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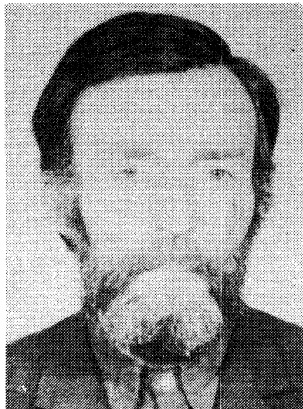
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Rev. Romaniuk appeals to Canadians, seeking assistance in emigrating



The Rev. Vasyl Romaniuk and his son, Taras.

by Bohdan Nahaylo

MUNICH — The dissident Ukrainian Orthodox priest and former political prisoner, the Rev. Vasyl Romaniuk, has appealed to his countrymen in Canada to help him and his 21-year-old son emigrate from the Soviet Union.

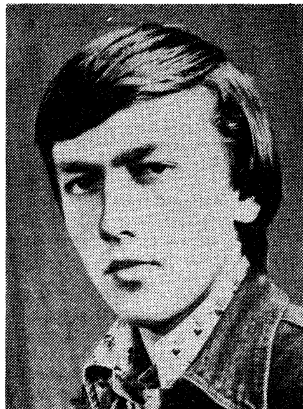
Explaining that they are both being harassed by the authorities and that he is unable to work in "normal" conditions for the good of his nation, the Rev. Romaniuk, 61, a resident of the village of Kosiv, Ivano-Frankivske region, in western Ukraine, has asked Ukrainian Orthodox communities in Canada to request their government to invite him to move to Canada.

The Ukrainian priest's statement, dated October 22, is of particular interest because it provides an indication of how little impact "democratization" seems to have had in the USSR's western borderland, and also reveals how he was pressured by the authorities in 1983 into signing what amounted to a recantation which was then published in the Soviet press.

Furthermore the Rev. Romaniuk's appeal highlights the fact that while some former Ukrainian political prisoners like Vyacheslav Chornovil and Mykhailo Horyn have put glasnost to the test by renewing their independent civic activity, others like himself seem to be highly sceptical about the possibility of any significant change for the better.

At the beginning of his statement, the Rev. Romaniuk states that his biography is known to his compatriots living outside Ukraine and provides only a brief and very modest summary:

"I belong to those circles of the Galician-Ukrainian [i.e. western Ukrainian] population who suffered heavy repression after the second world war as a result of deportation to Siberia. After



returning from Siberia in the mid-1950s I studied in an Orthodox seminary and became an Orthodox priest. I worked for many years as a parish priest in the Carpathian foothills. Because of my moral support for Ukrainian human rights activists I was arrested in January 1972 [during a major crackdown in Ukraine], malevolently branded as a "recidivist," convicted of "anti-Soviet agitation and propaganda" and sentenced to seven years in special-regimen camps and three years, internal exile, which I spent in northern Yakutia."

But there is rather more to the Rev. Romaniuk's story than this. During his imprisonment in the 1970s he took an active part in protests by political prisoners, frequently going on hunger strikes himself and being punished for his recalcitrance. He also wrote or signed numerous appeals to the outside world. For instance, in statements

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Soviets continue to abuse psychiatry for political purposes, say victims

JERSEY CITY, N.J. — The political abuse of psychiatry by authorities against prisoners of conscience has remained unchanged in the Soviet Union despite calls for reform by the Soviet press, said two former victims of punitive psychiatric treatment recently.

The comments of the two ex-political prisoners, Anatoly Koryagin and Vladimir Titov, were featured in two separate articles focused on Soviet psychiatric abuse by the Associated Press and the New York Times, respectively.

Despite criticisms against abusive psychiatric practices that have appeared in the Soviet press, including Izvestia, the incarceration and harsh treatment of the dissidents in the 18 special psychiatric hospitals throughout the USSR continues, Mr. Titov reportedly said on October 19.

"There are no changes," said the Moscow dissident, freed October 9 from a special psychiatric hospital in the Russian city of Oryel, as quoted by the Times.

"On the contrary, it's getting nastier," Mr. Titov spoke about his experiences in the psychiatric institution during an October 19 press conference in the Soviet capital sponsored by members of the Moscow branch of the International Committee on Human Rights, based in Frankfurt.

Dr. Koryagin, 48, compared the practices of some Soviet doctors to the cruel experiments of Nazi war criminal Josef Mengele.

"I would like to state quite categorically that there are doctors like Mengele in the Soviet gulag today," the dissident psychiatrist was quoted by the AP as saying.

Dr. Koryagin reportedly made his remarks in a speech to the Royal

College of Psychiatrists in London on October 29.

Both dissidents recalled painful experiences of being given anti-psychotic and psychotropic drugs while imprisoned in these special psychiatric hospitals due to their "anti-Soviet activity."

Mr. Titov said he was administered two strong psychotropic drugs that caused fever, pain and slurred speech and left him unable to lie, sit or stand comfortably, according to a October 21 article in the Times by Felicity Barringer.

Mr. Titov, whose 1982 reports of convict labor on the Siberian gas pipeline were partially responsible for an American-led embargo on pipeline equipment, also described the conditions of incarceration of dissidents still in these hospitals. Other human rights activists at the news conference played a tape of an Armenian dissident, Sirvard Avakian, requesting, in a trembling voice, Western aid in fighting for her release from what she called abuse by her physicians in a psychiatric institution.

Dr. Koryagin, who was allowed to emigrate with his family to Switzerland after six years in Soviet incarceration for criticizing official use of psychiatry for political purposes, described how he was subjected "to physical forms of torture" by doctors who attempted in any way to get him to resume eating after he went on a hunger strike.

The former Kharkiv resident said he was forced in such a way that he was constantly "on the borderline between life and death," perpetually experiencing acute hunger pangs.

He was also administered anti-psychotic drugs that caused his heart rate to increase up to 120 beats a minute and made him feel that his heart was going to burst out of his rib cage, wrote the AP.

On some occasions, he said, a probe covered with salicylic acid, used to manufacture aspirin, was inserted into his stomach. As he cried out in pain, the dissident psychiatrist said, a physician whispered in his ear: "It's your own fault — it's you who are forcing us to be cruel," wrote the AP.

Dr. Koryagin used the comparison with the sadistic Mengele, whose experiments on human beings at the Auschwitz death camp earned him the nickname "Angel of Death," to focus attention on what he called a doctor's moral duty to be concerned with human rights issues, wrote the AP.

"It could well be that doctors in Nazi Germany found moral excuses for their neutral attitude toward fascism by citing their professional objectivity," he

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Psychologist questions methodology used in photo identifications of Demjanjuk

Special to Svoboda and The Weekly from UNCHAIN observer

JERUSALEM — A Dutch psychologist whose expertise lies in the field of memory testified this week at the Nazi war crimes trial of John Demjanjuk and questioned the methodology used in seeking photo identifications of the defendant.

Dr. Willem Albert Wagenaar said the methods used had violated principles of psychology and, as a result, the findings are questionable.

Prof. Wagenaar, who is dean of humanities at the University of Leiden in the Netherlands, was called by the defense on Monday, November 16. The prosecution protested that psycho-

logists' testimony is not used in Israel. The judges, however, decided to hear the expert's explanation regarding what he intended to testify about before deciding whether to admit his testimony.

Thus, during the first day of this week's court sessions, Prof. Wagenaar, 46, the author of several works on identification of suspects who has testified at various trials, gave the court a sampling of his expertise by speaking about the accepted methods of seeking suspect identification. He repeatedly stressed that the memory of a witness must be seriously and objectively tested if his testimony is to be reliable.

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A GLIMPSE OF SOVIET REALITY

Ukraine's coal industry and the Kuznetsk alternative

by David Marples

A recent issue of the weekly Moscow News carried an interview with the minister of the coal industry of the Ukrainian SSR, Nikolai Surgai, in which he discussed the future of the Donbas coalfield. The interview was an abridged version of one that appeared in the newspaper Sotsialisticheskaya Industriya in May. Its reappearance three months later suggests that the issues raised remain pertinent.

The interview highlights a serious debate that is going on between, on the one hand, the Ministry of the Coal Industry of the Ukrainian SSR and, on the other, the Ministry of the Coal Industry of the USSR and the USSR Academy of Sciences.

Before the interview with Mr. Surgai took place, a consultation group from the USSR Academy of Sciences, under the leadership of M. Styrikovich, produced a document titled "The Kuznetsk Alternative," evidently based on a period of research work. The document maintains that it is no longer feasible for the Soviet authorities to invest heavily in Donbas coal, because it has become too difficult and expensive to mine. Instead it is proposed to raise substantially the coal output from the Kuznetsk coalfield in Siberia — from 144 to 300-335 million metric tons annually by the year 2000.

According to Mr. Surgai, capital investment in the Kuznetsk coalfield is to be boosted by 6 billion rubles. Concomitantly, investment in the Donbas coalfield is to be reduced by 2 billion rubles. The Siberian fuel will be transported to the Ukrainian SSR and will replace Donbas coal in Ukrainian industries. The idea is not new and in fact represents a recognition of the status quo in that some Siberian fuel is already servicing Ukrainian enterprises. The document does, however, represent a serious threat to the future of mining in the Donbas coalfield. If its recommendations are implemented, then thousands of Ukrainian coal miners will be looking for new jobs.

In the interview, Mr. Surgai maintained that "the Kuznetsk Alternative" would preclude the simultaneous development of two major coalfields in the USSR, thereby posing a threat to the entire energy program of the country. He pointed out, moreover, that the claim that the Donbas has exhausted its resources is at best a half-truth. Although the best seams there have now been depleted, new seams have been developed with reserves of some 9 billion tons, one-third of which consist of valuable coking coal.

To this statement, in the original version of the article but not in Moscow News, the correspondent responded scornfully that the minister was not dealing with realities. While new coal reserves are being brought into exploitation in the Donbas, coal output continues to decline. Extraction has been "stopped or reduced" at 78 mines since 1982, and this trend is continuing.

At this point in the discussion in the earlier version of the interview, Mr. Surgai cited examples of mismanagement at the all-union level as the main reason for the declining Donbas output. Plans were made to reconstruct several old mines in the Voroshylovhrad Coal Association in 1971 and were sent to Moscow; nine years later they were still

in the hands of the Ministry of the Coal Industry of the USSR, untouched and unresolved. As a result, the reserves at the mines in question were depleted, and new plans had to be drawn up hastily that turned out to be inadequate.

The correspondent also pointed out the danger of sudden methane gas explosions in the Donbas mines — there have been two accidents involving loss of life over the past eight months — and the fact that over two-thirds of cleared faces have unstable and false roofs. Today, he stated, the cost price for a ton of fuel in the Donets Basin is twice that of the Kuznetsk Basin, while labor productivity is half that of the latter. Consequently, it is advantageous, in the correspondent's view, to bring coal from Siberia to the European USSR rather than mine it in the Donbas.

Mr. Surgai's retort was to criticize the transportation system and the lack of an infrastructure for workers in Siberia. He claimed that some 600,000 tons of coal are lost annually during transportation and that if the energy costs incurred in transportation are added to this, then the total financial loss would be five times higher. Moreover, railway transportation in the country is already heavily overloaded.

The calculations of the Ministry of the Coal Industry of the Ukrainian SSR, in contrast with those of "the Kuznetsk Alternative," reveal that the proposed transfer of coal development from one region to another will result not in a saving in capital costs of 4 billion rubles but in a loss of not less than 2 billion rubles.

The proposed plan, in Mr. Surgai's view would also lead to the unemployment of 350,000 miners. Where will they be employed? he asks. He argues that the expenses incurred in re-employing these people combined with the cost of moving 110,000-140,000 people to the Siberian coalfield will amount to 6.5 billion rubles.

The interview with Mr. Surgai is only the latest round in a long-running dispute between Kiev and Moscow over the future of the coal industry. In some ways Mr. Surgai's comments are similar to the arguments first put forward by the former minister of the coal industry of the Ukrainian SSR, Nikolai Grinko, in late 1984. More recently, a doctor of geological sciences, V. Bilokin, put forward several cogent arguments in a Ukrainian newspaper to dispel what he referred to as "the myths created by the Ministry of the Coal Industry [of the USSR]."

Mr. Bilokin noted that because of the losses incurred in transporting coal to the Donbas, the real cost price of Siberian fuel is almost double that stated officially. He also disputes the claim that because Donbas coal is contained predominantly in thin seams its quality has deteriorated. On the contrary, he states, "coal from thin seams is 1.5 to 2 times better quality than coal from thick seams." Furthermore, he says, the Donbas coal has been extracted in an irrational fashion: the easily accessible reserves are used up first, after which the mines are shut down and the remaining reserves "written off."

One example cited by Mr. Bilokin was that of the mine "Lyuotkova" in the Krasnodon Coal Association. Brought into exploitation in 1964, it had enough

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Congressional resolution supports Latvians

WASHINGTON — On November 9, more than half an hour of Congressional floor time was allotted to express the sense of the Congress with respect to demonstrations in Latvia commemorating Latvian Independence Day, November 18.

In the Senate, Don Riegle Jr. (D-Mich.) was joined by Majority Leader Robert Byrd (D-W.Va.) and Minority Leader Robert Dole (R-Kansas), in introducing S.Con. Res. 87.

In the House Doug Bereuter (R-Neb.) was joined by Dennis Hertel (D-Mich.) and Don Ritter (R-Pa.), in introducing H. Con. Res. 209.

Reps. Hertel and Ritter are co-chairmen of the Congressional Ad Hoc Committee on the Baltic States and Ukraine.

The concurrent resolution, which passed unopposed, directed Secretary of State George Shultz to inform the Soviet government that the United States supports the right of the Latvian people to peacefully assemble to commemorate important dates in their history.

The resolution also urges the Soviet

government to allow Western media access to Riga on November 18, halt harassment of Latvian human rights groups, release all Latvian prisoners of conscience (including Linard Grantins and Gunars Astra).

Finally, S. Con. Res. 87 and H. Con. Res. 209 request that the president and the secretary of state raise the issues of human rights and self-determination, during the next United States-Soviet summit.

These resolutions came at a time when reports from Riga indicated that a full-scale campaign was being waged by Soviet authorities in Latvia to block attempts by Latvians to participate in their third peaceful demonstration against Soviet oppression and occupation.

November 18 marks the 69th anniversary of the independence of the republic of Latvia. Latvia was invaded by Soviet forces and annexed by the Soviet Union in 1940. The United States does not recognize the forcible and unlawful incorporation of Latvia, Lithuania and Estonia into the Soviet Union.

Soviets continue...

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said. "But had their attitude been different, such people as Mengele may not have been there."

Several articles focusing on specific instances of psychiatric abuse, detailing unsanitary and crowded conditions in psychiatric hospitals and revealing corruption, appeared in the Soviet press this year, according to the Times article.

An investigative story in Izvestia detailed incidents of local police and bureaucrats who tried to force the psychiatric commitment of two women who had simply argued too long with authorities, wrote the Times.

One woman was subsequently committed, while the other evaded it by locking herself in her bedroom as the family fended off doctors and their aides.

"Although the subject of the article isn't dissidents," Soviet historian Roy A. Medvedev told the Times, "the mechanics of psychiatric abuse become perfectly clear because in these articles the diagnoses are disputed."

"And if this sort of thing can be done to an average woman who complains about simple matters, it's all the easier to do it to a dissident," he concluded.

An article in the weekly ideological journal Arguments and Facts said that in 1985, 1,923 of every 100,000 Soviet

citizens were registered as having psychiatric disorders, showing that more than 5 million in the country allegedly have such disorders, wrote the Times.

Dissidents such as Messrs. Titov and Koryagin, however, say that the KGB in fact runs the system — a charge supported by the fact that the Ministry of Internal Affairs controls the 18 special psychiatric hospitals located throughout the Soviet Union.

There have been reports in the Soviet press, however, that the government is considering transferring this responsibility to the Ministry of Health, which is already in charge of the "ordinary" psychiatric hospital and clinic system, wrote the Times.

Sergei Grigoryants, the editor of the unofficial Glasnost magazine in Moscow, said at the October 19 news conference that he could not estimate the scope of psychiatric abuse in the USSR. He added, however, that anecdotal information on recent commitments led him to believe the system is still widely abused, wrote the Times.

"We're not doctors," the Times quoted dissident Vladimir Pimonov as saying at the news conference. "We can't say that all these people who are committed are healthy. But to shut them in a special psychiatric hospital is inhuman. They're not murderers or terrorists. Their only crime is speaking their minds."

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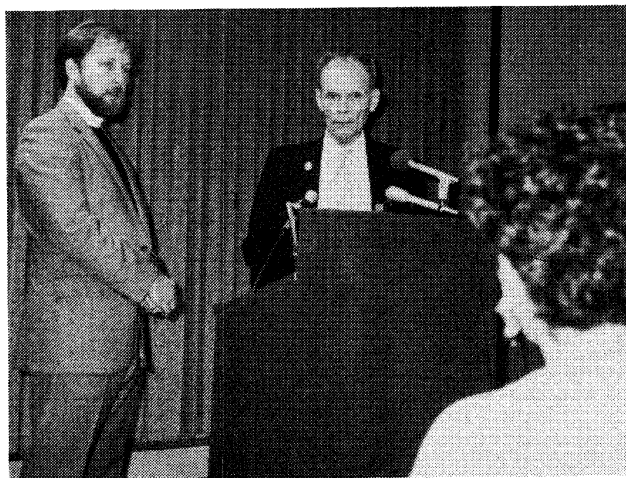
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Shumuk speaks at press conference, addresses Ukrainians in Chicago



Danylo Shumuk responds to a question from the audience. The Rev. Peter Galadza acts as moderator/translator.

by Marianna Liss

CHICAGO — At a press conference here November 3, Danylo Shumuk cautioned the West to carefully read a speech given the day before by General Secretary Mikhail Gorbachev on the occasion of the 70th anniversary of the Communist Revolution.

The recently immigrated Mr. Shumuk, a political prisoner for 32 years in the Soviet penal system, stated that when Mr. Gorbachev accused Stalin of being guilty before the people and the party of heinous crimes, the whole truth had not been told.

"Stalin did not personally throw people into jail or take bread out of their mouths to starve them. It was the Communist Party, itself, which implemented his policies," he said. It was, therefore, a grave untruth to say that Stalin committed crimes against the party.

Neither does anyone remain innocent by silence in the face of atrocities: "One either fights against evil or one participates in it. There is no escaping culpability for such," Mr. Shumuk commented.

Nor has Mr. Gorbachev denounced the old Communist goal of world dominance, in the former prisoner's opinion. The Communist leader has stated, elsewhere, that "communism shall impoverish capitalism," and, as a result, he should not be thought of as a great reformer, Mr. Shumuk noted.

Should Mr. Gorbachev be sincerely interested in reform, the Communist system would prevent him from following his best instincts. Mr. Shumuk pointed out.

As an example of the pernicious influence of that system he mentioned Wladyslaw Gomulka, a Polish Communist leader that he knew well. Both Mr. Shumuk and Gomulka had been in the Communist Party during the 1930s. In Mr. Shumuk's assessment, Gomulka was a sincere and good man, interested in the fate of Polish workers. "But the system is so corrupt that it will transform a good man into an animal," he told reporters, citing Gomulka's strike-breaking tactics after ascending to power during the 1950s.

Questioned about the proposed arms agreement between the U.S. and the USSR, Mr. Shumuk said, he remained highly skeptical: "If [Soviet] communism does not respect its own people repressing them like no other country ever in the world, at the same time promising the people paradise, then

that kind of government cannot be trusted."

He reflected on the restraint toward reform evident in Mr. Gorbachev's speech, saying that it was difficult to establish economic reform while the government owned everything, effectively stifling personal initiative so necessary for a free market. And the Soviet leader faces Politburo moves to clamp down on democratization, Mr. Shumuk added.

Furthermore, despite what Mr. Shumuk perceives as a Soviet PR campaign, Ukrainians, Balts, Asians and other minorities continue to suffer Russification. "Therefore, there have now appeared two classes of citizens — the Russian-speaking masters and the non-Russian repressed," he commented.

The next day the Ukrainian dissident's comments were reported in the Chicago Sun-Times and discussed on the local public radio station, WBEZ (90.1 FM). In the lunchtime interview program hosted by Richard Stele, Mike McGuire, the associate foreign and national editor for the Chicago Tribune, acknowledged that Mr. Shumuk's views ought to be considered in the current U.S. debate over glasnost.

Mr. McGuire did add, though, that others feel General Secretary Gorbachev is sincere about reforming the Soviet Union, to which Mr. Stele added that certainly Mr. Shumuk should know the Soviet system, having spent so much time in its prisons.

In Mr. Shumuk's meeting with the Ukrainian community of Chicago at St. Volodymyr and Olha Ukrainian Catholic Church hall, he did not have to repeat his suspicions about Mr. Gorbachev's policies. But he did emphasize the need for concrete, political action by communities of Ukrainians in the West. He said that lobbying for the preservation of the Ukrainian language in Soviet Ukraine would be a good place to start.

"Once glasnost is given, it cannot so easily be controlled. The Ukrainian writers, poets and literati are using this opportunity as much as possible," he pointed out to the audience.

"They cry that Ukraine is now Russified. Only Russian is used in schools, institutions and industry. Only certain villages use and are taught in the Ukrainian language," Mr. Shumuk added. "Now this spirit of rebirth in Ukraine among the educated must be

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Danylo Shumuk: challenging glasnost, telling the world about Soviet truths

by Roma Hadzewycz

JERSEY CITY, N.J. — Referring to his last name, which is derived from the noun "shum" (noise), veteran Soviet political prisoner Danylo Shumuk pledged he would live up to that name. He told editors of The Ukrainian Weekly and Svoboda editor Olha Kuzmowycz during a recent interview that no doubt one of his relatives had made noise (shumiv), and now he was making noise.

Until his sentence of exile outside the borders of Ukraine was completed in January, Mr. Shumuk was the longest serving prisoner of conscience in the USSR. Since his emigration to Canada in May, Mr. Shumuk has indeed been making noise, as he puts it, telling Canadian and U.S. government officials and the public at large what he knows about the Soviet Union, sharing the knowledge he has gained from living through a harsh reality that few in the West can even imagine.

Mr. Shumuk expressed surprise at how warmly he was greeted by the Ukrainian community in North America, saying he had thought that community was indifferent to his fate. "But when I arrived here I found out otherwise," he said. Nonetheless, he was taken aback by all the attention focused on him. "I am not a leader; I do not represent anyone but myself," he explained.

Mr. Shumuk's immediate plans, now

that he is free to determine his own fate, include speaking to groups in North America, "while I'm still remembered," and answering at least a portion of the hundreds of letters he receives from individuals and groups.

Later, he would like to prepare a new edition of his memoirs, he said, because some 130 pages were missing from the edition that appeared in the West. He noted that the KGB has the working manuscript. He hastens to add, however, that 16 years have passed since he has even more to say."

Eventually he would like to relocate closer to Toronto, so that he could be closer to both Canadian and Ukrainian political and community circles.

Asked what message he would like to give to the Ukrainian community. Mr. Shumuk, unhesitatingly stated, "Right now, the basic question is that of the famine in Ukraine and glasnost."

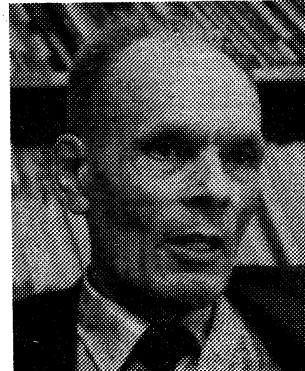
Expounding on this, he said, "Glasnost is Gorbachev's tactic meant to a large extent to deceive the West and to gain support at home from the formal and informal opposition." People "will see what they want to see in this glasnost — they want to believe it is real," he continued.

"I do not seriously believe in it," he said, pausing to emphatically enumerate his reasons: "because the USSR's repressive organs still exist; because the crimes of 1933-1937 have

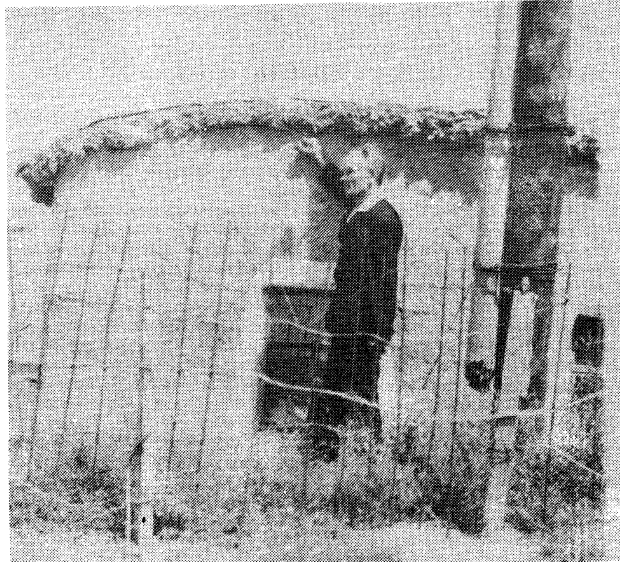
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Danylo Shumuk in 1956 at the age of 43.



Danylo Shumuk at the offices of Svoboda and The Ukrainian Weekly.



Danylo Shumuk's home in Karatobe, Kazakhstan, where he was exiled.

SUSTA officers set agenda for student activity

by George Mykytyn

NEW YORK — The executive board of the Federation of Ukrainian Student Organizations of America (SUSTA) has laid the groundwork for Ukrainian clubs nationwide to involve themselves on their college campuses and in the Ukrainian community.

Heading SUSTA's agenda is the establishment of a letter-writing network. One club per region — East, Midwest, West — will be assigned a two-week period for letter writing on a current topic of importance to the Ukrainian community.

One of the topics will undoubtedly be about the American Bar Association (ABA) agreement with the Association of Soviet Lawyers (ASL). The Independent Task Force of ABA-Soviet Relations is planning a February 3 protest in Philadelphia, and SUSTA hopes to play an integral role in its success.

Also of importance is SUSTA's efforts to help in organizing the celebration of the Millennium of Ukrainian Christianity. The president of SUSTA, Taras Szmagala Jr., has contacted all the Catholic bishops saying that the student clubs of the three regions will be available for any assistance that the Church may need. The same is being done with regard to the Ukrainian Orthodox bishops. SUSTA is also looking into the possibility of having two speakers on a nationwide tour. A list of speakers who are authorities on the topic of the Millennium has been compiled by the executive vice-president, Ksenia Kozak.

Later this month, on November 27-28, SUSTA is holding its presidents' conference in Cleveland. This will be an opportunity for the Ukrainian Club presidents to meet with each other and exchange ideas, discuss their problems and how to be more effective on their respective campuses.

On the recreational side, SUSTA is planning a nationwide athletic tournament in the spring. Regional vice-presidents will be responsible for organizing a schedule of match dates. Afterward, the regional winners and a wildcard team will compete for the nationwide championship. A date and place are yet to be chosen for the national playoff.

Manitoba farmer bequeaths \$65,000 to Winnipeg cultural/educational center

WINNIPEG — The late John Korbutiak of Broadvalley, Man., left \$65,000 of his estate to the Ukrainian Cultural and Educational Centre (Oseredok) based here.

The Oseredok Foundation was informed of the bequest by the executor of Mr. Korbutiak's estate, Maria Halkevycz.

The late Mr. Korbutiak, who died on August 7, was born in the village of Buchachky, Ukraine, on July 7, 1907. With his parents and sister he arrived in Canada in 1910, and settled in Broadvalley, where he lived and farmed all his life.

He was a member of the Ukrainian Orthodox Church of the Holy Trinity in Poplarfield, where the Very Rev. T. Minenko is pastor. A bachelor, Mr. Korbutiak left two sisters and two brothers. Because he loved Ukrainian books, it was his hope that part of the income from his donation go toward the

acquisition of needed books for the library and other departments of the center.

The foundation was formed by the pioneer members of the Ukrainian National Foundation, St. Boniface Branch. As longtime supporters of Oseredok, it was their wish to establish a perpetual capital fund to provide yearly interest to support the operation of the institution. The foundation was begun in 1977, and incorporated in 1981.

The initial grant of \$105,000 gave a firm beginning to the foundation, which now has over \$400,000. The goal is to create a multi-million dollar foundation to support the Ukrainian Cultural and Educational Centre's ever-expanding work and needs.

Tax-deductible donations to the foundation can be given in various ways: by outright gift, by will, by donations in memoriam, and by gifts of life insurance.

HAZEL PARK, Mich. — Off to a fine start, the Ukrainian American Center Foundation, for the first time in Metro Detroit, granted \$5,000 in student scholarships and other financial awards during the 72nd anniversary banquet of the Ukrainian American Center.

More than 200 guests met at the Stephenson Haus in Hazel Park on Sunday afternoon, September 27, to celebrate this event.

UAC officials introduced the foundation project as a tribute to early Ukrainian immigrants who founded the UAC society 72 years ago.

After selling a deteriorated building three years ago, members of UAC were undecided on how to continue its activities. There was unanimity to foster cultural, educational and artistic Ukrainian endeavors so that the public at large would have a better awareness of this ethnic identity. To have a meaningful but substantive continuity, the membership made an ambitious decision. They wanted a program which would best serve the Ukrainian community — a foundation.

As a non-sectarian, non-commercial, and non-partisan entity, the foundation earned monies through a well-managed investment program. The earnings for this fiscal year became \$5,000 and subsequently appropriated for deserving students and organizations. Applicants were solicited via the Ukrainian media in both languages.

In addition to the foregoing recipients, the foundation recognizes committees that plan special symposia, develop educational materials, honoraria for speakers, special projects, etc. A unique aspect is that all awards are confined to and dispensed in the Michigan area.

Pauline Zaletzky-Wild, chairman of the banquet, opened the festivities with greetings from the executive committee and presented Mike Ogrodnik as the master of ceremonies for the afternoon.

After some amusing anecdotes, the emcee called on Stephen Wichar, president of UAC and foundation, to outline the objectives and workings of the foundation society. In defining the mechanical functions, Mr. Wichar also underscored the traditions and cultural purposes of the early immigration in America.

"You know," he said, "the old Ukrainian immigrants worked under much duress — not only to attain standards of



Mike Ogrodnik and Myroslaw Pryjma (left) and Stephen Wichar (right) are seen with scholarship recipients (from left) Bohdanna Baran, Martha T. Kuropas, Stephen Kohut, Natalia Iwanyckyj and Christine Kachan.



Recipients of the Ukrainian American Center Foundation's grants to organizations are seen with Myroslaw Pryjma (left) and Stephen Wichar (right). Accepting the grants are Daria Duzyj of the Ukrainian Genocidal Famine Committee, Maria Lisowska of the Ukrainian Educational Association Ridna Shkola and Ksenia Kozak of the Ukrainian Students Association at the University of Michigan.

living and to raise children so that they could be occupationally or professionally proficient, but somehow, against great odds and language barriers, managed to erect churches, build halls, establish fraternal organizations, schools, publishing houses, and on and on."

Mr. Wichar added "the founders passed on to our generations many fine traditions and a democratic way of living... to be proud of our culture and to take steps to perpetuate this legacy."

The Rev. Michael Stelmach OSBM, pastor of St. Josaphat Ukrainian Catholic Church in Warren, gave the invocational prayer and dinner was served. During the repast, music was furnished by accordionist Ted Sokolowskyj.

After dinner, the emcee presented keynote speaker Judge Walter P. Cynar of the Michigan Court of Appeals. Judge Cynar, who completed extensive trips to the Soviet Union and China this summer, was able to reveal inconsistencies and flaws in the Communist regimes, particularly as they applied to the science and philosophy of law. "America," he said, "is fortunate to have courts of appeals and other higher tribunals."

"It is true," Judge Cynar added, "the Soviets profess to be humanizing when metering our justice, but it is important to remember that laws in a Communist setting are subservient to the governing Politburo, and therefore grossly manipulated."

After the address, the toastmaster gave a profile of Judge Cynar and presented him with an appreciation award.

Mr. Wichar, assisted by Myroslaw Pryjma and Mr. Ogrodnik, presented the financial awards. Mr. Wichar began with organizational stipends. Ksenia Kozak, president of the Ukrainian Students Association at the University of Michigan, accepted an award of \$500; Maria Lisowska, president of the Ukrainian Educational Association Ridna Shkola, accepted an award of \$500; Doris Duzyj, project coordinator of the Educational Division of the Ukrainian Genocidal Famine Committee, accepted \$500.

Student scholarships were awarded to the following: Stephen Kohut, graduate of Utica High School, enrolled at Wayne State University in pre-medicine — \$500; Christine Kochan, graduate of Immaculate Conception High School, enrolled at Wayne State University majoring in chemistry and biology — \$500; Natalia Iwanyckyj, graduate ICHS, enrolled at WSU, chemical engineering — \$500; Martha Tamara Kuropas, graduate of ICHS, enrolled at Michigan State University in international relations — \$750; Bohdanna Baran, graduate of WSU, currently completing requirements in finance at the University of Michigan — \$1,250.

After many acknowledgements and pictures, the banquet was concluded with a benedictional prayer.

INTERVIEW: Sysyn on the Millennium of the Christianization of Kievan Rus'

by Bohdan Nahaylo

Dr. Frank Sysyn teaches East European history at Harvard and is also the associate director of the Harvard Ukrainian Research Institute. He is, among other things, an authority on the Church history of the Slavic peoples and has written widely on this subject. The following interview with him, which focuses on terminological and conceptual problems connected with next year's Millennium of the Christianization of Kievan Rus' and their broader religious and political ramifications, was conducted by Bohdan Nahaylo of Radio Liberty Research.

[Editor's note: This interview was conducted before Cardinal Myroslav Ivan Lubachivsky's call for reconciliation with the Moscow Patriarchate of the Russian Orthodox Church.]

Prof. Sysyn, what do you see as the general significance of next year's 1,000 year jubilee of the Christianization of Kievan Rus'?

The Millennium celebrations have, I think, taken on a much greater scope than would perhaps have been expected 10 or 15 years ago. This is because of certain political and cultural changes in the Soviet Union that have focused attention on the Millennium. In 1966 the Polish Roman Catholic Church celebrated the Millennium of its Christianity; and, as we saw, that celebration took on the character of a national and cultural revival. I believe that the example of Poland has been thought of in various ways by many of the clergymen and scholars in Eastern Europe as they await the Millennium of the Christianity of Kievan Rus'.

Of course, the forthcoming Millennium primarily has religious significance for those Christians who trace their adoption of Christianity to the official adoption of Christianity by Volodymyr, or Vladimir, in approximately 988. Because Church and national culture are so closely interrelated in the history of the Eastern Church in particular and in the history of the Eastern Slavs, it is, however, almost inconceivable to celebrate the event solely as a religious event. In the case of Poland there was an interesting parallel — the Church celebrating the Millennium of Christianity while at the same time the Polish state was celebrating the Millennium of Polish statehood. This is not the case for Kievan Rus', though, for this state existed for a considerable time before its official Christianization, and the influence of Christianity was great on these territories before Volodymyr adopted the Eastern Church as the state religion.

Why is it that several religious groups now claim to be the rightful heirs to the Kievan Millennium?

The primary impact of the adoption of Christianity as the state religion of Kievan Rus' was on the Eastern Slavs — that is, the Ukrainians, the Byelorussians and the Russians. Thus, in practice, a number of religious bodies trace their roots to the Christianization of Kievan Rus'. The officially sanctioned body in the Soviet Union is, of course, the Russian Orthodox Church. Both the Ukrainian Catholic Church and emigre Ukrainian Orthodox and Byelorussian Orthodox Churches, however, view themselves as the legitimate heirs of the Millennium. Of course, the event being commemorated occurred in Kiev, the capital of modern-day Ukraine.

Many of the problems in dealing with this theme seem to stem from terminological imprecision, from the way in which "Rus'" and "Russia" are used as synonyms. Could you clarify matters?

The problems are both terminological and conceptual, but in the end it is terminology that shapes our perception of the past. Scholars working in the English language have in recent years more and more frequently abandoned the use of "Russia" to describe the medieval state that was based in the city of Kiev but that covered a large body of territory now in the European part of the Soviet Union. Scholars have with increasing frequency used the term "Rus'." This is especially true in published studies by medievalists. The reasons for doing so are to make the distinction between the modern people called Russians, and Russia, and a medieval polity that was protonational and composed of many peoples, including the ancestors of the present-day Ukrainians, Byelorussians and Russians.

Editors have great difficulties in deciding what adjective to derive from Rus'; it is often easier to use

"Russian," and this adjective is frequently employed. In practice, this also reflects the conceptualization of the history of the East Slavs that was dominant in 19th century Russian historiography, has had a tremendous impact on historical thinking in the West, and that I would say continues to exist in the Soviet Union — namely, the assumption that the Russians are the primary heirs to Kievan Rus', that there was at one point an "Old Russian nationality," and that at a certain historical juncture the Ukrainians and Byelorussians broke away, evolved out of that the "Old Russian nationality."

This view is particularly reinforced by the fact that the Russians continue to use a word derived from "Rus'" — that is, they refer to themselves, as a people, as "russkie," even though "Rossiya" is now the form used for the political entity and for the state. This terminological continuity reinforces the view that somehow the Russians are the primary heirs of Kievan Rus'. As a historical development Rus' was associated first with the Riurikid dynasty. Then, the name was associated particularly with the central Ukrainian lands of Kiev, Chernihiv and Pereyaslav, and that name spread wherever the rule of the dynasty of the Riurikids existed, spreading particularly with the Church structure. The term "Rus'" was predominantly used almost down to the 17th and 18th centuries by each of the West Slavic peoples to describe themselves, though usually not to describe one of the other groups.

The adaptation of "Rossiya" as a name for the political entity, replacing earlier names for the Muscovite state, came in the time of Peter the Great and the term "Rossiya" (and "rossiysky") has been associated with the imperial Russian culture and as such remained the name for the empire until the revolution. This gives us this strange mix of terms: the name of the state in Russian as "Rossiya," and the name for the people used in Russian on the other hand is "russkie." This doesn't exist in Ukrainian where "Rossiya" and "rossiiany" are used for both the political entity and the people.

THE ORTHODOX-CATHOLIC DIVISION

The whole issue of the Millennium is further complicated by the Orthodox-Catholic division. Would you say a few words about this?

We often describe Orthodox Churches as somehow particularly national. There is a danger, though, of sometimes overemphasizing this factor. After all the Church in Kievan Rus' had an international Slavic language — Church Slavonic, that it shared for a long time with Serbians, Bulgarians and even with Romance-speaking peoples such as the Rumanians. In the early history of the Kievan Church, Byzantine Greeks even served as metropolitans and bishops of that



Dr. Frank Sysyn

Church. So I think we must be very careful when we talk about the Eastern Church — as it developed in Kievan Rus' and then later among the East Slavs — as per se a national church.

One of the terminological difficulties in describing this Church is, of course, the fact that the split in the universal Church did not occur until 1054. Therefore, the groups that we today designate as Catholics and Orthodox only came into being in 1054, even though that, like all such dates, is more a bench mark than an absolute date. What it means is that, depending upon one's religious views about which was the true Church before 1054, one designates the Christianization of Kievan Rus' either to the Catholic or to the Orthodox Churches, both of which consider themselves to be the successor to the one undivided Christian Church.

What is culturally of greater significance is that Kievan Rus' chose the Eastern, and not the Western, Church — that is, even if one accepts the Catholic view of the history of the Church, one still has to see that the fundamental choice of the Eastern Church meant that not only did Kievan Rus' gain a high culture from Byzantium, a church language — Slavonic, which had been used to missionize Slavic groups — but that ultimately, after 1054, the population of Kievan Rus' found itself on the Eastern side of what was the fundamental cultural divide of the Middle Ages, and therefore for long the links for these people were with the Orthodox world rather than with the Latin West.

THE MOSCOW PATRIARCHATE'S APPROACH

As you have pointed out, the Russians, Byelorussians and Ukrainians all trace their historical and religious heritage from Kievan Rus'. Yet the leadership of the Russian Orthodox Church has not only excluded any specifically Ukrainian or Byelorussian content from the celebrations of the Millennium, but also Patriarch Pimen has actually specified that this jubilee will be a celebration of 1,000 years of Russia's "historical existence," "statehood" and "culture." Does it not seem that religious themes are being interwoven with distinctly nationalist ones?

Yes. Essentially, this creates the tremendous problem we have today of the Russian Orthodox Church insisting that it is the sole heir to the Metropolitanity of Kiev even though this Church has, during its history, gone through very different phases.

Yet, over this long period we have had the retention of a significant ecclesiastical body in the shape of the Russian Orthodox Church, which in many ways is one of the last living institutions of the tsarist regime, now with a new head — a Patriarchate. Although Soviet society had in general institutionalized national differences, the "imperial" Russian Orthodox Church maintains its role in binding together believers under a Russian name throughout the Soviet Union, the only exception being in Georgia, where another autocephalous Church is allowed. The Russian Orthodox Church today fulfills a function that is very similar to the role it played in the 19th century in promoting Russian culture, and indeed I would say Russian nationalism, and in practice, in many cases, Russification. Hence, there is considerable tension between the non-Russians in the Soviet Union and the Russian Orthodox Church.

Certainly over the last few years there have been numerous attacks in the Soviet media on the preparations of the emigre Ukrainian Catholic and Orthodox believers for the Millennium in 1988. You are saying that, in effect, there is tacit cooperation between the Kremlin and the Moscow Patriarchate in combating forms of Ukrainian or Byelorussian self-assertiveness within the USSR.

Religion is in this case not merely a series of dogmas in relation to God but also in relation to a specific culture and a cultural tradition. The refusal of the Soviet authorities to permit the existence of groups such as the Ukrainian Catholics or the Ukrainian Orthodox has made for a symbiotic relationship between Church and state. From it, the state gains much benefit from the Church as a promoter of Russian culture, for the Church at times can even do things that the Soviet authorities would rather not do themselves — that is, the Church can often be more nationalistic than the official Soviet regime.

On the other hand, the Church has gained a tremendous amount from the state, above all, in the suppression of its competitors. This is of particularly

(Continued on page 12)

THE Ukrainian Weekly

Support the famine commission

Back in 1983, The Ukrainian Weekly voiced support for a bill that most seasoned observers thought had a slim chance, at best, of passing. It was the brainchild of the late Ihor Olshaniwsky, founder and president of Americans for Human Rights in Ukraine, a man who sought to realize his dreams — not just dream them.

In 1984, the bill was passed, and in 1986 the body that it established became reality. On April 23, 1986, the U.S. Commission on the Ukraine Famine held its inaugural meeting in Washington. The impossible had happened.

Since that historic first meeting — in a mere 19 months — the commission chaired by Rep. Dan Mica with a staff directed by Dr. James E. Mace, has accomplished an immense amount of work. Readers of The Weekly are no doubt familiar with the details of that work, therefore, we will only summarize it here.

The commission has held nine public hearings, and 57 eyewitnesses to the famine of 1932-33 in Ukraine have testified before it. More than 200 accounts of famine survivors have been collected by the staff, and these will soon be published.

The commission's staff director and its members, perhaps most notably, public member Dr. Myron B. Kuropas of the Ukrainian National Association, have been active in publicizing the facts about the horrific man-made famine through various presentations and publications. Dr. Mace, in particular, has been active in scholarly circles, presenting thoroughly researched papers on various aspects of the famine, most recently about its cover-up by Western governments and the press (see The Weekly, November 15).

Curriculum development, too, has been a central concern of the commission. Its successes have been evident in New York, California, Pennsylvania, Illinois, Arizona, Connecticut and Michigan — and that's just for starters.

The U.S. Commission on the Ukraine Famine has issued its first interim report, and a second report is due out in early 1988. A first draft of the commission's final report, which is to be released on or before April 23, 1988, that is, when its two-year mandate expires, is already being prepared.

Clearly, the commission has quite a number of achievements to its credit. But it can have many more — if there is funding. The commission was allocated only \$400,000 for its entire two-year lifespan. And the commission is already beginning to feel the pinch. A lack of funds forced the commission to halt its oral history project.

Now, the shortage of funds should not surprise anyone, for it was obvious from day one of the commission's existence that the U.S. government funding would probably be inadequate to attain all that the commission was meant to accomplish. That is why the legislation creating the commission also enabled it to solicit funds for its work from the public at large. Logically, the primary source of those funds should be our Ukrainian American community. At the inaugural meeting it was Chairman Mica who stated: "What the commission can accomplish will largely depend on the financial resources at its disposal."

As it stands now, the commission will run out of monies by the end of this year — and then, it and its work will die. It is up to us to ensure that the commission can continue its invaluable work. We are faced with an irrefragable opportunity to see to it that the U.S. Commission on the Ukraine Famine succeeds in its goal: "to expand the world's knowledge of the famine."

We urge all the members of our community to send their tax-deductible contributions to the commission today — tomorrow it may be too late.

Notice regarding mail delivery of The Weekly

It has come to our attention that The Ukrainian Weekly is often delivered late, or irregularly, or that our subscribers sometimes receive several issues at once.

We feel it is necessary to notify our subscribers that The Weekly is mailed out Friday mornings (before the Sunday date of issue) via second-class mail.

If you are not receiving regular delivery of The Weekly, we urge you to file a complaint at your local post office. This may be done by obtaining the U.S. Postal Service Consumer Service Card and filling out the appropriate sections.

— The editor

Faces and Places

by Myron B. Kuropas



My kind of Ukrainian

First there was Leonid Plyushch. Some Ukrainians didn't like him because they believed his political views were too far to the left.

Then there was Valentyn Moroz. Other Ukrainians didn't like him because they believed he leans too far to the right.

Now we have Danylo Shumuk. He's been left and right, some Ukrainians on both ends of our political spectrum believe he's unprincipled.

The Communists hate Danylo Shumuk because he was once one of them and renounced his faith.

Some of our OUN nationalists feel uncomfortable with him because even though Mr. Shumuk was a member of the Ukrainian Insurgent Army (UPA), he never subscribed to all OUN tenets without reservation.

Who is this latest Ukrainian dissident to be freed by the Soviets and what does his presence in North America really mean?

Much of the answer can be found in Mr. Shumuk's life story.

In his memoirs Mr. Shumuk writes that he was born in Volhynia in 1914 to a family that became active in the Selrob Party, the legal front for the Communist Party of Western Ukraine (CPWU), in Polish-dominated Ukraine. Joining the underground Kom-somol and CPWU in the 1930s, Mr. Shumuk was arrested by Polish authorities five times before he was finally sentenced to eight years in prison for subversive activities. At his trial, Mr. Shumuk protested Poland's occupation of Ukraine and his defense attorney argued that there "can be no justice in western Ukraine until Ukrainians are allowed to assume responsibility for the fate of their own people."

Released from prison in 1939, Danylo Shumuk tried to rejoin the Communist Party soon after western Ukraine came under Soviet domination following the Hitler/Stalin partition of Poland. Informed that he had to undergo a "re-education program" which involved spying on former CPWU members for the NKVD, Mr. Shumuk lost interest in the party. Early in 1941, he was drafted into the Soviet army. Assigned to an unarmed construction battalion, he was captured by the Germans near Kiev. Sent to a POW camp in eastern Ukraine, Mr. Shumuk escaped and started his long journey back to Volhynia. Along the way, he learned about the famine and the horrors of Stalinist rule. He was cured of communism forever.

"Losing my faith in communism meant that my life lost its meaning," he wrote in his memoirs. "I had fought and suffered in Polish prisons for this ideology, for I believed that its ideals were the most noble and most enlightened ideals of mankind. From this time on, however, Stalin's regime became just as repugnant to me as Hitler's."

By 1943, Danylo Shumuk was a member of the Ukrainian Insurgent Army (UPA) fighting both the Nazis and the Communists. Arguing in his memoirs that it was a hopeless but necessary struggle, he wrote: "I see sense

in this struggle because I consider the cause of independence to be a just cause. If I adopted a utilitarian, philistine point of view, my first question would be: what will I gain? A laurel wreath, fame, riches, power, or perhaps jail and death? But I'm not a philistine, and I don't ask myself these questions. For me the guiding beacons of my life have been truth, kindness and love."

Asked by a colleague if OUN embodied these values, Mr. Shumuk replied: "No, I don't believe this and never did. In essence the OUN is an anti-democratic, totalitarian organization which doesn't satisfy my spiritual needs and suit my tastes in the least. But what can one do when nothing better is available?"

A colleague agreed with Mr. Shumuk, arguing that, we remain in the OUN, because "at the moment it's the only organization capable of fighting against the occupying powers," and by cooperating with the OUN, we're simultaneously changing it. "Someday these new influences will bear fruit."

Captured by the Soviets, Mr. Shumuk was sentenced to death. After 46 days of facing imminent death, his sentence was commuted to 20 years' hard labor. He refused to recant any of his views regarding Ukrainian independence and eventually spent 32 years in Soviet labor camps and prisons. Allowed to emigrate, Mr. Shumuk arrived in Canada this year.

Speaking in Chicago recently, Danylo Shumuk continued to argue that all totalitarianism, right and left, was evil. He also condemned Soviet Russification of Ukraine, glasnost ("a Soviet smokescreen designed to fool the West"), and inept leadership among Ukrainians in established organizations of the right and left.

Mr. Shumuk's remarks did not go unchallenged. One lady even suggested that his memoirs may have been written by someone else, perhaps a KGB agent. His response was immediate and direct. "Only in the United States could such a question be asked," replied Mr. Shumuk. "One doesn't spend 30 years in prison for someone else's book."

Asked who he really was, Mr. Shumuk replied, "I am a reminder of those left behind, a symbol of an independent Ukraine."

Another lady lauded Mr. Shumuk for his heroism. "I am not a hero," he replied. "I was merely fulfilling my duty to my country and that is not heroism."

Contrary to the views of some of our more dogmatic ideologues, Danylo Shumuk is a very principled man indeed and there is much we can learn from him. His principles transcend narrow political labels because they are based on certain universal values and beliefs. Danylo Shumuk is a Ukrainian patriot though not an OUN nationalist, a Christian who loves his fellow man in both word and deed, an anti-Soviet who beat the system not by hate but by never surrendering his ideals, and a leader who wins people over not with empty slogans but by selfless example.

Danylo Shumuk is my kind of Ukrainian. His presence among us could improve the moral tone of our entire secular community.

A VIEW FROM CANADA

A novel about Chernobyl: it was inevitable

by Orysia Tracz

It was bound to happen — a novel about the nuclear accident in Ukraine last spring was published this month. Of course, its title is "Chernobyl: A Novel" (New York, Bantam, 1987). The author is Frederik Pohl, an award-winning writer of science fiction. Among many honors he has won the Oscars of the science fiction field, six Hugo Awards and two Nebula Awards. Five years ago he was elected a fellow of the American Association for the Advancement of Science.

The story is well-written. Even though we know what happened, and sort of know why, Mr. Pohl takes us into the nuclear plant, and introduces us to its workers, from the administration on down. The people are no different than people anywhere else, except that the system is different, and gets in the way.

Then there is the matter of the omnipresent KGB staff member who while not knowledgeable in science, throws his weight around anyway. The scientific data sounds most accurate. The author based his information on the Soviet report submitted to the International Atomic Energy Agency in Vienna.

The author specifies that this is a work of fiction, and while actual persons are referred to in the novel, none appear as active characters. Those who do appear are fictitious, not representing real individuals at all.

Mr. Pohl traveled to the Soviet Union to research this work. He interviewed many people with direct knowledge of the accident, including eyewitnesses and the firemen. He also received much cooperation from Soviet authorities and the Union of Soviet Writers.

Here is where I question just a few points in the book. One of his characters talks about Babyn Yar during World War II. Again, the same lie is repeated, with no mention of how many Ukrainians were executed by the Nazis along with Jews and other citizens of Kiev.

The bulk of the story is devoted to the nuclear accident itself, and the people involved, but there is a strange glimpse into the world of Ukrainians and their identity in the Soviet Union. I say strange, because of how it's done and how it almost intrudes into basic story — as if the author felt he must mention it but didn't know what and how.

I just wish he could have spoken to Ukrainians other than the ones he met officially — such as our dissidents — for another less official version of what Ukrainians think about themselves, Ukraine and Russia. Now that Danylo Shumuk and Yosyp Terelia are free, Mr. Pohl can get more than enough material on a world much stranger than science fiction.

On the book jacket, Isaac Asimov writes: "Forty years ago, [the novel] 'Chernobyl' would have been far-out science fiction; now it is sober (and sobering) fact. Fred Pohl, one of the great masters of science fiction, would have done a good job of it as S.F.; he does an even better job of it now. Grim and gripping, with people as people, not caricatures."

LETTERS TO THE EDITOR

Museum design is overbearing

Dear Editor:

The "Mussolini Modern" design for the proposed Ukrainian Museum (The Weekly, November 3) prompted me to read the promotional article by George Saj. When I came to his patronizing statement, "The architect was chosen without regard for petty party alliances or hometown prejudices," I expressed my fourth amendment rights, "Thank you !! Dr. Saj and @ * # ! you Dr. Saj.

Now as for the museum building. It is "me too architecture" or, in museum language, to building is on permanent loan from Michael Graves' Louisville, Ky., Humana Collection.

Today we are living in a period of "post modern" architecture, where national, regional and historical references are not only allowed but encouraged in order to humanize our sterile cityscape. The museum's architect ignored these trends and instead chose to imitate the personal architectural vocabulary of Graves and copy the Humana building.

We do have a Ukrainian architectural tradition of rhythmic exuberance. The architect makes a "tourist ethnic" reference with embroidery in the brick.

What the museum has is a "me too building" trying to be the Humana; a "me too architect" trying to be Michael Graves; and a "me too board" trying for self-aggrandizement by association.

The building is ugly, overbearing and offensive, and the attitude towards the Ukrainian community is condescending.

Zen Mazurkevich
Philadelphia

Hate literature denies famine

Dear Editor:

With publications of hate literature and Holocaust denial literature on the increase in both Canada and the United States, the Canadian and American Ukrainian communities should be made aware of a pending publication denying the Ukrainian famine of 1932-33. An illustrated publication written by Douglas Tottle titled "Fraud, Famine and Fascism: The Ukrainian Genocide Myth from Hitler to Harvard" is to be published by Progress Books in Toronto. Its publication date is December 1987.

The author of this disturbing book supposedly traces the famine-genocide campaign from "its roots in the Nazi press of 1933 to the growing library of famine-genocide books of the 1980s, the film 'Harvest of Despair,' and the attempts to insert the genocide interpretation of the famine in school curriculum."

The past few years have seen Canadians subjected to such lunatic fringe elements as Ernst Zundel and Jim Keegstra with their fruitless attempts to deny the Jewish Holocaust.

Unfortunately, it was just a matter of time before the Douglas Tottles of the world would appear and try to deny one of the most tragic periods in Ukrainian history — the destruction of the backbone of the Ukrainian nation, the peasantry, through systematic and horrid starvation resulting in the deaths

of 7 million Ukrainian men, women and children.

Careful study and consideration must be undertaken by the organized Ukrainian community in order to respond to the unsubstantiated allegations made by Douglas Tottle, either through legal action or by the publication of more scholarly works on the famine-genocide.

It is only through our words, our testimony, our publications and our films that we will be able to deal with such anomalies of our society.

But, let us take heart, for the Ukrainian community has one powerful ally on its side — the truth.

Andrij Hluchowecy
information director
Ukrainian Canadian Committee
Ottawa

Vitvitsky letter is applauded

Dear Editor:

I applaud Bohdan Vitvitsky's acute perception of the Harvard Institute's seeming paralysis in communicating — today and now — the history of the Millennium. Given the current crisis of misinformation regarding this scholarly Ukrainian topic, led by highly influential periodicals such as The New York Times, the Harvard Institute's predilection for distancing itself in the name of a long-range "cure" is disturbing.

One op-ed article authored by a Harvard Institute scholar would go a long way in lifting this event in Ukrainian history from its current stagnant quandary to the realm of knowledgeable, widespread discussion. How would this possibly detract from the institute's plans to develop a definitive scholarly treatment of the topic for

tomorrow, a tomorrow long after the Millennium celebrations will be over? Aren't our Harvard scholars being rather prissy in refusing to lend their names to a Times article, unlike Jewish scholars who disseminate their message in leading periodicals while pursuing long-range scholarly endeavors?

It certainly wouldn't hurt if the Harvard Institute shows a little muscle during 1987-88 before the Millennium observance itself becomes history. Come on, professors, your many financial supporters are counting on you.

Martha Shramenko
Passaic, N.J.

Harvard must counter lies

Dear Editor:

The truth about the Millennium of Christianity in Ukraine needs to be told during 1987-1988, as Bohdan Vitvitsky so intelligently asserts. Our great historical event is being touted as "Russian," while we sit and wait for the Harvard Institute's project to appear long after the Millennium celebration.

Moscow must find it very convenient that the Harvard Institute concerns itself solely with a long-range goal. In the interim, historical inaccuracies regarding the Millennium are left unaddressed in leading periodicals today. Indeed, the Millennium has become ingrained in the media as the "baptism of Russia."

A current information campaign led by the Harvard Institute is vital to counter this gross historical discrepancy.

B.A. Fylypchak, M.D.
Passaic, N.J.

Danylo Shumuk...

(Continued from page 3)

not been condemned; because those who were unjustly punished by these repressive organs in 1933-1937 have not been rehabilitated."

He continued, "If glasnost leads to a re-examination of the entire history of the Soviet Union, if it condemns those who prosecuted a mother in 1934 after she cut a stalk of grain to feed her starving children; if these repressive organs and this man-made famine are condemned — this will be glasnost."

But will the USSR ever admit that it was responsible for the man-made famine in Ukraine?

Mr. Shumuk answered simply, "Then this will not be the Soviet Union... other empires fell."

Pressed further by his interviewers to comment on the proper reaction to glasnost, Mr. Shumuk pointed out, "It is true, we can write more freely than before, so we have to write today — tomorrow it may be forbidden. I do not believe that today it is easier, and the day after it will be easier still." So, he stressed, one must take advantage of the present moment.

And, in response to the query, "Can we use glasnost?" the veteran political prisoner said we must continually pose questions.

"We must ask the Soviets:

"Why, in Ukraine, on their own territory, are Ukrainians sentenced for Ukrainian nationalism? Why are Russians not sentenced for Russian na-

tionalism?"

"Why has there been no condemnation of the repressions of 1933-1937 and the organizers of the famine, at least symbolically?"

Then Mr. Shumuk answered his second question, "Because the (Communist) Party cannot condemn itself, that is why." He charged that Soviet authorities, far from recognizing the crimes of the 1930s, even today are destroying the records of these crimes.

Turning to other matters, the editors asked Mr. Shumuk how he felt now that he is resident of Canada. "It is strange to be in such a different world," he said, taking out of his vest pocket a photo of what could only be described as a hut.

This, he said, was his home for three and a half years in Karatobe, Kazakhstan, where he served his term of "internal" exile.

The house was constructed of mud; the roof consisted of branches intertwined and held together with mud; the floor was the earth. The home was tiny: one room was eight square meters; the other, the kitchen, was five square meters, Mr. Shumuk explained.

Mr. Shumuk had paid 100 rubles for this home in Karatobe — or, as he liked to call it "kara tobi" (punishment for you).

Local authorities had told photographers, Mr. Shumuk related, "Do not photograph Shumuk or, God forbid, his house." That is precisely why, Mr. Shumuk said, "I made sure to have such a photograph taken."

"Find me a house like this in Canada," he challenged.

Albany area Ukrainians mark Millennium with daylong program

by Michael Sawkiw Jr.

ALBANY, N.Y. — In commemoration of the Ukrainian Millennium of Christianity, the Albany area Committee to Commemorate the Millennium of Christianity in Ukraine has been actively working, planning and preparing for major celebrations of next year's most important religious and historical milestone.

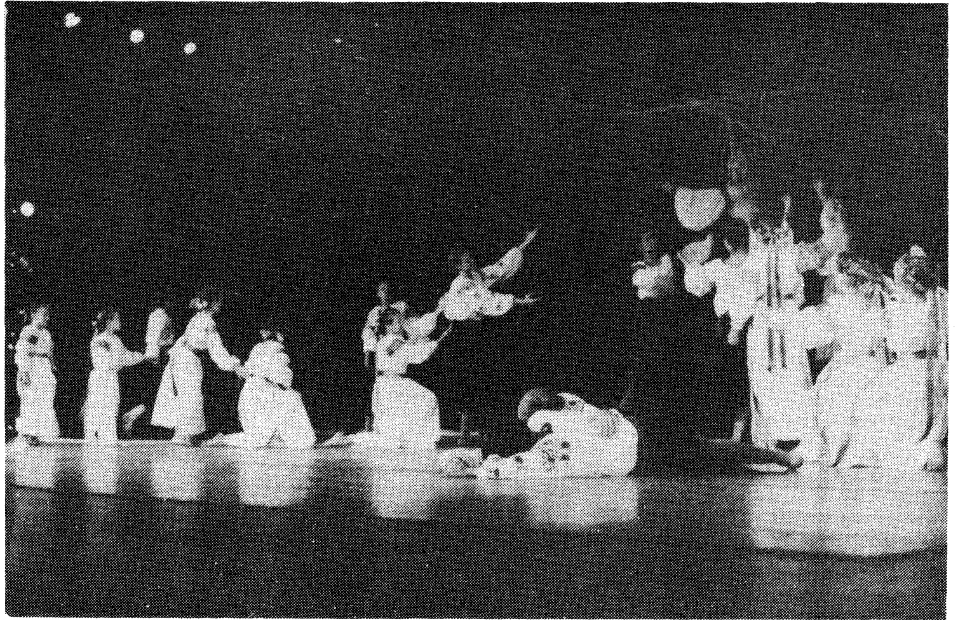
Through the committee's many planning sessions, a special day was set forth to inaugurate, both religiously and culturally, the Millennium of the Christianization of the Ukrainian nation.

On Saturday, October 3, the entire Albany area community, along with many guests throughout the United States, converged upon Albany's Empire State Plaza Convention Center as a united people to celebrate Ukraine's immense history, culture and, most importantly, its acceptance of the Christian faith.

The entire convention center was bustling with many interesting activities and was decorated with exquisite artistic exhibits.

The exhibits were all in commemoration of the Millennium of Ukrainian Christianity and included Ukrainian paintings and papier-mache figurines created by Dr. Kondra of Kerhonkson, N.Y., and assemblage of traditional Ukrainian embroidery, pysanky and ceramics collected by members of the Millennium Committee, religious Byzantine icons from the private collection of the Very Rev. Theodore Humanitzki, a beautiful display of Mr. Korhun's exhibit titled "Millennium of Christianity in Ukraine," consisting of two life-size paintings of Ss. Volodymyr and Olha, as well as original woodcarvings and an impressive exhibit, organized by Americans for Human Rights in Ukraine of artifacts by Ukrainian women political prisoners in Soviet labor camps.

At 2 p.m., the Millennium Choir of the Albany area, under the direction of Yaroslav Kushnir, began the afternoon



Roma Pryma Bohachevsky's dance troupe, Syzokrylii, performs "Fight for Freedom."

program with the singing of the American and Ukrainian national anthems, followed by the singing of the "Millennium Hymn."

The chairman of the Albany area Ukrainian Millennium Committee, Mr. Kushnir, opened the official celebration by welcoming everyone present and noting how the Ukrainian people, as "true descendants of the Kievan Rus' empire" have a "historical and moral right to celebrate the Ukrainian Millennium of Christianity." The Ukrainian Millennium will prove to the Western world that Ukraine is a Christian nation and the Ukrainian culture, its religion and language will continue to be a force among freedom-loving people throughout the world, he said.

The mistress of ceremonies, Natalka Kushnir, then introduced the general chairman of the National Committee to Commemorate the Millennium of Christianity in Ukraine, George Soltys, and welcomed everyone present, not only those Ukrainian immigrants who came to America seeking freedom from Soviet oppression, but also those Americans of Ukrainian descent, who found it of significance to celebrate the most important event in the history of Ukraine.

Miss Kushnir stressed the importance of all Ukrainian Christian faithful to support the statement made by the hierarchy of the Ukrainian Catholic and Orthodox Churches in the U.S. and Canada regarding the acceptance of Christianity as the state religion of Rus'-

Ukraine.

Congratulatory letter from members of the honorary committee, including U.S. congressmen and two local Albany bishops, were also read by Miss Kushnir.

The Millennium Choir appeared again, this time with renditions of beautiful Ukrainian religious and folk songs. Also featured in the afternoon program was a performance by the local Zorepad Dance Group, choreographed by Roma Pryma-Bohachevsky of New York City, which featured two national folk dances of Ukraine.

During the afternoon program, the large audience also viewed the film "Pysanka" and a slide presentation by Radoslav Zuk of Ukrainian church

(Continued on page 10)

Worldwide Ukrainian women's group to publish volume on folk attire

JERSEY CITY, N.J. — The World Federation of Ukrainian Women's Organizations, an international body encompassing 22 member-organizations in 13 countries on four continents, is currently completing work on a meticulously researched volume about Ukrainian folk costumes.

The 350-page book, due to be released in May of 1988, is envisioned as a popular reference work, as well as a coffee-table book, that will present detailed information about authentic folk dress from 17 regions of ethnographically Ukrainian territory.

The costumes will be depicted in 30 color plates, and 70 black and white drawings. Twenty samples of various types of embroidery will also be illustrated. The book's text will be bilingual — Ukrainian and English.

Thus, the book is meant to preserve for posterity information about the regional dress of Ukrainians, as well as to serve as a resource for persons wishing to recreate folk attire, including many obscure and perhaps forgotten costumes.

Recently, two of the persons involved in this project, Natalia Danylenko, chairperson of the book committee, and Orysia Paszczak Tracz, who will translate the text

into the English language, spoke with The Ukrainian Weekly about this unique undertaking.

The folk costume book's genesis can be traced back to the early 1980s, when Mrs. Danylenko chaired the regional council of the Ukrainian National Women's League of America in the Philadelphia area, and held a folk arts course that lasted for an unbelievable four years. During that time, Mrs. Danylenko said, she

and her co-workers collected many materials on Ukrainian folk art.

Then the UNWLA delegated Mrs. Danylenko to serve as the folk art chairwoman of the WFUWO. Mrs. Danylenko promptly set up a folk arts committee and then held a conference of folk art lovers in 1985. At the conference the idea for a volume on Ukrainian folk attire was born.

Mrs. Tracz describes the book as a



Natalia Danylenko and Orysia Paszczak Tracz, who are on a special committee preparing a Ukrainian folk costume book under the auspices of the World Federation of Ukrainian Women's Organizations.

"how to guide" with enough details and descriptions of all the facets of a regional costume that the uninitiated could conceivably use to make authentic attire. She says the book is "an unprecedented work that will help maintain our distinct identity as Ukrainians."

The book "will also provide a link to our ancient past" and will help "new generations of Ukrainians to convey their national identity and feelings about being Ukrainians to next generation," she said.

The regions covered in the book are: Yavorivshchyna, Sokalshchyna, Bukovyna, Podillia, Volhynia, Naddniproshchyna, Kievshchyna, Poltavshchyna, Chernihivshchyna, Kharkivshchyna, Lemkivshchyna, Boykivshchyna, Hutsulshchyna, Zakarpattia, Polissia, Kholmshchyna and Pidliahshhia.

For each region there are consultants familiar with the topic.

Currently, the Ukrainian language text is ready and the English translation is being prepared. The illustrations have already been selected and will be displayed at the upcoming congress of the World Federation of Ukrainian Women's Organizations, to be held in Toronto at the Royal York Hotel on No-

(Continued on page 13)

St. Vladimir's begins Millennium festivities with visit by Bishop Antony

PARMA, Ohio. — St. Vladimir's Ukrainian Orthodox Cathedral, here inaugurated Millennium celebrations with a canonical visit by Bishop Antony of South Bound Brook, N.J., on October 24-25.

The festivities began on Saturday at 3:30 p.m. with an informal meeting with parish youth. Bishop Antony spoke to them on the topic of the Millennium. A luncheon for all participants, sponsored by the Senior Ukrainian Orthodox League chapter, followed. At 6 p.m., vespers were served by the cathedral clergy, followed by a coffee hour sponsored by the Sisterhood of St. Ann.

On Sunday, a procession of clergy, altar boys and faithful began the day's celebrations by escorting Bishop Antony from the rectory to the church. At the cathedral, the divine liturgy was celebrated by the bishop, assisted by the Very Rev. Stephen Hankavich, the Very Rev. Mychailo Mychaliuk and the Rev. John Nakonachny, all of St. Vladimir's; the Rev. George Siwko, pastor of Holy Trinity Ukrainian Orthodox Church in North Royalton, Ohio; and the Rev. John Bruchok of St. Mary's Ukrainian Orthodox Church in Lorain, Ohio.

Eighteen altar boys assisted with the responses sung by the parish choir directed by Oleh Mahlay. A large number of faithful participated in the sacrament of holy communion.

Following the liturgy, a banquet was held in the parish center with over 425 people in attendance. Entertainment was provided by the children's choir of the Ukrainian school, the dance school and the parish choir accompanied by members of the bandura school.



Bishop Antony, clergy and altar boys following divine liturgy inaugurating Millennium celebrations at St. Vladimir's Ukrainian Orthodox Cathedral in Parma, Ohio.

During the banquet, greetings were offered by the clergy and representatives of the various parish organizations who, together with participants at the banquet, offered donations toward the major Millennium project of

the parish — the construction of a 40-foot-long mosaic of the Baptism of Ukraine to be placed over the front of the cathedral. A total of \$40,000 was contributed during the banquet toward this project, which will cost over

\$100,000.

During the approaching Millennium, various Millennium subcommittees in the parish are planning events throughout 1988, culminating with the blessing of the mosaic in October.

City of Chicago studies possible sister-city arrangement with Kiev

by Marianna Liss

CHICAGO — No decision has yet been made by the City of Chicago regarding the proposed sister-city relationship with Kiev. And, until testimonies from various ethnic and other groups are heard, the city is taking a very cautious attitude to-

ward the question, despite private lobbying to formalize ties between Kiev and Chicago.

On October 6, the fact-finding Kiev Study Group of the Sister Cities Committee, a private advisory group to Harold Washington, mayor of Chicago, met with the local Ukrainian community to hear depositions

from a broad spectrum of Ukrainian American leaders.

Dr. Myroslaw Charkewycz, the Illinois division president of the Ukrainian Congress Committee of America, and attorney Julian Kulas, who is a public member of the U.S. delegation to the Vienna Conference on implementation of the Helsinki

Accords, opposed the sister-city arrangement.

Other participants stated that they and their organizations would agree to the relationship only under certain conditions. But the consensus of opinion in the group was that there had to be some show of good faith on the part of the Soviet government, as expressed through the Kievan municipal administration, for there to be any Ukrainian community support for the project.

As the Rev. Andrij Chirovsky, co-moderator with the Rev. Thomas A. Baima of the hearing, as well as the representative of Bishop Innocent Lotocky of the St. Nicholas Ukrainian Catholic Diocese, said in summarizing the presentations the community has been burned too many times in the past by the Soviets. For the Ukrainian community there is no reason to automatically trust everything the Soviets propose, he said.

On the other hand, some in the community expressed interest in the possibilities of such an opportunity.

The Rev. Olexa Harbuziuk, president of the All-Ukrainian Evangelical Baptist Alliance and pastor of the local Ukrainian Baptist Church, stated that the least the Soviet government could do would be to grant the citizens of Kiev freedom of religion. He cited specific concerns of the Baptist community: freedom to preach in the Ukrainian language, to have Sunday schools, to organize a Baptist seminary and to hold other religious gatherings for young people.

Dr. Vasyly Truchlyj, senior resident at Rush-Presbyterian Medical Center, who spoke as a represen-

(Continued on page 13)



The Kiev Study Group from the Chicago Sister Cities Committee, visits Ss. Volodymyr and Olha Ukrainian Catholic Church in the Ukrainian Village before meeting with Chicago Ukrainians to hear opinions of community leaders on the Chicago/Kiev sister city issue.

Dr. Wasyl Jaszczun selected as Pittsburgh's Ukrainian of the Year

PITTSBURGH — Dr. Wasyl Jaszczun, professor emeritus of the University of Pittsburgh, will be presented the Ukrainian of the Year Award by the Ukrainian Technological Society at an awards banquet and ball on November 28 at the Westin William Penn Hotel in Pittsburgh.

The award is being given in recognition of Dr. Jaszczun's distinguished career as a professor of Ukrainian



Dr. Wasyl Jaszczun

language and literature, for his many writings, including Ukrainian language instructional aids, research monographs on Ukrainian culture and literature, and books of poetry, and for participation in academies sponsored by the Pittsburgh Ukrainian community.

After finishing his gymnasium studies with honors in Ukrainian language and literature in Brody, Ukraine, in 1933, Dr. Jaszczun continued his education at the Ukrainian Catholic Seminary in Lviv from which he graduated in 1938. His coursework there was concentrated in Slavic philology and the Old Slavonic and Church Slavonic languages.

In 1948, he earned his doctorate in Slavic philology at the University of Karl Franz in Graz, Austria. His dis-

sertation topic was "The Cult of St. Mykola in Ukrainian Folklore and Church-Slavonic Literature."

After emigrating to the United States, Dr. Jaszczun had initial positions as instructor in Ukrainian at the University of Pennsylvania and as assistant professor of Slavistics at Iowa State University before coming to the University of Pittsburgh.

There he achieved the rank of full professor in 1965 and was honored as professor emeritus in 1980 for meritorious achievements in pedagogical instruction and pedagogical research areas with specific excellence in human letters.

During his career at the University of Pittsburgh, he served as the chairman of the department of Slavic languages and literatures and in many other committee and administrative posts in addition to his teaching assignments.

His scholarship is reflected in numerous publications of which the following titles are representative. Dealing with the Ukrainian language, he has written, "Phonetic, Morphological and Lexical Peculiarities of the Snyriv Dialect" (1964), "Lexicon of Bridivschyna" (1972), "Short Dictionary of Ukrainian Synonyms" (1975), "English Loan Words in Modern Ukrainian" (1983), and "Deverbal Suffixless Masculine Nouns in Modern Ukrainian" (1985).

On Ukrainian literature, he has written "Religious and Morally Ethical Face of Taras Shevchenko" (1959) and "The Effect of Ivan Franko's World-View on His Aesthetic Principles" (1981). He has published two collections of his own poems in Ukrainian, "The Real and the Dreams" (1981) and "From the Fields and Paths of Life" (1986).

Adding his talents to Ukrainian community life in Pittsburgh, he organized a major exhibit on the life and works of Ivan Franko at the University of Pittsburgh in 1976, spoke on "The Destiny of Byliny in Kievan Rus'" at the Pittsburgh Ukrainian Festival in 1982, delivered a lecture on the destruction of the Ukrainian Catholic Church in the Soviet Union on the 40th anniversary of that event in 1986, and read several of his poems at the national convention of the Ukrainian Credit Union Association in Pittsburgh this last May. These are but a few of his many contributions through the years.

The public is invited to join the society in honoring Dr. Jaszczun. Reservations are \$32.50 per person, and may be made by calling (412) 831-7362 before November 23.

Albany area...

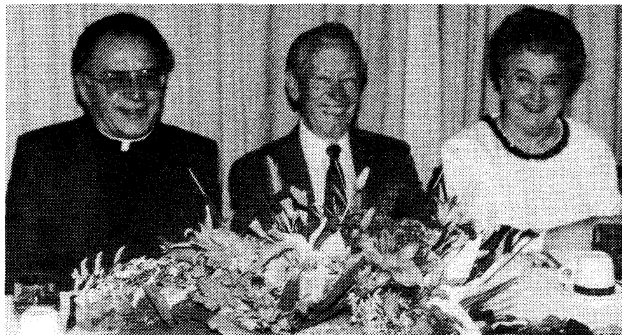
(Continued from page 8)

architecture in the United States and Canada.

The highlight of the day began at 6 p.m. — a gala concert featuring the Dumka Chorus, under the direction of Semen Komirny, and the Syzokryli Ukrainian Dance Ensemble, choreographed by Ms. Pryma-Bohachevsky. The Dumka Chorus and the Syzokryli Dancers, both from New York City, enthralled the audience with their remarkable talent and dedication to the preservation of the Ukrainian culture.

The rich repertoire of regional folk dances as well as the exciting, stylized character dance of the Syzokryli dazzled the audience. However, one of the most spectacular segments of the concert was the performance of the dance "Fight For Freedom" — a ballet dedicated to the victims of the Chernobyl

Tour reunion participants travel road to Ukraine



During the annual Kobasniuk tours reunion, seated from left are: the Rev. Patrick Paschak, Anthony Shumeyko and Vera Kobasniuk-Shumeyko.

by Helen Smindak

KERHONKSON, N.Y. — A group of 250 Ukrainian Americans departed from a Catskill mountain estate here on October 17 for a visit to several major European cities and Ukraine. They returned, breathless and excited — less than an hour later.

The magical tour, arranged by Kobasniuk Travel Inc. of New York, came alive through dance, costumes and music during the dinner dance that is the main event of the annual Kobasniuk group tours reunion weekend at Soyuzivka.

Through solos, duets and as an ensemble, the Syzokryli Dancers of New York whisked the Veselka Pavilion audience to Paris (via the can-can), Vienna (a waltz), Italy (the tarantella), Istanbul (an Oriental dance), Berlin (the tango), Hungary (a gypsy dance) and Ukraine (the Volynianka and Hopak).

The unique program had been choreographed by Syzokryli director Roma Pryma-Bohachevsky just two weeks before the reunion.

Melodious folk songs by the Kobza ensemble from the Plast branch in Passaic, N.J., with guitar accompaniment by Andrew Farmiga and Oresta Fedun, added Ukrainian ambiance to the evening. And for a sample of touring togetherness, Mr. Farmiga and his seven-member chorus led the entire gathering in a lively sing-along.

The gala was emceed by KTI staffer Marta Danyluk, who introduced Vera Kobasniuk-Shumeyko, owner-manager of Kobasniuk Travel since 1952, and her husband, insurance broker Anthony Shumeyko. The Rev. Patrick Paschak, who offered blessings at dinner, lauded Mr. and Mrs. Shumeyko for their community work and dedication.

nuclear tragedy. The dance, incorporating Ukrainian folk steps, represented the heroic and courageous Ukrainian people's struggle in their quest for independence and sovereignty from Communist persecutors.

The Dumka Chorus, too, displayed its tremendous repertoire of Ukrainian religious hymns and Ukrainian folk songs.

At the conclusion of the day's festivities, Miss Kushnir thanked the audience and especially the performers of the gala concert for participating in Albany's inaugural celebration of the Millennium of Ukrainian Christianity.

Plans proposed by the Millennium Committee include a re-enactment of the Baptism of Ukraine by St. Volodymyr to be held at the Empire State Plaza on May 21, 1988. The Millennium Committee has been finalizing plans for that day's program of Ukrainian music, dance, art and religious observances.

"Action at the Agency" was the informal title of a dinnertime showing of color slides, prepared by Mrs. Danyluk, which provided a humorous portrayal of Kobasniuk Travel and Shumeyko Insurance officers and employees at work.

A traditional feature of the evening was the distribution of hundreds of gifts donated by Finnair, Lufthansa, Swissair and Varig Airlines. Young Paul Farmiga pulled numbers out of a box while Mrs. Shumeyko, Mrs. Danyluk, Andrew Lastowecky and other employees of the agency handed flight bags, T-shirts, Finnish beach towels, choice liqueurs and other gifts to lucky ticket holders as they came up to receive their prizes. Dancing to Slavko Nowytski's orchestra in the Veselka pavilion and an informal reception later in the Poltava villa topped off the evening.

Earlier that day, reunion participants viewed a slide presentation of scenes from two of this year's KTI tours. The slides and commentaries were supplied by OIia Kirichenko Shuhan and Roman Mykyta.

Outlining the Kobasniuk agency's schedule for its 1988 escorted group tours, Mrs. Shumeyko also noted the special Millennium tours planned jointly by Kobasniuk Travel, Scope Travel of Newark and Dunwoodie Travel of Yonkers, N.Y. These tours, which include the Holy Land and several European countries, converge on Rome for the five-day Millennium celebrations (July 8 to 13) that include liturgies at St. Sophia Ukrainian Catholic Cathedral and St. Peter's Basilica, with Pope John Paul II participating, and a special concert.

The weekend's diversions encompassed an exhibit of Kobasniuk agency memorabilia, including photos of tour groups from 1960 to 1987 and such original documents as passports and charters from 1922 authorizing the agency to "sell tickets or orders entitling the persons there in named to passage" on steamers of the North German Lloyd, Hamburg-American and Scandinavian-American lines.

A VCR showing of a performance by the Chernivtsi-based Bukovyna Song and Dance Ensemble, recorded last August by tour escort Ulana Steck, beguiled exhibit visitors.

Annual reunions were resumed this year after a year's recess following the Chernobyl nuclear disaster. Initially proposed by Marusia Popovych of Cleveland, Mary Wysocky Savitsky of River Vale, N.J., and Walter Bacad, now residing in Florida, the reunions were started in 1960, enabling tourists to renew friendships that blossomed during KTI group tours to Eastern Europe and Ukraine.

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Plast fraternity holds annual men's doubles tennis tournament

KERHONKSON, N.Y. — Plast's fifth annual Yaroslav Luchkan Memorial Doubles Tennis Tournament was held here at the Soyuzivka resort of the Ukrainian National Association on September 26-27.

The sponsor of this men's tournament for members of Plast is the senior unit of the Chornomortsi fraternity.

Play proceeded in a round-robin format in two groups encompassing seven pairs.

In the finals, the duo of Alex Popovich/George Popel defeated George Hrabec/George Hrab by a score of 7-6

(7-5), 6-3, marking the second time in five years that this pair has won the tourney.

The team of Ihor Lukiw/Eugene Madzy won third place in a default by Zen Stakhiv/Orest Fedash.

Other pairs playing in the tourney were Andrew Burachynsky/Andrew Chraplyvy, Andrew Hadzewycz/Ihor Sochan, and Walter Temnycky/Bohdan Porytko.

During the awards ceremonies, trophies were presented by Walter Luchkan, father of the late Yaroslav Luchkan, who was an active member of Plast and the Chornomortsi fraternity.



Participants of Plast's tennis doubles tennis tourney held at Soyuzivka.

Sitch golf tournament attracts 51; perennial champ Frank Patrick wins

NEWARK, N.J. — Perennial champion Frank Patrick of Garwood, N.J., won the eighth annual Sitch golf tournament at the Fox Hollow Country Club in North Branch, N.J., on October 10.

In a match of cards with Joseph Pospisil, each of the players having shot a fine round of 80, or 10 over par, Mr. Patrick edged out Mr. Pospisil by paring the first hole, a narrow par four, whereas Mr. Pospisil took a double bogie on the same hole.

Mr. Pospisil was not too disappointed, however, because his net 72 won him the first low net prize. Second low net was George Baer of Philadelphia, likewise with a 72 net score, while third low net, likewise with Philadelphia, was Bohdan Anniuk with a net 74.

In the first flight, (those in the second half of the field) in first place was Michael Zahuta of central New Jersey, while second low gross and third low gross of the first flight were taken by Jerseyans Steven Bereza and Roman Czuczak, respectively.

A total of 51 golfers enjoyed the lovely fall weather, the banquet and the many generous prizes sponsored by numerous businesses, institutions and firms who annually donate to the prize fund. Once again, the sponsor of the tournament was the Sitch Ukrainian

Athletic and Educational Association and prizes were sponsored by: the Ukrainian National Association, Smook and Son Oil Co., Fish, Field and Olesnycky, Esqs., Roman Pitio, Esq., Dnister Realty Inc., Alexander E. Smal Agency, Rychok Realty, Union Funeral Home, Salamander Shoes, Trident Federal Savings and Loan Association and Sunday Realty Group.

Among other prize winners, were George Tarasiuk for longest drive, Orest Luchin for closest to the pin, Mike Shatynsky for most strokes taken and George Polansky for being the most improved golfer, having improved his score by 21 strokes from the prior tournament.

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INTERVIEW: Sysyn...

(Continued from page 5)

great significance because of the relatively higher number of Churches in the western areas of the European part of the USSR. Well over half of all the open Orthodox churches in the Soviet Union appear to be in the Ukrainian and Byelorussian republics, and an extremely high number of these are in the former Uniate or Ukrainian Catholic areas. Also, the Russian Orthodox Church depends in many ways on vocations from these areas. It is this peculiar relationship that makes, for example, the issue of the Ukrainian Catholic Church so terribly sensitive and that has made it an obstacle to relations between the Kremlin and the Moscow Patriarchate and the Vatican at present. It explains why the Soviet regime has been so unrelenting in denying religious freedom to Ukrainian Catholics and why the Russian Orthodox Church has been so adamant in its contacts with Western Churches in demanding that no other ecclesiastical body coming out of the old tradition of Kievan Rus' be allowed on these territories.

What are your observations about the way in which the Moscow Patriarchate has been preparing for the Millennium?

My impression is that there has not been some sort of longstanding set plan as to what to do with the Millennium. The Millennium celebrations seem to have grown because of the interests of both the Russian Orthodox Church and the Soviet state, because of the conflict between the Vatican and the Soviet authorities and the Russian Orthodox Church over the issue of the Eastern Rite Ukrainian Catholics in the Soviet Union, and because of the increasing role that the Russian Orthodox Church plays not only in ecumenical but particularly in peace-movement contacts — this has given the Russian Orthodox Church an opening to expand its role and expand its celebrations of the Millennium.

This can be seen, for example, in the scholarly conferences: last year there was a conference in Kiev, this year in Moscow, gathering scholars not only from the Eastern bloc, but also from the West to study matters of Church history and to deliver papers on these topics. I think some of this has been a reaction to activities abroad. The attention paid to the Millennium by scholars abroad meant that both the Soviet official academies and the Church educational institutions had to respond in order to outline their own views on the significance of the Church. Of course, this is a very difficult topic in an officially atheistic state.

Do you attach significance to the fact that Kiev will not be the center of the celebrations of the Millennium of the Christianization of Kievan Rus'?

This is one of the elements of great interest: most of the Millennium celebration activities will not be in Kiev, which would be the proper place for them, but in Moscow — a city that did not even exist at the time of the Christianization. In a recent interview for the Soviet newspaper for Ukrainians abroad Visti z Ukrainy (No. 23, June 1987) Metropolitan Filaret of Kiev defends this decision, arguing that Moscow had

traditionally been the center of the Church. This is a very questionable argument since obviously Moscow was not the center of the Church for the first four centuries of its existence. Moreover, it is a particularly questionable argument for a hierarchy to make who has the title of Kiev and Halych, since the Metropolitanity of Kiev was not part of the Russian Orthodox Church centered on Moscow until 1686. Indeed it is a very strange argument that Metropolitan Filaret puts forth, arguing that the Millennium celebrations properly should be in Kiev, Vladimir, Moscow and Leningrad, following the very traditional view of the transfer of thrones and therefore of state rule. In fact, he describes a Church as his own that for much of history was not the Church of his titular city, nor of the Ukrainian territories, they being part of a totally separate ecclesiastical jurisdiction.

THE VATICAN AND UKRAINIAN CATHOLICS

What influence do you think Pope John Paul II has had on the way that the Soviet authorities and the Moscow Patriarchate are approaching the Millennium?

The preparations for the Millennium have been taking place at a time of a particularly active and, of course, a Polish pope. This has made for certain difficulties between Soviet religious contacts. A pope like Paul VI was much more to the taste of both the Soviet authorities and the Russian Orthodox Church. John Paul II, with his great knowledge of the affairs of Eastern Europe, as well as with his determination that the Catholic Church be a vibrant and living cultural and political force, presents great problems for both the Soviet authorities and the Russian Orthodox Church. The latter still has a large dose of antagonism towards Catholicism and, traditionally, because of Polish-Russian contacts, towards the Polish version of Catholicism.

Ten or 15 years ago the Soviet authorities could have assumed that the Vatican would be willing, at least tacitly, to except the liquidation of the Ukrainian Catholic Church and the denial of religious freedom to people in those regions. What we have seen in the past decade, however, is revival of the underground Ukrainian Catholic Church; the appearance of new samvydav literature from it; and, just recently, a statement by some of its underground bishops officially requesting the legalization of the Ukrainian Catholic Church. Such is the situation on the eve of the Millennium celebrations and at a point in time when there is much discussion going on about whether John Paul II will be able to go to the Soviet Union to be present at them.

In other words, you are saying that on the eve of the Millennium the issue of the Ukrainian Catholic Church has taken on a special significance.

Yes. Two major influences — the pontificate of John Paul II and the celebration of the Millennium have come together at a time of considerable religious revival throughout the Soviet Union — but in Ukraine in particular — to activate the Ukrainian Catholic issue. It is very difficult to conceive of how the Soviet authorities or the Russian Orthodox Church will be

able to deal with this issue. Their phobias are so great, and yet, on the other hand, the question is a relatively clear-cut one: it is a matter of freedom of religion. It would be especially difficult for Catholics, and not only for them, to take part in a Millennium celebration that is planned in a way so as to deny religious freedom to groups such as the Ukrainian Catholics.

At this time of "glasnost" and "perestroika" there have been signs that the Soviet authorities may be prepared in some way to mitigate their policy towards officially recognized religious groups. So far, though, there has been no indication of any change in the official policy towards the Ukrainian Catholics. How do you think things will develop?

It remains to be seen how this situation will be handled next year. At present, the prospects for a papal visit to the Soviet Union next year seem very slender because it does not appear that the Soviet authorities are willing to pay the minimal price — that is, granting religious freedom to the Ukrainian Catholics. Also, at a time of "glasnost," the recent statement by the Ukrainian Catholic hierarchs inside the Soviet Union has put the Soviet authorities in a very difficult situation because their alliance with the Russian Orthodox Church is so deeply rooted that I think they would be most reluctant to weaken the position of this Church. The granting of religious freedom to the Ukrainian Catholics would be seen to do precisely that.

MOSCOW'S DILEMMA

So on top of the basic difficulty that the atheistic Soviet state faces in dealing with such an important religious jubilee as the Millennium, there are also these other thorny problems which have ramifications both at home and abroad.

Yes, and I should add that the Soviet authorities also face the tricky problem of allowing study of the role of religion in the Slavs' past and that such study will once again bring to public attention the very different paths that the Orthodox Churches in Ukraine, Byelorussia and Russia have traditionally followed. It is an anomaly that two of the major Orthodox peoples do not have a Church that serves as a national Church for them but rather are serviced by a Russian nationalist Church. This presents great problems for the leadership of the Russian Orthodox Church in dealing with the Ukrainian population and the Byelorussian population. After all, although the Ukrainian Catholics are a very important force in Ukraine — they perhaps constitute by tradition 5 million people — the traditionally Orthodox Ukrainians are in the tens of millions — that is, over 30 million — though not all of them, of course, are practicing Christians, or even baptized.

The Soviet authorities face a dilemma, however: if they maintain the Russian Orthodox Church as a Russian nationalist institution and celebrate the Millennium as a peculiarly Russian event they run the risk of alienating Ukrainian and Byelorussian believers. Because of the existence of Ukrainian and Byelorussian Churches in the West, the issue takes on an international scope as well.

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Ukraine's coal...

(Continued from page 2)

reserves of coking coal to last for more than 60 years. Forty percent of the fuel was concentrated in thin seams. On this occasion the Ministry of the Coal Industry of the Ukrainian SSR decided to close down the mine on the grounds that its neighbors were being exploited. The mine shut down in 1986, having exploited only 38 percent of its prospected seams; the unrecovered capital investment amounted to 20 million rubles.

Despite the protests of Mr. Surgai and others, and the evident truism that past policies (whether from Moscow or Kiev is a moot point) are partly responsible for today's predicament, there is little question that the Donbas' future is now in jeopardy for the following major reasons:

- 1. The easily accessible reserves have been depleted.
- 2. The remaining coal requires heavy investment in improved extraction technology, geared to thin and sloping seams. The average depth of new seams being exploited is 1,000 to 2,000 meters.
- 3. The Ministry of the Coal Industry of the USSR has recently embarked on a policy to automate coal extraction in opencast mines, thereby reducing manual labor by 23 percent. This signifies that opencast mines are already taking priority in the industry.
- 4. The Donbas mines have become increasingly subject to dangerous explosions of methane gas. In addition, since miners have labored on weekends

and holidays to try to maintain existing output levels, the mines have not been properly serviced, equipment has remained unrepaired, etc.

• 5. "The Kuznetsk Alternative" evidently has powerful backing, and its purpose is to expedite a trend already in progress. Since the authorities decided to step up coal production in the Kuznetsk basin and the Far East in the 12th Five-Year Plan, Soviet coal output has risen considerably from 712 to 751 million tons annually, despite the falling output in the Donbas coalfield. In the latter region, the percentage of all-union output has fallen dramatically from 32 percent in 1975 to less than 25 percent today.

Under these circumstances, Mr. Surgai's pleas are not likely to be successful. In fact, the interview as it appeared in Moscow News omits several of the implicit criticisms of the Ukrainian coal industry contained in the original. Mr. Surgai himself was held personally responsible by the Soviet Coal Association for the disaster in 1986 at the Yasinovska-Hlyboka coal mine. Neither he nor his ministry appear to be in a position to alter the situation.

Oops!

In The Weekly, November 8, several paragraphs in Dr. David Marples' page 2 story, "Article sheds light on debate over irrigation," were inadvertently transposed. Thus, the paragraphs containing footnotes 10 through 12 appeared after those containing footnotes 13 through 18. We apologize for inconveniencing our readers.

City of Chicago...

(Continued from page 9)

tative of the Ukrainian Orthodox community, asked that one church be opened, perhaps St. Andrew's in Kiev, in which services would be in Ukrainian and the church's support would be funded by Ukrainians in the West. All other Orthodox churches in the Soviet Union use Old Slavonic in services, a language which is at least a 1,000 years old and difficult for Ukrainians to understand. This was considered the minimum which the Orthodox might consider in supporting the sister-city program, he stated.

The president of the local branch of Americans for Human Rights in Ukraine (AHRU) stated that without freedom there can only be a distorted exchange between the two cities. She asked that the city request that all Ukrainian Helsinki monitors be released from incarceration or exile outside the borders of Ukraine.

Specific measures were also cited by the Rev. Chirovsky to ensure the safety of Ukrainian Catholics in Soviet Ukraine and encourage exchanges between the Catholic community in Ukraine and its counterparts in Chicago.

Adding to these suggestions, Dr. Daria Markus of the academic segment of the community, stated that any exchanges between Kiev and Chicago had to include Ukrainian Americans.

Ending the formal presentation was Supreme Vice-President Myron Kuropas of the Ukrainian National Association. He called his conditions, "a modest proposal." Citing the Helsinki Accords, Dr. Kuropas requested that Svoboda, The Ukrainian Weekly and any other Ukrainian press in the West be allowed to establish a Ukrainian American press center in Kiev.

The members of the Kiev Study

Group — Rose Jennings of Playboy Enterprises Inc. and chairperson of the group, Jane Alexandroff, Parks Commissioner Sylvia Herrera and Pauline Pansios of the League of Women Voters — were attentive and seemed genuinely interested in the community's ideas on the matter.

In the ensuing discussion there was some concern expressed by the study group that these issues were more appropriate to the State Department than to the city. Only private sector groups, it was argued, would participate in the sister-city relationship.

Ukrainian leaders responded by saying that normally that would be the case, but since the Soviets are looking for an official relationship with Chicago, they may be open to certain suggestions coming from the city government.

Dr. Truchlyj added, that there is no private sector in the Soviet Union. One would by necessity, then, be interrelating with the Soviet government. And the officials of the USSR would understand, he said, that such a sister-city arrangement would be with the blessings of the mayor and the City of Chicago.

A very thorough discussion followed with both the community leaders and members of the study group exchanging impressions and thoughts concerning the question.

The situation in the Soviet Union was compared with South Africa by some.

Members of the study group expressed thanks for the concrete suggestions and for raising issues of which some members were unaware.

Dr. Kuropas and the Rev. Chirovsky have been included in the Kiev Study Group, indicating that the City of Chicago recognizes the importance of including the Ukrainian community in its deliberations regarding a possible sister-city relationship with Kiev.

Worldwide...

(Continued from page 8)

November 26-29. Also at that congress, Mrs. Tracz will be one of the panelists at a folk art workshop; she will speak on folk art as an educational resource.

Other committee members include: Petro Odarczenko, Lidia Burachynsky, Myroslava Stachiv, Lubov Wolynetz, Halyna Tytla, Dzwina Barabash, Halyna Carynyk and Denys Stachiv.

In conclusion, Mmes. Danylenko and Tracz noted that fund-raising is now being conducted to support the book, which will be published as WFUWO's gift to the Ukrainian community on the occasion of the Millennium of Christianity in Kievan Rus'. Tax-exempt donations may be sent to: World Federation of Ukrainian Women's Organizations, P.O. Box 261 — Station "M", Toronto, Ont. M6S 4T3.

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Shumuk speaks...

(Continued from page 3)

supported as best as we can."

He said he believes that, in the current climate, the community can put pressure upon the Soviet Union, "not by throwing rotten tomatoes" at the representatives of cultural and trade exchanges, but by meeting and lobbying them at every turn.

He added that these were his own thoughts and were only suggestions, "I cannot force you to do this. Each person has his own opinions."

The young must be encouraged to take initiative in developing strategies, he proposed. "Our generation once said about the older generation, 'Don't listen to them, they are dated.' I suppose we thought we'd be eternally young, but we, too, are now dated."

And finally he called the community to unity. And, despite diverse opinions, he said he supports all prisoners of conscience because each person has a right to express his thoughts, he said.

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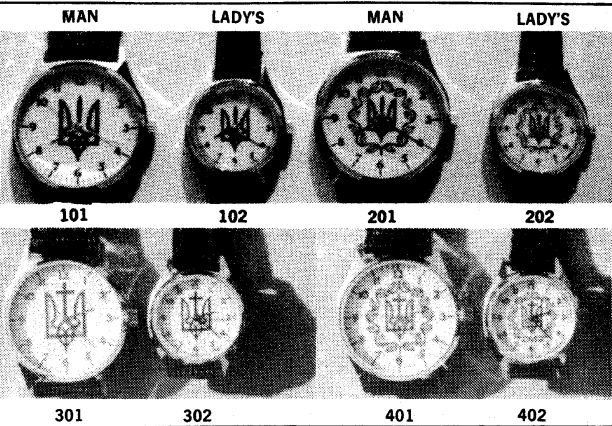
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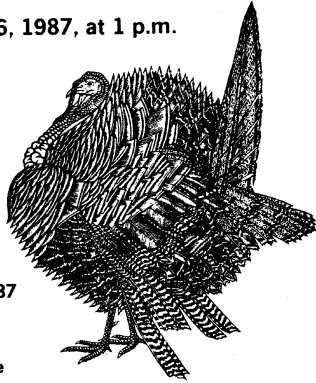
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Ukrainian American Veterans form post in Trenton, seek members

by George A. Mizziuk

TRENTON, N.J. — The formation of a Ukrainian American Veterans (UAV) post was discussed at a meeting held at the Ukrainian National Home on October 16. In attendance were Eugene Sagasz and Michael Wengryn, both UAV past national commanders. Mr. Sagasz is currently commander of UAV Post 17 in Passaic, N.J.

Commander Sagasz informed the assembled about the history and activities of the UAV. Organized in 1948 in Philadelphia, the UAV currently has about 500 members and maintains its national headquarters at the Ukrainian Institute of America in New York. It also cooperates with Ukrainian Canadian Veterans through the World Congress of Free Ukrainians. The present UAV national commander is Atanas Kobryn.

Using Post 17 in Passaic as an example, the commander described the importance and activities of a local UAV Post.

Commander Sagasz also addressed

the importance of lobbying congressmen and senators for formal recognition of the UAV as a national organization.

All veterans of the American Armed Forces are eligible for membership in the UAV. Non-veteran patron members may also join a post, but cannot vote or hold office.

The assembled group of 20 veterans and guests then voted to form a UAV post. A post command was also elected: Orest Senyk, commander; Orest Nadruga, senior vice-commander; Mychailo Hluszok, adjutant; Ivan Haftkowycz, financial officer; George Mizziuk, publicity officer; John Boychuk, Myroslaw Galyk and Gregory Pylypiak Sr, trustees.

At a subsequent meeting of the UAV national executive board in Philadelphia on October 31, the post was accepted for membership and chartered as UAV Post 25.

For information on joining Post 25 please contact, Orest Senyk, 3 Tartear Drive, Hamilton, N.J. 08610; (609) 585-6769.

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The Immigration History Research Center, a research facility and special collection dedicated to the study of American immigrant and ethnic groups from Eastern, Central, and Southern Europe and the Near East, seeks a qualified individual to coordinate the **Svoboda** Index Project. This project is a joint venture of the IHRC and the Ukrainian National Association to publish a retrospective index to the Ukrainian American newspaper **Svoboda**.

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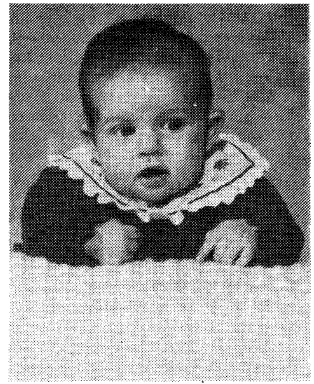
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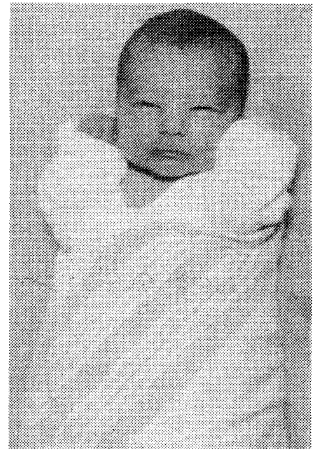
Monica and Julia Anna Ghose, daughters of Kathy and Anjan Ghose, are new members of UNA Branch 364 in Cleveland. Their grandfather, Steve Pawlyshyn, enrolled the two girls in the UNA.



Stephen William and Katherine Ann Lewitzke are the youngest members of UNA Branch 183 in Detroit, Mich. They were enrolled by their parents, Natalie (nee Kovch) and Craig W. Lewitzke.



Oksana Marie Laschuk, daughter of Irene and Michael Laschuk, is the youngest member of UNA Branch 70 in Jersey City, N.J. Her grandfather, Mykola Scheremeta, is the secretary of Branch 70.



Andrew Michael Joseph Melnyk is a new member of UNA Branch 235. He is the son of Michael and Shelley Melnyk of Walbridge, Ohio. Andrew is the first grandson, but the seventh grandchild, of Wasył and Maria Melnyk. Wasył Melnyk is president of Branch 235, and his oldest son, John is the branch secretary. Needless to say, all the Melnyk children and grandchildren are UNA'ers.

Psychologist...

(Continued from page 1)

Thus, a photo spread shown to a witness should consist of photos of persons similar in appearance and should include a photo of only one suspect. Ideally, he said, the investigator should not even know which photo is that of the suspect, so that the investigator does not unwittingly give the witness any cues that would influence the identification process.

The psychologist went on to give a list of 12 factors in the categories of "positive response bias" and "specific bias."

The next day, the three-judge panel hearing the case decided to admit Prof. Wagenaar's testimony. Under questioning by defense attorney Yoram Sheftel, Prof. Wagenaar spoke about previous testimony at the trial, using the previously mentioned 12 factors on the basis of which he demonstrated that survivors' testimony was improperly handled and, therefore, unreliable.

The photo albums shown to the survivors were not prepared according to accepted procedures, said Prof. Wagenaar. For example, one photo album shown to the witnesses contained the photos of two suspects, Mr. Demjanjuk and Feodor Fedorenko. Moreover, the witnesses had seen these photo albums at least twice previously, at the U.S. trials of these two men. In addition, Prof. Wagenaar pointed out that the photos of Messrs. Demjanjuk and Fedorenko were larger and clearer than the others.

The psychologist observed also that the way in which the witnesses were questioned was improper: there was no third party present, and the testimony was not recorded or filmed. One investigator had even gone so far as to ask witnesses whether they recognized John Demjanjuk.

The albums were improperly prepared also in that among the photos only one pictured a man with an oval face, short neck, etc.; thus, the photos were not similar and it was easy to pick out the defendant based only on a previously heard verbal description.

Turning to other aspects of memory, Prof. Wagenaar testified that it was perfectly conceivable for the defendant not to remember that he had been in a

POW camp in Kholm because it is possible that as a prisoner he did not even know where he was and only learned about the location later.

At this point, Prof. Wagenaar showed a previously unknown photo of the defendant in the uniform of a policeman of the International Refugee Organization from 1946. He did so, stating that the defendant did not remember to mention this part of his past either.

Judge Levin was visibly surprised by this move and questioned the authenticity of the photo. Mr. Sheftel, however, successfully argued that the authenticity of the photo could be verified and that the defendant could testify to this.

It should be noted that Elizabeth Loftus, a psychologist and memory expert, was present in the courtroom and was serving as a consultant to the defense. Ms. Loftus is the professor of psychology and adjunct professor of law at the University of Washington in Seattle who had written a Newsweek article about her professional dilemma: whether to testify for the Demjanjuk defense. In the June 29 article she explained why she had decided not to testify.

Cross-examination began on Wednesday, November 18. Michael Shaked asked the psychologist how he could presume to tell the court how to conduct its business. Prof. Wagenaar responded to this by saying that he saw his function as an expert as providing a scheme in accordance with which trial procedures could be improved.

The psychologist stated at one point that new and more convincing evidence against the defendant should be found because the evidence presented to date is questionable.

In response to a question about why Mr. Demjanjuk had forgotten to mention during his testimony in the U.S. that he had been in Kholm and had dug peat there, Prof. Wagenaar said that for a person who had lived through all kinds of horrible experiences in his life, i.e., famine war, and wartime injury, the digging of peat in a POW camp is not a frightening experience. In addition, Prof. Wagenaar stated, much depends on how the question was asked of the defendant. In Israel apparently the question was properly asked and, thus, the Kholm experience was men-

tioned. A person may remember a certain episode of his life, but may forget to tell about it if a given question does not jog a particular aspect of that memory, Prof. Wagenaar said.

Cross-examination concluded on Thursday, November 19, with Mr. Shaked attempting to demonstrate that applied psychology has no place in the courtroom. Prof. Wagenaar disagreed, however, noting once again how every point of the 12 factors of bias previously enumerated had been violated at the trial.

Prof. Wagenaar also stressed that applied psychology does have an application in the courts, and he accused Mr. Shaked of attempting to use it himself, but using it incorrectly.

During the re-direct questioning, Mr. Sheftel asked the psychologist more about the manner in which a question is posed. Prof. Wagenaar stated that it is extremely important for the judges to examine the way in which a question was asked and its context when reviewing testimony.

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PREVIEW OF EVENTS

November 27

PARMA, Ohio: The Ukrainian Student Association of Michnowsky (TUSM) in Parma, Ohio, will hold its fifth annual Thanksgiving weekend "Maturalna Party" at 9 p.m. — 1 a.m. in the Ukrainian American Youth Association (SUM-A) Center Verkhovyna, 7425 W. Pleasant Valley Road. All Ukrainian students are invited and entertainment will be provided. A \$2 cover charge will be collected at the door.

EAST HANOVER, N.J.: The Chornomorts Plast fraternity cordially invites everyone to its sixth annual "Morskiy Ball," beginning at 9 p.m. at the Ramada Hotel on Route 10 (westbound). Music will be provided by the Tempo orchestra. Admission at the door will be \$12. Appropriate semi-formal attire is requested. For more information and for table reservations call Oleh Kolodyi, (201) 763-1797.

CHICAGO: The Zoria ensemble will release its newest album at a party, beginning at 10 p.m., at the Ukrainian restaurant Galan's in the Ukrainian village, 2212 W. Chicago Ave. Zoria will perform and hors d'oeuvres will be served. For more information call Halyna Lewun-Pawlyk, (312) 498-4950 (evenings) or 772-4500 (days).

November 28

NEW YORK: The Shevchenko Scientific Society will sponsor an academic lecture by the Very Rev. Julian Katrij OSBM, a noted author and the provincial of the Basilian Fathers, titled "The Role of the Monastic Communities in the Eastern Churches and Kievan-Rus' Ukraine." This is one of several lectures on early Christianity in Ukraine that the society is offering for the public in connection with the upcoming Millennium of Christianity. The lecture will take place at 5 p.m. in the society's headquarters, 63 Fourth Ave.

PREVIEW OF EVENTS, a weekly listing of Ukrainian community events open to the public, is a service provided free of charge by The Weekly to the Ukrainian community. To have an event listed in this column, please send information (type of event, date, time, place, admission, sponsor, etc.), along with the phone number, including area code, of a person who may be reached during daytime hours for additional information to: PREVIEW OF EVENTS, The Ukrainian Weekly, 30 Montgomery St., Jersey City, N.J. 07302. Submissions must be typed and written in the English language. Items not in compliance with aforementioned guidelines will not be published.

Krupa to perform at Manor

JENKINTOWN, Pa. — Concert pianist Laryssa Krupa will perform at Manor Junior College, Fox Chase Road and Forrest Avenue, here on Sunday, December 6, at 4 p.m.

The concert is sponsored by the college as one of the special events marking the 40th anniversary of the founding of MJC and the 10th anniversary of the MJC Ukrainian Heritage Studies Center located on campus.

Tickets for the concert are \$10, which includes a reception following the concert. Reservations may be made by calling (215) 885-2360, ext. 12.

Ms. Krupa, of Morristown, N.J., is the 1982 winner of the American Music Scholarship Association International

November 28-29

PARMA, Ohio: The Presidents Conference of SUSTA, the Federation of Ukrainian Student Organizations of America, will be held here at St. Josaphat's on State Road. For more information call Taras Szmagala Jr., SUSTA president, (804) 295-8350.

November 29

TORONTO: In conjunction with the Fifth Congress of the World Federation of Ukrainian Women's Organizations (WFUWO) the Arts Council of the Ukrainian Canadian Committee in Toronto will sponsor a concert by the Nova Chamber Ensemble from New York, directed by Laryssa Krupa, at 4 p.m. in the concert hall of the Royal Conservatory of Music, 273 Bloor St. W. The ensemble will perform works by Barvinsky on behalf of the 100th anniversary of his birth, as well as compositions by Lawryshyn, Rudnytsky, Koliada, Lysenko and Hummel. Tickets are available at Arka, Arka West and at the door. For information call (416) 536-6679 (evenings).

CHICAGO: Stefan Sambirsky will present a lecture on "The Jewish Lobby in the United States and Ukrainian Activities" at 1 p.m. in the ODU hall, 2116 W. Chicago Ave. Dr. Sambirsky and his wife Lucia have conducted a weekly one-hour Ukrainian radio program in Chicago for the past 40 years.

December 4

CLEVELAND: The renowned Ukrainian Bandurist Chorus, with conductor Wolodymyr Kolesnyk, will begin their North American concert tour with a program at 7:30 p.m. in Valley Ford High School auditorium, 9999 Independence Blvd. The concert will feature a special selection of liturgical music and Christmas carols by Ukrainian composers in commemoration of the Millennium of Christianity in Ukraine. Tickets priced at \$15, \$12 and \$10 will be available at the door.

Piano Competition. She made her New York debut in 1983 at Carnegie Hall. Since her early teens she has given many solo and chamber recitals in major U.S. cities including New York, Chicago, Philadelphia, Baltimore, as well as Germany, Switzerland and Poland. In Italy she performed as soloist with the Rome Festival Orchestra. She is the founder and musical director of the Nova Chamber Ensemble.

She holds bachelor's and master's degrees from the Peabody Conservatory of Music of John Hopkins University in Baltimore, Md. She also holds a diploma from the Ukrainian Music Institute of which she is a faculty member. She has been a guest lecturer at New York University and the University of Illinois.

Rev. Romaniuk...

(Continued from page 1)

addressed to the World Council of Churches (1975), Pope Paul VI (1975 and 1977), and President Jimmy Carter (1978), he drew attention to the plight of Soviet political prisoners generally, to the lack of religious freedom in the Soviet Union, and to the grievances and demands of Ukrainian national rights campaigners. In one appeal addressed to "Jews and All People of Goodwill," and dated August 1, 1977, the Rev. Romaniuk also came out in defense of Eduard Kuznetsov and other imprisoned Jewish activists.

As a result of his steadfastness, writings and willingness to help others while in the camps, the Rev. Romaniuk's case was taken up not only by Ukrainians. Andrei Sakharov singled him out in a message which he sent to the First International Sakharov Hearings held in Copenhagen in October 1975. Also various Russian religious and human rights activists including the Rev. Sergei Zheliudkov, Yuri Orlov, Ludmilla Alexeyeva and Larissa Bogoraz spoke out on his behalf.

Nevertheless, the Ukrainian priest had to serve out the first part of his sentence in full and was then sent into internal exile to one of the harshest areas of the Soviet Union — the remote and climatically severe north of Yakutia.

The Rev. Romaniuk continues his short biographical account with a description of the toll of the repressions on his family:

"My wife, Maria Antoniuik, who partly shared the experience of internal exile with me, died in 1985 as a result of what she had to go through. My son, Taras, was expelled from the medical institute at Lviv University while I was still in the camps. To this day he is denied the possibility of any higher education. On five occasions he has successfully taken entry examinations to the Orthodox seminaries in Leningrad and Moscow, the last time being in the summer of 1987, but because of my past has not been accepted."

There is a particular reason why the Soviet authorities have regarded the Rev. Romaniuk as a thorn in their side and have dealt with him so harshly. He is both a nationally minded Ukrainian and a devout Orthodox Christian in whose person Ukrainian national aspirations are combined with their religious ones.

On the one hand the Rev. Romaniuk is an advocate of Ukrainian independence. While in the camps he joined the Ukrainian Helsinki Monitoring Group and together with one of its founding members, Oleksiy Tykhy, wrote a programmatic document, "The Positions of Ukrainian Political Prisoners," (1978) which declared that: "Ukraine should become independent, democratic, spiritually rich, materially secure, with a high level of education,

science and culture — national in essence, content and form."

On the other, while formally ordained as a priest in the Russian Orthodox Church, he regards himself as a Ukrainian Orthodox priest. In a letter addressed in 1977 to Metropolitan Mstyslav, the head of the Ukrainian Autocephalous Orthodox Church in the West, the Rev. Romaniuk wrote:

"Your Grace! First of all, I assure you of my devotion and humility. I declare that I consider and have always considered myself a member of the [Ukrainian] A[utocephalous] O[rthodox] C[hurch] in spite of the fact that I formally belonged to a different hierarchy, for it is well known that the Ukrainian Church, Orthodox as well as Catholic, is outlawed in Ukraine."

The significance of this statement has been commented upon by Harvard professor, Dr. Frank Sysyn:

"The appeal was remarkable testimony to the fact that almost 50 years after the destruction of the Ukrainian Orthodox Autocephalous Church formed in the 1920s and over 30 years after the eradication of the Church restored during the second world war, loyalty to Ukrainian Orthodoxy remains alive among Ukraine's believers. It also demonstrates how shared persecution has brought new ecumenical understanding between Ukrainian Orthodox and Ukrainian Catholics."

Small wonder then that when the Rev. Romaniuk completed his 10-year sentence and returned home, the authorities did their best to break his resistance. Eventually, in April 1983, Visti z Ukrainy, a Soviet newspaper for Ukrainians living abroad, carried an item under the heading "The Statement of the Priest V. Romaniuk," which included a declaration that the Rev. Romaniuk had apparently sent to the editors of the local newspaper, Prykarpatska Pravda. In it the Ukrainian priest pledged to renounce his former "hostile" activity against "Soviet state," forbade his name to be used abroad for "anti-Soviet propaganda," and also stressed that he did not want to leave the Soviet Union.

In his recent appeal to Ukrainians in the West, the Rev. Romaniuk sheds light on the circumstances in which made the recantation. He explains that "only on the basis of a statement that was forced out of me, in which I had to deny that I wanted to leave the country in order to do pastoral work, was I allowed back among the ranks of Orthodox priests."

Nevertheless, this compromise hardly alleviated the priest's difficulties. He now reveals that the authorities have continued "constantly to interfere in my pastoral work, to harass me and to remind me of my past." Feeling that the situation for him in his own homeland is hopeless, the Rev. Romaniuk has therefore declared his desire to emigrate with his son to Canada "where I could contribute to [the life] of the Ukrainian Christian community."

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