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Expelled Latvian dissident says, "no one should trust Gorbachev"

NEW YORK — "Latvians will never accept their incorporation into the USSR," said Rolands Silaraups, former head and now, after his deportation from Soviet-occupied Latvia in July the official foreign representative of the Latvian Helsinki 86 monitoring group.

Mr. Silaraups appeared at "Voices of Hope," a program highlighting current Soviet opposition literature, sponsored by the Ukrainian Students Association of Mykola Michnowsky (TUSM) on November 14 here at the Ukrainian Institute of America.

Mr. Silaraups, who spoke with the aid of a translator, provided interesting glimpses into Mikhail Gorbachev's new glasnost policy, stating, "No one should trust Gorbachev. There is nothing new in the Soviet Union, except, perhaps, less persecution of free thought."

He also commented on the mass demonstrations which Helsinki 86

organized this year to commemorate the forced annexation of the Baltic republics by the USSR.

Mr. Silaraups assured the audience that KGB efforts to destroy Helsinki 86 have continually failed. Before his deportation, a replacement head was selected.

The Byelorussian presentation, given by Vitaut Kipel, centered around the issue of heightened Russification of the Byelorussian language and culture.

Mr. Kipel used two letters sent in December 1986 to Mikhail Gorbachev from nearly 150 of Byelorussia's leading intelligentsia in defense of their language which they say has experienced the "destructive process" of Russification which in the "last two decades...has accelerated." They concluded that "the Byelorussian language is one of the foundations upon which the statehood of the Byelorussian people rests."

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Reagan's challenge to Gorbachev: legalize Ukrainian Catholic Church

WASHINGTON — President Ronald Reagan has called on the Soviet government to demonstrate the sincerity of its reform policy by legalizing the Ukrainian Catholic Church.

In a speech before the Heritage Foundation on November 30 — one week before his summit meeting here with Soviet party chief Mikhail Gorbachev — Mr. Reagan said glasnost was "a promise as yet unfulfilled."

"One of the truest measures of glasnost will be the degree of religious freedom the Soviet rulers allow their people — freedom of worship for all, including Protestants, Jews, Catholics, Orthodox and followers of Islam," the president said.

"Few moves on the part of the Soviet government could do more to convince the world of its sincerity for reform than the legalization of the Ukrainian Catholic Church," the president stressed.

President Reagan noted that "just last August, over 200 underground Ukrainian Catholic Church leaders and laity fearlessly and for the first time disclosed their names in an appeal to General Secretary Gorbachev to legalize their Church.

"Yosyp Terelia, the brave Ukrainian Catholic human rights activist, recently released from the Soviet Union after 21 years in Soviet labor camps, prisons and psychiatric hospitals, delivered the appeal personally," Mr. Reagan said.

In the speech that covered most of the points scheduled to be discussed in his talks with Mr. Gorbachev, President Reagan criticized the Soviet leadership for neglecting the economic well-being of the Soviet populace while squandering billions of dollars to impose and maintain Communist rule in Eastern Europe, Cuba, Afghanistan, Angola, Nicaragua, Ethiopia, South Yemen and Cambodia.

Canadian investigators may travel to USSR for war crimes evidence

OTTAWA — Within the next few months, Canadian investigators may visit the Soviet Union to collect evidence and testimony against suspected Nazi war criminals believed living in Canada.

A senior Justice Department official has already visited Moscow to clear the way for a fact-finding tour by Canadian investigators. In addition, the Soviets have agreed to honor a set of standards for gathering evidence. The standards are the same six drawn up by Justice Jules Deschenes, the head of a two-year, \$3 million commission of inquiry on war criminals.

According to published reports, the Soviet offer was made to the Canadians more than five months ago. Justice Minister Ramon Hnatyshyn told The Globe and Mail that negotiations have been going well with a number of other East European countries, including Poland, Czechoslovakia and Hungary.

Although the government has made no announcement about a fact-finding mission behind the Iron Curtain, observers say a trip will take place shortly.

"We've acted very swiftly and I expect we will make an announcement before too long," Mr. Hnatyshyn told The Globe. "We've made good progress."

Recently, Justice Deschenes told a Montreal conference marking the 40th anniversary of the Nuremberg war crimes trials that he has grown impatient with the slow pace of war criminals prosecutions in Canada.

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Ukrainian Culturological Club under attack

by Bohdan Nahaylo

One of the more promising results in Ukraine of the Gorbachev leadership's emphasis on glasnost and "democratization" has been the formation this summer of an "informal" group in Kiev to serve as a discussion club for nationally minded citizens. Known as the Ukrainian Culturological Club, it has organized several public meetings on questions connected with Ukrainian history and culture.

Last month, however, the club was denounced on the pages of the local newspaper and its organizers warned that it would no longer be tolerated unless it effectively put itself under official control. Members of the club have resisted this pressure and are insisting that the existence of their informal organization is a test case for glasnost and perestroika in Ukraine.

Like other areas of the Soviet Union, the inauguration of the policies of glasnost and "democratization" brought a "mushrooming," as Radianska Ukraina put it, of unofficial, or "informal" (as they are officially referred to), groups and organizations in Ukraine. While most of them appear to be concerned with pop music or sport, some are evidently concerned with the preservation of the Ukrainian historical and cultural heritage, ecology and peace and disarmament.

At least two unofficial groups are known to have been formed that seek to apply glasnost to the nationalities

problem as it exists in Ukraine. These are the circle in Lviv headed by the former political prisoners Vyacheslav Chornovil and Mykhailo Horyn, which has resumed publishing the samvydav journal, the Ukrainian Herald, and established an Action Group for the Release of Ukrainian Prisoners of Conscience, and in Kiev the Ukrainian Culturological Club, which held its inaugural meeting on August 6.

The main organizers of the Ukrainian Culturological Club also appear to have been a group of former Ukrainian political prisoners. They include: Serhiy Naboka, Leonid Milyavsky and his wife, Larysa Lohvytska, who in early 1981 were arrested for pasting up leaflets in support of Ukrainian political prisoners; Oles Shevchenko, a former journalist who was tried in 1980 for his involvement in the publication of a samvydav journal (also called the Ukrainian Herald); and Olha Matusevych, who was imprisoned in 1980 for her association with the Ukrainian Helsinki Monitoring Group.

The club seems to have gotten off to a good start and to have generated considerable interest in Kiev's cultural circles. Its inaugural meeting and first public discussion, on the theme of "Ukrainian Culture: Facade and Reality," is reported to have drawn 200 people.

Among the issues that are known to have been raised during it was the question of relations between Church and state, with Mr. Shevchenko speaking out against the state's inter-

ference in religious life. At the gathering it was also decided to create several specialized sections within the club, including one to deal with linguistic questions.

The club's four subsequent meetings dealt with "The Ukrainian Philosopher Hryhorii Skovoroda" (August 20), "Pressing Ecological Problems" (August 27), "Problems of the Preservation of the Historical and Cultural Monuments of the Ukrainian Nation" (September 11), and "Blank Spots in the History of Ukraine" (October 4).

On October 19, the local newspaper, Vechirnyi Kiev acknowledged that the club's membership was "in the dozens" and that its discussions were attracting respected members of the Ukrainian intelligentsia, including "authorities in the areas of literature, archeology and culture," such as the writer Serhiy Plachynda and the historian Mykhailo Braichevsky.

At first the local authorities appear not to have obstructed the club. Encouraged by verbal assurances that their group would be registered with the local administration of culture, the Ukrainian Culturological Club's organizers managed to overcome the problem of finding a hall suitable for each of the meetings and went about publicizing their activities. The official attitude towards the club seems to have hardened, though, after the candid discussion about blank pages in modern Ukrainian history.

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A GLIMPSE OF SOVIET REALITY

Ukrainian language issue produces verbal sparring

by Roman Solchanyk

Of all the controversial issues that have been raised in the Soviet Ukrainian press under the impact of glasnost, the discussion about the role and status of the Ukrainian language has received by far the greatest attention. Those who have addressed the issue during the past two years — for the most part writers, but also scholars, teachers, journalists, and others — have focused on three points:

- the right of parents or guardians to determine whether their children will be taught in their native language or in some other language of the Soviet Union, most often Russian;
- the voluntary nature of studying a second language of the Soviet Union; and

- the question of special legislation defining the status of the Ukrainian language, preferably in the form of an article in the republic's constitution that would give Ukrainian "state status."

Specifically, it has been argued that the voluntary choice of schools is anything but voluntary, given the dominant role of the Russian language in virtually all forms of public life in Ukraine. Conditions in the republic are such that parents who opt for Ukrainian-language schools for their children (assuming that these are readily available) are in fact condemning them to unnecessary hardships.

A case in point is higher education, which is almost exclusively conducted in the Russian language. According to critics, it is the state not parents that should play the deciding rule by determining the language of instruction in schools in accordance with the national composition of the school population.

Furthermore, there have been repeated demands that Ukrainian language and literature be made an obligatory subject of study in Russian-language schools.

As for a constitutional guarantee for the Ukrainian language, proponents of such a move have pointed to the constitutions of the three Transcaucasian republics, which define Georgian, Armenian and Azeri as the state languages of the given republics.

The official reaction to these proposals has been decidedly negative, both in Moscow and in Kiev. In a speech to the party organization of Kiev writers earlier this year, the Ukrainian ideological secretary, Yuriy N. Yelchenko, made it clear that the parental choice of schools was not subject to change. "This right is determined by law," said Mr. Yelchenko. "Whether one likes it or not, it is democratic in its very essence."

A Pravda editorial of July 21 was equally straightforward in its assertion that concern for the development of native languages and cultures had nothing in common with "demands to administratively restrict the use of the Russian language."

This point was later developed by Eduard Bagramov, who has often served as a spokesman for the party's line on nationality issues, in an important theoretical article in Pravda in mid-August. Significantly, Mr. Bagramov emphasized that the "dramatization of linguistic processes" was particularly evident "in the writers' milieu."

Finally, when the Central Committee of the Ukrainian Communist Party adopted a resolution on the national question in August, which focused

primarily on language matters, it omitted altogether any reference to the issues that had been raised by the Ukrainian intelligentsia.

Surprisingly, Ukrainian writers have chosen to ignore the party's warnings and continue to press for changes that have already been ruled out. Thus, a recent session of the Presidium of the Board of the Ukrainian Writers' Union adopted a resolution that ostensibly is devoted to the implementation of the Central Committee decree, but that in fact essentially repeats previous demands albeit in a more moderate tone.

The resulting situation is something in the nature of a standoff between the two sides that, if nothing else, should provide Sovietologists with food for thought about the impact of Mikhail Gorbachev's policies on politics in the national republics. Without overstating the case, it would seem that glasnost, perestroika and the "new thinking" — in short, Mr. Gorbachev's policies of democratization — have injected an element of uncertainty into the political process. In any event, the rules that govern this process appear to be in a state of flux.

An article on the national question in the current issue of the Ukrainian Communist Party's main theoretical and political monthly, *Komunist Ukrainy*, reflects the change in style if not substance. The author, Volodymyr Y. Melnychenko, deputy director of the Institute of Party History in Kiev, goes to great lengths to explain how the party gradually came to realize that all was not well in its past approach to the national question. He repeats what has now become the established line on the non-Russian languages:

"It is especially necessary to substantially strengthen explanatory work among pupils and their parents regarding the study of the Ukrainian language and literature in schools with Russian language of instruction. Ignorance of the language of the people among whom one lives testifies to spiritual poverty and the low culture of internationality relations."

What follows is basically a polemic on the issues of granting Ukrainian the status of a state language and rescinding the parents' right to determine the language in which their children will be educated. Mr. Melnychenko notes that those who support these demands often base their arguments on the resolution "On Soviet Rule in Ukraine" that was adopted in December 1919 by the Eighth All-Russian Conference of the Russian Communist Party (Bolsheviks), which was one of the first Ukrainianization decrees of the party. He tries to argue that the resolution, although still valid, is inappropriate in present circumstances:

"The party resolution unquestionably retains its principled significance to the present day. However, one can not pluck out Leninist thought from its concrete historical context. The measures that it proposed were put on the agenda in 1919 because throughout the ages Ukrainian culture (language, schools, etc.) was suppressed by tsarism and the exploiting classes of Russia... Can concealment of this fact be scientifically justified?"

Needless to say, such convoluted "logic" is not likely to impress the writers. If there is no language problem, or if the problem is somehow different

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The Rev. Sas-Zhurakovsky and wife seek to emigrate to West Germany

NEW YORK — The Rev. Myron Sas-Zhurakovsky and his wife, Hanna, have written a letter of appeal to Soviet leader Mikhail Gorbachev requesting permission for their family to emigrate to West Germany, reported the External Representation of the Ukrainian Helsinki Group here.

The 53-year-old Orthodox priest from Kolomyia in western Ukraine has repeatedly been harassed by Soviet authorities for "excessive religious activity," according to Keston College. He has twice been detained for religious activity as well as for claiming he was a German citizen before World War II and refusing to accept Soviet citizenship.

The Rev. Sas-Zhurakovsky was removed by secular authorities a year and a half ago from his post as parish priest in Kolomyia, in the Ivano-Frankivsk Oblast, reported Keston in late October.

A source in Ukraine reportedly said this was done on the initiative of the

plenipotentiary for religious affairs in Ivano-Frankivsk. He had earlier been suspended by Archbishop Makari of Ivano-Frankivsk for "excessive religious activity," wrote Keston.

In the couple's written appeal to General Secretary Gorbachev, the priest requests permission to emigrate to the Federal Republic of Germany on the basis of his pre-war German citizenship, reported the UHG's External Representation in New York.

The Rev. Sas-Zhurakovsky claims in the letter that he has official documents that prove his citizenship and papers that reportedly assure him that West Germany will accept the family for residence there.

In their letter the couple appeals for emigration in light of years of harassment by authorities that have left both unemployed and "unemployable" because of their beliefs, and have made it impossible for them to continue living in the Soviet Union.

Expelled Latvian...

(Continued from page 1)

Sirje Ains of BATŪN (Baltic Appeal to the United Nations) spoke on the tragic plight of Mart Niklus, Estonia's leading human rights activist who, now in failing health, "hangs on only to hope; our hope and prayers are with him, too."

Excerpts from the letters of Lithuanian nationalist activist Viktoras Petkus were read by Ginte Damusis, director of the Lithuanian Information Center.

Formerly incarcerated Ukrainian activist Sviatoslav Karavansky used the testimonies of recently released Ukrainian dissidents Yosyp Terelia and

Anatoliy Koryagin to describe the continued use of psychiatric medicine for punitive purposes.

Mr. Karavansky spoke about Zinoviy Krasivsky, who was forcibly admitted to a psychiatric hospital for his Ukrainian nationalist activities.

Volodymyr Kurylo concluded the program by tracing the life and writings of well-known Ukrainian poet and patriot Vasyl Stus, who succumbed to physical torture inflicted in a Soviet concentration camp in September 1985.

The approximately 150 guests attending the program joined the speakers in a reception afterwards. "Voices of Hope" was sponsored in association with the Ukrainian Institute of America.



Rolands Silaraups speaks about the Latvian Helsinki group during a program on dissident literature in the USSR.

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Permission for Moscow trip surprises AHRU president

by Chrystyna N. Lapychak

JERSEY CITY, N.J. — When Bozhena Olshaniwsky first applied on November 11 to travel to the Soviet Union for an unofficial human rights seminar in December, she never dreamed she would be packing her bags this weekend for a flight to Moscow on December 8.

"I was very surprised," said Mrs. Olshaniwsky in a December 2 telephone interview, "with the relative ease I got permission for my first trip to the Soviet Union and my first trip to Ukraine since I came to the United States in 1949."

Mrs. Olshaniwsky was indeed astonished because she felt the very nature of her trip and whom she would be representing would normally have provoked a flat denial from the Soviets.

For this resident of Newark, N.J., applied for a Soviet visa not as an ordinary tourist, but as president of Americans for Human Rights in Ukraine, a nationwide grass roots lobby group founded in 1979 and known to members of the Ukrainian community as AHRU. The purpose for applying was to express support to the organizers, Press Club Glasnost, of an international non-governmental seminar on humanitarian affairs scheduled for December 10-13 in Moscow.

"I applied as the president of AHRU, going for the specific purpose of attending the seminar," Mrs. Olshaniwsky told The Weekly.

When the September 2 appeal by Press Club Glasnost, a Moscow-based group of former political prisoners from all over the Soviet Union, calling for an international rights conference for non-governmental organizations reached



Bozhena Olshaniwsky

the West, "our organization, AHRU, supported their appeal."

This "first of the kind" international conference for non-governmental groups was planned, she said, "in order to change the climate for a possible CSCE (Conference on Security and Cooperation in Europe) conference in Moscow."

The Soviet delegation at the Vienna Helsinki review conference, which began in November 1986 and is still in progress, had proposed that a CSCE meeting on humanitarian affairs, including human rights, be held in Moscow next year. Their proposal is currently under discussion at the review meeting.

Most Western members of the 45-
(Continued on page 14)

Three Ukrainian groups appeal for persecuted Ukrainian Catholic Church

PHILADELPHIA — Three organizations representing the Ukrainian Catholic laity in the United States have sent a joint memorandum to President Ronald Reagan, Vice-President George Bush, and members of the U.S. Congress, urging them to put pressure on Secretary General Mikhail S. Gorbachev during his visit to the United States to ease the plight of the Ukrainian Catholic Church which had been outlawed in the Soviet Union since 1946.

The organizations are the World

Patriarchal Federation, the Ukrainian Patriarchal Society in the United States and the St. Sophia Religious Association of Ukrainian Catholics.

Based on testimony by recently released prisoners of conscience and data on the persecution of believers obtained by the St. Sophia Institute in Washington, the memorandum, titled "A Statement Concerning the Status of the Ukrainian Catholic Church in the Soviet Union," describes the unfavorable conditions which continue to prevail in the Ukrainian SSR despite "glasnost" and "perestroika."

It sets forth six demands on behalf of the Catholic faithful in Ukraine, one of which is that all Ukrainian Christians be allowed to mark the Millennium of Christianity in Ukraine during the jubilee year 1988.

The other demands are: that the Soviet government legalize the Ukrainian Catholic Church; that all property confiscated from this Church be returned; that all martyrs who have been defamed, including Metropolitan Andrey Sheptytsky, be "rehabilitated"; that all prisoners of conscience in the USSR be freed and their persecutors be punished; and that Ukrainians who need medical care that cannot be obtained in the USSR be allowed to travel to the West for treatment.

Issued on the eve of the upcoming summit meeting, the statement asks "all members of the United States government to urge Mr. Gorbachev to eliminate all religious discrimination in the USSR," as provided by the Soviet Constitution under Articles 50 and 52.

Ukrainian American Coordinating Council's clarification on investigative commission

Below is the text of a clarification of the Ukrainian American Coordinating Council's position on an international investigative commission on the famine proposed by the Ukrainian Congress Committee of America (UCCA) to the World Congress of Free Ukrainians (WCFU).

After the establishment of the government-funded U.S. Commission on the Ukraine Famine, the UCCA proposed that an international tribunal, composed of lawyers and jurists from various countries, be called to study and condemn the man-made famine perpetrated in Ukraine by the Soviets. At first, the UCCA promoted this idea only on the territory of the U.S.; later the UCCA proposed that the WCFU undertake this project.

The WCFU agreed and a special committee was created to realize this plan. However, it was soon learned that the lawyers and jurists who were to serve on this tribunal would not agree to have their names announced, and then that these lawyers and jurists did not want the body to be called a tribunal, but merely an international investigative commission. In addition, the costs of funding this commission's work were not foreseen to be as high as now estimated — over \$750,000.

The WCFU Presidium decided at one of its meetings this year to make no commitments toward this project until the sum needed to begin this commission's work is raised.

The UACCouncil, at its October 9 meeting, discussed this proposal and announced its decision to withdraw its support of this project, citing as reasons the changes in the original tribunal project and the immense costs associated with this endeavor.

The statement below is a clarification to the UACCouncil's earlier announcement that it was withdrawing support for this project. The clarification was presented by John O. Flis, UACCouncil president, at the WCFU Presidium meeting on November 14 in Toronto.

Our efforts to commemorate and honor the victims of the Great Famine in Ukraine and to remind the free world about this brutal crime committed by Moscow against the Ukrainian nation, were begun long before the 50th anniversary of the famine. The Ukrainian National Association, a member of the Ukrainian American Coordinating Council, published a special issue of The Ukrainian Weekly with materials exclusively about this crime perpetrated by Moscow and sent this issue to all members of the Senate and House of Representatives. Over 22,000 copies of this special issue of The Ukrainian Weekly have been disseminated throughout the United States, Canada and other countries of the free world.

Afterwards, the Ukrainian National Association, a member of the UACCouncil, published an English-language book about the Great Famine in Ukraine and sent this also to U.S. senators and representatives with appropriate cover letters.

Together with the organization Americans for Human Rights in Ukraine the UNA conducted an intense campaign through these publications and letters, which resulted in a great success: the establishment of a congressional commission to study the Great Famine in Ukraine, the activity of which was funded by U.S. government funds totalling \$400,000. We then sent letters of thanks to all legislators who had supported this effort. Sen. Bill Bradley and Rep. James Florio, both of New Jersey, who were the prime sponsors of the bill, were honored with separate receptions at the UNA headquarters.

During the entire time we were engaged in these efforts, we did not have the support for this important project from the Ukrainian Congress Committee of America or its member-organizations. On the contrary, the UCCA and these organizations took a negative attitude toward our efforts and in fact proposed their own resolutions to the Senate and House of Representatives — resolutions that were limited to making declarations and required no action on the part of the U.S. Congress or the president.

The UCCA also did not support the activity of the National Committee to Commemorate Genocide Victims in Ukraine, which culminated in a demonstration in Washington attended by 22,000 persons.

After our successful efforts in securing the establishment of the U.S. Commission on the Ukraine Famine, which is to study the causes and results of the famine, the UCCA leaders came out with a proposal to create an international tribunal to condemn Moscow for this crime. And we gladly agreed to support this project when it was presented to the WCFU, expecting that this would bolster the successes achieved in the U.S. Congress, whose commission had already begun its work.

However, after some time we learned that those international lawyers or jurists proposed to serve as members of the tribunal did not wish to have their names announced. Then came another disappointment when these lawyers and jurists decided that their tribunal would not be called a tribunal, but only an investigative commission, whose report probably would never be published in the world press.

Finally, the last disappointment was that the costs of the meetings or hearings of this commission would amount to \$750,000 or more. All this led to a re-evaluation of this matter and the conclusion that one thing was proposed, but another was being offered — and that offering was much less valuable than originally envisioned. The expected successes of this commission's work, whose decisions or conclusions will not be reviewed by the International Court in the Hague, are far from commensurate with the great costs of this action.

This is especially important for us now, at a time when we are promoting more important efforts among our generous community, that is, actions aimed at celebrating the Millennium of Christianity in Ukraine, which has to be defended from usurpation by Moscow; the Harvard Project comprising publications about our 1,000-year culture; actions in defense of the good name of Ukrainians; as well as many other efforts that merit our work and financial support. The Ukrainian community knows about these efforts and their importance; it knows also that the UNA, in conjunction with Harvard,

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Baltic protest planned for D.C.

WASHINGTON — The Joint Baltic American National Committee (JBANC) is planning a mass rally on Tuesday evening, December 8, at 6-10 p.m. in Lafayette Park, across from the White House.

As diplomats arrive there for the state dinner, they will be reminded that Estonians, Latvians, Lithuanians and many others have had enough of oppressive Soviet rule.

It is time to en-"lighten" Mr. Gorbachev about the continued deprivation of civil, political, economic, national and religious rights to the general population in Estonia, Latvia and Lithuania, noted a JBANC press release.

The JBANC asks that individuals bring flashlights, lanterns and other forms of portable lights to the December 8 rally.

Detroit educators host teachers' symposium on Great Famine of 1932-33

by Myrosia Stefaniuk

DETROIT — On November 7, coinciding with the 70th anniversary of the Bolshevik Revolution which claimed that one of its aims was to abolish starvation, Detroit educators held an all-day teachers' symposium on the 1932-33 genocidal famine in Ukraine, titled "A Missing Page in History."

Dr. Mary V. Beck, mistress of ceremonies of the morning sessions, greeted the educators, introduced special guests and speakers, and stressed the importance of setting the record straight. "It behooves us as descendants of Ukrainian people who suffered that unparalleled tragedy to supply the missing page of history and place it in its proper place in the history books of the world," she said.

But the lesson to be learned from the famine in Ukraine goes beyond printed pages in history books, and beyond the borders within which millions perished at the hands of Stalin's ruthless political machinations. The lesson to be learned and taught in schools today is that Ukraine provides a tragic example of a nation which fell victim to a sophisticated political weapon that continues to be used today by totalitarian regimes throughout the world, namely, the manipulation of food and deliberate starvation as a very effective means for eliminating opposition. This message was repeatedly drilled home by all the speakers who addressed some 100 participants from Detroit's tri-country school districts.

Dr. Roman Serbyn, professor of history and famine researcher at McGill University in Quebec, gave a capsulized survey of Ukraine's history, emphasizing those events which ultimately led to the famines of the 1920s, the 1930s and the 1940s. He pointed out that by focusing on the Ukrainian famine within a more universal global context, we would not only preserve the memory of those who perished, and avenge the suffering of those who survived but, even more importantly, we could help eliminate the use of

starvation as a political tool. In this regard, it is imperative to insist today that foreign aid and food supplies be controlled and distributed by factors outside of the totalitarian authorities that receive them.

Dr. Serbyn also called attention to the recently created Soviet commission that is to study the crimes of Stalin, and how we can capitalize on it.

"We have many survivors of the famine, backed by cadres of qualified specialists on the subject, who can testify about Stalin's crimes...With this commission, [General Secretary Mikhail] Gorbachev has opened a door for us and supplied a forum which can be used to bring the famine issue to the attention of the media and the world."

A viewing of the documentary "Harvest of Despair" was followed by brief interviews with survivors, the Rev. Alexander Bykowitz, Olena Liskiwka, and Wasył Karpenko, who spoke on behalf of his ill mother. These intensely moving personal accounts brought home the real horrors of the events and gave the proceedings immediacy and validity.

Dr. James E. Mace, executive director of the U.S. Commission on the Ukraine Famine, keynote speaker during the luncheon, defined the commission's goals, reviewed its accomplishments to date, and delineated the famine not only as a Ukrainian issue, but as one of world significance in which a deliberate act of state policy resulted in the planned destruction and victimization of millions.

He then traced the repercussions of Soviet disinformation practices on the famine. The genocide was denied initially, despite reports to the contrary received by the U.S. State Department, through manipulation of the Western press, particularly American news media, the story continued to be contained during the decades that followed; and today, in the midst of a major disinformation campaign under the guise of Nazi collaboration, the attempts at denial continue.

But the deeper, more profound lesson



Members of the teachers' symposium committee: (from left) Stephen M. Wichar Sr., Maria Zarycky, Slavko Pryjma and Doris Duzel.



Dr. Roman Serbyn (left), Dr. James Mace (center) and Dr. Myron B. Kuropas (right) address participants of a teachers' symposium on the Great Famine of 1932-33 in Ukraine.

about the price of disinformation and lack of action is yet to be learned. "If we allow ourselves to view the world only through our own ideologies, by refusing to look evil in the face, and by not opposing it, we will reap the world which we have sown," Dr. Mace concluded.

During the afternoon session, Dr. Myron Kuropas conducted the teachers' workshop in which he suggested approaches and applications of the materials included in the teaching packets distributed at registration.

He pointed out the versatility of the curriculum guides and handouts, applicable not only to the study of history but

other social sciences, as well as journalism and related subject areas. And he dealt with anticipated problems that teachers might encounter in teaching the famine unit, such as skepticism and doubt, and accusations that the approach is "one-sided" and therefore biased.

"Don't feel threatened by trying to teach this, and be prepared that some won't like it," he told the teachers. "There is no 'balanced view' of what happened because it was horror. To teach it from the 'other side,' the Soviet side, would be analogous to teaching the Holocaust from the Nazi point of view." (Continued on page 12)

Lupul, Pritsak receive awards

WINNIPEG — The Canadian Foundation for Ukrainian Studies, at its annual meeting in Oshawa, Ont., presented Awards for Scholarly Excellence in Ukrainian Studies to Dr. Manoly Lupul of Edmonton and Dr. Omeljan Pritsak of Cambridge, Mass.

The prestigious \$5,000 award, recognizes international scholars who have contributed significantly to the advancement of Ukrainian studies.

Recipients of the Award for Scholarly Excellence in Ukrainian Studies are chosen upon the recommendation of the Canadian Institute of Ukrainian Studies which carefully evaluates the works and contributions of each nominee. The award is presented biennially in conjunction with the biennial meeting of the Ukrainian Canadian Professional and Business Federation.

The awards of \$5,000 each, were presented by CFUS President John Stashuk at a banquet luncheon at the Holiday Inn. The new CFUS president, Dr. Louis Melosky, and his Winnipeg executive members who were also elected at this general meeting, congratulated Dr. Lupul and Dr. Pritsak for their important work through scholarly studies.

Dr. Lupul, a third-generation Ukrainian Canadian, was born in Willingdon, Alta.

Alta. Currently, Dr. Lupul specializes in the education of immigrants in

western Canada (Department of Educational Foundations) and the history of Ukrainians in Canada (Department of History).

In 1976, Dr. Lupul became the founding and first director of the Canadian Institute of Ukrainian Studies, University of Alberta, a position he held until 1986. Under his directorship, the institute became an important center of scholarship with an annual operating budget of over \$600,000.

Dr. Lupul served as the chairman of the editorial board of the Encyclopedia of Ukraine project from 1983 to 1986. This five-volume project is prepared by the Canadian Institute of Ukrainian Studies, along with the Shevchenko Scientific Society and the Canadian Foundation for Ukrainian Studies.

Dr. Pritsak was instrumental in establishing the Ukrainian Research Institute at Harvard University. Under his directorship, the institute has emerged as an important center of scholarship. Dr. Pritsak was a key player in a campaign to raise \$6 million to create three chairs in Ukrainian studies at Harvard University.

Dr. Pritsak's work in the publication of Volume I of his study, "The Origin of Rus'" reviews in depth a wide range of sources and seeks to settle with a finality a question that has been disputed by great scholars for two and one-half centuries. It is a work of great importance and has had a positive effect in

Magocsi speaks in Eastern Europe

TORONTO — The Chair of Ukrainian Studies at the University of Toronto was recently represented in three East European countries — Poland, Hungary and Yugoslavia.

In September, Prof. Paul R. Magocsi delivered lectures in Cracow, Budapest, and Novi Sad.

At Jagiellonian University in Cracow, Prof. Magocsi was part of an official Canadian delegation at a conference on Poles and other ethnic groups in Canada from historic Poland. Prof. Magocsi spoke on immigrants from the Lemko region.

In Budapest, Prof. Magocsi was the guest of the Institute of History and the newly founded Institute of Hungarian Studies at the Hungarian Academy of Sciences, where he spoke on the area of ethnic studies chair program of the Canadian Secretary of State's Multiculturalism Directorate, and how that program has had a positive effect in

promoting knowledge in Canada about little-known European cultures.

In Yugoslavia, Prof. Magocsi was hosted by the Chair of Rusyn Language and Literature at the University of Novi Sad, where he spoke about recent scholarship on the Carpathian region in Soviet, East European and Western publications.

Finally, in early October, Prof. Magocsi spoke at an all-day session at the University of Michigan that dealt with contemporary Central European religious movements. Among the participants were the Nobel prize-winning author Czeslaw Milosz, the East European religious specialist Prof. Jaroslav Pelikan, and the Polish theologian and philosopher from Cracow, the Rev. Jan Tischner. Prof. Magocsi was invited to speak specifically on the problem of religion and national identity in western Ukrainian lands.

Applied Ukrainian arts center opens at Edmonton's Grant MacEwan College

EDMONTON — With a \$100,000 donation from the Alberta Provincial Council of the Ukrainian Canadian Committee, the first higher educational facility to teach applied Ukrainian arts in North America has been officially opened here.

The donation, which the UCC provided through the auspices of the federal secretary of state, will cover the pilot project stage of the Ukrainian Resource Development Centre (URDC) at Grant MacEwan College in Edmonton — a teaching, publishing, communication, resource and consulting center devoted to the development and sharing of Ukrainian culture.

A fund-raising drive in the Ukrainian community has been launched to collect \$350,000 by December 31, 1988, in order to set up an endowment which would provide a permanent base of support for the center.

Honorary chairman of this Implementation Group is Dr. Dmytro Cipywnyk, president of the National Council of the Ukrainian Canadian Committee. It is foreseen that the fund-raising will be carried out through the local

branches and provincial councils of the UCC.

The community's money may be matched two-to-one under a provincial foundation program and one-time grants from both the federal and provincial governments would provide the \$3 million needed for a permanent operation, operated from the interest on the endowment.

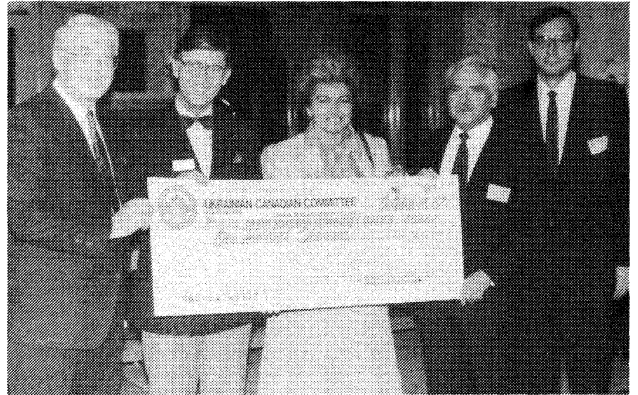
Speaking at the center's opening on October 14, Peter Savaryn, president of the World Congress of Free Ukrainians, called the URDC the most important step in the development of multiculturalism since the creation of Ukrainian bilingual schools in the prairie provinces and the establishment of the Canadian Institute of Ukrainian Studies (CIUS) at the University of Alberta.

Andrij Semotiuk, endowment chairman of the national Implementation Group for the URDC, drew the analogy with the CIUS, noting that the URDC would accomplish in the cultural field what the CIUS has done in the academic.

He termed the center a laboratory which will serve "as an incubator for cultural development in Canada."

Lydia Shulakewych, president of the Alberta Provincial Council of the Ukrainian Canadian Committee, urged support from all quarters for this project.

"We believe that through community resources and through the assistance of the federal and provincial governments we will be able to assure



Holding a huge check symbolizing the Ukrainian Canadian Committee Alberta Provincial Council's donation of \$100,000 toward the Ukrainian Resource Development Centre at Grant MacEwan Community College, from left are: Dr. Roman Petryshyn, URDC director; Dr. George Naylor, dean of performing arts; Lydia Shulakewych, Alberta Provincial Council president; Yarko Skrypnyk, UCC vice-president; and Andrij Semotiuk, endowment chairman for the project.

the success of the Ukrainian Resource Development Center."

Special guests also included Peter Kossowan, chairman of the board of directors of Grant MacEwan College; Dr. Gerald Kelly, president of Grant MacEwan College; and Yaroslav Skrypnyk, vice-president of the National Council of the Ukrainian Canadian Committee.

The URDC arises out of the recommendations included in "Building the Future — Ukrainians in the 21st Cen-

tury," the community development blueprint accepted by the national congress of the UCC in October 1986.

The document called for the establishment of such a center to serve as an instructional and coordination base for the development of Ukrainian arts in Canada and received enthusiastic support from the Alberta and Manitoba Councils for the Ukrainian Arts.

On September 20, the National Council of the UCC accepted it as a
(Continued on page 12)

U. of Virginia professor studies Ukrainian dumy

by Taras Szmagała Jr.

CHARLOTTESVILLE, Va. — Almost all Ukrainians are familiar with dumy, or Ukrainian epic folk songs. But, due to the work of a University of Virginia professor, Natalie Kononenko Moyle, they may become internationally known among anthropologists and musicians alike.

Having won a grant from the International Research and Exchanges (IREX) Board to research Ukrainian dumy, Prof. Moyle is currently in Ukraine to continue her work on the subject. Her six-month visit will enable her to publish the first complete collection of Ukrainian dumy every compiled — a formidable five-volume set.

What makes this project even more special is the fact that the entire set will be computerized — enabling folklorists to compare and contrast dumy with much greater ease. Using the computer search, "characteristics such as regional variations in dumy or opening formulae can be compared," Prof. Moyle said.

The Ukrainian epic songs will be the first group of such songs to be categorized in its entirety. "The set of dumy is just right in size — not too big, and not too small," she stated.

All this may have a positive effect on the study of Ukrainian as an academic endeavor. According to Prof. Moyle, the anthropologists who want to study the only complete searchable group of folk songs must learn the Ukrainian language. She feels growth of interest in the Ukrainian language can occur as a result of this collection.

But what do the Soviets say to all this? So far, their response has been positive. Prof. Moyle has been given clearance to personally see documents in Ukrainian archives — a rare occurrence indeed. In addition, the head of the folklore section of the Soviet Ministry of Culture, Oleksandr Demchenko, has been most cooperative.

Technology will be an aid, too. While in Ukraine, Prof. Moyle will be making use of a Ukrainian lap-top briefcase computer. Designed by Prof. Moyle's husband, Peter, it will be an invaluable help in data collection.

Ukrainian studies at Australian university enter fourth year

by Serhii Cipko

SYDNEY, Australia — As students at Macquarie University here busily occupy themselves with exams, the Ukrainian Studies Centre at the university will shortly enter its fourth year of existence.

Ukrainian Studies at Macquarie University have come a long way since their official inception in March 1984. Beginning with an enrollment of 34 students, to date there have been 305 students who have taken Ukrainian studies courses at the university.

The number of courses also has expanded: from four in 1984 (Introduction to Ukrainian Language, Ukrainian Language I, Ukrainian Literature I, Ukrainian Reading Course) to 12 in 1987 (apart from Ukrainian language and literature courses at the 100, 200 and 300 levels, the center since 1986 offers courses on Ukrainian Civilization and 19th and 20th Century Ukraine).

The idea of a Ukrainian Studies Centre originated with Prof. Jaroslav Rudnycky, founding head of the Department of Slavic Studies of the University of Manitoba. At a student gathering in Sydney on January 14, 1971, he urged those present to investigate the possibility of starting up Ukrainian studies at the tertiary level. His proposals were favorably received, and members of the Australian Ukrainian community began to seek ways of putting theory into practice.

Shortly after Prof. Rudnycky's visit, a Student Committee was set up to conduct inquiries at various universities. In the meantime, the prospect of a Ukrainian Studies Centre generated much interest in the community as a

Serhii Cipko of the University of Alberta is visiting lecturer in Ukrainian History and Civilization at Macquarie University.

whole.

Eventually, the Ukrainian Studies Foundation in Australia Ltd. was formed, which in 1975 was registered as trustee for the Australia Shevchenko Trust Fund. The foundation remains the financial backbone of the Ukrainian Studies Centre (financial support from state or university sources are minimal). All donations to the fund are tax-deductible.

From 1975 the fund-raising campaign began in earnest, with Prof. Rudnycky, who in 1976 toured 10

Australian cities, the Ukrainian weekly Vilna Dumka, the foundation itself, and various members of the community, playing catalyst roles. By the beginning of 1981 the foundation's Shevchenko Fund was approaching the \$300,000 mark. It was time to begin negotiations.

Several universities were approached, of which Macquarie was eventually selected as the most appropriate. By the spring of 1983 an agreement was reached and the Ukrainian Studies Centre, as it officially became known,

(Continued on page 13)



Teaching staff of the Ukrainian Studies Centre at Macquarie University in Australia: (seated from left) Halya Kocharskij and Marta Harasowska, (standing from left) Luba Kaye, Dr. Ihor Gordijew and Serhii Cipko.

THE Ukrainian Weekly

Human Rights Day

When the Universal Declaration of Human Rights was adopted by the United Nations General Assembly 39 years ago on December 10, 1948, it was proclaimed as "a common standard of achievement for all peoples and all nations."

The document stated that "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world" — and it went on to enumerate in 30 articles the rights and freedoms that were to be promoted and achieved by member states of the United Nations.

It was hoped that by adopting this declaration "every individual and every organ of society, keeping this declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal recognition and observance, both among the peoples of member states themselves and among the peoples of territories under their jurisdiction."

The importance of this historic document has been recognized annually with International Human Rights Day commemorations throughout the world.

This year's Human Rights Day comes at a crucial juncture in U.S.-Soviet relations, as the leaders of the two states will meet at a summit in Washington. It comes also at a time when the USSR's "new thinking" is being tested by a group of rights activists in Moscow who are holding an unofficial human rights seminar that is to be attended by members of human rights groups from around the world. It is, of course, too soon to tell whether human rights will make progress as a result of these two events.

However, on the eve of International Human Rights Day and in view of the aforementioned current events, it is worthwhile to recall some of the provisions of the Universal Declaration of Human Rights and to take a look at how they are applied in the USSR, a U.N. member state that supposedly subscribes to its tenets.

- Everyone has the right to a nationality: Ukrainians, Lithuanians, Latvians, Estonians, Byelorussians and other nations subjugated by the Soviet Union face the constant threat of Russification and the destruction of their national cultures.

- Everyone has the right to leave any country, including his own, and to return to his country; or to seek asylum from persecution: Thousands and even hundreds of thousands of Soviet Jews find it impossible to apply this simple right.

- Everyone has the right to freedom of movement and residence within the borders of each state: Crimean Tatars driven from their ancestral homeland have found Soviet authorities intransigent on their request to return home.

- Everyone has the rights to freedom of thought, conscience and religion... to manifest his religion or belief in teaching, practice, worship and observance: The Ukrainian Catholic and Ukrainian Orthodox Churches were liquidated by Soviet authorities and their faithful have been persecuted for practicing their beliefs.

- Everyone has the right to freedom of opinion and expression... to hold opinions without interference, and to seek, receive and impart information and ideas through any media and regardless of frontiers: The Helsinki monitoring groups in Moscow, Ukraine, Georgia, Armenia, Lithuania and, most recently, in Latvia, have been relentlessly repressed to the point that some of them have all but been disbanded.

- Everyone has the right to form and to join trade unions for the protection of his interests: Vladimir Klebanov tried to do just that in the Donbas region of Ukraine when he formed the Free Trade Union Association of the Soviet Working People. He remains in a special psychiatric hospital as a result of exercising this right.

- Parents have a prior right to choose the kind of education that shall be given to their children: Pentecostals and Baptists throughout the USSR have been repressed for transmitting their beliefs to their own children.

- No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment: Inmates of the notorious special-regimen Camp No. 36-1 in Kuchino, Perm, find themselves in what has come to be known as a "death camp." Several in their ranks have died in that camp in recent years.

These are but a few of the examples that one could cite to demonstrate how the Soviet Union promotes the principles embodied in the Universal Declaration of Human Rights. Perhaps on this International Human Rights Day the "new thinking" Soviet leader will see fit to really apply his perestroika, demokratizatsia and glasnost in the realm of human rights.

Faces and Places

by Myron B. Kuropas



Sister cities: testing glasnost together

For Chicago, it was another first.

There we sat. A cross-section of Ukrainian Chicago's religious, political, human rights and cultural leadership testifying before a fact-finding group appointed by the late Mayor Harold Washington to study the feasibility of a sister-city relationship between Kiev and Chicago.

There were Catholic, Orthodox and Baptist leaders sitting next to a university professor, a bank president and leaders associated with the Ukrainian National Association, the Ukrainian Congress Committee and Americans for Human Rights in Ukraine.

Although the views presented were often diverse, no one became upset. No one ridiculed anyone. No one interrupted. Everyone respected everyone else's right to express their opinion freely and openly.

We did ourselves proud.

Drs. Myroslaw Charkewycz and Julian Kulas of the Ukrainian Congress Committee opposed any Chicago relationship with Kiev.

"We hope," stated Dr. Charkewycz, "that freedom-loving Americans particularly Chicagoans, will not approve any sistership relation between free Chicago and enslaved Kiev, the holy Ukrainian city in which the Communo-Russian imperialists place their temporary occupation."

After pointing out that the Ukrainian Catholic Church was banned in Kiev, the Rev. Andriy Chirovsky argued that any sister-city relationship in the future would have to include a means for advocacy of religious rights, a guarantee that Ukrainian Catholics from Chicago could make group pilgrimages to religious shrines in Kiev, could openly celebrate the Ukrainian Catholic liturgy in Kiev, and could exchange religious leaders and religious literature with Ukrainian Catholics in Kiev.

Dr. Vasil Truchly asked that the City of Kiev permit the opening of St. Andrew's in Kiev as a Ukrainian Orthodox Church with services in Ukrainian. If finances were a problem, Dr. Truchly stated, he offered the assistance of Chicago's Ukrainian Orthodox community. Following a brief historical overview of the annihilation of Ukrainian Orthodoxy by the Soviets, Dr. Truchly concluded that the opening of a Ukrainian Orthodox Church in Kiev "would be a great gesture on the part of the Ukrainian Soviet regime..."

The Rev. Olexa Harbuziuk demanded that the City of Kiev permit full freedom of religious activities, freedom to establish Sunday schools for children as well as a Baptist Theological Seminary, freedom for believers to obtain a higher education, freedom to conduct religious worship services in the Ukrainian language, and the release of four Baptist ministers from Soviet incarceration.

Speaking on behalf of the Chicago branch of Americans for Human Rights in Ukraine, Vera Eliashevsky asked that all imprisoned members of the Kiev-based Ukrainian Helsinki Monitoring Group be freed and allowed to travel to

Chicago. Other AHRU requests included the reunification of families between Kiev and Chicago, the free exchange of family visits between Kiev and Chicago, and the granting of permission to physicians from Chicago to travel to Kiev to help with the care and study of Chornobyl victims.

Citing passages from the Helsinki Final Act regarding the improvement of working conditions for journalists and the increase of quantities and the number of titles of newspapers and publications imported from participating states, I requested that Svoboda be permitted to open a press office in Kiev with full access to government officials and freedom of travel within the city.

Daria Markus pushed for a free exchange of scholars and artists between Chicago and Kiev.

Significantly, none of our demands were viewed as unreasonable by members of the mayor's Kiev Study Group. On the contrary, they tended to nod their heads in agreement when we spoke and seemed to be genuinely sympathetic.

At the same time, none of the Ukrainian participants were naive enough to believe that Kiev's city fathers are going to immediately accept all of our demands. What we and the members of the Kiev Study Group believe is reasonable might be perceived as outrageous by Soviet authorities in Kiev. And if that happens then the argument that glasnost is a fraud will gain validity. If by some miracle, the Soviets do acquiesce to our requests, then Ukrainians in both Chicago and Kiev will benefit. In either case, no one can accuse us of being obdurate in our approach to the Soviets.

Today, there are sister-city relationships between Gainesville (Fla.) and Novorossiisk, Salem (Oregon) and Symferopil, and Seattle and Tashkent.

The Seattle-Tashkent relationship is the most developed and has thus far included exchanges of physicians, university professors and students, high school teachers and students, artists, and mountain climbers.

There is no doubt that the Soviets want the sister-city relationship between Chicago and Kiev to develop along similar lines. It was mentioned in News from Ukraine last summer (June 1987) with special emphasis on the fact that Chicago has a large Ukrainian population. That population has now let its wishes be known and the ball is in the Soviets' court.

No one knows what the Soviets will do, but no matter what happens, one thing is certain. Ukrainians in Chicago are becoming more tolerant of each other and that is good. In our presentation to the Kiev Study Group, we were able to discuss our differences without rancor and to demonstrate that given the opportunity, we can present our views in a rational, succinct and impressive manner.

Here's hoping that whatever it is that Chicago's Ukrainians have, is catchy!

LEADERSHIP CONFERENCE: Glasnost does exist, but in restrictive context

by Richard Schifter

Below is the text of the keynote address delivered on October 10 at The Washington Group's Leadership Conference by Richard Schifter, assistant secretary of state for human rights and humanitarian affairs.

If there is one Russian word that a good many Americans have learned in the last year or so, it is glasnost. And it is in connection with glasnost that the question is often asked: is it a sham, or is it for real? To be able to answer that question, we need to ask ourselves what the term really means. What, in fact, is glasnost? And, for that matter, to use the term now well-known in the Soviet Union and less well-known here, what is perestroika?

Let me tell you at this point with what conclusion I want to leave you. It is that it would be equally wrong to say that Soviet society under Mikhail Gorbachev remains unchanged or, conversely, to suggest that "demokratizatsia" under Gorbachev really means democratization, as we know it. The fact is that a great many changes are occurring in Soviet life, some of which are exhilarating and exciting, but they all are taking place within a highly restrictive context.

Comparisons between Gorbachev's "glasnost" and Khrushchev's "thaw" often come to mind. Some of the comparisons are valid. But there are also significant differences.

Let me suggest one very critical difference. The thaw of the 50s was the product of the utter revulsion of a significant number of Stalin's heirs against the sadism and mindless brutality of Stalin's rule. Their concern was indeed a deeply felt longing for at least some semblance of respect for human rights. They had themselves feared the knock on the door in the middle of the night, the possibility of ending their lives in the basement of Lubianka prison. But none of them had any doubts about the validity of their economic precepts, about the brighter tomorrow that the collectivist, centrally planned system would bring about.

When Nikita Khrushchev told us that the Soviets would bury us, and it was explained that he used this phrase to predict the Soviet Union's economic triumph over capitalism, there was no question that he truly believed what he said. Today, close to 30 years later, we can fairly say that there are not many such believers left in the Soviet Union, not among the general population, which continues to suffer shortages, nor, and that is critically significant, among the leaders. It was in the late 70s that it became increasingly clear that the Soviet economy had run aground and that no quick fix was available to get it to float again.

This was the setting in which Mikhail Gorbachev attained power. There is no indication that he was concerned, as Nikita Khrushchev had been, about the men and women suffering in the gulag, nor that he was deeply interested in allowing freedom of expression for its own sake. What he seemed to see, above all, was an economy which was operating, year after year, ever more sluggishly, and a society which, with apologies to President Carter, was suffering from a very serious malaise. He saw the problem, and as distinct from his immediate predecessor, was eager to do something about it. At first, he too tried a quick fix: a campaign against drinking.

It was not long before Gorbachev realized that temperance alone was not going to cure the ills that beset the Soviet economy, nor of Soviet society generally. Though convinced that the basic theories on which the system rested were correct, Gorbachev and his colleagues agreed that the system was facing serious operational difficulties which had to be identified and dealt with. That is how glasnost was born.

What Mikhail Gorbachev and his colleagues fully understood and recognized was that not even the vaunted KGB could be expected to unearth all the ineptitude, inefficiency and corruption that so clearly plagued both public administration and the economy in the Soviet Union. They reached the logical conclusion that the only effective way in which these serious deficiencies could be dealt with was to have them fully exposed. That, in turn, meant that members of the public would not only have to be allowed to denounce the wrongs they observed, but would have to be encouraged to do so.

And so, the word went out all across the country: Speak up! Tell us what's wrong! Let's all get together so that we can root out the bribe-takers, the alcoholics, the incompetents! And let's try thereby to improve the

operations of our economy and of the various public institutions that are in direct contact with the people.

It is important to note that glasnost is, therefore, not derived from the precepts of the philosophers of the 18th century Enlightenment, that freedom of speech is a goal in itself, an essential element of a free society. That, we must understand, is not the way the new Soviet leadership seems to see it. Freedom of speech, as they see it, is useful when it is exercised for a specific utilitarian purpose, namely to expose, as I noted before, inefficiency, ineptitude and corruption in the lowest layers of the Soviet bureaucracy, where the leadership might otherwise not be able to identify existing problems. What the leadership itself does, whether the Soviet troops stay in or withdraw from Afghanistan, what weapons systems are built, who should be elected to the Politburo, none of these questions are appropriate subjects for public discussion. Glasnost, as you can see, has its limits.

Just as certain wrongs of the present can now be exposed, so can wrongs of the past be subjected to public scrutiny and criticism. In that case, it is even permissible to criticize personalities at the highest level of government, if they were also guilty of inefficiency, ineptitude or corruption, such as Brezhnev's crew. Beyond that, going back to the Stalin era, one can

...just as glasnost does not mean free speech, demokratizatsia is most assuredly not democratization in the Western sense.

expose irrationality, the punishment of loyal followers of the Communist system who had been falsely denounced for disloyalty. There is nothing wrong, as the present leaders see it, with the use of the force of the state to have suppressed dissent that might threaten the system, as Lenin did. But it is certainly wrong and utterly irrational to have punished supporters of the system, as Stalin did.

And then, more recently, the new Soviet leadership took another step in its emphasis on rationality: sanctions imposed by the state should be proportionate to the nature of the threat. Dissenters who constitute danger must indeed be severely punished. But those who express dissenting views in a way which merely makes them a nuisance can be tolerated. The distribution of a few hundred copies of a samizdat publication such as the magazine called Glasnost need not land the authors in jail. Harassing the writers and otherwise interfering with their work will do. Besides, tens of millions of readers of Western publications are informed of the new phenomenon of the publication and distribution of a new magazine of dissent and, as a result, think more kindly of the Soviet Union. The small number of copies produced and the difficulties encountered by the persons who publish them are overlooked. Glasnost thus produces significant benefits, not only within the country but beyond its borders as well.

And so, we get glasnost in literature, in the theater, and even in the movies. Heretofore forbidden topics, forbidden thoughts may now be freely expressed in print, on the stage and on the screen. It is all new and exciting, and enlists many members of the intelligentsia in support of the regime.

That there are limits to this new openness is at the same time clear. These limits are of concern to some intellectuals in the Soviet Union. But a great many others are quite understandably excited about the difference between what was and what there is now. For them, the malaise is gone. They are fascinated by what they are now allowed to read, to hear and to say. They are not, at this time, paying attention to what it is that they still may not read, hear or say.

As I have already noted, there are nevertheless some members of Soviet society who are more aware of the limits of glasnost than are many others. None are as aware of these limits as are those who consider the maintenance of minority language or culture as central to their life. And there are the dissenters about whom the Soviet leaders prove to be most neuralgic, a neuralgia so clearly reflected in the extraordinarily severe prison sentences imposed on them: seven years at hard labor followed by five years of internal exile. Let us keep in mind that there are persons in the Soviet Union who are now serving sentences of that length for writing poetry (in Ukrainian), for having translated and distributed George Orwell's "1984" (in Latvian) and similar heinous crimes.

For just as glasnost does not mean free speech, demokratizatsia is most assuredly not democratiza-

tion in the Western sense. The Soviet leaders have again and again stated emphatically that they are devout Leninists and that their democratization is, as they put it, of the socialist variety rather than the Western bourgeois kind. On this issue there is no reason why we should not believe that they mean what they say.

Lenin, we must keep in mind would speak disdainfully of bourgeois liberalism but would appropriate the word "democratic" for his own semantic use. Thus, "democratic centralism" became the term used to describe the dictatorship of a small circle of all-powerful leaders. Demokratizatsia, as the term is used today, means allowing citizens some say in the operations of the lowest level of government, but most assuredly not allowing them to influence the policies adopted by the top leadership of the party.

And how can it all be held together, how can people be made to obey the orders of the leadership? The answer is, of course, clear: by continuing to concentrate control of all the levers of power in the hands of that leadership. It is with that leadership that the ultimate power of appointment of all officials rests. It is that leadership which determines the political line to be reflected in all the country's media on any issue which it chooses. It is that leadership which decides

what is taught in the schools and how it is taught. It is that leadership which, through the operations of the secret police, can listen in on any telephone conversation, on many other private conversations, and which can read anyone's mail. And, finally, it is that leadership which can cause persons whom it deems a threat to the system to be carted off to prison.

My point is that the basic system of repression remains in place. The shackles have been loosened, in some respects substantially so. But they remain in place. They can be tightened again, at the will of the leadership.

When I was in the Soviet Union last April, I had the opportunity of being present at a meeting between Secretary of State George Shultz and a group of Soviet intellectuals. They all were telling us that the new openness was "irreversible." They were making the point so frequently and so fervently that it soon became clear that this was really an incantation. By saying it often enough, they hoped they would make it come true.

We, too, should hope that the present changes are not reversed. We should be interested in an end to repression in the Soviet Union, both for the sake of the Soviet citizens directly affected and because an open, democratic Soviet Union would most certainly be less inclined to engage in military adventurism than one which continually makes war on its own people.

While we should be hopeful, we must also be realistic. Thirty years ago we witnessed, as I noted earlier, the thaw under Khrushchev, some of us thought then that the genie of freedom was out of the bottle and couldn't be stuffed back into it. But we were wrong. It was.

What would it take to make the process truly irreversible? In the 50s the preceding leadership, that of Stalin, was clearly repudiated, the gross inhumanities perpetrated in the name of the state were exposed and regret was expressed for them. The secret police was removed from the center of power. And yet, after Khrushchev had been deposed, a good many features of Stalinism crept back into the Soviet system of government.

It is obvious that if there is to be a chance of making the progress of the last year irreversible, more will have to happen in the way of basic change of the system than happened in Khrushchev's times. What would be required, in the first instance, is a far more significant reduction in the power of the secret police than occurred under Khrushchev. And with the relaxation in police control there would have to come an acceptance of true pluralism in all aspects of societal interaction: political pluralism, religious pluralism, cultural and ethnic pluralism, the presentation of divergent views in the media and in education, and so on.

Will it come to that? Only time will tell. All that we can say at this time is that only if such basic changes occur will demokratizatsia really be the equivalent of democratization.

St. Andrew Ukrainian Orthodox Church consecrated in Bloomingdale

by Marianna Liss

BLOOMINGDALE, Ill. — Built to commemorate the Millennium of Ukrainian Christianity, the recently completed St. Andrew Ukrainian Orthodox Church in Bloomingdale, a suburb of Chicago, was the center of a three-day celebration in honor of its consecration.

On Friday, November 6, an exhibit of Ukrainian religious art was shown. On Saturday, November 7, several choirs performed Ukrainian sacred music, and on Sunday, November 8, three hierarchs consecrated the altar and sanctuary, and served a divine liturgy. Metropolitan Mstyslav, head of the Ukrainian Orthodox Church of the United States of America, led the services on Sunday with Archbishop Constantine of Chicago and Bishop Antony of New York concelebrating.

In his sermon, the metropolitan congratulated the congregation on a job well done, acknowledging the hard work and dedication in building the over \$2 million structure. He called St. Andrew's a legacy for generations to come.

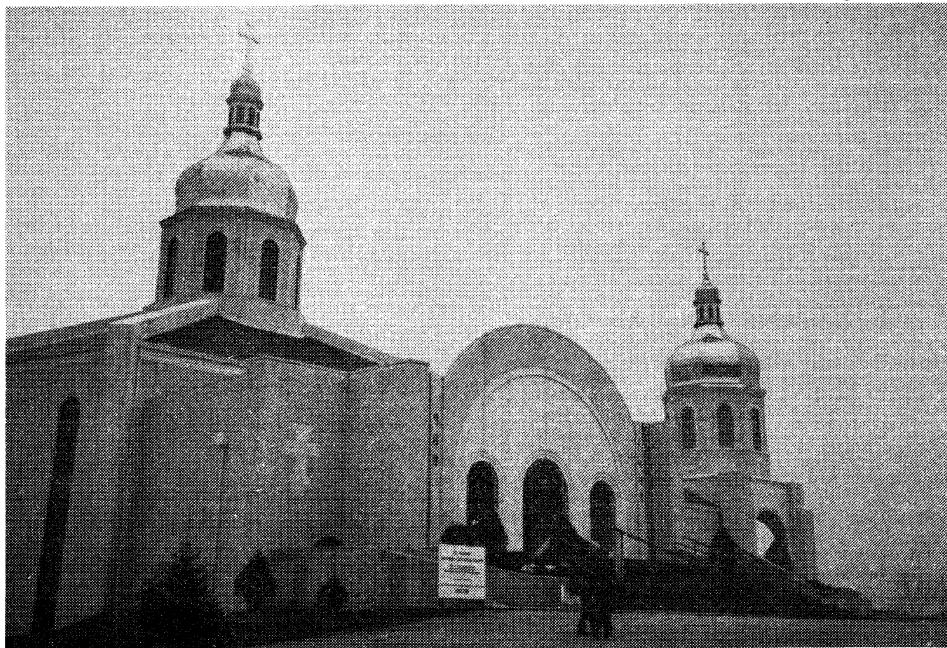
God has granted the Ukrainian nation many treasures, he went on to say, among which is the miraculous survival of its religious life — Christ is the focus of Ukrainian settlements all over the world. Other nations are amazed at the Church's survival, he noted — even Russian Orthodoxy can no longer afford to ignore the existence of Ukrainians.

The reason for his trip, the metropolitan said, was to see the congregation and the church with his own eyes. He felt this may be his last opportunity to visit. And having seen the new structure he called it beautiful, honoring the parishioners and the Truchly brothers — Drs. George and Vasily — for the self-sacrifice of time and money that was an example to the community. Dr. George Truchly contributed \$200,000 to the building fund and Dr. Vasily Truchly headed the building committee.

The structure with two cupolas and a golden-domed belfry was patterned after the famous St. Sophia Cathedral in Kiev. Taking several years to build, much of the work was done by parishioners with some outside help from professionals. Like many new Ukrainian parishes in the Chicago area, it was paid for by a combination of institutional loans, given by Selfreliance Ukrainian Federal Credit Union, private contributions and varenyky sales.

The church has been the center of much local attention, with reporters and neighbors inquiring about the building.

But the main theme of Metropolitan Mstyslav's sermon was a call to unity, to sensitivity among various faiths within the Ukrainian community to each other's concerns and to include all Christian faiths in the coming celebra-



The newly consecrated St. Andrew's Ukrainian Orthodox Church in Bloomingdale, Ill., a suburb of Chicago.

tion of the Millennium of Ukrainian Christianity.

The metropolitan also reminded his audience that, "In singleness of spirit, there is such power." Ukrainian Christians, he emphasized, could not afford to celebrate the Millennium divided and separate. "It would be the height of criminality if in the following year Catholics would be on their (separate) hill, and the Orthodox on theirs," he said passionately. He considers all Ukrainian Christians as brothers, "from the same blood, stemming from the same ancestor."

Finally, he called to mind the results of past divisions upon the Ukrainian nation and said he does not want a similar national disaster to befall the Ukrainian diaspora.

Along with the metropolitan and the hierarchs, serving at the altar was the pastor of St. Andrew's the Very Rev. Sergei Holowko, and other Ukrainian Orthodox priests from the Chicago area — the Very Rev. Mitred Dr. Orest Kulick of St. Sophia Ukrainian Orthodox Church in Chicago, the Very Rev. Stephan Zencuch, pastor of St. Vladimir Ukrainian Orthodox Cathedral of Chicago, and Archmandrite Damian, pastor of Ss. Peter and Paul in Palos Park.

Also serving were Ukrainian Orthodox priests from the Minneapolis area, Hammond, Ind., and the East Coast — the Very Rev. Mitred Michael Kudanovich, the Very Rev. Serhij Neprel, the Very Rev. Nicholas Metulynsky, the Rev. Eugene Meschisen and the Rev.

Prometheus, both conducted by Nadia Sawyn; the Metropolitan Andrey Sheptytsky Choir, a combined choir of the parishioners of St. Nicholas Ukrainian Catholic Cathedral and St. Joseph Ukrainian Catholic Church in Chicago, conducted by Jurij Jarymovich; and finally the Choir of St. Andrew, conducted by Vasily Truchly.

Mykola Francuzenko recited poetry during the evening and Ludmyla Maziar was the Ukrainian master of ceremonies with George Demchenko as the English MC.

Especially interesting was the Exhibit of Religious Art in which various Ukrainian artists participated.

There were two slide lectures as well, which showed the rich cultural heritage of Ukrainian Christian art. Halyna Kolenskyj gave a historical perspective and exhibited slides of churches in Ukraine. Marko Zubar, a church architect and artist, also showed slides of icons explaining styles and types used in Ukrainian iconography. With them, but not lecturing was Iwanna Holowaty, collector of Ukrainian icons, who displayed part of her collection in the hall.

Lesya Palij, the curator of the event, organized the evening, complete with exhibit books which she edited that included artist biographies and a list of the works shown. Adrienne Kochman, a Ph.D. student of art history at the University of Chicago, wrote the introduction to the exhibit book.

Local and out-of-town artists contributed to the showing, with the works of Rem Bahautdyn and Themistocles Wirsta on display. Mr. Zubar, Andrij Kowalenko, Anatole Kolomayets, Alexandra Diachenko-Kochman and Maria Harasowska-Daczyczyn displayed their works and were present to answer questions about their art.

The series of programs and events left people with a sense of community and renewed interest in things religious and Ukrainian. And the participation of young adults gave the celebration a vibrant air.

The new St. Andrew's Church promises to become a new focal point of Ukrainian Orthodoxy and Ukrainian life in the northwest suburbs of Chicago.

The program included the Millennial Choir of the Ukrainian Orthodox Churches of Minneapolis and St. Paul, directed by Kira Tsarehradsky; Irmos Men's Choir of Ss. Volodymyr and Olha Ukrainian Catholic Church and



The head table at the parish's banquet. Seen in the center is Metropolitan Mstyslav, head of the Ukrainian Orthodox Church of the U.S.A.

Museum exhibit focuses on wooden churches

NEW YORK — "Masterpieces in Wood: Houses of Worship in Ukraine" — a photographic exhibit emphasizing the wooden architecture of churches in Ukraine — will open on December 16 here at The Ukrainian Museum. It will consist of over 100 photographs and will be supplemented by four scale models.

With this exhibit the museum will inaugurate its program of exhibitions to commemorate the Millennium of Christianity in Ukraine.

There will also be an accompanying photographic exhibit (through January 24, 1988) of churches of the Lemko region shot by Odarka Figlus, who traveled throughout the region and took exceptional photographs of these unusual churches. The photographs will be for sale, which will allow the visitor to take home a memento of the exhibit.

The exhibition will present to the public the ingenuity and beauty of the folk architecture in Ukraine and its reinterpretation in North America. Numerous houses of worship have survived the vicissitudes of time until the 20th century. The masterpieces of wooden architecture reviewed in this exhibit evolved from the indigenous log construction heritage of Eastern and Central Europe.

Until recent times, in forest-covered Ukraine the primary building material was timber rather than brick or stone. Simple dwellings as well as grand edifices were built out of wood. The wooden construction was perfected and has been preserved in the form of village churches and bell towers throughout Ukraine. The basic type of timber church consisted of a sequence of three square units; antechamber, the main hall of worship and the presbytery. Each unit was separately roofed. The church buildings, belfry, gate and fence around the church yard formed an architectural composition.

Although small in comparison to urban places of worship built of brick and stone, the wooden houses of worship of Ukraine impress one through their adherence and unity of parts that merge into a semblance of a large-scale sculpture. They have been described as the highest achievements of master carpenters and woodcarvers.

The millennium-old Ukrainian timber architecture evolved on the basis of indigenous building traditions, accepting those influences and styles that suited timber building material and the tastes of the master builders and their patrons. One of the peculiarities of

vernacular architecture is that, parallel with the evolution of new styles, old ones continue to be used. The church building was designed as a three-dimensional and symmetrical work of art to be viewed from any vantage point.

The main compositional elements of church architecture were the subordination of the roofs of the side compartments to the central one, symmetry, and the expression of the interior space of the building's exterior. Close harmony between plan and elevation is perhaps unique. The urge to express on the exterior each element of the interior space is a characteristic of Ukrainian and especially ecclesiastic architecture.

The picturesque quality of Ukrainian wooden architecture was achieved through the variety of roof designs. Although the creative genius of master carpenters reached its peak in the innovative and daring structures of eastern Ukraine, the western regional variants were characterized by a wealth and diversity of forms and the preservation of archaic features.

Ukrainians' profound attachment to timber architecture can be seen in their desire to perpetuate in their new settlements the building traditions of their forefathers. Thus, it is not surprising that not only the early Ukrainian settlers in the United States but also contemporary Ukrainian Americans have striven to maintain in their ecclesiastical architecture the traditional images of their specific cultural group.

This exhibit has been guest-curated by Titus Hewryk, director of facilities development of the University of Pennsylvania. A 112-page catalogue, written by Mr. Hewryk and illustrated with 200 photographs, drawings and a map, will accompany the exhibit. The catalogue is published in separate English- and Ukrainian-language editions.

The intricately detailed scale models were built by the artist Bohdan Pevny. The exhibition was designed by Zenon Feszczak, art director of the Port of History Museum in Philadelphia.

A slide/tape presentation in English and Ukrainian languages will also be presented.

The Ukrainian Museum is located at 203 Second Ave., at 12th Street, New York, N.Y. 10003; (212) 228-0110. It is open Wednesday through Sunday, 1-5 p.m. Admission is \$1; seniors and students, 50 cents; children under age 6 free.

This exhibition is funded, in part, by the New York State Council on the Arts and New York City Department of Cultural Affairs.



Collegiate Church of the Holy Trinity (1773-1778, rebuilt in 1888) in Novoselytsia, Zaporizhzhia. (Irma and Wolodymyr Pylyshenko collection.)



Church of the Ascension (1738) in Chortkiv, Galicia. (Sophia K. and Titus D. Hewryk collection.)

Volume II of encyclopedia is available

JERSEY CITY, N.J. — Volume II of the English-language Encyclopedia of Ukraine that will eventually consist of five volumes, is now in print and available for purchase.

Volume II (G-K) comprises 800 pages containing approximately 3,000 entries. It includes some 450 illustrations, three color plates and 40 maps. Among its features are color reproductions of icons.

It is available until December 31 at a special price of \$100. As of January 1, 1988, the price will increase to \$125. (The dollar amount is the same in the U.S. and Canada.)

A special collector's edition may be purchased for \$500.

Volume I (A-F), published in 1984, is still available for \$115 (collector's edition — \$500).

The printing costs of the second volume of this encyclopedia project

were borne by the Saskatchewan government in tribute to Ukrainian pioneers.

Meanwhile, work is continuing on volumes III through V of the Encyclopedia of Ukraine, and the entire project is expected to be completed by 1992.

In the U.S., the Encyclopedia of Ukraine, Volumes I and II, may be ordered from: Libraries Unlimited, 6931 S. Yosemite St., Englewood, Colo. 80112; in Canada, orders may be placed with: Canadian Foundation for Ukrainian Studies, 500-433 Main St., Winnipeg, Man. R3B 1B3.

The Encyclopedia of Ukraine is published by the University of Toronto Press and prepared under the auspices of the Shevchenko Scientific Society, the Canadian Institute of Ukrainian Studies and the Canadian Foundation for Ukrainian Studies.

Ukrainian American Coordinating Council's...

(Continued from page 3)

published a book by Dr. Robert Conquest about the famine in Ukraine, and that this book has done much to publicize Moscow's crimes against Ukraine and to promote the Ukrainian cause.

In addition to all the actions enumerated above, just recently word came about the critical need to raise funds to complete the work of the U.S. Commission on the Ukraine Famine. The \$400,000 allocated for its work are running out and it is essential to publish the results of the commission's research and its conclusions about who was responsible for the famine and the purposes of this criminal act — the creation of an artificial famine in Ukraine.

Taking into account all these actions of our patriotic community and the great need for, not only contributions of time and effort, but also for funds in order to successfully complete them, the UACCouncil has decided to tell the truth to our community by taking a clear position on the matter of the international investigative commission on the famine. We repeat: the altered plans regarding the creation of this commission (not tribunal), the very slim chances of its success, as well as the now increased estimate of its costs, are the reasons that the Ukrainian American Coordinating Council is withdrawing its support for this project. At the same time the UACC calls on our community to intensify its efforts and financial support of the above-mentioned projects that are so much more important.

BOOK REVIEW

Slavutych in Russian translation

"Izbrannoje" (Selected Poems) by Yar Slavutych. Translated by Yuriy Pustovojtov et al. Jerusalem: Society of Jewish-Ukrainian Relations. 1986. 99 pp.

by Dr. Wolodymyr T. Zyla

The past few years have witnessed a surge of interest in Ukrainian poetry in the West among Russian-speaking Jews who have left the Soviet Union. One recent example is the appearance of "Izbrannoje" by Yar Slavutych — a collection of poems easily of interest to all readers with a command of Russian.

Working within a literary framework of larger proportions, the author of the Introduction, hidden behind the initials V.Z., addresses himself to Yar Slavutych's life and creativity. He views Mr. Slavutych as a spiritual internationalist who respects the artistic merits of Russian literature but who rejects the Kremlin's enslavement of many nations within the Soviet Union. As a fighter for Ukrainian independence, Mr. Slavutych condemns the kind of chauvinistic Russification which has led in Ukraine to the restriction against use of the national language. Thus he appears once more as the bearer of truth, evoking the title of one of his early poetry collections.

"Izbrannoje" includes 77 poems from nine collections published by Mr. Slavutych over the years since 1945. The author of the introduction sees in Slavutych a great master of verse and especially stresses the musicality of his poetry, that quality so difficult to convey in any translation but so esteemed by the composers who have set some 50 of his pieces to music. In addition to four already published musical collections, a fifth — "Snjatsja Nivy" (He Had a Dream of Cornfields) by the Jerusalem composer Ephim Wolf — has appeared concurrently with "Izbrannoje."

Most of the translations of this collection are by Yuriy Pustovojtov, who presents them with a far-reaching inquiry into the most essential issues of Mr. Slavutych's literary ability. His central object of inquiry is thus neither the literary approach nor the texts themselves but, rather, the condition under which communication of the translated verses can be related to textual properties. This produces excellent results by giving us a sensitive translation with a gentle touch, re-

markable thoroughness, and a truly open mind:

Togda ja tebja bogodanno voz'mu —
Kak solntse, chto v serdce leleju!
I smelo tebja na Petra podnimu
I krov'ju tirana sogreju!

(p. 60)

What we see here is the translator's ability to probe deeply into Mr. Slavutych's verse and to achieve results that flash with an intuitive insight which touches the spirit and inner form of the original.

It is of interest to note in passing that Mr. Slavutych's selected poetry has appeared also in English (two books), German, French and Hungarian. Forthcoming is a collection in Polish. Some individual poems have also been published in Byelorussian, Lithuanian, Spanish and Portuguese. One never need question the time and energy spent on such translations. The exchange of literary masterpieces among nations contributes not only to broadening cultural horizons but also to mutual understanding and cooperation.

"Izbrannoje" is a well organized, interesting and useful book. It gives a clear picture of Ukrainian poetry in diaspora, a body of works with which most Russian-speaking readers are unfamiliar.

Canadian investigators...

(Continued from page 1)

Since the Deschenes Commission identified about 20 suspects who could be prosecuted and about 200 more who deserved further investigation, the government has laid no charges.

Judge Deschenes also urged in his report to the government that war crimes trials be held in Canada. Such a law was adopted and finally proclaimed this month.

"I am justifiably impatient," Judge Deschenes told reporters. "The minister (of justice) knows it."

A joint Royal Canadian Mounted Police-Justice Department team of 40 was formed in the spring to continue the work of the Deschenes Commission.

If the Justice Department team travels to the Soviet Union, it will almost certainly provoke a repeat of the angry protests from Ukrainian and other East European communities who oppose the use of Soviet-supplied evidence.

Last year, the Ukrainian community alone spent an estimated \$30,000 placing full-page ads in Canadian newspapers. The ads, along with a low-key lobbying campaign, were used to publicize the negative aspects of Soviet-supplied evidence.

Jewish groups in Canada, which are urging the government to move quickly on war criminals prosecutions, say they have no objections to evidence-gathering behind the Iron Curtain.

"The Canadian government is stalling and that is why this protocol of agreement with the Soviets has remained unsigned by Canada," Sol Littman, Canadian representative of the Simon Wiesenthal Center, told The Globe.

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UKRAINIAN MILLENNIUM WORLD CELEBRATIONS

Sample itinerary "SOFIA I" for Rome portion

- SOFIA CELEBRATIONS
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JUL 16/SUN

Morning transfer to St. Peter's Basilica. His Holiness Pope John Paul II will offer the Divine Liturgy concelebrated by Ukrainian clergy, Cardinals and the Cuna.

Evening transfer to the Millennium Concert attended by Pope John Paul II, Patriarch-Cardinal Miroslav Ivan Lubachivsky, Ukrainian clergy, the Cuna and invited guests.

JUL 17/MON

Morning and early afternoon at leisure. You will want to see in ancient Trastevere. Relax at lively sidewalk cafes along the Via Veneto and Piazza de Popolo. Wander about the landmark Spanish Steps. One great and surprising attraction about ROME is its size. More than 2000 years of history are within walking distance.

If you wish, note that at 9:30 AM a Solemn Divine Liturgy will be offered by Ukrainian Hierarchy at St. Paul's Basilica. You may wish to attend a concert of Ukrainian Church music at 8:30 PM in

ROME

either the church of St. Andrew della Valle or the Church of Santa Maria del Popolo.

Late afternoon excursion to TIVOLI to visit the Papal Gardens in its splendor of fountains. A guided visit to Villa d'Este and Hadrian's Villa is included.

ROME

A full day excursion to CAPRI and Pompeii (including visit by rowboat to the BLUE GROTTO (weather permitting) and a visit to historic excavations in POMPEII. Motor class hydrojet transfers are included from Naples to Capri and private transportation from Capri to Sorrento.

For those not participating in this full day excursion, please be advised that at 8:00 AM a Solemn Divine Liturgy will be offered at the gravesite of St. Joseph (St. Peter's Basilica) as the official closing ceremony of the Ukrainian Millennium.

JUL 19/WED

Fights home - arrive USA same day.

JUL 08/FRI

BUDAPEST/ROME Flight from Budapest to Rome. Afternoon arrival. Later today your first guided city tour of Rome. Sightseeing includes St. Peter's Basilica and Colosseum (or Esquilum) and Pantheon. You may wish to proceed under own arrangements to St. Clement's Basilica for a 6 PM Mass for St. Volodymyr the Great.

JUL 09/SAT

ROME Morning transfer (8:00 AM) to St. Sofia Ukrainian Catholic Church for the opening ceremonies of this memorable event. Divine Liturgy will be celebrated by His Holiness Pope John Paul II concelebrated by Ukrainian Hierarchy. Afternoon under own arrangements.

At 7:00 PM you will be transferred to the Piazza de Campidoglio for an 8:00 PM open-air concert of Ukrainian Church music. Afterwards there will be a candlelight procession from Piazza de Campidoglio to the Colosseum where a Mass will be offered by the clergy in memory of those who have died and are suffering for our faith today in Ukraine. Midnight transfer to hotel.



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Honored for service

PHILADELPHIA — Bonni H. Zetick received Pennsylvania Hospital's first annual D. Bruce Yoppi Award for her outstanding work in developing programs for the mentally retarded.

Mrs. Zetick is director of advocacy for ARC/RAINBOW, where she has been employed since 1978. She is working toward a Ph.D. at Bryn Mawr College's Graduate School of Social Work and Social Research.

The award was presented to Mrs. Zetick at the 11th annual Philadelphia Conference on Developmental Disabilities for Parents and Professionals.

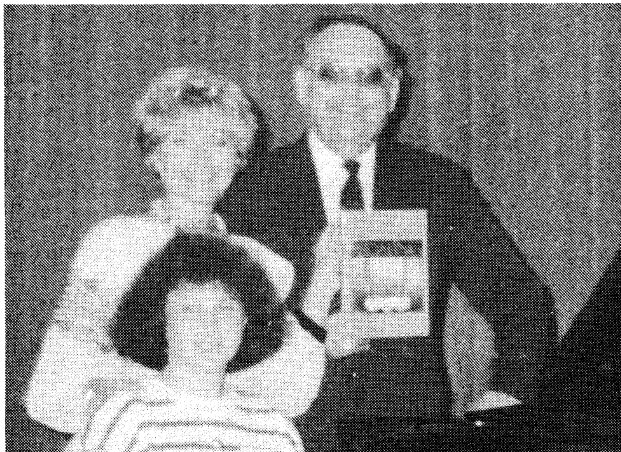
Mrs. Zetick, her husband, Edward, a Philadelphia attorney, and their children, Marian, Alexander and Lydia, are all members of UNA Branch 422.

Promotes Ukrainian music

MARIETTA, Ga. — Olga Cehelska, Atlanta pianist, presented one of her top students at the 1987 Piano Workshop sponsored by the Greater Atlanta Music Alliance the week of August 24. This year's workshop featured the internationally recognized piano virtuoso, Joseph Banowetz, termed by Fanfare Magazine as one of "the pre-eminent 'three B's' of Liszt playing."

In a personal conversation with Mr. Banowetz, who at one time studied with the noted Hungarian pianist and pupil of Bartok, Gyorg Sandor, Ms. Cehelska touched upon Ukrainian influences in the music of both Bartok and Liszt. During the past several seasons, Mr. Banowetz has given premiere perfor-

Notes on people



Pianist and music teacher Olga Cehelska and her student, Heidi Parcharsky, with internationally known pianist Joseph Banowetz at the 1987 piano workshop held by the Greater Atlanta Music Alliance.

mances in Asia and New Zealand of Liszt's newly discovered "Concerto in the Hungarian Style." Banowetz was not familiar, however, with Liszt's "Ballade of Ukraine" with it's haunting "Oh, Don't Go, Hryts" motif, nor with Liszt's "Complaints" which includes the melody of "The Winds, They are Blowing" from the Ukrainian opera "Zaporozhets za Dunayem."

With assistance of Ukrainian musicolo-

gist Roman Sawycky, Ms. Cehelska continues to correspond with Mr. Banowetz concerning the use of Ukrainian melodies in the music of Liszt and Bartok.

Following the workshop, Dr. Banowetz personally autographed his latest book "The Pianists Guide to Pedaling" published in 1985 by Indiana University Press. That this is the most inten-

sive work yet written on this subject. (It is available from the Performing Arts Book Club at 27 Union Square West, New York, N.Y. 10003.)

In a letter dated September 4, Joseph Banowetz mentions his next major project, the recording of the complete works of Anton Rubenstein for Hong Kong Records. "It will take about four years, and is a huge project. But it's important, since I think he's one of the very much overlooked composers of the 19th century. We only remember him as Liszt's major rival!"

According to Ms. Cehelska, Mr. Banowetz has also edited over 21 editions of piano music. In a letter to Mr. Banowetz dated September 19, Ms. Cehelska writes: "It is up to each one of us, to do whatever we can, to bring our rich Ukrainian heritage out of our dark closets and musty shelves. This is especially true in the upcoming year, as we prepare to celebrate the Millennium of Christianity in Ukraine. In 988, Kievan-Rus' (present-day Ukraine) rivaled Constantinople in terms of government and culture. Today, you would be hard-pressed to find Ukraine on a world globe, so complete have been the Russification programs of the Soviet government. Yet, in spite of the 'greatest silencer of all' we continue to sing — and in our own language. Music is the very soul of a nation, so it gives me great joy when I have an opportunity such as this to perhaps make a difference in the way a nationally renowned pianist, educator and editor, views the very soul of my nation."

UNWLA anniversary fete features young performers

by Zirka Dertlycia

NEW YORK — A Gala Musical Festival was held at the Ukrainian Institute of America on November 8 to celebrate the 25th anniversary of Branch 72 of the Ukrainian National Women's League of America.

An overflow audience attended, delaying the proceedings somewhat as extra chairs were added to accommodate everyone. The event, a benefit for The Ukrainian Museum Building Fund, was co-chaired by Mary Lesawyer and Rosalie Polche. Because of the heavy attendance, many in the audience rejoiced that the proceeds were going to The Ukrainian Museum's Building Fund, and comments were heard that higher donations might perhaps have been requested in view of the uniqueness of the event and the museum's great need.

The program featured a cross-section of young Ukrainian musicians, and while most of the music was by noted West European composers, Ukrainian composers such as Stepovy, Liudkevych, Fomenko, Ivasiuk, Kos-Anatolsky and Barvinsky were also represented.

Featured in the program were singers Laryssa Magun-Huryyn, Olenka Heimur, Maria Wolansky and Kalyna Cholhan; harpists Odarka Polanskyj

and Margarite Leskiw Pierce; pianists Ulana N. Pinkowsky Senchyshyn and Nadia Bohachewsky; the popular entertainer Oleksander Kuzyszyn; and the bandurists' trio of Lilya Pavlovsky, Olya Chodoba and Daria Leschuk. The accompanist for the afternoon was John Kolody.

The audience rewarded the performance of each artist with enthusiastic applause and the general consensus afterward was that the Gala Musical Festival had been an unusual and very satisfying experience.

At the end of the program, noted leaders of the Ukrainian community who were in the audience were recognized with applause, and Mmes. Lesawyer and Polche made closing remarks.

A buffet supper was served in the reception area and guests lingered for a long time afterward, discussing the high points of the musical program as well as reminiscing about the productive 25 years of UNWLA Branch 72.



Performers at the UNWLA Branch 72 musicale: (beginning from top row, from left) Nadia Bohachewsky, Kalyna Cholhan, Olenka Heimur, John Kolody, bandurists Daria Leschuk, Olya Chodoba and Lilya Pavlovsky, Oleksander Kuzyszyn, Margarite Leskiw Pierce, Laryssa Magun-Huryyn, Ulana Pinkowsky Senchyshyn, Odarka Polanskyj and Maria Wolansky.



Detroit educators...

(Continued from page 4)

view."

A very viable method for implementing famine information in a classroom situation was demonstrated by Immaculate Conception High School students, Zenon Zarewych and Roman Los, using a prepared dialogue written by Dr. Beck.

In closing, the general concession of the symposium organizers was that while teachers' workshops are a valuable and effective option for getting accurate information on Ukraine into the classroom, they are not enough. Ukrainian educators need to develop a strong teacher organization and a networking system in local, state and national boards of education. They need to participate actively in teachers' conventions and develop contacts with curriculum resource people. Finally, they need to reach publishers of textbooks at every educational level in order to promulgate information not only about the famine, but about every aspect of Ukrainian history and culture, and its role within the Soviet Union and the world. Disinformation and deception can be counteracted only by dis-

seminating the truth through education.

The teachers' symposium was sponsored by the Education Division of the Ukrainian Famine Committee of Michigan, an extension of the 1982-83 Community Committee that had conducted the 50th anniversary famine observances in metropolitan Detroit.

Co-chairmen and executive officers were Dr. Beck and Stephen M. Wichar Sr., with Doris Duzej as project coordinator. The symposium committee, composed of about 20 Ukrainian educators plus committee officers, Irene Pryjma, Mrs. Wasyl Karpenko and Maria Zarycky, brought to fruition the curriculum project initiated in 1984 with the Detroit Public Schools.

The event was held at the Ukrainian Cultural Center in Warren, Mich., with the cooperation and financial support of numerous Ukrainian community organizations.

The curriculum guides used at the seminar were prepared by Dr. Kuropas and funded by the Ukrainian National Association. Supplementary materials were provided by various other institutions, including the Harvard Ukrainian Research Institute.

Ukrainian language... Applied Ukrainian...

(Continued from page 2)

but nonetheless the same problem, then what is the discussion all about?

An even more glaring example of the difficulties facing party spokesmen is the recent article by Borys M. Babiy, director of the Institute of State and Law of the Academy of Sciences in Kiev, in the party and government daily *Radianska Ukraina* titled "Language in the Mirror of the Law." He, too, focuses on what he describes as the proposals for "constitutional protection" of the Ukrainian language, the parental right to select schools for their children, and the optional study of a second language.

With regard to the latter, Mr. Babiy admits that there are some difficulties here because, strictly speaking, pupils could theoretically opt out of studying Russian. Nonetheless, he argues against any changes in the existing legislation, limiting himself to the accepted recognition that conditions need to be created that would promote more profound study of the Ukrainian language by young people in the republic.

On the other hand, he criticizes the reformers for unwarranted accusations to the effect that the deplorable situation of the Ukrainian language is the result of a policy decision:

"Some of those who have joined the discussion with polemical fervor try, for example, to assert that the narrowing of the use of the Ukrainian language was 'sanctioned' by someone, that 'anti-constitutional deeds' were ostensibly allowed in this matter. These kinds of assertions are outright inventions, they have a purely emotional character and are not based on any kind of legal documents. I, as a professional jurist, know very well that such documents simply do not exist.

Stated differently, Mr. Babiy is assuring Ukrainian writers that neither the Central Committee of the Communist Party of the Soviet Union nor the Central Committee of the Communist Party of Ukraine ever adopted resolutions aimed at eliminating the Ukrainian language from public life.

The point, however, is not whether the party's arguments are logical or illogical, serious or amusing, but the fact that party spokesmen have been forced to engage in inane verbal sparring with opponents. The political leadership in Kiev finds itself in the unenviable position of having to justify the fact that the democratization of Soviet life has thus far left the national question relatively untouched.

(Continued from page 5)

national project for all Canada.

Recent surveys indicate that over 10,000 young people participate in 150 dance groups throughout the prairie region. In Alberta alone, there are over 80 dance groups, two dozen choirs and several hundred artists and artisans in music, literature, theatre, visual and fiber arts. A variety of Canadian writers and performers have emerged to become leaders in their arts disciplines.

However, the Ukrainian arts still suffer from a lack of instructional programs, educational coordination both within and among disciplines, and insufficient outreach educational program opportunities. Consequently the majority of Ukrainian cultural activity occurs internally, within the community, inaccessible to the general public for the purposes of tourism, public education or creating employment opportunities.

It's these issues the URDC intends to address:

- examining the establishment of accredited courses in Ukrainian dance and music arts;
- fostering a communication network via newsletters, workshops and conferences between Ukrainian arts disciplines and the college;
- offering outreach (non-credit) education programs to professional and voluntary community organizations;
- establishing print and audio-visual archival and arts resource library services tailored to community convenience and needs;
- acting as the vehicle to coordinate provincial councils for the Ukrainian arts on behalf of the UCC.

During the past summer, the URDC offered a 10-day program which drew 32 Ukrainian dance instructors from across Canada. It also offered facilities to an international Ukrainian choreographers workshop.

The URDC is part of the larger Office for Multicultural and Native Programming run by the college which offers 42 different programs to 19,000 students across four campuses in Edmonton.

Through its connection with the college, the URDC provides a link with Grant MacEwan's 450 instructors in fields such as fund-raising, volunteer management, design, advertising, television, radio, music, dance and many others.

During its pilot stage, the center will be run by Dr. Roman Petryshyn with a support staff consisting of Marie Lesoway, outreach supervisor, and Lida Somchinsky, secretary. The team will work in consultation with dance and music organizations under the umbrella of the UCC in various provinces of Canada.

As well, the services of the center will extend from Grant MacEwan to other colleges and universities across Canada.

Together with its own staff, the URDC will utilize advisors, visiting lecturers and contracted employees to provide a range of programs which will facilitate the public's pursuit of Ukrainian cultural development in the prairies, Canada and abroad. In time the center will also be able to sponsor courses and activities that draw on courses from the business, community services, community education, academic services and health sciences division, located at the college.

For more information, or to make a donation, contact: Ukrainian Resource Development Centre, Grant MacEwan Community College, Box 1796, Edmonton, Alta., T5J 2P2; (403) 483-4474

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Ukrainian studies...

(Continued from page 5)

was incorporated into the Slavonic Section of the School of Modern Languages at Macquarie University. The foundation agreed to fund Ukrainian studies, while the university would establish both a teaching and research component for the center.

The formal inauguration of Ukrainian studies at Macquarie took place on March 9-10, 1984. Dr. Natalia Pazuniak, formerly adjunct professor in Ukrainian language and literature at the University of Pennsylvania, was appointed as the first lecturer in Ukrainian studies and head of the Ukrainian Section in the Slavonic Department, a position she held until 1986.

Visiting lecturers at the Ukrainian Studies Centre have included Prof. Vsevolod Isajiw (Ukrainian Civilization, second semester 1986) and Prof. Theodore Mackiw (Ukrainian Civilization and 19th Century Ukraine, first semester 1987).

In addition, the center has had tutors and other staff at various stages: Luba Kaye (Kwasnycia), Rosa Kloczko and Oksana Smerzszuk among the tutors, Orsya Borec and Alla Dubyk as the part-time secretaries, and T. Korinets as the part-time librarian.

Currently the teaching staff at the Ukrainian Studies Centre includes Halya Kocharskij (lecturer in Ukrainian literature and head of the Ukrainian Section), Marta Harasowska (lecturer in Ukrainian language) and visiting lecturer Serhii Cipko (Ukrainian Civilization and 20th Century Ukraine).

Special mention should be made of the indefatigable director of the Center, Dr. Ihor Gordijew. Dr. Gordijew, who occupies a post at Macquarie University as senior lecturer in economics, is also director of the Ukrainian Studies Foundation in Australia (FUSA) to which he devotes much time on a voluntary basis. He has acted as a bridge between the university and the Ukrainian community. Undoubtedly, without his self-sacrifice (Dr. Gordijew could have diverted his energies to furthering his career, for instance) some of the gains of the center would not have been possible.

The staff at the Ukrainian Studies Centre does not limit itself to teaching. Each lecturer has presented papers outside the section to other departments within the university, to other universities and to the Ukrainian community.

Ms. Harasowska has initiated a very successful ongoing series of monthly gatherings of Sydney students interested in practicing their Ukrainian and furthering their knowledge of Ukrainian.

Ms. Kocharskij, an active member of various Australian Ukrainian organizations, has been instrumental in promoting Ukrainian studies within the community, assisting in application procedures, and in handling the administrative work of the center in general.

Furthermore, each teaching member of staff actively pursues her/his research and publication interests, contributing articles to local Ukrainian publications and scholarly journals.

The structure of Ukrainian studies at Macquarie is such that it permits students as far afield as Perth, on the west coast, to pursue the courses by correspondence. This is done through the university's Center for Evening and External Studies.

It is interesting to note that a large proportion of students who have enrolled in Ukrainian studies are not of Ukrainian descent, and have had no links with the Ukrainian community whatsoever. This reflects the broadening appeal of Ukrainian studies to the

wider Australian public.

Students may enroll in Ukrainian studies courses as degree or non-degree participants, thus making the courses flexible and accessible to mature students. Furthermore, the center has supervised and conducted intensive short-term courses in Ukrainian studies.

The future of Ukrainian studies at Macquarie University looks bright and auspicious. With teaching on a firm footing, the center is ripe for expansion. The achievements thus far, for an "outsider" like myself, are truly impressive. As a person of Ukrainian origin born and raised in the Ukrainian community in Britain, who at various times has visited the Ukrainian communities in France and the U.S., and who is currently a Ph.D. student in Edmonton specializing in the Ukrainian communities in Latin America, I cannot but praise and admire those members of a community — that numbers about 34,000 — whose efforts have resulted in the establishment of Ukrainian studies courses at two Australian universities. (Monash University in Melbourne has been offering courses in Ukrainian language and literature since 1983.)

More importantly, these members of the Australian Ukrainian community have demonstrated that numbers in this case do not count; dedication and commitment do.

Those wishing to know more about this "success story" should write to: Ukrainian Studies Centre, School of Modern Languages, Macquarie University, North Ryde, N.S.W. 2113, Australia.

Naturally, any academic institute is always in need of further funds to extend its work. FUSA currently needs \$27,000 (Australian) to reach the \$1 million mark. Contributions to a constructive cause would be most welcome. Please send all donations to: Ukrainian Studies Foundation in Australia Ltd., P.O. Box 270, Lidcombe, N.S.W. 2141, Australia.

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Permission...

(Continued from page 3)

nation CSCE would agree to such a conference only if certain conditions were met by the Soviets, involving improvement of their human rights record and facilitation for the attendance of non-governmental groups, including unofficial dissident groups in the USSR.

"Unless the Soviet government eased very restrictive regulations on freedom of expression, freedom of movement and freedom of demonstration, delegates of the NGOs could not attend this type of a conference," said Mrs. Olshaniwsky.

Thus, members of Press Club Glasnost decided to attempt to hold an unofficial conference to test the possibilities for an official meeting, as well as to

challenge glasnost, according to their September 2 statement.

Mrs. Olshaniwsky received a Soviet visa two weeks after applying through Scope Travel Inc. in Newark, N.J., and will spend one week in Moscow attending the various seminars and one week in Kiev as a tourist. She is so far the only representative of any Ukrainian American group set to attend the seminar.

Of the 10 seminars planned by the organizers, which will most likely be held in members' apartments since they were unsuccessful in obtaining permission to rent a hall, the AHRU president said she would definitely attend the one concerning the nationalities issue headed by Ukrainian dissident Vyacheslav Chornovil.

"I very strongly believe that Ukrainians should be represented at such an international forum and stage our demands," she stated.

As far as the other nine seminars go, she added, "I'll have to play it by ear."

"I think that I will be able to contribute something to the seminar and I will do a good job representing the Ukrainian human rights movement in the United States."

Mrs. Olshaniwsky said there has been "hardly any reaction" so far from the Ukrainian community to news of her trip. Of those who have reacted, most of "the younger, professionals, who understand the reality of the Soviet Union," as she called them, have expressed approval and support. "The older people, who survived the oppression of the Soviet Union, were against it," she said.

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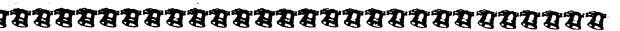
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Ukrainian ...

(Continued from page 1)

An impression of what occurred at this meeting was provided by Oleksandr Shvets in his attack on the Ukrainian Culturological Club that appeared in Vechirnyi Kiev on October 19. The main presentation was made by Mr. Milyavsky who focused on, among other sensitive topics, "the notorious year of 1933," "the man-made famine in Ukraine" and the simultaneous assault on Ukrainian culture. What Mr. Shvets found objectionable was Mr. Milyavsky's use of terms like "genocide," "the system of totalitarian rule," "the struggle for human rights and the rights of nations," "regime" and even "Mordovian camps."

The author also castigated the organizers of the meeting for calling on the audience to observe a minute's silence in memory of Ukrainian political prisoners who have died in the camps in recent years. Mr. Shvets' complains that the atmosphere was such that he expected at any moment to hear over the loudspeakers: "You are listening to the Voice of America from Washington," or "This is Radio Liberty speaking."

In his full-page-length article Mr. Shvets does not deny the need for an informal club or society in Kiev concerned with the Ukrainian cultural and historical heritage. Instead, he concentrates on attempting to discredit the organizers of the Ukrainian Culturological Club, arguing that they are simply "retranslators of hostile radio voices" who have created a "demagogic shadow theatre." Mr. Naboka, Mr. Milyavsky, Ms. Lokhvytska and Inna Cherniavska, he points out, have already been in trouble in the early 1980s for forming a dissident "Kievan Democratic Club."

Behind them, he claims, stand representatives of the older generation of Ukrainian dissidents such as Mr. Shevchenko, Yevhen Sverstiuk, and Stepan Khmara, who see in the formation of the Ukrainian Culturological Club a way of reviving their "former illegal activity" through the exploitation of the new opportunities offered by glasnost. Their aim, according to Mr. Shvets, is to rally patriotic youth imbued with the spirit of perestroika "under their political flags."

Mr. Shvets also emphasizes that representatives of the U.S. Information Agency and the Voice of America who were in Kiev with an American exhibition "found time to attend meetings of the 'Ukrainian Culturological Club.'" He gives this a sinister ring by insinuating that the club's organizers "know" very well why their activities are of interest to "certain" Americans.

The author also mentions that Pavlo Skochok, a former political prisoner who is now one of the editors of the Ukrainian Herald, openly called on those assembled to contribute to this unofficial journal. The day after the appearance of Mr. Shvets' article, the council of the Ukrainian Culturological Club issued a protest to the editors of Vechirnyi Kiev. They described the attack on their club as a repudiation of the entire tone of perestroika and demanded the right to reply on the pages of the newspaper.

Soon afterwards, the local authorities forbade the club to hold any more meetings until it was formally registered. As a precondition of registration, however, the authorities demanded that the club amend its

statutes to include a commitment to Marxist-Leninist ideology and an undertaking to combat "Ukrainian bourgeois nationalism."

According to the most recent reports, members of the club have refused to yield to this pressure and have appealed to the USSR Supreme Soviet. Mr. Shevchenko is reported to have written an open letter addressed to leading Russian cultural and political figures, titled "The Restructuring is in Danger," in which he claims that the efforts of Ukrainian intellectuals to support perestroika are being thwarted by the fact that "conservatives have transformed Ukraine into a reserve of Brezhnevism."

Copies of this letter have apparently been sent to, among others, Sovetskaya Kultura, Literaturnaya Gazeta, Politburo member Alexander Yakovlev and Academician Dmitry Likhachev.

Members of the club have continued to meet in small groups, though on November 15 a large open-air gathering of some 150 people is reported to have taken place. The police apparently did not break up the meeting.

On November 17 another attack against the Ukrainian Culturological Club appeared in the daily, Robotnycha Hazeta. What is particularly interesting about this piece is that it reveals that Mr. Shvets' article in Vechirnyi Kiev promptly drew over 100 letters to the editor. While most of them are described as having expressed support for the line taken by the newspaper, some of the people who wrote in are said to have treated the diatribe against the Ukrainian Culturological Club as signaling "the end of democratization."

The article in Robotnycha Hazeta dwells on the fact that an American Ukrainian working for the Voice of America attended one of the club's discussions, and concludes by stressing that representatives from another informal club — "an association of reserve soldiers-internationalists" — have written urging that youth be protected from the "harmful influence" and "anti-people activity" of the leadership of the Ukrainian Culturological Club.

There is at present no further information on the fate of the Ukrainian Culturological Club and its struggle to uphold glasnost in Ukrainian cultural and public life. Judging by the old-fashioned-style denunciations in Vechirnyi Kiev and Robotnycha Hazeta though, and a similar attack in Radianska Ukraina on November 13 against Messrs. Chornovil and Horyn, and the Ukrainian Herald, the outlook both for the club and similar independent activity in Ukraine suddenly appears to have become very bleak.

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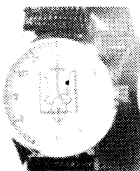


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December 7

NEW YORK: For those interested in attending the Ukrainian demonstration in Washington to protest Mikhail Gorbachev's visit to the United States and voice their concern about persecution of Ukrainians by Soviet authorities, buses will depart from the Ukrainian Liberation Front building, 136 Second Ave. at 7 a.m. Tickets are \$20 per person and may be purchased at the Liberation Front in Dibrova. Transportation has been arranged by the New York branch of the Ukrainian Congress Committee of America.

December 10

WEST HARTFORD, Conn.: A region-wide teachers' conference on "The Terror-Famine: A Case Study in Stalinist Communism," will be held from 9 a.m. to 3 p.m. at the University of Hartford, Konover Campus Center. Non-teachers are invited to participate. A registration fee of \$13 is requested. The event is being sponsored by the National Conference of Christians and Jews and co-sponsored by the Hartford branch of Americans for Human Rights in Ukraine. For information call (203) 243-4031.

December 11

PHILADELPHIA: LaSalle University will host a panel discussion on "The Constitution of the United States: A Comparative Perspective," sponsored by the Ukrainian Congress Committee and the Ukrainian Community of Greater Philadelphia Inc. in conjunction with "We the People 200," at 12:30 p.m. in LaSalle's Olney Hall, Room 100, on campus at 20th Street and Olney Avenue. Participants will include: Volodymyr Bandera, professor of economics at Temple University, who will discuss "National and Economic Rights under the Soviet Constitution"; Jaroslav Bilinsky, professor of political science at the University of Delaware, on "The Constitution of the Ukrainian SSR"; Robert J. Courtney, professor of political science at LaSalle University, on "The Magna Carta and the U.S. Constitution"; and Vasyl Kalynovych, chairman of the political

science department at Dominican College, on "Rus'ka Pravda and the U.S. Constitution." Leonid Rudnytsky, professor of German and Slavic languages at LaSalle, will chair the panel discussion, which will be followed by a commentary by Miroslav Labunka, history professor at LaSalle. Later that afternoon at 4 p.m., Jaroslav Padoch, president of the Shevchenko Scientific Society in the U.S.A., will speak in Ukrainian on "The Kozak Law as a Precursor of the U.S. Constitution," in Olney Hall, Room 215. Both events are free and open to the public. For more information call LaSalle's news bureau, (215) 951-1081.

NEW YORK: Tania D'Avignon, a photographer who spent several months traveling through Ukraine as an interpreter for National Geographic in 1986, will take her audience on an audio-visual journey through the Ukrainian countryside and urban centers as she presents slides from this experience. The presentation will begin at 7 p.m. in the Ukrainian Institute of America, 2 E. 79th St. A donation of \$6 per person is suggested. For more information call the UIA, (212) 288-8660.

December 12

NEW YORK: Smoloskyp Publishers present an evening dedicated to Ukrainian national churches on the occasion of the upcoming Millennium of Christianity in Kievan-Rus' and the publication of the "Martyrology of the Ukrainian Churches," volumes I and II (the Ukrainian Orthodox Church and the Ukrainian Catholic Church). Featured speakers will include Oleksander Voronyn on the Ukrainian Autocephalous Orthodox Church and the German occupation, the Rev. Taras Lonchyna on the martyrs of the Ukrainian Catholic Church, and Osypp Zinkewych on how and why these two volumes came to be. The event begins at 7 p.m. in the Ukrainian Institute of America. A reception will follow. A donation of \$10 is suggested. For information call the UIA, (212) 288-8660.

NEW YORK: The Shevchenko

Scientific Society is sponsoring an academic lecture by Dr. Gregory Luzhnytsky, professor emeritus of Graz University, Graz, Austria, and a noted author of various works, on "The People's Christology of Ukraine," at 5 p.m. in the society's headquarters at 63 Fourth Ave. This is one of the lectures on early Christianity in Ukraine that the society is offering this fall to mark the upcoming Millennium. All are welcome.

NEW BRITAIN, Conn.: St. Mary's Ukrainian Orthodox League will hold its annual Ukrainian and Christmas craft fair, 9 a.m.-6 p.m., at 54 Winter St. Admission is free. Featured will be Ukrainian foods and baked goods, as well as various craft items for sale. For information call Daria Plishko, (203) 665-3745 (days) or 721-0796 (evenings).

TRENTON, N.J.: The Trenton branch of TUSM will hold a discussion on "Violations of the U.S. Constitution by the OSI," at 6 p.m. in St. Joseph's Ukrainian Catholic Church hall, 1195 Deutz Ave. in Hamilton Township. The discussion will be conducted in English and Ukrainian by Orysia Stanko, Wasyl Nezowy and Lew Iwaskiw of the Philadelphia chapter of the American Friends of the Anti-Bolshevik Bloc of Nations. For more information call Michael Dziubas, (609) 588-2821 (days) or 393-1677 (evenings), or Marko Holowczak, (609) 392-0437 (evenings).

CHICAGO: The Sisterhood of the Protection of the Most Holy Mother of God at Ss. Volodymyr and Olha Parish is sponsoring a traditional "Hungry Luncheon" in honor of Yosyp Terelia, beginning with vespers at 5:30 p.m. and the luncheon at 6:30 p.m. at 2245 W. Superior St. Mr. Terelia is scheduled to address the audience at the beginning of the program. All members of the Ukrainian community are invited to participate. A donation of \$10 is requested.

WASHINGTON: The Ukrainian Catholic National Shrine of the Holy Family choir will sing a capella at the Christmas Pageant of Peace in the President's Park at 6:30 p.m. For information call the parish, (202) 526-3737.

PHILADELPHIA: The Ukrainian Educational and Cultural Center will hold its traditional Christmas bazaar in the center's auditorium from 9 a.m. to 8 p.m. both days. Christmas Eve dishes, tortes, pastry and dry goods for the holidays will be available. Items for sale will include ceramics, gold jewelry, fine arts, records and tapes, tree ornaments and other gifts. A photo session with St. Nicholas will also be featured. The center is located at 700 Cedar Road in Abington.

December 13

YONKERS, N.Y.: The Women's

Organization for the Defense of Four Freedoms for Ukraine, Yonkers branch, will present an art exhibit of Ukrainian American artists: the late Jacques Hnizdovsky, Chrystyna Holowczak-DeBarry, Luboslav Hut-saliuk and Slava Gerulak, 9 a.m.-2 p.m., in St. Michael's Ukrainian Catholic Church hall, 510 N. Broadway. Also featured will be variety of Ukrainian folk art. Proceeds will be donated to the Millennium Committee and to a children's orphanage in Brazil.

NEW YORK: The New York branch of the Ukrainian Music Institute of America will hold its 35th anniversary gala faculty concert, featuring bass Andriy Dobriansky, pianist Robert Durso, soprano Lauran Fulton-Corson, pianist Thomas Hrynkiw, mezzo-soprano Tatiana Hrynyszyn, pianist Laryssa Krupa and violinist Raphael Wenke, at 3 p.m. in P.S. 40 on East 19th Street between First and Second avenues. Admission is \$12 per person, \$8 for students and senior citizens. For information call Donna Wolansky, (212) 530-7270 (days).

NEW YORK: The Ukrainian Museum will open an exhibit, "Masterpieces in Wood: Houses of Worship in Ukraine," along with an accompanying photographic exhibit of churches of the Lemko region by Odarka Figlus, with a reception at 1:30 p.m. in the museum, 203 Second Ave. For information call (212) 228-0110.

December 29

ST. CATHARINES, Ont.: The Trident Fishing Club invites the public to its Christmas dinner/dance, beginning with dinner at 7 p.m. in the Ukrainian Black Sea Hall Inc., 455 Weland Ave. Tickets at \$15 per person and \$30 per couple are available at the Black Sea Hall bar, (416) 682-3044, Ukrainian St. Catharines Credit Union, 684-5062, and from Hanya and John Schudlo, 935-3868, or Sonia and Danny Hawrylyshyn, 934-7500.

ONGOING

PHOENIX, Ariz.: The seventh annual International Christmas tree exhibit featuring 36 different ethnic cultures is on display here at the Valley Bank Center. A tree decorated with a collection of angels from around the world and display cases filled with hand-made Christmas characters enhance the exhibit. Booklets with information about the traditions and celebrations of Christmas holidays by the various groups are available courtesy of Valley National Bank. Noontime programs add to the interest and excitement of learning about Christmas celebrations around the world. This free exhibit is open to the public through January 1, 8 a.m. - 8 p.m. daily, weekends included. Featured in this exhibit is a Ukrainian tree prepared by the Ukrainian Women's League for the Valley of the Sun.

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.

Ukrainian Philatelic/Numismatic Society announces 44th worldwide mail auction

WASHINGTON — The Ukrainian Philatelic and Numismatic Society (UPNS), with about 300 members worldwide, had announced its 44th

Mail Auction, which will close on January 15, 1988, and will feature more than 600 lots of Ukrainian philately and numismatics.

As customary with these auctions which have been in existence for more than 15 years, they feature exclusively Ukrainian material and offer selections of scarce and seldom-seen material, including uncommon tridents applied by hand-made wooden handstamps.

The 44th sale will feature not frequently seen Poltava overprints, local trident issues, a nice selection of Carpatho-Ukrainian varieties, interesting postal history, and the usual extensive assortment of Western Ukraine. There will also be very generous offerings of Ukrainian Cinderella stamps and an extensive numismatic selections.

To obtain this illustrated and well-described auction catalogue along with the society's newsletter Trident, send 39 cents postage to: Mr. B. Pauk, 2329 W. Thomas, Chicago, Ill. 60622.

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