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Press Club Glasnost calls for international rights seminar

MOSCOW — A group of former Soviet political prisoners under the name Press Club Glasnost issued a statement in early September appealing for international help in organizing a non-governmental seminar on humanitarian affairs in Moscow later this year.

This newly formed discussion club, consisting of "representatives of several independent social organizations" from Moscow and other parts of the USSR, stated in its September 2 appeal that it had created an organizing committee for a seminar on humanitarian issues slated for sometime in December.

The move by 17 Soviet human-rights activists is widely viewed by Western rights watch groups as a test of the Soviet government's intentions of hosting an official human-rights meeting in the Soviet capital next year. The Soviet Union's proposal to hold such a conference is under discussion at the review meeting of the Conference on Security and Cooperation in Europe which reconvened in Vienna in late September.

The dissidents, who include such well-known figures as Sergei Grigoryants and the Rev. Gleb Yakunin, and members of Helsinki monitoring groups in Georgia and Ukraine, including Ukrainian Vyacheslav Chornovil, addressed their appeal for support to Western non-governmental organizations, interest individuals and the governments of the 35 signatory states of the Helsinki Accords.

Numerous groups have pledged their support, including most national Hel-

sinki watch committees and a number of Ukrainian organizations in Canada and the United States, according to Christina Isajiw of the Human Rights Commission of the World Congress of Free Ukrainians based in Toronto. In addition to the HRC, Americans for Human Rights in Ukraine, the External Representation of the Ukrainian Helsinki Group, the Ukrainian Canadian Committee and the Helsinki Guarantees for Ukraine Committee have communicated their support for such a seminar to Press Club Glasnost.

The statement reads as follows:

To international and national non-governmental organizations and private citizens interested in the development of the Helsinki process in the area of humanitarian problems.

To the governments of the participating states of the Helsinki Accords on Security and Cooperation in Europe.

As representatives of several independent social organizations and individuals expressing our own independent opinions at this most recent meeting of the Press Club Glasnost, we welcome the idea of holding in Moscow an international conference on a wide range of humanitarian concerns as was proposed by the Soviet delegation to the Vienna meeting of the participating states of the Helsinki Accords on Security and Cooperation in Europe [CSCE].

Such a conference, if successful, would most certainly promote the

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Pope addresses Ukrainian synod

ROME — Pope John Paul II, in separate addresses to the Synod of Bishops of the Ukrainian Catholic Church and to the Ukrainian Catholic laity meeting at a biennial congress, said that he hoped to visit Ukraine to mark the Millennium of Christianity there and assured both groups of the Catholic Church's "spiritual participation ... in the jubilee celebrations of the Ukrainian Catholic Church and its people." News of the pope's remarks was reported by wire services.

Speaking on Tuesday, September 29, the pontiff told Ukrainian bishops who met in Rome on September 21-30, that since becoming pope he has expressed the wish to "make a spiritual pilgrimage linked to the Millennium in the places that were the cradle of the Church" in Ukraine.

He did not say if such a trip would be possible, but he did assure the 17 Ukrainian Catholic bishops from around the "free" world that he would participate in their official Millennium

celebrations next July in Rome.

Soviet authorities had earlier refused the pope permission to travel to Lithuania for commemorations of the 600th

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Church leader's identity is revealed

ROME — The identity of the spiritual leader of the underground Ukrainian Catholic Church in the Soviet Union was revealed here on September 29 by Bishop Andres Sapelak of Argentina. The leader is 80-year-old Bishop Volodymyr Sterniuk, who resides in Lviv. He is reported to be ailing with a heart condition.

The cleric has previously been identified as a bishop, but the announcement in Rome marked the first time that he was identified as the leader of the underground Church in

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Terelia welcomed to Canada

by Michael Bociurkiw

TORONTO — Vowing to return to Ukraine one day and continue his quest to legalize its Ukrainian Catholic Church, Yosyp Terelia arrived here September 30 after he said he was "expelled" from the Soviet Union.

Showing signs of weariness from a Canadian Airlines flight from Amsterdam, the Netherlands, where the family spent its first few days of freedom, Mr. Terelia arrived in Toronto to an emotional greeting from members of Toronto's Ukrainian community.

He was accompanied by his wife Olena, 44, and their three children, Maryanka, 10, Kalyna-Theresa, 4, and Pavlyk, 3.

Mr. Terelia served a total of 24 years in a variety of prisons, labor camps and psychiatric hospitals. Word of the 43-year-old dissident spread after his writings on human and religious rights began to reach the West.

Mr. Terelia was released from a 12-year labor-camp term in February. Recently, he reportedly delivered a petition signed by himself and 210 religious and lay activists to the Kremlin calling for the legalization of the Ukrainian Catholic Church.

The years of imprisonment have left Mr. Terelia with a host of ailments, including ulcers, a damaged spinal cord, heart disorders and high blood pressure.

Almost immediately, he will receive medical attention in Canada before embarking on an ambitious speaking tour of Canada and the United States.

Mr. Terelia's arrival in the West is of particular significance, Ukrainian Catholic Church officials said, because he is believed to carry a wealth of information on the fate of other Soviet dissidents.

"He can tell us a lot about the Soviet Union," said Bishop Isidore Borecky, of Toronto. "He's the man who really knows the conditions... especially about the conditions of our bishops."

Later this month, Mr. Terelia will appear before a U.S. State Department hearing on human rights, said Christina Isajiw, a spokesperson for the World Congress of Free Ukrainians.

During a press conference at Pearson International Airport, Mr. Terelia said he was happy to be in Canada, but he expects to return some day to the Soviet Union to continue to fight for the freedom of the Ukrainian Catholic Church, which is not allowed to exist there.

He credited the governments of Holland, Canada and the United States for helping secure his release from a labor camp.

Not unlike other recently released dissidents, Mr. Terelia said he had a sceptical view of Soviet leader Mikhail

Gorbachev's glasnost campaign.

"It is hard to say where glasnost will go at this point," Mr. Terelia told reporters through his interpreter, the Rev. Myroslaw Tatyryn. "To be able to completely understand the Soviet system and to speak about glasnost, we must understand that the Soviet government must concretely in actions decide the question of the Christian faith in the USSR. If the Moscow

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Terelia describes vibrant church

THE HAGUE, The Netherlands — Ukrainian Catholic lay leader Yosyp Terelia released his first public statement in the West here on September 24 in which he described a growing underground Ukrainian Catholic Church and expressed optimism that the continuation of glasnost could slowly lead to a change in the Kremlin's attitude toward the legal status of the Church. The St. Sophia Religious Association in St. Catharines, Ont., made available copies of the statement last week.

The statement, which was made in Ukrainian by the 43-year-old former political prisoner, was translated by the Rev. Myroslaw Tatyryn of St. Sophia's. It reads as follows: Glory to Jesus Christ!

I have been asked: how do I feel about being in the West, with my wife and children? My response: just as the Dutch people felt when they were liberated by the U.S. Army. Have I adapted? Certainly, but this is most true of my children. They immediately made friends with the children of various lands, whom they met at the place where we are resting. Was it difficult to get me and my family out of the USSR? For now let it suffice to say yes! But everything was in God's hands.

Allow me to recognize at the outset the efforts in bringing us here made by the royal government of the Netherlands. More than this, they worked tirelessly on my behalf while I was imprisoned. I am very grateful, and in a Christian manner recognize their efforts in effecting my double release. I am fortunate to be able to say that in 1987 I was twice released.

I am not a political activist. But the work which I and my friends did in Ukraine has always been seen by the authorities as "political." In the USSR "politics," in the worst sense, is everything which goes against party ideology. All my adult life I have wanted only one thing: to pray freely and to work for the good of my

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A GLIMPSE OF SOVIET REALITY

Kiev Communist Party newspaper notes excesses of collectivization

by Roman Solchanyk

Although the impact of glasnost on Ukrainian historians has yet to result in any serious revision of longstanding axioms in Soviet Ukrainian historiography, progress in this direction is nonetheless perceptible. The latest contribution to this delicate process is a recent article in the party and government daily Pravda Ukrainy titled "The Village Ploughs over the Borders" by Stanislav V. Kulchytskyi, a doctor of historical sciences and head of the Department of the History of Socialist Construction of the Ukrainian Academy of Sciences' Institute of History.

The article, which focuses on the collectivization of agriculture in the late 1920s and early 1930s, is said to be in response to readers' letters to an earlier article in the same newspaper by Vasyl I. Yurchuk, director of the Institute of Party History in Kiev, that defined, rather narrowly, the limits on discussion of sensitive historical issues in Ukraine. According to Pravda Ukrainy, readers were particularly interested in the collectivization campaign, requesting and expecting more detailed and thorough information from scholars. One reader was quite specific, arguing that "it was necessary to examine in more detail the negative influence of Stalin's cult of personality on the methods of collectivization."

Whether Dr. Kulchytskyi's effort to satisfy the public's interest in this regard proves sufficient is questionable. The article in fact provides detailed information on the various party decisions that launched the collectivization drive, arguing throughout that collectivization was a *conditio sine qua non* for the integration of the peasantry into the socialist system and for the victory of socialism itself. In the process, however, he does refer to "difficulties," "complications" and "excesses." Dr. Kulchytskyi notes, for example, that Lenin had maintained that the transformation of the countryside in line with cooperative principles was to be accomplished on a voluntary basis, and concedes that this policy was violated:

"The first successes gave birth to an exaggerated notion about the peasant's level of preparedness for a collectivized economy. In January and February, 1930 the speeding up of the pace of collectivization and, in this connection, the violation of the voluntary principle was extended to many areas. This elicited deep dissatisfaction among the peasantry."

Shortly thereafter, he writes, the party "adopted measures ending the artificial speeding up of the rate of collectivization and overcoming the consequences of the excesses." Even so, there was no provision to "regulate the standard of kolkhoz democracy."

Dr. Kulchytskyi takes a similar approach on the question of dekulakization, clearly rejecting the suggestion put forth earlier this year by Academician Vladimir A. Tikhonov of the USSR Academy of Agricultural Sciences that dekulakization was a dubious undertaking because there were hardly any kulaks to speak of on the eve of collectivization. In Dr. Kulchytskyi's view, "The question was laid bare sharply: Who was going to do in whom?"

Again, however, without calling into

question the premises of the party's policies, he allows himself the luxury of criticizing how that policy was implemented. In this case, he points out that "the exceptionally harsh normative acts that defined the dekulakization procedures, and which were unnecessary, were adopted without discussion." Stalin, he writes, was afraid of such discussion, which is to say that it was Stalin and not the party that is to blame for those "excesses that occurred on the local level."

And what did these "excesses" amount to? Dr. Kulchytskyi refers to them in the context of Stalin's unilateral decision-making:

"Just recently, at the party conference, the discussion was about whether or not the kulaks should be allowed to join the collective farms, but in these [normative] acts an entirely different dilemma was posed: to deport or not to deport them with their families to areas of the country that, in practical terms, were not suitable for conducting farming. The resolution of this question was left to the local leadership."

In short, it was up to the hapless party workers on the local level to decide whether or not entire families were shipped off to Siberia ("not suitable for conducting farming"). These local leaders, adds Dr. Kulchytskyi, "were not always able or willing to correctly evaluate the dynamics of the collective farm movement and, dependent upon it, the line to be taken with regard to the kulak. At times dekulakization was viewed as the main element of the party's policy in the countryside and was used to intimidate the middle-level peasant."

The impact of collectivization and dekulakization in Ukraine in statistical terms, according to Dr. Kulchytskyi, was that about 200,000 farms were expropriated and approximately 60,000 families deported. It is impossible to determine how the author defines "families." But assuming that an average family consisted of a minimum of three to four members, that is, parents and children only, then the sum total of those deported from Ukraine to Siberia in pursuit of the socialization of the village would only amount to about 180,000 to 240,000 persons. Western historians would certainly dispute such a conservative estimate.

Be that as it may, "intimidation," by any standard, somehow does not fully convey the consequences of what happened in Ukraine in the early 1930s. Nowhere does Dr. Kulchytskyi mention Khrushchev's revelation at the 20th Congress of the Communist Party of the Soviet Union that Stalin intended to deport the entire Ukrainian nation but could not find the requisite number of cattle cars. Nor does he discuss the famine in Ukraine, which is increasingly being viewed by Western specialists as a calculated element in Stalin's over-all nationalities policy vis-a-vis the Ukrainians.

In this connection, it should be noted that another Kiev historian, Yuri Kondufor, who is director of the Institute of History, has written in the current issue of the monthly *Nauka i Suspilstvo* that "We know practically nothing or very little about the tragic events in Ukraine in the 1930s, particularly about the famine, and a whole series of other episodes."

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Press Club...

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realization of peace, freedom and justice on our continent. The disarming of Europe could lead to humanitarian cooperation.

However, even as we welcome the idea of a conference in Moscow, we must reiterate that, for such a conference to be successful, a great deal of preliminary work must be done towards creating an atmosphere of international trust in the area of humanitarian affairs in general, and of human rights in particular. This work is all the more vital because of the ceaseless warring between different moral systems and ideas — "a war of symbols, concepts and terms" in which each opposing side gives its own definition to the fundamental concepts of morality, culture, rights and politics, and though they sign the very same documents on human rights, they apply them in quite opposite ways.

A deafening propaganda campaign contributes to the "war of symbols" so that sometimes it is simply impossible to hear the voice of reason and common sense.

It is clear that a conference on humanitarian problems in general and human rights in particular held in an atmosphere of mutual propaganda conflict would be not just useless but downright harmful because it could freeze relations for a long time in a state of confrontation, injustice and lack of freedom.

A climate of trust is an absolute prerequisite for the convening of a conference in Moscow. The creation of such a climate is not the prerogative of the governments of this or that country, it is the business of non-governmental organizations and private individuals.

With the goal of establishing a favorable international climate in the area of human rights, we propose holding a seminar of independent civic organizations in Moscow with participants from the participating states of the Helsinki Accords.

The motto for the seminar: "From the zero option in disarmament to the zero option in propaganda."

The central goal of the seminar would be the preparation of the conditions essential to the convening of a successful conference in Moscow on a wide range of humanitarian issues at the political level.

The seminar program could include the following issues:

1. Concrete legal and socio-political measures in the participating states of the Accords on Security and Cooperation in Europe [CSCE] for the

planning and preparation of the Moscow conference.

2. Working out a common understanding of fundamental human rights.

3. The possibility of international guarantees, guaranteeing that the decisions taken at the conference in the area of human rights will be carried out by the participating states.

4. Methods of international verification that these decisions are being carried out.

5. A truce in the propaganda war during the period of preparation for the conference.

Those invited to join the seminar would be representatives of any independent organizations in the West, Western Europe, America and Canada, as well as private citizens who support the Helsinki process.

We propose that this seminar be held in the second half of November 1987.

We fully understand that holding such a seminar is an extremely difficult matter. We do not have a way of inviting participants to the seminar. We do not have a place to hold it... We appeal to the government of our country and of the countries participating in the Helsinki Accords with a request to provide material and organizational support. We also hope for help and support from everyone who reads our hears about our appeal.

The Press Club Glasnost expresses its readiness to cooperate with any individual or organization interested in setting up the seminar. The organizers of the seminar are prepared to discuss the whole complex of humanitarian issues with any social organization or private individual. What is important is a spirit of good will and cooperation.

The civic Press Club Glasnost takes upon itself the role of organizing committee for the seminar until such time as a broader, more international committee can be established.

The organizational committee plans to hold working meetings every Tuesday and Friday from 10 a.m. to noon. For further information call: 339-1359. [Lev Timofeyev's number in Moscow.]

The statement is signed by: Paruir Airikyan, Genrikh Altunyan, Larissa Bogoraz, Valery Borshev, Zviad Gamsakhurdia, (Georgian Helsinki Group), Sergei Grigoryants, Sergei Kovalyov, Merab Kostava, Gennady Krochik, (Friendship and Dialogue Group), Victor Kuzin, Asya Lashchiver, (Group to Establish Trust Between East and West), Robert Nazaryan, (Armenian Committee for the Defense of Political Prisoners), Yuri Skubko, Lev Timofeyev, Yuri Khronopulo, (Friendship and Dialogue Group), Vyacheslav Chornovil, Father Gleb Yakunin.

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State Department briefs NGOs on Vienna Conference

WASHINGTON — Several State Department officials on September 10 here briefed close to 50 non-governmental organization (NGO) representatives on the U.S. government's position with respect to the Vienna Follow-Up Meeting of the Conference on Security and Cooperation in Europe (CSCE) and the meeting between U.S. Secretary of State George Shultz and Soviet Foreign Ministry Eduard Shevardnadze.

According to the Ukrainian National Information Service, the State Department officials stressed that the concluding document of the current Vienna session must be "hard-hitting" and demonstrate performance in all areas of the Helsinki Accords. Ambassador Warren Zimmerman, head of the U.S. delegation in Vienna, stated that many NATO allies have now consolidated their unity and are placing increased pressure on the Soviet Union seeking better performance in the areas of human, religious and national rights.

The Vienna Follow-Up Meeting is the latest in a series of scheduled multilateral meetings between state signatories of the 1975 Helsinki Accords.

Discussion also centered on the Soviet proposal of holding a human-rights conference in Moscow. Ambassador Zimmerman stated that in order for the U.S. to agree to such a meeting, the Soviet government would have to dramatically improve its human-rights record and would have to allow for conditions similar to those enjoyed by conference participants in Western countries. Mention was made of the restrictive nature in which the Hungarian government behaved, demonstrating its intolerance to activities engaged

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ADP asks for glasnost in war crimes cases

NEW YORK — U.S. Justice Department prosecutors and one private defense attorney were to travel to the USSR to question persons residing there about crimes which occurred during World War II, reported Americans for Due Process.

The Justice Department prosecution team has collaborated with the Soviets in the denaturalization and deportation of a number of Americans for alleged Nazi war crimes. Depositions were scheduled to commence in Riga, the capital of Soviet-occupied Latvia, on September 14. The Soviets were expected to produce eyewitnesses to testify about Konrads Kalejs, a U.S. resident.

Americans for Due Process, a public interest group which monitors cases brought by the Justice Department's Office of Special Investigations (OSI), has sent telegrams to Mikhail Gorbachev, Soviet Procurator General Aleksandr Rekunkov and to the president of the Association of Soviet Lawyers, Aleksandr Sukharev, asking that the proceedings be made open to members of the Western press. The depositions are conducted under Soviet criminal law and are videotaped.

A widespread controversy has developed over their use in U.S. court proceedings. Problems center around

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Commission on Ukraine Famine releases first interim report

WASHINGTON — The U.S. government Commission on the Ukraine Famine (CUF) has announced the publication of its First Interim Report of Meeting and Hearings of and before the Commission on the Ukraine Famine Held in 1986.

This government document consists of 172 pages, which include complete transcripts of all CUF meetings and hearings that took place from the organizational meeting on April 23, 1986, through its November 24, 1986, hearing in Warren, Mich., along with materials submitted for the record. It details the commission's work and includes all public testimony given at its first five sessions, which took place in Washington, Glen Spey, N.Y., New York, Chicago, and Warren.

The Interim Report shows how at the April organizational meeting the commission went about finding its direction, adopting by-laws, allocating its meager financial resources, and establishing guidelines for the public hearings that followed. The bulk of the commissioners' discussion was then devoted to memoranda on the commission's work presented by the chairman, Rep. Daniel A. Mica (D-Fla.), and by public members Oleh Weres, Bohdan Fedorak and Daniel Marchishin.

The second full meeting of the commission, held in Washington on October 8, was both a business meeting, devoted primarily to updates from staff members on the progress of their research, and a hearing. The first person to testify before the commission was the

renowned scholar Robert Conquest, who gave a historical overview of the man-made famine of 1932-33 in Ukraine. He was followed by testimony from four eyewitnesses: Varvara Dibert, Tatiana Pawlichka, Ivan Danilenko and Sviatoslav Karavansky.

Other hearings included in the report are those held in Glen Spey on October 26, Chicago on November 7, and Warren on November 24. Transcripts of the 1987 CUF hearings will be published separately later this year.

A vital element of the hearings was the members' role in eliciting information from the witnesses, a role analogous to that of an interviewer taking of oral histories. Each hearing tended to develop a unifying theme upon which the participating members focused their questions. This was usually prompted either by information given by witnesses during their testimony or by the need felt by a particular commissioner to clarify a particular issue for the record.

For example, the questions posed by the commissioners at the Chicago hearing tended to return to the theme of cannibalism. Witnesses were asked not only if they had personal knowledge of instances of cannibalism, but also if they knew whether those who were jailed for cannibalism were given public trials. This latter question provoked derisive laughter from some members of the audience but was important in terms of establishing the facts for the record. Questions in Warren were aimed at underscoring the role played by the Soviet regime in creating the famine and

the conspiracy of silence among the victims.

Another important component of some hearings, which in large measure helped sensitize the public to the famine, occurred when the presiding member opted for allowing interaction between the witnesses and the audience. In Chicago, where David Roth of the American Jewish Committee presided as the ex-officio representative of the chairman, most of the unscheduled witnesses were allowed to dispense with the usual protocol of facing the commissioners during their testimony, electing instead to speak directly to the audience, not only about their tragic experiences during 1932-33, but also about their difficulties in communicating these experiences to their American friends. Disbelief and a lack of interest on the part of Americans were cited as barriers which prevented the famine survivor from sharing his experiences with the American community.

The centerpiece of each hearing was a written statement between three and 10 pages long, generally written in Ukrainian by the witness and translated into English by Dr. Olga Samilenko Tsvetkov of the CUF staff. The necessity of having a written statement, as opposed to spontaneous oral delivery, was dictated by experience in the Glen Spey hearing. Then, only one witness had prepared a written statement, while the remainder gave spontaneous accounts of their experiences, accounts which at

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The papal visit to Hamtramck: joy and sadness

by Myrosia Stefaniuk

Part I of a three-part series

HAMTRAMCK, Mich. — While Hamtramck Poles prepared to greet "their pope" with joy, fanfare and pure Polish pride, there was one segment of the Hamtramck community that was disappointed and hurt. The Ukrainians, who have been a part of this ethnic town for almost a hundred years, felt that the emphasis solely on the Polish aspect of the pope's visit to Hamtramck was poor

judgement on the part of the organizers.

"We don't want to take away from the Poles' jubilation. Of course, they are a majority here, and the pope is Polish, and they have every cause for celebration," said Vera Andrushkiw, who teaches Ukrainian language courses at the Immaculate Conception Ukrainian Catholic High School and at Wayne State University. "But there are other groups here, too. Their contribution to this community are equally valid and important. And he is their pope, too. The organizers should have included an

official greeting of the pope by all the groups here — the Poles, the Ukrainians, Albanians, Yugoslavs, Blacks, everyone."

The planned events in the Hamtramck papal visit indeed focused exclusively on the Polish perspective. Prayers, hymns, reflections and the papal address were in the Polish language. As an afterthought, an English commentary was added. The welcoming presentations were made only by representatives of the Polish community.

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The "popemobile" makes its way through Hamtramck, Mich.

Courtesy of the Hamtramck Citizens

Passaic parish establishes group for Millennium

PASSAIC, N.J. — St. Nicholas Ukrainian Catholic Church of Passaic has established a Millennium Commission to celebrate the 1,000th anniversary of Christianity's beginnings in Ukraine. The year-long celebration — from September 1987 to October 1988 — will entail many religious, cultural and ethnic events.

The early organizational work of the Millennium Commission has been spearheaded by the parish's pastor, the Rev. Raphael Turkoniak, Studite, and parishioners Marion Hrubec and John Skrypak.

Several working committees have been formed that will help commemorate this yearlong celebration with specific projects and events, such as, various liturgical celebrations, a pilgrimage to Rome, cultural and religious exhibits, concerts, lectures and seminars, building a memorial, a time capsule and a gala banquet culminating the year's Millennium festivities.

This grand finale of the celebrations will be held on October 16, 1988, and will be preceded by religious services officiated by Ukrainian Catholic Metropolitan-Archbishop Stephen Sulyk, Roman Catholic Bishop Frank J. Rodimer of the Diocese of Paterson and many other area ecclesiastical hierarchs.

A series of meetings have been conducted throughout the summer by the working committees and progress has been accomplished in coordinating many Passaic events in conjunction with other state, national and international events, including an October concert at Kean College in Union, N.J., featuring area Ukrainian choirs, the 49th annual League of Ukrainian Catholics convention to be held October 9-11 in Saddle Brook, N.J., the blessing of Ukrainian Catholic churches in Washington and Parma, Ohio, and other Millennium events in Rome and Europe.

The opening celebration of the Millennium for St. Nicholas Ukrainian Catholic Church was in honor of the Feast of the Protection of the Mother of God (Pokrov) on September 27. An akafist (liturgical service) in honor of the Blessed Mother was celebrated followed by a procession with an Icon of Our Mother of Sambir.

The working committees and their
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Hartford creates Millennium body

by Halya Balaban

HARTFORD, Conn. — Under the auspices of the Ukrainian Congress Committee in Hartford an area-wide Millennium Committee to commemorate and celebrate the 1,000 years of Christianity has been organized. Participating in this committee are representatives from all major area Ukrainian organizations and churches.

Boris Krupa presides over the committee, with Mrs. I. Jacuch and Mr. W. Salak as vice-presidents.

Msgr. Stephen Chomko, the Rev. D. Mamczak and Pastor D. Marichuk are the spiritual representatives.

It is the intention of the Millennium Committee to plan, organize and activate functions in the Hartford area to publicize and commemorate the Millennium, and, to unite all Ukrainians regardless of religious, political, or organizational affiliation in celebration of their shared Christianity.

Lemkovyna folkloric ensemble arrives from Poland



Members of the Lemkovyna folkloric ensemble upon arrival in Montreal from Poland.

JERSEY CITY, N.J. — Members of Lemkovyna — the second Ukrainian performing ensemble from Poland to tour North America in as many years — arrived in Canada in Montreal on Tuesday, September 22.

The very next day the folkloric ensemble gave the first concert of its tour encompassing Canada and the United States at Rosemount High School in Montreal.

Forty members of the ensemble directed by Yaroslav Trokhanovsky have been permitted to participate in the tour. Traveling with the troupe are representatives of its parent body, the Ukrainian Social-Cultural Society.

Lemkovyna, one of 50 artistic ensembles affiliated with the society, was founded 15 years ago by the "Lemko section" of the Ukrainian Social-Cultural Society.

The troupe presents the song, dance, music and poetry of the Lemko region, appearing in authentic Lemko costumes.

Lemkovyna's tour is arranged by Henry Michalski, a Polish American impresario who arranges appearances abroad by various performing groups from Poland. It was Mr. Michalski also who organized the 1986 tour of the Zhuravli Ukrainian men's chorus.

The tour is sponsored in Canada by

the Ukrainian Canadian Committee and in the United States by the Ukrainian National Association.

The group has already performed in Ontario, in Oshawa, Hamilton and Toronto, and began its U.S. tour with a concert in Syracuse, N.Y., on September 29.

It has appeared also in Rochester and Buffalo, N.Y., Warren, Mich., Chicago, and Parma, Ohio.

Upcoming concerts are scheduled for the following cities: Pittsburgh, Washington, Edison, N.J., Philadelphia, New York, Clifton and Union, N.J., Kerkonson and Yonkers, N.Y., Boston, and Hartford, Conn.

Ukrainian National Shrine blesses crosses

WASHINGTON — The long-awaited day for the blessing of the crosses for the Ukrainian National Shrine and belltower came on Sunday afternoon, September 13.

Despite the heavy rainfall, the shrine center was filled with parishioners and guests. At 3 p.m. a divine liturgy was concelebrated by the Rev. Joseph Denischuk, assistant pastor; the Rev. Don Lukie, pastor of St. John's Ukrainian Catholic Church in Newark, N.J., and the Rev. John Bura, the new rector of St. Joseph's Seminary in Washington.

The Holy Family Parish Choir under the direction of Prof. Mykola Kormeluk sang the responses.

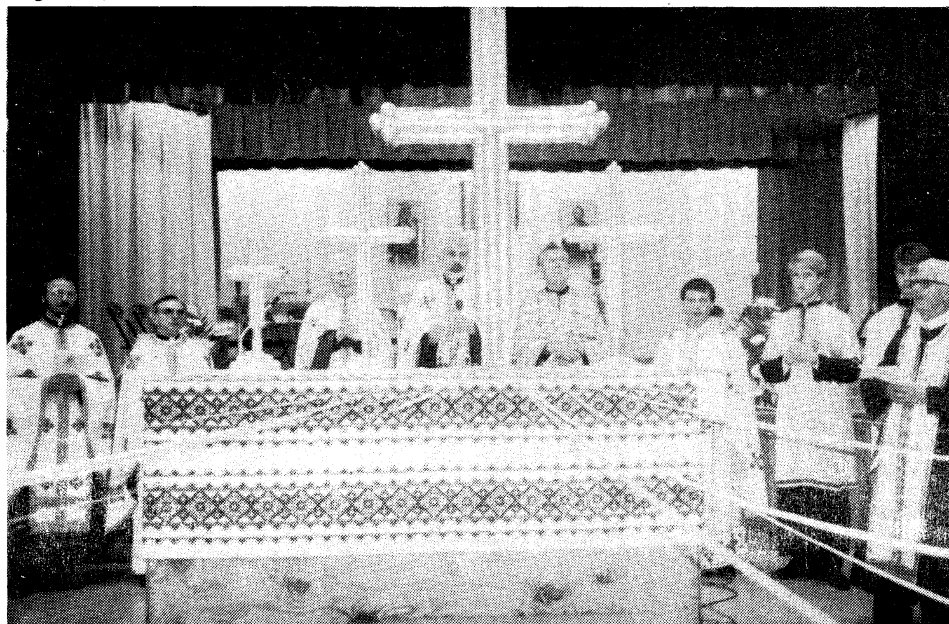
At 4:15 p.m. Msgr. Martin Canavan, dean of the Washington Deanery, presided over the blessing of the crosses. Besides the above mentioned priests, the following priests joined in: the Rev. Michael Kuchmiak, Holy Family's new pastor; the Rev. Taras Lonchyna, pastor of Holy Trinity Ukrainian Catholic Church in Silver Spring, Md.; and the Rev. Hryhoriy Podhurec, pastor of St. Andrew Ukrainian Orthodox Church in Silver Spring, Md.

The crosses gilded with gold leaf in Campbellsville, Ky., were adorned with blue and gold streamers. The altar boys handed out the ribbons to the faithful who held on to the ribbon and thus shared in this historical ceremony.

The Rev. Kuchmiak speaking in Ukrainian and Msgr. Canavan in English expressed the profound meaning of the crosses and the great joy of the parishioners and all the benefactors of the Ukrainian National Shrine in the nation's capital.

At the end of the ceremony "Mnohaya Lita" was sung and a reception followed.

After the reception a videotape was shown of President Ronald Reagan's visit to the Shrine Center commemorating Captive Nations Week. (Copies of this 40-minute film may be obtained from the shrine office, 4250 Harewood Road NE, Washington, D.C. 20017. Cost per copy is \$25.)



Crosses for the Ukrainian Catholic National Shrine are blessed.

THE UKRAINIAN NATIONAL ASSOCIATION FORUM

Petro Tarnawsky named UNA's "Fraternalist of the Year"



B. Odezynskyj

Petro Tarnawsky (center) receives the UNA's Fraternalist of the Year Award. Congratulating him are (from left) Andre J. Worobec, Ulana Diachuk, John O. Flis, the honoree's wife, Anna, and Stefan Hawrysz.

by Andre J. Worobec

PHILADELPHIA — Secretaries and organizers present at the UNA's insurance seminar here on September 19, 1987 were pleasantly surprised when it was announced that Petro Tarnawsky had been selected the UNA Fraternalist of the Year for 1987.

The selection process had been turned over to a jury composed to honorary members of the UNA Supreme Assembly, Mary Dushnyck, Dr. Jaroslaw Padoch, Dr. Bohdan I. Hnatiuk. Out of 19 candidates Mr. Tarnawsky was selected as having contributed most to the fraternal activities field for the benefit of the UNA members, the Ukrainian community and the American community.

Some of the achievements which induced the jury to select Mr. Tarnawsky were: leadership in UNA fraternal activities and other activities, leadership in community activities in the Philadelphia area, as well as leadership in espousing the Ukrainian cause.

Mr. Tarnawsky's involvement and leading role in community affairs were already evident when he was a director of a branch of the "Maslosoyuz" cooperative in his native village in western Ukraine.

Since 1949, upon their arrival in the U.S., Mr. Tarnawsky and his wife, Anna, have been members of the Ukrainian National Association. From his earliest days as a member of UNA Branch 375 he chose involvement in fraternal work in Branch 375, as well as in the community.

In 1964 he became secretary of the above branch and after a few years was elected member of the executive committee of the Philadelphia UNA District, first as secretary of the district's executive committee and later as chairman of the Philadelphia District.

As the chairman of the Philadelphia District Committee, he proved himself to be an outstanding leader. As evidence of his leadership, the Philadelphia District has always the champion

(Continued on page 12)

Special UNA seminars introduce new life insurance offerings

JERSEY CITY, N.J. — One of the first of a series of special seminars now being held across the United States and Canada by the Ukrainian National Association in order to familiarize the association's secretaries and organizers with its new insurance plans, took place here at the Home Office on Sunday, September 13.

More than 30 UNA activists from the Jersey City, Newark, Passaic and Perth Amboy districts in New Jersey participated in the intensive session.

The seminar featured presentations by UNA Supreme President John O. Flis, Supreme Secretary Walter Sochan and Supreme Treasurer Ulana Diachuk. Brief remarks were also given by the UNA's fraternal activities coordinator, Andre J. Worobec, and the national sales director, Henry P. Floyd.

After participants enjoyed coffee and pastries, the sessions got under way shortly after 10 a.m. with opening remarks by Mr. Flis, who set the stage for succeeding presentations. The supreme president explained that as of

September 1 the UNA had begun using the 1980 mortality table.

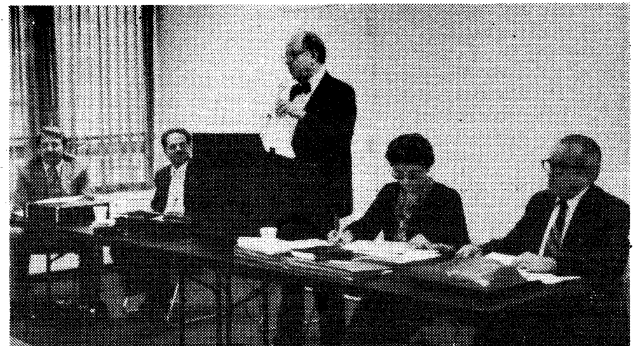
Since people are now living longer, life insurance now costs less, he explained. Mr. Flis noted that the 1980 mortality table is the latest being used by the insurance industry, and that the UNA was informed six months ago that it had the approval of all state insurance departments to adopt this newest table.

Based on these new tables, "the UNA is now able to offer life insurance protection at a substantial savings to members," Mr. Flis stressed.

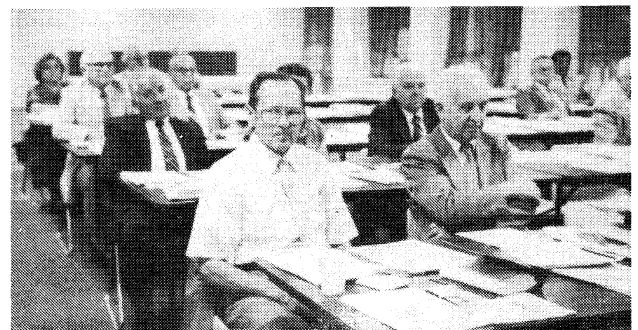
The next speaker was Mr. Sochan, whose topics were a comparison of the 1958 and 1980 mortality tables, new classes and new certificates of UNA insurance, as well as an explanation of the new minimum amounts of insurance coverage and the limitations of life insurance protection available without a medical examination.

The supreme secretary noted that the majority of fraternal life insurance

(Continued on page 12)



Supreme President John Flis delivers opening remarks.



Seminar participants learn about the UNA's new insurance plans.



Supreme Treasurer Ulana Diachuk addresses secretaries and organizers.

1,200 attend UNA Day at Tryzub sports center

HORSHAM, Pa. — Nearly 1,200 persons participated in the Ukrainian National Association Day held here on the grounds of the Tryzub Ukrainian Sports Center on Sunday, August 23.

"Tryzubivka" that day hosted UNA'ers and their friends from Pennsylvania, New Jersey, Delaware, Maryland, Rhode Island and New York. The festivities began with an official opening ceremony at 2 p.m. at the pavilion build on the grounds with funding by the UNA. The pavilion was then dedicated.

Stefan Hawrysz, chairman of the Philadelphia District Committee of the UNA and a supreme advisor of the association, delivered welcoming remarks and introduced Supreme President John O. Flis and Supreme Secretary Walter Sochan.

The Rt. Rev. John Bilanych of Christ the King Ukrainian Catholic Church and the Rt. Rev. Michael Borysenko of Holy Protectress Ukrainian Orthodox Church then officiated at the blessing of the pavilion.

The ribbon cutting was accomplished

by Messrs. Flis and Sochan, Supreme Advisor William Pastuszek, honorary member of the Supreme Assembly Bohdan Hnatiuk, Supreme Advisor Alex Chudolij, longtime chairman of the Philadelphia District Petro Tarnawsky and Mr. Hawrysz — all representing the UNA.

Representatives of Tryzub were: Eustachiy Trush, Hryhory Davyd, Ostap Levytsky, Michael Kachaniuk, Michael Marchivsky, Bohdan Kovalchuk, Mykola Hrib, Mykola Pryshlak, Zakhar Orletsky, Ivan Shpychak, Yaroslav Fedoriychuk, Hryhory Harmatiy and I. Luzhetsky.

Mr. Flis then addressed the crowd, noting that the UNA is always ready to lend a helping hand, financial or otherwise, to community organizations. He then wished the Tryzub Ukrainian Sports Center much success in its work.

Afterwards, Dr. Yaroslav Kachay, secretary of Tryzub, thanked the UNA executive committee for financing the construction of the pavilion. He also appealed to Tryzub supporters to help

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THE Ukrainian Weekly

One man's courage

When Yosyp Terelia stepped off the airplane and onto Canadian soil for the first time on September 30, a new chapter was undoubtedly opened in the history of the Ukrainian Catholic Church, which has existed in the catacombs since its official liquidation in March 1946. Besides bringing with him his young family from Transcarpathia, the 43-year-old leader in the underground Uniate Church, a layman at that, brought with him the entire history of struggle, persecution, humiliation and hope that is the Ukrainian Catholic Church in Ukraine — a Church that simply desires to fulfill its right of existence, with a following placed at between 4 and 5 million, and growing, especially among youth.

This Church has developed a complex "clear and active underground structure which includes bishops, priests, monks and nuns... functioning seminaries which prepare candidates for the priesthood," said Mr. Terelia in his first public statement in the West on September 24.

"In Transcarpathia we have an underground school for the catechization of children," he said. "The school is under the supervision of a bishop, an archimandrite, my superiors and close friends."

Such revelations should bring nothing but hope to members and supporters of the Church, whose followers in Ukraine refuse to remain in the shadows any longer, particularly in the face of the upcoming Millennium of Christianity in Kievan-Rus' in 1988. Thus, over 200 courageous persons, including Mr. Terelia, several bishops, priests, monks and nuns, and many laypersons petitioned the pope and Mikhail Gorbachev, Soviet leader and architect of glasnost, in a letter delivered to the two leaders in late summer. The appeal requested the rightful recognition of the Church in Ukraine, ironically on the eve of the anniversary of 1,000 years of Christianity in territorial Ukraine.

The dim ray of hope that glasnost has brought for some in the Soviet Union, particularly among the dissenters who have courageously taken upon themselves the task of testing how far the policy of openness will go, has apparently rubbed off on Ukrainian Catholics in the Ukrainian SSR. The utter gall displayed by human-rights activists in Moscow, such as Sergei Grigoryants and Lev Timofeyev, and those in other parts of the USSR, including Ukrainians Vyacheslav Chornovil, Stepan Khmara and Vitaliy Shevchenko, evidently exists also among the Ukrainian Catholic activists in western Ukraine. Mr. Terelia is proof of that. These men and women know, however, that hope alone is insufficient in any struggle. Only the type of courage displayed by the Terelias of the world may bring results.

"I am not a political activist," said Mr. Terelia during his first week of freedom in the Netherlands. "But the work which I and my friends did in Ukraine has always been seen by authorities as 'political.'" In a free society politics and religion are usually separated, and church members can enjoy the luxury of apathy. The reality in the USSR, however, is that the Ukrainian Catholic Church is viewed in political terms as an instrument of Ukrainian nationalism and, therefore, as the enemy of the state. Members cannot afford to be — and are not — apathetic.

The approaching Millennium holds deeper meaning for Ukrainian Catholics and all Christians precisely because of the plight of Christians, including the Uniates, in the USSR. The Millennium can be viewed as simply another religious anniversary, a time for prayer, reflection and gratitude. But it is quite more and will require more of us living in freedom.

Perhaps the actions and sacrifices made by such a man as Mr. Terelia, a layperson, can provide clues as to what is required, in addition to hope and prayer, to finally bring some relief to the persecuted of the Ukrainian Catholic Church.

Pope addresses...

(Continued from page 1)

anniversary of Christianity in that country.

The pope described himself as a "Slav like you who wants to be together with his brothers."

Pope John Paul II also spoke about religious liberty, which, he said, is a "fundamental right."

He went on to ask the Ukrainian Catholic hierarchs to pray with him so that "your brothers and sisters in the homeland can realize their Christian vocation in full liberty by honoring God publicly in accordance with the dictates of their own conscience, in the faith of

their ancestors, in their own rite, and in union with their own pastors and the bishop of Rome (the pope)."

That same day, at a papal audience for Ukrainian Catholic laity, the pope said he spiritually kisses the ground of Kiev as Christianity there and in neighboring areas is about to celebrate the 1,000th anniversary of its introduction.

Pope John Paul also acknowledged the Ukrainian Catholic Church's history "often marked by martyrdom" and said he "daily visit(s) your fatherland with prayer."

He called on the Virgin Mary, protectress of Ukraine, to preserve the Ukrainian Catholic Church and its people, "and sustain them in the difficulties of earthly life."

NEWS AND VIEWS

ABA-ASL cooperative agreement can have tragic consequences

Following are September 13 remarks by *Patience Huntwork, co-chairperson of the Independent Task Force on ABA-Soviet Relations, accepting the humanitarian award from Union of Councils for Soviet Jews for her work with the Task Force.*

I am elated that my work over the past two years has in some way served the cause we are all here to celebrate — the cause of Soviet Jewry.

As you know the work of the task force in Phoenix has been the work not of one person, but of three. Perhaps I have simply had the biggest telephone bill. Would Orest Jejna and Bill Wolf please stand, so that they can be recognized?

As supremely important as this award is to me, there is something more fundamental which I have to thank you for. As you know — and I say this with sadness — my own community, the non-Jewish, non-ethnic world, has been less active, less vigilant, less informed, less passionate, less caring than perhaps it should have been in opposing Soviet repression. I wish it were otherwise. Perhaps the spirit is there, but the tradition of activism is missing.

I fear that, had there been no Jewish community, had there been no Ukrainian community, had there been no

disappeared from the world's consciousness.

Ladies and gentlemen, propaganda seems harmless and cost-free, but it can kill when it is directed at covering up persecution. I believe that if you could stop the propaganda, you could stop or lessen the persecution on a large, system-wide scale, and maybe save lives.

And so, when Alexander Sukharev, president of the Association of Soviet Lawyers, claims 200,000 Soviet Jews want to re-enter the Soviet Union and that Soviet housing simply cannot accommodate them, and when Samuil Zivs claims on "Sixty Minutes" that "there is no Jewish problem in the Soviet Union," and when ASL Vice-President Igor Karpetz claims at Dartmouth that "all those who wish to emigrate may do so," and when ASL Vice-President Vasily Vlasikhin tells the Los Angeles Daily Journal that "the Soviet procurator is more like an ombudsman," it is done for a deadly purpose, with real and tragic consequences for those who are trapped behind. And if you don't think this propaganda is effective, look again at history.

And when the ABA signs an agreement which describes the Soviets as "committed to the rule of law" and

... propaganda seems harmless and cost free, but it can kill when it is directed at covering up persecution.

Baltic community, there would have been no opposition to the Association of Soviet Lawyers. Your community — the American Jewish community — and the other communities I mentioned are a precious and scarce resource for our country, and I for one want to pay tribute and express my gratitude.

As I contemplated what I would say tonight, I posed the question: What is our responsibility to Soviet Jewry? I say "our responsibility" despite the fact that I am not Jewish, because with respect to your responsibility and my responsibility to Soviet Jews, there can be no differences between Jews and non-Jews.

I believe our responsibility to Soviet Jews is twofold: We have a responsibility to those whose freedom we can win, and a responsibility to those whose freedom — tragically and for reasons beyond our comprehension — we cannot win, and who must remain trapped in the Soviet Union. Consider the historical fact that half of the Jewish population of Vienna was permitted to emigrate prior to the Holocaust. Those are enviable emigration levels, and the individuals who emigrated enriched our society beyond description. But is the memorial at Yad Vashem to those who emigrated? No, it is to those who were trapped behind and perished.

And why did they perish? Because what was done to them happened out of the world's sight, behind a cloak of artful, deceitful and methodical propaganda, propaganda which shaped and prepared men's minds to accept the annihilation of an entire people.

In 1932, in Ukraine, how could 7 million human beings perish in the Ukrainian famine, while the world waited to help? Because their plight was hidden in an avalanche of falsehoods, in which American institutions collaborated until the historical facts simply

which proclaims the ASL's commitment to the same goals as the ABA — and these are the most treasured goals of our society and coincidentally the goals for which the ASL's victims are struggling — I'm afraid that also has tragic consequences, and I for one don't want to take the chance or the responsibility of giving persecution a human face.

And what about our responsibility to those other, more fortunate Soviet Jews, the ones for whose freedom the Soviets are willing to deal? What is wrong with trading continuation of this agreement, despicable as it is, for their lives and their freedom? The answer is simple. Those captives are who they are — Soviet Jews and refuseniks — precisely because they refuse to compromise with Soviet falsehood. They could easily and instantly win lives of comfort and acceptance in the Soviet Union if they would only sacrifice truth — if they would say "black is white," or the Soviets are "committed to the rule of law" when they're not — but they've chosen not to do that, and that's why they're dissidents. And so, I believe that if you seek to justify continuation of this despicable agreement, you betray not just a part — but all — of Soviet Jewry.

And now a word to my adversaries, the Association of Soviet Lawyers. In the coming year we will seek out every one of your falsehoods and expose it to view. For the sake of your victims, we're going to try to put you out of business. And if we fail, we will still have served the cause of your victims by telling their story — the truth. And eventually, if we redouble our efforts, and if we rededicate ourselves, and if we're lucky, and with the help of the Union of Councils for Soviet Jews — the truth shall make them free.

LETTERS TO THE EDITOR

UNCHAIN is
the answer

Dear Editor:

I wholeheartedly agree with Orest Deychakiwsky and Jurij Dobczansky (August 23) regarding the need for a well-staffed, professional Ukrainian lobbying center in Washington.

The events of recent years show that Ukrainian goals, needs and problems are still not known to the government even 100 years after Ukrainians began settlement in the U.S. Medvid, OSI, Chornobyl are just part of the story.

Jewish leaders meet with Secretary of State George Shultz before each summit meeting and make their agenda — his agenda. When I write to Congress about the plight of Yuriy Shukhevych or Oksana Meshko, or the difficulties faced by relatives in the U.S. and Soviet Union who want to visit each other in their homes, some members of the House and Senate — and their aides — do not understand the issues.

Inevitably, I receive replies which read: "I, too, share your concern about the plight of Soviet Jewry and their inability to emigrate from the Soviet Union."

We have succeeded in having the Ukrainian famine included in the curricula of New York State and California. What about the other 48? What about the millions of students who still learn about "Kievan Russia" and nothing about the UPA (Ukrainian Insurgent Army).

We need a Ukrainian information center to tackle Congress, the media, and our schools. This should not be a tiny organization functioning in a vacuum, but a national center for Ukrainian activists throughout the country, all linked by computer, ready to respond with phone calls and letters to legislators, editors, scholars and school administrators. The groundwork for such an organization is in place: Americans for Human Rights in Ukraine (AHRU) has activists throughout the country. UNCHAIN can be the nucleus for this effort.

I do not know if Messrs. Deychakiwsky and Dobczansky are correct in their estimate of five staff persons for such a center. It may or may not be enough. It certainly should not be a easy job. It will take dedicated, creative, hard-working people to make the necessary impact. We need a non-partisan effort, "Halychany" and "Easterners," Catholic, Orthodox, Baptist, etc., and all other factions networking together for our common goals.

Tamara Horodysky
president
Northern California AHRU
Berkeley, Calif.

The USIA and
Ukrainian guides

Dear Editor:

It was heartening to read in the issue of The Weekly for September 6, that the Ukrainian language was much in evidence in the USIA exhibit in Kiev. At a time when Ukrainian writers and intellectuals are arguing that the official use of Ukrainian in the republic is unsatisfactory, Ambassador Matlock's address in Ukrainian can only serve to strengthen the position of national- and human-rights activists. Still, it should not be forgotten that only four guides used Ukrainian, while over 20 spoke in Russian.

The Ukrainian community must work to ensure that USIA exhibits to Ukrainian cities in the future will be primarily in Ukrainian. I propose that three steps are needed to guarantee that the USIA does not promote Russification of non-Russian republics.

First, the Ukrainian community should look into the languages of guides to be used in the next few months in Tashkent, Tbilisi and Minsk, and join with the Uzbek, Georgian and Byelorussian communities in the U.S. in demanding that Russian not be the dominant language in the exhibits in these cities.

Secondly, Ukrainian Americans should meet with Ambassador Rhine-smith and USIA officials in charge of cultural exchanges to raise the issue of the use of the Ukrainian language.

Thirdly, Ukrainian organizations should request an official statement on language policy from the USIA and contact congressmen and senators to voice their concerns about the present situation.

I hope that The Washington Group will take the lead in this matter. I plan to put it on the agenda of our newly formed Boston Group.

Alexander R. Sich
Cambridge, Mass.

Vitvitsky letter
raises problems

Dear Editor:

I am writing as a member of the Friends of the Harvard Ukrainian Research Institute in response to Bohdan Vitvitsky's letter which raised some interesting questions about the value of the Harvard Library of Early Ukrainian Literature — the Millennium Project and the role of the Harvard Ukrainian Research Institute.

I would argue that one of the reasons that the media's "baptism of Russia" approach is so pervasive is that our early history and literature have been usurped by the Russians — Russian scholars who emigrated to the West after the revolution and had a great influence in Western scholarly communities and our "elder brethren" in the Soviet Union who have claimed our ancient legacy as their own.

The effects are not limited to newspapers. Our daughter, a freshman in college, enrolled in a Russian history course. During an introductory lesson on the beginnings of the "Russian" nation, the professor attributed the entire legacy of Kievan Rus' to Russian history. Our daughter approached the professor after class to share with him her concerns and was told that while there were cultural differences between Russians and Ukrainians, Ukrainians and their nation are a modern phenomenon. We addressed a polite letter to the professor and donated 15 publications on ancient and modern Ukrainian history to the college library and to him.

Not one of these publications was more than five years old and most are products of the Harvard Ukrainian Research Institute.

There is no overnight solution to problems that developed over generations. Our efforts as a community should be directed to ensuring that our history, language and literature, of all periods of time, be recaptured as our own, and the only way this can be accomplished is volume by volume, polemicist by polemicist.

This brings me to the other point in

Dr. Vitvitsky's letter. In my opinion, it is not the role of the Ukrainian Research Institute at Harvard to be the public relations arm of the Ukrainian community. The institute has a different task: research and publication. It is up to all of us individually and the various professional structures which we should be capable of creating to deal with the important public relations and information aspect of our ongoing struggle. In fact, Bohdan Vitvitsky is a good example of the kind of individual who through personal initiative conveys the Ukrainian experience to the public at large.

Tania Vitvitsky
Cambridge, Mass.

Recollections of
great teacher

Dear Editor:

Your paper recently carried a notice on the retirement of Dr. Myroslav Borysiuk from the staff of St. Basil's. I was happy to read that appreciation piece. Sad, however, to realize that this truly remarkable man will be accessible to post-Millennium students only through legend.

I have had reason to think of Dr. Borysiuk many many times since I last saw him almost twenty years ago.

When I struggled with the challenges of being a "green" teacher, I recalled some of his techniques: The return of the term papers, set in two piles, one representing those that stacked up to Dr. Borysiuk's quality controls, the other suitable only for the foot. His method did not mince words.

I tried imitating his down-the-aisle-up-the-aisle solo parade, calling each one of his teenage students of Virgil to account. I loved it then. Copied it later. And now I rejoice in the memory of the man.

Back then, many of us in his class were second-generation Ukrainians all in a sweat to be the equal of all those other "Americans" with the monosyllabic surnames. I often brooded over the "awful" differences between my Ukrainian sisters and brothers and the rest of the local world. I was very puzzled by the heavy solemnity of so many Ukrainians, especially the post-World War II arrivals. Too young to understand their plight, I was embarrassed.

St. Basil's in Stamford contributed to redeeming me from such dark broodings. But that redemption would not have been as great, had it not been for Dr. Borysiuk, a genuine old-world Ukrainian, who not only was conversant with books of West and East — Shevchenko and Horace, Franko and Xenophon — but also had a visible passion for life's ironies and ambiguities, a keen sense of satire and lovely dramatic outrage (nothing too sacred!) and an utterly charming feel for the comic.

Whenever some narrowness in the Ukrainian community causes me sorrow or anger, thinking of Dr. Borysiuk helps me not to despair of the nation.

I couldn't help but wonder what he would have declared, had he seen a display at the latest Ukrainian Festival in Baltimore. The display of a poster with Ollie North's picture, announcing some rightist program on Central America, featuring as one of its speakers Linda Chavez, president of an organization that plans (would you believe it?) to establish English as the official

language of America.

God, do I miss his skewering contemporary phenomena with comparisons to the ancient world.

God grant him many years.

Matthew-Daniel Stremba
Baltimore

Thoughts on
Millennium

Dear Editor:

The remarks made by Metropolitan Hermaniuk of Canada concerning the schism of 1054 published in The Ukrainian Weekly in the July 26 issue disturbed me also. I planned to write but then let the incident slide by. I am glad that Archmandrite Andriy Partykevich replied. In all honesty, I must agree with the sentiments expressed by the pastor of the Orthodox Ukrainian Parish of Boston.

The impression given was that the Orthodox Church was created by the schism of 1054. Western Catholics, and a good many Eastern Catholics, consider the Catholic Church of the West and the Orthodox Church of the East to be two separate and opposing Churches when, in reality, they are one in spite of the difference in jurisdictions of today, the result of the unfortunate schism of 1054.

Christianity came to the peoples of Kiev-Rus' via the Patriarchate of Constantinople. In 988, of course, both the Patriarchates of Rome and Constantinople were in full communion with one another. The patriarch of New Rome (Constantinople) continued his jurisdiction over the Kievan (Ukrainian) Church until the Union of Brest-Litovsk in 1596. Thus, the Patriarchate of Constantinople plays a very important role in the early history of the Ukrainian Church. In our Millennium celebrations this Holy See deserves a prominent place of recognition.

We are pleased to inform the readers of The Ukrainian Weekly that as part of our Millennium celebration, the Ukrainian Catholic Church of St. Michael the Archangel, Woonsocket, R.I., plans a coronation of an Icon of Our Lady of Pochayiv enshrined in the parish church. The crowns for his Holy Icon were blessed by His Holiness Pope John Paul II, in Rome on August 4, and were then blessed by His Holiness Patriarch Demetrios I, at the Phanar in Constantinople on August 15, after the Dormition Holy Day divine liturgy. As a gesture, perhaps to all of us, the ecumenical patriarch placed his omphor over the two crowns and asked that prayers be fervently offered for the full unity of our Churches, East and West.

As a priest I am very disturbed also by the negative attitudes so frequently expressed in the news media of our Ukrainian diaspora in regards to our coming Holy Millennium. This celebration of the Holy Millennium of the Baptism of Kiev-Rus' (the Ukrainian nation) is, first and foremost, a religious observance. As such it must be positive in all its aspects and the negative has not, and cannot have, any part in this sacred Christian act. Our brothers, to the north, to the south, to the east and to the west must be made welcome to celebrate with us just as Christ welcomes the first, and the last, to the Holy Paschal Feast of the Resurrection.

**The Rt. Rev. Mitted Archpriest
John J. Mowatt,
Woonsocket, R.I.**

Chicago's Ukrainian Village: a tour for the uninitiated

by Marianna Liss

CHICAGO — You've seen New York, you've been to L.A., now let The Weekly introduce you to the Ukrainian Village in Chicago. Out-of-towners call the Ukrainian Village Neighborhood Association and ask, "Where are you?" This article hopes to answer that question and introduce you to the experience of being a Chicago Ukrainian.

Nearly a century old, the community balances itself on the corners of Oakley and Chicago avenues. On the Oakley side the gold domes of Ss. Volodimir and Olha float in the autumn clouds. Down the same street, the other Ukrainian Catholic Church, St. Nicholas Cathedral, rises majestically over the area buildings. People stop their cars to look. Students take photographs. The structures are considered exotic and eastern by the Chicago weekend bus tours that stop by the neighborhood.

Locally the two structures are familiar, like your mama's corner icons. Nothing strange; they're just called V & O's and St. Nick's, and they fit just fine near the drugstore and the hotdog stand.

Let us not forget St. "Vlad's," the Ukrainian Orthodox cathedral, which is down three blocks north of the corner. There used to be a Baptist Church, which moved to the burbs, and the pagan (Dazhbob) temple is about three miles west.

The same corner, at 2301 W. Chicago Ave., sports a yellow sign with sky-blue letters. "Sak's Ukrainian Village Family Restaurant and Lounge," it reads. The oldest Ukrainian-owned korchma (bar) in the city, since 1948, is a family restaurant by day, and by night — part of the heat where cops and meds and Ukes mingle. It's a smaller, darker "Cheers." Lots of Ukrainian folk art is painted on the walls and kitchen. Because recent immigrants work here, some days the place feels like a bar in a port town — Yalta.

The Schwarzenegger movie team, which looked the place over just recently for a possible shoot, thinks it is picturesque, with atmosphere. (Maybe they'll do a scene in the dining room: the door opens slowly from the kitchen, a machine gun shoots up the wall and a man falls into his borsch. A take! Print it. Sak's becomes a household word.)

As is, the establishment has an international reputation. Last month a wedding took place in Canada because the couple met at Sak's. And they're not the first to find romance.

Ukrainians come here from all over. "I've met people from Australia, here," contends Pat Sacharewycz, part owner of the establishment along with brother Roman and parents, John and Pani Nadia. The word must be getting around the Ukrainian world. (Their business phone is (312) 384-9892.)

If you should venture out of the bar you'll see a mix of styles and types. Mostly you will see East Europeans. The young sport Ukrainian blouses with designer jeans, the older ladies will sometimes wear babushkas with polyester cut-off jackets, no embroidery and a skirt which doesn't always match.

dealing with art. It is fields and mountains and the perfume of Ukraine. You should see it. Their work will make you a born-again Ukrainian like Sandy Semkiw, one of Pani Tania's students, who is winning awards at Illinois state arts and crafts competitions.

And if you want to see the Chicago's artist colony at work building upon the folk traditions and creating modern Ukrainian art go see the Ukrainian Institute of Modern Art. They're at 2318 W. Chicago, across the street from Sak's, and are open 1 to 4 p.m. most days. (Call for schedules and shows at (312) 227-5522.)

here's a piece of paper for you, too. To the credit union's merit, the administrators understand the social ecology of the Village and welcome the morning congregation. After all, most of the people sipping brew have a few dollars at Selfreliance.

Two doors down, the Golden Diner's Club opens at 11 a.m., and most of the seniors as well as their grandkids and friends move there after the coffee klatch.

The club is organized by the Ukrainian Social Service Bureau of Greater Chicago, 2355 W. Chicago Ave. (312/235-2895), and funded by the city. About 75 seniors and handicapped individuals receive free lunches, Monday through Friday, every week, year-around. Eighty-five percent of them are Ukrainians, and the rest Polish or Italian.

And Walter Szczebrowsky, the bureau's volunteer for the past 10 years and its no-nonsense director, wants you to know that the agency offers help in obtaining assistance for housing expenses of senior citizens from the Circuit Breaker Energy Assistance Program. Apparently some people do not know what is available, and suffer in silence. The documents are usually written in official jargon and Mr. Szczebrowsky must translate. He cajoles, explains and telephones for the agency's clients. He helps in getting seniors placed with the Chicago Housing Authority, acquire homemaker and housekeeper assistance, fill out Medicare and Supplemental Insurance Aid forms, and anything else that comes along.

The guys at the bureau — Dr. Pawlo Turula, Dr. Roman Martyniuk, the organizational secretary, and Mr. Szczebrowsky — ought to get an award, hire themselves out as consultants to the bureaucrats in Washington. These men offer a full service bureau on a budget of almost nothing.

Traveling with Mr. Szczebrowsky on his rounds is a sobering experience. The Ukrainian elderly are placed in nursing homes all over the northern sections of Chicago, and he goes to visit them. He usually brings along a lady from the Ukrainian National Women's League of America. They take baskets of fruit and homemade cookies.

Propped up with pillows one elderly woman greeted Mr. Walter's delegation with pleasure. Obviously, she enjoyed the attention and quipped about her health. Around the edges though, you

(Continued on page 15)



Three "Ukrainky" from Chicago: (from left) Julie and Angie Watral, and Alexandra Oleshkewych at the Ukrainian Days Festival.

Of course, east of Sak's is Galans, 2210 W. Chicago Ave., another Ukrainian restaurant, where the Polish waitresses wear their Ukrainian embroidered rosebud blouses.

The mix-and-match fashion trends and other violations of the national dress that are in vogue, such as the Ukrainian blouses made in Hong Kong, has driven some women to start a back-to-basics school of embroidery and design.

Diagonally from V & O's at the seminarians' dorm and classroom building, Tania Reynarowych leads two groups of folk artists every Monday and Wednesday in the way great grandmother used to do it.

This is not cross-stitching. We are

The town square, though, is a little bit further at the Selfreliance Ukrainian Federal Credit Union, 2351 W. Chicago Ave., where 12 to 20 seniors gather around the coffee urn to exchange the latest news:

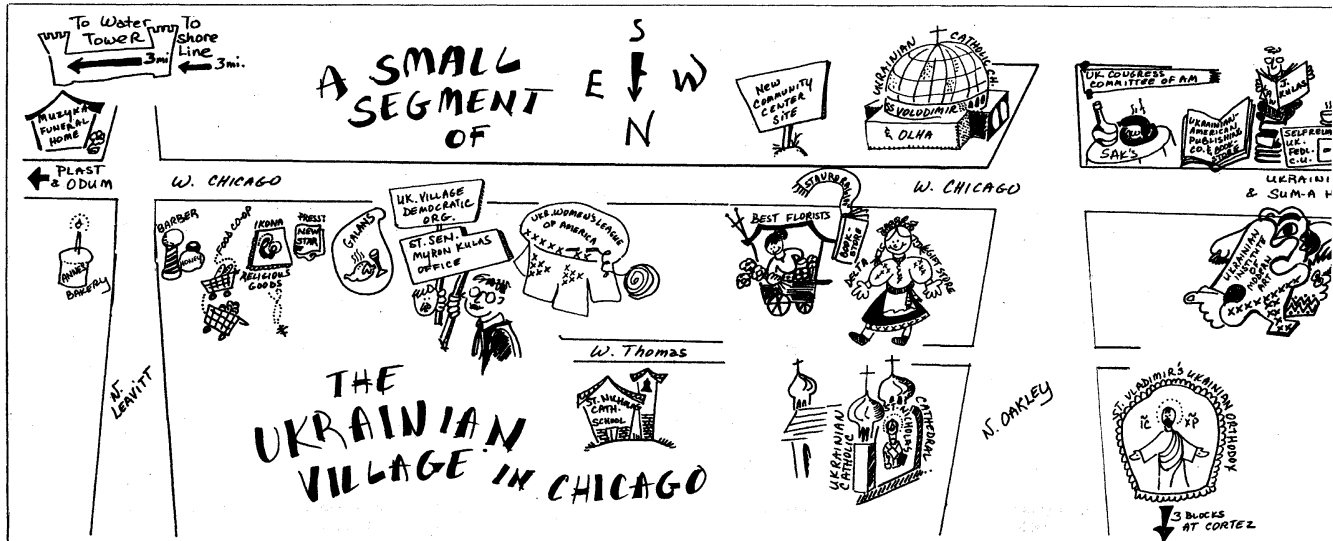
— Did you see Volodia's boy there, standing in the business line? I remember when he recited Shevchenko poems at the school programs. How time...

— Thank you for asking. Tolerable, tolerable, but you know, "Age is no joy."

— O, she was terrible. Just awful. Went to Dr. Bandura's the other day...

— We ought to remember our history. Yes, and Ukrainians can never forget...

— That Sun-Times article was just scandalous. I'm writing to them, and

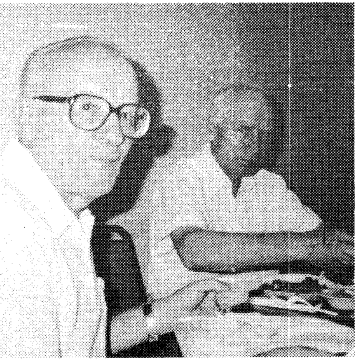




A procession at Ss. Volodymyr and Olha Ukrainian Catholic Church.



St. Nicholas Ukrainian Catholic Cathedral.



Walter Szczablowsky and a friend take a lunch break at the Golden Diner's Club.



Eugenia Zdan at St. Vladimir's feast day dinner.



Archbishop Constantine of Chicago is honored at St. Vladimir Ukrainian Orthodox Cathedral's feast day.



Maria Leschuk and Irene Bodnar, a mother-daughter team, in front of their gift shop Delta Imports.



Roxanna Markewych (standing), Zenia Brezden (left) and Marta Mycyk at a show of young Ukrainian artists, which they organized at the Ukrainian Institute of Modern Art.

FOCUS ON THE ARTS

Virginia Museum's traveling exhibit highlights works by Hnizdovsky

RICHMOND, Va. — A Virginia Museum exhibit of 24 woodcuts prints and five bookplates from the last two decades by the artist Jacques Hnizdovsky will be on view in three towns in Virginia beginning on October 4 through May 1, 1988.

The exhibit was prepared by the Traveling Exhibition and Media Services department of the Virginia Museum of Fine Arts.

The exhibit, "Patterns Ingrained," will be seen at the following locations:

- Virginia Center for Creative Arts, Sweet Brair, Va., October 4 through 31. For information call (804) 946-7236.
- Reynolds Homestead Learning Center, Critz, Va., January 5 through February 2, 1988. For information call (703) 694-7181.
- Piedmont Arts Association, Martinsville, Va., April 10 through May 1, 1988. For information call (703) 632-3221.

Born in Ukraine in 1915, Mr. Hnizdovsky was a student at the Warsaw Academy of Fine Arts when the Nazis invaded Poland in 1939. Unable to return home, he went instead to Yugoslavia where he entered the Academy of Fine Arts in Zagreb.

After struggling to make a living as an artist in post-war Europe, Mr. Hnizdovsky came to the United States, where, by 1958, his paintings began to sell well, giving him the free time to devote to his woodcuts.

Before his death in 1985, he was widely honored and his work was shown in more than 100 solo exhibitions, according to Stephen Humphrey, who assembled the exhibition for the

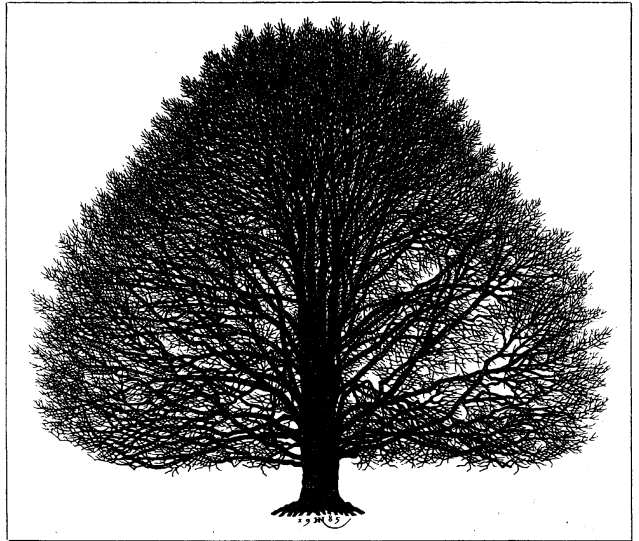
Virginia Museum's Traveling Exhibition and Media Services department.

"Hnizdovsky's prints, even those with delicate detail, emphasize repetitive patterns in nature which often approach the abstract," Humphrey noted. "He looked for the essence of his subjects and labored for a perfect blend of subject, medium and personal style."

Mr. Hnizdovsky's interest in bookplate art began in the early 1930s when he was in Zagreb. A young architect and his physician wife commissioned him to create a bookplate, and Mr. Hnizdovsky designed one incorporating their interest in reading with their love of nature.

"From that first bookplate, which the family has used for 40 years, Mr. Hnizdovsky explored a variety of themes and approaches to 'ex libris' art," Mr. Humphrey explained. "Ex libris," meaning "from the library of" in Latin, refers to the art of making bookplates. "He created his own featuring a leafless tree design, and he chose an apple tree drawn in cross-section for his wife's, with the seeds sprouting a new apple tree."

Although Mr. Hnizdovsky lived in New York, he and his wife frequently visited Virginia, and four of the prints in "Patterns Ingrained" are based on drawings he made there. "Winter Orchard" and "Copper Beech" were inspired by trees he saw at the Virginia Center for the Creative Arts, an artists' colony in Amherst County, while he was in residence there. "Cow" was also inspired by his Virginia experience, and "McGuffey Ash" is based on a Char-



"Copper Beech," a 1985 woodcut by the late Jacques Hnizdovsky, is among the woodcut prints on display in the Virginia Museum's traveling exhibit titled "Patterns Ingrained."

lottesville landmark.

"He developed an enduring admiration, as well as a mutually beneficial business arrangement, with Jerome, a gray tabby cat. He 'hired' Jerome to pose for long sessions in his studio, and

a strong Slavic accent.

was extravagantly paid in sardines. 'Jerome is very beautiful,' he said. 'And I think he is very intelligent also. He knows that if he lies very still he will get sardines.'

"While Hnizdovsky was in residence at the Virginia Center from 1978 to 1984, he was a successful artist in his mid-60s," Mr. Humphrey said. "He carried himself with such natural dignity and nearly always wore a necktie, even while he worked. He bowed slightly when he greeted visitors and spoke with

"He ultimately produced several prints of Jerome that are rich in detail and pattern," Mr. Humphrey said. "He was eager to produce a short film about this fascinating cat and how the two had come together in the art of the woodcut, but both he and Jerome died before the project could be carried out."

Kashtan dance school directors receive Ohio state fellowship

CLEVELAND — Markian Komichak and David Woznak, artistic co-directors for the Kashtan School of Ukrainian Dance here have been granted a \$5,000 Ohio Arts Council fellowship award for 1988 in choreography for their work in Ukrainian dance.

The Ohio Arts Council recognizes outstanding work in the arts to maintain Ohio as a vital place for artists to live and work. Fellowships are highly competitive. There were 700 applicants and fewer than 10 percent of the applicants were actually awarded fellowships. Fellowships are awarded to individuals of exceptional talent based on the quality of art work previously created.

Messrs. Komichak and Woznak received their fellowships for their

choreography of two variations of the Hopak, traditionally the finale of Ukrainian dance programs.

The pair developed dances for the Kashtan School of Ukrainian Dance and Ensemble, which were established in 1979. The specific purpose of the school and ensemble is to promote the art of Ukrainian dancing among young people and to share the rich cultural heritage that it offers.

Messrs. Komichak and Woznak are an effective artistic choreographic team. Mr. Komichak's background is in performing. In the winter of 1974-75, he joined the dance team of Roman and Lewko Strockyj for a 10-week engagement at New York's famous Radio City Music Hall where the group gave nearly 300 consecutive performances of Ukrainian dance. In 1975, he also founded

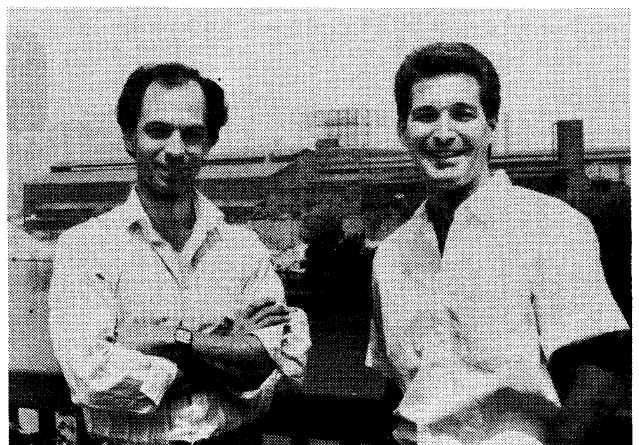
and for the next six years directed the Ukrainian summer dance workshop in the Catskill Mountains for advanced dancers from all parts of the United States and Canada.

Mr. Woznak's background, on the other hand, is in professional dance instruction. In 1977, he received his first formal dance training while attending dance seminar/workshops in Kiev. He also performed with the American Dance Ensemble of Point Park College of Pittsburgh. In addition to being an instructor for Kashtan, he is presently instructing character classes for the School of Cleveland Ballet. In February Mr. Woznak was awarded a \$1,740 OAC grant in the traditional arts

apprenticeship category along with Stefan Gernaga, a student of Kashtan.

Messrs. Komichak and Woznak say they are honored to receive such a prestigious award. For Mr. Komichak the fellowship award presents more than just money. More importantly, he said, "It represents recognition and encouragement from the state of Ohio to continue creating works of art in the Ukrainian idiom."

According to Mr. Wozniak, "The fellowship lends professional credibility to the work and accomplishments of the Kashtan Folk Dance Ensemble. Being judged by a panel of dance professionals only enhances the honor."



Markian Komichak (left) and Davyd Woznak of the Kashtan School of Ukrainian Dance.

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Houston Ukrainians prominent at fest

by Roman G. Golash

HOUSTON — Once again the Ukrainian American Cultural Club of Houston (UACCH) was an active participant at the 16th Texas Folklife Festival in San Antonio. The festival is organized by the University of Texas Institute of Texan Cultures and took place August 6-9.

Under the steady hand of UACCH President Eugene A. Kuchta, the club prepared Ukrainian food in Houston with active participation of the community. The Ukrainian booth is always popular because of its display of embroidery, Easter eggs and pretty faces. The club also tries to educate the American public about the plight of the Ukrainian people and Ukrainian history and geography as well.

The UACCH is the catalyst in organizing the yearly festival with the selling of food and manning the booth. The Dallas Ukrainian dancers also participated providing Texans with lively entertainment. Members of the San Antonio and Dallas communities provided willing hands to help the Houston contingent.

The Ukrainian Houston community also puts out the "Texas Trident" under the editorship of OIia Holowka. Anyone interested in finding out more about the Texas Ukrainians may write to: Texas Trident, P.O. Box 91443, Houston, Texas 77291-1443. Donations are welcome.

The papal visit...

(Continued from page 3)

"This was not to be an ethnic reception," explained Father Ted Blaszcyk, who headed the Polish coordinating committee of the Hamtramck events. "You see, he (the pope) did not come to Hamtramck. He came to meet with the Polish community of the United States and the Polish community in United States was invited to come and hear the pope speak to them...The Ukrainians are part of this community, and I know that they have been hurt. But these decisions did not originate from us. It's from the up and up."

To add insult to injury, the archdiocesan commemorative book which was distributed in thousands of copies throughout the city, left out the Ukrainian group in its description of Hamtramck and erroneously stated that in addition to the Poles "...Hamtramck also boasts of many other ethnic members, including Russians, Albanians, Yugoslavs and Blacks."

Sister Theodosia OSBM, principal of the Ukrainian high school in Hamtramck, reacted with great agitation:

"We thought that the day and age had passed when Russians and Ukrainians would be confused, especially in the Archdiocese. I was so disappointed and surprised that this document, which has the approval of the archdiocese, would allow such a blunder to appear in print. And blunder is too weak a word."

The Ukrainian community in Hamtramck, whose settlement dates back to the early 1930s, is not exactly invisible. The Immaculate Conception Catholic Church on Commor Street is an exquisite model of Byzantine architecture and iconography, and has a membership of about 1,000 families. Students and school children of Ukrainian descent from the entire tri-county area attend the Ukrainian high school

Jersey Ethnic Festival features over 150 groups

JERSEY CITY, N.J. — The 1987 New Jersey Ethnic Festival, the official multi-ethnic celebration of the State of New Jersey, sponsored by the New Jersey Ethnic Advisory Council and Office of Ethnic Affairs on the N.J. Department of State, was held over the weekend of September 12-13 here at Liberty State Park.

The Musikverein Ebernhahn band from the Federal Republic of Germany led the Parade of Nations, consisting of 22 ethnic groups, dressed in native attire and carrying flags of their nations. The groups marched through the newly restored terminal building and past a reviewing stand of state and ethnic officials, including Secretary of State Jane Burgio.

Master of ceremonies, Andrew Keybida, who is a member of the N.J. Ethnic Advisory Council representing the Ukrainian community, acknowledged each ethnic group as they paraded in front of the reviewing stand.

Members of the Ukrainian National Women's League of America, Branch 71 of Jersey City, and the young members of the Ukrainian National Home Dance Ensemble of Jersey City, proudly marched in Ukrainian attire, displaying the Ukrainian and American flags, as well as a Ukrainian banner.

Following the invocation of the Rev. Joseph Kucharik, 224 new U.S. citizens were sworn in.

Seventeen ethnic groups were featured in the afternoon indoor program on Saturday and 15 ethnic groups performed on Sunday afternoon. The Ukrainian National Home Dance En-



The Ukrainian National Home Dance Ensemble of Jersey City performs at the New Jersey Ethnic Festival in Liberty State Park.

semble, under the direction of Stephan Smotrycz, received a standing ovation for its exciting performance on Saturday.

Over 150 ethnic groups participated in the festival with special tables displaying crafts, art and cultural exhibits of their native lands inside the huge terminal building. Three vendors sold Ukrainian foods and breads.

The following Ukrainians displayed Ukrainian embroidery, arts and crafts as well as books: Helen Bilyk and her committee from UNWLA Branch 71;

Dora Rak of the Ukrainian Congress Committee of America; Evelyn Keybida, Michael Stecyka, Nicholas Boyko and Andre Worobec of the Ukrainian National Association.

Oops!

The professional designation D.D.S. was inadvertently omitted after the name of Andrew M. Senkowsky, whose letter to the editor regarding professionalism appeared last week.

there and the Ukrainian elementary school (which moved from Hamtramck to Warren only three years ago), and many Ukrainian-owned businesses flourish on Jos Campau Avenue.

"Ukrainians have been in Hamtramck much longer than the Albanians or Yugoslavs," Sister Theodosia continued. "Those two groups are mentioned in the book. They're newcomers and we welcome them, but that the Ukrainians aren't mentioned right after the Poles is a big, big gap in communications and information."

The Rev. Bernard Panczuk described the Ukrainian sentiment here as one of "acute and growing frustration."

"Every time we turn around, we are overlooked, excluded, not mentioned, or misidentified." He expressed grave concern over this lack of recognition of the Ukrainian Church by the Archdiocese of Detroit and the Roman Catholic hierarchy.

In the original planning for the pope's visit to Hamtramck, three were to be used in the celebration: Polish, English and Ukrainian. The "prayers of the faithful" were to include a supplication for the persecuted Church in Ukraine, to be read by Zenon Czornij, with the following text:

"For all Ukrainians who in their homeland and in exile face persecution, yet profess their faith in Christ, that their faith be strengthened, that their hope in the victory of good over evil be bolstered, and their hearts be filled with an all embracing Christian love — let us pray to the Lord. Lord have mercy."

"We were simply notified that the program was being significantly shortened and those readings were dropped," explained the Rev. Panczuk. "Whoever made the decision to cut — it was not here. We were told that they wanted to have more time for the holy father to make personal hand contact with the people."

The Detroit Millennium Choir, composed of 100 choir members from the five Ukrainian Catholic parishes, under

the direction of Paul Onachuk, was invited to participate in the Hamtramck program. Sadly, by the time the choir was scheduled to appear, the holy father had already left, much of the crowd had dispersed, and clean-up crews were already putting away equipment and chairs.

There had been numerous other attempts to include a greater Ukrainian participation in the papal visit.

Last spring, Bishop Innocent Lotocky of Chicago, after discussions with his diocesan counselors, suggested bringing all of the Ukrainian clergy from the diocese to Detroit to meet with the pope here because, of all the cities visited, this one would have the largest ethnic concentration.

"At the request of our bishop, I called the archdiocese many times over, and asked for an audience with the archbishop to discuss this possibility," said the Rev. Panczuk, "and for several months was given the standard 'don't call us, we'll call you' response. The final result was that the meeting never transpired. I really don't know where to lay the blame."

"It's a sad commentary," the Rev. Panczuk added, "that in the archdiocese there are many, even in teaching positions, who don't even know that there are Eastern Catholic Churches. They are very much into their own thing, into their own pastoral concerns, and have very little regard for us."

"Even though the Vatican Council stated very clearly that there should be efforts to become well-acquainted with the other Churches and rites within the Catholic Church, much more attention is given to the non-Catholic communities. It seems futile to approach non-Catholics, if you ignore your own family."

So where did that leave the thousands of Ukrainians in the Detroit area on the eve of the Holy Father's visit and on the eve of their own Millennium of Christianity celebrations? Frustrated, sad, rejected, but not defeated.

For Ukrainian Americans, the most important aspect of the papal visit to the United States was that it would officially mark the beginning of the Millennium celebration. In this regard, Bishop Lotocky had extended a personal invitation to the pope to visit the Immaculate Conception Ukrainian Church in Hamtramck. More importantly, he had asked the holy father to speak a few words on behalf of the persecuted Church in Ukraine. The pope's public acknowledgement of the Millennium would have a profound impact not only on the Ukrainian faithful in the free world but, in particular, on those courageous thousands who have recently begun to profess their faith openly under the Communist yoke at great personal risk to themselves and their families.

And the holy father did speak out — openly, publicly, in Ukrainian.

"I would like to thank him for his efforts, the Rev. Panczuk had stated even before the pope's arrival here" and indicate that we do need a lot more public acknowledgement, despite the dangers of what this might cause with the Soviets. There is this sense of frustration with the media and other areas into which the Soviets have invested tremendous amounts of money and effort. All of this negative publicity has mitigated against the Ukrainian community. Our people do need fatherly encouragement.

"That is not saying that he (the pope) has not done more than anyone else — because he has. But so much more of that is needed at this very particular time in the life of the Ukrainian community. If we don't establish ourselves and get recognition and pride in the sense of who we are in the presence of others at this Millennium time, at what other time will we get such an opportunity?"

"It would seem that we need the support of the holy father, simply because he is taken seriously. When his words are quoted, they do get into the press."



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Special seminars...

(Continued from page 5)

associations still use the 1958 mortality table (the table in use prior to the 1980 table), and that some even use the older, 1941 table.

"We are among the leaders in adopting the 1980 table," he noted, adding that the UNA, thus, is keeping step with larger commercial companies.

The UNA's administrative costs, however, are much lower than those of commercial insurance companies, therefore the add-on costs of life insurance are lower. Moreover, the UNA's investments are dependable, not risky ventures, therefore the UNA tends to be more stable than commercial competitors.

All of this taken together explains why the UNA is now able to offer life insurance coverage at such extraordinarily low rates, Mr. Sochan said.

He went on to explain the premiums, cash values, dividends and rewards to organizers that apply to the UNA's new insurance offerings. He dwelled also on the UNA's newly released rate book.

During the question-and-answer period before the lunch break, supreme officers responded to seminar participants' queries.

In answer to a question about whether members should roll over their old UNA certificates to new ones, Mr. Sochan said a member could actually stand to lose from such a move because the cash surrender value will not equal what has already been paid in, plus the dues on the new certificate will be higher because the member's age is higher. He recommended that UNA'ers retain their old policies and added that the old certificates, though they have higher premiums, also pay higher dividends and have a higher cash surrender value.

In response to another query, the UNA officers assured seminar participants that if a larger number of UNA secretaries and organizers in New Jersey was interested in obtaining state insurance agents' licenses, the UNA would be willing to cover the costs of the course and instructional materials and might even be able to hold such a course at the UNA Home Office. Similar arrangements could be made in other states.

Immediately after the lunch break, Mrs. Diachuk gave a presentation covering changes in the system of organizers' and secretaries' rewards, dividends and the effects of the new tax laws on life insurance. She spoke also about promissory notes and mortgage insurance.

Mrs. Diachuk informed the secretaries and organizers present that, in step with the UNA's modernization and concomitant improvements in service to members, UNA'ers will soon be able to choose how they would like their dividends to be paid.

She noted that there are three ways of paying dividends: outright payments to the member via a check made out in his

name; accumulation of interest within the UNA, with the sum being paid out at the end of the contract; or the purchase of additional paid-up insurance.

Mrs. Diachuk also provided illustrations of the differences between old the new UNA certificates in terms of annual dues and cash values.

Another question-and-answer session followed the supreme treasurer's presentation.

At the conclusion of the seminar, Mr. Flis explained the UNA's new promotional materials for the following five plans: whole life, single-premium whole life, term, decreasing term (mortgage insurance) and limited payment life.

Armed with the information given at this seminar and with the new rate book and promotional materials, Mr. Flis said UNA secretaries and organizers will be able to enroll new members for high amounts of insurance coverage at markedly lower rates.

He concluded his presentation with a few words about where to find prospective members. He cited the following possibilities: members who need more life insurance protection due to changing family circumstances, relatives of members, fellow parishioners and colleagues in community organizations.

Mr. Flis stated: "We have an excellent product in our new classes and new certificates; we have new promotional materials. I wish you success in your organizing activity."

Petro Tarnawsky...

(Continued from page 5)

in recruitment of the highest number of new members. The district owns its own building.

The Philadelphia District has always propagated and practiced fraternalism. It held annual UNA Days, honored UNA members for service, held meetings with its members, selected special committees with responsibility to visit sick UNA members. Financial aid was provided to needy Ukrainians abroad. As part of the Philadelphia district's activity, fund-raising activities were conducted for the needy in Poland, Yugoslavia, Brazil and other countries; clothing drives benefitted Ukrainians in Brazil and Poland.

Mr. Tarnawsky was involved in all of these activities. The fact that these activities were being held in the Philadelphia District speaks well of his leadership in the area of fraternalism.

Mr. Tarnawsky has also been active in community affairs outside of the UNA. As a true fraternalist he has always devoted a lot of time and effort to youth. He still devotes his time to youth involved in the Tryzub Ukrainian Sports Organization.

Outside of Tryzub, Mr. Tarnawsky has been active in the Ukrainian Congress Committee of America, mainly as Philadelphia branch treasurer and as a fund-raiser for the national fund. Currently he is treasurer of the Ukrainian American Coordinating Council, Philadelphia Branch, an important community function.

Mr. Tarnawsky also has been a member of the management of Self-Reliance Credit Union, Philadelphia chapter and currently, he is on the board of directors of the United Ukrainian American Relief Committee.

A special tribute was paid to Mr. Tarnawsky by John O. Flis, UNA supreme president, for his many fraternal accomplishments. In addition, tribute was paid to Mrs. Tarnawsky for having aided her husband in these endeavors.

Walter Sochan, supreme secretary, and Ulana Diachuk, supreme treasurer, also commended Mr. Tarnawsky for his many years of service and wished him many healthy years of further productive community work.

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Commission...

(Continued from page 3)

times wandered far afield and well beyond the CUF mandate of gathering information on the famine in Ukraine. Given the time constraints of the hearing, it was often necessary to remind the witnesses that, while there are a great many issues of valid concern, the commission's specific mandate requires that it limit itself to one specific issue.

The witnesses were divided almost equally between urban (mainly from Kiev, Kharkiv, Odessa and Poltava) and rural residents (the latter usually had lived within 30 to 60 kilometers from these cities). The age of the witnesses at the time of the famine varied, with most between 7 and 15 years old.

Former villagers generally cited a sequence of events as a prelude to the famine itself — collectivization and/or dekulakization, exile to Siberia or flight to evade exile, and seizure of foodstuffs by brigades. Those who survived these blows only to be struck by the ultimate catastrophe described the onslaught of the famine itself in the winter and spring of 1932-33. Among survival strategies were the gleaning frozen vegetables, picking weeds, eating bark and other marginally edible plants, frogs, etc. For many, survivable flight from their native villages to the Donets Basin and other industrial centers where work was available.

Entities which witnesses frequently associated with the famine were the village activists (aktyv), the komnezam (Committee of Non-Wealthy Peasants), and the shock brigade.

Maria N. (Warren) talked in some detail of her experiences as a village teacher who had been forcibly "recruited" into a brigade to collect grain "to the last pound, to last kernel." Maria N. described entering two homes in the dead of night, that of a priest and that of a person terminally ill with tuberculosis. In each case, the procedure for grain seizure after the "liquidation" of the so-called kulaks was brutally democratic, with no consideration given to either the social class or physical condition of the victim.

Several witnesses were urban dwellers who had traveled to the countryside either to visit relatives or as a result of their professions. Those who lived in Kiev, Kharkiv and Odessa during the famine talked mainly about food shortages experienced in the towns and of the influx of villagers at the famine's height. A number of witnesses belonged to the privileged few whose social status enabled them to obtain more than enough food or who worked for the administrative organs that determined food allotments to such people.

Tatiana Kardynalowska (Warren), whose husband, Serhij Pylypenko, was the founder of Pluh (Plow), an early Soviet Ukrainian union of peasant writers, emphasized that her husband and other writers and their families had been issued a book of coupons were supplemented by additional packages of food (paiki).

Those who lived in towns mentioned the rationing system, Torgsins (hard currency shops, ostensibly for foreigners), and bread lines. The specter of starving peasants searching for scraps of food haunted a number of witnesses. Valentin Kochno (Chicago) recalled seeing peasants who had wandered into Kharkiv forcibly removed from the bread lines. One of those villagers, Anastasia Kh. (Warren), recalls how her father traveled periodically to Kharkiv to get food and how as a child she would take her father's turn in line.

She noted: "But, when the time came for me to take my bread, I would generally be told either that there was

none left or that I was too small to be buying bread. You can imagine how pitiful I felt having waited long hours for the bread only to return empty handed."

Residents of Kiev and Kharkiv talked of the homeless children who, abandoned by their parents, wandered the streets, scavenging garbage pails from cafeterias located at industrial sites. Mrs. Dibert (Washington) remembered orphanages for such children as "warehouses for homeless children," where the latter were fed only slightly better than the waifs on the street.

During his testimony in Warren, Mr. Smyk pointed out that even in Soviet Ukraine the human reality of the famine cannot be completely denied. A periodical published there, Silski Visti (Village News) runs a column titled "We Have Not Lost Hope," consisting of letters written by people seeking loved ones from whom they had been separated, some in 1933. Both Messrs. Smyk and Karavansky mentioned that in many villages there were no first grades in the schools in the later 1930s because of the low birthrate and extraordinary infant mortality caused by the famine.

People passing through villages, as well as residents of Odessa, which has a large foreign population, were most sensitive to efforts by the local authorities to conceal the famine from outsiders. Mr. Karavansky, for example, recalled a dearth of corpses in central Odessa, although many could be found on the outskirts. In the city corpses were scrupulously removed every morning, at least partly to conceal the real state of affairs.

Ms. Kardynalowska noted that her friends in Moscow were totally amazed to discover that there had been a famine in Ukraine. Mr. B. (Glen Spey) observed how as a student he had travelled to the village of Katerynetske near Kiev in 1933. Forbidden to go down to the village or to talk to villagers, Mr. B. one day discovered that the heavy stench that hung about the campsite emanated from the dead bodies in the village itself. Leonid A. (Chicago) described how he, under an oath of silence, had been mobilized as a chauffeur by state farm (radhosp) officials to haul away corpses in the dead of the night.

Regardless of whether the witnesses came from the village or the city, they all, in one way or another, encountered the death and destruction that the famine had wrought. A large proportion of the witnesses heard had lost as many as half of their immediate families to hunger. Valentin Kochno (Chicago) remembered his young classmates in the village of Horodetsko near the town of Uman wasting away as the seasons changed from fall to spring.

"Those who were skinny in winter swelled up now, the water went through their bodies, so much so that it was hard

to recognize anyone. Then the skin started ripping in their lower legs, so that the water pressure burst their feet... within thirty to forty-five minutes they fell down and were dead," he said.

Daily contact with death engendered a certain emotional numbness. Stephen C. (Chicago) recalled that his comatose grandmother had been buried alive accidentally to no one's regret, for she would soon have died of hunger anyway. What was most horrifying about the famine was not so much its destruction of the body, but what it did to the mind, sometimes even causing starved mothers to kill one of their children and feed it to the rest.

Anastasia Kh. (Warren) remembered how near the village of Novo-Andriivka and Petrovske "a mother killed her own child near the shocks of wheat. The little girl's name was Halya. The mother stabbed her with scissors and took the meat home to feed her sons. The little boys said the cooked meat was so good that some should be saved for Halya. At these words, the mother went mad. She ran out of the house and began screaming that she had eaten her own child."

Halya B. (Chicago) told of two sons who lost their mind and started cutting up their dead mother's flesh, after which they baked it and ate it.

Such testimony tends to represent a more concentrated form of the type of material gathered in the course of the CUF Oral History Project, which is now being prepared for publication in the original language. It is not only

shocking, but invaluable in carrying out the commission's mandate of gathering information about the famine and thereby adding to the historical record of this crime against humanity.

The publication of the Interim Report now makes this testimony available as part of the permanent historical record. A limited number of copies may be obtained by sending \$10 to Commission on the Ukraine Famine, 1111 20th Street NW, Room 537, Washington, D.C. 20579.

Additional tax-deductible contributions, which are needed to help the commission carry on its work, may be sent to the same address.

Kiev...

(Continued from page 2)

Clearly, Ukrainian historians are continuing to take a very cautious view of the implications that glasnost holds for the rewriting of history. This was made clear in the first article in Pravda Ukrainy, mentioned earlier, and even more so in another article in the same newspaper that took issue with some of the views of the more liberal Russian historians like Yurii Afanasev.

Also, as is to be expected, historians in Ukraine are not yet prepared to venture into areas that have not been previously addressed by their colleagues in Moscow or Leningrad. And when they do follow in their footsteps, they are careful to phrase their discussions in considerably more careful, and less open, language.

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DUTIES: Selecting terms from newspaper for index; supervising computer data entry of index terms; coordinating index publication production; proofreading and editing; preparing budget and status reports; assisting in project publicity efforts.

QUALIFICATIONS: **Required** — BA; fluency in written Ukrainian and English. **Highly desired** — professional indexing experience (related library cataloging experience may be considered).

Desired — Masters degree in History, Slavic Studies, or Library Science; knowledge of Ukrainian and/or Ukrainian American history; publication editing and production experience; word processing background; supervisory experience; self-motivation and problem solving ability.

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The UNA issues insurance certificates for applicants up to 70 years of age.

State Department... ADP asks...

(Continued from page 3)

in by governmental and non-governmental conference participants during a CSCE meeting in Budapest.

Assistant Secretary of State Rozanne Ridgway briefed the audience on the meeting between U.S. and Soviet officials which was scheduled to take place in Washington in mid-September. She stressed that the U.S. would continue to put forth an agenda highlighting the areas of human rights, regional conflicts and arms control.

Assistant Secretary of State Richard Schifter told of his recent trip to the Soviet Union and Poland, summarizing his observations of the current state of religion in those two states. He noted that the Soviet Union is particularly sensitive to the religious situation in Ukraine due to the interwoven ties between religious and Ukrainian nationalism.

(Continued from page 3)

Soviet control of the proceedings, the extent of coaching of witness beforehand and the curtailment of critical questions posed under cross-examination by defense attorneys.

Although Mr. Kalejs' defense counsel requested that the witnesses be brought to the United States for questioning under U.S. law, the Soviets refused to allow any of the 16 individuals to leave the USSR.

"We are asking Mr. Gorbachev to extend his proclaimed policy of glasnost to these proceedings, particularly since they involve Americans in a very direct manner. Reports of these depositions have been extremely disturbing. The presence of the Western press may serve as a motivating force to improve existing procedures," said Rasa Razgaitis, coordinator of Americans for Due Process.

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PUBLIC MEETINGS WITH DANYLO SHUMUK IN THE UNITED STATES

ROCHESTER — Sunday, October 11, 1987 5:00 p.m. Ukrainian Orthodox Church of Saint Mary Protectress, St. Paul Blvd. sponsored by: *Americans for Human Rights in Ukraine (AHRU)* — Rochester Branch; *Ukrainian National Women's League of America*; *Veterans of the Ukrainian Insurgent Army — UPA*; *Veterans of the Ukrainian Division*;

— Monday, October 12, 1987 7:30 p.m. at St. John Fisher College

NEW YORK — Friday, October 16, 1987 7:00 p.m. DINNER, Ukrainian National Home, 142 2nd Ave. sponsored by the *Ukrainian American Coordinating Council*;

— Sunday, October 18, 1987 2:00 p.m. Ukrainian National Home, 142 2nd Avenue sponsored by: *External Representation of the Ukrainian Helsinki Group, American for Human Rights in Ukraine (AHRU), Ukrainian Information Service "Smolokyp."*

NEWARK — Saturday, October 17, 1987 4:00 p.m. St. John the Baptist Ukrainian Catholic Church Gymnasium, Sanford Avenue, Newark, N.J. sponsored by *Americans for Human Rights in Ukraine (AHRU)*.

WASHINGTON, D.C. — Thursday, October 22, 1987 from 5:00 p.m. to 7:00 p.m.; RECEPTION IN THE SENATE Hart Bldg. Room 708 — Senator Frank Lautenberg (D-NJ) hosting; sponsored by *American for Human Rights in Ukraine (AHRU)*. A bus will leave on Thursday, October 22, 1987 at 8:00 a.m. to Washington, D.C. from the parking lot of St. John Church, Sanford Ave., Newark, N.J.; for information on the Senate reception and bus reservation please call: Bozhena Olshaniwsky day 581-5000, eve 373-9729.

— Friday, October 23, 1987 7:30 p.m. Holy Family Ukrainian Catholic Church, 4250 Harewood Road, NE sponsored by *The Washington Group*.

PHILADELPHIA — Sunday, October 25, 1987 4:00 p.m. Ukrainian Cultural Center, 700 Cedar Road sponsored by the *Ukrainian American Committee in the Defense of Human and National Rights in Ukraine*.

MICHIGAN — Southfield, Mich. — Thursday, October 29, 1987 7:00 p.m. Ukrainian Orthodox Church of St. Protectress, Evergreen St. sponsored by: *Ukrainian American Coordinating Council, Publishers of the Ukrainian News/Visti newspaper, Americans for Human Rights in Ukraine (AHRU) Michigan Branch*.

— Friday, October 30, 1987 1:00 p.m. visit with publishers of *Ukrainian News/Visti*;

— Friday, October 30, 1987 7:00 p.m. address at the commemoration of the Day of the Political Prisoner in the Soviet Union at the Ukrainian Cultural Center, Warren, Mich. sponsored by the *International Committee to Commemorate the Day of the Political Prisoner in the Soviet Union*.

CHICAGO — Wednesday, November 4, 1987 7:00 p.m. Church of Sts. Volodymyr and Olha sponsored by: *Shoppo of Conscience at the Church of Sts. Volodymyr and Olha, American for Human Rights in Ukraine (AHRU) Illinois Branch, Ukrainian American Justice Committee (UAJC)*.

All are invited to attend and meet the former prisoner of Polish, German and Soviet prisons. Donations for Danylo Shumuk Fund (AHRU) will be gratefully accepted by: *Americans for Human Rights in Ukraine*, 43 Midland Place, Newark, N.J. 07106. donations are tax-deductible.

Chicago's...

(Continued from page 8)

could tell there was fear. Someone asked her how she was treated. "O, the attendant doesn't like me," she complained. Mr. Szczeblowsky only nodded his head, patiently. "She gets that way," he said later, out of ear-shot. The woman has no relatives. That's the worst part.

Others were neither as lucid nor as fortunate. A few stared out into space with only antiseptic smells as company. Nothing in the cinderblock institutions was familiar, not one piece of embroidery or icon graced their lives. The halls seemed strange and cold.

"We've been trying to get a Ukrainian nursing home built within the community where the surroundings are familiar," he said, "but it hasn't happened. Now, at least, we try to place our people who aren't too incapacitated in the Ukrainian Village area with the Chicago low-rent housing units for seniors."

Another hand that extends to the community is Marija Chychula. Along with her mother, Valeria, she runs the Best Florist Flower Shop on 2224 W. Chicago open most days until 6 p.m. The flowers are reasonable, you can bargain for others, and at times they will just give you a bunch for the sake of neighborliness. Then Miss Chychula will give you the latest news in the Village. Her other life, as a radio show hostess of the Ukrainian program, dovetails nicely with her life as a shopkeeper. Her show's motto, "Vy chuly u Chychuly (you heard it from Chychula)" is very apropos: if she doesn't know, then there is nothing to know.

Her audience includes some of the same far-flung seniors that Mr. Szczeblowsky helps. Regularly, Miss Chychula gets letters from them thanking

her for the program — the one remaining contact with the Ukrainian family. Despite the high cost of radio time and slow-paying advertisers, she keeps plugging along. The letters keep her going.

And, beginning September 20, every Sunday on the Ethnic Television Channel (cable channel 52) Miss Chychula is hosting a news and variety show for the Ukrainian community. With the new venture she hopes to get greater Ukrainian support. The Ukrainian American Justice Committee will be using the program to interview local politicians on Ukrainian concerns.

Though this was a very small tour, and many people and institutions were left out, you can come and see the rest for yourself. Everything is open on Sunday until 2 or 3 p.m.

1,200 attend...

(Continued from page 5)

pay off the mortgage for the Tryzub grounds.

Mr. Hawrysz then went on to introduce other prominent UNA'ers present among the crowd: Joseph Lesawyer, former supreme president; Zenon Snylyk, Svoboda editor-in-chief; Henry Floyd, national sales director; Andre J. Worobec, fraternal activities coordinator; and Michael Stecyna, field agent.

Another highlight of the program was the presentation of recognition awards to local UNA activists Dr. Hnatiuk and Mr. Tarnawsky.

The event was rounded out with performances by the Cheremosh Hutsul ensemble, which performed Hutsul dances to the music of an authentic Hutsul band.

The Karpaty band provided music for guests' dancing pleasure.

Passaic parish...


(Continued from page 4)

chairman of the St. Nicholas Millennium Commission are the following: concert committee — Jaroslav Fedun, time capsule committee — Walter Maik, liturgical committee — the Rev. Turkoniak, pilgrimage committee — Ms. Hrubec, memorial committee — Stephen Retkwa, Millennium day committee — Gloria Retkwa, and publicity committee — Ivan Durbak and John Kun.

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October 1 - October 25

CLEVELAND: The Ohio Regional Council of the Ukrainian National Women's League is participating in a presentation of "Goddesses and Their Offspring: 19th and 20th Century Eastern European Embroideries."

The exhibition will present 19th century Eastern embroideries from several museums as well as from private collections of several nationalities of the Greater Cleveland area. The exhibition is being made available through the Cleveland Museum of Art and will be shown at the Kenneth C. Beck Center for the Arts in Lakewood, Ohio. It was funded in part, by the National Endowment for the Arts and the New York State Council on the Arts. Exhibition hours are from 1 p.m. thru 5 p.m. and 7 p.m. thru 9 p.m. every day except Tuesday. Saturday workshops for students will be available. For additional information and to register, call (216) 421-7340, ext. 160.

October 4

JENKINTOWN, Pa.: Energetic, vibrant Ukrainian dance, music, ethnic foods, mastercraftsmen, an art exhibit and hot-air balloon rides will highlight the annual Ukrainian Festival to be held from noon to 6 p.m. at Manor Junior College, Fox Chase Road and Forrest Avenue. Admission is \$3 for adults and \$1 for children. Parking is free. In the event

PREVIEW OF EVENTS

of rain, the festival will be held indoors. For directions or information call MJC (215) 885-2360.

PHILADELPHIA: The Sisters of St. Basil will honor the Virgin Mary by participating in the annual pilgrimage at the Basilian Monastery, 710 Fox Chase Road. The Sacrament of Reconciliation will be at 8 a.m., the pontifical divine liturgy and procession to the grotto and moleben at 10 a.m., the divine liturgy at 1 p.m. and water blessing at the grotto, blessing of the sick and blessing of religious articles at 3 p.m. For more information call (215) 342-4222.

October 9-11

WASHINGTON: The Ukrainian American Bar Association will hold its annual meeting at the Mayflower Hotel. Afternoon sessions on Saturday, October 10 — which will be devoted to reports on cases such as those of John Demjanjuk and Myroslav Medvid — will be open to the public. Also that day, a scholarship benefit gala co-sponsored with The Washington Group will take place in the evening. For further information call Tarry Gawryk, (312) 685-5478, or George Sierant, (202) 728-8421.

October 10

PONTIAC, Mich.: The Immaculate Conception Ukrainian Catholic High School Alumni Association

will hold its second annual pig roast at the I.C. Estate grounds. Tickets are \$12.50 per person in advance (purchase by October 5) or \$14 per person at the gate, which includes dinner, free beer during specific hours and entertainment. Overnight camping on the grounds may be arranged upon request. All proceeds will go to the high school. For more information, contact Roman Zubar at 26642 Haverhill, Warren, Mich. 48091; (313) 756-3323.

October 10-11

CHICAGO: The Ss. Peter and Paul Ukrainian Orthodox Church of Palos Park, Ill., will observe its 78th anniversary by hosting a banquet and ball on Saturday, October 10, beginning with a moleben of thanksgiving at 6 p.m. at 8410 W. 131st St. On Sunday, at the divine liturgy at 10 a.m. the church will observe Found-

er's Day, by commemorating both the living and the deceased founders of the church. The Rt. Rev. Archimandrite Damian will be the celebrant at all services. More information and banquet tickets are available by calling (312) 448-1350.

October 11

ROCHESTER, N.Y.: Danylo Shumuk, a political prisoner in the Soviet Union for 33 years, will speak in Ukrainian about his life at 5 p.m. at St. Mary Protectress Ukrainian Orthodox Church hall, 3170 St. Paul Blvd. Donations are \$7 for adults, \$5 for senior citizens and free for students.

Correction

In last week's issue, the Ukrainian Sitch Athletic and Educational Association's annual golf tournament was cited as being held in Long Branch, N.J. The actual site of the tournament is North Branch, N.J.

Church leader's...

(Continued from page 1)

Ukraine. Bishop Sterniuk has already served several sentences for his religious activity.

Bishop Sapelak who was in Rome for the Synod of Ukrainian Catholic Bishops, said Soviet authorities "know perfectly well who he is and what role he plays." He added, "They tolerate him even if they check on him closely."

The Ukrainian Catholic Church was forcibly merged into the Russian Orthodox Church at a bogus synod held in 1946. The Church has operated "in the catacombs," and the names of its leaders have not been made public.

But, last month, Ukrainian Bishops Pavlo Vasylyk and Ivan Semedi made public their Church positions and along with other religious and laypersons appealed to Soviet General Secretary Mikhail Gorbachev to legalize the Ukrainian Catholic Church.

Pope John Paul II, when asked during his recent U.S. tour about the Ukrainian Catholics' appeal, said it was too early to say whether the Soviets were prepared to end the ban on the Church, but that the appeal indicated the Church in Ukraine was alive.

Bishop Sapelak told reporters in Rome that there are about 4 million Ukrainian Catholics in the USSR.

ders, in an apparently hastily organized ceremony, came to the airport to greet the family. With a group of reporters impatiently waiting to question the dissident, Ukrainian language greetings were delivered on behalf of at least 10 different organizations.

The family stepped into the arrival level of the airport, dressed in heavy clothing and with the children holding toys they had brought from the Soviet Union.

Soviet authorities allowed Mr. Terelia to leave the country with a partially completed ethnography of Transcarpathia, said the Rev. Tataryn.

In a moving moment that was replayed on several evening newscasts, the three Terelia children were presented with gifts from young Toronto children dressed in traditional Ukrainian dress. A home for the family will be found in St. Catharines, Ont., a small city near Niagara Falls and the base for the St. Sophia Religious Association, the Ukrainian Catholic group that spearheaded the campaign for Mr. Terelia's release.

On October 5, Mr. Terelia will hold his first full-fledged news conference in Toronto.

Terelia describes...

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people. We are not alone. The Ukrainian Catholic Church and its legislation concerns the entire Christian community of our beautiful planet.

I would like to note that in the past 10 years religiosity has grown among the people of the USSR, especially in Ukraine. If we look at the figures for the official Soviet Russian Orthodox Church, about 85 percent of its faithful live in Ukraine; the remaining 15 percent are in Russia and the other territories of the USSR. The paradox lies in that the dominant nation uses the donations of the faithful of Ukraine against those faithful. The Soviet Russian Orthodox Church is an unofficial agent of Soviet Russification collaborating with the Central Committee of the Communist Party of the USSR.

For over 40 years now, 5 million Ukrainian Catholic faithful in Ukraine are in the catacombs. Stalin did not destroy us, nor any other leader. Why? Let me remind you of Christ's words: "Peter-Cephas and on this rock I will build my Church and the gates of Hell will not overcome you" (Mat. 18:19). Not only have they not conquered, but we have grown in spirit and in numbers.

O God, so great, how nice and necessary it is to live upon this sinful earth. You came to us and accepted crucifixion for us all, even those who oppose your will. Friends, we must be patient and accept the fact that Jesus will save us.

The Catholic family in the USSR is quite united in its thoughts and hopes. Today, in the USSR there are over 15 million Catholics; of them 5 million Ukrainian Catholics reside in Ukraine, whereas another 1.9 million Ukrainian Catholics are spread throughout Siberia, the Far East Kazakhstan, Kirghizia, Uzbekistan and Turkestan. Our Church has a clear and active underground structure which includes bishops, priests, monks and nuns. We have functioning seminaries which prepare candidates for the priesthood. In Transcarpathia (the area in Ukraine from whence I come) we have an underground school for the catechetization of children. The school is under the supervision of a bishop, an archimandrite, my superiors and close friends.

We hope that the central authorities in Moscow will move in a posi-

tive direction in terms of its relations with our Church. If perestroika (reconstruction) is to be real in the USSR then the Communists in Moscow must overcome their fears and legalize our Church; so that our faithful may have the same rights as those of legal religious communities in the USSR. How is it this to be achieved? Whether by quiet diplomacy or in other ways — it must be done and it will become the litmus test of perestroika. I hope that I will be able to one day return to Ukraine, with His Beatitude Myroslav Ivan Cardinal Lubachivsky.

But as a Christian I am also concerned with the fate of the many prisoners who have remained in the USSR, especially those in Kuchino special-regimen camp No. 36-1. I appeal for the immediate release with no pre-conditions of these prisoners. This would be a sign of the veracity of the intentions proclaimed in perestroika by the government of the USSR. That government must once and for all realize that the problem of Christians in the USSR must be settled. Tolerance and more tolerance. We do not accept inequality and persecution for some and privilege and support for others. Of particular concern is the highly privileged position of the Soviet Russian Orthodox Church. The hierarchy of the Russian Orthodox Church has nothing and can have nothing in common with the Synodal Russian Orthodox Church which survives in the West and in the underground in the USSR.

Mr. Gorbachev has spoken a few words, but that means little, this is not action, we see no fruits yet. Much is said about freedom and democracy, which have suddenly come to the USSR, but where have they been a full 70 years? I personally am willing to believe, above all the "no's" that the Communists in Moscow will change their attitude towards Christians. But only when this happens will we be able to say: we are no longer threatened by nuclear war. Peace will come, but only when the USSR finds in itself the strength to accept the ideas and words of Jesus. Further, as a spokesman for the faithful of the Church in Ukraine I solemnly profess that we are all faithful to the Apostolic See of Rome with His Holiness John Paul II as its head and to the head of the Particular Ukrainian Catholic Church, His Beatitude Patriarch Myroslav Ivan Cardinal Lubachivsky.

Terelia welcomed...

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Communists decide to be tolerant toward us and show this action, then we can see about the beginning of glasnost."

The Canadian government allowed the family to enter the country with a special ministerial permit signed by the minister of immigration. The permit is valid for one year and can be extended indefinitely, a government spokesman said.

Asked why he had decided to come to Canada, Mr. Terelia said he was attracted by the country's vibrant Ukrainian community.

"I know that our people here in Canada," he said, "have maintained to a great extent our culture and our faith. And every Ukrainian here remembers our subjugated Ukraine."

To the surprise of some Ukrainian community members, Mr. Terelia said he intends to remain a Soviet citizen. Asked why, he replied that the move would not be "in harmony" with the plans of the Ukrainian Catholic Church. He would not elaborate.

Several Ukrainian community lead-