

# THE Ukrainian Weekly

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

Vol. LVI

No. 21

THE UKRAINIAN WEEKLY

SUNDAY, MAY 22, 1988

25 cents

## International congress on Millennium of Christianity concludes in Ravenna

CAMBRIDGE, Mass. — More than 200 scholars, students, dignitaries, members of the clergy, journalists, and guests gathered in sunny Ravenna, Italy, on April 18-24 to take part in an international congress commemorating the Millennium of Christianity in Rus-Ukraine.

The scholarly congress represented the culmination of years of planning by Drs. Omeljan Pritsak and Ihor Sevcenko of Harvard University and Dr. Miroslav Labunka of La Salle University in Philadelphia.

The event was organized by Harvard's Ukrainian Research Institute,

assisted by a committee of Slavic and Byzantine specialists in Italy, headed by Prof. Antonio Carile of the University of Bologna.

Sponsors were the Harvard Millennium Project organization, headed by Dr. Stephan Woroch of New York, and the Ukrainian Studies Fund of Harvard University. Over 1,000 donors from the United States and Canada contributed toward the conference. The late Patriarch Josyf Slipyj was the first to donate to the conference fund, contributing \$30,000 of his personal savings. He saw the congress as an essential part of the celebration of the Millennium.

On the opening day, Prof. Carile called the assembled to order at 10 a.m. at the Teatro Rasi of Ravenna, where the congress would be in session for the next seven days. Prof. Pritsak, director of Harvard's Ukrainian Research Institute, addressed the audience in Ukrainian, remarking:

"We are most fortunate that today we can take part in a rare, even unique event in the cultural history of mankind. Thanks to divine providence, we are privileged to witness and participate in the Millennial anniversary of the Christianization of Rus-Ukraine.

"One thousand years ago, almost to the day, on Pentecost in the year of Our Lord 988, Volodymyr Sviatoslavych decreed in Kiev, the capital of Ukraine, that the Kievans and all of his Rus' should accept the faith of the Holy Redeemer. This was an act momentous not only in religious and political terms. From the moment of baptism, higher culture, based on a system of writing, began to permeate Rus'. A cyclical mode of thought was displaced by linear time. There began to develop in Rus-Ukraine a consciousness of one's own land, one's own people. The clock of history began to tick.

"At this moment history is in the making. One thousand years look back upon us to wish us success in our creative, scholarly dialogue over the course of this week. I now declare the International Congress to Commemorate the Millennium of Christianity in Rus-Ukraine to be in session."

Prof. Sevcenko, associate director of the Ukrainian Research Institute, then took the floor. Noting that he spoke as both a representative of the Ukrainian Research Institute and as an Orthodox layman, he explained that Ravenna had been chosen as the site of the congress because as the capital of the Byzantine exarchates, it was the center of contact between Eastern and Western Christianity in the fifth through ninth centuries, and also because Ravenna became a channel of Byzantine culture westward.

He explained "Rus" and "Ukraine" as

(Continued on page 3)

## Explosion rocks industrial factory in Pavlohrad, in southern Ukraine

NEW YORK — Three people were killed when a major explosion shook a Soviet plant in the southern Ukrainian city of Pavlohrad, a Soviet official acknowledged on Wednesday, May 18.

This information was provided by Gennadi I. Gerasimov, a Soviet spokesman, only after the U.S. Defense Department reported the explosion on Tuesday, May 17.

According to the Pentagon, the explosion occurred at a Soviet plant that produces rocket motors and fuel for long-range missiles. The explosion, which destroyed several buildings at the factory, was detected by a United States

spy satellite.

The Soviet spokesman, however, stated that the explosion, which occurred on Thursday, May 12, did not involve missile fuel as previously reported in the West. He reported that a fire broke out in a storage area for industrial explosives at a Pavlohrad chemical factory.

According to U.S. administration officials, the Pavlohrad plant was the only Soviet factory that manufactured the main rocket motors for SS-24 missiles, and the catastrophic accident could be a significant setback for the Soviet Union's intercontinental ballistic mis-

(Continued on page 13)

## Truth March planned in D.C. for June 5

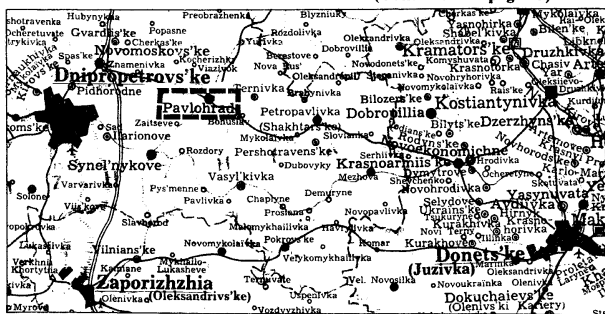
WASHINGTON — In response to the Soviet usurpation of the Millennium of Christianity in Kievan Rus', Ukrainian Americans will gather at 1 p.m. on Sunday, June 5, in Lafayette Park in Washington and begin the Millennium Truth March to the Soviet Embassy at 1125 16th St. NW.

The Truth March is an organized protest to the Soviet Union's policies of continuing religious repression in Ukraine, and in particular, in this Millennial year, their denial of Ukraine's historic claim as the direct heir to the Millennium of Christianity.

The major Kremlin-controlled Millennial events will begin in Moscow on June 5 and are being promoted as the commemoration of the "Millennium of Russian Orthodoxy." The Russian Orthodox Church, which can only trace its history through the Moscow Patriarchate, was not established until 1589. Only a small event will be held in Kiev, capital of Ukraine, and site of the original baptism. No recognition at all is being given to the Ukrainian Orthodox and Ukrainian Catholic Churches, the direct descendant Churches of the baptism of Kievan-Rus' in 988.

The National Committee to Commemorate the Millennium of Christianity in Ukraine encourages all its local committees and all Ukrainian Americans to come to Washington to protest the denial and revision of Ukrainian history and express their support for the freedom of the persecuted Churches in Ukraine and for the religious and cultural legacy which is rightfully ours.

For further information, please contact Andrew Futey at (202) 783-0988.



Map showing location of Pavlohrad (highlighted) in Ukraine, where an explosion rocked a factory. According to U.S. government officials, the plant produces rocket motors and solid fuel for missiles.

## Administration says Ukrainian concerns will be discussed at Moscow summit

by Marta Kolomayets

WASHINGTON — The approaching U.S.-Soviet summit in Moscow should not be viewed as a benchmark, but as a continuing dialogue between the two countries, according to State Department officials who briefed the press at a three-hour meeting here on Monday, May 16.

Discussing four aspects of U.S. Soviet relations: bilateral issues, human rights, arms control and regional issues, the officials, Rozanne L. Ridgway, assistant secretary for European and Canadian affairs; Michael H. Armacost, undersecretary for political affairs; Paul H. Nitze, ambassador at large and special advisor on arms control matters; and Richard Schifter, assistant secretary of state for human rights and humanitarian affairs; affirmed that topics of special concern to the Ukrainian community will also be on President Ronald Reagan's agenda when he travels to Moscow on May 28 to meet with General Secretary Mikhail Gorbachev.

Holding a high priority position on

the president's list is the opening of the Kiev Consulate, an issue that has been delayed for 15 years. Also of note will be the president's discussions about the banned Ukrainian Catholic Church, the Ukrainian Autocephalous Orthodox Church and the persecution of religious believers in the Soviet Union, in the year of the Millennium of Christianity in Ukraine. Mr. Reagan is scheduled to bring up the issue of human rights violations in the Soviet Union, citing specific cases during his discussions.

According to Ambassador Ridgway, the Kiev Consulate delay in recent years was due to the exaggerated Soviet presence at its New York Mission to the United Nations and the significant security breaches at the U.S. Embassy in Moscow. But now, all systems are go, as the Kiev Consulate plans to open in a more modest fashion, to conform to standards the United States wants to observe regarding a Soviet Consulate in New York.

Mr. Schifter pointed out the planned Kiev Consulate would have only five or six Americans manning the office, and

(Continued on page 3)

## A GLIMPSE OF SOVIET REALITY

# International Atomic Energy Agency and Ukraine: politics are foremost

by Dr. David R. Marples

Writing in the February issue of the monthly journal of the Presidium of the Academy of Sciences of the Ukrainian SSR, two Ukrainian scientists, I.M. Vishnevsky and A.P. Trofimenko, emphasize the close relationship between Ukraine and the IAEA in connection with the 30th anniversary of the organization, which was officially celebrated in 1987.

The article is the latest of several to appear in the Soviet Union suggesting that the Ukrainian SSR has long played a major role in the International Atomic Energy Agency. In reality, the relationship has only reached a significant level since the 1986 nuclear accident in Ukraine.

The article relates current Ukrainian involvement in the IAEA, such as the January 1987 visit of General Director Hans Blix to Kiev, and the celebration of the IAEA's 30th anniversary, also in Kiev, in July 1987, to Ukraine's part in the initial work of the agency at its inception in 1957. At this time, the authors note, the IAEA's main function was to prevent the spread of nuclear weapons to the non-nuclear community. However, the Ukrainian role at this time was purely secondary. Its entry into the IAEA on April 2, 1957, was purely formal, and followed the Soviet Union's signature on February 9, 1957.

Only in 1967 did the Ukrainian authorities establish a Permanent Commission for Relations with the IAEA (Dr. Vishnevsky is the current chairman of this commission). It was made up of representatives of the Ukrainian State Planning Committee, the Ukrainian Academy of Sciences, and the Ukrainian Ministry of Foreign Affairs. The avowed goals of the commission were first, to expand scientific and technological contacts between the Ukrainian SSR and the IAEA, and second, to develop proposals on the use of international research in the introduction of nuclear power into the national economy of Ukraine, which at that time had no nuclear power plants under construction.

The commission, from evidence available in Soviet sources, appears to have had little to do in the 1960s. In the 1970s, according to an earlier Ukrainian report, it prepared brochures on "The Peaceful Atom of the Ukraine" (1975) and "Atomic Energy in the Ukraine" (1977), which were then distributed among delegates to IAEA conferences. The Ukrainian SSR also donated small sums — the average was said to be 40,000 rubles annually — to an IAEA fund established to provide technical assistance to developing nations.

But although the then IAEA general director, Z. Eklund, visited Kiev in 1977, no official IAEA inspections of Soviet nuclear power plants took place before 1985. Even during the August 1985 visit, the IAEA delegation visited the Novovoronezh nuclear plant and an experimental station near Moscow, and evidently did not set foot on Ukrainian territory.

Not only did the IAEA not visit Ukraine, but despite the importance of the Ukrainian nuclear power program within the Soviet Union, there had been very little republican input into decision-making on this question. In spite of Ukraine's membership in the IAEA, all the decisions had been in the hands of the Ministry of Power and Electrifica-

tion in Moscow (and, after July 1986, also in the hands of the Ministry of Atomic Power Engineering, also in Moscow). Not until late March 1987 was a scientific meeting held in Kiev on nuclear energy policy and, as far as the central authorities were concerned, the results of this meeting may not have been encouraging; an almost unanimous vote not to continue with the building of fifth and sixth RBMK-1000 reactors at Chernobyl).

The question, therefore, is why the Soviet Union noted and has continued to publicize the relationship between Ukraine and the IAEA, which has existed more on paper than in reality. One answer may have been the republic's genuine need for technical assistance after the disaster of April 1986. A second is that the relationship is being used for political means. We will deal with each in turn.

After the Chernobyl disaster, the Soviets clearly required technical assistance. The accident revealed the fundamental flaws in the design of the RBMK reactor, particularly related to its instability if operated at less than 700 megawatts thermal power. The IAEA offered assistance and Mr. Blix was one of the first to view the damage to the fourth reactor unit. Also of concern to the Soviet authorities was the psychological reaction of the Ukrainian population to the accident. The IAEA, according to Drs. Vishnevsky and Trofimenko, accordingly produced a brochure devoted to the problems of "radiophobia."

The political dimension to the cooperation between Soviet Ukraine and the IAEA — like that between the Soviet Union and the IAEA — has never been far from the surface. For example, to mark the Ukrainian celebration of the IAEA's 30th anniversary, Ukrainian Deputy Premier Borys Shcherbyna, one of the rotating chairmen of the post-accident Government Commission, sent a telegram to Mr. Blix, in which he noted that the formation of the IAEA had been dictated by the need to resolve the problems posed to mankind by nuclear energy.

However, he stated, this agreement had not gained a universal character and "negative tendencies" existed that threatened to undermine the regime of the non-expansion of nuclear weapons. What were these "negative tendencies"? The chief one was said to be the tendency of the United States to succumb to the pressures of "military-political interests" despite paying lip service to this non-expansion on paper. In the view of Moscow, as represented by a Ukrainian spokesman, responsive and decisive actions on the matter were required by the IAEA.

Plainly Mr. Shcherbyna was indulging in "politicking" while ostensibly celebrating the IAEA's anniversary. His remarks echoed Mikhail Gorbachev's first television broadcast about Chernobyl of May 14, 1986, in which he first linked the disaster to his official policy of removing all nuclear weapons from the face of the earth by the year 2000. Actual Soviet commitment to the IAEA has always been less than officially propounded.

Turning, for example, to the Soviet relationship with the IAEA, clearly the Soviets retrieved much of the prestige lost through their initial silence between about the nuclear accident by their

(Continued on page 14)

## Kiev demonstration to seek greater cultural autonomy

LONDON — A demonstration calling for "greater cultural autonomy" is scheduled to take place in Kiev on Sunday, May 22, reported Alexander Podrabinek, the editor of Express-Khronika, a samizdat biweekly journal which reports on dissent and opposition in the Soviet Union.

The news, received by the London-based Ukrainian Press Agency, states that more than 2,000 people are expected to attend the demonstration which is being organized by Ukrainian activists in Kiev on May 22.

The date of the demonstration is significant because it was on this day in 1861 that the body of Ukraine's national

bard, Taras Shevchenko, was transferred to Kiev and on to Kaniv from St. Petersburg.

During the days of Petro Shelest, Ukrainian Communist Party leader in the 1960's and early 1970s, Ukrainian patriots commemorated May 22 by holding demonstrations near the Shevchenko monument in Kiev and reading his poetry. The tradition was banned after Volodymyr Shcherbytsky became Ukrainian party chief in 1972.

The demonstration is scheduled to take place near the Shevchenko monument, across from the State University of Kiev. No further details about the event were available.

## Sakharov appeals to Gorbachev on USSR's nationality problems

NEW YORK — Nobel Peace Prize laureate Andrei Sakharov recently sent a letter to General Secretary Mikhail Gorbachev asking him that a "just and unavoidable resolution" be made regarding the plight of Crimean Tatars and the Armenian population of Nagorno-Karabakh. Massive demonstrations took place there in February and March of this year.

The full text of the letter by Dr. Sakharov was released here by Freedom House on May 12.

In his March 21 letter, Dr. Sakharov urged that the Crimean Tatars, who were deported to remote regions of the USSR in May 1944 by Stalin, be allowed to return to their homeland in the Crimea, and that Nagorno-Karabakh, a predominantly Armenian area in Azerbaizhdan, be returned to the Armenian SSR.

Soon after sending his letter, Dr. Sakharov was invited to visit the office of Politburo member Alexander Yakovlev, during which time he received a telephone call from Secretary Gorbachev. Dr. Sakharov was told by Mr. Gorbachev that his letter would appear in the popular newspaper Moscow News within five days, but both he and Mr. Yakovlev tried to persuade Dr. Sakharov to soften some of his language in the letter.

However, the letter did not appear in Moscow News. Instead, in the April 10-17 edition of the newspaper, a small postscript titled "Calm and Wisdom," which Dr. Sakharov had prepared for the paper, was published, and nothing else. Dr. Sakharov had also given a copy of his letter to Sergei Grigoryants,

editor of the independent magazine Glasnost, and after the letter failed to appear in Moscow News, Dr. Sakharov gave permission to Mr. Grigoryants to publish it in his journal.

The letter will appear in Glasnost issue No. 17, but was recently published in Russian in the Paris-based emigre newspaper Russkaya Mysl. A translation of the letter follows.

\*\*\*

Dear Mikhail Sergeyevich!

I have decided to turn to you in regard to two of the more acute current nationality questions: that of the Crimean Tatars' return to the Crimea and the reunification of Nagorno-Karabakh with Armenia. Both of these cases, which involve injustices that pertain to some of the peoples of our country, must be corrected.

[At this point Dr. Sakharov gave an overview of the historical facts regarding the Crimean Tatars. However, for the sake of brevity, he removed this portion of his letter when he gave it to the editor of the independent magazine.

It should be pointed out, however, that during World War II the entire Crimean Tatar nation was accused by the Soviet government of "betraying the homeland" by allegedly collaborating with the Germans, although at the time most of the younger, able-bodied Crimean Tatar men were at the front. On May 19, 1944, some 238,000 Crimean Tatar children, women, and old men were loaded into cattle cars, sealed in without food or water, and deported to

(Continued on page 15)

THE Ukrainian Weekly

FOUNDED 1933

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

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

Yearly subscription rate: \$8, for UNA members — \$5.

Also published by the UNA: Svoboda, a Ukrainian-language daily newspaper.

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

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

Editor: Roma Hadzewycz  
Associate Editors: Marta Kolomayets  
Christyna Lapychak  
Midwest Correspondent: Marianna Liss

The Ukrainian Weekly, May 22, 1988, No. 21, Vol. LIV  
Copyright 1988 by The Ukrainian Weekly

## International congress...

(Continued from page 1)

historical terms that apply to the 988 Christianization in Kiev. He spoke of the baptism as an event of international significance whose commemoration should include all religious and all nationalities.

The best scholars in Slavic studies had gathered in Ravenna this week. Dr. Sevcenko said, demonstrating the importance of the Christianization of Kievan Rus' to the history of mankind.

The mayor of Ravenna, A. Dragoni, welcomed the congress on behalf of the city and said that Ravenna and its city officials were honored to host the meeting. Msgr. Tonini of Ravenna told the audience that the previous Sunday the faithful in all churches of the city had been informed of the meeting of the congress and its historical import.

Msgr. M. Maccarrone, president of the Vatican's Pontifical Institute for Religious Studies, spoke as the personal representative of Pope John Paul II. He greeted all Ukrainians of all denominations on the occasion of their Millennium of Christianity, and said that the congress had a spiritual as well as scholarly importance. He spoke of how Ukrainians have suffered for their religion since Princess Olha's time.

## Demjanjuk appeal to be heard in December

JERSEY CITY, N.J. — The John Demjanjuk defense is scheduled to file its appeal to Israel's Supreme Court by June 10, according to John Demjanjuk Jr., who spoke with The Weekly on behalf of his father's defense fund.

The younger Mr. Demjanjuk also said that Edward Nishnic, president of the John Demjanjuk Defense Fund, is currently on a speaking tour in Australia to raise funds for his father's-in-law appeal.

Meanwhile, The Jerusalem Post reported last week that the appeal against Mr. Demjanjuk's conviction and death sentence will probably be heard by the Supreme Court starting on December 5.

The court will be composed of five justices and will be headed by court president Meir Shamgar.

## Supreme Court declines denaturalization case

WASHINGTON — The Supreme Court on Monday, May 16, refused to hear the appeal of a former Yale University professor, Vladimir Sokolov, who was stripped of his U.S. citizenship by a federal appeals court.

The Office of Special Investigations, the Justice Department's Nazi-hunting arm, contends that Prof. Sokolov wrote "vicious attacks on Jews" for a Russian-language newspaper under Nazi control in the city of Orel, Russia.

Prof. Sokolov, 73, of Milford, Conn., immigrated to the United States in 1951 and became an American citizen six years later. He taught Russian literature at Yale from 1959 to 1976, when he retired.

The OSI claims that Prof. Sokolov illegally procured his citizenship by stating falsely that he had not "assisted the enemy in persecuting civil populations."

The professor has maintained that he wrote the articles only to oppose communism and make a living, and that anti-Semitic slurs were ordered inserted into his writing by Nazi censors.

Prof. Sokolov may now face deportation from the United States.

Ravenna's deputy mayor, G. Rossi, who is also the councillor for cultural affairs, spoke about Ravenna's traditional role as a meeting place for Eastern and Western Christianity, and noted how the famous mosaics of its fifth- and sixth-century churches illustrate the role beautifully to this day.

Metropolitan-Archbishop Maxim Hermaniuk of Canada, greeted the assemblage on behalf of Cardinal Myroslav Lubachivsky of the Ukrainian Catholic Church. He spoke of the Millennium as an event with great meaning to both the Ukrainian Catholic and Ukrainian Orthodox Churches. He congratulated Harvard's Ukrainian Research Institute for the conception and organization of the congress, and expressed his eagerness to learn much in the days to come.

Prof. George Y. Shevelov (Columbia University, emeritus) addressed the audience as a senior Ukrainian scholar.

Prof. Moshe Altbauer (University of Jerusalem, emeritus), a specialist in psalters written in Church Slavonic, quoted from one psalter passage, "thank God we have lived to commemorate this event, to glorify God in this fashion."

Thereafter began the first of the congress's 12 thematic sessions during which 55 speakers from 18 different countries (United States, Canada, Italy, France, Yugoslavia, Bulgaria, Ukraine, Hungary, the United Kingdom, Poland, Rumania, West Germany, Vatican City, Sweden, Greece, the Netherlands, Denmark, Czechoslovakia) gave papers relating their research on the following themes: "The Missionary Phase," "Christianity in Rus' before 988," "Transmission of the Literary Language and Culture," "Byzantium and Old Rus'," "Organization of the Church," "Echoes of the Conversion," "Linguistic Aspects," "Ideological Aspects," "Juridical Aspects," "The Problems of the Kievan Succession/Legacy," and "Cultural Aspects."

After each presentation the floor was open to questions, comments, and discussion. Papers and discussion were in one of the following five languages: English, French, German, Italian, or Ukrainian.

Throughout its proceedings, the congress was characterized by a lively exchange of information on current research and on ideas for future research. Many in the audience were students and young scholars of Slavic studies, who had received stipends through the Ukrainian Research Institute to facilitate their coming to Ravenna. The papers of the congress will be published as a special volume of Harvard Ukrainian Studies.

In the middle of the week of intense scholarly work, congress participants were treated to a concert of choral music — ancient and modern — chosen especially to commemorate the Millennium, performed by the Choir of the Ravenna Polyphonic Society. Many participants also went on a guided tour of Ravenna's historic sites and attended the congress banquet at the Villa Ragazzena as the guests of the Ravenna City Council.

Throughout its meeting, the congress conveyed an awareness of the historic importance of the event being commemorated. The papers themselves, as well as the discussions following them, displayed a high level of scholarship and intellectual breadth. One indication of the quality of the discussions is that a good number of speakers expressed their intent to revise their papers they have presented prior to publication.

One readily evident accomplishment of the weeklong congress is that it expanded the celebration of the Millennium of Christianity far beyond the Ukrainian community into the international scholarly arena.

## Detroit's Immaculate Conception Church files for bankruptcy due to lawsuit

by Myrosia Stefaniuk

DETROIT — Immaculate Conception Ukrainian Catholic Church, the anchor for the Ukrainian Catholic community in the metropolitan Detroit area, has filed for bankruptcy in order to protect its assets from a man who was awarded \$5.5 million in damages for injuries suffered in a diving accident at the church campgrounds.

An attorney representing the parish explained that the church sought bankruptcy protection after unsuccessful attempts to negotiate a reduced settlement on the injured man's claim. The plaintiff refused to negotiate and "un equivocally asserted that he would employ all available legal processes to acquire the assets of the church to satisfy his judgement."

To guard its assets from seizure in payment for the debt, the church then sought the protection of the federal bankruptcy laws. Under the bankruptcy procedure, the injured man would be asked to accept a smaller settlement.

Immaculate Conception, acclaimed to be one of the most beautiful churches in the Detroit area, is celebrating its 75th anniversary during this Millennium year. It serves about 700 families and operates two schools attended by about 350 students, an elementary school in Warren and a high school in

Hamtramck. Its vital role as the "mother church" is evident in every aspect of this community's life.

The following statement has been issued to Immaculate Conception parishioners and the Ukrainian community:

"In August 1982, a man became a quadriplegic as a result of a diving injury at the parish campgrounds in Drayton Plains. The parish was sued and held responsible. The court rendered a judgement of \$5.5 million against Immaculate Conception Ukrainian Catholic Church. To date, \$1,241,000 has been paid to the injured man by insurance and other settlements. This leaves \$4.2 million to be paid by the IC parish — monies the parish does not have. In order to protect the church assets from seizure and to keep the parish schools and services functioning in the future, this last April a voluntary bankruptcy Chapter 11 was filed by which the parish seeks the protection of the Bankruptcy Court.

"Good and competent counsel has advised the parish that this procedure is the best recourse by which to protect its assets and its ability to serve its parishioners. We ask our parishioners and friends to accept this brief explanation and to trust the good judgement of our attorneys as well as the Bankruptcy Court."

## Administration...

(Continued from page 1)

would handle unclassified information. He added that all classified business would continue to go via Moscow.

Mr. Schifter also underscored President Reagan's intent to talk about religious persecution, during this 1,000th anniversary of Christianity in Kievan Rus', concentrating on the underground Ukrainian Catholic Church in the USSR. Although he was not at liberty to divulge what the president intended to say, Mr. Schifter assured the press that the president is concerned with the right of all believers to worship freely.

When questioned about the president's visit to the Danilov Monastery, and the opposition to this visit voiced by the Ukrainian American community, Mrs. Ridgway stated that the administration "has had a good, constructive dialogue with these groups and everything is in place now."

Mr. Schifter added that the Danilov Monastery visit was not arranged through his office and, thus, he could not comment on the pending visit to what most opposition groups have called a "Potemkin village."

Concerning human rights, the president who is aware of the State Department's Office of Human Rights and Humanitarian Affairs list naming 300 political and religious prisoners currently incarcerated or in exile, will mention specific people during his meetings in Moscow. The names of these prisoners have not been made available to the press, for security reasons.

Mr. Schifter added that Mr. Reagan will have the opportunity to meet with Soviet citizens to ask various questions about human and religious rights abuses. Although the president was reprimanded by the general secretary during the Washington summit not to meddle in the policies of the Soviet government, Mr. Gorbachev did call various meetings with American businessmen, entrepreneurs, cultural activists and just plain citizens. Following suit, Mr. Reagan hopes to be able to meet with various people in the Soviet

Union to expand his knowledge of the average Soviet citizen and his concerns.

The four-session, three-hour conference, during which the four State Department officials delivered separate 10-minute statements and then stayed briefly to answer questions posed by the press, also touched upon various other concerns, including the deployment of missiles in the Baltic states, the monitoring of the abuses of psychiatry, the problems of emigration for people who are faced with artificial barriers and are accused of knowing "security secrets," the continuing harassment of people who want to emigrate, among them, Soviet Jews, ethnic Germans and Armenians, the ongoing agreements about scientific, academic and cultural exchanges, as well as the current suppression of nationalities.

According to Mr. Schifter, the State Department is very aware of the nationalities problems in the Soviet Union and feels that the Soviet Union is concerned about it. For this reason, he stated, Mr. Gorbachev has called a special plenum to discuss these issues in June.

Mr. Armacost discussed the U.S. policies in Central America, the Middle East, South Africa, Iran-Iraq, Cambodia, Ethiopia, and others. He concentrated on the U.S. government's close monitoring of the implementation of Soviet troop withdrawal from Afghanistan, and speculated that a combination of resistance leaders and Afghan emigres returning to Kabul will play an enforcement role in the government. He added that the United States seeks self-determination in Afghanistan.

Mr. Nitze spoke about arms control, the INF treaty and the continued confidence-building measures the United States hopes to secure with the Soviets.

According to Ms. Ridgway, linkage on many issues, in the traditional sense of the work, will not be acceptable during these summit talks. Thus, she added, linkage cannot stand solely on the issue of arms control, for "when you start linking everything you wind up with nothing," she concluded.

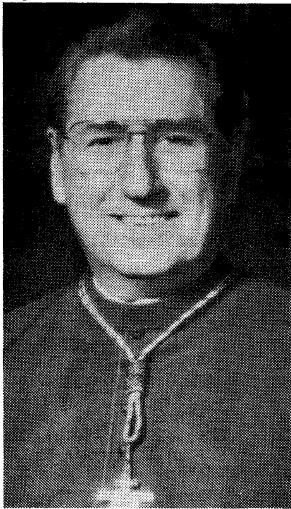


Who, what, when,  
where and why...

## St. Patrick's Cathedral to be site of liturgy

NEW YORK — Some 3,000 Catholics from throughout the Metropolitan New York area are expected to fill St. Patrick's Roman Catholic Cathedral in New York City on Saturday, May 28. The occasion: the solemn celebration of a pontifical divine liturgy of thanksgiving commemorating the Millennium of Christianity.

Bishop Basil H. Losten of the Ukrainian Catholic Diocese of Stamford, will be the celebrant of the divine liturgy at 5:30 p.m. the regularly scheduled Sunday vigil liturgy of the cathedral parish. Cardinal John O'Connor, archbishop of New York and the host bishop of this Millennium celebration, will preside and preach the Millennium homily.



Cardinal John O'Connor of New York

## Winnipeg plans kid's liturgy

by Chris Guly

WINNIPEG — The organizing committee planning Manitoba's celebrations of the Millennium for the local Ukrainian Catholic Church has announced details for its June 4-5 weekend events which include a children's liturgy and a concert at the Manitoba Centennial Centre.

A children's mass on Saturday, June 4, will kick off the celebrations to be followed by a jubilee banquet later that evening at the Winnipeg Convention Centre. Religious dissident Yosyp Terelia will be featured as the guest speaker.

Sunday, June 5, events include an outdoor pontifical divine liturgy at Rainbow Stage in Winnipeg's Kildonan Park featuring Canada's apostolic pronuncio, Archbishop Angelo Palmas, at 11 a.m.

The 150-voice Millennium choir will perform with the Winnipeg Symphony Orchestra at the Manitoba Centennial Concert Hall later that evening. Henry Engbrecht, director of the Winnipeg Philharmonic Choir, will conduct the choir and orchestra.

To date, some 14 bishops have confirmed their intention to concelebrate the divine liturgy, among them Archbishop Renato Martino, permanent observer of the Vatican to the U.N.

An invitation has been extended also to religious leaders of other Christian denominations in the New York City area through the Office of Ecumenical Affairs of the Archdiocese of New York.

Responses to the divine liturgy will be sung by a combined mixed choir from the Metropolitan area under the direction of Prof. Iwan Chomyn of St. George Ukrainian Catholic Parish in New York City.

A solemn procession of hierarchs, clergy, religious, parochial and organizational representatives, and children will form on the East 50th Street side of the cathedral beginning at 4:30 p.m. and will enter the cathedral's main doors on Fifth Avenue promptly at 5 p.m.

The entourage will be formally welcomed in traditional Ukrainian fashion by a diocesan delegation headed by the Rev. John Terlecky, executive director of the Stamford Diocesan Millennium Committee.

The public is strongly advised to arrive at the cathedral between 4:30 and 5 p.m. in order to ensure seating during the planned two-hour liturgy.

The Millennium liturgy will be heavily publicized in the Metropolitan New York area the week of May 22-28. With the financial assistance of the Metropolitan New York Millennium Committee, some 40 minutes of commercial time has been purchased on radio stations WCBS-AM and WQXR-FM. Sonya Hlutekowsky-Darragh of the public relations firm Creamer, Dickson and Basford Inc. has been placed in charge of the media and press coverage.

The liturgy at St. Patrick's Cathedral marks the third regional celebration planned by the Diocesan Millennium Committee within its territory. Previous celebrations aimed at in-

(Continued on page 11)

## Toronto prepared for Day of Prayer

TORONTO — Area Ukrainians will mark the Day of Prayer and Unity, May 29, beginning at noon, when the bells and carillons of churches will sound forth in joyous acknowledgement of the Millennium of Christianity in Ukraine, joining the bells of thousands of other churches around the world.

At 3 p.m. an ecumenical service of thanksgiving and prayer will take place in Queens Park. After the ceremony, the assemblage will walk to City Hall. The procession will be a kaleidoscope of colorful native dress, pennants, banners and flags — both religious and secular. At City Hall at approximately 4 p.m., a program of official greetings from Canada's leaders, as well as Ukrainian national dance and song, will take place.

All of Toronto is invited to participate. For further information, please call (416) 762-9247.

## Plans for commemorations in Rome on July 8-10 are set

ROME — At a May 3-4 meeting convened here by Millennium tour operators and chaired by Bishop Basil Losten, preparations were finalized for the July 8-10 celebrations by the Ukrainian Catholic Church of the 1,000th anniversary of the adoption of Christianity as the state religion of Kievan Rus', forerunner of modern-day Ukraine.

The schedule of events is as follows.

\*\*\*

### Friday, July 8

- Noon - 2 p.m. — Rehearsals of all choirs at Papal Audience Hall.
- 2 - 4:45 p.m. — Rehearsal of all choirs at St. Peter's Basilica.
- 6 - 7 p.m. — Rehearsal of all choirs and hierarchy at St. Peter's.
- 8:30 p.m. — Youth organizations (Plast/SUM) to report to St. Sophia grounds for the rehearsal of the honor guard for the papal arrival.

### Saturday, July 9:

- All pilgrims must be at St. Sophia grounds by 8 a.m. For security reasons gates will close to 8:30 a.m.
- The main altar will be constructed in front of St. Sophia. Facing the church, on the right hand side, special stalls will be erected for the 600-member choir. Priests, nuns, diplomatic corps and invited dignitaries will be seated in front of the altar. Youth organizations, Plast, SUM, and Ukrainian Youth for Christ, will be standing to the left of the altar. All other participants will stand at designated public grounds.
- Papal arrival is scheduled for 9 a.m. by car or helicopter directly to St. Sophia grounds. Vatican police will be in charge of security. Please observe rules and regulations.
- Youth Concert Program 11 a.m. - noon.
- Youth Day Program 2 - 5 p.m.
- Refreshments and necessities — Drinking water will be available through specially constructed water faucets throughout the public grounds. Refreshments (snacks, cold drinks) will be available for purchase on location. Twenty-five toilet facilities will be

allocated in designated areas.

• Medical assistance — Five ambulances and paramedic assistance will be on call throughout the day.

• Ukrainian bazaar — On the grounds of the Minor Seminary, kiosks with souvenirs and Millennium memorabilia will be available on July 8-11. For those interested, daily rental of a kiosk is \$200. For reservations apply directly to Minor Seminary in Rome.

• Candlelight procession and moleben, 8:30 - 10:30 p.m. Moleben will be served in front of St. Sophia; candlelight procession to follow.

### Sunday, July 10:

• Ukrainian rite divine liturgy will be concelebrated at St. Peter's Basilica by Pope John Paul II and hierarchs. All must be on location by 8:45 a.m. Admission tickets are required — will be issued on basis of prepaid Millennium vouchers.

• Jubilee concert in the Pope Paul VI Auditorium, Papal Audience Hall — 6-8 p.m. Entrance tickets will be issued on basis of prepaid Millennium vouchers.

• Millennium vouchers will be issued by the Ukrainian Catholic Synod in Rome and must be presented at all Millennium activities — July 9-10. The cost of this voucher is \$50 U.S./\$75 Canadian. This voucher includes Vatican pass to papal mass and Millennium jubilee concert.

Vouchers may be obtained through cooperating travel agencies or in the office of Bishop Basil Losten, 161 Glenbrook Road, Stamford, Conn. 06902. Please make out check to: Ukrainian Catholic Synod and include an addressed, postage-prepaid envelope.

\*\*\*

The meeting was attended by the Revs. Hlib Lonchyna, Severyn Jaremijchuk, Ivan Dacko, Eugene Nebesniak, Ivan Choma, Mychajlo Pryshlak and Basil Sapelak; Sisters Justine and Theresa, Luigi Versino of American Express, Enzo Marcera, Volodymyr Luciw of England, Roman Hrycyna of Astro Travel, Toronto, and Marijka Helbig of Scope Travel, Newark, N.J.



The "Millennium Team": (from left) the Rev. Hlib Lonchyna, the Rev. Severyn Jaremijchuk, Roman Hrycyna, the Rev. Ivan Dacko, the Rev. Eugene Nebesniak, Volodymyr Luciw, (seated) Bishop Basil Losten and Marijka Helbig.

# Conference on Ukrainian settlement marks Australia's Bicentennial

by Serhii Cipko

SYDNEY — The Ukrainian Studies Center at Macquarie University and the Shevchenko Scientific Society of Australia sponsored an official Australian Bicentennial conference on the "History of Ukrainian Settlement in Australia," at Macquarie University on April 22-24.

Day one of the conference was held at Dunmore Lang College on university grounds on Friday evening. That evening was devoted to the opening aspects of the conference and saw the presence of several distinguished guests, including members of staff from various departments at Macquarie University and representatives of diverse government bodies.

The evening began with a welcoming address by Dr. Roman Mykytowych, head of the Shevchenko Scientific Society in Australia. His welcoming speech was followed by the opening addresses of Member of Parliament Nick F. Griener, who was recently elected premier of New South Wales (NSW); Prof. Diane Yerbury, vice-chancellor of Macquarie University; MP Richard Face, representing the Leader of the NSW Opposition; and Mr. C. Harbaum, chairperson of the Ethnic Communities' Council of NSW.

Premier Greiner, who is of Hungarian origin, drew some parallels between the Ukrainian and Hungarian communities in Australia. He stressed the achievements of the Ukrainian community in Australia, which he regarded all the more remarkable considering it is such a small group. For instance, he noted, the establishment of the Ukrainian Studies Foundation and the creation of Ukrainian studies at the tertiary level far outpaced the efforts of other larger ethnic groups.

Premier Greiner emphasized the importance of multiculturalism and the need to address more adequately the problems facing immigrants in Australia with each new wave. On concluding his talk, Premier Greiner presented the conference organizing committee with a donation of \$2,000 to defray the costs of the conference, and officially declared the conference open.

## Importance of Ukrainian studies

Prof. Yerbury welcomed the audience on behalf of the university. Prof. Yerbury related the importance of Ukrainian studies at the university and in particular its role in the Slavonic Section of the School of Modern Languages. She noted that Macquarie University has a Canadian Studies Program which organizes exchanges with scholars from Canada. Given the important numbers of Ukrainians in Canada, she said, it is possible that a Canadian of Ukrainian origin will eventually be part of an exchange.

MP Face, seized on Prof. Yerbury's point on the Australian-Canadian scholarly exchanges at Macquarie and related some of his own experiences with Canadians, among them diplomats and politicians, where the subject of the Ukrainian settlements in Canada was casually discussed.

Mr. Face, who is married to a Ukrainian, spoke of his encounters with Ukrainians in the Hunter Valley region of New South Wales. He noted the aging factor in the Ukrainian community and emphasized the necessity to address these peoples' needs.

Mr. Harbaum remarked that Ukrainians served as a multicultural model for other ethnic groups in Australia. He echoed Premier Greiner's earlier assertion that Ukrainians, along with other ethnic communities in Australia, should

be encouraged to continue to retain their heritage.

Multiculturalism, he argued, is a vital step towards achieving social justice and equality in Australia. However, he continued, there is still a long way to go before this is truly accomplished. Comparing the Australian context with the U.S., Mr. Harbaum noted that persons of non-Anglo-Saxon background continue to be poorly represented in strategic sectors of Australian society.

## Ukrainians and the mainstream

The keynote address was delivered by Dr. Ihor Gordijew, chairperson of the Ukrainian Studies Foundation in Australia and director of the Ukrainian Studies Center at Macquarie University. Dr. Gordijew, who also lectures in economics at Macquarie, discussed the relationship between Ukrainians and the Australian mainstream, and assessed the achievements of the Ukrainian community with its 260-plus organizations.

In common with the earlier speakers, Dr. Gordijew stressed the importance of multiculturalism in the nation. How-

ever, there are contradictions in the manner this policy is pursued, he said. He drew on the example of the way the Bicentennial celebrations were conducted. There are essentially four groups that are seen as contributors to the "making of the nation," he noted. These are the aborigines, the convicts, the immigrants and the soldiers, but thus far only the latter have been allocated a day in the year to be observed. The day referred to is Anzac Day, a national holiday celebrated on April 25 in commemoration of the anniversary of the Australian and New Zealand Army Corps' landing on Gallipoli in 1915.

Following Dr. Gordijew's keynote speech, Prof. Eugene Seneta, head of the New South Wales chapter of the Shevchenko Scientific Society in Australia, and head of the Department of Mathematical Statistics at the University of Sydney, spoke briefly on the Millennium of Christianity in Ukraine. Prof. Seneta, who was chairperson for that evening's conference session, emphasized the importance of the Millennium for Ukrainians in Australia and elsewhere.

The evening came to an official close

with the proposal of a vote of thanks by Stefanie Dajuk (lecturer in economics, Department of Technical and Further Education in Sydney) and her presentation of a Ukrainian artifact to Premier Greiner.

An informal reception was held for the premier and guests to conclude the evening, giving an opportunity for guests and speakers to meet one another.

## Ukrainian community needs

Day two of the conference was devoted to the presentations of papers on the topics of Ukrainian education, Ukrainian community needs and multiculturalism.

Appropriately, the day's proceedings were opened by the MP Clyde Holding, the minister for immigration, local government and ethnic affairs, and the minister assisting the prime minister in multicultural affairs.

Minister Holding complimented the Ukrainian community's organizational skills and their efforts to preserve their identity. He repeated the observations of the speakers of the previous

(Continued on page 12)



Conference participants included: (from left) Prof. Eugene Seneta, Dr. Ihor Gordijew, Prof. K.J. Goesch, Dr. J.F. Lincoln, Prof. Diane Yerbury, Premier Nick F. Griener of New South Wales and Halyna Koscharskij.



Dr. Roman Mykytowych, head of the Shevchenko Scientific Society in Australia, delivers welcoming remarks.

## THE Ukrainian Weekly

### Award-winning performance?

Moscow is getting ready for the arrival of President Ronald Reagan, who is due in this capital city for summit talks beginning May 28.

The city's streets are being spruced up as pavers shovel asphalt into potholes which have been forming since 1974, the last time a U.S. president visited the Kremlin.

Buildings along the route of the presidential motorcade are experiencing facelifts, as painters busy themselves (un-Soviet style) to prepare for the U.S. leader and his entourage. Even stores are stocking up on scarce delicacies, as the foreign press readies to invade the city for the four-day talks.

According to White House strategists, President Reagan will be filmed talking to non-official Russians in informal settings. He will also meet with Soviet political dissidents at the American Embassy complex to discuss their concerns. Even this session will have an "angle" — Mr. Reagan will be joined by Mrs. Reagan in an effort to show their concern for the family values and the family fragmentation that the Soviet emigration laws have brought about.

According to Soviet officials, the president was offered the run of the country, free to go anywhere he chooses, yet he opted to stay as close to Red Square as possible, mirroring an itinerary Mikhail Gorbachev set for himself during the summit in Washington last December.

True, it may be difficult for Mr. Reagan to jet around the Soviet republics between negotiations and meetings with Soviet officials during his four-day stay, however, he should concern himself with serious discussions on such issues as human and religious rights, the fate of languishing dissidents in Perm camps, the persecution of Ukrainian Catholic faithful, and the banned Ukrainian Autocephalous Orthodox Church, as well as the nationalities issues brewing in various Soviet republics.

Mr. Reagan's three "unofficial" visits will include a lunch with writers, artists and filmmakers, a speech to students at Moscow University and lastly, the highly protested visit to the Danilov Monastery, where he will watch monks restore icons and briefly chat with them.

Sounds like great photo opportunities for the media, but not much for the monitoring of religious rights on the occasion of the Millennium of Christianity in Ukraine.

Mr. Reagan's strategists/advisers seem to be handling his trip to Moscow much like a political campaign, relying heavily on the emotional impact and visual image the president will project.

Let's hope that Mr. Reagan does meet with leading dissidents and does listen to their concerns in the fields of human, religious and national rights. Otherwise, his only achievement in Moscow will be a nomination for an Oscar, or a Clio, for best public image campaign of 1988, coming in right behind Mr. Gorbachev's similar campaign in December 1987.

### A victory for the Task Force

Three years ago, in May 1985, the American Bar Association concluded an official Declaration of Cooperation with the so-called Association of Soviet Lawyers. Today, the controversial agreement is a short three months away from expiring, since on April 15 the ABA's board of governors decided to let it lapse without renewal.

The ABA's decision to let the agreement wither away in July certainly cannot be lauded, because for three years this prestigious organization fought tooth and nail against efforts calling for abrogation of the pact, efforts spearheaded by the Independent Task Force on ABA-Soviet Relations. Now the ABA has decided to let what we in 1986 called "an unholy alliance" die quietly, presumably so that the Task Force could not loudly claim victory. Nonetheless, a victory it is.

And kudos are due to the Task Force co-chaired by three Phoenix attorneys: Patience T. Huntwork, Orest A. Jejna and William J. Wolf. Early on, these principled lawyers (some cynics would say that nowadays that phrase is an oxymoron, especially in view of the fact that at ABA meetings the majority of lawyers supported the ABA-ASL agreement) saw that the Declaration of Cooperation was much, much more than a cultural exchange agreement, or yet another way to improve U.S.-Soviet relations through people-to-people contacts. The Task Force knew that what the agreement did was recognize the Association of Soviet Lawyers as an equal professional organization, state that the ABA and ASL were "mutually pledged to advance the rule of law in the world" and bestow legitimacy on the Soviet "justice" system.

The Task Force succeeded in garnering the support of a variety of groups whose interests coincided on this matter of the ABA-ASL agreement and established a loose coalition that was composed of human rights and Soviet Jewry activists, Americans of East European descent, former Soviet political prisoners and, of course, lawyers — among them members of the Ukrainian American Bar Association.

It then went on to gain the support, through editorials, of newspapers around the U.S., including the Wall Street Journal, Christian Science Monitor, Boston Herald, San Francisco Examiner, New York Post, Daily News, Los Angeles Herald Examiner, Phoenix Gazette and Arizona Republic. These, in turn, informed the American public about what it was that the ABA was promoting through its official agreement with the Association of Soviet Lawyers and how the ABA had unwittingly become, as we wrote in 1987, a "Communist tool."

Ultimately, the sham was revealed.

Thus, we now extend congratulations to the Independent Task Force on ABA-Soviet Relations: Well done!

## Faces and Places

by Myron B. Kuropas



### Chicago does it again!

It was another red-letter day for Chicago, fast becoming America's premier Ukrainian city.

On Saturday, May 7, Chicago's Ukrainians raised over \$35,000 (money is still coming in) for the U.S. Commission on the Ukraine Famine. It was a united effort involving practically every religious and political segment of the community.

It all began less than four weeks earlier when Halyna Hrushetsky, embarrassed by an earlier fund-raiser which only netted a little over \$2,000 for the famine commission, decided to do something about Chicago's poor showing. "Philadelphia raised \$8,000, and we can always beat Philadelphia," she said while asking me to head up a committee she had formed. Convincing Chicago's Ukrainian Orthodox that the initiative for a more successful fund-raiser had to come from them, Mrs. Hrushetsky pulled together a committee which, while dominated by Orthodox, included Catholic and Baptist parishes, the UACC, the UCCA, ODUM, Plast, SUM-A, OOCChSU, the UNWLA, the Coalition of Ukrainian Women's Organizations of Greater Chicago, Self-reliance Federal Credit Union and First Security Federal Savings Bank.

In the beginning, our plan was to have a concert followed by a buffet dinner. After some discussion, it was decided that Ukrainian heritage Saturday schools should also be involved. After all, it is the younger generation that will continue to promulgate the story of the Ukrainian Famine until such time as this great human calamity is as well known as other world genocides.

Held at the St. Andrew's Ukrainian Orthodox Church complex in Bloomingdale, a western suburb, the day began with the arrival of some 250 students from Ridna Shkola at St. Nicholas, St. Volodymyr Cathedral School, Ukrainian School of St. Joseph, Ukrainian School of St. Andrew, and the Palatine School of Ukrainian Studies under the direction of SUM-A. After viewing the film "Harvest of Despair," the students heard a short presentation by Famine Commission director Dr. James Mace, who reviewed what had been accomplished thus far and what still needs to be done. Students then broke up into grade-level groups to hear panels of their contemporaries respond to the film in terms of five previously prepared questions. The most interesting responses centered on the question "What responsibility do I have as a Ukrainian American to make sure the forced famine is never forgotten?"

Following an outdoor picnic-style lunch provided by the St. Andrew's Church community, the morning ended with a joint Orthodox-Catholic panakhyda (memorial service) and a procession to the outdoor cross erected in memory of the 7 million men, women and children who died during the famine. Each school placed a small floral bouquet at the foot of the cross.

Most of the planning for the first half of the day was done by Vira Bodnaruk and Makar Miskewych.

Evening events were truly spectacular. Organized by Dr. Vasil Truchly, director of St. Andrew Ukrainian Orthodox Church Choir, the program

included choral renditions, readings from the "The Cross," a poem by Mykola Rudenko, a superb quartet, and remarks by Dr. Mace and Dr. Natalia Pylypiuk of Edmonton.

Others contributed to the success of the day in sundry ways, Selfreliance paid for three buses to transport Saturday school children from Chicago to Bloomingdale. Semkiw and Cemkiw Typographers, printed a 20-page program book, ably put together by Lida Truchly, for a nominal fee. Selfreliance and Security Savings helped collect monies as did most of Chicago's churches. The Rev. Stephen Zencuch and Sergei Holowko, who attended all of our meetings, permitted the use of their Orthodox church facilities at no cost to the committee.

Especially hard-working were John Derkacz and Walter Bratkiv of the finance committee.

When it comes to community activity, fund-raising and unity of effort, few communities even come close to Chicago.

It's true, of course, that Chicago has many more resources than other Ukrainian communities. It's also true that, as someone born and raised in this beautiful city, I'm biased. But New York has even more resources than Chicago, and yet the Big Apple often seems to lag behind. Why?

I believe there is one major reason for Chicago's resurgence of activity. Many (certainly not all, not even most) Chicago Ukrainians have realized that despite their religious and political differences (many of which are nurtured by the Eastern establishment) there are certain issues around which we can unite. And it makes no difference who initiates a particular action. If it's a good cause, everybody tends to support it.

Wouldn't it be marvelous if our Catholic and Orthodox prelates could hug each other as did Orthodox and Catholic priests in Chicago on May 7? If that would happen, maybe, just maybe, more people would be inspired to go to church between Easter and Christmas. What kind of impression is our generation making on the youth when our religious leaders are barely talking to each other during the Millennium? What ever happened to forgiveness and Christian love?

Wouldn't it be fantastic if all UCCA and UACC national leaders could sit around a table, agree to disagree on certain issues, and then develop a certain strategy regarding those issues which need to be addressed by all Ukrainians. We do that in Chicago through the Ukrainian American Justice Committee which is presently led by a directoria consisting of an Orthodox priest, a Catholic priest, the local UCCA president and a member of the UACC.

The work of the Ukraine Famine Commission is not over yet. It is not enough to have a brilliant final report which is relegated to some dusty archival vault and forgotten. More needs to be done to increase public awareness and to disseminate the commission's curriculum. To accomplish this, we need everyone's help.

How about it, New York. Show us what you can do!

# Antin Makarenko: renowned Soviet educator or apparatchik?

by Dr. Iwan Z. Holowinsky

## CONCLUSION

Antin Makarenko perfected his theory "on the job" as director of three colonies for homeless children and juvenile delinquents. He organized the first colony in September 1920, a few miles from the city of Poltava. It is interesting in the context of our discussion that the colony has been named Gorky.

It should be mentioned here that the problem of homeless children in the Soviet Union after the war and Bolshevik revolution reached enormous proportions. I. N. Medinsky (1947) wrote that in tsarist Russia in 1910 there were 2.5 million homeless children. Ten years later, in 1920, Lenin's wife N. Krupskaya estimated the number of homeless children as close to 7 million.

Several reasons may account for this condition. In addition to the direct outcome of war and revolution, the number of abandoned and homeless children increased as the result of early Bolshevik emphasis upon "free love" and criticism of family as a "bourgeois vestige." When the problem became unmanageable, the party, to paraphrase Lenin, decided to go "two steps backwards."

Responsibility for the solution of this problem was assigned to Felix Dzerzhinsky and the Cheka (the forerunner of GPU, NKVD, MVD and KGB). Colonies for such children were organized. Those efforts, however, were insufficient.

It should be mentioned that on November 7, 1920, Pravda wrote that 200,000 children were placed into colonies. This number obviously is only a small percentage of the 7 million children mentioned by N. Krupskaya. What happened to more than 6 million chil-

dren we probably will never know with certainty.

Life in one of these colonies was described by Makarenko in "Pedagogicheskaya Poema" (Pedagogical Poem), which he began to write in 1925 based upon his diary (I.A. Kairov, et al., 1950). Makarenko vividly described harsh life in the colony where food and clothing were scarce. In 1923, he wrote in a local newspaper: "In the summer, colonists did not even have a slice of bread, although they worked in the fields from sunset to sundown. In the winter they cut wood in the forest, frequently without clothing or footwear" (Makarenko, 1923).

A characteristic description of the hardships of colony life in the 1920s is contained in the directive of the Gorky colony Komsomol, dated May 15, 1926, on the occasion of the transfer of the colony from Poltava to Kuriash near Kharkiv. We read in the above-mentioned directive the following order: "A nice pair of suits should be tailored for each colonist and footwear should be obtained for them, but in the summer they should walk barefoot" (Kairov, et al., 1950).

Reading "Pedagogical Poem" leaves us with interesting impressions of the attitudes and feelings of the inmates, the behavior of Makarenko himself, and finally his disdain toward the academic and educational establishment.

At the beginning of the poem, Makarenko acknowledges that in the 1920s the sympathy of the population was on the side of the Ukrainian National Republic and not on the side of central authorities in Moscow. Makarenko wrote: "...around us many were immersed in blue-yellow euphoria" [Blue and yellow are the colors of Ukrainian national flag adopted by Ukrainian Central Council as it proclaimed the independence of Ukraine from Russia on January 22,

1918.] (I.A. Kairov, 1950).

In the winter of 1923, Makarenko organized Gorky colony as a military unit with detachments and "officers" in charge. The colony had also a Komsomol unit (abbreviation for Communist Youth League). All the final authority was in the hands of Makarenko as he explicitly stated: "I held a pistol in my pocket" ... "I resolutely decided to be the director" (Kairov, et al., 1950).

Although frequently the residents of the colony are referred to as juvenile delinquents, many were arrested for stealing food. Makarenko confirms this on page 122 of "Pedagogical Poem": "during famine he was searching for bread in Moscow, was caught in a raid and placed in a children's home. He managed to escape and was caught again..." (Kairov, et al., 1950).

In spite of Makarenko's attempts to describe Gorky colony in positive terms, many of his statements provide glimpses of cruel reality.

Punishment involved three days and nights in an isolation cell, and dry bread and water, or worse, banishment from the colony. At the height of the famine to be banished from the colony was equal to the worst punishment. A youngster had no choice but steal and run the risk of being rearrested, or die from hunger. Those banished from the colony returned after a while, emaciated and pale. Faced with such draconic discipline in the colony, some youngsters resorted to suicide.

Makarenko attempted to cover up the children's past from educators-tourists who in the 1920s traveled extensively to the Soviet Union, primarily from the U.S., to see for themselves the "achievements of new Soviet education."

In 1928 the Soviet commissar of education invited a group of American educators to visit a Soviet school. In the delegation of 25 American educators was John Dewey. Upon his return to the United States, Dewey wrote six articles for the New Republic in which he summarized impressions from his visit (G. Dykhuizen, 1973). It is not known, however, whether Dewey himself had a chance to visit Makarenko's colony in Kuriash.

Reflecting upon such visits, Makarenko wrote: "More and more frequently we were visited by foreigners. They pestered translators with obnoxious questions. They requested permission to talk to children, but I categorically forbid any questions about the children's past" (Kairov, et al., 1950).

It has been stated earlier that Soviet educational theory places considerable emphasis upon Makarenko's notion of "vzryv" (explosion) as a means of conflict resolution. From Makarenko's description of such "explosions," this writer obtained an impression that they were not the result of rational pedagogical judgement, but simply episodes of psychomotor equivalent rage.

Here is what Makarenko wrote about such "explosions": "... I hurled heavy objects from my desk toward the head of Osadchy. He ducked, I missed. The object hit the wall and fell to the floor" (p. 105) "... Completely absent-minded, I looked for something heavy on my desk. Not finding anything, I grabbed a chair and rushed toward Osadchy." (Kairov et al., 1950, p. 105).

In another place, Makarenko wrote how while enraged he attempted to kill himself. He regained consciousness and noticed that he was all doused with water.

In the context of our discussion it should be mentioned that Makarenko played an important role in the destruction of the pedagogy movement in the Soviet Union. Interest in pedagogy

manifested itself considerably within emerging Soviet psychology and education in the 1920s.

A number of reasons accounted for this interest. It should be remembered that Bekhtiariev himself was one of the pioneers of European pedagogy. In 1912, Bekhtiariev edited the Journal of Psychology, Criminal Anthropology and Pedagogy. There was a general climate in the 1920s in the Soviet Union, which fostered attempts at child study and restructuring of education upon materialistic, empirical and scientific foundations. Finally, an appropriate climate for "child study" had been created by the Communist Party's explicit need to develop a "new" person, the builder of Communist society (Holowinsky, in press).

However, almost from the beginning of the growth of pedagogy, there were forces in the Soviet Union opposed to it. It is somewhat curious that only three years after the publication of his well-accepted book on pedagogy, Blonsky indicated that he no longer considered himself a pedagogue (A.A. Nikolskaya, 1974). It was not until the 1950s that Blonsky's contributions were again recognized.

Makarenko, through his friendship with Gorky, whom Stalin greatly admired, found an appropriate psychological climate to promote his fight with pedagogy. Pedagogy, which originated in Europe as child study in 1905-1911, became an easy target at the time of Stalin's increased suspiciousness of foreign influences. It is a matter of historical record that Makarenko manifested strong hostility toward academicians and educators associated with the Ukrainian Commissariat of Public Education.

His attitude toward educational theory and scholarships is expressed clearly in the "Pedagogical Poem": "With disillusionment and anger I contemplated pedagogical science" (Kairov, et al., 1950).

In another place in the same book, while discussing the internship program of a Pedagogical Institute with the Kuriash colony, Makarenko refers to educational theory as "stupidity" ("gluposti," in Russian). He writes: "Oksana Petrovna Varskaya... arrived as an intern indoctrinated in pedagogy and reflexology, but, infatuated with the collective, forgot about such stupidity" (Kairov, et al., 1950).

Makarenko's pedagogical theory was subjected to critical evaluation. He was invited to present a paper outlining his theory at a meeting of the sociology section of the Ukrainian Scientific Institute of Pedagogy on March 14, 1928 (E. Balabanovich, 1963). After hearing Makarenko's presentation, the institute issued a position paper condemning his educational theory. Makarenko left the directorship of the Gorky colony in Kuriash and assumed charge of a GPU colony for juvenile delinquents near Kharkiv. The colony was named after Dzerzhinsky.

The correspondence between Makarenko and Gorky in 1928 is interesting and highly revealing. In one of his letters Makarenko wrote: "We (the "we" denotes the Kuriash colony) experienced lots of troubles in the past six months. There was considerable work and struggle, and we almost perished" (Balabanovich, 1963).

In response to Makarenko, Gorky wrote: "Your departure from the colony shocked and dismayed me... I contacted comrade B. in Kharkiv and told him not to interfere with your work. I also intervened in Moscow that you should be left alone... I am very much afraid that this affair has undercurrents of

(Continued on page 13)

## NEWS AND VIEWS

### Ukrainian Millennium Olympiad: sure to be a historic event

by Gene Chyzowych

The drama and excitement of the Ukrainian American Millennium Olympiad during Memorial Day weekend, May 28-30, in Philadelphia focuses attention on the ideals and spirit of the Olympic movement.

The Olympic Games have endured since ancient times with a rebirth in more recent times. The ancient Greeks believed that an Olympic athlete had to be sound in mind, body and soul. Olympic athletes, to represent their city-states, had to be morally sound and exhibit perfection in physical skills as well.

The Greek phrase Kalo Kagathos referred to this harmony of body, mind and soul. Today we use the term Olympiad to give meaning to the spirit and ideals of the Olympic movement.

The ancient Greeks espoused the philosophy that the spirit of the Olympic Games meant being the very best you can be. They believed that the struggle was more important than the triumph of being a winner. Cooperation and participation as well as fair play and good sportsmanship were important concepts contributing to the success of the Olympic movement. Wars stopped and peace reigned during the time of the games.

Even though nationalism played a

role, it was the striving for excellence that won accolades. The multicultural character of the games has been evident down through the ages and still reflects the spirit of bringing people together from all over the world to compete in a peaceful setting.

The Ukrainian athlete participating in the Millennium Olympiad will have the opportunity to show his or her talent and ability. Over 700 athletes have already registered to take part in the following events: soccer, volleyball, swimming, track and field, chess, golf, tennis and table tennis.

The excitement of the opening ceremony — the parade of athletes, the torch-bearer, the lighting of the flame, the oath of the Ukrainian athletes, the official opening of the games and the release of doves — will be long remembered by each Ukrainian.

But perhaps the most exciting part of the Olympics will be the actual participation in each contest: the focus on excellence and the drive for perfection by competing for gold, silver and bronze medals.

The closing ceremonies will be held on Monday, May 30, with the departure of the Olympic torch and the singing of the Ukrainian national anthem as the athletes depart to different parts of the world.

Come out and be a part of this historic sports festival. This event may be the thing of the future for Ukrainian youths in the free world.

Gene Chyzowych is a former coach of the U.S. Olympic soccer team.

## Ukrainian Heritage School Conference in metropolitan Chicago for



Clergy offer prayers at the cross erected in memory of the 7 million victims of the Great Famine of 1932-33 in Ukraine.

by Marianna Liss

BLOOMINGDALE, Ill. — What picture do you remember from "Harvest of Despair," the film about the Ukrainian famine? "The babies on the train," replied Sonya Danyluk, an eighth-grader from Chicago's "Ridna Shkola," or School of Ukrainian Studies. "The mothers put the babies on the train ... so that other people, who have a heart, could give them a home and some food to eat."

Sonya was part of a historic Ukrainian Heritage School Conference on the famine attended by more than 200 Ukrainian American students who watched the award-winning film by Slavko Nowytski, listened to accounts of the Stalin era and participated in panel discussions on May 7.

The participants learned that there was little food or compassion for Soviet Ukraine during the collectivization period. They also found out about ways in which to tell the famine story to the greater American public. Sponsored by the newly formed Chicago Committee in Support of the U.S. Commission on the Ukraine Famine 1932-33, the conference was the first daylong student conference on the famine.

The conference was part of a Famine Memorial Day. In the evening, the Ukrainian community held a benefit concert at St. Andrew's Ukrainian Orthodox Church Hall to fund the U.S. Famine Commission for another two years.

The conference for students of grades 5 through 10 was held at the Cultural Center of St. Andrew's Ukrainian Orthodox Church in Bloomingdale, Ill., a far west suburb of Chicago.

Five area schools participated: Ridna Shkola and St. Volodymyr's Ukrainian Cathedral School from Chicago's Ukrainian Village district, and also the smaller heritage schools at St. Joseph's Ukrainian Catholic Church in Norridge, Ill., Immaculate Conception Church in Palatine, Ill., and at St. Andrew's.

Dr. Myron Kuropas, an educator who chairs the Chicago committee, introduced both the film and the guest speaker for the conference — Dr. James Mace, director of the U.S. Commission

on the Ukraine Famine.

Dr. Mace gave the students a brief report on the progress of the commission's work, crediting the cooperation of the Ukrainian community for its success.

### Duranty's role

He also talked about the role of the Moscow correspondent for The New York Times, Walter Duranty, in covering up the famine.

"We wondered for many years why Duranty did it," he said. "We spent a lot of time in the national archives, and we found a diplomatic dispatch from the American Embassy in Berlin."

Duranty in 1931 had told the embassy that the situation was critical in the USSR. "In conclusion," Dr. Mace added, "the report points out that Duranty said, that in agreement with The New York Times — the newspaper for which he worked — and the Soviet government — that on which he reported — his official dispatches from the Soviet Union to The New York Times would always reflect the official point of

view of the Soviet government rather than his own."

"So we have Duranty on the record admitting that he was virtually a public relations man for the Soviets."

During the film, the students sat quietly. They watched intently old footage of the Ukrainian army, Stalin's speeches and, finally, the piles of corpses. An old man in the audience mumbled expletives under his breath about Communists. A few children reacted with nervous giggles.

### Discussion groups

After the film the students were divided into discussion groups according to grade level. They were to address five questions: What feelings did they experience during the film? What were their thoughts? What responsibility do they have in regard to the famine? What should the Ukrainian community do in response to the famine? What should the Ukrainian community do so that a famine never happens again?

The ninth and tenth graders held their



All the participants of famine conference and

discussions in Ukrainian. And at first the students sat silently, thinking about the film.

One of the students asked an instructor what the Ukrainian representatives in the Soviet government were doing during the famine, another asked why the photographs of the famine shown in the film were not shown in the world newspapers at the time. Again referring to the graphic photographs shown in the film, another student asked how the person photographing the scene of dying people could take a picture without helping those in need.

After explaining how the Soviet system worked in the Stalin era — the lies, the controls, the terror — an instructor stated with perhaps a touch of exasperation in his voice, "You are used to the U.S. government." The difficulty of explaining a system so totally outside the realm of the students' experience began to tell upon the adult participants, especially those who grew up in the USSR.

Dr. Mace had commented at a press conference that day that the Soviet

(Continued on page 14)



Students discuss the Ukrainian famine and their reactions to the film "Harvest of Despair."

Members from the Kuropas Jusefo (third



# es on Ukrainian famine of 1932-33



rial service in front of St. Andrew's Ukrainian Orthodox Church in Bloomington, Ill.



A reporter interviews students during the Famine Memorial Day.



the Chicago Committee in Support of the U.S. Commission on the Ukraine Famine: (seated, Myrna Hrushetsky, Lida Truchly, Mykola Mischenko, the Rev. Stefan Zencuch, Dr. Myron B. Nawarynsky, John Derkacz; (second row) Dmytro Hrushetsky, Orysia Tkachuk, Maria Lusia Maziar, Luba Kalin, Orysia Jarymowych, Parania Sawertailo, Valentyna Kozlenko; ex Poszewanyk, Anatoly Troy, Walter Bratkiw, Dr. Vasil Truchly, the Rev. Serhij Holowko and John Stupa.

## Chicago area Ukrainians raise \$37,000 for famine commission

by Marianna Liss

BLOOMINGDALE, Ill. — Over \$37,000 (and still counting) was raised by the Chicago Ukrainian community and the Chicago Committee in Support of the U.S. Commission on the Ukraine Famine at a benefit concert May 7 here at St. Andrew's Ukrainian Orthodox Church Hall.

Organized as the evening portion of a Famine Memorial Day, the highly successful event featured songs, poetry and scholarship to memorialize the victims and to raise funds for the government commission's work.

Now that the congressional funds have run out for the commission, the Ukrainian community throughout the U.S. is raising money for an additional two years of work facing the commission.

Dr. James Mace, director of the commission, reported to the adults present the accomplishments of the past two years, saying that the full commission report of the previous two years will, hopefully, be out by the end of June. He thanked the Ukrainian community for their support and help in preparing the report.

He emphasized that the report is a major document which makes 19 findings regarding the famine.

"The most important of these findings is that Stalin committed genocide against the Ukrainians in that he deliberately created a famine that would not otherwise have taken place; that it was used for nationality policy; and that millions of people perished as a result of policies for which Stalin and those officials most closely associated with him must bear responsibility," he said.

The report also found that the U.S. government, though amply warned, ignored the situation while some members of the American press corps actively suppressed news of the famine.

He also said that included in the report were testimonies of various witnesses, preliminary findings from the oral histories, summaries of

public hearings. And the report also has surveys of Western, emigre Ukrainian and Soviet scholarship. The survey covers the Soviet press and the newspapers of the period; Soviet historical fiction, the famine in the Kuban region, three appendices, a transcript of the last meeting of the famine commission, and over 100 pages of the Italian consulate reports from Kharkiv in Ukraine during the period. The report will be more than 550 pages in length.

"It will leave no doubt, and certainly it puts the American government on the record concerning what happened to Ukrainians over half a century ago," he said.

The commission plans to give every congressman, senator, and Western news correspondents covering Moscow and the USSR, as well as academic journals copies of the report.

Dr. Mace said he credits the famine commission and other scholarly work with pressuring the Soviet to deal with the issue. There have been complaints about "bourgeois falsifiers" in some Soviet publications. On the other hand, there have been letters to the editor in other Soviet periodicals which have talked candidly about the famine.

Dr. Mace said he believes the commission's work is timely both for the Ukrainians in the West and for Soviet Ukrainians.

The evening's program included a newly formed quartet of Halyna Hrushetsky, Olenka Riveron, Vera Suriwka and Dr. Vasil Truchly which opened the memorial with the "Prayer to the Mother of God," by Ukrainian composer Dmytro Bortniansky.

Natalia Pylypiuk, who recently earned a doctorate at Harvard University spoke on "The Peasant and the Land as Victims of a Literary Theory."

She spoke of the traditional glorification of the urban over the rural in Soviet literature. This denigration of the peasant and his concerns contributed to the victimization of the peasant, Dr. Pylypiuk said.

(Continued on page 14)



John Derkacz (right) of the famine committee presents a check toward the work of the U.S. Commission on the Ukraine Famine to Dr. James Mace (left), as Dr. Myron B. Kuropas looks on.

## Transplanted Ukrainians build condominiums, community life in Florida

by Marianna Liss

**NORTH PORT, Fla.** — A Ukrainian condo has risen on the sandy soil of the town North Port 90 miles south of Tampa.

It is called, officially, St. Andrew's Ukrainian Village Condominiums. But members of its building committee have dubbed it good-naturedly as the "Millennium Condos" because it was dedicated as part of an over-all celebration of the Millennium of Ukrainian Christianity.

This is an appropriate label, for in commemorating a milestone in Ukrainian religious and cultural history, the project also attempts to bind together and build the local Ukrainian community for the future. With so many Ukrainians living close to one another in the condominiums and surrounding neighborhoods, Ukrainians in the area hope that this proximity will foster a vibrant Ukrainian cultural and political life.

The white stucco condominiums and the adjacent red stone and stucco building, which houses St. Andrew's Religious and Cultural Center stand out at 399 North Biscayne Drive. The wide street, with a green strip of palms and shrubbery, has a residential area on one side and a church and synagogue district on the other.

According to local lore, Ukrainians started coming to North Port in numbers when a Canadian doctor began sending his patients to bathe in the mineral waters — only a mile from the present St. Andrew's Center.

The famous mineral springs, affectionately called by Ukrainians the "kalabanka," have the flavor of a European spa. The small lake where the mineral waters well up is rimmed with a sculptured lawn, hand rails for bathers and a Yugoslavian-inspired cafe with old-world yogurt and breads.

There is also a masseur who massages any aches away. There is even an archeological dive taking place in one corner of the lake, bringing up artifacts from unbelievable depths.

And English is a minority language at the "kalabanka."

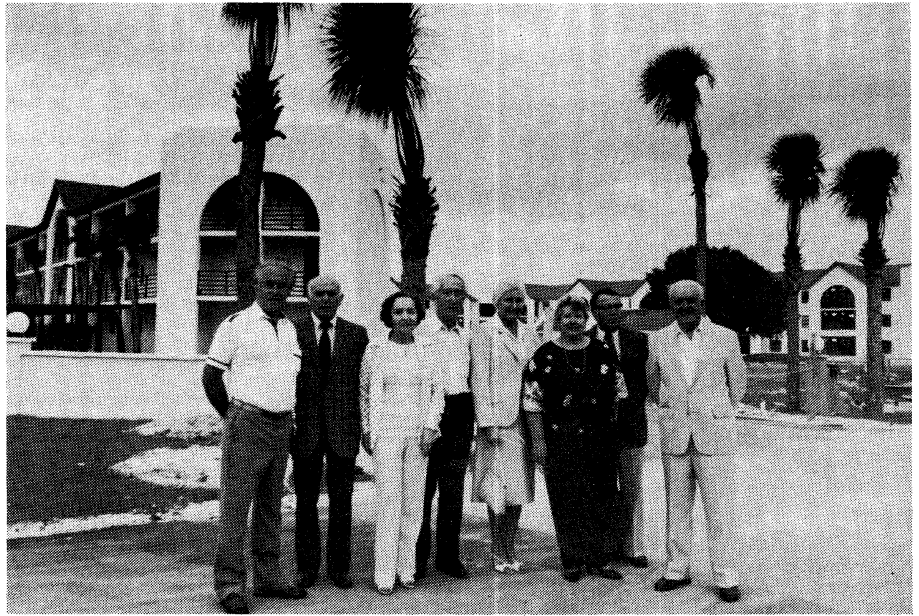
Ukrainians eventually settled around the area. Other individuals live in North Port only seasonally. But living so far from northern Ukrainian centers, many people missed the active community life.

In 1975, 10 individuals — Mr. and Mrs. Wasył Chubaty, Mr. and Mrs. Walter Riznyk, Mrs. Sych-Stefurak and her son Taras, Mr. and Mrs. Wolodymyr Tymozenko and Mr. and Mrs. Yuri Holowko — organized a Sviat Vechir (holy supper) for Christmas. From this sprang the ecumenical community of St. Andrew's that remains the heart of Ukrainian activities.

The center has a chapel decorated according to the Ukrainian-Byzantine style common to both Ukrainian Orthodox and Catholic churches. There is a large hall whose walls are hung with colorful boards shaped and painted like giant Ukrainian Easter Eggs. The impression the chapel and hall give is one of warmth and welcome. The Ukrainian gift shop gives additional color to the common area.

There is also a large kitchen, a branch of the Miami-based Ukrainian American Credit Union and a library which holds 3,000 books, records and various journals.

The library is named after the late Canadian Sen. Paul Yuzyk, who was very active in this Florida community of Ukrainians and was held in high esteem by the members of St. Andrew's Cen-



The building committee for St. Andrew's Ukrainian Village Condominiums in North Port Florida (from left): Walter Boryskewich Boyd (chairman), Wolodymyr Pochmurskyj, Ola Kozak, Bohdan Kozak, Vira Dowhanj, Louisa Popowych, Omelan Hrali and Roman Iwanyckyj.

ter. He initiated the idea of building the condominiums, feeling that it would strengthen a growing sense of Ukrainian life in southwest Florida.

Analyzing the reasons for building a community in Florida, he had written in the March 9, 1980, edition of *The Ukrainian Weekly*: "These people (Ukrainians in North Port) believe that the best possible way of serving their respective countries (Canada and the U.S.) is on the basis of ecumenism and united action, because strength lies in unity ... and at the same time show their adopted countries that Ukrainians, through their culture and religion, are and will remain a positive and vibrant element."

Sen. Yuzyk never saw the completion of the condominiums. But there were other members of the St. Andrew's Center who had the same vision. At an age when others are retiring and taking it easy, Walter Boryskewich Boyd, the chairman of the building committee, was building a condominium.

Completing a business degree at the University of Toronto, he later settled in Detroit. He was used to getting things done, and tackled this latest project with methodical enthusiasm.

Though new to the construction field, he and his committee were able to complete the building in only a year's time using local contractors.

It wasn't easy though, according to Mr. Boyd. The committee faced rezoning hearings, dealt with the normal problems of constructing a building and with safety and access ordinances. The chairman personally drove all over southern Florida on condominium matters, at his own cost.

An avid member of the Ukrainian National Association, he even took brochures about the condominium with him to the last UNA convention held in Detroit.

Doing much of the legwork through Mr. Boyd or others, the committee saved a lot on the construction. Additionally, the committee saved on financing costs by asking prospective buyers to pay \$200,000 down, out of the \$55,000 price per unit, in order to pay contractors and suppliers.

Except for a small starter loan, which was paid back to the St. Andrew's Center by giving it two condo units, the committee owes nobody any money. The center has no mortgage on the condominium building, and the land belongs to the center. Membership in the center is required in order to own a unit.

"It's just like owning a home," explained Mr. Boyd. The only difference is that a person wanting to sell his condo would have to give notice to the center so that the organization could buy back the unit. If no price can be agreed upon, then there is an arbitrated settlement which is binding.

"Otherwise, you can deed the condo to your children, or whatever," he said.

Each unit has two bedrooms, a kitchen, a balcony, bath and utility corner all coming off a large living room area. Units on the third floor have cathedral ceilings. And every condominium looks out from the balcony onto a scene of palms and a swimming pool in the central courtyard. To make life easier there are several banks of elevators, too. St. Andrew's Cultural and Religious Center is next door to the condominiums, making access to events and activities convenient.

The only drawback, it seems, is that all the condominiums are sold.

Because of St. Andrew's Center, the condominiums and the location of St. Mary's Ukrainian Catholic Church a mile from the center, Ukrainians have been getting recognition from the larger community and attention from the local papers. As Mr. Boyd quipped, in a small community the Ukrainian presence has been noticed.

Roman Catholic Bishop John J. Nivens in Venice, Fla., honored Ukrainian Catholics and recognized the Ukrainian Orthodox and other faiths in a sermon preached at a Catholic mass celebrating the Millennium. Held at Epiphany Cathedral on March 12, with Ukrainian Bishops Robert Moskal of Parma, Ohio and Basil Losten of Stamford, Conn., Bishop Nivens praised the Ukrainians for faithfulness to their traditions and to Christianity.

"Your history of faith is a challenge to

ours. We have much to learn from your faith and Christianity," Bishop Nivens was quoted as saying in the Florida Catholic on March 25.

Other local papers, such as the Sarasota Herald-Tribune, covered the event on the front page, and in color, on March 13. That day the papers reported there were "more than 1,500 people" at the special mass.

Because of the center, former Soviet prisoner of conscience Danylo Shumuk came to speak during the last week of December 1987 to the Ukrainian community and to the larger American public, as well.

Again, the Sarasota Herald-Tribune gave the story a full spread in its regional section with a close-up photograph of Mr. Shumuk sitting in front of a colorful Ukrainian pysanka design. The paper explained the situation of Ukrainians within the Soviet Union and gave a brief summary of Mr. Shumuk's life and his opinions about current Soviet leadership.

But the biggest event for North Port was the condominiums' dedication on Saturday, March 26. With speeches, blessings and a procession, the Ukrainian community celebrated the event.

Among the priests attending were the Very Rev. Nestor Stolarchuk (retired) from Fort Meyers, having served most recently in the Detroit area in St. Mary's Ukrainian Orthodox Church, the Very Rev. Michael Petlak of St. Petersburg, Dr. Anastasiy of Dower and the Rev. Theodore Forosty from St. Andrew's — in this case all Orthodox priests, though the people present at the event were from various faiths.

The American national anthem was sung by Mary Lesawyer, with Mr. Boyd building committee chairman, giving the opening remarks.

After a brief address by Mr. Riznyk, president of the St. Andrew's Center, there were brief prayers and the introduction of various guests.

A thousand blue and yellow balloons were released into the clear skies with about 500 people watching. Following the program and the singing of the Ukrainian national anthem, people

(Continued on page 13)

## FOCUS ON THE ARTS

### Two Ukrainians in key roles in 'La Boheme'

by Myrosia Stefaniuk

DETROIT — The Grand Opera spring session in Detroit will present the Michigan Opera Theater production of "La Boheme" at the Masonic Temple Auditorium on May 28, June 1 and June 4 with two Ukrainians in principal roles.

Roman Terleckyj, artistic director of the Washington Opera, will be returning to his hometown as stage director of this vintage Puccini opus. The son of post-World War II Ukrainian immigrants who resettled originally in England and then in the United States, Mr. Terleckyj grew up in Detroit's Ukrainian community, completed his elementary and high school education in Ukrainian parochial schools, and studied music and drama at Michigan's Oakland University.

His position as assistant general director with the MOT (1971-1975) marked the beginning of a director's role that has led him to major opera houses and festivals throughout the world. Mr. Terleckyj's list of productions with distinguished artists is long and impressive; currently is the directing assistant to the eclectic composer and master of opera and contemporary musical theatre, Gian Carlo Menotti.

Performing in the role of Rodolfo will be tenor Vyacheslav Polozov of New York's Metropolitan Opera. Mr. Polozov was born in Zhdanov, Ukraine. He fulfilled his military duty singing in the army vocal ensemble, and then went on to study voice in the Kiev Conservatory. In 1977 he made his successful operatic debut at the Kiev Opera House and in 1980 became principal tenor of the Minsk Opera and frequent guest at the Bolshoi Opera in Moscow.

Mr. Polozov came to international attention when he won the first prize in the Fifth Worldwide Madame Butterfly Competition in Tokyo in 1986, at which time he defected to the West. In his rapid rise to fame, he has already performed with outstanding companies such as the Metropolitan Opera, the Washington Opera and the Lyric Opera of Chicago.

Ukrainian audiences recently became acquainted with him as a featured soloist at the Lincoln Center concert of "Religious Music of Ukraine," dedicated to the Millennium of Christianity in Ukraine.

### St. Patrick's...

(Continued from page 4)

volving the entire Catholic community in celebrating the Millennium of Ukrainian Christianity took place last October 4 at St. Josaphat Ukrainian Catholic Church in Rochester, N.Y., and on November 8 at St. Joseph Roman Catholic Cathedral in Hartford, Conn.

Ukrainian communities planning to sponsor buses for the New York celebration are asked to contact the Diocesan Millennium Committee for parking permits in the cathedral vicinity. Anyone seeking further information may likewise contact the above-mentioned committee by dialing (203) 967-9948, Monday through Friday, 9 a.m. to 5 p.m.

### Ludmila Shanta: landscapes reveal fascination with nature

by Daria Darewych

It is an unexpected pleasure to see an exhibition of paintings by a young artist whose work is fresh and unpretentious, and who follows her own creative vision rather than the latest artistic trend.

Ludmila Shanta is a 1983 graduate of the University of Toronto Department of Fine Arts, as well as an associate of the Ontario College of Art since 1987. She has participated in group shows since 1983, and last year had her first solo exhibit at the University of London. The exhibition at the North York Arts Council Gallery in Toronto (March 30 to April 17) is her second one-woman exhibit in two years.

Ms. Shanta has been active in art education from 1984, working both with children and adults. In 1985 she began teaching painting and drawing classes for the North York Parks and Recreation Department. She teaches Ukrainian art history courses as part of the Heritage Language Program in Toronto at the C. Paliw School. This year she was the recipient of the Ontario Arts Council Grant for the "Artists in Schools Program" to conduct watercolor painting workshops at Victoria Park Secondary School.

Although Ms. Shanta has worked in a variety of media, as may be seen from the work on display, currently she specializes in watercolor and pastel landscapes. In some of her paintings she employs a novel watercolor and pastel technique on sandpaper which produces unusually rich and varied textural and tonal effects, as may be seen by comparing such works as "A Misty Evening," "Color Symphony" and "Autumn Flowers."

Looking at her work, one is struck by her fascination with nature and the ever-changing colors, patterns, and contrasts of light and dark in the landscape. Some of her compositions retain the structure of nature, others develop into almost abstract images. A mood of foreboding, of impending drama surfaces in several of the paintings, particularly in the sea and sky series.

There are reminiscences of Turner's late works in the swirling water and cloud impressions, as well as echoes of



"Landscape" (1987, watercolor and pastel on sandpaper) by Ludmila Shanta

the 19th century Ukrainian marine artist Ivan Aivazovsky (1817-1900) in the color harmonies and contrasts, particularly the bluish-green and orange combinations.

Ms. Shanta's sensitivity to color is evident throughout her work, but is especially striking in such paintings as "Sonnet in Blue," "A Cascade of Autumn Colours before Dawn," and "Approaching Storm." Color, whether pulsating and vibrant, dark and brooding, or serene and sophisticated, provides the basis of all her compositions which are strengthened by the expres-

sively dynamic brushstrokes of paint and sweep of pastel. In the process, nature is transformed into a visually satisfying and stimulating personal statement.

Many Canadian artists have been inspired by the country's landscape. This artist's inspiration is nourished not only by the magnificent panorama of nature, but also by the rich Ukrainian cultural heritage that has been part of her life in Toronto. It will be interesting to see what unique developments will follow as the young artist's work reaches maturity.

### A UNA insurance policy is an investment in the Ukrainian community

NEW RELEASE

The long-awaited second volume of

## ENCYCLOPEDIA OF UKRAINE

G — K

IN THE ENGLISH LANGUAGE

Edited by Volodymyr Kubijovyc

Managing editor Danylo Husar-Struk

This is the second of a five-volume work of Ukrainian scholarship in the diaspora; the last three volumes are scheduled to be released by 1992.

Price: \$125, includes shipping and handling.

University of Toronto Press, Toronto, Buffalo, London, 1988, published for the Canadian Institute of Ukrainian Studies, the Shevchenko Scientific Society (Sarcelles, France) and Canadian Foundation of Ukrainian Studies, pp. 737.

Edition is richly illustrated with many color plates, black- and white pictures, and maps.

SVOBODA BOOK STORE

30 Montgomery Street, Jersey City, N.J. 07302

New Jersey residents add 6% sales tax

## Conference...

(Continued from page 5)

day that Ukrainians constitute a vital element in the nation's ethnic mosaic.

Minister Holding's presentation was followed by a series of papers on Ukrainian education at the elementary, secondary and tertiary levels. Myron Danylyak (for New South Wales), Dr. Olga Dudinski (for Victoria) and Maria Kowalska (for South Australia) discussed the roles and problems of the part-time Ukrainian ethnic schools. Each speaker agreed that a change was needed in the attitudes and curriculum of these schools if improvements were to be made.

Halyna Koscharskij, lecturer in Ukrainian literature and head of the Ukrainian Section of the School of Modern Languages at Macquarie University, and Dr. Marko Pavlyshyn, lecturer in Ukrainian studies at Monash University in Melbourne, discussed the role of advanced Ukrainian studies in the Ukrainian community and in the wider Australian context.

Future courses of direction were proposed, and the need for government institutions to consider Ukrainian studies more seriously as an important Australian academic function, not merely as a Ukrainian community venture, was stressed. Dr. Pavlyshyn noted that whereas the Ukrainian community has raised 1.5 million (Australian) for the setting up of Ukrainian studies at Macquarie and Monash universities, public institutions have yet to demonstrate their support in financial terms, even though they have done so in other area studies.

The section on education was followed by a round of papers on Ukrainian community needs and welfare. Dr.

Michael Lawriwsky, lecturer in economics at La Trobe University in Melbourne, focused on the structural problems in the Ukrainian community. Among other things, he pointed to the general decline in the rate of Ukrainian language usage, membership in Ukrainian community organizations and attendance at the Ukrainian churches.

But he assured the audience that the picture was not all gloom and doom. For instance, the Ukrainian credit unions' memberships have been holding steady, and there has been the recent emergence of certain interest groups such as the Ukrainian Professionals and Business Association in Melbourne. But for Ukrainians to address their structural problems, training in community skills is necessary, he concluded.

### Problems of "marginalization"

Ukrainians and welfare was discussed by Sofia Matiasz of Adelaide, South Australia, and Andrew Barchinski of Sydney. Ms. Matiasz examined how mainstream welfare policy and programs have addressed Ukrainians and their needs. She outlined the problems Ukrainians have faced in adjusting to the Australian social environment and discussed the pressures of assimilation.

Mr. Barchinski assessed the issue of welfare and Ukrainians from the perspective of the needs of the aged within the community. He noted that aged Ukrainians were more "marginalized" than the aged in other ethnic groups, and that the language barrier contributed towards this. As a community, Ukrainians have one of the highest percentage of persons over the age of 65 of all ethnic groups. Partly because of this, their welfare needs rank among the most pressing, he concluded.

Following a lunch break, Vanessa Elwell-Gavins, principal research officer at the Department of Employment, Education and Training in Canberra, presented a paper on the role of the ethnic communities in the implementation of the national policy on languages during 1988 and beyond. Ms. Elwell-Gavins outlined the background to current government languages planning, and, in reference to Ukrainians, she acknowledged that their voice and concerns have been heard, but that they "should keep on pestering."

Franca Arena, member of the Legislature Council, discussed migrant women's issues in Australia. An immigrant herself, from Italy, Ms. Arena relayed examples of racism and sexism in Australia and the negative repercussions these have had on the various communities affected. She urged Ukrainians to become more politically mobilized and to take an active role in Australian politics, since political decisions affected them, too.

Responding to the remarks of earlier speakers, Ms. Arena noted that, yes, the efforts of the Australian Ukrainian community in funding their ventures vis-a-vis mutual-aid techniques are commendable, but that this shouldn't be manipulated as a pretext by public institutions not to contribute material assistance to these initiatives.

Dr. Stefania Strokon discussed Ukrainian women in Australia, focusing in particular on their national and international work.

These papers were followed by a discussion on multicultural policy, comprising Vlado Menart, former senior vice-chairperson of the Ethnic Communities' Councils in NSW, Nina Skoroszewski, an honorary consultant to the Federation of Ethnic Communities' Councils in Australia, and Dr. Peter Shergold, director of the Office of Multicultural Affairs at the Department of Prime Minister and Cabinet.

All three speakers acknowledged that there are contradictions in the manner in which multiculturalism is defined and implemented, whether on a popular or official level. Dr. Shergold perhaps expressed best the sentiments of the speakers on the issue of how multiculturalism ought to be defined. "Multiculturalism," he stated, "is accepting the right to difference."

### Census figures

Following the afternoon tea break, Prof. Seneta discussed demographic data on Ukrainians in the June 1986 national census. He conveyed to the audience the long-awaited answer to the puzzle of how many persons of Ukrainian origin there are in Australia: 30,885.

And finally, Lawrence Cross, lecturer at the Institute of Catholic Education in Melbourne, discussed the essential features of Ukrainian Christianity and the role of the Ukrainian Churches in Australia.

The day's proceedings were brought to a close with the concluding remarks of Serhii Cipko, visiting lecturer in Ukrainian studies at Macquarie University for the 1987-88 academic year. Mr. Cipko recapitulated and interpreted the main points of the day.

In the evening a conference dinner was held at Dunmore Lang College, where the guest speaker was Dr. John Besemeres, former head of the Slavonic Section at Macquarie University.

The chairpersons for Saturday's proceedings were Dr. Gordijew and Ms. Dajuk.

Day three of the conference was held at the Parish Hall of St. Andrew's Catholic Church in Sydney. All the presentations at this session were delivered in Ukrainian. The chairperson for

the day's proceedings was Dr. Pavlyshyn.

The first round of papers focused on the Ukrainian Churches in Australia. The Very Rev. I. Szewciw discussed the Ukrainian Catholic Church, Mr. W. Buschtedt examined the Ukrainian Orthodox Church and Pastor I. Semets assessed the Ukrainian Evangelical Baptist Church.

The Ukrainian youth organizations in Australia were discussed by Mr. J. Suchowerskyj and Mr. W. Semko, representing Piast and SUM, respectively.

After the afternoon tea break, the proceedings reconvened with students from Macquarie and Monash universities discussing their research projects. These students included: Xenia Sarakula and Luba Kwasnycia from Macquarie, and Petro Sawchak and Hansia Berechulak from Monash.

A very promising paper titled "Shevchenko in Macedonian Literature" was scheduled to be delivered that day (in Ukrainian) by Dr. Ilija Casule, lecturer in Macedonian studies at Macquarie University. Unfortunately, Dr. Casule was unable to present his paper owing to unforeseen circumstances. However, the fact that the paper was scheduled to appear at all indicates the interest other scholars are taking in Ukrainian topics; another by-product of Ukrainian studies at the tertiary level.

The day's proceedings were aptly concluded with the paper presented by Marta Harasowska-Luelsdorff, lecturer in Ukrainian language at Macquarie University, on Yugoslav Ruthenians in Australia. In this unique and hitherto unresearched topic, Ms. Harasowska-Luelsdorff presented a very illuminating account of the small community of a few hundred Ruthenians (Rusyns), who trace their roots to the Ukrainian ethnographic settlements around the eastern Slovakian - Hungarian border (the Zemplen and Borsod komitats) and emigrated to what is now the Backa district within the Autonomous Region of Vojvodina in the Peoples' Republic of Serbia in the mid-18th century.

The small community in Australia, primarily concentrated in the Sydney area, constitutes the only organized entity of Vojvodinian Ruthenians outside of Yugoslavia. Ms. Harasowska-Luelsdorff concluded her presentation by reciting a poem on immigrant life composed by a leading member of the Ruthenian community in Australia, which clearly moved all those present.

The conference then came to an official close with the concluding remarks of Dr. Gordijew.

The general consensus of those attending the conference was that, overall, it proved to be an enlightening and useful exercise. The average attendance over the three days was around 120.

The proceedings of the conference will be published by the Ukrainian Studies Center at Macquarie University, and thus made accessible to the general public.

The conference also coincided with two other developments: the publication of the "Bibliography of Ukrainians in Australia and New Zealand," compiled by Mr. Cipko and priced at \$5 (proceeds will go to the Ukrainian Studies Center's publication fund), and the recent notification that the Foundation for Ukrainian Studies in Australia has reached its initial goal of \$1 million (it is now collecting its second million to ensure the permanent presence of Ukrainian studies at Macquarie).

Those persons wishing to learn more about any of the issues discussed in this article may contact the following address: Ukrainian Studies Center, School of Modern Language, Macquarie University, North Ryde, NSW 2109, Australia.



СОЮЗІВКА  
SOYUZIVKA

## 1988 CAMPS & WORKSHOPS at SOYUZIVKA

### TENNIS CAMP — June 19 — June 29

Boys and Girls ages 12-18. Food and lodging \$200.00 (UNA members).  
\$230.00 (non-members). Tennis fee: \$60.00  
George Sawchak, Zenon Snylyk — instructors

### BOYS' CAMP — July 9 — July 23

Recreation camp for boys ages 7-12, featuring hiking, swimming, games.  
Ukrainian songs and folklore.  
UNA members: \$120.00 per week; non-members: \$140.00 per week.

### GIRLS' CAMP — July 9 — July 23

Similar program to boys' camp, same fee.

### UKRAINIAN FOLK DANCE WORKSHOP — August 13 — August 27

Traditional Ukrainian folk dancing for beginners, intermediate and advanced dancers.  
Instructor: Roma Prima-Bohachewsky  
Limit 60 students  
Food and lodging: \$220.00 (UNA members), \$250.00 (non-members).  
Instructor's fee: \$120.00

Advance reservations are necessary for parents wishing to stay over June 18th.

For more information, please contact the management of "Soyuzivka".

The Ukrainian National Association does not discriminate  
against anyone based on age, race, creed, sex or color.

Ukrainian National Association Estate  
Foondmore Road Kenilworth, New York 12440

Phone: 914-626-5641

## Antin Makarenko...

(Continued from page 7)

nationalistic tendencies" (Balabanovich, 1963).

Two aspects of this letter appear to be very important. What was the identity of comrade B. trusted by Moscow? Gorky must have had reasons not to reveal his name in 1928. Why, however, in 1963 when Balabanovich published his book, did he still not reveal B's identity? Could it have been Baleskii, chief of the GPU in Ukraine at that time?

The suggestion of nationalistic tendencies is very significant and has to be understood within the context of nationalities policy within the Soviet Union. In the dialectical vocabulary of the Communist Party of the USSR, expressions of patriotism on the part of ethnic Russians are encouraged. Even the historical contributions of tsars are glorified.

The patriotic strivings, however, of Ukrainians and other national groups are viewed as "bourgeois nationalistic," separatist and counterrevolutionary activities. To be accused of "nationalistic tendencies" was and still is equivalent to the accusation of a crime against the "Soviet Motherland" (I. Dziuba, 1968).

In his struggle with Ukrainian educators, Makarenko was supported by the omnipotent GPU. By resigning from Kuriazh he made a tactical retreat, but he eventually got his revenge. His campaign against pedology ultimately achieved its goal.

On July 4, 1936, the Central Committee of the Communist Party of the Soviet Union issued a decree about pedological excesses in the system of

Peoples Commissariats of Education (in Russian; "O pedagogicheskikh izvreshcheniakh v sistemi Narkomprosv").

What followed was a harsh treatment of pedology (Holowinsky, 1986). In Ukraine, the Journal of Experimental Pedagogy and Reflexology was closed. In Kharkiv, authorities closed the Scientific Research Institute for the Deaf. Many of the faculty and staff members of the institute were arrested and subsequently liquidated, including its director, Academician I.P. Sokolyansky (H. Kostiuik, 1983).

Makarenko's activities between 1928 and 1937 were closely associated with the GPU - NKVD in Ukraine. At the time of the Great Famine and Postyshev's terror, Makarenko became promoted to the post of deputy commissar of labor colonies run by the NKVD in Ukraine.

He transferred to Kiev and additionally accepted the post of director of a labor colony in Brovary near Kiev. In 1937, Makarenko was transferred to Moscow.

Two years later, on April 1, 1939, he died from a heart attack while traveling by train. At that time he was 51 years of age.

This year, he is being remembered in the Soviet Union on the occasion of the 100th anniversary of his birth.

### RAISED RANCH HOME

on 3.25 acres in Accord, Ulster County, N.Y., 3 bedrooms, tiled bath, eat-in kitchen, formal dining room, large living room with panoramic picture window of mountain view, raised 10' x 20' redwood deck, two car garage, road frontage on two sides and stream on third side of property. Price: \$175,000.00. Phone: (914) 626-7871 after 5:00 p.m.

### FELLOWSHIP PROGRAM

The Washington Group, an association of Ukrainian American Professionals in Greater Washington, is opening its second annual competition for awards to be made through its Fellowship program.

The purpose of the program is to assist young people of Ukrainian descent in pursuing prestigious careers as well as to encourage people of any ethnic origin or nationality to conduct educational or work projects that further Ukrainian American interests.

Applicants must be either currently enrolled in an accredited undergraduate college or university or be a graduate thereof at the time of application.

Fellowship applications and further information are available from the address below. Completed applications are due by July 31, 1988.

The Washington Group Fellowship Program  
P.O. Box 11248  
Washington, D.C. 20008

### COMMEMORATING THE MILLENNIUM!

#### 988 THE KIEVAN RUS-UKRAINE WAS CHRISTENED

Celebrations are taking place throughout the free world, and we want the world to celebrate with us.

Be our guests on the day

of Ukrainian Solidarity, Sunday, May 29, 1988

at Holy Ghost Ukrainian Catholic Church, 160 N. 5th Street, Brooklyn, N.Y. 11211

DIVINE LITURGY — 11 A.M.

OPEN DAY EXHIBITION AND PROGRAM

will follow the Divine Liturgy in Auditorium of Holy Ghost Ukrainian Catholic School



GEORGE M. CHIROVSKY, M.D., F.A.C.S.  
DIPLOMATE OF THE AMERICAN BOARD OF SURGERY

IS PLEASED TO ANNOUNCE  
THE OPENING OF HIS NEW OFFICE

FOR THE PRACTICE OF  
GENERAL SURGERY

AT

124 E. MOUNT PLEASANT AVENUE  
LIVINGSTON, NEW JERSEY 07039  
(201) 994-0711

HOSPITAL AFFILIATIONS: ST. BARNABAS MEDICAL CENTER  
MORRISTOWN MEMORIAL HOSPITAL

## Transplanted...

(Continued from page 10)

were invited to the reception at the St. Andrew's Center, next door.

Mr. Boyd said he hopes the condominium and community center will continue to serve as a catalyst for community activity. He expects the area to grow younger with Ukrainian families making North Port and environs a permanent home, since Florida is a fast-growing state.

On the streets that radiate from the center, people take their evening constitutionals, often going from house to house to talk to friends. It is just as easy to go to the center on a Friday night and take in a lecture by a visiting Ukrainian academic, doctor or VIP who happens to be in the area on vacation and is giving a talk. Sometimes there is a movie. Hopefully, more Ukrainian organizations will soon be using the facilities.

And walking in the evening on those streets you can hear Ukrainian conversations floating on the air along with the rustle of palms.

### Insure and be sure

#### HUCULKA

Icon & Souvenir's Distribution  
2860 Buhre Ave. Suite 2R  
Bronx, NY 10461

REPRESENTATIVE and WHOLESALE of EMBROIDERED BLOUSES for ADULTS and CHILDREN  
Tel. (212) 931-1579

#### GOVERNMENT HOMES from \$1

(U repair). Delinquent tax property  
Repossessions. Call (1) 805-687-6000  
Ext. GH-2929 for current repo list.

#### Diocese of Stamford Youth Apostolate

#### MILLENNIUM OF UKRAINIAN CHRISTIANITY T-SHIRTS

Printed gold on turquoise, with small or large decal, in sizes L, XL: 50% cotton — \$9.50 each; in Canadian dollars — \$11.80 each.



#### CELEBRATING 1000 YEARS OF UKRAINIAN CHRISTIANITY

Send check or money order to:  
YOUTH APOSTOLATE  
c/o Sister Dorothea Mihalco, SSMI  
161 Glenbrook Rd., Stamford, Conn. 06902  
Allow 2-3 weeks for delivery.

## Explosion...

(Continued from page 1)

sil program, reported The New York Times, on Wednesday, May 18. The Soviets began deploying the SS-24, a large 10-warhead weapon that can be launched from underground silos and rail cars, last year.

The Pentagon did not know the cause of the explosion. It is assumed that it would take the Soviets at least six months to rebuild the plant and resume production.

Pavlohrad, a city of 20,000 is located approximately 40 kilometers east of Dnipropetrovsk and about 500 miles southwest of Moscow. The tragic accident occurred only two weeks after a series of explosions destroyed a Nevada-based solid rocket fuel plant.

### FIGHTING FOR FREEDOM



RICHARD LANDWEHR

**FIGHTING FOR FREEDOM: THE UKRAINIAN VOLUNTEER DIVISION OF THE WAFFEN-SS** by Richard Landwehr. 128 pictures (many are published here for the first time), 8 maps. The first English language account in detail of the Ukrainian SS 14th Waffen-Grenadier Division der SS (Ukraine Nr. 1). The cover design is in full color. In this classic work Mr. Landwehr delineates how and why the Ukrainian Division of the Waffen-SS was formed, what it did on the battlefield and what eventually happened to it. 224 pages, deluxe hardback library ed. \$24.95.

#### BULK ORDERS:

5 to 49 copies: 40% discount  
50 to 99 copies: 50% discount  
100 or more: 60% discount  
over 1,000 write for quotes

**BIBLIOPHILE LEGION BOOKS**  
P.O. Box 612

Silver Spring, Maryland 20901 U.S.A.  
PLEASE TYPE OR PRINT CLEARLY

Name .....  
Street .....  
City ..... State .....  
Zip ..... Country .....

### JOHN DEMJANJUK SPEAKS:

"YOU HAVE JUDGED...A PERSON WHO IS NOT GUILTY OF ANYTHING, AN INNOCENT HUMAN BEING."

"I AM NOT 'IVAN THE TERRIBLE' AND THE MOST JUST WITNESS IS GOD HIMSELF WHO KNOWS THAT I AM INNOCENT."

"I DO NOT DESERVE THIS. I AM INNOCENT, INNOCENT, INNOCENT. AND GOD IS MY WITNESS."

PLEASE HELP SUPPORT THE APPEAL OF AN INNOCENT MAN.

Prayers and financial support desperately needed.  
Please send donations to:

#### THE JOHN DEMJANJUK DEFENSE FUND

P. O. BOX 92819  
CLEVELAND, OHIO 44192

## Ukrainian...

(Continued from page 8)

Union is very alien to those accustomed to the American system and values. In a group of 15- and 16-year-olds one could see the students struggle with the alien concept of a government that worked against its citizens, as the teachers struggled to explain such a society.

### Comparison to Ethiopia

Finally a teacher from Ridna Shkola, Ruta Halibey, asked the students if they could point to a similar incident in the world today. Without hesitation, a young man answered, "Ethiopia." That answer seemed to hit a chord with the students. It was a contemporary link with the otherworldly past of their forefathers.

In the fifth through sixth grade group, Dr. Mace led the discussion. This group of 11- and 12-year-olds was troubled not only about the famine, but also that no one recognized the existence of a Ukrainian nation.

"My teacher says that Russia and the Soviet Union are the same thing, and we argued. I said it wasn't," complained one young man.

Dr. Mace reassured the boy that he was correct. Then he explained what the boy should tell his teacher. Dr. Mace later commented, "I thought the discussion was very good."

"The sad thing is the students are sharing the same frustration, for the

fourth generation, that their great-grandparents felt. Nobody knows who the Ukrainians are, they don't take them seriously...And they feel great frustration in getting simple recognition of who they are," he said.

Though sometimes going beyond the immediate topic of the famine, Dr. Mace felt that for this group it was important to address their concerns.

He said that his role with this group was that of someone besides their parents or grandparents who could empower the student to challenge false statements with facts and reference books. "I tried to tell them that they can talk to teachers," he added. He often cited library resources, he shared how he, too, must give talks, write and publish his findings about the famine to let the wider public know about the incident.

Other discussion groups, those of the seventh- and eighth-graders, focused more on what the Ukrainian community could do to tell the rest of the U.S. about the famine. They especially wanted their schools and TV to discuss the famine, since both those institutions are so much a part of their lives.

### Students' reaction

During individual interviews with The Weekly, the students at every grade level repeated this concern. They wanted the Ukrainian community to go to the schools and to the TV stations to demand a hearing. Children as young as

12 often compared the amount of information regarding the Holocaust with the lack of knowledge about the famine.

How did you feel about the movie? they were asked. Time and again they answered that they were saddened or felt terrible about such an event.

Sonya Danyluk said that it was awful that people were dying on the streets and at the same time the "Russians were lying about it."

Other children indicated that the film has generated sharing among generations about personal and familial experiences during the famine. Some families have taped the public broadcasting station's airing of "Firing Line" which showed the film to the public so the grandchildren could know about those years.

Peter Kocur, a young man from the seventh grade at the Ukrainian heritage school at St. Joseph's, said that the film should not be limited to educational TV channels. "They should have the film on main channels. It was just on channel 11 (a PBS affiliate) where nobody watches it," according to his estimation.

He also suggested that students can show the tape of the film to their teachers if there is a disagreement in class about Ukraine or the famine.

The Ukrainian heritage instructors were happy, for the most part, with the conference. They wanted the famine to be a regular part of their schools' curriculum. All those asked wanted more background material to be given the students before coming to such a

conference in order for the children to understand why such a genocide could happen.

Mrs. Halibey, a teacher, wanted to have a follow-up class session, a week after the conference in order to explore the issues further.

Dr. Mace pointed out, at a small meeting of the press after the conference, the importance of publicizing the story of the Ukraine famine. Stalin formed Soviet society through institutionalized terror, such as the famine. In order to understand the Soviets, the American public must understand the famine. "It is a significant part of Soviet history," he said.

### Memorial service

When the discussion groups finished, the students filed into St. Andrew's Church to attend an ecumenical memorial service for the famine victims. The Revs. Andrij Chirovsky, Myron Panchuk and Andrij Szagala, and Deacon Marian Iwachiw represented the Catholic clergy, and the Ukrainian Orthodox clergy were represented by the pastor of St. Andrew's, the Rev. Serhij Holowko, and the dean of St. Volodymyr Ukrainian Orthodox Church, the Rev. Stefan Zencuch.

After the service the conference participants walked to the Famine Memorial Cross at the adjacent parish cemetery. Flowers were laid by the students at the foot of the simple birch cross, and hymns were sung asking God to remember the famine victims.

## International Atomic...

(Continued from page 2)

detailed report to the IAEA's Post-Accident Review Meeting, held in Vienna, in August 1986. According to Soviet accounts, one of the most significant results of that meeting was the signing of the two conventions that followed: on providing information in the event of a nuclear accident; and on emergency aid on the part of neighboring states.

However, the Soviets have refused to commit themselves to international arbitration in the case of a dispute between two parties. Thus the authorities announced in November 1986 that the country did not consider itself bound to these particular clauses in the two conventions. This statement did not, however, affect the status of the USSR as a signatory.

The fact is that the Soviets have had much to gain and little to lose through official cooperation with the IAEA. The latter is a poorly funded organization, composed of 113 members. Before the Chernobyl accident it had little influence on Ukraine or USSR as a whole. It also owes its rise in influence largely to the part it has been permitted to play by the Soviet Union in improving technical safety at Soviet reactors after the accident. This new role has had

some unfortunate repercussions as far as the Soviets are concerned, most notably the abandonment of the future RBMK construction program. By and large, however, the benefits have outweighed the drawbacks and there are few scientists in the West today who do not have some words of praise for Soviet cooperation with the IAEA.

It is now expedient for the Soviets to emphasize the Ukrainian relationship with the organization. Ukraine is in the middle of a controversial and very much disputed expansion program in nuclear energy. One point of contention is the tendency of the Ministry of Atomic Power of the USSR under Nikolai Lukonin to ignore republican opinion on nuclear plant building. Thus, through the medium of journals and the press, it is pointed out that the republic has long had a successful individual relationship with the IAEA. Drs. Vishnevsky and Trofimenko point out that several Ukrainian nuclear plants are on the IAEA inspection list.

The relationship, however, remains essentially peripheral. Not one major Ukrainian scientist was present at the Post-Accident Review Meeting, for example. Indeed, the Ukrainian role in nuclear energy, as in its relationship with the IAEA, continues to be greatly inflated, primarily for political reasons.

## Chicago area...

(Continued from page 9)

Her mother had been a witness for the commission, testifying about her experience in the famine. Dr. Pylypiuk credited that participation in commission hearings as a turning point in her mother's life. For the first time someone had honored her mother's suffering. They treated me like a human being, she said her mother had told her.

Mrs. Hrushetsky sang two Ukrainian songs — "Away From Home" by V. Belland and "Ballad of the Hollyhocks" by V. Ivasiuk — with Dr. Volodymyr Kassaraba accompanying her on the piano. A multimedia presentation was given, including slides, bandura accompaniment and a dramatic reading of Mykola Rudenko's poem, "The Cross," rendered by the Rev. Peter Galadza, Irene Sokolowsky, Oryna Hrushetsky and Paul Marushka. The poem is in the form of a dialogue between Christ and a Ukrainian Communist at the time of the famine.

The final performance was by the Choir of St. Andrew's Ukrainian Orthodox Church under the direction of Dr. Truchly. They sang "In

the Flesh Thou Did Fall Asleep" by Oleksander Koshetz and "Repentance" by Artem Vedel. Miss Hrushetsky announced the various performers and narrated the program. The choir also sang the Easter hymn "Christ is Risen From the Dead."

Members of the Chicago Committee in Support of the U.S. Commission on the Ukraine Famine are: Dr. Myron Kuropas (chairman); Mykola Mischenko, vice-chairman, Dmytro Hrushetsky, secretary; John Derkacz, Walter Bratkiw and John Oharenko, financial committee; Mrs. Hrushetsky, organizing committee; Dr. Truchly, artistic director; Lida Truchly, program book editor and tickets chairperson; Theodora Poszewanyk and Dmytro Hrushetsky, correctors of texts; Maria Nawarynsky, coordinator of women's organizations; Ivanna Gorchynsky, coordinator of youth organizations. Dr. Kuropas and Lesia Kuropas, Vira Bodnaruk, Irene Dmyterko, Makar Miskewych were on the education committee.

Many other persons and all major Ukrainian area organizations, churches and communities contributed to the program and the smooth organization of the two events of the day.

## UKRAINIAN DANCE CAMP & WORKSHOP 1988

Roma Pryma Bohachevsky, Director  
at Verkhovyna, Glen Spey, N.Y.

DANCE WORKSHOP — For advanced dancers (ages 16 and up) June 26 — July 16  
DANCE CAMP — (ages 8-16), July 31 — August 13

Guest teacher: Valentina Pereaslavets, Lubov Volyneec, Jerry Klun  
Applications accepted till JUNE 15 Write or call

ROMA PRYMA BOHACHEVSKY

523 East 14th Street, Apt. 3B, New York, N.Y. 10009. Tel.: (212) 677-7187

## BUY U.S. SAVINGS BONDS

For the current rate call... 1-800-US-BONDS

## Ukrainian National Association SEEKS TO HIRE PART TIME AND FULL TIME

Experienced

INSURANCE AGENTS or GENERAL AGENTS

— fluent in Ukrainian and English:

Toronto, Montreal, Edmonton, Winnipeg and other areas

Leads supplied — salary not draw — plus override — all-benefits.  
Write or telephone:

Mr. JOHN HEWRYK Supreme Director for Canada  
327 Mc Adam Ave.  
Winnipeg, 4, Man. Canada R2W 0B3  
Tel.: (204) 582-8895

Ukrainian National Association, Inc.  
30 Montgomery Street, Jersey City, N. J. 07302  
Tel.: (201) 451-2200

# Sakharov appeals...

(Continued from page 2)

remote parts of the Soviet Union, most notably the Ural Mountains, Uzbekistan, Kazakhstan and Siberia. During the horrendous journey, nearly half of the people died. It is estimated that a total of 112,000 people perished during the deportation and as a result of the privations that they suffered upon their arrival in the desolate areas.

Although a 1967 decree of the Supreme Soviet cleared the Crimean Tatars of collective war crimes, they have still not been allowed to return to the Crimea, a demand which they have been waging for the past 20 years.]

...It is unjust to hold accountable an entire nation for the acts of a few of its representatives during wartime. It is even more inadmissible to distort historical facts and to use them to inflame national hatreds. It is also not correct to cite demographic changes that have since taken place in the Crimea. The infusion of settlers from other parts of the country into the Crimea, including those who were recruited, should have no bearing on the restoration of justice.

A special commission has been set up under the Presidium of the Supreme Soviet of the USSR, but so far it has not found a means of solving the problem. Crimean Tatars who wish to return to their homeland face all sorts of discriminations, including the denial of residency based on their ethnic origins, prohibitions to acquire homes, and provocative agitations, which have emerged during various meetings and in the press.

[In this part of the letter Dr. Sakharov describes the campaigns which were waged against the Crimean Tatars

during the 1960s and 1970s.]

...The homes of Crimean Tatars were destroyed by bulldozers and were burned to the ground, and people were driven to self-immolation. Like other prisoners of conscience, Crimean Tatar activists who were subjected to repressions have not been rehabilitated. Two of them, Kadyrov and Ablayev, are still in prison.

I believe that activists of the Crimean Tatar national movement should take part in the work of the commission. It would be useful to conduct a referendum among the Crimean Tatars in order to determine the means whereby the problem could be solved, and to ascertain how many want to return to the Crimea. Justice must be done. In my opinion, the government must make a decision to organize a voluntary return of Crimean Tatars to the Crimea, it must give them a preferential right of residence, etc.

[Here, Dr. Sakharov presents a historical overview of the situation.]

...Even now, approximately 75 percent of the population is Armenian, and the remaining 25 percent are Azerbaijanis, Russians and Kurds. In 1923 the number of Armenians was even higher — up to 90 percent. Historically, the entire Nagorno-Karabakh-Artsakh region was a part of eastern Armenia.

We can presume that the annexation of Nagorno-Karabakh to Azerbaijan was carried out upon Stalin's initiative as a result of the internal and external political considerations of those times. The annexation was effected contrary to the will of the Karabakh population and in contrast to Stalin's pronouncements and those of the Azerbaijani rulers.

During the dozens of years that followed, the annexation was a source

of constant national conflicts. Even during recent times there have been numerous instances of national discrimination against the Armenians; there have been dictates and restrictions on Armenian culture.

In the context of perestroika, the Armenian population of Karabakh raised its hopes that there may be a constitutional means of solving the problem. During a session of the Regional Soviet (council) of People's Deputies on February 20, a decision was made to forward an application to the Supreme Soviets of Azerbaijan, Armenia and the USSR, requesting that the region be transferred to the Armenian SSR.

Earlier, similar decisions were made during sessions held by four of the five District Soviets of People's Deputies. The decisions made by the regional and district soviets were supported by numerous peaceful demonstrations in the Karabakh region and in Armenia. Without a doubt, all of these events were influenced by new democratic possibilities, which are connected to perestroika.

However, the ensuing course of events was not favorable. Instead of following a normal constitutional means of examining the application, Soviet authorities began to rely on

maneuvers and persuasion, directed primarily toward Armenians. At the same time, reports began to appear in the press and on television in which the events were presented in a partial and one-sided fashion, and the lawful requests of the Armenian population were described as being extremist. Thus, it seems that a negative answer was preconditioned.

Unfortunately, one must ascertain that this is not the first time that during an acute situation, glasnost appears to be crushed precisely when it is most needed.

[At this point Dr. Sakharov described the new demonstrations and events in Sumgait.]

...The problems that were raised in this letter, relating to the Crimean Tatars and to Nagorno-Karabakh, have become the first tests of perestroika, and of its ability to overcome opposition and the weight of the past. It is impossible to put off once again for dozens of years a just and unavoidable resolution of these questions, and to leave in the country permanent zones of tension.

With deep and sincere respect,  
Andrei Sakharov  
Academician  
March 21, 1988

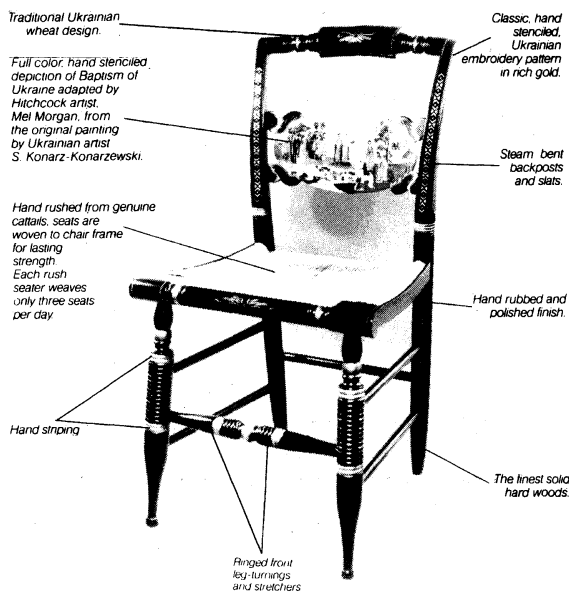
## The Ukrainian Weekly: read it and share it

**PIDHOROD STUDIO**  
Jozef Makohon and Aniela Puzyk  
5775 S. 13th St., Milwaukee, Wisconsin 53221  
Tel: (414) 282-1821

Славний майя — маюємо церкви, ікони та позочуємо зопотом. Приймаємо замовлення на ікони.

## Commemorating 1,000 Years of Christianity in Ukraine — 988-1988 —

Heritage Promotions Proudly Presents  
A Limited Edition Of One Thousand Magnificent Chairs  
Handcrafted Especially For Heritage Promotions  
By Hitchcock Chair Company, Since 1826,  
America's Most Famous Chairmaker.



This beautiful work of art is destined to become a collector's item and appreciate in value. The demand for this outstanding commemoration of a momentous event in Ukrainian history is tremendous.

Don't miss this opportunity to show your pride in your Ukrainian Heritage by purchasing this distinctive chair for yourself and for loved ones.

Perfect for gift giving, this Ukrainian Millennium Chair will be gratefully and lovingly appreciated by family and friends.

Appropriate for:

- Weddings
- Anniversaries
- Birthdays
- Graduations
- Other special occasions

Remember — **ONLY ONE THOUSAND** chairs are being handcrafted in this very limited edition.

### USE THIS HANDY ORDER FORM TO ORDER YOUR CHAIRS

I enclose my check or money order payable to Heritage Promotions for \$375.00 (plus 7½% sales tax of \$25.00 for Connecticut residents) for each limited edition Millennium of Christianity in Ukraine chair handcrafted by Hitchcock. This sum includes delivery to the address below which is in the continental United States.

Quantity ordered \_\_\_\_\_  
 ORDERED BY: (please print or type) \_\_\_\_\_ SHIP TO: (only if different from ordered by) \_\_\_\_\_  
 Name \_\_\_\_\_ Name \_\_\_\_\_  
 Street\* \_\_\_\_\_ Street\* \_\_\_\_\_  
 City \_\_\_\_\_ City \_\_\_\_\_  
 State \_\_\_\_\_ Zip \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
 Daytime phone \_\_\_\_\_ Daytime phone \_\_\_\_\_  
 (Mon. - Fri. for carrier to arrange for delivery) (Mon. - Fri. for carrier to arrange for delivery)  
 \*Sorry, we cannot ship to P.O. Boxes. Please Allow At Least 10 Weeks For Delivery

SEND ORDERS TO: **HERITAGE PROMOTIONS**  
124 Jubilee Street, New Britain, CT 06051  
Phone: (203) 827-1777

June 4

**NEW YORK:** The New York Metropolitan Committee to Commemorate the Millennium of Christianity in Ukraine and the Ukrainian Institute of America will co-sponsor a champagne reception following church services at Holy Trinity Cathedral at 6:30 p.m. The reception, in celebration of the Millennium of Christianity in Ukraine, will be held at the Ukrainian Institute of America on the corner of 79th Street and Fifth Avenue. It will be attended by various hierarchs concelebrating the religious service. Tickets are \$25 per person. For more information, please call the UIA, (212) 288-8660.

**NEW YORK:** The Shevchenko Scientific Society will sponsor a lecture, "The Ethical Values in Ukrainian Drama," as part of a series of lectures dedicated to the Millennium of Christianity in Ukraine. It will be delivered by Hryhor Luzhnytsky, professor emeritus of the University of Pennsylvania. It will be held at 5 p.m. at the society's building, 63 Fourth Ave.

**HARTFORD, Conn.:** The Hartford branch of the Ukrainian American Youth Organization (SUM-A) will hold its annual graduation dance at 8:30 p.m. at the Ukrainian National Home, 961 Wethersfield Ave. For reservations, please call the Cooperative SUM-A gift store, (203) 246-6955.

June 4 - 5

**TRENTON, N.J.:** The 10th annual Trenton Heritage Days will be held at Mill Hill Park, North Broad and East Front streets. The local branch of the Ukrainian Congress Committee is the liaison between the Ukrainian community and the festival committee. Among the organizations participating in the festival are St. Josaphat's Ukrainian Catholic Church, St. George's Ukrainian Orthodox Church, the Ukrainian American Youth Association (SUM-A), Branch 19 of the Ukrainian National Women's League of America and the local branch of the

Committee to Commemorate the Millennium of Christianity in Ukraine.

June 5

**EMLENTON, Pa.:** The Pittsburgh and Penn-Ohio Ukrainian Orthodox Deaneries will celebrate the Millennium of Christianity in Ukraine, with a hierarchal divine liturgy celebrated by Archbishop Constantine of Chicago at 9:30 a.m. The prelate will then lead a solemn procession to the Allegheny River for the blessing of the water service. At 3 p.m. a service will commemorate the dedication of the activities building at the camp as the "Millennium Cultural Center," with the setting of an engraved stone marker in the wall of the building. A time capsule containing information on the camp and the Ukrainian Orthodox Church will be sealed and blessed prior to burial. A concert and social events will follow the religious services. For more information, please call the Ukrainian Orthodox League of the United States of America, Ss. Peter and Paul Chapter, (412) 279-3458.

**HARTFORD, Conn.:** The Hartford Millennium Committee is sponsoring a prayer service with a candlelight vigil at 7:30 p.m. at the Old State House, 800 Main St. Everyone is invited to gather at 6 p.m., dressed in embroidered blouses or shirts, if possible.

**PARMA, Ohio:** Ukrainian National Women's League of America Branch 8 will sponsor a Children's Spring Festival at 3 p.m., St. Josaphat's Church, Andrew Sheptytsky Hall. The afternoon event will include games, a Ukrainian puppet show, children's performances and refreshments. Children are encouraged to wear embroidered blouses and shirts. Admission for the event is \$1 for children, \$3 for adults. A percentage of the proceeds will be donated to Ukrainian pre-schools in Parma. For more information, or ticket reservations, please call (216) 582-4362 after 5 p.m. Tickets may be reserved by phone or purchased at the door.

## PREVIEW OF EVENTS

June 12

**YONKERS, N.Y.:** The School of Ukrainian Studies will present a program commemorating the Millennium of Christianity in Ukraine. Performances of songs and poems will be given by the students at 3 p.m. at the SUM-A (Ukrainian American Youth Association) Hall, 301 Palisade Ave. The program will be preceded by a buffet lunch, beginning at 1 p.m. The day's events will conclude the school year for the Ukrainian studies program. All are invited to attend. For more information, please call Olga Rudyk, (914) 245-1366.

**CHICAGO:** The Ukrainian American Justice Committee (UAJC) seminar/fundraiser, titled "Demjanjuk and After" will be held at 2 p.m., at Ss. Volodymyr and Olha Ukrainian Catholic Church at Oakley and Superior avenues. Speakers are Michael Warder, vice-president of the Rockford Institute, a Conservative think-tank, and Askold Lozynskiy, lawyer and community activist. Ukrainian community strategy discussion to follow. For information contact Walt Tun, (312) 489-0077.

June 17

**LOS ANGELES:** The local Millennium Committee is sponsoring an "Evening of Song and Dance" at 7:30 p.m. in the University of Southern California (USC), Bovard Auditorium, featuring the Hromovytsia, dance ensemble; violinist Adrian Bryttan; A. Kytasty and R. Ritaehka, bandura minstrels; L.A. Millennium Choir and Dance Ensemble. For ticket information call (818) 781-6991, (213) 325-8684, (714) 523-3969, (213) 721-0489 or (213) 469-3043.

June 19

**LOS ANGELES:** The Slavic Student Association at the University of California at Los Angeles (UCLA) with active assistance of the Millennium Committee is sponsoring a festive celebration beginning at noon at the UCLA Sunset Canyon Recreation

Center. The guest speaker is Sen. Pete Wilson. Other attractions include: pageant of Ukrainian historic costumes from New York; dance ensembles, including ethnic groups; bandura minstrels; Millennium choir; folk art exhibits; door prizes; raffle; ethnic food. For information call (818) 781-6991 or (213) 668-0172.

ONGOING

**NEW YORK:** An exhibit of etched photo compositions by Stepan Turis on view through June 12 at the Sensory Evolution/420 East Side Gallery, located at 420 E. 13th St. The etched compositions are on steel, copper, bronze, silver and gold. Gallery hours are Wednesday through Sunday, 1 to 6 p.m.; call (212) 477-7367.

**CHICAGO:** "Spiritual Aspects in Contemporary Ukrainian Art: Commemorating the Millennium of Christianity in Ukraine," is the title of the ongoing art exhibit at the Ukrainian Institute of Modern Art, 2320 W. Chicago Ave. Featured artists include Lydia Bodnar-Balahutrak, Jacques Hnizdovsky, Yaroslav Kobylecky, Alexandra Kochman, Peter Kolisnyk, Andriy Kowalenko, Alexandra Kowenko, Jaroslava Kuchma, Konstantin Milonadis, Myrtaia, Aka Pereyma, Vaka Pereyma, Jurij Solovij, Volodymyr Strelnikov, Oleh Sydor, Mykhailo Urban. The gallery hours are Tuesday through Sunday, noon to 4 p.m.; call (312) 227-5522. Exhibit will be on view through August 14.

**SASKATOON:** Works by Zdana Feduschak of Lakewood, Colo., are featured in an exhibit here at the Ukrainian Museum of Canada through July 3. The exhibit is representative of Ms. Feduschak's versatility and adaptability in many media including oil, watercolor, acrylic, batik and print-making. For the past 18 months, the artist has concentrated on plexi-glass jewelry as an extended medium. The museum is located at 910 Spadina Crescent E. For more information call (306) 244-3800.

## Millennium Youth Olympiad schedule announced

**PHILADELPHIA** — Registration for the Ukrainian American Millennium Olympiad and Youth Rally to be held during the Memorial Day weekend, May 27-30, is continuing. Thus far, over 600 athletes have been registered from sports clubs and youth organizations throughout the United States and Canada.

Among them are 238 athletes from the Ukrainian American Youth Association (SUM-A); 102 athletes from the Plast Ukrainian Youth Organization; and 103 athletes from the Tryzub Ukrainian Sports Club. The athletes will participate in a variety of individual and team events.

Following is a schedule of sports and other events of the Millennium Olympiad.

**Friday, May 27:**

8-11 p.m. — Arrival, registration, informal gathering of participating athletes, clubs and organizations at Tryzubivka.

**Saturday, May 28:**

8 a.m. — Preparation for opening ceremonies: assemblage and formation of participating athletes, clubs and

organizations.

9 a.m. — Opening ceremonies at Delaware Valley College.

10:30 a.m. — Preparation for athletic competition: assignment and disbursement of athletes to respective athletic facilities.

11:30 a.m. — Philatelic Exhibit and Olympic Issue Stamps at Tryzubivka.

11:30 a.m. — The games begin. Track and field (women's) at Delaware Valley College. Soccer (men and under 19 division) at Tryzubivka. Volleyball (men's and women's divisions) at Delaware Valley College. Volleyball (boys' division) at Tryzubivka. Tennis at Tryzubivka.

Noon — Chess and table tennis at Ukrainian Educational and Cultural Center. Golf at Eagle Lodge.

3 p.m. — Entertainment program at Tryzubivka.

5 p.m. — Presentation of Olympiad medals at Tryzubivka.

8 p.m. — Olympiad banquet at George Washington Lodge Convention Center.

**Sunday, May 29:**

8 a.m. — Ukrainian Catholic and Orthodox services at Tryzubivka.

9 a.m. — Athletic competition continues. Swimming at High Point. Soccer (men's division) at Tryzubivka. Volleyball (men's division) at Delaware Valley College. Volleyball (boys' and girls' divisions) at Tryzubivka. Tennis at Tryzubivka.

Noon — Chess and table tennis at Ukrainian Educational and Cultural Center. Golf at Eagle Lodge.

1 p.m. — Track and field (men's division) at Delaware Valley College.

3 p.m. — Entertainment program at Tryzubivka.

5 p.m. — Presentation of Olympiad medals at Tryzubivka.

9 p.m. — Olympiad dance at George Washington Lodge Convention Center.

**Monday, May 30:**

9 a.m. — Finals: Track and field at Delaware Valley College. Soccer and tennis at Tryzubivka. Presentation of 12:30 p.m. — Presentation of Olympiad medals at Tryzubivka.

1 p.m. — Closing ceremonies at Tryzubivka.

## Manor to hold cantors' course

**JENKINTOWN, Pa.** — A weeklong Cantor's Institute will be sponsored by Manor Junior College on June 17-23. Sponsored by the MJC Continuing Education Division, the Cantor's Institute is part of the college's special activities marking the celebration of 1,000 years of Christianity in Ukraine.

The institute is also partially funded through a gift from the Providence Association of Ukrainian Catholics in America of Philadelphia.

The institute will include lectures, presentations and liturgical services of the Ukrainian Catholic Church, and will be conducted by Prof. Joseph Roll of St. Basil Seminary in Stamford, Conn.

Cost for the institute is \$275 per person, which includes the institute fees, housing, breakfast and refreshments. Classes only are \$125. Registration may be made by mailing a check to Manor Junior College, Continuing Education Office, Fox Chase Road and Forrest Avenue, Jenkintown, Pa. 19046.

For information call MJC's Office of Continuing Education, (215) 884-2218.

