

THE Ukrainian Weekly

Published by the Ukrainian National Association Inc., a fraternal non-profit association

Vol. LIV

No. 1

THE UKRAINIAN WEEKLY SUNDAY, JANUARY 5, 1986

25 cents

CHRIST IS BORN — ХРИСТОС РОДИВСЯ

Freedom survey says 40 percent live in not-free states

NEW YORK — Although repression in the Soviet Union, South Africa, Poland, Chile and Nicaragua gained wide press attention in 1985, quiet extension of democracy elsewhere was substantial, reported the annual Freedom House survey of freedom around the world.

There are now 1.75 billion people living in 56 free countries and 32 related territories, 1.12 billion in 56 partly free countries and 19 territories, and 1.95 billion in 55 not-free countries and two territories, according to the Comparative Survey of Freedom.

A higher percentage of people (36.27 percent) lived in freedom in 1985 than in all except one year in the 14-year record of the survey. In 1985, 23.29 percent of the world's population lived in partly free and 40.43 percent in not-free countries and territories.

In Freedom House's Comparative Measures of Freedom, the Soviet Union was listed as not free (the three classifications are free, partly free and not free) and had the lowest rating possible, 7, in the categories of political rights and civil liberties (1 being the highest level of rights, 7 being the lowest).

Most of the East bloc, as a matter of fact, had the same rating. Included among the not free countries were: Afghanistan, Albania, Bulgaria and Rumania.

Czechoslovakia and East Germany, though both listed as not free had a slightly better rating in the civil liberties category, each earning a 6.

Yugoslavia and Hungary were both listed as partly free states. Yugoslavia earned a 6 in political rights and a 5 in civil liberties, while Hungary was rated 5 in both categories.

Among other not free states were: Angola, China, Cuba, Ethiopia, Iraq, North Korea, Cambodia, Laos and Vietnam.

Gains in freedom were evident in a number of countries in the Western hemisphere. The survey found that democracy was further consolidated in Brazil. The latest elections in El Salvador firmly established that the incumbent president had majority support. Grenada's election was judged fair and free by observers. Guatemala elected a new civilian government that must still walk a narrow path between chaos and a coup. Uruguay fully re-established a civilian democratic government.

Pakistan finally allowed long-pro-

(Continued on page 2)



Severe rights violations reported in Afghanistan

NEW YORK — Human rights have been severely violated in Afghanistan since Soviet troops invaded that country six years ago, according to a report released to the United Nations recently.

The report, which was prepared for the United Nations Commission on Human Rights, reported The New York Times, says that "violations include indiscriminate mass bombings and killings of civilians; mutilations and routine torture; the forced evacuation of rural areas; the imprisonment without trial of tens of thousands of political prisoners, and religious intolerance."

The report said that it appears the actions are being taken to break the spirit of the people for an independent nation and to sever traditional family and tribal structures.

"Every hour lost is detrimental to the population and to the human-rights situation in that country," wrote Felix Ermacora, the Austrian professor who prepared the report, said the Times.

The war has been endangering people and tribes, the report says, and the Afghan government, which is backed by the Soviet Union, "with heavy support from foreign troops, acts with great severity against opponents or suspected opponents of the regime without any respect for human-rights violations."

Much of the report is based on interviews with Afghan refugees in

(Continued on page 2)

ANNOUNCEMENT OF THE CONVENTION OF THE UKRAINIAN NATIONAL ASSOCIATION, INC.

NOTICE IS HEREBY GIVEN TO THE SUPREME AND BRANCH OFFICERS AND TO ALL MEMBERS OF THE UKRAINIAN NATIONAL ASSOCIATION, THAT THE

31st REGULAR CONVENTION

of the

UKRAINIAN NATIONAL ASSOCIATION, INC.

will be held in

Detroit (Dearborn), Michigan, at the Hyatt Regency Dearborn Hotel beginning May 26, 1986

In accordance with the By-Laws of the UNA regarding election of delegates to the Convention, the qualifications for delegates, the number of delegates from each Branch and the credentials of delegates are as follows:

The election of delegates and their alternates must be held within 60 days of the announcement of the Convention. Since the Convention was announced on January 2, 1986, the 60-day term for election of delegates and their alternates ends on March 3rd, 1986.

Delegates and their alternates to which the Branch is entitled shall be elected at a regular meeting of the Branch by the members present. Nominations shall be made from the floor and all candidates presented to the membership for vote. The candidate or candidates receiving the highest number of votes shall be elected delegates. The next immediate candidates, in

(Continued on page 3)

Freedom survey...

(Continued from page 1)

mised parliamentary elections. Bangladesh developed a series of elected local government institutions. Hungary, still a Communist state, nevertheless held meaningful parliamentary elections.

In southwest Africa (Namibia) a non-elected assembly was established that, nevertheless, included many political parties. Liberia's elections were marred, but they showed that the new president had wide support.

In most of Africa, however, the condition of freedom was regarded as unpromising as ever. Although there were elections in Zimbabwe, they were followed by government pressures against the opposition, including the arrest of elected MPs. In Sierra Leone the uncontested election of the head of the army further eroded civilian control. By bringing pressure to bear on labor unions and transforming the news media into mouthpieces, the government of Burkina Faso effectively reduced the ability of the citizens to register protests.

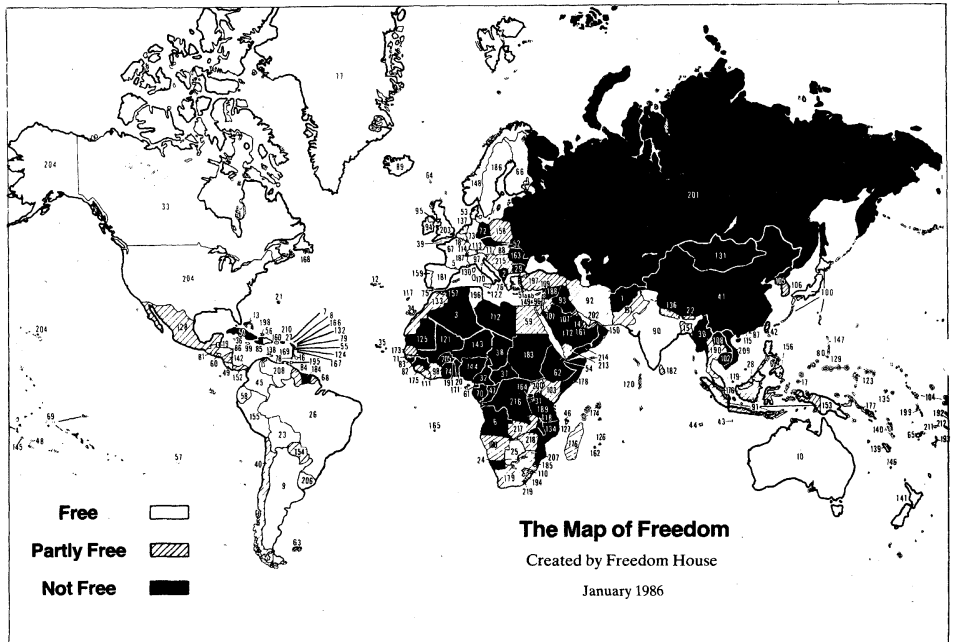
In Panama, the elected president was forced to step aside by a military leader. Although Mexico held elections in 1985, they were heavily criticized for being manipulative and corrupt. A number of measures produced a decline of freedom in Ecuador, including physical attacks on and imprisonment of journalists.

In Greece, those news media owned or controlled by the government were misused in order to ensure a government victory in the election, the survey found.

Commenting on the complex relationship between freedom and economics in his regional essay on Asia, Lucian W. Pye notes that "economic successes have not ensured the spread of freedom; yet they have placed constraints on the governments so that returning to more repressive practices will not be as easy as once was the case."

The 44-page assessment of human rights, with accompanying tables and the Map of Freedom — 1985, will appear this month in Freedom at Issue.

According to Dr. Raymond D. Gastil, director of the survey: "We must not forget that in spite of certain positive trends, most of the world continues to live in non-democracies, or what at best might be called semi-democracies. As more and more people realize, however, that they need not live under repression, maintaining repressive systems in many countries appears to require ever more violence."



This map is based on data developed by Freedom House's Comparative Survey of Freedom. The Survey analyzes factors such as the degree to which fair and competitive elections occur, individual and group freedoms are guaranteed in practice, and press freedom exists. In some countries, the category reflects active citizen opposition rather than political rights granted by a government. More detailed and up-to-date Survey information may be obtained from Freedom House.

Free Countries		
8	Antigua & Barbuda	155
9	Argentina	166
10	Australia	167
11	Austria	169
13	Bahamas	177
16	Barbados	181
18	Belgium	186
19	Belize	187
23	Bolivia	195
25	Botswana	199
26	Brazil	203
33	Canada	204
45	Colombia	206
49	Costa Rica	208
51a	Cyprus (G)	208
53	Denmark	208
55	Dominica	208
56	Dominican Republic	208
58	Ecuador	208
65	Fiji	208
66	Finland	208
67	France	208
73	Germany (W)	208
76	Greece	208
78	Grenada	208
86	Honduras	208
89	Iceland	208
90	Ireland	208
96	Israel	208
97	Italy	208
99	Jamaica	208
100	Japan	208
104	Kiribati	208
114	Luxembourg	208
126	Mauritius	208
135	Nauru	208
137	Netherlands	208
141	New Zealand	208
148	Norway	208
53	Papua New Guinea	208
155	Peru	208
159	Portugal	208
166	St. Kitts-Nevis	208
167	St. Lucia	208
169	St. Vincent	208
177	Solomons	208
181	Spain	208
186	Sweden	208
187	Switzerland	208
195	Trinidad & Tob.	208
199	Tuvalu	208
203	United Kingdom	208
204	United States	208
206	Uruguay	208
208	Venezuela	208
138	Ne. Antilles (Ne)	208
139	New Caledonia (Fr)	208
145	Niue (N.Z)	208
147	N. Marianas (US)	208
160	P'rto Rico (US)	208
165	St. Helena (UK)	208
168	S. Pierre-Mi (Fr)	208
170	San Marino (It)	208
198	Turks & C. (UK)	208
210	Virgin Is (US)	208
142	Nicaragua	208
151	Pakistan	208
152	Panama	208
154	Paraguay	208
156	Philippines	208
158	Poland	208
161	Qatar	208
173	Senegal	208
175	Sierra Leone	208
176	Singapore	208
179	So. Africa	208
182	Sri Lanka	208
185	Swaziland	208
190	Thailand	208
193	Tonga	208
194	Trankest	208
196	Tunisia	208
197	Turkey	208
200	Uganda	208
202	United Arab Emirates	208
140	Vanuatu	208
212	W. Samoa	208
213	Yemen (N)	208
215	Yugoslavia	208
217	Zambia	208
218	Zimbabwe	208
79	Guadeloupe (Fr)	208
80	Guam (US)	208
87	Hong Kong (UK)	208
115	Macao (Port)	208
124	Martinique (Fr)	208
130	Monaco (Fr)	208
146	Norfolk Is. (Aus)	208
149	Occupied Ters. (Isr)	208
162	Reunion (Fr)	208
180	SW Africa (Namibia) (SA)	208
192	Tokelau Is. (NZ)	208
121	Vatican (It)	208
211	Wallis and Futuna (Fr)	208
70	Gabon	208
72	Germany (E)	208
74	Ghana	208
82	Guinea	208
83	Guinea-Biss.	208
85	Haiti	208
93	Isaa	208
105	Korea (N)	208
108	Laos	208
112	Libya	208
118	Malawi	208
121	Mali	208
125	Mauritania	208
131	Mongolia	208
134	Mozambique	208
143	Niger	208
144	Nigeria	208
150	Oman	208
163	Romania	208
164	Rwanda	208
171	Sao Tome & Principe	208
172	Saudi Arabia	208
174	Seychelles	208
178	Somalia	208
183	Sudan	208
184	Suriname	208
188	Syria	208
189	Tanzania	208
191	Togo	208
192	Turkmenistan	208
209	Vietnam	208
214	Yemen (S)	208
216	Zaire	208

Severe rights...

(Continued from page 1)

Pakistan, as the government refused Mr. Ermacora permission to enter the country.

The U.N. Afghan representative, Farid Zarif, called the report a "wild and worthless piece of trash" and said the charges were "shallow and superfluous hallucinations."

Mr. Zarif accused the commission of interfering in Afghanistan's internal affairs and accused Mr. Ermacora of pro-Nazi leanings and tendencies.

Last year, when Mr. Ermacora had presented an earlier report, said the Times, the Commission on Human Rights in Geneva voted 26 to 8 for a halt to human-rights violations in Afghanistan. He cited a number of violations, including the forced conscription of children, the rape of women and hostage-taking.

"Mosques have been desecrated, religious books destroyed and in some cases even used as toilet paper, while

members of the Islamic faith have been obliged to eat pork and drink alcohol," Mr. Ermacora wrote. Those people who live in rural areas have died of disease and starvation because the government has withheld medicine and food from them, he added.

Reports of toy bombs shaped in the form of animals have been increasingly documented. They have been dropped from helicopters to maim children. These actions are "totally out of proportion to any military requirement," Mr. Ermacora said.

Western diplomats, said the Times, have claimed this is the first time they have had solid evidence of human-rights violations committed by the Soviet Union.

The report concludes that international organizations have "an urgent responsibility to find ways and means to insure respect and guarantees of human rights" in Afghanistan, including giving that country's 4 million refugees the right to return to their homeland.

THE Ukrainian Weekly **FOUNDED 1933**

An English-language Ukrainian newspaper published by the Ukrainian National Association Inc., a non-profit association, at 30 Montgomery St., Jersey City, N.J. 07302.

Second-class postage paid at Jersey City, N.J., 07302.
(ISSN — 0273-9348)

Yearly subscription rate: \$8; for UNA members — \$5.
Also published by the UNA: Svoboda, a Ukrainian-language daily newspaper.

The Weekly and Svoboda: UNA:
(201) 434-0237, -0807, -3036 (201) 451-2200

Postmaster, send address changes to:
The Ukrainian Weekly
P.O. Box 346
Jersey City, N.J. 07303

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The Ukrainian Weekly, January 5, 1986, No. 1, Vol. LIV
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WCFU issues appeal on Solidarity Day Church expert cautions on millennium observances

by Yaro Bihun

TORONTO — The Human Rights Commission of the World Congress of Free Ukrainians has appealed to all Ukrainians in the free world to remember their persecuted brethren on January 12 — the Day of Solidarity with Ukrainian Political Prisoners.

The Day of Solidarity commemorates a hunger strike by Ukrainian rights activist Vyacheslav Chornovil 11 years ago on January 12. His protest came on the second anniversary of the wave of arrests of Ukrainian intellectuals that swept Ukraine in 1972.

Ever since 1974 Ukrainians throughout the world have followed Mr. Chornovil's lead and have observed January 12 as a Day of Solidarity with Ukrainians imprisoned or in exile for their beliefs.

In the past, various Ukrainian communities have observed this day with public demonstrations, panel discussions, by writing letters to newspaper editors, among other things.

Members of Congress see famine film

WASHINGTON — Members of the U.S. Congress had an opportunity to see "Harvest of Despair," the award-winning documentary about the Soviet-engineered famine in Ukraine in 1932-33. Rep. Dan A. Mica (D-Fla.), chairman of the U.S. Commission on the Ukraine Famine, invited his colleagues to attend a showing of the film on December 2, 4 or 6, at 11 a.m. and 2 p.m.

The idea of showing the film to members of Congress came about during an October 18 meeting between Susan Andross of Rep. Mica's office and officers and governors of the Ukrainian American Bar Association, who were in Washington for the UABA's ninth annual meeting. The participants of the meeting decided that showing the film would be an effective way to acquaint members of Congress with the realities of the famine.

In a letter to his colleagues in Congress, Rep. Mica wrote:

"I would like to draw your attention to a documentary film which will be aired over the House Broadcasting System during the first week of December. This film, entitled 'Harvest of Despair' chronicles the too little known famine which occurred in the Soviet Ukraine in 1932 and which claimed the lives of approximately 8 million people. Sometimes referred to as the 'forgotten holocaust,' it has become evident through research that this famine was the result of a natural disaster, but a systematic starvation by the Soviets of a people who were known to disagree with the Soviet leadership.

"I believe that this is an historical event with which we should all become familiar. It demonstrates the consequences of playing politics with hunger, and convinces us that such things can happen in the modern world. Through interviews with survivors and eyewitnesses of the famine, and through film footage dating from those horrible years, this film depicts this use of food deprivation as a political weapon.

"Since I have been named chairman of the Ukrainian Famine Commission, I have learned more about the famine and my outrage has grown. I urge you to take 20 minutes out of your day to view this acclaimed documentary and to remember all of those who died in this tragic event."

WASHINGTON — Ukrainians should work to expose as historically untenable the claim of the Russian Orthodox Church that it is the sole legitimate heir to the Christian tradition born in Kiev 1,000 years ago, according to Andrew Sorokowski, an expert on religion in the Soviet Union.

But, they should also avoid going to the other extreme, he advises, by claiming that the millennium celebration can only be an exclusively Ukrainian event.

The truth is not quite so simple, he told a Washington audience on December 7.

"I think what we should emphasize is that we are the direct cultural heirs of Kievan Rus'. We should demonstrate, insofar as possible, the continuity of the Kievan Church tradition," Mr. Sorokowski said. "But I think it would, therefore, behoove us to take a reasonable and moderate position which we can defend in a scholarly manner."

Mr. Sorokowski is now on a four-year Harvard University Ukrainian Studies Institute fellowship at England's Keston College, a leading center for the study of religion in the USSR. He expressed his views on the emerging millennium controversy during a discussion period that followed his prepared presentation on the state of religion in Ukraine.

He was the keynote speaker at an informative evening that also featured Dr. Roman Procyk of the Harvard Ukrainian Studies Fund, who explained the "Harvard Project," a multi-year program of events and publications tied to the millennium celebration. The evening was sponsored by the Washington branch of the Committee on the



Guest speakers Roman Procyk (left) and Andrew Sorokowski (right) at an informative evening on the millennium with Marta Mostovych of the Washington branch of the Committee on the Millennium of Ukraine's Christianity.

Millennium of Ukraine's Christianity and by The Washington Group, an association of Ukrainian American professionals.

The major contenders in the millennium tug-of-war are the Moscow Russian Orthodox Church Patriarchate, which enjoys the full backing of the Soviet government, and Ukrainians living in the West, most of whom belong to the Ukrainian Orthodox and Catholic Churches, now banned in the USSR.

The Soviet government and the Russian Orthodox Church, while united in this endeavor, are pursuing their own, somewhat different goals, according to Mr. Sorokowski. And the regime's attempt to usurp this religious event for its own political purpose, he feels, may backfire.

He said that while the Moscow Patriarchate may be trying to put a religious tone on the celebration, "you have the government certainly trying to exploit the millennium in terms of the nationality policy." The political message is that "Kiev united the tribes of that time just as now Moscow is uniting the Slavic nations, all under the umbrella of sorts of the Russian nationality and the Russian Orthodox Church."

"I think the government is going to have somewhat of a problem," he said. "They're taking an obviously religious event and trying to turn it into a political event." And, he said, "I think it's going to backfire."

In his presentation on the state of religion in Ukraine, Mr. Sorokowski

(Continued on page 10)

Announcement...

(Continued from page 1)

order of vote, failing to qualify as delegates, shall be alternates to a number equaling the number of delegates elected. All tie votes involving alternates shall be immediately resolved by another ballot for the candidates involved. Each member shall be entitled to one vote for each delegate authorized to the Branch. Delegates and their alternates must be elected at the same regular Branch meeting. In the event that a delegate fails or is unable to attend a Convention, an alternate shall be seated in his place, and remain seated for the balance of the Convention. If a Branch has more than one delegate the seats of the absent delegates shall be occupied by alternates in the order of the highest number of votes received in the election.

Only UNA members in good standing may be present at the meeting and vote for delegates and their alternates. A member in good standing is one who has a certificate of insurance in the UNA on which dues are being paid. A member who has transferred to extended insurance, or paid-up insurance, or is suspended, may not be present at the meeting nor can he (or she) vote. Members in good standing may vote for delegates and their alternates only in that Branch where they pay dues to the fraternal fund. No vote by proxy shall be allowed.

Only those members may be elected as delegates or alternates who are in good standing and have all the qualifications for an officer of the Branch, i.e., have been members of the UNA not less than one year and of their Branch not less than six months and in which they pay dues to the fraternal fund, are over 18 years of age, are of Ukrainian nationality or descent and are not supreme officers or assembly officers, agents or salesmen of any other similar fraternal organization or life insurance company, and are fulfilling all obligations toward the UNA, in particular, have shown active participation in organizational and promotional work for the UNA. No person shall be eligible for delegate or alternate who at any time unjustifiably or maliciously instituted or caused to be instituted any suit, action, or proceeding against the UNA either on his own behalf or on behalf of any other member.

Every duly established Branch in good standing in the Association, having 75 or more members who pay in such Branch dues to the fraternal fund of the UNA, shall be entitled to representation and vote on all matters to be acted upon at the Convention as follows: Branches having 75 to 149 members inclusive, one delegate; those having 150 to 299 members inclusive, two delegates; those having 300 to 999 members inclusive, three delegates; those having 1,000 or more members, four delegates. Each delegate shall be entitled to one vote. No Branch shall be entitled to more than four votes.

A Branch having less than 75 members, for the purpose of representation at the Convention, may unite with another Branch also having less than 75 members and if, when combined, the aggregate of the two Branches shall be no less than 75 members who pay dues in these Branches to the fraternal fund, they shall have the right to elect one delegate. Unless otherwise agreed by the mutual consent of both Branches, the Branch having the greater number of members shall be entitled to elect the delegate, and the Branch having the lesser number of members, the alternate.

A Branch which has not paid all dues and arrears to the UNA shall not be entitled to elect a delegate or delegates. Credentials of delegates and their alternates must be sent to the Home Office of the UNA within ten days of the election, but no later than sixty days prior to the Convention.

Jersey City, N.J., January 2, 1986.

SUPREME EXECUTIVE COMMITTEE OF THE UKRAINIAN NATIONAL ASSOCIATION:

- | | |
|--------------------|-------------------------------|
| JOHN O. FLIS | — Supreme President |
| MYRON B. KUROPAS | — Supreme Vice-President |
| Senator PAUL YUZYK | — Supreme Director for Canada |
| GLORIA PASCHEN | — Supreme Vice-Presidentess |
| WALTER Y. SOCHAN | — Supreme Secretary |
| ULANA M. DIACHUK | — Supreme Treasurer |
| STEFAN HAWRYSZ | — Supreme Organizer |

THE Ukrainian Weekly

A traditional Christmas

It seems that Ukrainians in the United States and Canada have in many ways assimilated into the American and Canadian cultures, yet a great many have continued to observe the traditional Ukrainian Christmas celebration.

The Orthodox and many Catholic Ukrainians continue to celebrate the Julian calendar Christmas on January 7 because it provides them with an emotional and spiritual tie to past and present Ukraine, where observing religious traditions is difficult and often impossible.

Observing traditions like the 12-course Christmas Eve dinner also serves as a means of expressing national pride, particularly when it is expressed in solidarity with those who suffer persecution for such manifestations on their own soil.

Maintaining these traditions is less a sign of the Ukrainian community's inability or lack of desire to assimilate than an expression of a need to keep alive a national spirit that is slowly being strangled by religious and national repression in Soviet Ukraine.

Although families in Ukraine are able to celebrate the traditional Christmas privately in their homes, such observances are officially discouraged. The Holy Day is deliberately made a mandatory work day, even if Christmas falls on a Sunday — and attendance at work on this day is strictly enforced.

New Year's festivities have replaced Christmas as an official winter holiday. The traditional Christmas tree is now a New Year's tree. Ukrainian children now wait impatiently for the annual visit by Did Moroz, instead of St. Nicholas.

With such tactics and other means of repression, the Soviet authorities have successfully discouraged religious activity on the whole.

As Ukrainians, we inherit a rich assemblage of religious and cultural traditions.

As Americans and Canadians, we inherit a tradition of freedom of expression, as well as religious and cultural tolerance.

As Ukrainian Americans and Ukrainian Canadians we inherit a moral responsibility to respect the privilege of freedom and observe traditions that are repressed in Ukraine.



Christmas pastoral letter

Feast of Christ's Nativity: a realization of faith, hope

"And in truth this is a great mystery of godliness: God appeared in the flesh..."
(1 Timothy, 3:16)

Venerable Fathers!
Beloved Brothers and Sisters!

The feast of Christ's Nativity is the realization of faith and hope in the coming of the Messiah — the Savior whom humanity, exhausted by falsehood and social injustice awaited for many centuries. Therefore, the coming to earth of the Son of God, Christ the Savior, was received by devout people as a sign of God's mercy and love for the unfortunate, for the wronged and for the enslaved.

The earthly life of Christ, His divine teaching and example of love most pure for people, especially those beset with sorrow and weakened by misfortune, showed people the path to spiritual deliverance and the strengthening of that portion of divine truth found in people which has the power to move mountains. The strengthening of the human spirit was, in those times, desperately needed both for liberation from the bondage of spiritual slavery and also in the struggle for social justice and national liberation.

As we know, the nativity of Christ was the beginning of a rebirth. The mighty Roman Empire collapsed, and in Israel the high priests who previously taught their nation to bow before the mighty of the world were silenced. The strength of the human spirit, renewed and enriched by Christ, brought about during those times and in later centuries assisted in the victory over material powers, in the conquest of truth over evil. Even now people know of this, especially the downtrodden and in particular, nations enslaved by brutal force who annually await with great hope the appearance of the Star of Bethlehem in the heavens.

Christ's teaching and the path to a radiant future which He showed, was accepted by our Ukrainian nation with its tender heart. The love inherent in the Ukrainian people for beauty and purity in life caused Divine Providence to designate the Ukrainian nation to be the lightbearer of Christ's teaching to the northeastern lands of Europe. The Ukrainian nation fulfilled this apostolate with honor and for the good estate of all humanity. First and foremost to benefit from this (apostolate) were those nations who at that time dwelt in the darkness of ignorance which compelled them to do battle exclusively for physical existence.

Unfortunately, neighbors who were enlightened by Kiev, disdained Christ's teaching and they used it almost exclusively for temporal gain, for self-aggrandizement and material enrichment, which in turn led them to a thirst to rule over other nations and their social and national bondage. The greatest measure of ill and suffering befell the Ukrainian nation. Its most severe slave master became Moscow,

the advocate of serfdom.

Today, Ukraine is again in bondage to Moscow. Lo, for over 65 years Moscow acts as the center of disposition for universal atheism. But, Moscow's greatest efforts are directed at seeing to it that the metal of the shackles with which she has fettered the soul and body of the Ukrainian nation might not weaken. Lo, for over a half century, Moscow, utilizing the most brutal methods attempts to sunder from the Ukrainian soul faith in God and love and devotion to the Church of our ancestors — the Holy Ukrainian Orthodox Church.

However, Divine Providence did not permit the eradication of visible signs which attest to the fact that our Church continues to live and, above all, is active. The Lord designated a segment of our nation to depart for a foreign land and to dwell in many countries of the free world in order to witness to the misfortune of our long-suffering nation, to witness to bolshevik oppression of the nation's spirit, a spirit safeguarded for over 1,000 years by the walls of the Holy Ukrainian Orthodox Church.

By the will of the Most High God and with His help these walls have risen now beyond the borders of Ukraine, they have risen in every place in which even a small community of our people is found. Throughout are to be found churches and magnificent temples which witness to the fact that our people continue to exist, that Almighty God gave our people in the fatherland the strength to persevere in the face of oppression and the strength to fill the ranks of the martyred with new martyrs; And to those who dwell beyond the borders of Ukraine, He gave an awareness of an apostolic mission to preserve and enrich the spiritual treasury of our nation, His Holy Church.

May our Christmas gift to our brothers and sisters in Ukraine be glad tidings about the propitious existence of our native Church in countries of the free world and about our Church's constant strengthening and growth.

Let us implore Christ our God, who was born in a cave and placed in a manger for the sake of our salvation, to assist us who are weak to worthily welcome and honor the day of His Nativity.

Greeting you on the occasion of Christ's Nativity, we joyfully proclaim: "Christ is born! Let us glorify Him!"

Yours in Christ

+Mstyslav
Metropolitan

+Constantine
Archbishop

+Anatolij
Archbishop

+Wolodymyr
Archbishop

+Antony
Bishop

Ukrainian Orthodox Center of
St. Andrew, the First-Called Apostle
South Bound Brook, N.J.
Christmas, 1986



Moscow Patriarchate's plan: use millennium for propaganda

by Dr. Frank E. Sysyn

In the last 20 years the Soviet government has used the Moscow Patriarchate to fulfill its foreign-policy objectives. It has scored major successes in silencing Western churches' criticism of Soviet persecution of religion and in manipulating the peace movement. The Moscow Patriarchate has used its influence in the World Council of Churches in the service of the Soviet state and has built up a constituency in the American National Council of Churches that chooses to mute criticism of Soviet policies in order to continue the "dialogue on peace."

Recently, it has become apparent that the rapprochement between the Soviet state and the Russian Church will include propaganda activities against Ukrainian groups' attempts to publicize the religious situation in Ukraine and to celebrate the Millennium of Ukraine's Christianization.

In a telex to the Toronto Star in April, Archbishop Leonid Kuzimov, dean of the Russian Orthodox St. Nicholas Church in Moscow, protested an ecumenical celebration organized by the Ukrainian Churches in Toronto.

In the past few years, "Tovarystvo Ukraina" (Ukraina Society) or the Association for Cultural Relations with Ukrainians Abroad has stepped up its propaganda activities on religious issues.

Although publication activities of the Russian Orthodox Church within the Soviet Union are quite limited, churchmen are encouraged to publish their pacans to the Soviet state and the Russian Church in nicely illustrated booklets for export to the West.

Those in the Ukrainian language are intended to sway Ukrainians abroad who are ill-informed about the real state of religion in Soviet Ukraine. For example, in 1985, the Ukraina Society published a booklet titled "Pravoslavia na Ukraini" (Orthodoxy in Ukraine), by clergymen Ivan Nykytenko, Mykola Novosad and Yosyp Oksiyuk. The authors insist that for 1,000 years the Russian Orthodox Church has served its "nation" without specifying what nation they have in mind. They use the adjective "ruska" (Ruthenian) to describe the Church rather than the correct "rossijska" (Russian), so as to make the Church seem less alien to Ukrainians.

But while this Ukrainian-language literature may merely reconfirm the views of the small group of pro-Soviet Ukrainians in the West, the English-language literature may serve to misinform Western public opinion. It is important to examine this literature carefully, so as to be able to respond to it effectively.

A good example of this literature is a booklet by Archbishop Makariy titled, "The Eastern Orthodox Church in the Ukraine," published in Kiev in 1980. Archbishop Makariy of Uman, who is bishop-vicar of the Metropolitan of Kiev, editor of Pravoslavny Visnyk, (the journal of the Ukrainian Exarchate), former administrator of the patriarchal parishes in Canada and the United States, and activist in the "ecumenical" and "peace" movements, undertook the writing of this pamphlet at the request of the Association for Cultural Relations with Ukrainians Abroad (Ukraina Society).

In the preface, Metropolitan Filaret of Kiev, patriarchal exarch to Ukraine, explains that this work is necessary because of the interest of Ukrainians in the United States, Canada and Western Europe in the religious life of Soviet Ukraine as a result of their growing contacts with their ancestral land. Metropolitan Filaret sees this booklet as satisfying the needs of "our Ukrainian compatriots, as well as many other Christians and people of different religious affiliation," who wish to know "the truth about the status of religion in the Soviet Union, about the activities of the Eastern Orthodox church under new social conditions."

Therefore, the booklet is particularly of interest in how it presents the history and the present state of religious life in Ukraine to the over 3 million Ukrainians abroad, only a small part of whom belong to parishes of the Moscow Patriarchal Church and most of whom belong to the Ukrainian Orthodox and Ukrainian Catholic Churches.

The desire to appease Ukrainian sentiments can even be seen in the title, "The Eastern Orthodox Church in the Ukraine," rather than the more exact "The Russian Orthodox Church in the Ukraine." There is indeed an attempt to placate Ukrainian patriotism by using terms such as "Rus," "the

Ukrainian Exarchate," and by employing Ukrainian geographic names.

An example of this care can be found in Metropolitan Filaret's torturous statement that Archbishop Makariy "offers a glance at the 1,000-year history of Orthodoxy within the framework of the Ukrainian Exarchate, beginning with the Christianization (988) of Old Rus' under St. Vladimir." Such wording could mislead the reader to think that the "Ukrainian Exarchate" is 1,000 years old.

Nevertheless, traditional conventions and mindsets are too strong to allow either author or translator to carry out this policy consistently and the early metropolitans are described as being of Kiev and "All Russia" while at other times Ukraine is excluded from the territorial confines of "Rus'," which is limited to Muscovy.

At any rate, the real purpose of the booklet, as is stated in the preface and the conclusion, is to view "the Ukrainian Exarchate as an inseparable component of the Russian Orthodox Church."

Most of the booklet is devoted to the history of the church in Ukraine, and it is here that Archbishop Makariy is most selective in his presentation of events.

The Christian culture of Kievan Rus' is extolled, in particular for its services to the "fatherland." Theodosius of Pechersk Monastery, Metropolitan Hilarion, and Bishop Cyril of Turov are described as "ardent patriots" who understood "that the Slavic tribes in Old Rus' constituted a single whole." The Mongol conquest is seen as bringing great destruction, with the Church, represented by the metropolitan, maintaining traditions of unity.

Here Archbishop Makariy enters the traditional dispute of perspective between Russian and Ukrainian views on ecclesiastical affairs. The Russian viewpoint judges the transfer of the metropolitans of Kiev to the north as natural and in consonance with the course of Russian history. It views any attempts to divide the old metropolitan see so that a separate metropolitan might reside in the Ukrainian and Byelorussian lands (in the Galician-Volhynian principality and later in the Kingdom of Poland and the Grand Duchy of Lithuania) as inimical to the interests of Russian nationality and Orthodoxy.

The Ukrainian viewpoint sees the transfer of the metropolitans to the north as a tremendous loss and views the attempts to divide the old see as reflecting deep-rooted differences between the lands and traditions of Ukraine and of Russia.

Archbishop Makariy comes down solidly for the Russian viewpoint. He omits mentioning that the first attempt to divide the old Kievan See came from Prince Andrey Bogoliubsky in 1164, who wanted a separate metropolitan for the Suzdal land, reflecting both the estrangement of the north from Kiev and the formation of a new and vibrant culture and political life in the Russian core area.

The author implicitly criticizes the establishment of a separate metropolitanate by Constantinople at the urging of the Orthodox Rurikid princes of Galicia-Volhynia by stating that this principality was "already pressed hard by the Roman Catholics." Although the logic of this statement is elusive, it comes into sharper focus when the attempts and occasional successes of the Catholic kings of Poland and the pagan and the Catholic grand dukes of Lithuania to establish a separate metropolitanate or convince the metropolitan of Kiev to reside in their territory are condemned.

Archbishop Makariy concludes this period with the Union of Florence of 1439, the election of a Metropolitan Jonah in Moscow without Constantinople's consent in 1448, the appointment of a separate metropolitan of Kiev by Constantinople for Ukraine and Byelorussia in 1458, and the change of title by the metropolitan in Moscow from "Kiev" to "Moscow" in 1461.

Archbishop Makariy next proceeds to discuss the fate of the Kiev Metropolitan See under Polish and Lithuanian rule. He insists that, "What made the Orthodox living in the Kiev Metropolitan See feel inseparable from the Church in Rus' [hence, for Makariy Ukraine is not Rus' — F.S.] was their common creed, baptism, ethnic origin and the entire course of historical and cultural progress since the time of Valdimir I. The Russian Church constantly helped Orthodox Ukrainians, sending them words of sincere encouragement, general donations and coming out as their reliable supporter."

These statements follow closely the official line of Soviet historians on the "eternal friendship of the Russian and Ukrainian peoples" and the Ukrainians' desire for "reunification." Archbishop Makariy in his

popular brochure does not have to go to the trouble of presenting evidence. Thus, he can make sure a bald statement about a period when in fact cultural and religious differences between Russians and Ukrainians were rapidly widening and the metropolitanates of Moscow and Kiev displayed relatively little interest in each other as they faced totally different problems under different cultural-political systems. It might be argued that Moldavia and Constantinople, and even possibly the Balkans, loomed larger than Moscow for Kievan Christianity during this period.

Archbishop Makariy criticizes the Polish king's appointment of Church hierarchs and the oppression of the Orthodox minority, but he ignores the considerable cultural achievements of the Orthodox community that came from stimulation by the Latin West and the relatively broad degree of toleration and tolerance that prevailed in the Commonwealth at least until the end of the 16th century.

Considerable attention is devoted to the Union of Brest of 1596, the agreement of a part of the Orthodox hierarchy, clergy and laity to unite with the Church of Rome while retaining their Eastern traditions. For Archbishop Makariy this is a clear struggle between good and evil in which the "treacherous" Uniates are even excluded from the Ukrainian people, since, he declares, the enemy of the union was "the entire Ukrainian people, all the social strata." While it might be expected that Archbishop Makariy would show little understanding of the union as an attempt to reform the Eastern Church, it is surprising how little interest he shows in the renaissance of Ukrainian Orthodoxy, except as a force struggling against the union.

The uninformed leader is little likely to realize that the spread of printing, the formation of schools, and the establishment of brotherhoods all predated the union, and while they may be seen as a response to Western Christian pressure, this Catholic and Protestant pressure was less overt persecution than an intellectual and organizational challenge. After 1596 these innovations, which made Orthodoxy in Ukraine so different from Orthodoxy in Russia, were put to the service of the Orthodox Church.

Archbishop Makariy almost entirely avoids the pinnacle of educational, printing and theological activity reached under Metropolitan Peter Mohyla (1633-1647), after the Polish government recognized the legality of the Orthodox Church. This reluctance is probably due to the Metropolitan Mohyla's anti-Muscovite and pro-Polish political views, his Western-oriented reforms, and his formulation of a distinct Ukrainian Orthodox tradition.

It is with the great Kozak revolt of 1648, the formation of the Hetmanate and his acceptance of the protection of the Muscovite tsar in 1654 that Archbishop Makariy's account transforms from a highly opinionated history to an elliptical list of events and episodes, as interesting for what is left out as for what is included.

No mention is made that Metropolitan Sylvester Kosov opposed Hetman Bohdan Khmelnytskyj's agreement with the tsar because he feared his Church's incorporation into the Muscovite Patriarchate. The transfer of the metropolitanate of Kiev of Moscow's jurisdiction in 1686 is described as "a natural completion of the process of state reunification of the Ukraine with Russia" and as having been carried out "with the consent and blessings of the Patriarch of Constantinople" with no mention that the procedure was carried on in a highly questionable way with simoniacal practices.

The absorption of the Kievan Metropolitanate into the Russian Church is discussed without making clear that in the end not only did the metropolitan lose authority over dioceses that remained under Polish control, but also over Orthodox diocese under Russian control, ultimately leaving him with the mere title "Metropolitan of Kiev and Halych."

The saints and scholars that the church in Ukraine produced in the late 17th and 18th centuries are listed, but no explanation is made of the imperial government's policies that rooted out the local traditions of the Church in Ukraine, banned the printing of books in Ukrainian redactions and turned the once-flourishing Kiev Academy into a provincial seminary.

For the 19th century Archbishop Makariy provides only three disparate pieces of information: the Uniates "disappeared" in all Ukrainian lands "reunited" with Russia, culminating in the "return" of the Uniates of the Kholm region in 1875; the Russian Orthodox Church marked the 900th anniversary of the Christia-

(Continued on page 10)

Ukrainian Christmas customs in the Big Apple: Part II

by Helen Perozak Smindak

This week brings a time of relative calm and quiet to the Big Apple as New Yorkers resume their normal schedules after a surfeit of shopping, planning, gift wrapping, tree trimming and partying.

For thousands of citizens of Ukrainian ancestry, the week now beginning and the one that follows will bestow more than a respite from the commercial cheer of a modern Christmas. With nine of the city's Ukrainian parishes celebrating the birth of Christ according to the old style or Julian calendar, the Christmas season that starts tomorrow offers Ukrainians the serenity and charm of age-old customs and the inspiration of joyful church services.

In some homes, where folk customs and rituals are still closely followed, the head of the household will place a sheaf of grain in the position of honor under the icons on Christmas Eve. Fresh, sweet-smelling hay will be spread lightly under the tablecloth and strewn under the table, commemorating the fact that Christ was born in a stable.

Most families will gather around the dinner table on January 6 for the meatless 12-course holy supper, and each family will undoubtedly serve the 12 dishes common to their region of Ukraine. Though the order of the dishes may vary from family to family, the super menu always includes varenyky, holubtsi and the dish of boiled wheat, poppy seeds and honey known as kutia.

After supper comes the Christmas Eve church service, the first of a series of beautiful services observed in a tranquil setting of icons, mosaics, flickering candlelight and glorious choral music. Some parishes, however, schedule the Christmas Eve service in



the afternoon so that parishioners need not face the dangers of big city night life.

St. Vladimir's Ukrainian Orthodox Church, at 160 W. 82nd St. in Manhattan, has planned a 2 p.m. "povechiria" for January 6. The main Christmas liturgy will be held on January 7 at 10 a.m. On January 12, Bishop Antony will be the chief celebrant of the divine liturgy, assisted by the pastor, the Very Rev. Volodymyr Bazylevsky. The Dumka Chorus of New York will perform a concert of traditional carols in the church, and afterwards the congregation and guests will sit down to a parish dinner in the church hall.

There will be liturgies on January 14 and 18 at 10:30 a.m. and a divine liturgy on January 19 at 10 a.m. with the ritual blessing of water (Vodokhrishchi) taking place on January 18 and 19. Providing a capella singing for all church ceremonies will be St. Vladimir's choir, whose soloists include Hanna Sherey, Ihor Zamiaty, Olena Zamiaty and Alla Grogul. The choir is directed by Prof. Mykhailo Lew.

The Christmas Eve service at Holy Trinity Ukrainian Orthodox Church, located at 359 Broome St. in Manhattan's Soho district, will take place at 5:30 p.m. on January 6. The choir, directed by Valentina Nalewayko, will sing at this service and during the Christmas divine liturgy on January 7 at 10 a.m. Holy Trinity's pastor, The Very Rev. John Kulchycky, will solemnize these liturgies and those planned for January 8, 12, 14, 18 and 19 at 10 a.m., as well as the Eve of Epiphany service at 5:30 p.m. on January 18.



For these services, the church choir will be directed by Ivan Chomyn, while the noontime liturgy will be accompanied by a choir directed by Metropolitan Opera baritone Andriy Dobriansky.

St. George's parish, whose pastor is the Rev. Patrick Paschak, will hold its traditional "prospora" banquet at 2 p.m. on January 12. Students from St. George's School, instructed by Daria Genza, will present a performance titled "Sviata v Lisi" (Christmas in the forest). For the Eve of Epiphany on January 18, church services are planned for 6:30, 8 and 9 a.m., with the blessing of water to take place during the 9 a.m. liturgy. On January 19, the blessing of water ceremony will be held during the 10 a.m. liturgy. Other January 19 services are set for 7:30 and 9 a.m. and noon. The Dumka Chorus will sing carols at 1 p.m., repeating the concert given at St. Vladimir's church a week earlier.

Presiding over ceremonies at All Saints' Ukrainian Orthodox Church, 206 E. 11th St., beginning with the 7 p.m. "vechiria" on January 6, will be the Rev. Ivan Tkaczuk. Liturgies will be held at 10 a.m. on January 7 and 14, with the blessing of water to take place at the 10 a.m. liturgies on January 18 and 19. Volodymyr Wowczaruk directs the choir which sings at all services.

Queens parishes

On January 6, at Holy Cross Ukrainian Catholic Church, 31-12 30th St. in the Astoria section of Queens, the Rev. Christopher Wojtyna will celebrate the solemn compline at 10 p.m. and the high

liturgy, with choral accompaniment, at 11 p.m. Christmas Day services will be held at 8:30 a.m. and 7 p.m. on January 7, with the church choir, directed by Mykola Nychay, singing at the 10 a.m. solemn mass.

Two candidates from St. Josaphat's Monastery in Glen Cove, Long Island, will receive monastic habits and thereby become novices for the priesthood, during the January 12 mass in Holy Cross Church. At 1 p.m. that day they will join Holy Cross parishioners for the parish Christmas dinner in the church hall at 37-09 31st St.

At St. Andrew's Ukrainian Orthodox Church, 90-34 139 St. in Jamaica, the January 6 and January 18 "povechiria" services will be held at 4 p.m. The divine liturgy on January 7 as well as that on January 19 is scheduled for 10 a.m. With Metropolitan Andriy Kusczaik presiding over ceremonies, parishioners join in the singing of hymns and chants.

Other boroughs

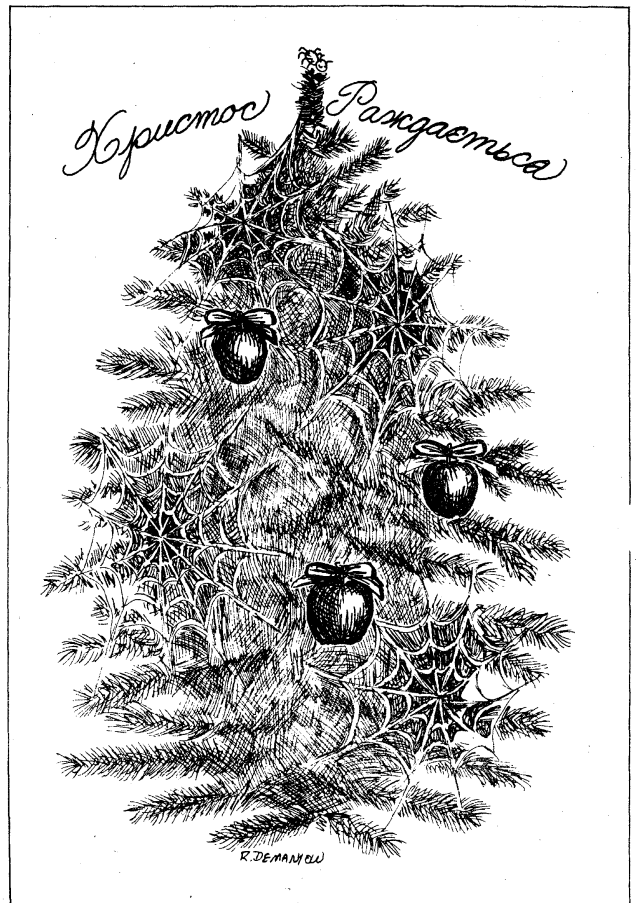
In Brooklyn, the Rev. Teodor Leontowycz will solemnize the 4:30 p.m. Christmas Eve service on January 6, the 10 a.m. Christmas liturgy on January 7 and other services on January 8 and 9 at Holy Trinity Ukrainian Orthodox Church. There will be a visit from St. Nicholas following the January 12 liturgy, with gifts for the children and refreshments for all. The rituals of water blessing will take place on January 18 at 2 p.m. and just before the 10 a.m. liturgy on January 19. The church is located at 185 S. Fifth St., beside the Brooklyn

entrance to the Williamsburg bridge, and the choir is directed by Anna Orel.

Parishioners of St. Mary's Protectors Ukrainian Catholic Church, 1745 Washington Ave. in the Bronx, will go out caroling on January 7 and in the evening hours of the following days. The Rev. Soter Holyk, St. Mary's pastor, travels to the homes of parish members to give traditional house-blessings. The parish's Christmas schedule includes liturgies at 9 a.m. and 7:30 p.m. on January 7, 8 and 14. Liturgies will be held at 9 a.m. on January 9 and 18, and at 9 and 10:30 a.m. on the 19th. The blessing of water will take place during the services on January 18 and 19.

The Rev. Alexis Floridi, pastor of Holy Trinity Ukrainian Catholic Church at 288 Vanderbilt Ave. in Staten Island, also makes visits to homes to bless them with holy water. That, of course, comes after the Vodokhrishchi rites of January 19. There are services on January 6—the great compline at 10 p.m. and the Christmas liturgy at 10:45 p.m.—and liturgies are scheduled for January 7, 8 and 9 at 10 a.m.

To make the Ukrainian Christmas special for everyone, a group of Holy Trinity parishioners will sing Ukrainian carols during a tree-lighting ceremony at Staten Island Boro Hall. Nancy Huzar is coordinating this annual event, to be held at 4:30 p.m. on January 7, and borough officials have been invited to join Father Floridi, choir members, choir director Mykola Zajac and parish members for the song fest.



Reminiscences: a child's first American Christmases

by Orysia Paszczak Tracz

*For my mother and
the memory of my late father*

There are many different Christmases for each of us. There are the Christmases we celebrate from year to year with all family traditions unchanged, and the only changes we do see are the children growing and the elderly departing.

There are the Christmases of our imagination — the ones we hope to celebrate one day, the "ideal" ones when everything goes right, down to the last detail, the ones when finally the whole family gathers from all over to celebrate together.

There are the Christmases of long ago, those which live in our imagination from descriptions of parents, grandparents and other relatives. In these descriptions, sometimes one wonders what is true memory, what is embellishment, and what is wishful thinking.

Then there are the Christmases of other people — our neighbors, our friends — totally different from ours. The unifying cords are the celebration of the Christ Child's birth, and the gathering of the family.

I don't remember my early Christmases in Germany, even though I remember other events there. But I do have a family photograph of my parents and me, when I was around 3 years old, standing in front of our Christmas tree in our barrack in Berchtesgaden. The tree is decorated with foil-wrapped candy and paper ornaments. And I am dressed in the latest DP camp style, including stockings bagging at the knees, and a "kukarda" — an enormous bow — on the top of my head. Madonna, eat your heart out!

I do remember my first Christmas in America. We had arrived in September 1949, and were established residents of Jersey City, N.J., by Christmas. We lived in a storefront apartment on Ocean Avenue, where my parents were janitors of the building.

I wonder if there were any people who arrived then who weren't janitors. What else could you do for rent if you couldn't speak a word of English? And no matter who or what you were back home in Ukraine, no matter what titles or status you had, when you arrived in America, you took whatever job there was, janitorial or manual labor in a factory. How many "pan magisters" pushed mops or operated elevators then?

My father worked in a mattress factory for a while, but changed jobs because his hands became raw from working with the wire. His next job was at the factory that made the brass and copper hoses — 1950s kitsch-chic is quite valuable now. Fathers worked during the day, mothers in the evening and at night. Greetings were exchanged on the doorstep. There was no day care in those days, and even if there had been, I doubt if anyone was willing to leave a child with non-Ukrainian-speaking people. During those first years in America, most mothers cleaned offices at night. No English was needed here, either. Only now have I had a chance to wonder when and how my mother got her rest.

With whatever little money there was, we had a Christmas tree. And one box of Christmas ornaments. They were blue, with yellow-orange flowers painted around the middle. I'll give you one guess why those colors were chosen. That was it, that one box, and paper decorations. Until the tree was decorated, the box sat on the mantle of a large fireplace (which didn't work). The mantle was high up, especially for a 4-year-old. But curiosity won, and I managed to reach up, and pull down the box — all the way down, to the floor. Even now, I remember the look on my mother's face as she looked at me, and the broken ornaments on the floor. I think one or two remained whole.

At the time, there were a few neighbors from upstairs in the room. They understood from my mother's despairing reaction that those ornaments were the only ones we had for the tree. Well, as you can guess, we had a very nice tree that year, because the people from upstairs, who were not that well off themselves, gave us a few ornaments each. They themselves or their parents had been immigrants to the United States from Ireland and Italy. I remember them kindly, and I'm still looking for

similar ornaments to have as a reminder of that first Christmas.

Another early Christmas I remember revolves around a doll I received from St. Nicholas. She was the Bonnie Braids doll, based on the baby born to two characters in the Dick Tracy comic strip. She was a regular baby doll, except that there were two little holes on either side of the top of her head, through which two blond braids struck out. But my Bonnie Braids doll was not ordinary. She came with a pink satin pillow and cover, beautifully sewn and embroidered.

As I think of the hands that sewed the accessories for that doll, I remember my "poodle" coat. The fabric was in style then, a wool woven with many loops, which made it look similar to a poodle's coat. Dolly Parton sings about her "coat of many colors her mama made" for her. My coat was not a patchwork of fabric, as her's was, but a solid light brown. But a mother's love and ingenuity show through in both. As I grew, my coat changed. One year the sleeves and hem had beige cuffs and hem, another year, brown fur.

Funny, any time I think of the coat, I see myself walking with my parents from the bus stop to St. Peter and Paul Church, which stood around a block and a half from the Hudson River. To get to the church, we had to pass for a few blocks the Colgate-Palmolive establishment. On a clear day it was fine, but when it was foggy, or cloudy, or raining, the smell was unbearable — no emission or pollution control in those days. I wonder if the factory is still there.

Another early Christmas I remember involves a lady who came to join us for Sviata Vecheria (Christmas Eve holy supper). Mrs. Bannon worked

or was a volunteer for an agency or organization which helped new immigrants with whatever they needed. She was most helpful to our family, and we invited her for Christmas Eve to show our appreciation. She found everything very tasty, but didn't wait to see what was being eaten with what. Mrs. Bannon found mushroom sauce, pickled herring and cookies very good together. At least, that's what she said.

One "hook" that got me interested in folklore was the mention by my father of a kolliadka (Christmas carol) he sang as a young boy. It was about Vasylo riding his horse, and about knights and a battle. I remember thinking, "What in the world does this have to do with Christmas?"

One Christmas, when I was 8, I really got what I wanted for a present. All that summer I had begged my parents that I wanted a baby sister. I even prayed over the Christmas Eve candle one summer day. My sister, Nusia, was born on January 2. My father and I celebrated alone on Sviat Vechir with just one dish which he prepared — I can't remember exactly what it was. I do remember the two of us waiting at the bus stop on Grand Street to travel to the Bronx hospital to pick up my mother and new sister (we took a cab home). I looked down and my father was still wearing his slippers, in the snow. Even though I was a bit disappointed that I could not play right away with this new red-faced baby, I was still happy about my wish coming true.

Now that I have my own children, I often think about how difficult it was for our parents in those early years in America. They did not know the language, they had no money. They had support from

(Continued on page 10)



The old Ss. Peter and Paul Ukrainian Catholic Church in Jersey City, N.J.

Pittsburgh area society names Tatiana Kyshakevych Ukrainian of Year

by **Nickolas C. Kotow**

PITTSBURGH — Dr. Tatiana C. Kyshakevych of Pittsburgh was presented the 1985 Ukrainian of the Year Award at the Ukrainian Technological Society's 16th annual dinner-dance in the elegant Pennsylvania Room at the Pittsburgh Athletic Association on November 30.

The presentation was made by Eugene N. Manasterski, president of the society, before more than 90 guests, including the Very Rev. Mirosław Hlynsky, pastor of Ss. Peter and Paul Ukrainian Church in Carnegie, Pa.; Dahlen K. Ritchey, coordinating architect for the Ukrainian Nationality Room at the University of Pittsburgh; and Drs. Ernest B. Dorow and Richard Seckinger, former professors of Dr. Kyshakevych.

Speaking in both English and Ukrai-

nian, Dr. Kyshakevych stated in her remarks that she accepted the award not only for herself, but also for her family, former professors and colleagues, and the whole Ukrainian community. "Working for high ideals," although requiring sacrifices, "brings ideal rewards," she said, referring to the strong Ukrainian community life in Pittsburgh, to which she has much contributed.

Dr. Kyshakevych was born in Lublin, Poland, after World War I to emigre Ukrainian parents. Her father, Wasyl Chopiwsky, had served in the army of Symon Petliura, leader of the Directory of the Ukrainian National Republic. After World War II she emigrated with her husband, George, and son, Roman, to Argentina where they lived for 11 years. Their daughter, Christina, was born during this time. In 1959, the family came to the United States, and settled in Pittsburgh in 1962.

Soon after their arrival, she enrolled at the University of Pittsburgh, and in 1966, she received her bachelor of arts degree. During this time, she secured a position as a teacher in the Clairton, Pa., school district, where she still teaches today. Continuing her studies, she earned the master of education in 1969 and her doctorate in 1976, both from the University of Pittsburgh. Her doctoral dissertation was titled, "Education in Ukraine." This study is an excellent source on the subject and can be found both at the University of Pittsburgh and the Library of Congress in Washington.

Dr. Kyshakevych became a member of Pittsburgh Branch 27 of the Ukrainian National Women's League of America and served as its president from 1982 to 1985. Under her leadership the branch sponsored successful exhibitions of Ukrainian artwork by artists Rem Bahautdin and Theodore Wirsta. Most recently, her efforts were instrumental in bringing a collection of 48

paintings by Slavko Hrushelnycky of Switzerland to The Ukrainian Museum in New York City. She is now trying to preserve the second half of the collection by arranging for its transfer to the Ukrainian Gallery-Museum in Toronto.

Dr. Kyshakevych is also well-known in the Pittsburgh Ukrainian community as an effective behind-the-scenes worker. At her home, many prominent Ukrainian guests are entertained and served with her delicious Ukrainian food specialties.

She is a strong supporter of her

husband's efforts on behalf of the Pittsburgh Committee for the Harvard Ukrainian Research Institute and the construction of a Ukrainian Nationality Room in the Cathedral of Learning at the University of Pittsburgh. She has also served on the planning committees for the Pittsburgh Ukrainian Festivals.

It was for these and many other efforts that the society presented the Ukrainian of the Year Award to Dr. Kyshakevych in recognition of her many contributions in preserving and enriching the cultural heritage of the Ukrainian community.

Chicago Ukrainian school marks 35th

by **Alex Poszewanyk**

CHICAGO — The St. Volodymyr Ukrainian Orthodox Cathedral School of Ukrainian Subjects celebrated its 35th anniversary here October 27. Speeches, dance performances and presentations to honorees were part of the festivities.

The program began with a holy liturgy and moleben by the Rev. Stefan Zencuch. A luncheon with a commemorative program followed.

The keynote speech was given by Alexandra Diachenko-Kochman, the school's former director, who gave a concise history of the school's development. Stefan Shupeyda, chairman of St. Volodymyr's Parents Organization, also spoke at the ceremony. In his speech, he emphasized the need to recruit more students for the school to ensure its existence. While at one time over 200 students attended St. Volodymyr's, today only 70 go there.

In light of this, Michael Miskewitch, the school's director, called on graduates of St. Volodymyr's to become active and create an alumni club. He said he would like to locate over 400 graduates and encourage them to become members of the club which could help in recruiting new students for the school and vitalize the school community.

Young students of the school performed several songs under the direction of music teacher Eugenia Kosohor. The ODMU String Ensemble, under the direction of Victor Wojtychiv, a trio

of bandurists from the ODMU Bandurist Ensemble and the Lidaw vocal duo were the guest performers.

Many congratulatory letters were also read at the ceremony by master of ceremonies Yuriy Kolomayets, who also read selections of his poetry. The Rev. Stefan Zencuch, the school's spiritual advisor, read letters of congratulations from Metropolitan Mstyslav and Archbishop Constantine.

Greetings were also extended by Mr. Myroslaw Lychik, chairman of the parish council, and Wasyl Palahniuk of First Security Trust and Savings Bank, who presented a \$250 donation. Roman Mycyk of the Selfreliance Ukrainian Federal Credit Union presented a check for \$500.

Several former directors and teachers of the school were honored during the luncheon with flowers and gifts. Among those honored were: Mrs. Kochman, Olga Semchshyn, Lena Kosyk, Marta Stadnyk, Olena Kovalska, Maria Konowal and Alex Konowal. The Rev. Wasyl Ivashchuk, who now works in the library of the Ukrainian Orthodox Center of South Bound Brook, was also remembered warmly for his years as director.

The parish hall was festively decorated for this occasion with paintings by Anatole Kolomayets, and fresh flowers donated by Maria Chychula of Best Florist.

Anyone wishing to join the alumni club or to help the school should contact Mr. Miskewitch at (312) 398-2078 or the Rev. Zencuch at (312) 278-2827.

TUSM holds national convention

CLEVELAND — The Ukrainian Student Association of Mykola Michnowsky (TUSM) held its 18th annual national convention here on November 22-24. The convention was attended by over 30 delegates from various U.S. universities as well as by representatives of other Ukrainian organizations in the United States and Canada.

The delegates elected the following national executive board for 1985-86: president — Jerry Halatyn (Pratt University), vice-president for organizational affairs — Mykola Hryckowian (St. John's University), secretary — Taras Hnatyshyn (Manhattan College), controller — Michael Halatyn (New York University), press director — Lidia Mykytyn (New York University), public affairs director — Lubomyra Petraszczuk (Wayne State University), editor of journal/newsletter — Paul Makar (SUNY - Purchase), academic affairs director — Osypp Blutarckij (St. John's University).

The key resolutions of the national convention call upon the newly elected national Executive Board to concentrate TUSM's efforts this year on public relations, publications activity as well as

raising TUSM members' ideological awareness.

Throughout the year, TUSM plans to strengthen its active support for the Ukrainian nation's struggle against Russification and communism, and for human dignity and national independence. TUSM plans to commemorate the heroic deaths of the Ukrainian national activists and patriots Wasyl Stus, Oleksa Tykhy, Valeriy Marchenko, Bohdan Terelia, Yuriy Lytvyn and Mykola Horbal.

Mr. Halatyn, the newly elected TUSM president commented: "This congress has once again proven to me TUSM's ability to change along with the changing world, yet reaffirm its commitment to its basic principle — support of the Ukrainian liberation struggle, commitment to intellectual awareness and analysis, respect for democratic methods, and the spirit of friendship."

TUSM has branches in Cleveland, Detroit, New York City and Yonkers, with approximately 250 members in the United States. Its national executive headquarters is located at 136 Second Ave., New York, N.Y. 10003.

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No Place Like Soyuzivka at Christmas Holidays

Warren senior citizens' residence celebrates its first anniversary

by Ihor Iwanycykj

WARREN, Mich. — Nestled among St. Josaphat's Ukrainian Catholic Church, Ukrainian Cultural Center, Ukrainian Selfreliance complex and hundreds of Ukrainian homes, among tall trees on a tastefully landscaped parcel lies the Ukrainian Village, a two-story, 146-unit senior citizens residence.

The structure, now fully occupied, with over 500 people on the waiting list, is a definite sign of achievement for the local Ukrainian American community.

On October 12 the metropolitan Detroit community celebrated the first anniversary of the official completion of this mammoth project. The festivities began with a wine and cheese reception, where the members, residents and guests had a chance to chat and meet new and old friends.

Anastasia Oleskow-Volker, president of the Ukrainian Village Corp., officially opened the festivities at 6:15 p.m. and called upon Stephen M. Wichar Sr., vice-president of the corporation, to be the master of ceremonies. Mr. Wichar's opening remarks brought smiles and rounds of laughter which set the tone for the rest of the evening.

The banquet began with an invocation by the Very Rev. Bernard Panczuk OSBM, pastor of the Immaculate Conception Ukrainian Catholic Parish in Hamtramck, Mich. He praised the perseverance that led to the completion of this project and prayed that there

would be more such "villages" in the future.

After dinner, a candle-lighting ceremony recognized those who made the Ukrainian Village a reality. The candles encircled an amazingly accurate and beautiful cake replica of the Ukrainian Village.

The evening was enhanced by Andrew Stasiw's piano renditions of favorite Ukrainian melodies.

Zenon Wasylkevych, board chairman, highlighted the accomplishments of the past year.

Toward the conclusion of the evening, Mrs. Kozachenko, acting on behalf of "Chervona Kalyna," presented the village with a portrait of Mrs. Volker, first president of the Ukrainian Village Corp., thus initiating what will become a tradition of honoring all Ukrainian Village presidents.

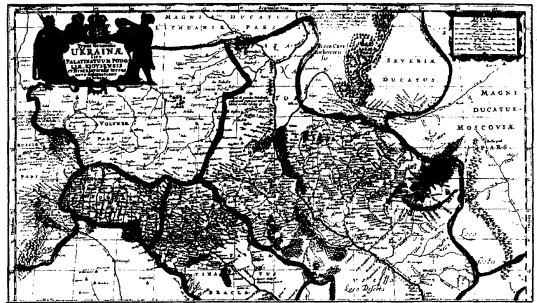
The evening closed with a prayer lead by the Rev. Nestor Stolarchuk, pastor of Our Lady of Perpetual Help Ukrainian Orthodox Cathedral.

Nostra culpa

Thanks to a typographical error in our review of 1985, the last name of Metropolitan Mstyslav, leader of the Ukrainian Orthodox Church, was given as Sulyk instead of Skrypnyk. There is a Metropolitan Sulyk, of course; Metropolitan Stephen Sulyk heads the Ukrainian Catholic Church in the United States. Our apologies.

UKRAINE A Historical Atlas

PAUL ROBERT MAGOCSI *Geoffrey J. Matthews, cartographer*



UKRAINE A Historical Atlas

Paul Robert Magocsi
Cartographer:
Geoffrey J. Matthews

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The history of Ukraine is long and complex. There have been border shifts, name changes, and domination by a series of foreign powers, whether the Scythians, Khazars, and Mongols in earlier times, or Poland, the Ottoman Empire, Austria-Hungary, or Russia more recently. In part, because of such external realities, Ukrainian territories have had many names. Rus', Ruthenia, and Little Russia were used in older days. The name Ukraine, first used in the sixteenth century to designate a specific territory, was maintained during the seventeenth century by the Cossack state and again adopted in the twentieth century, especially following the struggle for independent statehood after World War I.

For the first time in this book, students will find a clear visual presentation, with maps of superb quality, of the many changes that have beset Ukrainian lands from earliest times to the present.

PAUL ROBERT MAGOCSI is Professor, Department of History, Department of Political Science, and Chair of Ukrainian Studies, University of Toronto. He is the author of eight books and numerous articles. His books include *The Shaping of a National Identity: Subcarpathian Rus', 1848-1948* and *G Galicia: A Historical Survey and Bibliographic Guide*.

GEOFFREY J. MATTHEWS is chief cartographer of the Department of Geography, University of Toronto. He is the cartographic designer of the internationally award winning *Economic Atlas of Ontario*, and also of the forthcoming multivolume *Historical Atlas of Canada*.

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Moscow Patriarchate's...

(Continued from page 5)

nization of Old Rus' in Kiev in 1888; and the Holy Synod permitted a Ukrainian version of the Gospels in 1911.

He does not tell us that the Uniates "disappeared" only after fierce persecution or that from the decrees of Peter I the Russian Orthodox Church had blocked Ukrainian printing, had prevented publication of Ukrainian translations of the Bible throughout the 19th century and had supported Tsarist Russia's infamous ban against Ukrainian printing in 1876.

Archbishop Makaryi seems to see no reason to criticize such policies' role in inter-Orthodox, ecumenical and peace activity. Much of the text consists of quotes from foreign visitors, a pastiche intended to convince the reader that there is no religious persecution in the USSR. Hence, diplomatic statements by Dr. Donald Coggan, archbishop of Canterbury, and Michael Moore of the Service of

Foreign Affairs of the Church of England are intermixed with an assertion: "I was looking at it [a service in St. Vladimir's Cathedral in Kiev] and couldn't believe my eyes. Back home they say you are being persecuted, but you appear to be happy and your churches are full of people." The comment comes from Archpriest John Margitich, dean of the Cathedral of the Patriarchal Parishes in Edmonton.

It is difficult to estimate what impact Archbishop Makaryi's and the Ukraina Society's work will have on foreign opinion about the religious question in Ukraine. That such a contrived and convoluted brochure was produced reveals the Russian Patriarchal Church's sensitivity to the Ukrainian Orthodox and Catholic criticism of its activity in Ukraine and the Soviet government's annoyance that there is increasing knowledge of its religious policies.

Only by the publication of scholarly works and popular literature can the Ukrainian community show how distorted and tendentious the publications of Moscow Patriarchate and the Ukraina Society are.

Reminiscences...

(Continued from page 7)

the various Ukrainian agencies for new immigrants, but they all wanted to establish themselves on their own. It was a hard, back-breaking life but as children we never suffered, and I don't think we realized that we were not that rich. When I think about what my parents and others like them went through during the war and during those early years in the United States, I wonder if, in their place, I would have managed to do as well. This was not a matter of slight inconvenience, but of survival, of life and death.

One way that I know we thank them for all they did is continuing the traditions they passed on to us, and that we are now passing on to our children — continuing them and learning more about them, their origin, and their meaning.

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Church expert...

(Continued from page 3)

pointed to the extent and the "great variety" of religious life in Ukraine, where close to half of the population, or between 20 and 25 million people, are believers.

He also said he was struck by what he characterized as a new, positive development among the various religious groups, which seem to have come to the conclusion that "old sectarian conflicts are perhaps irrelevant in today's situation, when all believers...are faced with militant atheism on the part of the government (and) with the persecution of anyone who tries to actively live according to his or her belief."

"You have a growing sense of solidarity — something which one could call a 'popular ecumenism,'" he said. "This is a new development, which we could say is positive because, aside from the moral or ethical virtues of a more tolerant and cooperative attitude towards other believers and even other nationalities, practically speaking, it may mean that Ukrainians as a nation and Ukrainian believers or whatever denomination will be able to break out of their isolation by forming alliances among each other."

The predominant religious grouping in Ukraine today is the Russian Orthodox Church, into which the Ukrainian Autocephalous Orthodox Church and the Ukrainian Catholic Church were forcibly incorporated. Both banned Churches continue to exist, however, — either underground, as in the case of the Catholic Church, or in spirit, as in the case of the Autocephalous Orthodox Church, Mr. Sorokowski said.

He said the possibility of the Ukrainian Orthodox and Catholic Churches ever gaining legal recognition in the Soviet Union is out of the question. The Churches are national in character and too closely tied to the Ukrainian revival and nationalism, he explained.

"The idea of a Ukrainian national Church of whatever denomination — Orthodox, Catholic or even if there were a Protestant one — is simply something that they would never permit," she said.

Mr. Sorokowski began his four-year fellowship at Keston College in 1984. A Phi Beta Kappa scholar, he received a bachelor's degree and later a law degree from the University of California at Berkeley. He also has a master's degree from Harvard University, where he was an associate of the Ukrainian Institute.

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Ukrainian Catholic veterans post holds meeting, elects Polche

NEW YORK — At the annual meeting of the St. George Ukrainian Post 401, Catholic War Veterans, held on October 27 at its Post Headquarters in New York City, Harry Polche was elected commander for the ensuing year.

The following were elected to serve with him: Michael Luchuf, first vice-commander, William Buska, second vice-commander, Joseph Woytowych, third vice commander, Longin Dudynski, adjutant, Peter Switnicki, treasurer, Michael Husar, welfare officer, Dr. Walter Baran, medical officer, Michael Barston, judge advocate, Stephen Kotyk, historian, Michael Chanda, officer of the day, Bohdan Yarmola, three-year trustee, Marian Tymchysyn, two-year trustee, Nicholas Kravitz, one-year trustee.

The St. George Ukrainian Post, currently celebrating its 40th anniversary, prides itself on a history of past achievements in the Ukrainian community and upholding the CWV creed, "For God, Country and Home."

A major event annually is the corporate communion mass and breakfast during which a Certificate of Merit and a CWV Gold Medal are awarded to a well-deserving Ukrainian for outstanding service to the community.

November and December are key

months for all veterans. Members of St. George Post 401 commemorate the November 1st Act, Veterans Day and Pearl Harbor Day, with other veteran organizations in a fitting tribute to those who died in combat and demonstrated that there is no greater act of love than laying down one's life for one's country.

As staunch supporters of human rights in Ukraine, the post joined in the massive mailgram campaign against the defamation of Ukrainians. It has gone on record by contacting the White House to condemn the actions of the Immigration and Naturalization Service and the State Department forcing Myroslav Medvid back to his Soviet ship not granting him political asylum.

The new board of officers is seeking new members for added strength and unity in effort. Communications may be addressed to: St. George Ukrainian Post 401, CWV, 33 E Seventh St., New York, N.Y. 10003.

**Share
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Professionals association sponsors writing awards

NEW YORK — The Ukrainian American Professionals and Businesspersons Association is holding its third annual writing awards for the best article and letters to the editor that have appeared in English-language, general circulation publications.

The contest committee, chaired by Natalie Pawlenko, with Roma Hadzewycz and Ksenia Rud, serving as members, will offer one \$250 award to the writer of the best article of the year,

and three awards in the amounts of \$100, \$75 and \$50 in the letters category.

Individuals interested in submitting clippings of articles and letters that have been published must mail their entries to the association by January 31, 1986.

Entries may be mailed to: Writing Awards, P.O. Box 1928, Murray Hill Station, New York, N.Y. 10156; or, The Ukrainian Weekly, 30 Montgomery St., Jersey City, N.J. 07302.

Passaic veterans post to host convention

PASSAIC, N.J. — Ukrainian American Veterans Post 17 of Passaic, N.J., will host the 39th annual UAV convention which will be held at the Holiday Inn, Route 22 East, Bridgewater, N.J., during the weekend of June 20-22, 1986.

Past National Commander Eugene Sagasz, Convention Chairman, and his committee have already prepared the

groundwork for a successful affair with the assurance that all delegates, their spouses and friends will have excellent accommodations at the inn and a varied program of activities is being planned.

The National Ladies Auxiliary will hold its 12th annual convention during the same weekend.

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VIENNA July 7 - 10

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(ITSSR1EWR20) KIEV/Kaniv July 16 - 20 Single Supl.
Escort: Bohdan KOBZAR LENINGRAD July 20 - 23 (GIT Airfare)
HELSINKI July 23 - 26

PODOLANKA July 15 - 29 BUDAPEST July 16 - 17 \$1500.00
Swissair LVIV July 18 - 23 \$175.00
(ITSSR1EWR21) TERNOPIL July 24 - 27 Single Supl.
BUDAPEST July 28 - 29 (Airfare 7180 APEX)

VINOK July 23 - Aug. 9 BUDAPEST July 24 - 25 \$1800.00
Swissair LVIV July 26 - 29 \$250.00
(ITSSR1EWR22) KIEV/Kaniv July 29 - Aug. 2 Single Supl.
Escort: Uliana SMERECYNSKY LVIV Aug. 2 - 3 (Airfare 7180 APEX)
KOSICE/Priashiv Aug. 4 - 6
VIENNA Aug. 6 - 9

LASTIVKA August 2 - 20 BUDAPEST Aug. 3 - 4 \$1950.00
Swissair LVIV Aug. 5 - 9 \$250.00
(ITSSR1EWR23) YALTA Aug. 9 - 12 Single Supl.
Escort: Oksana TRYTJAK KIEV/Kaniv Aug. 12 - 15 (Airfare 7180 APEX)
LENINGRAD Aug. 15 - 18
MOSCOW Aug. 18 - 20

HALYCHANKA August 7 - 24 BUDAPEST Aug. 8 - 9 \$1650.00
Swissair TERNOPIL Aug. 10 - 13 \$200.00
(ITSSR1EWR24) LVIV Aug. 13 - 18 Single Supl.
CHERNIVTSI Aug. 19 - 21 (Airfare 1445 APEX)
BUCHAREST Aug. 21 - 24

KALYNA II August 13 - 28 BUDAPEST Aug. 14 - 15 \$1700.00
Swissair LVIV Aug. 16 - 18 \$225.00
(ITSSR1EWR25) KIEV/Kaniv Aug. 18 - 22 Single Supl.
LVIV Aug. 22 - 24 (Airfare 7180 APEX)
VIENNA Aug. 25 - 28

RUSALKA August 20 - Sept. 7 BUDAPEST Aug. 21 - 22 \$1750.00
Swissair LVIV Aug. 23 - 27 \$200.00
(ITSSR1EWR26) KIEV/Kaniv Aug. 27 - 30 Single Supl.
YALTA Sept. 30 - Sept. 3 (Airfare 1445 APEX)
KISHINEV
BUCHAREST Sept. 5 - 7

LVOVIANKA II September 15 - 25 BUDAPEST Sept. 16 - 17 \$1250.00
Swissair LVIV Sept. 18 - 24 \$100.00
(ITSSR1EWR27) BUDAPEST Sept. 25 - 28 Single Supl.
(Airfare 7180 APEX)

OLENKA September 15 - 25 BUDAPEST Sept. 16 - 17 \$1200.00
Swissair UZHOROD Sept. 18 - 23 \$100.00
(ITSSR1EWR28) BUDAPEST Sept. 24 - 25 Single Supl.
(Airfare 7180 APEX)

BANDURA III Sept. 29 - Oct. 15 BUDAPEST Sept. 30 - Oct. 1 \$1450.00
Swissair LVIV Sept. 2 - 6 \$150.00
(ITSSR1EWR29) KIEV/Kaniv Sept. 6 - 9 Single Supl.
TERNOPIL Sept. 10 - 13 (Airfare 7180 APEX)
BUDAPEST Sept. 14 - 15

LVOVIANKA III October 13 - 24 BUDAPEST Oct. 14 - 15 \$1150.00
Swissair LVIV Oct. 16 - 22 \$100.00
(ITSSR1EWR34) OR Single Supl.
TERNOPIL Oct. 16 - 22 (Airfare 7180 APEX)
BUDAPEST Oct. 23 - 24

DIRECT SWISSAIR CONNECTIONS FROM CHICAGO TO ZURICH additional \$146.00 (subj. to change)
DIRECT SWISSAIR CONNECTIONS FROM TORONTO TO ZURICH reduction \$165.00 (subj. to change)

\$50.00 BONUS \$50.00

LOWER YOUR 1986 UKRAINE TOUR COST. THIS COUPON MUST REACH SCOPE TRAVEL INC. BY JANUARY 31, 1986 WITH A \$ 250.00 PER PERSON DEPOSIT FOR ANY OF ABOVE TOURS. SORRY — ONE COUPON PER PERSON.

TOUR NAME Dept. DATE

Pgtrs. NAME

\$50.00 **\$50.00**

Svoboda, Nov. 1985

January 6

EASTPORT, N.Y.: St. Mary's Ukrainian Orthodox Church is sponsoring a Great Vespers service at 6:30 p.m. It will be followed by a traditional Ukrainian holy supper at 7 p.m. A donation of \$4.50 is requested and reservations are required. Call (516) 727-3325 or (516) 744-3612.

January 7

EASTPORT, N.Y.: St. Mary's Ukrainian Orthodox Church is sponsoring singing of traditional Ukrainian carols at 9:15 a.m. They will be followed by a divine liturgy at 9:30 a.m. in Ukrainian and English followed by a Ukrainian breakfast. A donation of \$3 is requested for the breakfast, and reservations are required. Call (516) 727-3325 or (516) 744-3612 for further information.

ANN ARBOR, Mich.: The Ukrainian Students Association at the University of Michigan at Ann Arbor is sponsoring a "A Christmas Party at Greg's House," 1700 Geddes, Apt. B-25. A car pool for the January 18 Wayne State Students Club Winter Dance will be organized. Call (216) 842-4955 for further details.

MAPLEWOOD, N.J.: The Holy Ascension Ukrainian Orthodox Church will broadcast its 13th annual Ukrainian Christmas radio program for the sick and elderly at 10 a.m. over radio station WSOU-FM-89.5. The entire divine liturgy, celebrated by the Rev. John Nakonachny, pastor, with responses sung by the parish choir, directed by Leonid Charchenko, will be broadcast.

January 11

SYRACUSE, N.Y.: The St. Luke's

Ukrainian Orthodox Church is sponsoring a Malanka Dance to be held at the parish hall. A hot buffet dinner starts at 6:30 p.m. followed by music with the Johnny O. Band. Admission is \$10 with the buffet (\$7 for students) and \$5 without. For reservations call (516) 468-2804 or (315) 468-3472 for more information.

WASHINGTON: The annual Malanka Ball will take place at Indian Springs Country Club, 13501 Fayhill Road, Silver Spring, Md. The ball will include the presentation of debutantes by Anya Dydyk and singer Alex with music by Chervona Kalyna. Dinner and dance tickets are \$40, \$35 for retirees, and \$25 for students (\$15 for students for dance only). For further information and reservations contact Eugene Iwanciw (703) 237-0428.

MAPLEWOOD, N.J.: The Senior Ukrainian Orthodox League Chapter of Holy Ascension Church will hold its 10th annual Malanka after the 7 p.m. Vesper service in church. A hot buffet will be served at 8 p.m. in the church hall located at 652 Irvington Ave., and an evening of dancing to the music of the Chary orchestra will follow. For tickets and table reservations, please call John Holowko at (201) 763-3932 between 7 and 9 p.m. or the Holy Ascension rector at (201) 763-3932.

January 11-12

MINNEAPOLIS/ST. PAUL: The University Film Society at the University of Minnesota will have public screenings of the award-winning film on the 1932-33 famine

in Ukraine, "Harvest of Despair," produced and directed by Slavko Nowytski, and co-produced and edited by Yuriy Luhovy. Mr. Nowytski will be present to answer questions after each screening. On the same program there will be other Ukrainian-subject short films, such as "Ted Baryluk's Grocery." There will be two screenings at 2 p.m. and 4 p.m. on each day at the Bell Museum, 17th Street and University Avenue SE. For further information call the U. Film Society at (612) 373-5397.

January 12

BINGHAMTON, N.Y.: "Experience Ukraine at Roberson," a Ukrainian heritage program, will take place at Roberson Center for the Arts and Sciences from 1 to 5 p.m. The program, presented in conjunction with the "Starting Over" exhibit of Ukrainian arts, as well as a live program of Ukrainian music, song and dance in the Sears Harkness Theatre. Guest speaker Dr. James Mace of Harvard University will speak on the Ukrainian experience. The program is open to everyone and is free of charge. For more information call Anne D. Petras at (607) 729-0909.

January 19

EASTPORT, N.Y.: St. Mary's Ukrainian Orthodox Church will have a divine liturgy in Ukrainian and English at 9:30 a.m. followed by a Great Blessing of Water (please bring a container). After the services, a Ukrainian breakfast will be served. A donation of \$3 is requested for the breakfast and reservations are re-

quired. For more information and to make reservations call (516) 744-3612 or (516) 727-3325.

ONGOING

NEW HAVEN, Conn.: An art exhibit featuring artists Jerry Lodynsky, Roksolana Robak-Naydan, Helena Markiw and Larysa Martyniuk which opened Sunday, December 22, at the Ukrainian Heritage Center Gallery (located next to St. Michael's Church, George Street) will run through February 16. For additional information contact the Rev. Roman Golemba (203) 865-0388.

PREVIEW OF EVENTS, a listing of Ukrainian community events open to the public, is a service provided free of charge by The Weekly to the Ukrainian community. To have an event listed in this column, please send information (type of event, date, time, place, admission, sponsor, etc.), along with the phone number of a person who may be reached during daytime hours for additional information to: PREVIEW OF EVENTS, The Ukrainian Weekly, 30 Montgomery St., Jersey City, N.J. 07302.

PLEASE NOTE: Preview items must be received one week before desired date of publication. No information will be taken over the phone. Preview items will be published only once (please note desired date of publication). All items are published at the discretion of the editorial staff and in accordance with available space.

NEW RELEASE

FUNNY TEARS

a collection of short stories
by MYKOLA PONEDILOK

in English translation from the original Ukrainian.
Illustrations by EKO (Edward Kozak) and Halyna Mazepa.
To order send \$10.00 plus \$1.00 postage to:

Svoboda Book Store
30 Montgomery St.
Jersey City, N. J. 07302

(New Jersey residents add 6% sales tax.)

ADVERTISING RATES

SVOBODA UKRAINIAN-LANGUAGE DAILY AND THE UKRAINIAN WEEKLY

1 column/inch (1 inch by single column):

fraternal and community advertisements \$ 6.00
general advertisements \$10.00

Note: All advertisements which span the full eight-column page of Svoboda are subject to the \$10.00 per column/inch rate.

If the advertisement requires a photo reproduction there is an additional charge as follows:

single column \$ 8.00
double column \$10.00
triple column \$12.00

Deadlines for submitting advertisements:

Svoboda: two days prior to desired publication date.

The Ukrainian Weekly: noon of the Monday before the date of the Weekly issue in question.

Advertisements will be accepted over the telephone only in emergencies

Parma to host Youth for Christ

PARMA, Ohio — The Parma Diocese of the Ukrainian Youth for Christ will be hosting the 1986 Ukrainian Youth for Christ Celebration to be held June 27-29. It will be the organization's sixth convention.

The theme of the celebration will be, "I am the Vine, You are the Branches," (John 15:5). Ukrainian Youths from around the world are expected to attend the convention.

The first Youth for Christ convention was held in 1933 when Pope Pius XII announced an extraordinary Holy Year to commemorate the 1,900th anniversary

of the Resurrection of Christ. In May 1933 the Ukrainian hierarchy prepared a Ukrainian Youth for Christ manifestation. At least 100,000 people attended a divine liturgy on May 7, and 50,000 participated in a special procession. Each of those was blessed by the Metropolitan Andrey Sheptytsky of Lviv.

Fifty years later, in 1983, a Ukrainian Youth for Christ convention was held in Chicago, and in 1985, another convention was held in Stamford, Conn., with nearly 500 participants from Australia, Brazil, Canada, Germany and the United States.

Anyone wishing to participate in the upcoming convention should write Ukrainian Youth for Christ, P.O. Box 347303, Parma, Ohio 44134.

Philly committee plans Solidarity Day program

PHILADELPHIA — The Shevchenko Education Forum in Philadelphia will sponsor a Teachers' Convention on June 27-29 with the purpose of creating an international Ukrainian educators organization representing Canada and the United States.

The program will consist of workshops, speakers, election of officers for a new organization and a banquet.

Those wishing to attend should obtain a registration form from: The Shevchenko Educational Forum, Attn: Z. Kwit, Ukrainian Education and Cultural Center, Inc., 700 Cedar Road, Abington Township, Philadelphia, Pa. 19111.

Teachers' convention slated for June

PHILADELPHIA — The Ukrainian Human Rights Committee of Philadelphia will hold an hourlong noon ceremony marking the Day of Solidarity with Ukrainian Political Prisoners.

The program will take place on Monday, January 13, in the Mayor's Reception Room in City Hall. Among the speakers will be former political prisoner Sviatoslav Karavansky.