

# THE Ukrainian Weekly

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## Ukrainian cleric protests occupation of Afghanistan

NEW YORK — In protest to the continued Soviet occupation of Afghanistan, a deacon from the Zaporizhzhia oblast in Ukraine has declared a hunger strike beginning October 7.

Deacon Viktor Prusky of the village of Novo-Hupolivka, wrote a letter on September 28 to General Secretary Mikhail Gorbachev, expressing his condemnation of the war in Afghanistan and his distress over the deaths of "thousands upon thousands" of Soviet citizens as a result of the conflict.

He also informed the Soviet leader of his intention to begin a hunger strike on October 7, noting that he is willing to sacrifice his health and even his life.

The letter — which was obtained via Moscow from Press Club Glasnost circles — was released in the United States by the External Representation of the Ukrainian Helsinki Group.

The External Representation noted that nothing is known about Deacon Prusky, other than his place of residence.

The full text of the brief letter (translated by The Ukrainian Weekly from the Ukrainian text released by the External Representation) follows.

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Mr. General Secretary:

Thousands upon thousands of my brothers have died as a result of the evil Afghan conflict. The evidence of this may be seen in countless cities, towns and villages — in the cemeteries where their graves are found. Bidding farewell to their sons as they leave for Afghanistan, mothers prematurely mourn them. How much longer will our brothers and sons be brought back in zinc coffins; how much longer will youth be killed? It would be better to use the funds allocated for Afghanistan to better the everyday lot of our pensioners, practically left in the lurch by their families.

Mr. Gorbachev, you do not believe in God, but I ask you, as the father of your children, please, for the sake of everything that you hold most sacred: have mercy on the sons of many thousands of mothers who have not yet died in Afghanistan. Have mercy on the mothers of soldiers, wipe away their tears. Only then will I believe in your reconstruction (perestroika). And your entire nation will believe.

I consider it a great embarrassment and evil that I live in the Soviet Union and am its citizen — a citizen of a government that violates elementary human rights, that conducts an evil war.

As a sign of protest against the Soviet

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## Ukrainian clergy, laity granted papal audience

### Seek recognition of Patriarchate

ROME — Some 100 Ukrainian Catholic bishops, priests and laypersons were granted an audience with Pope John Paul II on Tuesday, September 29, in the Vatican.

The meeting with the pontiff was described by participants as a climactic

event following the Sixth Congress of the Laity of the Pomisna (Particular) Ukrainian Catholic Church, which took place here in the Domus Pacis September 23-27. The Fifth Ukrainian Catholic Bishops' Synod was held nearly simultaneously, September 21-30.

The audience began shortly after noon with an address by Cardinal Myroslav Ivan Lubachivsky, who said the Ukrainian Catholic laity living in

free countries is still fighting for its religious and national identity in the face of assimilation, particularly of its youth. The cardinal also discussed the plight of the Church laity in Ukraine.

"We thank you for everything that the Apostolic See has done in the last decade for those who were forced into the catacombs in order to build God's Kingdom. They had to be willing to

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Cardinal Lubachivsky and some 100 faithful at their meeting with Pope John Paul II.

## Scranton's Ukrainian faithful begin Millennium celebration

by Paul S. Ewasko

SCRANTON, Pa. — Sunday, September 20, was indeed a historic day in the lives of Ukrainians of Northeastern Pennsylvania. On that momentous day, hundreds of faithful and clergy of both the Ukrainian Catholic and Ukrainian Orthodox Churches came together here to inaugurate a series of ecumenical celebrations of the Millennium of Christianity among the people of Kievan Rus'.

This marked the very first time that Ukrainian Orthodox and Ukrainian Catholics jointly participated in a public religious event in the mountainous Northeastern quarter of the state. Parishioners of three Orthodox and at least 12 Catholic congregations prayed, marched, sang and broke bread

together.

The interfaith activities began near sunset at the beautifully and warmly appointed St. Michael's Ukrainian Orthodox Church where the pastor, the Rt. Rev. Mitred Archbishop Nestor Kowal, welcomed all as brothers and sisters of the same Ukrainian flesh and blood.

The clergy of both Churches encircled the holy altar to celebrate an ecumenical moleben with St. Michael's Choir under the direction of William Roditski singing the responses. Sung in both Ukrainian and English, the moleben invoked the Holy Spirit to continue enlightening all Ukrainian Christians in furthering mutual understanding and love for one another as brothers and sisters in the Lord Jesus Christ.

Upon conclusion of the moleben, an

impressive candlelight procession began. As the multiple bells of St. Michael's songfully rang out to the participants sending them on their prayerful way, scores of men, women and children began their trek. Led first by the cross, the U.S. and Ukrainian flags, many colorful ecclesiastical and parish banners and the Icon of Our Lady of Zaryanytsia, the faithful proudly yet reverently sang familiar Ukrainian hymns. Slowly they made their way over eight prime blocks of the city to the Byzantine-styled St. Vladimir's Ukrainian Catholic Church where the Rev. D. George Worschak is pastor.

Throughout its route the procession drew much attention from the community, including the press and television media. As the faithful continued on-

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## A GLIMPSE OF SOVIET REALITY

# Soviets to publish historian's defense of Russian autocracy

by Roman Solchanyk

Russian patriotic and nationalist circles in the Soviet Union have scored another significant victory. According to its official publication plan for 1988, the Moskovskii Rabochii publishing house will issue the first Soviet edition of Nikolai M. Karamzin's 12-volume "History of the State of Russia" in 100,000 copies.

Karamzin (1766-1826), who was appointed official court historiographer in 1803, is described in the Soviet Historical Encyclopedia (Moscow, 1965) as "an ardent defender of autocracy." His "History," which was commissioned by the tsar, appeared between 1816 and 1824, and reflected the views of its sponsor.

For Karamzin, the history of Russia was the history of its state, and the history of the Russian state was the history of autocracy. Within this scheme there was no room for what modern-day historians would call social history. Indeed, Karamzin, who came from a family of landowners, defended serfdom, and in his publicists essays he criticized the legislative and administrative reform plans of Count Mikhail Speransky.

He condemned the Decembrist up-

nized and best examples of our native historiography."

Mr. Shurtakov returned to the defense of Karamzin's "History" at the last congress of RSFSR writers convened in December 1985, maintaining that Pushkin had read the work over and over again and that the Decembrists Ryleev and Mikhail Bestuzhev had asked for it while incarcerated in the Peter and Paul fortress. No one should fear that Soviet readers would somehow be "infected" by Karamzin's "naive, utopian views," maintained Mr. Shurtakov.

More recently, the philosopher Arsenii Gulyga, noting that Karamzin's "History" was to be published in Prague and Leipzig, remarked bitterly: "So, we are to read the 'History of the State of Russia' in Czech and in German." Academician Dmitrii Likhachev added his influential voice in support of Karamzin in his speech to the USSR Writers' Congress last year, describing the "History" as "a magnificent and enormous literary work."

It is interesting to note that, unlike the recent Soviet republication of the historical works of Klyuchevsky and Solov'ev, the decision to go ahead with the Karamzin project has not been overly publicized, although Mr. Rasputin noted in an interview in a West German

**...articles that have appeared in the Soviet Ukrainian press with regard to the so-called "blank pages" in Soviet Ukrainian historiography have made it abundantly clear that any serious revisions in this respect are not welcome.**

rising against the absolute monarchy and defended the harsh repressive measures that were taken against the conspirators. Karamzin was also a protagonist of the Norman theory of the origins of Russia, which has been officially rejected by Soviet historiography. His views on the Polish question are reflected in the statement that Poland is a "lawful possession of Russia."

In short, Karamzin is hardly what one might call a monument to liberal Russian thought, and it is fairly obvious why his "History" has, until now, remained outside the purview of Soviet publishing houses. This is not to say that Karamzin has been without his supporters among the Russian intelligentsia. On the contrary, the campaign to rehabilitate his "History" is a long-standing one, and the pressure had been gaining momentum in recent years.

Almost a decade ago, at the Fifth Congress of RSFSR Writers in December 1980, Semen I. Shurtakov argued that the usual explanation why this work was being ignored — namely, that Karamzin was not a Marxist — was invalid. "Well now," said Mr. Shurtakov, "Plato, Kant and Hegel were not exactly such Orthodox Marxists, but for some reason we have published and continue to publish their multi-volume collected works."

Earlier that year Valentin Rasputin, one of the most widely read contemporary Russian writers, also included Karamzin among his favorite Russian historians, complaining that it was a scandal that "we can buy the history of Guinea or the history of ancient Rome but are deprived of the possibility of acquainting ourselves with the recog-

newspaper last April that an academic edition of the "History" was being planned. According to the writer, this was "a unique phenomenon in the Soviet period."

It is also interesting that the work is being published as a contribution to Russian literature rather than history, which explains why it will be issued by the Moskovskii Rabochii publishing house instead of the more prestigious Mysl publishers.

Clearly, this latest victory for glasnost and perestroika should be welcomed by all those who are interested in the liberalization of Soviet society. The problem is, however, that not all segments of this society appear to be sharing in the benefits of these policies in equal measure.

Thus, articles that have appeared in the Soviet Ukrainian press with regard to the so-called "blank pages" in Soviet Ukrainian historiography have made it abundantly clear that any serious revisions in this respect are not welcome. There is no indication that the authorities in Kiev are even discussing the possibility of publishing any historical works of Mykhailo Hrushevsky, who returned from emigration to work in Soviet Ukraine in 1924, or the leading Ukrainian Marxist historian, Matviy Yavorsky.

Indeed, in a recent interview the deputy director of the Institute of Party History in Kiev attempted to rationalize the lack of Soviet research on "the problem of food supplies and the famine of 1933-1934 in Ukraine" by citing "the need for reliable documents and accurate statistics."

Despite such opposition, the Ukrai-

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## New details reach West about harassment of Lithuanians

NEW YORK — Further details of the reported harassment of Lithuanians who took part in nationalist demonstrations in the Baltic country this summer have reached the West, according to the Center for Democracy based here.

In an open letter to the procurator general of the Soviet Union, dated September 1, five demonstrators recounted how they were terrorized by KGB officials following the mass protest in Vilnius on August 23.

The letter, signed by Nijole Sadunaite, Robertas Grigas, the Rev. Rokas Puzonas, Algirdas Masilionis and Vytautas Bogusis described the abductions on three separate occasions of Ms. Sadunaite, Mr. Grigas and the Rev. Puzonas.

Ms. Sadunaite was reportedly detained on August 28 and driven through parts of Lithuania and Byelorussia for 30 hours by two teams of KGB officials. She reported that she was threatened with death by her captors.

According to the letter, Mr. Grigas was also abducted on August 28. He was reportedly pulled from the car he was traveling in, and assaulted, one of his teeth was knocked out. His captors drove him to a forest where they threatened to kill him and bury his body. The following morning, however, Mr. Grigas managed to escape.

Upon learning of Mr. Grigas' abduction, the Rev. Puzonas set out for the Vilnius KGB office to inquire about the dissident's fate. On his way there the Rev. Puzonas and fellow passenger Mr. Bogusis were stopped and assaulted. The priest was reportedly dragged away

and driven to a forest, where he was also threatened with death. After a few hours, the Rev. Puzonas was released and reportedly told that if he ever dared to mention the Molotov-Ribbentrop Pact in his sermons, he "would face an even sorer fate," reported the Center for Democracy.

## Official warns against nationalist protests

ROCKVILLE, Md. — Anatolijs Gorbunovs, secretary of the Latvian Communist Party Central Committee, has warned that anyone participating in a proposed nationalist demonstration in Riga on November 18 will be treated as an anti-Soviet element.

Mr. Gorbunov warned: "...journalists; you should explain to all, clearly and unequivocally, the reality of November 18. And then let it be thus, let each and everyone clearly display his true political face; let only those who are against our socialist system go to the Monument of Freedom. This explanation should be so clear, as to prevent, under any circumstances, the appearance there of young people, who like those on August 23, placed flowers without really knowing what they were doing."

November 18 will mark the 69th anniversary of the founding of the independent republic of Latvia in 1918. In 1940 the Soviets forcibly and illegally annexed Latvia and since that time commemoration of November 18 has been banned.

## Ida Nudel to emigrate to Israel

NEW YORK — Ida Nudel, among the leading Jewish activists in the Soviet Union, has been given permission to emigrate to Israel, sources at the Coalition to Free Soviet Jews learned on October 2.

Ms. Nudel, called "Guardian Angel" of the Soviet Jewry movement, has been denied permission to leave the Soviet Union since her first application in 1971.

Alan D. Pesky, chairman of the Coalition to Free Soviet Jews, termed the impending release of Ms. Nudel "a long overdue but nonetheless welcome development. We attribute the decision to grant Ida Nudel an exit visa to the unremitting efforts of the Soviet Jewry

movement on her behalf — here and around the world — and to the persistence of Secretary of State Shultz and others in the Reagan administration in emphasizing Jewish emigration and human rights in recent discussions with officials of the Soviet Union." He added, however, that "while we are delighted that Ida Nudel will finally be able to leave the USSR, our work is not done. There are many, many others, who like Ida Nudel, have been waiting for a decade and more, for the opportunity to return to their homeland, and we intend to intensify our efforts so that they too can soon live in freedom as Jews."

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## State Department official speaks on Ukrainian Churches

WASHINGTON — During a September 9 address to the Rotary Club of Philadelphia, the State Department's special advisor to the president and secretary of state for arms control matters called on the Soviet regime "to end its legal prohibition against the Ukrainian Catholic Church, the Ukrainian Orthodox Church and all religious bodies, whatever their creed." News of the remarks was reported by the Ukrainian National Information Service based in Washington.

Ambassador Edward Rowley stated that glasnost or liberalization in the USSR could take on powerful momentum if the free world shows greater solidarity with those in the Soviet Union struggling for freedom. He stated that the increased boldness of Ukrainian Catholics in coming out of hiding and the delivery of an appeal to the Kremlin for an end to the legal ban on the Church was an important example of the people's faith in glasnost, and the West's need to support and show greater solidarity with Ukrainian Catholics.

Ukrainian Catholic bishops, priests and laypeople who recently expressed their faith publicly after years in the "Church of the Catacombs" have "placed themselves at terrible risk, openly admitting that they violate the Soviet Union's anti-religious laws," Ambassador Rowley said.

"For their protection, they need the strongest possible support from the (Continued on page 15)

## Budget cuts affect radios

WASHINGTON — Citing budgetary constraints, Deputy Secretary of State John Whitehead has blocked the long-awaited construction plans of a radio transmitter in Israel that would allow the Voice of America and Radio Free Europe/Radio Liberty to increase their broadcasting to the East bloc, reported the Ukrainian National Information Service.

The \$300 million project, initiated in 1984 and formally approved by the U.S. and Israeli governments in an agreement signed at the White House on June 18, is a major component of President Ronald Reagan's modernization plan for the radios.

In a letter of protest to Deputy Secretary Whitehead, Malcolm Forbes, Jr., chairman of the Board for International Broadcasting, said "the Israel project is the linchpin of a transmitter modernization program that will enable the United States to reach tens of millions of new listeners in the USSR, Eastern Europe and elsewhere." He noted that the project would "contribute enormously to overcome Soviet jamming."

The proposed Israeli transmitter would have freed many radio frequencies enabling increased radio broadcasts to Ukraine. Current Radio Liberty broadcasts to Ukraine originate in Munich, West Germany, and are subject to heavy jamming by the Soviet Union.

According to recent studies, RFE/RL reaches a daily audience in the Soviet Union of about between 8 million and 12 million persons. Ukrainians account for a significant proportion of the radio's listenership not only in Ukraine, but also in Siberia, where there is a large concentration of displaced Ukrainians, mostly former prisoners, noted the UNIS.

## PRESS REVIEW: perestroika and religion in USSR

JERSEY CITY, N.J. — "There were very many mistakes on the side of the leaders with regard to religion...there was a time when we considered there would be no religion in a socialist society. And on the basis of this understanding, at some stages of our development, we made mistakes which were connected with such rude matters as administrative struggles with religious organizations."

These words, spoken by Konstantin Kharchev, chairman of the Soviet Council for Religious Affairs, reflect the changing Soviet attitude toward religion in the USSR. The statement, according to an analysis by Michael Rowe of Keston College, has gone further than any previous statements made by Soviet authorities, which had attributed mistakes in the application of religious policy to individuals rather than the system as a whole.

The statement, which was made in a meeting with Sen. Richard Lugar (R-Ind.) on August 31 in Washington, seems to indicate that the Soviets have realized religion is there to stay and because of that, they are rethinking some previously held ideas.

The apparent change in attitude toward religion is also reflected in Mr. Kharchev's statement that all "prisoners

of faith" will be released by November of this year. (A week earlier at the Chautauqua Conference on U.S.-Soviet Relations, Mr. Kharchev had said that so-called religious prisoners were in fact criminals.) Keston College, an educational charity which specializes in the study of religious communities in the Soviet Union and Eastern Europe, stated that 289 believers are known to be imprisoned for religious activity or for human-rights activity motivated by religious faith. This is in comparison to 450 two years ago.

Mr. Rowe commented that it seems that Mr. Kharchev believes the amnesty that will mark the 70th anniversary of the October revolution in November will result in the release of all religious prisoners. However, Mr. Rowe cautioned, according to the terms of the amnesty, about 30 of the known religious prisoners are eligible for a release, thus over 200 will remain imprisoned unless they are granted early release by other means.

Mr. Kharchev also stated that 12 Catholic churches were to be opened in the month of September. Keston College reported that without knowing the locations of these churches such a statement is impossible to verify, however, the number of Catholic churches

in the USSR has increased, especially in Byelorussia and Central Asia.

Five thousand Hebrew Pentateuchs were also to have been shipped from New York to Moscow, Keston College stated, adding that it did not know if this had taken place. Plans to open a kosher restaurant next to the Moscow Synagogue are also in the works, although, these plans have dragged on for a while.

"There are rumors that new legislation will establish religious groups as a formal institution in Soviet society for the first time," Mr. Rowe reported. "A hopeful sign is that very few religious believers have been imprisoned for the faith this year: the known number is below a dozen (although the number of religious believers being fined seems to have increased). Several articles defending the rights of believers have appeared in the Soviet press," the Keston College researcher reported.

Meanwhile, religious activists in the Soviet Union have apparently taken advantage of the new glasnost and perestroika.

The Ukrainian Catholic Church, which was outlawed at a bogus synod in 1946, has also been very vocal in

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## The papal visit to Hamtramck: Ukrainians are addressed

by Myrosia Stefaniuk

Part II of a three-part series

HAMTRAMCK, Mich. — The Ukrainian community of Hamtramck, joined by thousands of Ukrainians in the Detroit metropolitan area and millions throughout the world, rejoiced as Pope John Paul II switched from his native Polish at the Hamtramck event, and greeted the Ukrainian people in Ukrainian on the occasion of their celebration of 1,000 years of Christianity in Ukraine:

"In a special way, I cordially greet the entire Ukrainian community of Detroit. You are close to my heart. As you solemnly celebrate the Millennium of Christianity in Kievan Rus' and in Ukraine, from the depths of my Slavic heart, I bless all the sons and daughters

of St. Volodymyr the Great and St. Olha, as well as all the faithful of the Church in Ukraine and in the diaspora."

In a lengthy address to North America's Polonia, the major thrust of the message that followed was directed not only to the Polish people, but to each and every one of us.

"Dear brothers and sisters: The more you are aware of your identity, your spirituality, your history, and the Christian culture out of which your ancestors and parents grew, as you yourselves have grown, the more you will be able to serve your country, the more capable will you be of contributing to the common good of the United States."

As the pope traced the history and achievements of the Polish community in America, one could easily substitute

the word "Ukrainian" for "Polish" and draw parallels to the Ukrainian people at every step.

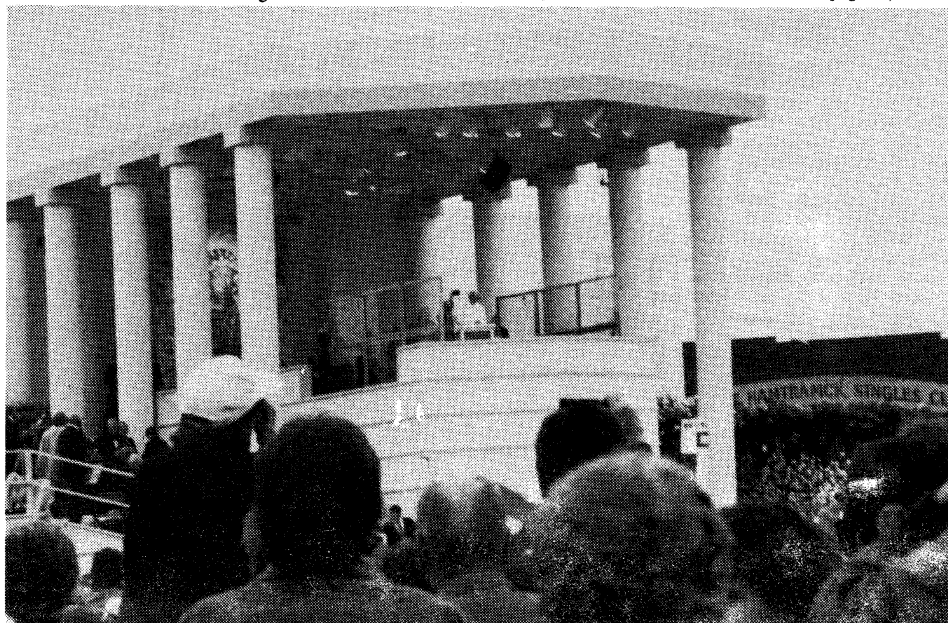
On the early immigrants:

"...They were enterprising, hard-working, worthy people ... they left a (Poland) which had been torn by partition ...they brought with them no material riches, but they possessed two great values: an innate love of the faith, and their (Polish) spirit."

They founded churches, schools, organizations, communities. From their ranks came leaders, defenders of tradition, values, national aspirations, and religious faith — all closely tied to a love for their homeland and everything associated with it.

After World War II, there were new waves of immigrants:

"...who came with a different na- (Continued on page 14)



Pope John Paul II addresses Hamtramck audience.

# Bridgeport community inaugurates its Millennium celebrations



A scene from the opening of Millennium celebrations in Bridgeport shows the welcome at St. Mary's Protection Ukrainian Orthodox Church. From left are the Rev. John Terlickey, Ihor Hayda, William Misczuk and the Rev. Dennis Kristoff.

BRIDGEPORT, Conn. — The Greater Bridgeport Committee for the Millennium Celebration has been actively working and planning for the most important celebration of Ukrainian Christianity.

The Greater Bridgeport Committee for the Millennium Celebration is comprised of members from the three Ukrainian Churches in Bridgeport: the Ukrainian Autocephalous Church of Holy Trinity, the Ukrainian Orthodox Church of St. Mary's Protection and the Ukrainian Catholic Church of the Holy Pokrova.

Róma Hayda of Easton is the chairperson of the Greater Bridgeport Committee. The honorary chairman are the Revs. Anatole Jacobs, Dennis Kristoff and Joan Terlickey.

Each meeting of the committee begins with a "Millennial minute" which is a brief reflection on one particular aspect of the Christian heritage so that there will be awareness of the Ukrainian Christian and spiritual heritage. For example, one Millennial minute was a historical and religious reflection on the lives of the first Ukrainian saints: St. Borys and St. Hlib.

Since the Millennium is an opportunity for all Ukrainians to celebrate their common and rich heritage in an ecumenical spirit, the three Ukrainian churches in Bridgeport, Connecticut, have joined together to learn more of the beauty of the Eastern Liturgy celebrated by both Catholic and Orthodox Ukrainians, to gain spiritual enrichment and renewal, and to express and experience joy in the separate events of joint celebration.

The first of these joint events was the opening of the Millennium celebration with a moleben to Bohorodytsia, held August 15, at St. Mary's Protection Ukrainian Orthodox Church.

On May 29, 1988, Pentecost Sunday, the joint celebration will be hosted by the Ukrainian Autocephalous Church of the Holy Trinity, and the final joint celebration will be in October 1988, and will be hosted by Ukrainian Catholic Church of Holy Pokrova.

In each of these three joint celebrations, token gifts are given to the host parish, and the host parish welcomes the visiting parishes with the traditional bread and salt. Each visiting parish arrives with its church banners to heighten the festive and prayerful occasion and to recognize themselves as a singular entity.

Many of the events planned for 1988

are also for sharing the spiritual heritage with the non-Ukrainian Christian community.

The committee will extend honorary membership to Christian men and women who are interested in religious activities or are active in their respective religious communities as well as those people who have achieved recognition in the political, academic, religious or the business world.

The particular events planned for wider Christian participation are:

- A solemn opening of the Millennial year in an outdoor service of the Rite of Baptismal Renewal and the Blessing of Water on January 23, 1988 (the feast: Saturday after the Feast of Theophany). Clergy from the major Christian denominations: Greek Orthodox (because of the historical connection), Roman Catholic and Protestant Churches will be invited to participate. At one point during the service white doves will be released over the blessed waters.

- Support for the Harvard Project, through a fund-raising banquet and dance planned for April 30, 1988. This will be an opportunity for the Ukrainian community of the Greater Bridgeport area to make a meaningful contribution to the Harvard Project in commemoration of the Millennium of Christianity.

- An exhibit of religious art at Sacred Heart University Library in Fairfield, Conn., during September 1988. This exhibit will include copies of 12th to 16th century Ukrainian icons (Yaroslava Kinal of New York, artist) and styles of crosses that adorned the Churches of Ukraine (Borys Karpenko of Detroit, sculptor).

- A concert of liturgical music by Musicus Bortnianskii under the direction of Myron Maksymiw from Toronto, will be held on Saturday, October 22, 1988, at the Klein Memorial Auditorium in Bridgeport. This will be a special opportunity for Ukrainians and non-Ukrainians to enjoy the music of this choir, which is of the highest artistic calibre.

In order to assure the success of the events planned for 1988, an active finance committee and publicity committee have been formed. The goal of the finance committee is to raise monies for a projected budget of \$20,000. Donations will be solicited from individuals, Ukrainian organizations, American organizations, and from corpora-

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# Parma parish celebrates patron's day, awards scholarships to local youths

PARMA, Ohio — The parishioners of St. Vladimir's Ukrainian Orthodox Cathedral here recently celebrated their patron saint's day with a divine liturgy celebrated by the Very Rev. Stephen Hankavich, dean of the Ohio Deanery and pastor emeritus of St. Vladimir's, the Rev. John R. Nakonachny, pastor and Very Rev. Mychajlo Mychajluk.

Sermons in both Ukrainian and English were given on the life of St. Vladimir and the upcoming Millennium. Responses to the divine liturgy were beautifully rendered by the Cathedral Choir, directed by Oleh Mahlay.

Following the liturgy, 300 parishioners and guests gathered in the parish center for a banquet. The Rev. Hankavich offered the invocation, which was followed by a toast for the health of the clergy and all parishioners of St. Vladimir's. Toastmaster of the dinner was Wasil Kotelewic, president of the executive board.

The highlight of the dinner was the presentation of scholarships to deserving high school graduates of the

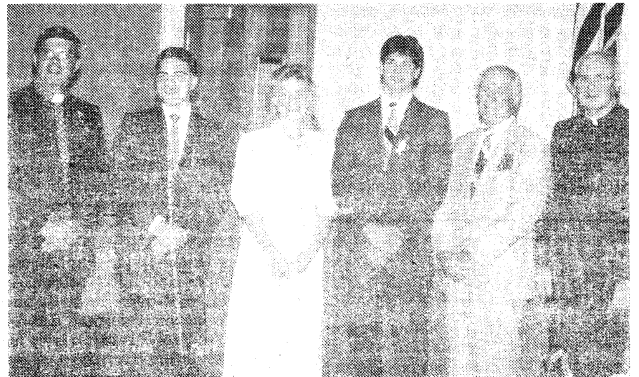
parish. Emil Pawlyshyn, president of St. Vladimir's Ukrainian Brotherhood, which sponsors the annual awards, presented checks in the amount of \$1,000 to each of three recipients: Larissa Pawuk, president of the Junior U O L chapter, Andrew Syder, member of the Altar Boys Society and Oleh Mahlay, Ukrainian choir director. Each student expressed his gratitude to the brotherhood for the generous gifts.

Over the years, St. Vladimir's Brotherhood has donated over \$23,000 toward scholarships for parish youth.

Greetings were also offered by the clergy, as well as by Miss Pawuk and Lisa Cocchi, on behalf of the Junior Ukrainian Orthodox League and Paul Pawuk, on behalf of the altar boys.

Both youth groups presented checks as their contributions to the parish's Millennium Project — the erection of a mosaic of the Baptism of Ukraine, covering the entire front entrance of the cathedral.

The dinner concluded with the benediction, offered by the Rev. Mychajluk.



Seen during St. Vladimir Ukrainian Orthodox Cathedral's recent patron saint's feast day are (from left) the Rev. John Nakonachny, pastor, Oleh Mahlay, Larissa Pawuk, Andrew Syder, Emil Pawlyshyn and the Very Rev. Stephen Hankavich, pastor emeritus.

# Pittsburgh professionals offer scholarships

PITTSBURGH — Application forms for 1987 scholarship awards are available from the Pittsburgh-based Ukrainian Technological Society.

This will be the 15th consecutive year that the society has given scholarship awards. During the prior 14 years, the society has made 130 scholarship awards totalling \$42,850. Last year, the society gave 10 awards of \$500 each.

Students of Ukrainian descent enrolled in undergraduate or graduate

degree programs and having a permanent residence in western Pennsylvania or bordering regions of Ohio or West Virginia are eligible for the awards.

Interested students are encouraged to write to: Scholarship Committee, Ukrainian Technological Society, P.O. Box 4277, Pittsburgh, Pa. 15203 for an application form.

The Scholarship Awards will be presented at the society's annual awards banquet and ball on November 28.



Ukrainian Technological Society scholarship recipients for 1986 (from left): Joseph W. Zaletski, Stephen P. Haluszczak, Jacqueline A. Jeglinski, Roger S. Adamiak, Colleen J. Billy, Daren Guzylak, Mary Ann Plavi, Christine Karmazyn, Peter P. Senchshak.

## Rutgers offers Ukrainian language

NEW BRUNSWICK, N.J. — A course in Ukrainian language on the main campus of Rutgers University in New Brunswick has been introduced for the 1987-88 academic year.

Titled "Ukrainian in Review," the course consists of an overview of Ukrainian grammar, conversation practice, reading and composition. Offered by the Department of Slavic Languages and Literatures, the course is being taught by Dr. Michael Naydan, who has had extensive teaching experience at Yale University, Columbia University, as well as the Newark and New Brunswick campuses of Rutgers University.

"Ukrainian in Review" is open to any interested student within Rutgers University. Those currently enrolled include students of Ukrainian background as well as other university students. The course will be given both in the fall and spring semesters. It carries four credits each semester and can be

taken as an elective or to fill certain graduation requirements. The spring semester course will focus more on readings of literary texts.

The offering of this course, the first time in the history of the Slavic Department, is made possible in part due to the receipt of special grants by Prof. Naydan. The continuation of this and additional courses in Ukrainian language and literature will be possible only with the receipt of funding from outside private sources, for which purpose an account has been established with the Rutgers Foundation.

Students wishing to learn more about the course and donors interested in the development of courses in Ukrainian at Rutgers in New Brunswick may contact the chairman of the Slavic Department, Prof. William Derbyshire, or Prof. Naydan. Both have offices in Scott Hall on the College Avenue campus.

## The Washington Group re-elects Stec; announces opening of downtown office



Some of the members of the new board of The Washington Group (from left): Jurij Dobežansky, auditing committee; Daria Stec, president; Julia Tereshchuk, treasurer; Rostyk Chomiak, vice-president; Lydia Chopivsky, public relations; Natalie Sluzar, auditing committee.

by Maria Rudensky

WASHINGTON — Daria Stec was unanimously re-elected to another year as president of The Washington Group at TWG's annual meeting on September 25 at the Washington Marriott Hotel. At the meeting, she announced that TWG will soon commence operations out of an office building in downtown Washington.

If all goes according to schedule, in early November TWG will move into a building at 18th and I streets NW. The move will mark the fruition of three years of efforts to find a home for TWG. Among the many advantages of a permanent office, Ms. Stec pointed out, are a street address (not a post office box), a telephone, a repository for files, supplies and equipment, and a conference room.

This opportunity came about thanks to TWG member Myron Wasyluk, director of the Ukrainian National Information Service, who will soon move his office into a 1,000-square-foot space not far from his existing quarters at 810 18th St., NW. He approached TWG with an offer to use some of the new space. The Joint Baltic American National Committee will also be occupying the space.

In conjunction with the office space, a "TWG Hotline" will be initiated. By dialing a number listed in an upcoming issue of TWG News, callers will hear a three-minute message, updated regularly, of various activities of interest to Ukrainian Americans. Callers will also be able to offer information that will be added to the taped message on its next update. The "hotline" will not only provide details on events, but also alert callers to newly scheduled demonstrations, the appearance of newspaper articles that demand immediate response, and other matters requiring quick mobilization of personnel. Details on the office will be published as they become available.

Besides unanimously re-electing Ms. Stec to her second term, the participants at the annual meeting also voted on the other members of the board. Incumbent Vice-President R.L. Chomiak, deputy chief of the U.S. Information Agency's Africa Press Service, defeated Iwan Prynada to retain his position.

The new secretary is Helen Chaikovsky, an investment officer with the Overseas Private Investment Corp., a U.S. government agency providing.

(Continued on page 13)

## Educators form group in New York



At the founding member of the New York branch of the Ukrainian Association of Professional Educators (from left) are: Zoria Malachowsky, Olga Kapusta, Maria Kiciuk, June Muc, Maria Zenecky, and (seated) Oksana Kulynych with infant son Taras.

NEW YORK — The Ukrainian Association of Professional Educators has formed a new branch in the New York and surrounding areas.

The founding meeting was held on Saturday, September 19, at St. George's Academy in New York City. Zenovij Kwit, who heads the organization, warmly welcomed all members and participants.

The goals of the UAPE are mainly educational and cultural.

Officers were elected as follows: June Muc, president; Olga Kapusta, vice-president; Oksana Kulynych, secretary; Maria Zenecky, treasurer.

Anyone interested in obtaining additional information should contact Ms. Muc at (718) 353-0242.

## Obituary

### Sister M. Olha Kish, OSBM

by Sister Jerome Roman

PHILADELPHIA — Sister M. Olha Kish, OSBM, died on September 16, as a result of a car accident while she was en route to her assignment at St. Basil Academy.

Sister Olha died at the age of 75, having served 60 years as a religious in the Order of St. Basil the Great. From her earliest childhood she lived at St. Basil's Orphanage in Philadelphia, until her entrance to the Basilian Order in 1927, at the age of 15.

Sister Olha will be remembered for her prayerful, benevolent and charitable disposition which made her so loved by all who knew her and came in contact with her. Her services as a

model religious, a versatile, intelligent educator, teacher and administrator were invaluable to the Basilian community and to those with whom she worked, said a spokesperson for the order.

Her mission life began as a teacher at St. Basil Orphanage (1929-1950), St. George, N.Y., Ss. Peter and Paul, Jersey City, N.J.; at St. Basil Academy as prefect, faculty member (1953-1955) and as guidance counselor (1976-1977); at Manor Junior College as faculty member, as academic dean and president (1970-1976); as vice-provincial of the province, and provincial councillor.

The funeral liturgy was offered in the motherhouse chapel on Saturday, September 19. Interment was at the Sisters' Cemetery.

## Bishops support Marriage Encounter

PHILADELPHIA — With an eye towards the preservation of the Ukrainian Catholic family, Ukrainian Catholic bishops in America have come out in full support of the Marriage Encounter movement within the Ukrainian Catholic Church.

In a letter to Maria and Stephen Bida on behalf of Metropolitan Stephen Sulyk, Vicar-General Michael Fedorowich recently wrote: "His Excellency thanks you for your interest and concern in this ministry and has asked to convey his best wishes for a successful weekend. His prayers are with you and all the couples who will be participating. In an age when our tested and traditional Christian perspective of marriage as a sacrament and family-oriented family social unit is being challenged by a secular-materialistic lifestyle, we are pleased that you and those associated with the Marriage Encounter movement are offering our Ukrainian Catholic couples an opportunity to enrich their commitment to each other and the Church."

Similar sentiments were expressed by Bishop Basil Losten in whose diocese the first Ukrainian Marriage Encounter weekends were held some 10 years ago.

The Bidas are Marriage Encounter activists in the Philadelphia area who are organizing an All-Ukrainian Marriage Encounter weekend for October

30 - November 1.

Bishop Robert Moskal invited Lesia and Myron Kuropas, another active Marriage Encounter couple, to speak to the priests of the Parma diocese on April 22. As a result, a Marriage Encounter weekend was organized for Ukrainians by the Rev. George Appleyard on October 9-11 in the Pittsburgh area.

It is in the Chicago diocese that the Ukrainian Marriage Encounter movement has experienced the greatest growth in recent years. It all began when Bishop Innocent Lotocky appointed the Kuropases Marriage Encounter coordinators for the diocese. "I am truly grateful," he wrote to them, "for your sincere interest in promoting the sacramental nature of marriage and the diligence which you have consistently shown in pursuit of the Encounter program."

Since 1984, two other couples — the Rev. Andriy and Halyna Chirovsky, and Taisa and Andrew Brower — have become part of the presenting team along with the Rev. Tom Glynn.

Two weekends have already been held in the Chicago diocese and a third is being organized by the Browns on November 13-15.

Further information regarding Marriage Encounter weekends is available from local pastors.

## THE Ukrainian Weekly

### 50 years after Vinnytsia

"The earth opened up and we saw hell.' This was the lament of a woman who witnessed the uncovering of the mass graves in Vinnytsia. The mass graves of these innocent victims of Soviet terror was indeed a vision of hell, a sight impossible to convey in all its horror..."

That was how the late Anthony Dragan, in his book "Vinnytsia: A Forgotten Holocaust," described the scene at the exhumation of scores of mass graves in Vinnytsia, in the Podillia region of Ukraine, in 1943. Mr. Dragan, longtime editor-in-chief of Svoboda, was present at the exhumation as a correspondent.

The mass graves of some 10,000 victims, the majority of them males between the ages of 30 and 40, were discovered in 1943, five or more years after they were first dug. Buried in them were so-called "enemies of the people" who had been arrested, tortured and then murdered in the years 1937-1939 by the Soviet authorities, the notorious secret police of that time, the NKVD. Ninety-one mass graves were unearthed at three locations in the town of Vinnytsia. The number of corpses exhumed was 9,432. The victims were mostly Ukrainians, but among them were Poles, Jews and Russians.

Those arrested and later killed could have been accused of anything, but most were arrested without any legal basis. They could have been arrested for such "offenses" as being responsible for the illness of a horse on the collective farm, changing jobs without proper authorization, selling rotten produce at the market, or receiving a postcard from relatives in Poland, America, or some other foreign country. Clerics, too, were a target. Arrests were often made on the basis of denunciations, frequently made anonymously.

Relatives were told that their loved ones had been sentenced as "enemies of the people" to long terms in faraway labor camps and deprived of the right to correspond. Thus, they were never heard from again.

It was only in 1943 that the bodies of nearly 10,000 such "enemies" were found, their hands bound behind their backs, their skulls shattered by bullets fired at close range. (The modus operandi was identical to that used by the Soviets in the Katyn Forest massacre of thousands of unarmed Polish officers.) Some had their feet bound as well; some were gagged; some had nooses around their necks.

The few females among the group, 169 according to the reports of the international commission overseeing the exhumation, were, for the most part, buried either nude or clad only in long shirts. Only the corpses of a few older women were fully clothed. Testimony of witnesses later revealed that the women had been raped prior to execution.

What had really happened to "enemies of the people" arrested by the Soviet NKVD in 1937-1939 was that they were executed — not sent to labor camps — and their bodies were then transported to "off-limits" areas where mass graves were dug.

Decades later, Mr. Dragan wrote: "...it is difficult to talk of this time without reliving the horror of the experience... Hundreds of decomposed corpses were exhumed from the ground, laid out in rows for purposes of identification and forensic examination, and then were given a Christian burial and laid to rest, again in mass graves."

"As news of the uncovering of the mass graves spread, people came to Vinnytsia from all over Ukraine, but most of all from the towns and villages of Podillia — people whose family members or relatives had been arrested by the NKVD before the war, and were never heard from again. As they approached the mass graves, they gathered the wild grass that grew by the wayside, holding it close to their noses, breathing in its strong scent to cover the other, awful smell. There were those who, not yet having reached the site, simply broke down and wept. Others sat down in the ditches along the road, uncertain whether to go on or turn back. It was a scene of wretchedness and abysmal despair."

"People walked around in a daze amid the rows of corpses ... From time to time, one would hear the lament of someone who had recognized a corpse or a piece of clothing. Those who had come here in the hope of finding members of their family could be seen bending over each corpse, their faces anguished, as they tried to discern the face of a loved one in the remains of blackened skin stretched tightly over the skull," Mr. Dragan wrote.

"... truly the earth had opened up and hell had shown its face."

The horrific tragedy of Vinnytsia is magnified when one realizes that similar mass graves were unearthed in other cities throughout Soviet-occupied Ukraine. Thus, Vinnytsia merely epitomizes the tragic fate of untold tens of thousands, even millions, who were murdered at the hands of the brutal Soviet regime.

Fifty years removed from the Vinnytsia massacre — on this day designated by the World Congress of Free Ukrainians as a day in remembrance of this national tragedy — we Ukrainians can never forget, nor can we allow the world to forget, this atrocity. Vinnytsia will forever remain a symbol of the great terror perpetrated against the Ukrainian nation by Soviet communism.

## Faces and Places

by Myron B. Kuropas



### Tracking bigotry

On May 5, 1985, just prior to a trip to Germany by President Ronald Reagan, an open letter appeared in The New York Times.

"Dear Mr. President," the letter began. "We deeply regret your decision to go to Bitburg Cemetery. All Americans join in supporting reconciliation with the new and democratic Federal Republic of Germany. But there can be no reconciliation with the evil of Nazism. At Bitburg lie buried soldiers of the German army and members of the notorious SS — the 'elite guard' that Hitler placed in charge of the Nazi death camps, the murderers of American prisoners in Malmédy... To honor the perpetrators of Nazi outrages is to dishonor the sacrifice of millions of American and Allied soldiers who fought and died to liberate Europe from the Nazi death grip. And it mocks the suffering and death of millions of innocents, including 6 million Jews, who perished at Nazi hands."

"We know that is not your purpose, Mr. President," the letter concluded. "And so we say, your place is not at Bitburg but with the victims, so that — in your own words — never again will the world stand silent before man's inhumanity to man."

The statement was signed by 43 Americans including Coretta Scott King, the Rev. Jerry Falwell, Andrew Athens (national chairman of the United Hellenic Congress), Aloysius Mazewski (president of the Polish American Congress), S. Andrew Chen (president of the Organization of Chinese Americans), Frank S. Sato (president of the Japanese-American Citizens League) and Dr. John Kromkowski (president of the Center for Urban/Ethnic Affairs).

I, too, signed the letter. I was identified as a vice-president of the Ukrainian National Association with a disclaimer that organizational titles of those who signed was "for identification purposes only."

Having worked with David Roth and the American Jewish Committee for over 15 years, I was painfully aware of the Jewish community's recurring sense of abandonment and betrayal regarding the Holocaust. Many Jewish Americans feared that it could happen again. When David asked me to sign the letter, I agreed without hesitation.

On January 5, 1986, another statement appeared in The New York Times. Titled "Don't Let Terrorism Spread into America," it condemned terrorist attacks on offices of the American-Arab Anti-Discrimination Committee (ADC) in Boston, Washington, and Santa Ana, Calif. The latter attack resulted in the death of 41-year-old Alex Odeh, California ADC regional director, who left behind a 29-year-old widow and three children ages 7, 5 and 2.

"We cannot stand by and watch silently as the terrorist evils of Northern Ireland, Beirut and the West Bank begin to spread into the United States," the statement read. "As Americans we are proud of the fact that in our country rival ethnic and religious groupings who hate and kill each other abroad manage to live here in peace and friendship. In this respect our country, despite its failings, sets a model for humankind." The statement was signed by 186

Americans including Ramsey Clark, the Rev. Jesse Jackson, Bishop Paul Baltakis, George McGovern, Congressman Barney Frank, S. Andrew Chen, the late Bayard Rustin, Rabbi Eugene Mihal (executive dean of Hebrew Union College), the Rev. Casimir Pugevicius (executive director, Lithuanian Catholic Religious Aid), Fred Rontondaro (executive director, National Italian American Foundation), Bishop C. Dale White (United Methodist Church), Bishop Charles T. Gaskell, (Episcopal bishop of Milwaukee), Cardinal Bernard Law (archbishop of Boston) and the Rev. Dennis Como (associate director, Jesuit Social Ministries).

Having also worked with the ADC and Arab-Americans such as Jim Zogby since 1976, I was aware of their growing resentment regarding American perceptions of the Arabs. Disagreeing with the Arab agenda was one thing. Terrorism, was something entirely different, especially in America, where people pride themselves on their ability to create a nation in which old-world hatreds are left behind. Asked to sign the statement, I did so gladly. An organizational disclaimer also was printed.

To my knowledge, no Jewish American press organ made any mention of the fact that a Ukrainian American signed the Bitburg letter. This was certainly not the case with the terrorism statement. Condemning it as an "execrable political message," Richard J. Rosenbluth wrote in the Jewish News of January 23, 1986, that the declaration was an "insult not only to victims of terrorist violence but to any decent American." Those who signed, Mr. Rosenbluth alleged, were "a new group of Arab Americans, assorted leftists, and a sprinkling of gullible innocents..."

"But the award for poor taste," concluded Mr. Rosenbluth, "is reserved for two Lithuanian clerics joined by a leader of the Ukrainian National Association who have shamelessly added their voices, conveniently forgetting that their native soils are drrenched with Jewish blood."

"I was reminded of all of this as I read about Rabbi Mordecai Waxman's remarks to Pope John Paul II in Miami on September 11. The "teaching of contempt" for Jews and Judaism "must be ended once and for all," Rabbi Waxman told the holy father.

The good rabbi was right, of course, and to his credit Pope John Paul II agreed, according to Chicago Sun-Times religion writer Daniel Lehman that "the Roman Catholic Church must confront anti-Semitism..."

But what about the Jews, I thought. When are they going to confront Ukrainophobia? When are they going to stop "the teaching of contempt" for Ukrainians and Ukrainianism?

The future of Ukrainian-Jewish relations revolves around the answers to these two crucial questions. Ukrainians can no longer pretend that a "dialogue" exists with Jews when powerful organizations such as the World Jewish Congress and the Anti-Defamation League (ADL) continue their policy of Ukrainian-bashing.

Bigotry needs to be tracked and exorcised in both communities if Ukrainian Jewish relations are ever to improve.

## LETTERS TO THE EDITOR

## Opportunity and the Millennium

Dear Editor:

I would like to refer myself to the article written by Messrs. Orest Deychakiwsky and Jurij Dobczansky dealing with the need for a professional lobbying bureau here in the capital of the nation, Washington.

Several things have happened here in Washington, dealing with the Millennium, underlining how critical this need is. The local papers are beginning to carry, on a regular basis, various references to the Millennium of "Russian Orthodoxy." The National Cathedral will be having a concert in honor of the Millennium of Kievan-Rus', originally billed as the Russian Millennium, through the efforts of the Orthodox Church of America. Russian Orthodox clergymen, allied with the Moscow patriarch, are making quiet visits here. The local Russian community is getting large press coverage. Various seminars are being planned dealing with the "Russian Millennium" — in prestigious institutions.

Despite the efforts of the local committee, community organizations and activists, it is becoming increasingly clear that we face a monumental task, for which we are ill-prepared. This is only 1987, and we can all feel the tremendous pressure building up. It is absolutely critical that our large organizations fund a professional group such as was outlined in the Deychakiwsky — Dobczansky article. The community will help and pitch in, but for us to honor the Millennium properly we must be equipped to do so.

The Millennium is our chance to win our history back. If we lose this opportunity, God help us all.

Larissa Fontana  
Potomac, Md.

## Clarification on Harvard Project

Dear Editor:

While Dr. Bohdan Vitvitsky brings up several pertinent concerns in his letter to *The Weekly* (August 30) contrasting the Svoboda story on the first volume of the Harvard Library of Early Ukrainian Literature with a New York Times article on the "baptism of Russia," the tone of his letter reveals an incomplete appreciation of the nature of Ukrainian Studies at Harvard. Leaving his comments about the Times aside, I would like to address some of the issues he raises regarding the Ukrainian Research Institute.

The Ukrainian Studies Program at Harvard is the product of many efforts, including community support. This generosity does not constitute "self-enclosure" into our own Ukrainian world. On the contrary, it is an investment in a non-Ukrainian academic institution designed to produce a higher awareness of Ukraine in American society. The means to

achieving this goal, and the immediate end of the Harvard Ukrainian Research Institute, is the promotion of research and scholarship on Ukrainian topics. In turn, the products of this work — books and journal articles, as well as the specialists trained at the institute — influence both American learned and public opinion on Ukraine.

A clearer understanding of this process may be gained if we compare the information on the Great Famine available to the general public before and after completion of the Famine Study Project at Harvard. We now have several scholars trained in this field as well as four excellent publications, the most prominent being Dr. Robert Conquest's "Harvest of Sorrow," a joint venture of the Harvard Ukrainian Research Institute and the Ukrainian National Association. The famine now receives much more attention from outside the Ukrainian community because of the information and human resources created by the project.

Likewise, the publications of the Ukrainian Research Institute also stimulate the growth of outside interest in Ukrainian topics. The institute's journal, *Harvard Ukrainian Studies*, has many more non-Ukrainian and institutional subscribers than Ukrainian ones. The journal, together with the 28 monographs on Ukraine put out by the Harvard University Press over the years, has created a wealth of knowledge and information while introducing English-language readers to Ukraine. In this way, we have made Ukraine a topic of interest and concern not only for ourselves, but for a wider public.

Dr. Vitvitsky is correct about the large community involvement in the Harvard Millennium Project. The project is important. While preserving forgotten treasures of Ukrainian thought, it will contribute new knowledge of Ukrainian culture. The project consists of four parts: the Harvard Library of Early Ukrainian Literature, an international conference commemorating the Millennium (to be held in Ravenna, Italy, in April 1988), a three-volume reference work on Ukrainian Christian culture and a university chair in Ukrainian religious thought to be established at Harvard.

An in-depth explanation of the significance and wisdom of Harvard's Millennium Project is beyond the scope of a letter to the editor. I offer only several observations. First, the juxtaposition of the words "Harvard," "library" and "early Ukrainian literature" is truly noteworthy. By publishing these early Ukrainian literary works under the Harvard name, we rediscover and reclaim our early history, deepening the foundations of our Ukrainian identity and shielding it from those who would question its historical basis. Thus, a Harvard Library of Early Ukrainian Literature will make life miserable for anyone who denies the existence of Ukraine or claims that it is a recent invention. Moreover, we will no longer have to rely solely on books such as Zenkovsky's "Medieval Russian Epics" to read sources on our early Ukrainian history.

Second, the academic worth of the Millennium Project may be gauged not only from its Ukrainian fund-raisers, but also from sources outside our community. In March, the National Endowment for the Humanities approved a Ukrainian Research Institute grant application covering translation of early Ukrainian literary works into English. Its evaluation gave the project

a high score (from a large pool of applications from all over the U.S.) and generously funded a proposal providing a record \$205,000 in matching funds over a three-year period. This award is a clear statement of how non-Ukrainians value the Harvard Project.

Finally, the international conference in Ravenna has also received some attention, in this case from the Soviets. Apparently they feel threatened to the point of organizing (and presumably paying for in hard currency) counter-conferences, all to be held shortly after the Ukrainian event. The Soviet conferences will take place nearby (in Venice and Rome) and deal with 1,000 years of Christianity in Russia. Plainly, the influence the Ravenna conference and the other parts of the Harvard Project might have outside the Ukrainian community is closely watched.

In the end, Dr. Vitvitsky does make a valid point regarding the need to disseminate scholarly information about Ukraine to "important centers of opinion formation" in the United States. He errs, however, when he both oversimplifies the complexity of this process and misassigns the responsibility for carrying it out. In reality, the process of influencing non-Ukrainian opinion has two phases: the first consists of research, the collection of information and the publication of books, journals and articles, while the second encompasses the distribution of the results of this research to progressively broader spheres of American society. Apparently Dr. Vitvitsky feels that the Ukrainian Research Institute should take responsibility for both phases.

However, the primary task and responsibility of the Ukrainian Studies

Program at Harvard has been and must continue to be the training of scholars and the production of scholarship. As I have indicated above, the Institute continuously performs this function in an exemplary and visible manner. And, while the Ukrainian Research Institute does publicize and distribute its publications to both the academic world and the wider public, it cannot (without neglecting its primary function) single-handedly distill and administer the appropriate doses of corrective information to every instance of ignorance and distortion in the mass media. For this, we must rely on the Ukrainian community and its willingness to conduct an effective public relations campaign. The prestige of the Harvard name and the quality of our publications can be extremely powerful tools in such a campaign: witness the fine article on Ukraine prepared with institute assistance which was recently published in *National Geographic*. The concise and accessible series of Millennium booklets published by the Ukrainian Studies Fund are another valuable publicity resource.

However, I reiterate that the most effective function of the institute can only be to provide a scholarly foundation for broader efforts to influence the general media; such efforts are more properly the province of the Ukrainian community at large. In these efforts we welcome the involvement and cooperation of Dr. Vitvitsky and anyone else interested in seeing a more accurate portrayal of Ukraine, the Millennium and Ukrainians in the United States.

Roman Procyk  
Vice-President and Executive Director  
Ukrainian Studies Fund  
Cambridge, Mass.

## NEWS AND VIEWS

## Ukrainian credit unions celebrate international credit union day

by Tamara Denysenko

October 15 is International Credit Union Day, and it will be celebrated by credit unions and credit cooperatives around the world. International Credit Union Day is traditionally a time to honor pioneers and volunteers of the credit union movement.

We take this week each year to honor our founders who laid the groundwork for a strong and successful cooperative movement.

There dream of a cooperative system has grown to provide financial services to more than 63.5 million members worldwide, 54 million in the U.S. and about 120,000 members of Ukrainian credit unions in the free world.

On this occasion Ukrainian credit unions will hold their conference on October 30 through November 1 in the capital of the world credit union movement, Madison Wisc., and will participate in the blessing and dedication of the Ukrainian national flag with Bishop Innocent Lotocky officiating, October 30, 31 and November 1, 1987.

Credit unions are not-for-profit independent financial cooperatives

Tamara Denysenko is editor of *Cooperative Tribune*, the publication of the *Ukrainian National Credit Union Association*.

owned by their members. Any profit a credit union earns is returned to members in the form of new or improved services and better rates on loans and savings accounts.

There are 16,800 credit unions in the United States with 54 million credit union members having \$157 billion in savings and \$96 billion in loans. Ukrainian credit unions serve over 50,000 members and have assets of over \$500 million.

The celebration of International Credit Union Day offers the chance to acknowledge the singular history of credit unions and to renew the resolution and adherence to the "Credit Union Operating Principles." These promote democratic ownership and mutual self-help among credit union members. Millions of people throughout the world, volunteers and professional workers, gather to offer their appreciation for the extraordinary benefits garnered by credit unions over the years.

Cooperation, economic self-reliance, and social responsibility have been the cornerstones of credit unions for nearly 150 years. The practice of shared thrift and the provident use of capital, provided at affordable rates, are the community resources which give credit unions the ability to achieve self-sufficiency and maintain institutional independence.

## Correction

Don Feder, a nationally syndicated columnist, was inaccurately identified as working for the Boston Globe in the September 27 issue of Myron B. Kuropas' column "Faces and Places." Mr. Feder actually works for the Boston Herald.

## COMMENTARY

## Soviet "liberalization" is limited

by Myron Wasyluk

Following a week of discussions and negotiations between top level U.S. and Soviet officials, prospects for a more liberalized human rights policy in the USSR appear to be very limited in scope and relevance to imprisoned Ukrainian nationals.

The New York Times reported that Soviet officials told the United States that several practices used to prevent Soviet Jews from emigrating were being eased, and that an amnesty was possible for some political and religious prisoners.

Ambassador Richard Schifter, the U.S. assistant secretary of state for human rights and humanitarian affairs, reported that the Soviet Union plans a repeal of Article 190-1 of the criminal code on "anti-Soviet defamation," often used against dissidents. However, Article 70 of the same code on "anti-Soviet agitation and propaganda," a much harsher measure which is often used against Ukrainians, would stay on the books with no changes expected.

In the area of religious rights, Ambassador Schifter stated that the Kremlin was repealing a law curbing the unauthorized practice of religion, however, restrictions on teaching religion would not be lifted. This alleged change would have little effect on the Ukrainian Catholic movement and Ukrainian Orthodox believers, as well as all other banned religious denominations.

Ambassador Schifter also announced that the Soviet authorities have transferred psychiatric hospitals, now under the Ministry of Internal Affairs (also in charge of the KGB), to the Ministry of Health, where it is hoped that the hospitals may be less useful for incarcerating dissidents. The Soviet Union has had a long record of using psychiatry in treating political dissidents who are opposed to the communist system.

These cosmetic changes are indeed a gesture by the Soviet authorities to demonstrate that they are making serious improvements in their human-rights record, thus, trying to defuse Western criticism of the Soviet

*Myron Wasyluk is director of the Washington-based Ukrainian National Information Service.*

government. Indeed, at the resumption of the 35-state Conference on Security and Cooperation in Europe, being held in Vienna, the Soviet delegation extended an invitation to the International Helsinki Federation on Human Rights to visit Moscow. The Soviet Union is also making inroads towards gaining Western acceptance of a proposal to hold a CSCE follow-up conference on human rights in Moscow. Such a proposal, put forth by the Soviet delegation, is intended to demonstrate the Kremlin's increased democratization and respect for human rights.

In a New York Times article, Ambassador Schifter was quoted as saying that, "you can see both the movement and the limits of the movement," currently taking place in the Soviet Union. However, Mr. Schifter disassociated himself from the notion that Mr. Gorbachev was engaging in a revolution of democratization.

While the West has noted the releases of several prominent dissidents and political prisoners from the USSR, such as Natan Sharansky, Anatoly Koryagin, Iryna Ratushynskaya, Danylo Shumuk and most recently Yosyp Terelia, discussion of national rights matters and the release of national rights activists has been very limited due to the Soviets' sensitivity to the subject. Indeed, to counter the nationalist demonstrations in the Baltic states and Kazakhstan, the Soviet press has carried numerous articles in various nationality newspapers stressing the unity and brotherhood between the Soviet peoples. Furthermore, discussions on the topic between Western observers and Soviet officials usually conclude with accusations that the United States is inducing behavior intended to topple the Soviet government.

The number of Ukrainians imprisoned in the Soviet Union is still highly disproportionate to the number of Ukrainians that constitute the entire population of the USSR. While Ukrainians constitute just under 20 percent of the Soviet Union's total population, more than 40 percent of all political prisoners in the USSR are Ukrainian. With the large prisoner releases announced in early 1987 and the code revisions expected shortly, little change is expected for Ukrainians on the whole.

## ACTION ITEM

On September 15, The New York Times published an article detailing a proposed exchange program between American and Soviet universities. The program, under the auspices of Middlebury College in Vermont, is the first to permit Soviet students to enter an American university without political chaperones.

The article pointed out that previous exchange programs usually included only ethnically Russian students from Moscow and/or Leningrad universities. The director of this program, Raymond Benson, expressed a desire for this program to be different; a desire for more non-Russian participants from the USSR was made clear.

In October, Mr. Benson, along with the rest of the program directors, will be meeting in Middlebury to determine the Soviet schools which will participate. The Federation of Ukrainian Student Organizations of America (SUSTA) feels that this program should include ethnic Ukrainian students, a group who have been traditionally left out of such programs. Thus, we urge the Ukrainian community in general, and Ukrainian students in particular, to write Mr. Benson voicing our concerns in this matter.

Mr. Benson (and the American side of the program) seems to be receptive to the idea of more diversity among the Soviet participants. Let him know we want Ukrainian student participants. His address: Mr. Raymond Benson, Main Street, Middlebury, Vt. 05753.

For more information, contact: George Mykityn, SUSTA Public Affairs Director, 97 Second Ave. New York, N.Y. 10003.

— submitted by the Federation of Ukrainian Student Organizations of America

## BOOK REVIEW

## Story of ethnic group's survival

*Demographic and Socioeconomic Characteristics of Persons with Ukrainian Mother Tongue in the United States, edited by Oleh Wolowyna. Cambridge, Mass.: Harvard University Press, 1986. 175 pp. \$17.50.*

by Dr. Ann Lencyk Pawliczko

This book not only describes the demographic and socioeconomic characteristics of one of America's viable ethnic groups — the Ukrainian Americans — but also discusses the important question of ethnic survival amidst the inevitable processes of assimilation.

The collection of nine articles offers revised versions of papers presented at a two-day symposium held at Harvard University in November of 1977. The contributors include demographers, sociologists, a census statistician, an economist and a research nursing professor.

While scholarly in nature, the book is nonetheless aimed at a wider, non-specialized audience with the hope that the results presented will stimulate further research on Ukrainians in the United States.

The foreword serves to put the Ukrainian immigration experience into perspective by providing a brief history of Ukrainian settlement in the United States and discussing the identity problem which they face in this country.

The introduction discusses the difficulties involved in the measurement of ethnicity and presents some basic results from the 1980 Census which measured ethnicity in terms of ancestry, a superior and broader concept than mother tongue which was used in the 1970 Census. The 1980 ancestry data, unfortunately, were not yet available at the time the present data were researched.

The articles profile the demographic characteristics, the population distribution and internal migration, marital status, fertility, family status, socioeconomic, residential and housing characteristics of Ukrainian Americans. Also described is a century of accomplishments of Ukrainians in their adopted homeland. Finally, sociological implications of both the demographic and socioeconomic characteristics are presented.

The analyses are limited to persons who declared Ukrainian as their mother tongue in the 1970 United States Census of Population. A special computer tape was created with a two percent representative sample of persons with Ukrainian mother tongue, as well as other Eastern European tongues for comparison.

The editor and individual authors are careful to point out that the mother tongue group is not representative of the whole Ukrainian American population, but merely those people in

*Ann Lencyk Pawliczko Ph.D. is a demographic consultant.*

whose childhood home Ukrainian was spoken. The main distortion in the mother tongue group is reflected in its age structure and is a result of both the language assimilation process and the different immigration waves. The mother tongue group includes a very small proportion of children, a very large proportion of persons aged 45-49 years and a larger proportion of those age 60 years and over.

One would expect most foreign born and native born of foreign parentage to be included in the mother tongue criteria. Thus, this group would be a fairly good representation of the first and second generations, who would be the ones most likely to speak the mother tongue and be the least assimilated Ukrainian Americans. However, third and fourth generations and their descendants, the ones most assimilated into American society and least likely to have heard the mother tongue in their childhood homes, would be under-represented.

The papers describe mother-tongue Ukrainian Americans, comparing them to the total United States population, to other Eastern European mother tongues including Czechoslovakian, Hungarian, Lithuanian, Polish, Russian, Serbo-Croatian and Yiddish, and finally comparing the different generations of Ukrainian Americans themselves.

It is generally concluded that, for the most part, Ukrainian Americans are not that different from the total United States population, and this resemblance becomes closer with each succeeding generation.

This brings to mind the important question of ethnic group survival amid ongoing assimilation into the mainstream of American life. While Ukrainian Americans are becoming harder to distinguish as a group from other Americans if compared on demographic and socioeconomic grounds, they are not necessarily headed for extinction. The bases for survival are changing — among them extended family ties and a rich religious tradition are both valuable resources for handing down culture and a sense of ethnic identity.

Useful and readable, "Ethnicity and National Identity" is a book of value not only to students of immigration and assimilation, but to anyone who is interested in the story of one ethnic group's survival in the mosaic of American society.

The book is available for \$17.50 from the Harvard Series in Ukrainian Studies, 1583 Massachusetts Ave., Cambridge, Mass. 02138.

## NOTICE TO PUBLISHERS AND AUTHORS

*It is The Ukrainian Weekly's policy to run news items and/or reviews of newly published books, booklets and reprints, as well as records and premiere issues of periodicals, only after receipt by the editorial offices of a copy of the material in question.*

*News items sent without a copy of the new release will not be published.*

*Send new releases and information (where publication may be purchased, cost, etc.) to: The Editor, The Ukrainian Weekly, 30 Montgomery St., Jersey City, N.J. 07302.*



# FOR THE RECORD: official Soviet pronouncements at Chautauqua

by Bohdan Nahaylo

Criticize, but be constructive

Part I of two parts

Some 240 Soviet representatives took part in the Chautauqua Conference on U.S.-Soviet Relations, which was held during the last week of August. They comprised the largest and most high-powered delegation of its sort yet to be sent abroad by the Gorbachev leadership. In the following selection of extracts from recordings of the conference, Soviet spokesmen express their views on glasnost and freedom of the press, human rights and legal reform, religious freedom, and the nationalities question in the Soviet Union. The selection was made by Bohdan Nahaylo of Radio Liberty Research, who attended the conference. We print the excerpts here in order to provide a sampling of the Soviets' public statements.

## GLASNOST AND FREEDOM OF THE PRESS

From the panel on freedom of the press held on August 24.

### Is a Free Press Possible?

**Alexander Bovin** (political observer of Izvestia): Every day when I come to work there is a pile of about 500 pieces of paper on my desk. These are translations of the previous day's main articles from the main newspapers of the world. For many years I have had to read these newspapers. It is my conviction that, if one is to be honest, there never was any free press, it does not exist today, and there never will be one. It is impossible to live in a society and to be free from it. Each of us has his values, which we defend and struggle for. For instance, I am against war and for peace, against capitalism and for socialism, against evil and for good, against falsehood and for truth. How than can I be free, for this is my system of values? Therefore, I do not believe that there is a single journalist that can work in some other way. In his articles he will always express the philosophy of life that he believes in.

### Freedom of the press in the U.S. and USSR

**Vladimir Pozner** (commentator for Soviet radio and television): Whereas in both the United States and the USSR there is no such thing as freedom of the press, the Soviets know it and the Americans don't.

### Glasnost: a means rather than an end

**Alexander Bovin:** At this time, freedom of the press means for us in practical terms ensuring the maximal effectiveness of the press, so that it serves as a lever for effecting the changes that we are carrying out and helps us to restructure our society. This concrete requirement is for us the main one.

### What is glasnost?

**Leonid Dobrokhotov** (staff member of the Central Committee of Communist Party of the Soviet Union): We consider that our policy of glasnost falls within the realm of issues connected with freedom of the press. What is freedom of the press? What is glasnost? First, it is speaking the truth, the right to truth. Second, it is the control of the people over the activities of the authorities, both party and state.

### How important is freedom of self-expression?

**Leonid Dobrokhotov:** A few years ago when we asked some of our Soviet journalists and writers why their articles and books were so bad, they replied that this was because there was no freedom of self-expression. Now, much has changed in the Soviet Union and the policy of glasnost is being pursued. Many new and very significant opportunities have

Many new and very significant opportunities have appeared for people to express different and critical views and to practice self-expression. I've been searching in the pages of newspapers and books for those people who demanded freedom and said that without it they cannot write. These people either aren't around or are writing even worse than before. [Laughter]

**Leonid Dobrokhotov:** Today we have a sufficiently critical attitude towards the quality of our journalists. If we, in the Central Committee, criticize them for this or that, it's not because they are writing too critically about our policies, but rather because they are not critical enough, or their criticism is not sufficiently constructive. We consider that if you are a citizen, then criticize sharply, but be constructive. I think that the sad case of the Siberian river diversion scheme can serve as an example of this. Many thought that this grandiose scheme would allow us to resolve instantly and automatically all of our agricultural problems. This project was approved and had begun to be realized. Our writers, however, began a very active campaign against this project even though it was supported by our ministers and our government. A very sharp and heated discussion on this subject took place in the pages of our press. As a result of this discussion in the press, the journalists and writers demonstrated that this was a bad project and that we should not proceed with it. The government put a stop to it.

## Freedom of information in the Baltic republics

**Question:** This March a Latvian human-rights group called "Helsinki-86" wrote to the Latvian Communist Party and asked to subscribe to a newspaper published here in New York by the Latvian community. They were turned down because the people of occupied Latvia are not allowed to read newspapers published by their countrymen in the West. Yesterday I spoke to a member of the Soviet delegation, a high-ranking Communist Party member from Latvia named Anatoli Gorbunov, and he boasted that he reads all Latvian-American newspapers every day. Can you explain, in the spirit of glasnost, why there is a double standard. Why can high-ranking Communist Party members read everything but the average working man can't?

**Leonid Dobrokhotov:** We have people in the Soviet Union who believe that Soviet citizens, including Latvians, should have the right to subscribe to American newspapers, including those published by emigre groups. I do not exclude the possibility that this could happen. But what would be the result, that's the question. Last year, official American representatives spoke in Latvia, in Jurmala. Standing on Latvian soil and holding Soviet visas in their hands, they declared that they were in an occupied land; that Soviet rule, as it were, is a totalitarian regime; that Latvia should be free. All these statements were reported in full on Latvian television and published in full in the main Latvian newspapers. After this we conducted a special public opinion poll and to our great regret found that anti-American feeling in the republic had risen sharply. This greatly distressed us: we are interested in cultivating the sense of friendship. For the time being we have a system whereby not everything is printed or shown on television. For instance, there are a lot of people in our country who feel that the film "Amerika," produced by ABC, should be shown on Soviet television. But Mr. Pozner and many other people who know and respect America know that this would be an anti-American action on the part of our country with, apparently, serious consequences for the future relations between our two countries. For the time being they have succeeded in demonstrating that we should not show this film.

## HUMAN RIGHTS AND LEGAL REFORM

From the panel on the rights of the individual citizen under Soviet law held on August 27, 1987.

### Perestroika in the legal sphere

**Alexander Sukharev** (minister of justice of the Russian SFSR): We ourselves are not pleased with what was being done in our country until now. We say this openly and frankly in our press and on television, and nobody prompts us to do this. Why? Because at the heart of our perestroika is the "human factor." We need democracy. We need glasnost. We need freedoms. We, the lawyers, are working in this direction; [we are] improving our legislation and have practically changed it. We have introduced over a hundred

alterations to the Criminal Code aimed at the humanization of our policy towards crime.

## Articles 70 and 190-1 of the RSFSR Criminal Code

**Question:** Minister Sukharev, earlier you spoke about the need to "humanize" — that was your term — Soviet legislation. Concretely, what has been done to humanize Articles 70 and 190-1 of the RSFSR Criminal Code, the most repressive articles of the Soviet law that are used against dissenters, as well as the legislation restricting freedom of religion?

**Alexander Sukharev:** I must state that all areas of legislation, including the criminal sphere, and those matters connected with Articles 70 and 190-1, will be affected by the perestroika. We were called upon to match our words with deeds and this is what we are doing in practice. We already have a humane approach to crime: there is the amnesty and the edicts on pardoning prisoners. Perhaps we're already resolving these questions even if we have not yet finished doing so.

## Nature of legal reforms envisaged

**Boris Stolbov** (head of the Legal Department attached to the Presidium of the RSFSR Supreme Soviet): At present in our country a course of broadening democracy is being pursued which will undoubtedly lead to a substantial extension of citizens' rights. An important role in this process will be played by legal and juridical mechanisms. We must acknowledge that earlier there were some declaratory statements that were not backed up by deeds. We admit this quite openly, and at present matters are being improved. In some of the previous discussions the question of the review of certain articles of our Criminal Code was raised. I must reply to this quite responsibly that at the present time a revision of the entire Criminal Code is under way. The basic principle underlying our work in this area is the humanization of punishment and the removal from the Criminal Code of those articles which prescribe imprisonment and their replacement with forms of punishment that do not isolate individuals from society.

**Boris Stolbov:** [replying to Peter Reddaway]: The entire Criminal Code will be reviewed; new laws will be adopted and, as a result of the amnesty announced in the press, specific pardons for individuals have already taken place. Under the conditions of glasnost that now prevail in our country a law has been adopted that states that all laws should be presented for public discussion. When the new draft Criminal Code is prepared, that too must be presented for public discussion. The next question, and here my colleagues might know something more about this, I personally don't know of any laws in 1984 — laws that are absurd in my opinion — that one should have no contact with foreigners, and presumably that one should not invite them into one's houses. I don't know such a law.

## Political abuses of psychiatry

**Alexander Sukharev:** [Responding to Peter Reddaway]: We have considered, and we consider now, that we do not have the problems that they keep talking about with regard to the use of psychiatry in the Soviet Union. But we did have two cases in which doctors and representatives of the legal organs abused their official position and committed violations in respect of patients. They were tried and sentenced, and their cases were reported in our press. Now we are improving our legislation. The first fact that I would like to stress [in this connection] is that today the special type of psychiatric hospitals, which require special security, have been fully subordinated [y polnom podchinili] to the Ministry of Health. We have [also] strengthened the medical aspect concerning the formulation of diagnoses which [hitherto] permitted violations.

[N.B.: The special psychiatric hospitals constitute the most severe form of psychiatric confinement and are prison-like institutions which until now have been under the direct control of the USSR Ministry of the Interior, or MVD. Over the years, numerous dissenters have been "treated" in the special psychiatric hospitals along with the criminally and dangerously insane.]

## Perestroika...

(Continued from page 3)  
recent months. Two secretly consecrated bishops, clergy, members of monastic orders and laypersons in Ukraine appealed to Pope John Paul II and Soviet leader Mikhail Gorbachev to legalize the Ukrainian Catholic Church, which has existed clandestinely in Ukraine for over 40 years.

In the appeal dated August 4, the clergy and faithful asked the pope to use "all means possible to legitimately legalize the Ukrainian Catholic Church in the Soviet Union."

Citing "more favorable circumstances" arising from the restructuring of Soviet society and the upcoming Millennium of Christianity in Kievan Rus', the letter states "we regard it no longer beneficial to remain in the underground."

A copy of the letter was delivered to the Kremlin by Ukrainian Catholic Church activist Yosyp Terelia, leader of the Initiative Group for the Defense of the Rights of Believers and the Church. Mr. Terelia, who spent nearly 20 years in Soviet labor camps and prisons, arrived in the West with his family on September 18 after being granted exit from the USSR.

Upon his arrival, Mr. Terelia indicated how strong the Ukrainian Catholic Church really is. He said:

"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 of the 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 used 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," he stated.

"The Catholic family in the USSR is quite united in its thoughts and hope. 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 archmandrite, my superiors and close friends."

On August 15, The Washington Post reported on the growing openness of the Lithuanian Catholic Church. Wrote correspondent Jackson Diehl:

"The narrow cobblestoned street flanking the brown walls of the Dominicans Church here had the atmosphere of an outdoor coffee hour one balmy recent Sunday as Catholic churchgoers, leaving a late-morning service, lingered to mix with easy informality.

"Across the river at the Church of St. Raphael, proud parents encircled a private photographer snapping photos of young people who had received first holy communion. In the parish hall, a priest offered a visitor a videocassette of the pope's visit to neighboring Poland, home-recorded from Polish television.

"These Sunday vignettes suggest how life in Lithuania's Catholic Church, once haunted by fear and official Soviet repression, has gradually attained a semblance of normality." But Mr. Diehl also stated that as Lithuanian Catholics mark the 600th anniversary of Christianity in their country, Church authorities are not sure if glasnost will significantly brighten the Church's long-term prospects. Lithuanians have been discouraged by Mr. Gorbachev's refusal to let the pope attend their anniversary celebration. Said one of Lithuania's seven Catholic bishops, who asked not to be identified, "Glasnost is helping, it is an influence, but it hasn't really touched as yet."

Continued Mr. Diehl: "The trend of

official policy toward Lithuania's church is particularly significant because Roman Catholicism here not only is stronger than anywhere else in the Soviet Union, but also is linked to the coherence and self-expression of the Lithuanian people as a nation."

The Soviet authorities have increasingly allowed the Vatican to fill gaps in the Church hierarchy with the nomination of four new bishops. Mr. Diehl reported, and has also authorized the only Catholic seminary, located in the city of Kaunas, to increase its number of would-be priests to 30 a year.

Criminal prosecution of citizens who were involved in underground publications, like the 15-year-old Chronicle of the Lithuanian Catholic Church, ceased after 1980, the Post correspondent reported.

Relations between Lithuanians and the Poles have also improved. The Soviets eased travel restrictions between Poland and Lithuania last year; tens of thousands have crossed the border to visit relatives among the large Polish minority in the Lithuanian republic and have come to see churches that are part of the heritage of Lithuania and Poland.

The strong church in Poland, has had an influence on the Lithuanian church, the Post correspondent related. Bolder ideas and more open practices are seen in the city of Vilnius, where three of its 11 functioning Catholic churches have Poland language services, and one that uses Polish exclusively.

"Almost every family has had a visit from Poland, so we all know what is going on there," said one young construction engineer from Vilnius' Polish community.

Later in August, The Washington Post carried a story by Jonathan Steele of the Manchester Guardian, who reported that the Soviet press has been critical of local Communist authorities who have not been tolerant toward religious believers. Two long articles in the Soviet press pilloried officials for wrong behavior in mid-August. Wrote Mr. Steele:

"In a rare reference to the Soviet Constitution's guarantee of religious freedom, the latest issue of Moscow News asked indignantly, 'Why on earth shouldn't Ivan Martynov, a war veteran who worked for 30 years as a fighter, fight for his constitutional rights?'"

"Martynov, the article explained, was one of hundreds of 'honest working

people' in the city of Kirov, about 1,000 miles east of Moscow, who had petitioned the local authorities for permission to build a church."

Kirov has only one Russian Orthodox church, as compared to Moscow's 44. The second church closed in 1962.

Continued Mr. Steele: "The article said the one functioning church is so full that 'you can't raise your hand to make the sign of the cross,' and queues for funeral services are sometimes so long that hearers have to wait for hours. Yet when the reporter went along with an inspector from the government's council for religious affairs to the regional party secretary, Yuri Karachov, he told them threateningly, 'I hear you've been inciting the believers,' the articles stated."

"According to the account, Mr. Karachov claimed there was no need to register a new parish and build a church. He had warned believers that their addresses would be taken and house calls made 'to give them a talk,'" Mr. Steele continued.

"Moscow News commented, 'We can only move away from today's economic crisis if full legality and unconditional observance of human rights, including the right to freedom of conscience, become an absolute norm of our life.'"

Similar developments were reported by Ogonyok in the town of Krasnoarmeysk, in the Caucasus. After 300 believers wrote a letter to the popular journal, the group managed to obtain permission to renovate its church, a dilapidated wooden hut. The result was a new church complete with crosses and cupolas, reported Keston College.

Alyona Kojevnikov, information director of Keston College, noted: "Publicity such as Ogonyok and Moscow News have given to specific cases may encourage some religious groups to campaign for an extra church in areas where the existing building is inadequate or for a new church in places where there is no functioning church at all. But this is unlikely to become a nationwide campaign, nor has the church leadership given an indication of taking a lead in such matters."

"And that will remain the case until Kharchev's assurance concerning the new acknowledgement of the role of the church in society is recognized not only in words, but in deeds," Ms. Kojevnikov concluded.

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## Scranton's...

(Continued from page 1)

ward, the bells of St. Vladimir's could be heard ringing out a joyous welcome to all.

At St. Vladimir's, the Rt. Rev. Mitred Stephen Hrynuck, pastor of Ss. Cyril and Methodius Ukrainian Catholic Church in Olyphant, Pa., welcomed all as brothers and sisters who have much in common. The clergy again encircled the altar for a Moleben to the Blessed Mother, Queen of Ukraine and the United States. Under the direction of Prof. Nicholas Martynuk, the 60-voice Metropolitan Andrew Sheptytsky Choir of the Scranton Deanery led the faithful in song and praise. When the closing prayer to the Theotokos was ended the choir and faithful sang "Pid Tvoyu Mylost" ("Under Your Protective Mercy") as the priests vested in red for a panachyda in remembrance of all Ukrainians who have died. The somber strains of "Vichnaya Pamiat" ("Eternal Memory") moved many to tears as they remembered their departed loved ones as well as their often painful but proud history as Ukrainians.

In concluding the liturgical services, the priests embraced one another and exchanged the kiss of peace as brothers in Jesus Christ. This very touching expression of affection for one another as Catholic and Orthodox Ukrainians vividly demonstrated to all present that much healing and reconciliation has already taken place.

The final activity of the evening was a light buffet supper so nicely prepared and served by the women of St. Vladimir's. As everyone dined and socialized in the filled-to-capacity parish hall, there was a sense of oneness and togetherness. This feeling of unity was also reinforced by the presence of a seven-foot-high oil painting of St. Volodymyr placed majestically on the stage of the auditorium. The beautiful work of art completed in 1912 in Cracow by O. Kurylas, was graced by a pair of five-tiered pewter candelabra with white tapers and a floral arrangement of blue and yellow carnations set on a Ukrainian embroidered tablecloth.

Other Pennsylvania clergy participating in the ecumenical event were: the Very Rev. Canon Bohdan Izak, pastor emeritus of St. Vladimir's Ukrainian Catholic Church, Scranton; the Rev. Theodore Boholnick, Ss. Peter and Paul Ukrainian Catholic Church, Simpson; the Rev. Alex Burak, Ss. Peter and Paul Ukrainian Catholic Church, Wilkes-Barre and St. Vladi-



The Millennium procession in Scranton.

mir's Ukrainian Catholic Church, Edwardsville; the Rev. David Chabin, Ss. Peter and Paul Ukrainian Catholic Church, Mount Carmel, and protopresbyter of the Shamokin Deanery; the Rev. Nicholas Kostyuk, Ss. Peter and Paul Ukrainian Catholic Church, Plymouth, and Holy Transfiguration Ukrainian Catholic Church, Hanover/Nanticoke; the Rev. Gregory Maslak, St. Michael's Ukrainian Catholic Church, Shenandoah, and Patronage of the Blessed Virgin Mary Ukrainian Catholic Church, McAdoo; the Rev. Benjamin Worlinsky, St. Andrew's Ukrainian Orthodox Church, Blakely; and the Rev. Deacon Emilian Balan, St. Michael's Ukrainian Orthodox Church, Scranton.

The ecumenical event was planned by the newly formed Millennium Committee of Ukrainians of Northeastern Pennsylvania composed of representatives of religious, educational, civic and fraternal organizations of the multi-county area.

Additional ecumenical celebrations along with social and cultural events will be planned throughout 1988.

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## Ukrainian cleric...

(Continued from page 1)

occupation of Afghanistan I proclaim a hunger strike.

I proclaim to the entire world: Soviets, get your hands off Afghanistan! I believe that all people of good will and the Soviet people are on my side during this very trying time.

For the sake of justice and truth, I will not hesitate to sacrifice my health, my life.

I will begin my hunger strike on October 7, 1987.

## Soviets...

(Continued from page 2)

nia intelligentsia is continuing to push for the filling in of the "blank pages" in Ukrainian history. The latest contribution to this effort is the article by Vitaliy Kuzkovsky in the Kiev literary weekly, who pointedly asks why there continues to be a ban on the prominent Ukrainian writer and historian Mykola Kotliaruk at a time when the historical works of Tatishev, Karamzin, Solov'yev and Klyuchevsky are being published in Moscow.

The answer, it seems, is that Lenin's well-known dictum that there are two cultures in every national culture— one progressive and the other reactionary— applies only to the non-Russian cultures.

## Ukrainian clergy...

(Continued from page 1)

sacrifice their personal freedom to bring Christ to those who thirst for His grace and went to prison and labor camps so that Christ could continue to spread His word throughout Ukraine. This is done by the laity in Ukraine, while in free countries they receive from their brothers support and publicity about their plight."

Following the Cardinal's speech, Wasyly Kolodchin, head of the Ukrainian World Patriarchal Society, addressed the pope on behalf of the Ukrainian Catholic laity both in Ukraine and abroad and read the following proposals for action by the Apostolic See:

- that the Apostolic See, whose moral authority is recognized by all countries and nations, continue to defend human rights, and with all its available means make an effort to influence the government of the USSR to show respect for the religious feelings of its citizens;
- that the Apostolic See make the proper efforts so that the Ukrainian Catholic Church is renewed in its right to existence and activity in the USSR and especially in the territory of the Ukrainian SSR, where the majority of its faithful reside;
- that the Apostolic See, in accor-

dance with the decree on Eastern Churches of Vatican II, recognize the Ukrainian Patriarchate i.e. recognize the Metropolitan of Galicia and Archbishop of Lviv as the Patriarch of the Ukrainian Catholic Church, despite the fact that the Ukrainian Catholic Church finds itself currently beyond the borders of its territory, and exists only in the underground in its own land. (In its settlements abroad the Church's membership is greater than that of any other Eastern Church);

- that the pope mark the Millennium of the Baptism of Rus'-Ukraine with a paternal message to hearten and strengthen in faith and hope the hearts of our brothers and sisters in Ukraine and the no less sorrowful hearts of those living abroad;

- that the Apostolic See make an effort to hasten the beatification process of Servant of God Andrey Sheptytsky before the end of the jubilee celebrations for the Millennium of Christianity in Rus'-Ukraine;

- that the Apostolic See take the proper steps to secure the rightful spiritual guidance for the faithful of the

Ukrainian Catholic Church in Poland and to improve the lot of the faithful of Czechoslovakia and Rumania. We believe it would be best to recognize the practicing bishops in the Peremyshl and Priashiv eparchies and secure for the faithful in Rumania an apostolic visitor or vicar with the proper rights and responsibilities.

After outlining his proposals, Mr. Kolodchin congratulated the pope on the upcoming 10th anniversary of his pontificate. The participants sang "Mnohava Lita" on this occasion.

Mr. Kolodchin presented the pope a petition requesting recognition of a Ukrainian Catholic Patriarchate, written in three languages: Ukrainian, English and Italian. The petition was signed by 385 lay activists and 60,153 individual laypersons from the United States, Canada, Great Britain, Australia, Argentina, West Germany, France, Belgium and members of the Rome community.

The pope addressed the Ukrainian audience, particularly the laity, whose participation he encouraged in careful preparation for the upcoming Millennium celebration. The pontiff also assured the participation of the entire Catholic Church in the jubilee celebrations of the Ukrainian Catholic Church and the Ukrainian nation.

### ROMA PRYMA-BOHACHEVSKY School of Ballet and Ukrainian Dance REGISTRATION and BEGINNING OF SCHOOL YEAR 1987/88

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BRIDGEWATER, N.J. — Every Tuesday, from 3-9 p.m., St. John the Baptist Auditorium, Sanford & Ivy

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in the United States Senate in Washington, DC  
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Senate Hart Building, Room 708

Senator Frank Lautenberg from New Jersey is hosting

Come and greet Danylo Shumuk in person  
Come and share your happiness on the occasion of his freedom  
Come and tell him how you admire his steadfastness to his ideals  
Come and thank him for defending and fighting for Ukraine all his life  
Invite your senators and congressmen to join you at the reception

A chartered bus will leave on Thursday, October 22, 1987 at 8:00 A.M. from the parking lot of St. John Ukrainian Catholic Church, Sanford Avenue, Newark, N.J. For information call: Bozhena Olshaniwsky 581-5000 (day) or 373-9729 (eve)

In addition to the Senate reception a series of public meetings will be held in major cities of the US. In the New York metropolitan area:

**New York** — Sunday, October 18, 1987 2:00 P.M. in Ukrainian National Home, 142 2nd Avenue, New York, N.Y.

**Newark** — Saturday, October 17, 1987, 4:00 P.M. in St. John the Baptist Ukrainian Catholic Church Gymnasium, Sanford Avenue, Newark, N.J.

Donations for Danylo Shumuk should be sent to: Danylo Shumuk Fund — AHRU, Americans for Human Rights in Ukraine, 43 Midland Place, Newark, N.J. 07106

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# Ida Nudel...

(Continued from page 2)

Ms. Nudel, along with other prominent Soviet Jewish activists like Natan Sharansky, Iosif Begun and Vladimir Slepak, was among the first to bring worldwide attention the persecution of Soviet Jews and their efforts to emigrate to the state of Israel.

In 1978, Ms. Nudel hung a banner from her Moscow apartment window, reading "KGB, give me my visa." Ms. Nudel was arrested and charged with "malicious hooliganism," for which she was convicted on June 21, 1978. Leaving the courtroom after her conviction, Ms. Nudel said, "I walk proudly, with my head high as a human being and a Jewish woman."

Ms. Nudel served her sentence in exile, in Krivosheino, a remote Siberian village 6,000 miles from Moscow. In Krivosheino she suffered relentless and brutal beatings from male inmates. In 1982, after completing her term, Ms. Nudel was not allowed to return to her home in Moscow and was only permitted to live in the remote Soviet town of Bendery, Moldavia.

Despite her isolation, Ms. Nudel continued her campaign on behalf of Soviet Jewry, meeting with leading figures from the West, including Nobel laureate Elie Wiesel and actress Jane Fonda.

Ms. Nudel's only living relative is her sister, Ekana Fridman. Ms. Fridman lives in Israel, where Ms. Nudel is expected to join her when she leaves the Soviet Union.

# The Washington...

(Continued from page 5)

political risk insurance (covering investments threatened by war, revolution, expropriation, etc.) and long-term financing for American companies that invest in the developing world. Ms. Chaikovsky, a native of Hartford, Conn., who has spent the past five years in Washington, travels widely in her job, returning most recently from trips to Argentina, Pakistan, the Philippines and China. She succeeds Darian Diachok.

TWG's new treasurer is Julia Tereshchuk, claims manager at Underwriters Adjusting Co., who defeated Myron Maslowsky. She spent the past year as TWG's able director of events, and succeeds George Hnatiw. Her former post will be filled by Dr. Mark Bilowus, a newcomer to the Washington area, and a urologist in private practice in association with Georgetown University Hospital.

The new director of public relations is Lydia Chopivsky, development officer at the Chopivsky Corp., a firm that owns and manages hospitals. The Chicago native holds a bachelor's degree in Russian and East European studies and a master's in film and broadcasting, both from Stanford University. She takes over from Yaro Bihun.

The new membership director is Andrew Ryluk, formerly a member of the TWG Auditing Committee, and chief of the statistical services division of the U.S. International Trade Commission. Mr. Ryluk masterminded the successful TWG's mailing list, which is now being used to generate the fund which can be verified by mail.

different combinations. He replaces Halyna Breslawec, who retires after three years on the TWG board.

At the lead in the special projects position is Marta Pereyma, who is expected to return to Washington in December after a stint as a guide with the United States Information Agency's traveling exhibit to the USSR.

The Auditing Committee includes Jurij Dobczansky, Slavic cataloguer in social sciences at the Library of Congress. The New Haven, Conn., native holds a bachelor's degree in comparative literature from Holy Cross College, Worcester, Mass., and a master's of library science from Catholic University. Mr. Dobczansky is also librarian at Holy Family Ukrainian Catholic Parish. He has compiled a select bibliography of articles about the Chornobyl disaster.

The Auditing Committee also includes Larissa Fontana, who heads the Ukrainian Community Network and has been instrumental in the recent resurgence of the Ukrainian community in Washington, and incumbent Natalie Sluzar, who served TWG in its first two years as president and this past year as a member of the Auditing Committee. Ms. Sluzar is a technical writer at Science Applications International Corp.

The Nominating Committee members were Adrian Kerod, Anna Worobj and Christine Zynjuk.

The presidium of the meeting included Arthur Belenduk, chairman; Martha Mostovych, vice-chairman; and Taras Bazylyuk, secretary.

In other action at the meeting, the participants heard the reports of all the

outgoing members of the board, as well as the auditors.

In her membership report, Ms. Breslawec announced a tally of 156 full members, comprising more than 50 percent of TWG's total roster of 289 — the most members the organization has ever had. There are 108 associate members and 25 student members. Over all, there were about 30 more members in late September than there were at the same time last year.

TWG ended its first year in the black but lacking a surplus. Besides mailing, TWG had significant transportation expenses for speakers who appeared at its events. About \$4,500 of profit was realized at the 1986 benefit/gala, but that went to the TWG Fellowship Fund as had been planned. Some income was realized from the sale of books, tapes and records.

Giving his report on the fellowship project, committee chairman Andrew Mostovych said two winners have been chosen from seven applicants. The names and the projects were to be announced at the benefit/gala on October 10 at the Mayflower Hotel.

Among topics for the future, the board was instructed to form a committee to pursue the operation by TWG of Bingo at Holy Family Parish. According to Ms. Stec, the income of \$500-\$1,000 for one evening of work by 20 or so TWG members would be a worthwhile undertaking.

Also, the TWG board's proposal to amend the bylaws constitution and bylaws to extend the grace period for payment of the membership has passed in two readings. Instead of \$100 was reduced to \$50.

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**PUBLIC MEETINGS OF THE DANYLO SHUMUK FUND IN THE UNITED STATES**

**ROCHESTER** — Sunday, October 11, 1987 7:00 p.m. St. John the Baptist Church, 1000 S. Mary Proteressas, St. Paul Blvd. sponsored by: Ukrainian American Coordinating Council, Ukrainian American Group, Ukrainian (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. St. John the Baptist Church

**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 National Group, American for Human Rights in Ukraine (AHRU), Ukrainian Information Service "Smoloskyp."

**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 Human Rights Committee.

**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: Shoppe 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. 07103; donations are tax-deductible.

**The Ukrainian Weekly Press Fund**

Zenon B. Masnyj, New York, N.Y.	\$30.00
Alexander Palatash, Lake Orion, Mich.	\$25.00
Dr. M.W. Lebedovych, Fort Benning, Ga.	\$15.00
George Ushytko, Lombard, Ill.	\$6.64
D. Basko, Pontiac, Mich.	\$5.00
Marian S. Maslak, Lakewood, Colo.	\$5.00
O. and L. Polon, Penn Yan, N.Y.	\$5.00
Joseph Bogaczky, Belmar, N.J.	\$5.00
Petro Ostapchuk, Williamsville, N.Y.	\$3.00
Tekla Moroz, Lachine, Que.	\$3.00
Eli Matiash, Aliquippa, Pa.	\$2.00
Rostyslaw J. Lewycky, Carrboro	\$1.00

## The papal visit...

(Continued from page 3)

tional and political consciousness that retained a strong solidarity with the homeland and the nation...each immigration brought with it a new richness as well as new problems.

After touching briefly on the past history, the pope turned to the present — and the tasks the present creates for the nation, its people and the Church:

"There have been and there continue to be cases of harmful divisions, even splits, which have impeded (Polonia) in the United States from playing the full role of which it is capable in both the religious and spiritual spheres and the social and political spheres."

He then proclaimed that universal principle, "all with all; all for all" by which all can reclaim their dignity and legitimate rights as a people. He used the term "solidarity" — a word now spoken in a new way that at the same time confirms its eternal content:

"Solidarity must take precedence over conflict... Solidarity means a way of existing, of a nation in its human variety, in unity, with respect for differences, for all the diversity that exists among people, and so, — unity in variety, in plurality."

\*\*\*

The emotions ran high and the reactions varied greatly among Ukrainians who came, and saw, and heard the events at the various papal sites, or who viewed the proceedings from afar.

*Bishop Innocent Lotocky, St. Nicholas Diocese in Chicago:*

"The holy father greeted us briefly but from a sincere heart like a brother Slav. And when he spoke with me later, he expressed regret that he was not able to stop in at the Immaculate Conception Church in Hamtramck, but his schedule simply did not allow it. We will meet with him again at the synod, in Rome, in several days."

*The Rev. Bernard Panczuk, OSBM, pastor of Immaculate Conception Ukrainian Catholic Church in Hamtramck:*

"I'm still upset with the planners of the event and feel that the non-inclusion of Ukrainians in the proceedings was painfully obvious. But the holy father's words to us took some of the sting out of me."

*Dr. Paul Dzul, president of the Metropolitan Detroit Ukrainian Millennium Council (Dr. Dzul was the Ukrainian representative in a select group of 100 people who received the Holy Eucharist directly from the holy father during the mass at the Silverdome Stadium):*

"I came to the Silverdome Stadium in a state of a great spiritual uplift. I was filled with even greater joy when I saw 90,000 people who were also awaiting the arrival of the pope with equally



The Ukrainian Millennium choir performs.

great enthusiasm. They were very proud that they could personally see the Vicar of Christ and responded with thunderous applause at the very word 'papa.'

"There were Catholics there from many nationalities — all who had become assimilated and now form one massive body of American Catholics. Many of them had waited five-six hours for the pope's arrival, and not one of them complained.

"The liturgy was very well prepared and celebrated with grandeur and dignity. But during its celebration, I developed a split personality. I, a Catholic, was proud to be a witness of this grand event which occurs only once in a lifetime for a select few. To receive the Holy Eucharist from the hands of the holy father himself, is a manifestation of a special grace from God.

"But, as a Ukrainian, I experienced a great sorrow that I was an outsider in alien surroundings. We had not been invited to actively participate, and with the exception of Bishop Lotocky and members of my family, I saw very few Ukrainians. Considering the large numbers of Ukrainians in the Detroit area, it was obvious that we were not included in the mainstream of Catholics in this joint celebration.

"During the liturgy, special prayers were said — supplications from the Poles, Vietnamese, Koreans, Spaniards, and Lithuanians. The latter asked God for strength and blessings on the 600th anniversary of their Christianity.

"We are celebrating the 1,000th anniversary, and with the exception of a few brief words from the pope, it seems no one else is acknowledging it.

"I think that many of us will be experiencing similar split personalities because none of the above-mentioned nations have been so earnestly dedicated to the Catholic Church as Ukrai-

nian Catholics.

"And for this faith, we have suffered great sacrifices and losses. The occupants of our lands destroyed the hierarchy of our Church, the clergy and the faithful. Today, no one wants to talk about this.

"Nevertheless, I firmly believe that one day we will stand equal with Catholics from Ireland, Poland and Italy."

*Zenon Czornij, member of the Immaculate Conception parish (Mr. Czornij, 25, is an alumnus of the IC schools and is now doing graduate work in chemistry. Because of his exemplary social and religious service, he was selected to read the supplication for the persecuted Church in Ukraine, which was later cut from the program.):*

"I was extremely pleased and proud to see the pope. It was just a wonderful event and I wouldn't have missed it for anything!...but I was disappointed at our community being given an almost non-existent treatment.

"Yet I understand the Polish people — they're Polish and proud, and let everyone know it. We do fine among ourselves but in front of others, we back off. And as a nation, the Polish people are so very fervently religious and have such a strong faith. Can we say the same of ourselves?"

"In his address to Polonia, when the holy father spoke about solidarity, the message was equally meaningful to us, Ukrainians. There were echoes of Shevchenko in it..."

*Bernadette Kopytko, 18, a senior of Immaculate Conception High School:*

"The pope's visit was a great honor to all of us in Hamtramck. The city streets were filled with eager and awaiting fans, anxious to listen to his words. As the 'popemobile' proceeded down Jos Campau to the pavilion erected in his honor, the people crowded around... then his words filled the streets of Hamtramck.

"His speech on unity seemed to bring all the different nationalities together as they harmonized in prayer. For a mere few minutes, all the people were in harmony and unity... there was peace amongst them."

*Millennium choir member:*

"...all those hours of practice, then the long waiting in the cold drizzle, and not many people remaining to hear us sing. But when we heard the pope speak to us in Ukrainian, we stood and cheered. We were honored and proud to be a part of this celebration. The joy and excitement of being in the presence of this warm and loving father made up for whatever personal disappointment we may have had."

*Local TV commentator:*

"At the Silverdome, we witnessed a transformation as thousands of admirers became worshippers. It wasn't a celebration of a mass — it was a celebration of humanity."

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## Bridgeport...

(Continued from page 4)

tions, banks and businesses who have made commitments to contribute to community projects.

The publicity committee is preparing a press kit to include appropriate selections from the Harvard Project's reference work about the Ukrainian Christian heritage, its history and the Ukrainian churches; a brief description on the charisms of Ukrainian Christianity; a brief description on the liturgical life of each parish. A professional freelance writer will be hired for thorough and timely coverage of the Millennium in the media. Special posters will be displayed in front of each church proclaiming the Millennium.

Through the various events planned for 1988, the goal of the Greater Bridgeport Committee for Millennial Celebration is to celebrate the Millennium with joy, to promote the regeneration of Ukrainian Christian heritage and to make the greater American public aware that this Millennium of Christianity is in fact Ukrainian.

## State Department...

(Continued from page 3)

free world," continued Mr. Rowny. He concluded by stating that, "if General Secretary Gorbachev's glasnost is to become more concrete and less a clever public relations campaign, he should allow all believers in his country to practice their faith freely and openly."

The UNIS noted that while Ambassador Rowny's remarks have been commended by Ukrainian American community leaders in the West, his call for increased Western support is a signal of the concern which is being reiterated by many Western observers of the Ukrainian Catholic movement. By appealing to the Kremlin for the legalization of the Ukrainian Catholic Church, those signatories of the appeal have placed themselves in direct danger of KGB persecution for their religious beliefs.

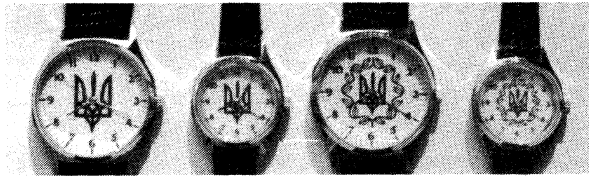
Thus, the increased attention given Ukrainian Catholics by the West will certainly have an impact on the severity and seriousness with which Kremlin officials will treat their pleas, the UNIS said.

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## The Supreme Executive Committee of the Ukrainian National Association

announces the schedule of

## UNA DISTRICT SEMINARS

for UNA BRANCH SECRETARIES — ORGANIZERS and all interested  
UNA ACTIVISTS

The agenda of the seminars will deal with the forthcoming, September 1, 1987 introduction of new UNA insurance certificates, the 1980 CSO and other important changes. The new promotional materials will be distributed during the seminars.

SATURDAY, OCTOBER 17 — 11:00 a.m. — 5:00 p.m.

Districts of: BOSTON — NEW HAVEN — WOONSOCKET  
St. Michael's Ukrainian Orthodox Church Hall  
74 Harris Avenue, Woonsocket, R.I.

District Chairmen:

Boston — W. Hetmanky ..... (617) 323-2382  
New Haven — Dr. M. Snihurowych ..... (203) 469-9707  
Woonsocket — L. Hardink ..... (401) 767-1957

SATURDAY, OCTOBER 24 — 10:00 a.m. — 4:00 p.m.

PITTSBURGH DISTRICT  
UNA St. Nicholas Br. 120  
Ukrainian Club  
838 Broadhead Rd., Aliquippa, Pa.

District Chairman: A. Jula ..... (412) 266-2686

SUNDAY, OCTOBER 25 — 11:00 a.m. — 5:00 p.m.

YOUNGSTOWN DISTRICT  
St. Ann's Ukrainian Catholic Church Hall  
4310 Kirk Road, Youngstown, Ohio

District Chairlady: E. Woloshyn ..... (216) 757-4712

SATURDAY, OCTOBER 31 — 10:00 a.m. — 4:00 p.m.

Districts of: ALLENTOWN — SCRANTON  
SHAMOKIN — WILKES BARRE  
Ukrainian Homestead  
RD 2-375, Lehighton, Pa.

District Chairmen:

Allentown — A. Haras ..... (215) 867-4052  
Scranton — M. Martynuk ..... (717) 489-5373  
Shamokin — T. Butrej ..... (717) 759-1541  
Wilkes Barre — W. Stefury ..... (717) 696-1572

SATURDAY, NOVEMBER 7 — 10:00 a.m. — 4:00 p.m.

Districts of: TORONTO — MONTREAL  
NIAGARA — WINNIPEG

World Congress of Free Ukrainians  
2118 A Bloor Street West, Toronto, Ontario, Canada

District Chairmen:

Toronto — Rev. M. Stasiw ..... (416) 531-9945  
Montreal — T. Moroz ..... (514) 637-4011  
Niagara — B. Doliszny ..... (416) 682-8321  
Winnipeg — J. Hewryk ..... (204) 582-8895

Morning COFFEE and DANISH as well as a full LUNCH will be served to all present, compliments of the UNA.

Your District Chairman is responsible for all arrangements for the meeting, you must IMMEDIATELY advise him of your attendance!

## October 11

**NEW YORK:** Holy Trinity Ukrainian Orthodox Church, 359 Broome St., will be celebrating Pokrova beginning at 10 a.m. Bishop Antony and others will take part in the celebration. Following the liturgy, a moleben to the Holy Mother of Pochayiv will be held. Dinner will be prepared by the St. Olga Sisterhood of the Holy Trinity Church. All are welcome. For more information call (718) 738-9321.

## October 12

**ROCHESTER, N.Y.:** Ukrainian dissident Danylo Shumuk will talk about his life in Soviet prisons at 7:30 p.m. at St. John Fisher College Science Building S-141, 3690 East Ave. The evening's program will be for an English-speaking audience. Donations are \$7 for adults, \$5 for senior citizens and free for students.

## October 13

**HOUSTON, Texas:** A concert marking the Millennium of Ukrainian Christianity will be sung by the Eastern Christian Choral Society, under the direction of Archbishop Makarios in the new Music Room on the north side of the First Presbyterian Church complex, 5300 Main, one block north of the Museum of Fine Arts. The a capella concert will feature the music of Bortniansky, Koshets (arr.), Lysenko, and others, as well as the Kievian Chant. For more information call (713) 645-0843.

**UNION, N.J.:** The folkloric ensemble Lemkovyna will perform in Wilkins Theatre in Kean College of New Jersey, at 8 p.m., Morris Avenue. Tickets may be purchased from Dnipro, 698 Sanford Ave., Newark, (201) 373-8783 or at the door.

## October 14

**WASHINGTON:** The Akathist Service to honor Our Lady, Queen of Ukraine, and to begin the commemoration of the upcoming

## PREVIEW OF EVENTS

Millennium of Christianity in Kievan-Rus' will take place at 5:30-6:30 p.m. at the National Shrine of the Immaculate Conception, Byzantine Chapel. The celebrant will be the Rev. Taras Lonchyna. For more information call (301) 890-7730.

## October 15 - November 15

**PHILADELPHIA:** The Ukrainian American Committee "We the People 200" will present the art of Hnizdovsky, Gritchenko and Archipenko at an Ukrainian art exhibit at the Civic Center Museum. The sponsor of the exhibit is the Gallery of Christine Czopita and the Ukrainian American Committee. For exhibition times and location of the center call (215) 455-3774. A folk art exhibit will also be held during this time period.

## October 16

**TRENTON, N.J.:** An informative evening in regard to the formation of a local Ukrainian American Veterans (UAV) Post will be held at the Ukrainian National Home Club, 477 Jeremiah Ave., Hamilton Township, starting at 7 p.m. For information call Orest Senyk, (609) 585-6769 or (609) 392-2455.

**YONKERS, N.Y.:** Lemkovyna will perform at Saunders High School auditorium at 7:30 p.m., 145 Palmer Road. Tickets may be purchased from Lemko Hall, 556 Yonkers Ave., or at the door one hour before the performance.

## October 17

**WEST ROXBURY, Mass.:** Lemkovyna will perform at West Roxbury High School auditorium, 1205 Vew Parkway, at 7:30 p.m. Tickets are available at the door. For information call (617) 868-1356.

**NEW YORK:** Stefan Szkafarowsky, formerly with Chicago's Lyric Opera, opens the Ukrainian Institute

of America fall season with a gala fund-raiser concert featuring works by Lysenko, Verdi, Mozart and Tchaikovsky. The bass will be accompanied by pianist Thomas Hrynkiw. A reception will follow the performance. Suggested donation is \$25. UIA is located at 2 E. 79th St., (212) 288-8660.

**TRENTON, N.J.:** Branch 19 of the Ukrainian National Women's League of America is sponsoring a "Golden Autumn" dance to the music of Tempo, being held at St. Josaphat's Ukrainian Catholic Church Parish Center hall, 1195 Deutz Ave. Hamilton Township, starting at 9 p.m. Admission is \$20 for adults, \$10 for students. For information call Valentina Dschulik, (609) 883-6321 or (609) 896-3020.

**CHICAGO:** St. Joseph's Holy Name Society presents its annual corned beef and cabbage dinner and dance, featuring polka music and other entertainment, at St. Joseph's Church Hall, 5000 N. Cumberland Ave., at 6:30 p.m. For more information please call Walter Scott, (312) 631-4625.

## October 17 - December 12

**NEW YORK:** Embroiderers may learn and expand their skills during an eight session course to be held at the Ukrainian Museum, 203 Second Ave. Open to adults and children over age 10. Fees are adults, \$45; senior citizens and students over 16; \$40; children 10-16 free. Members receive a 15 percent discount. All materials are covered in the registration fee. For information and registration call (212) 228-0110.

## October 18

**FRESH MEADOWS, N.Y.:** A bazaar will be held from noon to 5 p.m. at the Annunciation of the B.V.M. Ukrainian Catholic Church, 171-72 Underhill Ave. For more information call (718) 939-4116.

**FLINT, Mich.:** The Ukrainian Hall, 3321 W. Pasadena, is sponsoring its annual Fall Fest from 11 a.m. to 9 p.m. Ukrainian food, arts and crafts, novelty items, raffles and dancing with the Echoes orchestra will be featured. Admission is \$2 per person, children under 12, free. For more information call (313) 750-9794.

**HARTFORD, Conn.:** Lemkovyna

will perform at Bulkeley High School auditorium, 30 Wethersfield Ave., at 4:30 p.m. Tickets may be purchased at the Ukrainian National Home, Ukrainian Selfreliance Federal Credit Union, 961 Wethersfield Ave., or at the door.

## October 18-25

**NEW YORK:** The OMUA Gallery, 136 Second Ave., will present an exhibit of oil paintings by Liuboslav Hutsaliuk. The opening will be on Sunday, October 18, at 1 p.m. Hours are Saturday and Sunday, 1-8 p.m., and weekdays, 6-8 p.m.

## October 20 - November 24

**WINNIPEG:** The Ukrainian Cultural and Education Center, 184 Alexander Ave. E., will hold a once-a-week workshop titled "Ukrainian Ritual Breads: A Hands-on Experience." Phone the center (204) 942-0219, for the workshop's time and place.

## October 23-November 8

**DETROIT:** "Lost Architecture of Kiev," an exhibit featuring churches destroyed during the 1930s in the Ukrainian capital of Kiev, will be shown at the St. Josaphat's Ukrainian Catholic Church in Warren, Mich., starting Friday, October 23. The exhibit consists of illuminated transparencies, photographs and architectural drawings of over 20 churches, some dating to the 11th century, which represented priceless historical landmarks of the ancient city of Kiev. The showing of the exhibit is an integral part of the eighth International Conference of Ukrainian Engineers hosted by the Detroit branch of the Ukrainian Engineers Society of America in honor of the Millennium of Christianity of Kievan-Rus'.

## ONGOING

**TRENTON, N.J.:** The School for Ukrainian Studies at the Ukrainian-American Cultural Center, 477 Jeremiah Ave., Hamilton Township, is holding open registration for students for grades 7-12 through October 31. For information call Dr. Emil Hrymalak, (609) 392-2455.

**CHICAGO:** The Ukrainian Institute of Modern Art, 2320 W. Chicago Ave., is exhibiting the paintings and drawings of Peter Kolisnyk. Hours are Tuesday through Sunday, noon-4 p.m. For information call (312) 227-5522.

## Engineers slate international conference

by Lydia B. Lazurenko

**WARREN, Mich. —** The eighth international conference of Ukrainian engineers of the United States and Canada will take place here on October 24-25. The event will celebrate the Millennium of Christianity in Rus'-Ukraine.

The conference is sponsored by the World Federation of Ukrainian Engineers in Diaspora, the Ukrainian Engineers Society of America and the Ukrainian Engineers Society of Canada. The Detroit branch of the UESA is hosting the international conference at the Ukrainian Cultural Center in Warren, a suburb of Detroit.

The conference will feature presentations on "Architecture and Construction of Ukrainian Churches during 1,000 years of Christianity in Rus'-Ukraine," an exhibit of "Lost Architecture of Kiev" and technical papers on "New Developments in Science and Engineering."

Registration for the conference will start Saturday, October 24, at 9:30 a.m. At 10 a.m. there will be a tour of an

industrial site of General Motors, followed by technical sessions at the Ukrainian Village Auditorium between 1 p.m. and 5:45 p.m.

The social hour at 6 p.m. will give participants a chance to meet with guests and members of the Ukrainian community, and will be followed by the banquet at the Ukrainian Cultural Center. The business meeting of the leadership of the World Federation of the Ukrainian Engineers will be on Sunday, October 25, with the closing ceremony scheduled for 1 p.m.

All members of the Ukrainian Engineers Societies of America and Canada are invited to attend this conference with their families and guests. And all persons interested in Ukrainian church architecture and in new developments in science and engineering are encouraged to attend and to support this conference.

For further information contact conference chairman Alexander List at (519) 966-2348 or conference secretary Dr. Alexander Serafyn at (313) 646-5882 (after 6 p.m.).

## Utica parish to honor pastor

**UTICA, N.Y. —** Plans are being finalized for the celebration of the golden jubilee of the priesthood of the Very Rev. Canon Bohdan Smyk, pastor of St. Volodymyr the Great Ukrainian Church in Utica, it was announced by Jaroslaw Lykety and Michael Dmytriw, trustees and co-chairmen of the Jubilee Committee.

The celebration will be held at St.

Volodymyr Church, 4 Cottage Place, on Sunday, October 18, commencing at 4 p.m. with the Divine Liturgy of Thanksgiving in the presence of the Bishop Basil H. Losten of Stamford.

At 6 p.m. a program will be held at the Ukrainian Catholic Auditorium, 6 Cottage Place. The jubilee banquet will follow. The main address will be given by Bishop Losten.

## Yonkers SUM-A opens registration

**YONKERS, N.Y. —** The Ukrainian American Youth Association of Yonkers is offering Ukrainian language and culture courses for children 2½ to 5 years of age. Children are exposed to the Ukrainian language and culture by participating in songs, games, stories,

dance, and arts and crafts.

The children will meet every Tuesday evening from 6 p.m. to 7:30 p.m. at the Ukrainian Youth Center on 301 Palisade Ave., in Yonkers. Registration will continue every Tuesday through the month of October.