensive, united effort to alleviate the plight of persecuted Ukrainians in the Soviet Union and to support the movement for the implementation of human and national rights there.

The general, until last November a leading figure in the resistance movement in the USSR, was stripped of his citizenship while visiting the United States for medical reasons. Two weeks ago he was granted political asylum in this country. He is here with his wife, Zinaida, and son, Oleh. His son, Andrew, immigrated to the United States some two years ago.

In Irvington, one of the first steps on what is being planned as a series of public appearances across the United States and Canada under the auspices of the UCCA and the UCC, Gen. Grigorenko was given a standing ovation upon being officially welcomed by Mykhaylo Ciapka, local UCCA branch president. He was also greeted by Irvington Mayor Robert Miller and City Councilman Roman Pitio. Also present was City Council President Joseph Galuzzi. Mr. Ciapka also welcomed Mrs. Grigorenko and the couple's son, Oleh, who arrived later from New York.

While regretting that he was unable to return to the USSR, where he left three sons and relatives and where "I

could continue to stand alongside brave men and women," as he put it, he is happy because he intends to continue his work here in the realm of human rights. He said he is looking forward to the Ukrainian community's support in this respect.

The general emphasized, however, that it must be a united effort with a dual thrust.

"We must help those who want to leave the Soviet Union," he said, citing Mykhaylo Osadchy as one example, "we must also help those who continue the struggle and are being punished for it." He pointed to Levko Lukianenko as a case in point.

At the same time, he said, it is of utmost importance to apprise the Western public opinion of the real nature of the Soviet empire which is run by "a clique of gangsters." He said that even during his short stay here he has noticed that there are "apologists" for the Soviet Union, people who say the Soviet regime is "softening" and advocate better trade relations with the Soviets, which, he said, can only benefit the latter.

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During his appearance in Irvington, N.J., last Sunday, Gen. Grigorenko, in reply to a question, stated that the proper English spelling of his name is Petro Grigorenko. It appears in such form on his first American document.

New York Ukrainians Seek Release of Shukhevych

Gen. Grigorenko Urges Fight Against Regime

Story and Photos by Ihor Dlaboha

NEW YORK, N.Y.—Gen. Petro Grigorenko told some 400 Ukrainian Americans gathered here at a demonstration in defense of Yuriy Shukhevych, Saturday, April 22, that the real enemy of the captive nations is the Kremlin regime, not the Russian people.

The 70-year-old Ukrainian human rights advocate, who two weeks ago was granted political asylum in the United States, said "we should not fight against Russians, but against the regime." Gen. Grigorenko was the keynote speaker at a demonstration at the United Nations and later at the Soviet Mission to the U.N. which sought the release of the imprisoned son of the

commander-in-chief of the Ukrainian Insurgent Army (UPA) Taras Chuprynka-Roman Shukhevych. The protest action, which saw the participation of Ukrainian Americans notably school and college youths, from New York, Long Island, Yonkers, Passaic and Irvington, was sponsored by the executive board of the Ukrainian Student Organization of Michnowsky (TUSM).

Comparing the arrest of Shukhevych to the killing of Tsar Nicholas II and his family, Gen. Grigorenko said both "criminal acts" were committed by the same groups. He said that the Soviet regime is against, not only Ukrainians, "but all peoples of the USSR."

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Gen. Petro Grigorenko, flanked by the American and Ukrainian flags, leads the TUSM demonstrators to the Soviet Mission to protest against the incarceration of Yuriy Shukhevych.

Rochester Youths Protest Repressions in USSR

ROCHESTER, N.Y.—Some 40 Ukrainian high school and college youths gathered around Liberty Pole here Saturday, April 22, to protest the incarceration of Yuriy Shukhevych.

The action was in the line with the TUSM national executive board's nationwide campaign in defense of Shukhevych. "We're demonstrating for his prison release, the Soviet acceptance of human rights and Ukrainian independence," said a protest march coordinator Roman Melnyk, 15, a sophomore at Edison Technical and Industrial High School in a statement

to the Rochester Democrat and Chronicle.

Most of the youths were members of TUSM, Plast or SUMA.

"There are many other political prisoners besides Shukhevych over there in prison. A lot of them arrested are young, like Shukhevych was, and are being punished for the sins of their fathers," said Olga Korol. "But the only sin their fathers committed was fighting for the freedom of their own land, the freedom of speech and the freedom of religion."

INS Forms Ethnic Advisory Panel

NEW YORK, N.Y.—Maurice F. Kiley, district director of the U.S. Immigration and Naturalization Service in Manhattan, announced on April 13 the selection of 22 persons to serve on the Federal Advisory Committee on Immigration and Naturalization.

Among the persons selected to the group is Lydia U. Savoyka, Ukrainian American counselor for the Migration and Refugee Service of the United States Catholic Conference.

Leonel J. Castillo, commissioner of the U.S. Immigration and Naturalization Service, said that the committee is made up of persons from various ethnic and racial groups which have come into frequent contact with the INS. The committee replaces the Hispanic Advisory Committee which was made up solely of Hispanics.

The committee is slated to provide an organized channel of communication between the INS and the various ethnic communities in the United States. The new body will also advise the immigration service on such matters as outreach services, community relations programs, dissemination of immigration information to the public, sensitivity of instructional materials, recruitment, research and treatment of documented and undocumented aliens.

Mayor Koch Welcomes Gen. Grigorenko At N.Y. City Hall

NEW YORK, N.Y.—“It is a special pleasure for me to welcome you in the city hall,” said Mayor Edward Koch in greeting Gen. Petro-Grigorenko at the Blue Room Monday morning, April 24, in what was an official welcoming ceremony extended to the latest resident of this metropolis.

Gen. Grigorenko assumed temporary residence here after receiving political asylum in this country.

Mr. Koch, speaking to the media people, explained that Gen. Grigorenko was a “major dissident figure in the Soviet Union and has the reputation of a martyr,” alluding to his one-time incarceration in a Soviet insane asylum for speaking out in defense of human and national rights.

“He happens to be Ukrainian, and Ukrainians suffer immensely as Moscow seeks to deprive them of their heritage,” said Mr. Koch.

Gen. Grigorenko, his voice shaking slightly, thanked the mayor and said that he always liked New York which “now is even closer to my heart because of its people.” He said he was grateful to America and to the city for “accepting me like a son” after he was stripped of his Soviet citizenship and barred from returning to the USSR as he said he had hoped to.

The meeting was arranged by the UCCA, and its Executive Board members. Joseph Lesawyer, Ivan Bazarko and Dr. Walter Dushnyck accompani-



Mayor Edward I. Koch, center, greets Gen. Petro Grigorenko, second right, at New York's City Hall. Also seen, left to right, are Joseph Lesawyer, Dr. Walter Dushnyck and Ivan Bazarko.

ed Gen. Grigorenko to the city hall. Dr. Dushnyck acted as interpreter for the general. Also accompanying Gen. Grigorenko was Ihor Olshaniwsky who is helping him with various chores.

Mr. Lesawyer, in extending his thanks to Mayor Koch for receiving and officially welcoming Gen. Grigorenko, said that it is important that the general meet as many Americans as possible and become better acquainted with the fabric of America.

Mr. Koch said that the general should be welcome in “every city hall and every state capitol in America.”

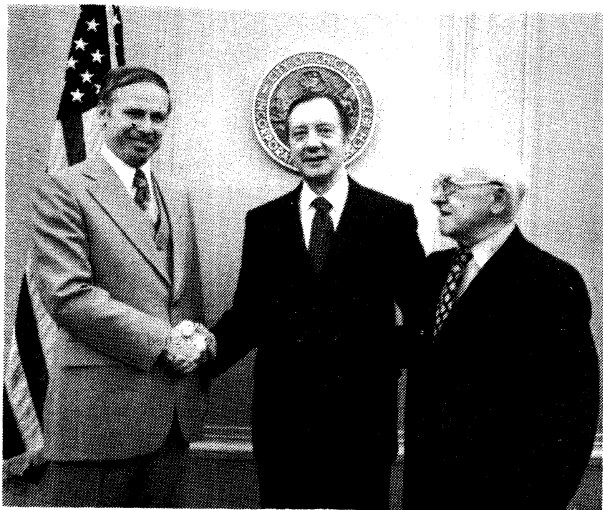
Responding to questions of media representatives, Gen. Grigorenko said that it will be difficult for him to adjust to the new life. “My home is where my friends are,” he said, “and I regret

that I cannot be with them to continue the struggle.”

Mayor Koch, confirming once again that his parents came from Galicia, spoke glowingly about the new St. George's Church here, which was officially consecrated the previous day. He said it is located in his former congressional district and “I'd like to consider it my church.”

Gen. Grigorenko also met with several city council members who were on the way to a meeting. He was taken by Mr. Olshaniwsky to the Italian consulate where he was to obtain a visa on the eve of his departure for Italy for a series of speaking engagements. He is expected back in a week and will resume his speaking tour in the U.S. under the auspices of the UCCA.

Dr. Kulas Named to Chicago's Human Relations Commission



(From left to right) newly appointed Commissioner Julian E. Kulas, Mayor Michael Bilandic, and Cook County Commissioner Matthew Bieszczat.

CHICAGO, Ill.—Mayor Michael A. Bilandic appointed Julian E. Kulas, a Ukrainian savings and loan executive, as a member of the Commission on Human Relations, here on April 5.

Dr. Kulas, 43, a Chicago lawyer, has been chairman of the board and president of Security (“Pevnist”) Savings and Loan Association, 936 N. Western Ave., since 1964.

He is also president of the American Ukrainian Democratic Organization of Illinois.

He is a graduate of the University of Illinois and De Paul University Law School. Dr. Kulas was admitted to the

Illinois Bar in 1958, and admitted to practice before the U.S. Supreme Court in 1960.

He is legal counsel for the National Soccer League and during 1967-68 assisted in telecasting professional soccer games for WGN-TV.

Dr. Kulas is a lieutenant colonel in the U.S. Army Reserves, and during 1968-72 served as executive officer of the 486th Military Intelligence Detachment.

Dr. Kulas will replace the late Daggett Harvey on the commission. His appointment is subject to city council approval.

Form Joint Committee to Mark Anniversary of Konovalets' Death

MUNICH, West Germany.—The 40th anniversary of the death of Colonel Evhen Konovalets of the Ukrainian Sich Riflemen will be observed in Rotterdam, Netherlands, on Sunday, May 28, announced a planning committee of representatives of the three factions of the Organization of Ukrainian Nationalists, the OUN, OUNr, and OUNz.

The announcement of the observances was signed by Jakiw Mako-veckyj, Stepan Mudryk and Ivan Chornij, members of the Munich-based committee.

Col. Konovalets, leader of the Ukrainian Military Organization (UVO)

and the OUN, was murdered in Rotterdam on May 23, 1938, by a Bolshevik agent.

The May 28 ceremonies commemorating his death will include a program at 9:30 a.m. at the DeDoelian hall, Kruisplein 30; a Divine Liturgy at noon at St. Antonius Gesticht church, Nieuwe Binnenweg 33, and a requiem at 4 p.m. at the colonel's grave at the Crooswijk cemetery.

The planning committee invites all Ukrainian churches, and political and community organizations in the free world to participate in the planning of the observances.

Council Approves Shevchenko Place

NEW YORK, N.Y.—The New York City Council has approved the renaming of Hall Place to Shevchenko Place. The resolution authorizing such a change was passed in the council on Tuesday, April 18.

Shevchenko Place is located between Sixth and Seventh streets and Second

and Third avenues in what is popularly called “Little Ukraine.” The street runs adjacent to St. George's Ukrainian Catholic Church and School.

Mayor Edward I. Koch announced that he will sign the bill in his office on Thursday, May 4.

Rights Coordinating Group Sets Meeting

JENKINTOWN, Pa.—The Coordinating Committee in defense of Ukrainian political prisoners, a body consisting of various human rights groups, which was established in January of 1977, will be meeting for the second time Sunday, May 6, at Manor Junior College.

Initially eight Ukrainian rights

groups formed the committee. Other groups which are interested in joining the committee are asked to send their representatives to the meeting.

The session is set to begin at 10 a.m. and will include workshops as well as discussions on specific topics regarding actions in defense of Ukrainian political prisoners.

Pennsylvania Ukrainian Makes Maiden Bid for U.S. Congress

FOLCROFT, Pa.—Peter Diachenko, a former Ukrainian student activist, has announced his intention to campaign in the Republican primary for the seventh Congressional District seat in Pennsylvania.

Mr. Diachenko, who holds a master's degree in political science from Villanova University, is challenging Upper Darby Mayor Eugene Kane. The winner of the May primary will probably oppose Rep. Robert W. Edgar (D-Pa.) in the November elections.

A former member of the executive boards of the Federation of Ukrainian (SUSTA) and the Ukrainian Student Organization of Michnowsky (TUSM), Mr. Diachenko, 34, has placed human rights high on his list of campaign pledges.

He has called for a strong U.S. human rights policy and criticized Rep. Edgar with failing to take a strong enough stand on human rights and communism.

Since coming to the United States at age six with his mother and sister, Mr. Diachenko has been active in many Ukrainian and ethnic community organizations. He feels that there exists a lack of opportunities and employment for ethnics.

"I'm trying to attract as many people as I can. People who are hard-pressed, who need assistance, labor people," he said.

Mr. Diachenko said that his first priority is "to help others."

"I want to work for jobs and vocational training for kids," he said.



Peter Diachenko

Mr. Diachenko feels that the basic difference between Rep. Edgar and himself is what he calls the congressman's belief that government should control much of our decisions.

"I believe more in free enterprise than anything else," he argues.

Since announcing his candidacy in the GOP primary, Mr. Diachenko said that he has been the victim of vandalism.

He said that within the span of a month his car and the cars of his mother and campaign manager have been vandalized. In addition, windows were broken in a local beauty shop which sponsored a cake sale for the candidate.

He has raised over \$700 for his primary race so far. Mr. Diachenko expects strong support from ethnic groups in the area.

Cafik Releases Ethnic Attitudes Survey

OTTAWA, Ont.—Minister of State for Multiculturalism Norman Cafik, has released a study, commissioned by the Multiculturalism Directorate, called "Multiculturalism and Ethnic Attitudes in Canada."

Researched and written by J.W. Berry, R. Kalin, and D.M. Taylor, the study was designed to investigate the attitudes of Canadians towards multiculturalism.

During the summer of 1974 the study measured the attitudes of 1,849 Canadians over the age of 16 who were selected from a national sampling frame, covering approximately 95 percent of the population of Canada.

According to the results of this study, there is an overall positive orientation

to the existence of ethnocultural groups in Canada which derive from cultural traditions other than French or British. For example, over 64.4 percent of the respondents agreed that "it would be good to see all the ethnic groups in Canada retain their cultures"; only 18.7 percent disagreed and 16.9 percent indicated a neutral response.

The study found, however, that knowledge of the government's multiculturalism policy was not widespread — only one-fifth knew about the policy. Respondents were, on the whole, in favor of the government's policy promoting cultural pluralism in Canada.

The study will soon be available in bookstores across Canada.

Announce Summer Language Program

SASKATOON, Sask.—A language program, unique on the North American continent, takes place in Saskatoon this summer. The program is a total immersion course in Ukrainian for high school students.

Young people who wish to improve their speaking knowledge of Ukrainian will enroll in the program which takes place at the Mohyla Institute for a five-week period from July 2 to August 4.

Optimum opportunity to learn is provided through the creation of a totally Ukrainian environment. Students are accommodated at beginners, intermediate and advance levels. Staff members will be with the students at all times to act as speaking models and assistants.

The program includes formal classes using the audio-visual approach, which will give students credit standing in Grades IX, X, XI or XII Ukrainian. Supplementing this is a variety of cultural and recreational activities. The

activities include folk arts workshops, Ukrainian dancing, singing, bandura playing, music appreciation, films, guest lectures, discussion groups, drama, tours and sports.

Another feature is the attendance of one or two 15- to 17-year-old Ukrainian students from Europe who do not speak English, and attend the course, not as instructors, but as full participants. This has the very practical effect of encouraging everyone to learn to use Ukrainian in order to develop friendships with visitors from abroad.

The Ukrainian Total Immersion Summer School is in its fourth year of operation. It has drawn participants from as far afield as Victoria, B.C., Montreal, Que., and California.

Anyone who has completed grade eight (elementary school) may attend. Application forms and information are available from Mohyla Institute, 1240 Temperance St., Saskatoon, Sask. S7N 0P1.

Atty. Futey Elected to Sixth Term As President of Cleveland UCCA

CLEVELAND, Ohio.—Atty. Bohdan Futey, a noted Ukrainian American community leader, and UNA Supreme Advisor, has been re-elected to his sixth term as president of the United Ukrainian American Organizations of Greater Cleveland, the local UCCA branch.

The annual elections meeting was held Friday, March 31, with 38 delegates representing 33 organizations.

Joining Atty. Futey on the branch's executive board are: R. Wozniak, H. Holowka, R. Danylyevych, G. Deychakivsky, H. Zawadivsky, W. Kaminsky, S. Kikta, G. Kociumbas, O. Kusiakova, W. Lishchynecko, O. Lishchynecko, G. Petrenko, M. Popovychivna, B. Rakowsky, Prof. A. Fedynsky, Dr. B. Chepak and T. Szmagala. The auditing board consists of S. Wolianyk, J. Klowany and I. Wilshanecky.

Since this year marks the 50 anniversary of the branch, special observances have been planned. In addition to pro-

claiming 1978 "Jubilee Year," the committee hopes to publish a book on the history of the Ukrainian community in the greater Cleveland area. Ukrainians first came to this area in 1890.

Among the accomplishments of the branch during the past year was intensifying actions in defense of Ukrainian political prisoners. Local Ukrainians held hunger strikes in the city square, sent telegrams to government officials, and organized a "Blood Bank for Valentyn Moroz."

The branch also sponsored programs commemorating the birth of Taras Shevchenko, the November First Act, Ukrainian Independence Day and other historical dates.

The community also marked the 75th anniversary of UNA Branch 102, the oldest Ukrainian organization in Cleveland, and the 25th anniversary of "Ridna Shkola." Special books were published in conjunction with both observances.

Present Panel on Genetic Engineering

PHILADELPHIA, Pa.—A conference on genetic engineering was held here by local chapters of the Shevchenko Scientific Society, the Society of Ukrainian Engineers of America, the Ukrainian Medical Association of North America and the Society of Ukrainian Veterinarians at the "Tryzub" Ukrainian Sports Center on April 15.

As indicated by Dr. Oleksander Chernyk, conference committee chairman, in his opening address, the event was organized to commemorate the

30th anniversary of the American branch of the Shevchenko Scientific Society.

A discussion on the significance of genetic engineering and its implications for the future was presented by a panel consisting of Drs. Zenia Chernyk, Roman Maksymowych, Jurij Isajiw and Lew Kushnir. Dr. Jaroslaw Zalipskyj served as panel moderator. Dr. Iwan Kujdych delivered the concluding remarks.

Some 100 persons participated in the conference.

Lukianenko...

(Continued from page 2)

Orthodox, you have the honor of being their shepherd, and therefore, you have the responsibility of defending the rights of the faithful," wrote Lukianenko.

He urged Metropolitan Filaret that now is the time for him to use his "high position" to stand up in defense of the rights of believers. Lukianenko said that he feels it was his "civic and Christian obligation" to bring to the Ukrainian primate's attention the contradictions in the constitution.

Article 34 of the constitution reads: "Citizens of the USSR are equal before the law, without distinction of origin, social or property status, race or nationality, sex, education, language, attitude to religion, type and nature of occupation, domicile, or other status. The equal rights of citizens of the USSR are guaranteed in all fields of economic, political, social and cultural life."

Article 52 of the constitution reads:

"Citizens of the USSR are guaranteed freedom of conscience, that is, the right to profess or not to profess a religion, and to conduct religious worship or atheistic propaganda. Incitement of hostility or hatred on religious grounds is prohibited. In the USSR, the church is separated from the state, the school from the church."

Lukianenko argued that the contradiction in the two articles rests with the statements that atheists have the right to disseminate their views, but believers are not given that right. He feels that this right places atheists in a privileged position in relation to believers.

He suggested two possible solutions. One would be to prohibit atheistic propaganda, and the other would be to allow religious propaganda.

Lukianenko said that to approve the first one would mean curtailing freedom of speech "and every true democrat is against limiting freedom of speech, so therefore we are left with the second solution — to allow religious propaganda."

ATTENTION!

ATTENTION!

Delegates to 29th UNA Convention

The Pittsburgh Convention Committee is exploring the possibilities of holding a Three River cruise for the delegates Tuesday, May 23, from 7 to 10 p.m. The price, including dinner, is \$10.00. Delegates interested in such an outing should contact the UNA Main Office, 30 Montgomery St., Jersey City, N.J. tel.: (201) 451-2200 or (212) 227-5250-1.

THE UKRAINIAN WEEKLY

Faith in Resurrection

While there is ample historical evidence to confirm Christ's resurrection and His ascent to heaven forty days later, the full significance of this and other events during His sojourn on earth is predicated on faith. Conversely, His resurrection elicits faith in everything that the Lord has imparted to man, notably that there must be an end to suffering, that there is no finality in death, that truth ultimately triumphs and that there is life eternal.

This is shared by all Christians the world over — those who celebrate Easter and other holy days according to the Gregorian or the Julian calendar; those who feast in the full splendor of our beautiful customs and traditions and those who can pray only in the seclusion of their homes; those who live in freedom and can partake in the elaborate religious services and those who must abide by the dictates of official atheism and are barred from the still existing few churches. Though the chasm may seem unbearably profound, in reality it is not. Over it spans an invisible yet doubly stronger bond of spiritual unity that derives from the very feat of Christ's resurrection that we celebrate.

At this very moment, when the regime which oppresses our people in Ukraine, resorting to the most cruel of methods, faith in God seems to be growing stronger every day. Whatever empty space there was in the churches is now being filled by young people. They want to be married in churches, they want their children to be baptized, and they want to learn the mystery of the Divine Liturgy. In day-to-day life our people find solace and sustenance in faith. They are no longer afraid, for they know that there will be an end to suffering and that there will be a resurrection.

On this day let us join our brothers and sisters in Ukraine in reaffirming our faith in His and their victory with our own.

KHRYSTOS VOSKRES!

"Keelhaul" Declassified

Some 33 years after it went into effect, "Operation Keelhaul" has been unmasked in the sense that documentation pertaining to this ignominious action have been declassified by the National Archives.

"Operation Keelhaul" was the code name for the agreement Stalin secured from President Roosevelt and Prime Minister Churchill on the forcible repatriation of some 2 million Ukrainian, Polish and Russian laborers, as well as refugees and POW's, from the territories of the fallen Reich to the Soviet Union. The documentation constitutes a five-inch thick pile of records that were finally made available to researchers and to the general public over what was reported to be persistent resistance of the British government.

The horrors of the operation are still fresh in the memory of many people, including our own, when bands of Soviet henchmen, accompanied by perhaps unwittingly cooperating American, British and French soldiers, were allowed to browse through refugee camps in West Germany and Austria shortly after the end of World War II and seek forcible repatriation of people who abhorred the Communist totalitarian system having already tasted it once. It was only after scores of suicides and an outcry in the United States that the Allies put a stop to the operation.

For years the leaders of our community here, as well as other people, have been trying to pry loose the lid that was placed over the documents. Now that access to the files has been secured, we feel it is our historians' turn to shed more light on what was yet another sordid aftermath of World War II.

Letter to the Editor

Political Involvement

Sir:

As the 1978 and 1980 elections draw near, would it not be a practical move for Ukrainian American communities to prepare themselves for more productive participation in American politics?

As political roots in America, are deeply embedded, Ukrainians would gain if they did more different things:

1. Conduct and/or attend classes about the histories of the states where in they reside, e.g., Pennsylvania. Get involved with participants from many cultural groups.

2. Hold study groups to analyze problems of immigrant groups in America. John Higham's "Strangers in the Land — Patterns of American Nativism, 1865-1926," is a great book that

could be studied to sharpen perspectives of American political realism.

3. Conduct seminars on how to upgrade communities. The recent book by Rachele and Donald, "The Neighborhood Organizer's Handbook," Notre Dame University Press, 1977, would be a helpful guide.

The holding of such study sessions could go a long way in developing effective community leaders. Another gain would be that some political activists might come away being judged "wheel spinners" and "front runners" rather than efficient community leaders — which all might be nothing short of providential to our communities.

Paul Fenchak
Baltimore, Md.

Yuzyk: Belgrade Conference Is Source of Disappointment

(2)

The following is a transcript of the statement made by Sen. Paul Yuzyk in the Canadian Senate on Wednesday, April 5, about the Belgrade conference which reviewed the implementation of the Helsinki Accords.

In conclusion, the Canadian spokesman asserted that the Canadian government "remains firmly attached to the policy of detente," but that the heart of the matter must be that the commitments freely undertaken at Helsinki must be carried out in practice by all the signatories. Looking forward to the next review conference, he was still hopeful, as is indicated in the following passage:

"At Madrid [two years hence] we shall have a clearer picture of where we stand. It will then be five years from the signature of the Final Act. Public opinion in our countries is not likely to grant us much of a further reprieve if we are not seen by them to have pursued the course we charted together at Helsinki with a greater sense of commitment and with greater imagination. Belgrade and Madrid may be important milestones on that course. But the real test of the CSCE lies in the commitment we are prepared to give to its continuity, and in whether concrete adjustments will be made in our national policies. We should not look to a miracle at Madrid to relieve us of the responsibilities of proper performance between now and then."

The Canadian minister took up the matter of human rights and the dissidents in a face-to-face meeting with the Soviet ambassador, Yuli Vorontsov. Canada offered to accept some of the Soviet dissidents as immigrants. The reply was terse: those arrested had violated the law and will be judged by the law. Mr. Cafik also got no place with the question of the reunification of families and the freedom of the movement of people and ideas.

I should now like to make a few concluding remarks about the achievement of the Belgrade Review Conference as embodied in the "Concluding Document."

When we look back at the Helsinki Declaration of 1975 we must remember that the Western democracies and the Soviet Union with its satellites signed this Final Act with different and diverging motives and objectives. The Western countries, particularly those in NATO, stressed paramountly the respect of human rights and a freer exchange of ideas and people across the borders in order to gradually liberalize the communist societies, and thus bring them closer to our Western societies. The Soviet Union with the Warsaw Pact countries, however, stressed the relaxation of tensions in Europe through detente, the ratification of the international borders that had been established by the Soviet occupation of the Baltic states and the satellites, freer trade and accessibility to Western technology, thus regarding the Helsinki Accord as a kind of peace treaty ending the Second World War.

In assessing the implementation of the Final Act at the Belgrade Conference both sides judged the outcome from their own point of view. There was some agreement that progress, even how little, had been made and therefore the exercise was considered worthwhile. The West, however, was greatly disappointed that the Soviet Union down-played the issue of human rights, assailing the Western democracies for interfering in the internal affairs of the Soviet Union and the

"Socialist countries" and defending all dissidents, who were regarded by the USSR as criminals.

One thing must be made very clear at this time. The signatories of the Helsinki Final Act are not allies. The 15 NATO countries are allies dedicated to the principles of freedom, democracy and human rights. The Warsaw Pact countries, under the leadership of the Soviet Union, are their own allies, dedicated to the propagation of communism, the destruction of capitalism and world revolution — the antithesis of the way of life that we hold dear. The communist-bloc countries evidently are our enemies. In our dealings with them, this must always be kept in mind. They treat the Western democracies as enemies.

It is a mistake to assume that the Communist leaders honor their agreements. The communist approach to treaties was defined by Stalin, who, during the Second World War, was an ally of the Western world powers, in the following manner:

"Words must have no relation to action — otherwise what kind of diplomacy is it? Words are one thing, actions another. Good words are a mask for the concealment of bad deeds. Sincere diplomacy is no more possible than dry water or iron wood."

Let us look at the record of the Soviet Union in the implementation of treaties. The United States Senate Judiciary Committee, in its investigations, has recorded the details of over 100 Soviet treaty violations. The study was published officially in 1964 under the title "Soviet Political Agreements and Results." The conclusion of the chairman, Senator James Eastland, should be remembered. He said:

"Since the Soviet Union came into existence, its government has broken its word to virtually every country to which it ever gave a signed promise. It signed treaties of non-aggression with neighboring states and then absorbed those states. It signed promises to refrain from revolutionary activity inside the countries with which it sought 'friendship', and then cynically broke those promises. It was violating the first agreement it ever signed with the United States at the very moment the Soviet envoy, Litvinov, was putting his signature to that agreement, and it is still violating the same agreement..."

"I seriously doubt whether during the whole history of civilization any great nation has ever made as perfidious a record as this in so short a time."

So, bearing in mind this perfidious record, what else can be expected from the Soviet Union with respect to the Helsinki Agreement? Obviously, the USSR is playing a game applying its own rules. Insistence by the West on the implementation of human rights in the Soviet Union, which had signed this declaration, provoked anger on the part of the chief Soviet delegate. Ostensibly in self-defense, Ambassador Vorontsov assailed the Western states for attempting to "sidetrack the (Belgrade) meeting onto the path of psychological warfare and to turn it into an arena of ideological confrontation."

(To be continued)

Russian Seeks Abolition Of the Empire

(1)

Below is the text of a presentation made by Mr. Boldyrev, as a follow-up to Mr. Igor Sinyavin's statement, at a recent session of the Americans to Free Captive Nations. Both Mr. Sinyavin and Mr. Boldyrev are recent Russian emigres from the USSR and are advocates of the national rights of the non-Russian peoples of the USSR.

Aleksandr Solzhenitsyn's appeal for repentance and confession, i.e. for moral reappraisal of our entire historical path, an appeal directed above all to us, Russians, we extend also to the problems of relations among the nationalities, to the nationalities' problem as it has shaped itself on the territory of tsarist Russia and of the present-day USSR as a result of annexations and conquests carried out under different flags but always with imperialist designs.

We are not professional politicians, although we happened to engage in political activities within the ranks of the dissident movement in the USSR. By profession, Sinyavin is an artist and a writer, and I am a religious philosopher.

We are simply Russians who are genuinely and deeply worried about the fate of our people who have found themselves in such a tragic dead end. Nor do we propose any ready-made remedies. We are looking for a way out and appeal to anyone who sincerely wishes the Russian and the neighboring peoples well to take part in this difficult but vitally needed search.

The great Russian thinker, Vladimir S. Solovyev, used to say: "It is impossible to improve the life of people without a severe criticism of the people's life." Yes, self-criticism is necessary; but today, for us, Russians, it is no longer sufficient. Over the 60 post-revolutionary years so much evil has accumulated in Russia that its Augean stables can be cleaned now only by a truly nationwide repentance embracing the entire nation. This includes repentance for the imperialist fascinations of the past and the present.

The fact remains that it is precisely the Russian people who have served as the most reliable basis of support for the central power and who have been most intensely exploited by that power for its hegemonist and expansionist goals. And it is their physical prowess and lack of willpower that have served as the main instruments in the hands of the ruling clique.

One might ask: who else then, apart from the people themselves, is responsible for the actions of their rulers, including their crimes against humanity and other peoples? The people cannot be excused by the statements that, allegedly, these crimes have been committed against their will. What is the meaning of the popular will if it is not manifested openly, if the people do not protest but keep silent? By this very fact they cover up everything, they unwittingly participate in the actions of the ruling criminals. Moreover, they remove themselves from the list of historical nations. For speechless, irresponsible people have no place in history, they are always only passive material used for various, frequently alien to them but often simply criminal purposes.

This is true of the Russian people as well. Only by raising their voice, the voice of the national conscience and historical wisdom, can they restore their historical significance and purpose. And do it not under the ugly mask of Asianized "Russian autocracy" or Europeanized "proletarian internationalism."

No, the return to its historical destiny, and through it to the human, brotherly family of nations, is possible only through a return to its own national sources.

From this point of view, we cannot agree with some approaches to the Russian nationality problem in our contemporary liberation movement. Thus, for example, we reject as morally unacceptable the position of the so-called "one and indivisible" (Russia) adherents — from the democrats to the monarchists inclusively. They assert that Russia must remain an imperialist state, i.e. one and indivisible, and the Russian nation must retain in it its dominant position of an overlord.

Now can such an approach be termed other than national egoism? Even if it is justified by a whole series of the so-called "rights of priority" of the Russian people — from the right of self-preservation to the right of conquest. This does not change the essence, however: the right of force, which in our times is becoming increasingly obsolete, is everywhere proclaimed in fact as the basis of relations between states and between nations.

In our nuclear age, when even local conflicts may escalate into a suicidal war for mankind, the stubborn attempts to cling to the right of might are not only anti-historic, they are simply mad. They lead nations into an impasse from which there is no way out. Injection of another principle which would become dominant in the life of the international community is as necessary as fresh air. This principle is presently being groped for. Timidly and hesitantly, with great difficulties, it begins to be implemented. That principle is the principle of justice, the law of morality, as the basis of relations not only between individuals but also between states. Some courageous people, such as President Carter and A. Solzhenitsyn have started talking openly about the law. The adherents of the "one and indivisible", on the other hand, ossified in their conservatism, denying the right of self-determination to all nations, defending the primacy of force in relations between nations, refuse to reckon with the demands of history and, moreover, find themselves in the same ranks as the most sinister dictatorships of our time, including, in the first instance, the Communist dictatorship.

Repudiation of blind national egoism, a switch to the positions of reasonable national altruism — this is the only way to a political and national rebirth of the Russian people. And, as a matter of fact, of any other people, including all the nations and states neighboring on the Russians.

There are no grounds for fear that such a turn in the Russian national self-consciousness may lead the Russian nation to a downfall. On the contrary, it is precisely such a reappraisal of our historical destiny that is the only guarantee of our future, of true well-being and glory of the Russian people, of a sincere respect by other peoples.

(To be continued)

How Romeo Became Othello

by Roman J. Lysniak

A barn-storming Ukrainian troupe, with a large Shakespearean repertoire, was struggling through the towns and villages of western Ukraine. For a month salaries had not been paid. Two collection agents were now traveling with the theatrical company, hoping to collect the claims.

One Friday morning the leading man approached the manager.

"Let me have a quarter, will you?" he said.

The manager gave him a hurt look.

"Say, what's the matter with this gang, anyhow" he demanded, "always wanting money."

"What do you think I am — a bank, or something?"

"It's only yesterday that the heavy man kept nagging after me for one zloty. Said he wanted to get his laundry done. What does he need with clean laundry? Am I bothering anybody about my laundry. Of course not. Here I am working like a tiger to dig up wagon fares for you people and provide meals and keep this show moving across the country until we run into some good territory. And now you come yelling for money. What do you want with twenty-five groszy, anyhow?"

"I'll tell you what I need it for," said the leading man. "You announced 'Romeo and Juliet' for the bill tonight, didn't you?"

"Yes. So what of it?"

"Well, you're expecting me to play Romeo, aren't you?"

"Sure I am. So what of it?"

"Well, how in the thunder do you figure I am going to play Romeo with a three-day beard? I have got to have a regular shave by a barber — so Romeo won't come on with a quarter of a centimeter of black whiskers on his face."

The manager considered the thick dark stubble on his star's face and saw the force of the argument. Slowly, he rammed a reluctant hand into his pocket, then, as a smile of relief broke over his face, brought it out empty.

"Tell you what we will do," he said briskly, "we will change the play to 'Othello!'"



Tax Tips

Q— I filed my federal tax return in February and am still waiting for my refund. Should I file another in the event my first return was lost? Also, if my refund is late will I get interest from the IRS?

A— Normally the IRS will issue refund checks within ten weeks from the date the return was filed. Since ten weeks have elapsed since you filed, you should first call the IRS information number. Do not send in a copy of the return unless you are advised to do so by the IRS. Additionally, the IRS cannot give a status report of a refund until ten weeks have passed. As far as interest is concerned, the IRS will pay interest, currently 6 percent per annum, on refunds not issued before June 1 (45 days after the due date of the return). If a taxpayer files late and is due a refund the interest will not start accruing until 45 days after the actual filing date has passed.

Use Lights Properly to Save Energy

From the desk of Pat M. Lutwiniak-Englebrecht, Home Economist

By following energy-saving lighting tips you can cut wasted energy and high electric bills.

The use of fluorescent lighting is one of the easiest ways to save both money and energy. An average savings of 45 percent can be obtained when fluorescent lighting, rather than incandescent lighting, is used.

Fluorescent tubes last seven to 10 times longer than the more common incandescent bulbs, while producing three or four times as much light of the same wattage. For example, one 40-watt fluorescent tube produces more light than three 60-watt incandescent bulbs.

The main criticisms of fluorescent lighting have been that the light is too harsh and the fixtures unattractive. A warm, homey environment can be created with well-designed fluorescent lighting. The bulbs can be used for living room accent lighting, indirect bedroom lighting or with a lighted soffit for kitchen or bath.

Inexpensive and easily installed dimmer switches allow flexibility and a more efficient use of light. Dimmers allow you to control the light intensity

range from zero to full brightness.

Fluorescent lights require a rapid-start dimming ballast on their fixtures in order to be used with dimmers. Fluorescent tubes don't lose their color as much as incandescent bulbs do when they are dimmed.

Three-way bulbs offer the same energy-saving plus as dimmer controls. These bulbs can be turned up to high for reading or down to low for energy saving.

Long-life bulbs are not an energy-saving investment. Theoretically, to produce the same amount of light as a regular 100-watt, 750-hour bulb, a 5000-hour long-life bulb would have to be 130-watts. During this imaginary bulb's life it would consume an extra 150-kilowatt hours. These bulbs should only be used for out-of-the-way, hard-to-reach places.

Sunlight is a natural way to brighten up a room. Open draperies or blinds to let the sunshine in during the day. Winter heating costs can also be reduced by letting sunlight warm your room.

And, don't forget the best energy-saving tip of all: turn off your lights when not in use.

5,000 Witness Blessing of St. George's Church



New Ukrainian Church Brightens Downtown New York City



Archbishop-Metropolitan Joseph Schmondiuk makes the sign of the cross on the door of the new church with a crucifix before entering.

St. George's Ukrainian Catholic Church plaza is packed with parishioners and other persons for the dedication of the new \$3 million Ukrainian house of worship, the first one in New York City to be built by Ukrainian Catholics. Seen left is the old church, and on the right the new one.



Ukrainian Catholic hierarchs, accompanied by clergy, march in the procession around the new church before the dedication.

Four Ukrainian Catholic hierarchs participated in the blessing of the new St. George's church. Standing, center, left to right, are Bishop Jaroslav Gabro of Chicago, Metropolitan Joseph Schmondiuk of Philadelphia, Bishop Basil Losten of Stamford and Bishop Neil Savaryn of Edmonton.

'Zorepad,' 'Kobza' to Perform At College in Troy



Marusia Semchuk, Mychaylo Kocur and Roxana Heretz of the "Zorepad" dance ensemble.

TROY, N.Y.—The Ukrainian Art Guild will present the "Zorepad" dance ensemble choreographed by Roma Pryma-Bohachevsky and the "Kobza" singing ensemble of Passaic, N.J., directed by Andrew Farmiga, in the performance of Ukrainian songs and dances on Sunday, May 7, at 4 p.m. at the Hudson Valley Community College Theatre here.

Taking part in the performance will be over 40 local dancers who have been studying under Roma Pryma-Bohachevsky for the past three years, and guest dancers from New York City, Toronto, Pittsburgh and Rochester. The dance ensemble has performed at the Hudson Valley Community College, the Festival of Nations in Troy, the Arts Sampler and Ukrainian Inde-

pendence Day at the South Mall in Albany. The ensemble has also been invited to perform in June at the Garden State Arts Center in Holmdel, N.J.

"Kobza" was organized in 1969. In 1976 at the Ukrainian Festival at the Garden State Arts Center, the group was awarded first place for the best singing ensemble performance.

The program at Hudson Valley Community College has been made possible through a grant from the New York State Council on the Arts.

Tickets for \$3, \$4 or \$5 may be obtained from Kolody and Hope Insurance, 455 Third St., Troy, telephone: 272-8579 or 274-2345, or the Community Box Office, Colonie Center, telephone: 458-7530.

New York Ukrainians...



A block from the Soviet Mission police cordoned the youths in anticipation of a repeat of last fall's demonstration here.

Gen. Grigorenko called on the participants to make the world aware of the threat of Soviet expansionism. He said that the case of Shukhevych is "an example of what can happen to America if the Soviet Union dominates it."

"Fight against this danger now, while we can still destroy it," he said.

The demonstration was officially opened by Andriy Priatka, vice-president of the TUSM national board and president of the New York City branch. Mr. Priatka said that the rally is "a manifestation of our protest against the imprisonment of Yuriy Shukhevych and Ukraine." He called on the U.S. government to intervene on behalf of Shukhevych.

Also speaking were Ihor Zvarycz, president of the TUSM national board, and Oksana Dackiw, secretary of the board.

Led by the American and Ukrainian flags, and chanting "Unchain Ukraine," the demonstrators peacefully marched to the site of the Soviet Mission to the United Nations at 67th Street.

The demonstrators were stopped by the police about 500 feet from the site of the mission. Police explained that local residents demanded a court order limiting protestors on 67th Street between Third and Lexington avenues to 12 persons.

Six students were given police permission to approach the mission to present Soviet officials with a petition on behalf of Shukhevych, but mission personnel would not accept it. The six students who made the attempt were A.

Priatka, Andrew Juzeniw, Irka Danyliw, Lilia Dlaboha, Christine Gerula and Hana Sawka.

After burning a Soviet flag and an effigy of Brezhnev, the demonstration concluded with the signing of "Ne pora" and the Ukrainian national anthem. Some youths raised crossed wrists during the singing as a sign of solidarity with imprisoned Ukrainian human and national rights advocates.

The TUSM national board initiated a fund drive a month prior to the demonstration to finance future actions in defense of Ukrainian dissidents. Mr. Zvarycz said that over \$2,000 was raised so far. He said the largest sums came from the Syracuse Plast branch and the Society of Former Soldiers of the UPA, each donating \$250. Mr. Zvarycz said that the goal of the drive is \$10,000. Donations can be sent to TUSM, 136 Second Ave., New York, N.Y.

Marunczak Dance Ensemble To Perform in Philadelphia



The Marunczak Dance Ensemble from Montreal, Que.

PHILADELPHIA, Pa.—Over 40 dancers of the Marunczak Dance Ensemble from Montreal, Que., will make their first appearance here on May.

The performance is sponsored by the Annunciation Ukrainian Catholic Church of Melrose Park, Pa., at Archbishop Ryan High School, 11101 Academy Road, Philadelphia, at 3 p.m.

A "buffet supper and social reception" is planned. The dancers will be the guests of the Annunciation Church at 1206 Valley Road, Melrose Park.

For information call: Walter

Rutecky at 276-4234 or Mary Fuga at AD3-0894. Tickets are \$5 for adults; \$4 for children under 12.

"Veselka" Choir To Sing in Miami

MIAMI, Fla.—The "Veselka" choir of UNWLA Branch 17 will perform Ukrainian folk songs here at the seventh annual International Folk Festival, May 5-11, at the Bayfront Convention Center.

The "Veselka" choir is directed by Olga Pavlova.

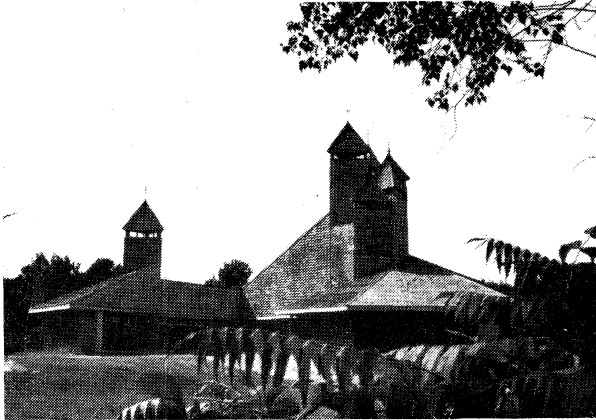
Last year an estimated 160,000 persons attended festival events at which some 70 nationalities were represented.

L.U.C. Plans 23rd Annual Sports Rally

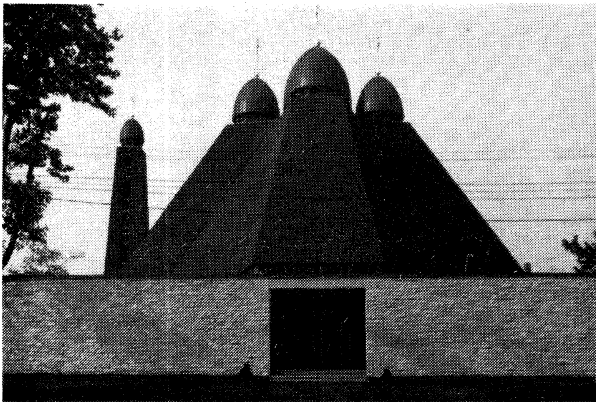
CLEVELAND, Ohio.—The Ohio Council of the League of Ukrainian Catholics of America will host the 23rd Annual L.U.C. Sports Rally the weekend of June 16-18 at the Port O'Call Resort Inn here.

This year's sports rally is geared for both adults and youth, having an extensive program which includes tennis, golf, swimming, trap shooting, tennis, billiards and children's events. For additional information, write to: The 1978 Sports Rally Committee, c/o 5328 Fairtree Road, Bedford Heights, Ohio 44146.

Zuk's Ukrainian Churches Cited By London Architecture Journal



Holy Trinity Ukrainian Catholic Church in Kerhonkson, N. Y.



Holy Eucharist Ukrainian Catholic Church in Toronto, Ont.

LONDON, England.—Two more Ukrainian churches designed by Radoslav Zuk, the Holy Trinity Church in Kerhonkson, N.Y., (near Soyuzivka) and the Holy Eucharist Church in Toronto, Ont., received worldwide exposure through their publication in the April 1978 issue of the prestigious journal, "The Architectural Review," of London, England.

Three earlier churches by Zuk were

published internationally in the 1960's. Until now they were the only Ukrainian buildings of recent decades to have been so honored.

The inclusion of the two new churches in the "World" section of the journal alongside a new building by the renowned Italian architect Michelucci was earned by Mr. Zuk's unique ability to express the rich Ukrainian tradition in fresh contemporary forms.

Designs Miniature Churches

NEW YORK, N.Y.—Walter Dutka, a resident of the "Little Ukraine" section of Manhattan, has an unusual hobby — he designs and builds miniature Byzantine-style churches.

Mr. Dutka was invited to display his churches at the Arnon Art Museum in Elmira, N.Y., later this year, beginning in December.

He previously exhibited his creations at the Contemporary Arts and Crafts Museum here from September 1974 to January 1975.

Mr. Dutka constructs the miniature churches from various woods: pear for wood-carved portions; birch for the walls, and ice cream sticks for the roofs.

(Photo right), Walter Dutka with three of the miniature wooden churches he has designed and built.



Activity Abounds at Stamford Academy

STAMFORD, Conn.—In addition to the traditional Christmas caroling the Mother of God Academy's a cappella choir conducts each year in the Stamford area, this year the choir also made its impact on the heart of the Philadelphia Archdiocese. The academies sang for Metropolitan Joseph Schmondiuk, for the priests at the Immaculate Conception Cathedral, the staff of "Providence" Association, the senior citizens at Ascension Manor, and for the sisters and children at the Nativity Nursery.

The Easter season again provided an opportunity for the choir to share their joy and express their Christian concern for the elderly at Park Manor in Stamford, where they entertained with numerous songs.

In the meantime the Drama Club is preparing a three-act play, "Suds in Your Eye," which will be presented Friday, May 5, at 7:30 p.m.

The Ukrainian Club presented a fine program in March in commemoration of the 60th anniversary of the proclamation of Ukraine's independence and the 117th anniversary of the death of Taras Shevchenko.

"The Highlights of Ukrainian History," a dramatic tableau, captured momentous scenes from Ukraine's ancient and recent past. "Dudaryk" was rendered according to Leontovych's arrangement. A recitation of Vasily Symonenko's "The Old Man Is Dead" was followed by several Shevchenko favorites: "Legacy," "Dawn," "Three Roads," "I Was Thirteen." The club next proceeded with an uproarious re-interpretation of the old folk tale "Grandfather's Turnip," complete with a flying saucer, a Martian and a moral: "Don't count your turnips before they're pulled." Hand exercises were next on the program with enthusiastic participating and singing by the audience. Three popular camp songs made up the finale and rounded out the program.

The Mother of God Academy, a girls' resident and day high school in Stamford for grades 9 through 12, was established in 1945 by the late Metropolitan Constantine Bohachevsky and Ambrose Senyshyn. It is directed by the Missionary Sisters of Mother of God.

Plan Mother's Day Pilgrimage

PHILADELPHIA, Pa.—The annual Mother's Day pilgrimage in Fox Chase will assume an added significance this year.

Sunday, May 14, is also the feast of Pentecost, and the Sisters of Saint Basil invite all the faithful, including those who will be visiting nearby Saint Mary's Cemetery, to participate in the solemn Marian ceremonies at the Sisters' motherhouse that day.

The day's religious activities will begin with a 9 a.m. Liturgy followed by a

solemn Pontifical Liturgy concelebrated by Ukrainian Catholic bishops at 11:30 a.m.

Confessions will be heard throughout the morning. The afternoon's schedule consists of the following: 1:30—blessing of water and religious articles at the grotto; 1:45—recitation of the rosary at the grotto; 2 p.m.—Stations of the Cross on the front lawn; 3 p.m.—procession to the grotto where a "Mollen" will be sung.

Baltimore Ukrainians Seek New Church Designer

BALTIMORE, Md.—The parish council of St. Michael the Archangel Ukrainian Catholic Church here announced an architectural competition for the design of a new church, recreation center and parish rectory to be built this year. Interested registered architects are to contact the Rev. Ivan

Dornic, STL, Parish Rectory, 524 S. Wolfe St., Baltimore, Md., for more information and data.

No additional plans or details were released by the parish office about the projected building complex. The statement issued quoted the administrator as saying that the total price of the three buildings will not exceed \$1 million and that the design must be in the modern Ukrainian style. The present membership of the parish is around 750 and the greater Baltimore Ukrainian Catholic population is estimated at 10,000.

The Ukrainian Catholic community in Baltimore was organized in 1893. The present church was built in 1913. At that time there were 1,500 Ukrainians in and around the city. The parish was incorporated in 1913 under the pastorate of Fr. Zacharia Orun.

Mohawk Valley Learns of "Pysanka"

UTICA, N.Y.—The Observer-Dispatch here carried a photo and caption about Kathy Lykety, who demonstrated the Ukrainian art of "pysanka"—making it at the Mohawk Valley Museum. A film about the origin and meaning of the symbols used in decorating "pysanky" was also shown.

A Milestone for "Tryzub"

by Ostap Tatomyr

PHILADELPHIA, Pa.—The "Tryzub" Ukrainian Sports Center has purchased a 32-acre tract of land in Horsham Township. The complex will be developed into what is hoped to become a sports-oriented country club setting.

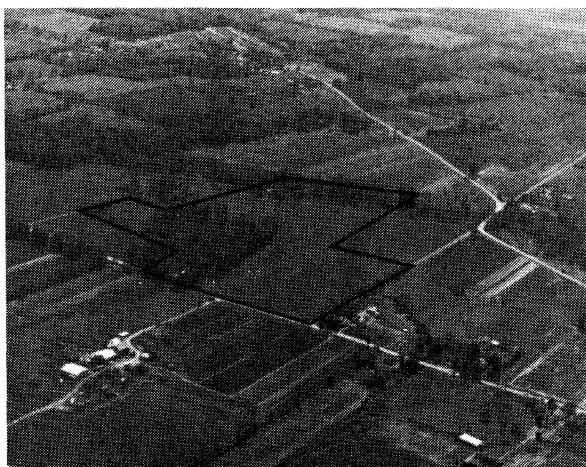
The land, located near Philadelphia, has within its surveyed boundaries five acres of wooded groves, a creek, plus rather level acreage which will be landscaped into athletic fields and playing courts.

At a recent meeting of the "Tryzub" administration, plans for future development were outlined. Two major soccer fields, volleyball courts, tennis courts, a swimming pool and a one-level building are to be constructed. The building is to house an all-purpose stage and auditorium-gymnasium, a dining area, bar facilities and offices. The completion of the entire project is targeted for the summer of 1980, although playing fields and picnic area construction will begin early this spring. The official blessing and groundbreaking ceremonies are scheduled for October 8 of this year.

Two-thirds of this project is being funded by a loan through Philadelphia's Ukrainian Savings and Loan Association. The total cost of purchase was \$180,000 — \$120,000 of which the association has loaned. "Tryzub" has appointed two major committees to oversee the project. The fund raising committee, headed by Petro Tarnawsky, has as its major responsibility the soliciting of contributions from individual Ukrainians and certain institutions to help defray the cost of development. Loans are being sought at 10-year interest-free certificates in various denominations starting at \$250 dollars.

The building committee is composed of Ukrainian engineers, contractors and other related professionals who will handle the building of the facility.

Bohdan Siryj, the coordinator of this huge undertaking mentioned several of the important factors that reflect the philosophy behind the construction of this facility. "We plan in the next several years to make this the major Ukrainian competitive sports



Aerial view of the 32-acre parcel of land in Horsham Township, Pa., (outlined in black) recently purchased by "Tryzub."

center on the East Coast. We want to emphasize sports for all ages, young and old. We would like this complex to serve as a unification center for all Ukrainians — all political and religious views brought together in harmony. "Tryzub" from its conception 28 years ago has emphasized and supported sports participation and respect for the Ukrainian heritage, we plan to continue along these lines," said Mr. Siryj.

"Our teams compete within the top amateur leagues in Metro Philadelphia — at this time our rolls register 136 active athletes. Our ranks have to expand. We will initiate sports camps to instruct our athletes and our projections show a doubling of youth becoming involved in our sports programs." One important aspect Mr. Siryj noted is that "we can now really go strong on various indoor activities like volleyball, as we will have a huge gymnasium. This we could not do in the past as our lack of proper facilities was our major problem."

At the general "Tryzub" member-

ship meeting held recently, the total picture was exposed in a very organized manner. "It would almost be impossible for me to give names of people helping us in this milestone of our development — there are so many involved and the enthusiasm for this is so high that I would not want to offend anyone who is working hard by missing them in the roll call of active Philadelphia Ukrainians," stated Mr. Siryj.

It was apparent at this meeting that all was very well organized. Slides of the land were shown from an aerial perspective to give the members and other interested parties an excellent concept of the surroundings and location. The total cost was outlined by the fund raising committee. Engineers, attorneys and other professionals discussed all the pertinent issues of construction, and rules and regulations maintained within the township to vividly paint a realistic picture of the obstacles already overcome and others yet to be challenged.

Finally, a report on "Tryzub's" grow-

ing athletic programs and the need for expansion was presented. In the realm of soccer, six separate teams are maintained for youths up to 10, 12, 14 and 16 years of age, juniors, and a very successful first-division team. The chess team has within its ranks some of the top chessmen in the U.S. Tennis and golf are increasing in interest with "Tryzub" sponsoring a very successful golf tourney in May, and tennis players representing "Tryzub" in UNA and other Ukrainian tourneys.

In the future, a swimming team, and basketball, table tennis tourneys and other athletic competitions are planned.

There are many fine points about the present property, according to Mr. Siryj. "The most encouraging thing about this new land is the location. Just consider for one moment that we are several minutes from one of the most widely used turnpike exits in the Philadelphia area — it is about two hours from New York City, add an hour from Washington and Baltimore, the same for the Scranton area, and another hour from the Binghamton area. You are talking about an excellent transportation situation. There is no doubt in my mind that we will have many regional and international Ukrainian competitive events going on here in the next several years, provided Ukrainians from these regions contribute and back our project."

"Tryzub" has started to send interested Ukrainians quarterly newsletters to keep all interested abreast of the progress of this new undertaking. Interested individuals may contact the "Tryzub" organization at 4930-32 N. Broad St., Philadelphia, Pa., for more information concerning periodic mailings of this letter.

There is no question that a fresh enthusiasm has been instilled in the hearts of many Philadelphia Ukrainians concerning "Tryzub's" expansion and that the enthusiasm seems to be reaching contagious proportions.

"Together the Ukrainian people can achieve anything — united no obstacle is insurmountable," Mr. Siryj emphasized.

Chyzowych, Tatomyr Join Philadelphia Fury

PHILADELPHIA, Pa.—Bob Ehlinger, general manager of the Philadelphia Fury, the NASL's newest club made public his selections to fill several vacant posts.

Walter Chyzowych, former standout with the Philadelphia Ukrainians and coach of the U.S. national team, was signed for a position on the Fury television broadcast team. He will be the color analyst, commenting on the action down on the playing field. Mr. Chyzowych will team up with Pete Silverman in seven road contests which will be aired to Philadelphia via Channel 17.

Ostap Tatomyr, who has also been affiliated with the Ukrainian team and currently coaches and teaches in the Philadelphia area, has been hired as field manager. He will be responsible for the coordination of field activities.

Mr. Tatomyr held a similar post with the Philadelphia Flyers for several years.

Hold Festival At Rutgers

by Daria Twardowsky

NEWARK, N.J.—The annual Ukrainian Festival at Rutgers University here was held April 24-26. Sponsored by the Ukrainian Students Organization under the leadership of its president, Nestor Paslawsky, the festival was attended by many people, including Newark Mayor Kenneth Gibson.

On Monday, April 24, the Ukrainian students presented a program consisting of Ukrainian songs and dances. The "Kobza" Girls' Vocal Ensemble from the Passaic-Clifton area performed songs from their album. Traditional spring dances — "hahilky" — were performed by the girls of the Ukrainian club. Michael Stocko, a Rutgers-Newark freshman and a member of the Ukrainian club played the "bandura."

Afterwards, free traditional Ukrainian dishes — "borsch," "pyrohy," "holubtsi" and pastry — were offered for sampling to the audience.

April 25 and 26 were devoted to cultural exhibits of embroidery, inlaid

Buffalo Program Was "Sheer Entertainment"

BUFFALO, N.Y.—The Buffalo Evenings News published a review of the "Echoes of Ukraine" program presented by the Ukrainian Student Club at the State University of New York at Buffalo Sunday, April 20, at the Cornell Theatre.

"For sheer entertainment, it would be hard to beat 'Echoes of Ukraine,'" wrote reviewer Roger Parris, in the newspaper's April 21 edition.

The concert of songs and dances was the culmination of the Ukrainian Culture Week at the university which featured workshops in making "pysanky," Ukrainian folk dancing and bandura music.

wood crafts and ceramics. Pat Kotlar and Oresta Fedun, who were in charge of the display of "pysanky," demonstrated the fine art of making these exquisite eggs. A photo of Misses Kotlar and Fedun appeared in the April 27 edition of the Star-Ledger.

"With a dozen separate acts running a gamut from Laryssa Shavran's sensitive solo ballet to the riotously swirling display of the 22-member 'Cheremshyna' dance ensemble, 'Echoes of Ukraine' served up a richly textured feast," Mr. Parris wrote.

Choreographed by Myron "Kozak" Kowal, the "Cheremshyna" ensemble, according to Mr. Parris, "gave an object lesson in athleticism in dance." The "Kalyna" ensemble directed by Lidia Stecenko are "all graceful, extroverted and hard-working dancers, well-schooled in the traditional folk style."

"I can't get the crystalline sound of Natalka Dmytrijuk's bandura ensemble out of my head," the reviewer continued.

Finally the review gave credit to Ukrainian Student Club president Christine Stasiuk and her co-workers, calling the festival the "crowning achievement" of Miss Stasiuk's tenure as president.

5,000 Witness...

(Continued from page 1)

politan Schmondiuk made a sign of the cross on the door with a crucifix.

Concelebrating the Divine Liturgy with the hierarchs were: Protoarchimandrite Isidore Patrylo, OSBM; the Rev. Provincial Patrick Pashchak, OSBM; the Rev. Provincial Vital Pidskalny, OSBM; the Rev. Innocent Lotocky, OSBM; the Rev. Emil Monastersky, OSBM; and the Rev. Michael Kuchmiak, CSsR.

Some 1,000 faithful were able to attend the inaugural Liturgy in the new church. The remainder listened to the service outside through loudspeakers.

In the course of the Liturgy, the Rev. Wolodymyr Gavlich, pastor of the St. George's parish, read Patriarch Josyf Slippy's greeting, in which the primate of the Ukrainian "Pomina" Catholic Church reminded today's New York Ukrainians that their parish has been a refuge for hundreds of thousands of Ukrainian pioneer immigrants.

"The land on which the old church stands is sacred because it has been blessed by the tears and prayers of the pioneers," wrote Patriarch Josyf. He also reminded the faithful to remain loyal to the "language and heritage of their Church."

The Rev. Pashchak, in his English-language sermon, traced the history of New York's Ukrainian Catholic community. He said that they made "marvelous progress" in the span of nearly a century. The Rev. Pashchak also said the new church is a "monument to the deep faith and the overwhelming generosity of Ukrainian New Yorkers."

Describing the old structure as a "good friend — one who has seen us at our very best and our very worst," the Rev. Pashchak said that "to recall history is to remind ourselves of the awesome tasks lying ahead and that is that our stay in this new church will be as promising and as productive as it has been in the old church."

"On this day we pledge our loyalty, allegiance and love of God and our Ukrainian Church," said the Rev. Pashchak, adding that the Ukrainian Catholic Church is a "suffering Church, which has been tried by persecution and injustices in Ukraine and abroad."

"Our presence here today, this new church, our prayers, our donations, all this declares to one and to all that we shall outlive the ordeal of persecution and suffering and our Ukrainian Church will be restored to its pristine greatness," said the Rev. Pashchak.

At the conclusion of the Liturgy Metropolitan Schmondiuk delivered the Ukrainian-language sermon, in which he said that the first need of Ukrainian Catholics in America was the church.

"St. George's Church is a Mecca for Ukrainian community and religious life," said Metropolitan Schmondiuk. He congratulated the parish priests and faithful for devoting themselves to this goal.

Following the Liturgy a banquet was held at the Waldorf-Astoria Hotel.

St. George's Church, designed by Ukrainian architect Apollinaire Osadca, was built at a cost of \$3 million. A building committee spokesman said that the church is virtually paid for and that money is already pouring in for the interior decorations, such as stained glass windows.

The interior of the church is expected to be completed by Christmas.

The old structure, which dates back to the mid 19th century, will be razed after the summer. The building committee is hoping to construct on that site a rectory, dormitory, and a "meditation garden" and grotto.

Michaluk Family Fosters Pysanka Art

WOONSOCKET, R.I.—Anne Michaluk of Woonsocket, R.I., and her daughters, Natalie Michaluk, a student at Rhode Island College, and Barbara Michaluk-Rohrdanz of Plymouth, Mass., were recently featured in New England newspapers in articles about the Ukrainian art of "pysanka"-making.

The Evening Times of Pawtucket, R.I., published an article entitled "Pysanky" — The Ultimate in Easter Eggs." The story focused on the Michaluk family members who continue to practice the art of Easter egg decorating, and highlighted the beliefs associated with "pysanky."

The Old Colony Memorial, a Massachusetts newspaper, carried a similar story headlined "The 'Eggs-otic' Art of Ukraine." It focused on Mrs. Michaluk-Rohrdanz who teaches a course on the Ukrainian art at Sandwich High School's Community Education Courses. The "pysanka"-making course is being taught during the winter term, January 23 through April 28.

The entire Michaluk family belongs to UNA Branch 206.



Barbara Michaluk-Rohrdanz (left) at an exhibit of Ukrainian "pysanky" she organized at Sandwich Community School.

Prof. Rudnycky To Speak at Rutgers

NEW BRUNSWICK, N.J. — Prof. Prof. Jaroslav B. Rudnycky, professor emeritus of the University of Manitoba in Winnipeg, will lecture at Rutgers University here on "The Methodology of Etymology" Tuesday, May 2, at 4:30 p.m. at Scott 101.

The lecture is sponsored by the Soviet and East European Program, the Department of Slavic Languages and Literature, and the Ukrainian Students' Club.

Prof. Rudnycky is the founder and past chairman of the University of Manitoba Slavic Department, a noted Slavist, linguist, scholar and author of over 1,600 publications. He is best known for his "Ukrainian Etymological Dictionary." At present he is an advisor to the Library of Congress.

New York Ukrainian Catholics celebrated their first Divine Liturgy here on April 19, 1890. They were permitted to use the basement of St. Brigid's Roman Catholic Church on Seventh Street and Avenue A. Fifteen years later Ukrainian Catholics bought the Colgate chapel at 332 E. 20th St. The first Liturgy celebrated there was on August 20, 1905.

On October 22, 1911, Ukrainians moved into the structure on East Seventh Street.

The new house of worship has generated much excitement in New York during the past several months. The fact that the local Ukrainian community donated \$3 million to build a church on the corner of Seventh Street and what is now officially called Shevchenko Place has prompted articles in The Daily News and a complimentary editorial in that newspaper, as well.

In October 1977 Rep. Edward I. Koch, who represented the "Little Ukraine" district in Congress before winning the mayoral elections, praised the Rev. Gavlich for the work the parish has been doing in the community. He also cited New York Ukrainians for their loyalty to the city and their heritage.

Probably the most honest appraisal of the local Ukrainian community and parish came from a police officer who was on duty during the blessing ceremony. Patrolman Patrick Victor of the ninth precinct said he does not mind working on such a nice day.

"These people are tight and religious. It is a pleasure to serve them today," said Patrolman Victor. "It's nice to see them stick together."

J.C. Community Center Supports Deborah Hospital Fund Drive



Jersey City Ukrainian Community Center president Peter Zapple, center presents his organization's \$200 donation to Deborah Hospital to volunteer fund raisers Magdalena and Lawrence Sesta of the hospital's Hoboken chapter. The non-profit medical center in Browns Mills, N.J., specializes in the care and treatment of indigent patients.

Arkady Shevchenko...

(Continued from page 1)

from the Soviet government to go to Moscow on an official trip. I consider they have no right to give such instructions to an official of the Secretariat. As is also known, I have serious differences of political philosophy and convictions with the present Soviet system, which have led me to the decision not to accept instructions to return to the Soviet Union."

He indicated that the substance of his differences with policies of the USSR will not be made public at this time "in the interest of the dignity of the United Nations organization and the spirit of the international civil service," and that "public discussions at this time of my personal views would not be helpful to Soviet-United States relations or to my family in the Soviet Union."

Mr. Shevchenko indicated that he has received assurances from the Soviet

government that his family "will not in any way suffer" as a consequence of his decision. There have been some reports that Mr. Shevchenko's wife and daughter have returned to Moscow against their will.

With regard to the many rumors concerning the reasons for his decision, Mr. Shevchenko stated that "not only are they false, but above all, they expose my family to serious risks. My family is in the Soviet Union and their well-being is paramount to me."

Mr. Shevchenko intends to become a resident of the United States, and plans to go through normal immigration procedures for residency. He hopes that life in the United States will allow him "to be free to lead a normal and productive life."

Mr. Shevchenko expressed no fear of reprisals against himself by the Soviets, and intends "to settle at an address which will be publicly available."

Read The Ukrainian Weekly

'Let Us Be Jubilant'

(Continued from page 1)

Not one of us has escaped the anxiety and grief caused by the weighty stone which has covered expectations, hopes and even faith. There are among us those who, at one time in the fatherland, lifted our native Holy Church from ruins. There are those who, in the course of this lifting, lost their dearest ones, who themselves endured torments in the torture chambers and icy cold camps of the enslavers. And there

are even those who 45 years ago not only witnessed, but also experienced the horrid pains of the famine in which millions of our fathers, mothers, brothers, sisters and infants perished because of the evil designs of Moscow's schemers. There are those who witnessed the plundering of churches, the murder of priests and faithful, the leveling by dynamite of ancient sanctuaries and the orgies in vestments with chalices in hand which occurred in sac-

rilegious spectacles. And, it is impossible to enumerate the many who even now suffer for Christ and the Ukrainian nation in prisons and camps.

Today we believe that their burdens will be eased, that their Passover will come. Just as once, not long after the Resurrection, the Apostle Paul joyfully wrote: "Death, where is your victory? Death, where is your sting?" and John Chrysostom invited all to be comforted, saying: "Let no one fear death, for the Savior's death has set us all free... Christ is risen and life reigns!"

"This is the day of Resurrection: O people, let us be jubilant!" In jubilation we shall see how from the ruins new temples, new structures shall arise, how from despair a feast of victory shall arise. We shall see that our sufferings were not in vain, for Christ the Victor shall extend to us His blessed hand. Let us grasp His hand and be convinced how easy it is to level the way of light, leaving far behind — in the shadow, the darkness, in the frightful past — not only our sufferings, but also our evil designs and our deeds of hate towards our brethren.

Let us vow that today's Paskha will be a renewal of ourselves. Filled with the joy of Paskha, let us keep its brightness in our daily lives. Let us manifest it in our daily actions. Let us continually be mindful of those who in enslaved Ukraine have the courage to follow Christ through endless humiliation and persecution. Chrysostom encourages us in this regard by assuring us that the Lord "takes our work unto consideration, joyfully rewards even our good intentions, honors our deeds and praises our sincere desires..."

"...Look around: behold the return, of your children. From west and north, from the sea and from the east, they come like God's bright stars, blessing Christ who dwells in you forever and ever." These words on Sion can also be a prophetic Paschal message for us, for we believe that "Christ is risen and the demons are cast down!"

Christ Is Risen!
Mstyslav, Metropolitan
Archbishop Mark
Archbishop Orest
Archbishop Constantine

Library Has First Book Printed In Canada

OTTAWA, Ont.—"Christian Catechism," a bilingual compilation believed to be the first Ukrainian book printed in Canada, has been acquired recently by the National Library of Canada here.

children and Young People," the book was printed by the Canada North West Publishing Company in Winnipeg, Man., in 1904. It was issued by the authority of the Independent Greek Church in Canada, says the inscription. Thus far its author has not been identified.

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Gen. Grigorenko...

(Continued from page 3)

"But in all of our actions we must act united," urged Gen. Grigorenko.

He then proceeded to cite what he feels are some of the shortcomings of the Ukrainian community.

He said he was invited by two different committees in Philadelphia to speak on the same day. When he told the committees to come to an understanding on the arrangements, he never received an invitation. "Stop jockeying for prestige," urged Gen. Grigorenko.

He sharply scored a Ukrainian organization which reacted with a "we told you so" attitude toward the alleged recantation of Heli Snehiriov, as reported in the Soviet newspapers. Later, Oksana Meshko, a member of the Kiev-based Helsinki monitoring group, denied that Snehiriov ever signed the recantation, bearing out Gen. Grigorenko's own skepticism voiced in a public statement.

In expressing his indignation at the organization's reaction, Gen. Grigorenko said that "I will have nothing to do with such people."

He also voiced concern over what he sees are "excessive anti-Russian sentiments" in the Ukrainian community, arguing that the dissident movement in the Soviet Union includes people of all nationalities who "fight side by side for human rights."

"Except for the violations of their national rights, the Russian people are subjected to the same oppression as others," he noted.

Both in his remarks and in replies to several questions on the subject, the general argued that the Soviet empire is not run by Russians and that it is not the Russian people who oppress others, but a "clique of ruthless men supported by the KGB and the party." This "clique" includes people of many nationalities and it is against them that "the thrust of the battle must be turned."

When asked about Moscow's Russification policy, the general said that this was yet another example of the Russian people being used as a tool of the ruling clique.

Rejecting the notion of "non-pre-determination," Gen. Grigorenko said that the right of the Ukrainian people to independence "does not come under question."

"Ukraine has the right to be free and it will live in peace with all other nations, including Russia," the general stressed repeatedly.

He admitted that while here he received some letters to the effect that there is no such thing as Ukraine. He vehemently rejected such views, stating that the Ukrainian people have voiced their will "the last time in the Fourth Universal and even Moscow's lackey meeting in Kharkiv barred Ukraine's right to independent statehood."

He called the current movement of resistance in the USSR an "irreversible process," which will not be arrested "even by the harshest of methods."

He does not believe, however, that the process will lead to a revolution inside the USSR, because "to unseat the current ruling clique an even more totalitarian clique would have to be

created. He does believe that the resistance movement is mushrooming.

"People are no longer afraid, they are beginning to talk and act. They will continue to grow stronger," said the general.

As an illustration he said that few people hear of Mykola Rudenko or Oleksa Tykhy just a few years back. They replaced those who were arrested in 1972 and picked up the struggle of their forerunners.

He said that the rights movement includes people of all nationalities, of all backgrounds and all walks of life. And they fight for the same ideals, with emphasis on national and human rights.

"Yuskevych, a Ukrainian, has been active in the national rights movement in Estonia," said Gen. Grigorenko, "while Sergei Kovaliov stands alongside Tykhy." They feel that by helping others they can help their own people.

He made the point that the rights

activists in the USSR — he dislikes the word dissidents which was coined by the Western press — are using legal methods in their actions and "they even defend the Soviet laws, because the regime is breaking them repeatedly. Even a bad law is better than arbitrary highhandedness."

"We are convinced that what we are doing is right, and right ultimately prevails," said Gen. Grigorenko with emphasis and conviction.

In discussing methods of assistance to the rights activists, Gen. Grigorenko suggested the establishment of a fund after the pattern of the Solzhenitsyn fund "which found its way to them and to their families." Parcels, letters, telephones all help, he noted, as well as visits of families of those who are in prisons. He suggested that every Ukrainian parish or branch of an organization adopt a single political prisoner and conduct widespread action in his behalf thus giving that person extensive

exposure, which is what the Soviet regime fears most.

He averred that Ukrainians constitute the majority in all types of Soviet concentration camps, attributing it to the fact that the resistance movement is strongest and most widespread in Ukraine.

The Soviet authorities are not allowing Ukrainian activists to emigrate because they fear that the latter would only strengthen the already strong Ukrainian community in the West, stated the general.

He concluded his responses to the questions by again repeating his conviction that the resistance movement will continue to grow. "I hope it does, because I want to live for a while in a free Ukraine."

After the presentation, many of those in the audience stayed for a repast and had an opportunity to exchange opinions with Gen. Grigorenko in an informal setting.

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(The total of all new insurance purchased under this option is limited to five times the age 23 face amount).

- **Cash and Loan Values.** After the certificate has converted to permanent life insurance (at age 23), it begins accumulating liberal, guaranteed cash and loan values—funds for future emergencies or opportunities.

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Ask your Ukrainian National Association representative for details or write to the Home Office.

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Ascension Manor II Nears Completion



Ascension Manor II

PHILADELPHIA, Pa.—As you drive south on North Franklin Street your gaze is focused on the new 11-story building under construction, Ascension Manor II, adjacent to the first building built in 1968.

Ascension Manor buildings are built on land of more than three acres of park-like surroundings and provide a graceful suburban atmosphere with all urban conveniences.

The purpose of Ascension Manor is to provide senior citizens with housing and related facilities, specially designed to meet their physical, social and psychological needs and contribute to their health, security, happiness and usefulness in longer living, on a non-profit basis.

Completely weather conditioned for all-season comfort, Ascension Manor features the ultimate in innovations, traditionally identified only with expensive luxury apartments: elevators, laundramats, canteen services, large storage areas and recreation center plus other facilities for pleasurable living.

The new building will house a completely modern cafeteria and dining room, barber and beauty shop, recreational rooms, plus many other satisfac-

tions offering residents a new way of living with dignity in the security of knowing that helping hands for every possible need are nearby.

The new 11-story building of Ascension Manor will house 100 one-bedroom apartments and 40 spacious efficiencies.

As Ascension Manor is sponsored by the Ukrainian Catholic Archeparchy of Philadelphia, there is no entrance fee. The requirements for residents are:

1. (a) Single persons, minimum age 62 years; (b) Married couples, minimum age for one member 62 years, the other may be younger; (c) Two persons related closely by blood, both must be 62 years of age.
2. You must be in good health and able to maintain an apartment.
3. Apartments are leased on a monthly basis for one year with one month's rent paid in advance.

With the rapid progress of Ascension Manor II, we anticipate occupancy by late summer. For further information and applications write to: Director of Applications, Ascension Manor, Inc., 911 N. Franklin St., Philadelphia, Pa. 19123; Phone (215) 922-1116.

WORD CAMOUFLAGE

Ukrainian Poets

submitted by Halyna F. Church

This puzzle contains the names of 37 past Ukrainian poets. Their names are spelled as they appear in "The Ukrainian Poets" by C. H. Andrusyshen and Watson Kirkconnell. The names appear in the puzzle horizontally, vertically, diagonally, and backwards. Circle the names following the example above.

LOOK CAREFULLY!



Answers to last week's jumble: Pittsburgh, Temple, Illinois, Rutgers, Maryland, Wisconsin, Pennsylvania, Wayne State.

Mystery word: Columbia.

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Warns About Soviet Propaganda

The following letter, written by Atty. Mary V. Beck, former president and member of the Detroit City Council, appeared on the op-ed page of the April 12 edition of *The Detroit News*.

In your recent editorial, "A word to the wise is enough," you cautioned readers to regard the Russian professor's letter from Moscow about the neutron bomb with some skepticism because it closely reflected the Soviet propaganda line.

This was a real service to your readers. Rarely do editors reveal so forthrightly the undeniable fact that Soviet propaganda is used to misinform and confuse and is aimed especially at the politically innocent.

My parents came here from Ukraine, the largest non-Russian republic in the Soviet Union — allegedly independent but actually enslaved just as are the other non-Russian republics.

I have often asserted, along with leaders of other captive nations, that Soviet deeds belie Soviet words. But our voices have been lost in the wilderness, our words being shrugged off casually as provocative and detrimental to détente or self-serving, although we supplied facts.

Encouraged by your desire to give readers the whole truth about the Soviets and their subversive methods, I enclose a sample of almost incredible evidence of Soviet hypocrisy and brazen duplicity. It is a picture of a photocopy of a receipt issued to a Soviet woman for the fine she paid for her "belief in God."

If any readers ever believed anything in the Soviet constitution about religious freedom, or that a real church existed aboveground in Ukraine or elsewhere in the Soviet Union because a metropolitan of the church was selected by the Kremlin, they will now know the truth.

And that is that a real church in the Soviet Union is fiction despite the few "showcases" rigged for naive tourists.

It isn't easy to dispel this fiction, especially when some American church dignitaries greeted and feted the Russian metropolitan on his visit here a few years ago and dignified him as an equal servant of God.

He really is only an instrument in Soviet hands for the Soviets to use as they choose.

It isn't easy to persuade trusting Americans of the real nature of Kremlin leaders and their puppets, when these officials resort to such subterfuges as calling an international conference of religious leaders — as they did last year in Moscow — naming it, "Religious Leaders for Permanent Peace and for Just Relations Between Nations."

But in the interests of our own national security — and for prevention of further erosion of the part of our world which still remains free — such fiction must be dispelled as persistently as the Soviets keep grinding it out of their propaganda mill.

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