

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

# THE Ukrainian Weekly

Vol. LVI

No. 24

THE UKRAINIAN WEEKLY

SUNDAY, JUNE 12, 1988

25 cents

## Ukrainian Church issues overshadow Soviet Millennium celebrations

by Bohdan Nahaylo

As the Moscow Patriarchate begins its main celebrations of the Millennium of the Christianization of Kievan Rus', the question of the suppressed Ukrainian Catholic Church has come to the fore and is casting a shadow over the official festivities.

Last week, President Ronald Reagan and academician Andrei Sakharov both urged in Moscow that religious freedom be extended to the Ukrainian Catholic Church.

On June 4 — the very eve of the opening of the Russian Orthodox Church's Millennium celebrations — Metropolitan Filaret of Kiev announced that the Moscow Patriarchate would be holding talks with the Vatican next month on this sensitive issue.

The following day in Kiev, according to the Independent, some 200 people took part in a protest by the statue of St. Volodymyr. During this unofficial celebration, which was organized by the "informal" Ukrainian Culturological Club, calls were made for the legalization of the Ukrainian Catholic Church.

This is not all. Pope John Paul II is conspicuous by his absence from the Millennium celebrations in Moscow. He has not been officially invited largely because he in effect made the legalization of the Ukrainian Catholic Church a precondition of his attendance. Furthermore, Ukrainian Catholics within the Soviet Union

have recently stepped up their campaign for the legalization of their Church. Last week, a Ukrainian Catholic bishop, two priests and two lay believers were removed from a train and prevented from traveling to Moscow to meet with President Reagan.

In view of all this, it is hardly surprising that on the opening day of the celebrations in the Soviet capital, both *The New York Times* and the *Los Angeles Times* published articles dealing with the case of the Ukrainian Catholic Church.

With the approach of the Millennium of the baptism of Kievan Rus', the significance of the Ukrainian Catholic question has increased. It has become a test case of the Kremlin's avowedly more tolerant attitude towards religion and a touchstone of official policy towards religious freedom. The issue of the Eastern Rite Ukrainian Catholic Church, sometimes referred to as the Ukrainian Uniate Church, is also one of the main obstacles to better relations between the Moscow Patriarchate and the Vatican.

Moreover, the fact that the Ukrainian Catholic Church, as well as the Ukrainian Autocephalous Orthodox Church, have been banned in the USSR since the Stalin era, is a sore point with Ukrainian Christians. Matters have not been helped by the way in which the Moscow Patriarchate has excluded any specifically Ukrainian — as well as Byelorussian

(Continued on page 14)

## Demonstrations in Washington, Kiev mark Ukrainian Christian Millennium

### Ukrainian Americans hold Truth March

### St. Volodymyr statue is site of celebration

WASHINGTON — More than 500 Ukrainian Americans gathered in Lafayette Park across from the White House on Sunday, June 5, to begin the Millennium Truth March to the Soviet Embassy. The National Committee to Commemorate the Millennium of Christianity in Ukraine organized the rally to protest the Soviet government's policy of banning the Ukrainian Orthodox and Catholic Churches and to mark the 1,000th anniversary of the baptism of Kievan-Rus', the forerunner of the Ukrainian state.

While Ukrainian Americans rallied in Washington, their brothers and sisters in Ukraine were holding a similar religious service in Kiev near the great monument to St. Volodymyr. The Truth March also coincided with the beginning of Millennium commemorations held in Moscow by the officially sanctioned Russian Orthodox Church.

After a prayer service conducted by priests of the three local Ukrainian churches, and an address by Bohdan Futey of the national Millennium committee, the protesters marched to the Soviet Embassy. They carried icons, Ukrainian flags and 1,000 blue and yellow balloons, sang hymns and chanted "Freedom for our believers; Freedom for our Churches."

For the full text of Bohdan Futey's speech, see page 3.

At the embassy, after singing the Ukrainian national anthem, the protesters presented a package of Ukrainian (Continued on page 3)

LONDON — About 200 people gathered on Sunday, June 5, in Kiev around the statue of Grand Prince Volodymyr, who introduced Christianity in his realm in 988, to hold an unofficial celebration of the Millennium of the baptism of Kievan Rus'.

News of the demonstration was reported by the London-based Ukrainian Press Agency.

The Millennium demonstration was organized by the Ukrainian Culturological Club, an unofficial group formed last year that has already held a number of demonstrations dealing with cultural and ecological issues. The most recent such demonstration was on May 22 in Kiev, near the Taras Shevchenko monument. The event was an unofficial protest calling for cultural autonomy for Ukraine.

Official Millennium celebrations organized by the Russian Orthodox Church had begun in Moscow — not Kiev, the site of the introduction of Christianity — on Sunday, June 5.

The UCC's celebration began with recordings of church bells followed by choir chants. Two young Ukrainian girls dressed in national costume read poetry by Taras Shevchenko, Pavlo Tychyna and Hryhory Skovoroda, while flowers were placed near the statue.

Short speeches by Oles Shevchenko and Serhiy Naboka were read, which included excerpts from the pope's 1985 appeal to bishops of the fourth synod of the Ukrainian Catholic Church regarding the millennium.

Mr. Shevchenko also called for the legalization of the Ukrainian Catholic Church and quoted Pope John Paul II about repression of the Ukrainian Catholic Church.

An official from the Ministry of Religious Affairs protested when the demonstrators tried to light candles at the St. Volodymyr statue, while listening to a recording of a divine liturgy, claiming that this constituted an illegal service. The group shut off the tape recorders following the warning. The militia and KGB filmed the demonstration, but made no attempt to interfere.

Yevhen Sverstiuk gave a longer speech which began with the words, "Dear Brothers and Sisters. We are celebrating the Millennium on our holy land by the River Dnipro. This is not only a date, but a festive, universal and all-national day. We should bless this occasion with all of Kiev's church bells."

Mr. Sverstiuk also mentioned the destruction suffered by the outlawed Ukrainian Autocephalous Orthodox Church in the context of Ukrainian religious heritage and history.

## "Chimes for Freedom" sound in northeastern Pennsylvania

SCRANTON, Pa. — The bells of more than 95 houses of worship in northeastern Pennsylvania joyously rang out at noon on Sunday, May 29, to mark the Millennium of Christianity in Kievan Rus', forerunner of the modern Ukrainian state.

The Millennium Committee of Ukrainians of Eastern Pennsylvania had invited all the churches in the region to ring their bells in honor of the jubilee. According to Paul Ewasko, who heads the committee, churches of various denominations — Catholic, Orthodox, Lutheran, Presbyterian, etc. — participated.

A major Reform synagogue, Temple Hessed, which has no bells, pledged to offer special prayers during Sabbath services on Friday and Saturday, May 27 and 28. Mr. Ewasko said that Rabbi Milton Richmond asked to participate because he knew that Metropolitan Andrei Sheptytsky of the Ukrainian Catholic Church had sheltered thou-

sands of Jews in Ukraine during the Nazi Holocaust.

"We Ukrainians up here in the mountains of Pennsylvania were indeed overwhelmed with the community's response," Mr. Ewasko said.

The "Chimes for Freedom" sounded 1,000 times for each year that Christianity has existed on Ukrainian lands.

Mr. Ewasko was quoted in *The Scranton Times* as saying that the official Moscow-based celebration of the Millennium is immoral. "It's immoral because the Great Baptism took place in Kiev, and facts are facts."

He explained that the Soviet government abolished the Ukrainian Orthodox and Ukrainian Catholic Churches, respectively, in the 1930s and 1940s, and that on May 29, which has been dubbed a Day of Prayer and Unity, Ukrainians Worldwide prayed for the persecuted Ukrainian Catholic and Orthodox Churches in the Soviet Union, and for their official recognition.

Some 18 Ukrainian Churches in northeastern Pennsylvania took part in the Day of Prayer and Unity observances with bell-ringing and special services.

\*\*\*

The Day of Prayer and Unity, officially proclaimed by the U.S. National Committee to Commemorate the Millennium of Christianity in Ukraine and, later, by the World Congress of Free Ukrainians, was marked by Ukrainian communities throughout the world.

Most communities participated by having local churches ring their bells 1,000 times at noon. Among them were parishes in locations as diverse as St. John the Baptist Ukrainian Catholic Church in Newark, N.J., and St. Mary's Ukrainian Catholic Church in North Port, Fla.

## A GLIMPSE OF SOVIET REALITY

# Will a new order revitalize Donbas coalfield in Ukraine?

by Dr. David Marples

In June 1987, the Ministry of the Coal Industry and the Ministry of the Ferrous Metallurgy Industry in Ukraine were abolished as a prelude to the restructuring of two of the most important, yet problematic, sectors of the republic's economy.

The coal industry in Ukraine, particularly in the Donets Basin, has long failed to live up to expectations. Gradually, both capital investments and resources have been transferred eastward, notably to the Kuznetsk Basin of Siberia where, it is anticipated, output will double by the year 2000. In the Donets Basin, or Donbas by contrast, output fell below 200 million metric tons in the early 1980s.

In 1987, the Ukrainian press reported that the over-all coal output for the republic (including also the Lviv-Volyn Basin) was a mere 192 million metric tons. In short, the figures for the Donets Basin were well below even the most pessimistic of Western forecasts.

Soviet coal journals have recently elaborated on the structural changes made in the Ukrainian industry and their purpose. In the summer of 1987, state production associations were created in Donetsk and Voroshylivhrad oblasts to replace the former Ministry of the Coal Industry. On September 16, 1987, N.S. Surgai and V. I. Poltavets were chosen to be directors of the new production associations (the former to the Donetsk and the latter to Voroshylivhrad).

The selection of Mr. Surgai was hardly a surprise; he had been appointed Ukrainian minister of the coal industry only in October 1985, and had little time to turn things around. Moreover, between 1975 and 1982, he had held a similar position as general director of the (unreconstructed) Donetsk production association.

Mr. Poltavets, is a 51-year-old mining engineer and graduate of the Dnipropetrovsk Mining Institute; he was appointed deputy minister of the Ukrainian coal industry only in 1986.

The meeting at which these decisions were made was addressed by B. V. Kachura, secretary of the Central Committee of the Communist Party of Ukraine with responsibility for energy and heavy industry.

The two new associations have been transferred, as of January 1, to full self-accounting and self-financing. They are subordinated directly to the USSR Ministry of the Coal Industry under Mikhail Shchadov. In other words, the "middleman" in the form of the Ukrainian ministry has been eliminated in favor of a two-tier system.

The change could be interpreted not only as a logical process of restructuring but also as a form of chastisement of the former Ukrainian ministry, which had fought a virtual running battle with the Moscow ministry and with some of the ideas regarding the future of the Ukrainian coalfields advanced by the USSR Academy of Sciences.

Mr. Shchadov was present at the inauguration of the two production associations and has made no secret of his preference for the rapid expansion of an investment in open-cast coalmines rather than the increasingly deep and dangerous mines of the Donbas. He appears to be somewhat more optimistic about the future of the Donets Basin under the new conditions.

In an interview in Sovetsky Shakhter, he acknowledged that the future increase in coal output will be achieved predominantly through opencast mines. In response to a question put to him referring specifically to the Donbas, however, he also stated that underground output would not only be stabilized at the current levels, but would soon rise because of the construction of large new mines and as a result of re-equipping the mines with improved technology.

There are three main reasons for "saving" the Donets Basin according to Shchadov. First, the coalfield accounts for almost all of the valuable anthracite produced in the Soviet Union. Second, it remains the main supplier of high quality coking coal for the metallurgical enterprises in the European part of the country. And, finally, there is a sentimental attachment to the region with its revolutionary and military traditions, and its history as the home of the Stakhanovite movement which began in the 1930s.

In Mr. Shchadov's view, clearly there are major problems ahead, and they lie partly with the failure to develop adequate machinery. Materials, he stated, were being produced at a low technical level. Scientists have not been fulfilling their role in the process of transferring research products into industry. Of the scientific cadres in the industry, he noted, only four out of 150 with a doctor of sciences degree were under 50 years of age, and most have exhibited a marked reluctance to carry out their work. Some institutes were simply abolished for failing to carry out any assignments.

The minister is faced with the problem, therefore, of carrying out reconstruction that envisages more advanced machinery while the research institutes entrusted with developing new technology are in a parlous state.

Yuriy Baranov, a manager working at the Donets coal basin, was interviewed earlier this year by the Kiev weekly newspaper for Ukrainians abroad, News from Ukraine. He expressed the view that the rate of restructuring in the coalfield was well behind the proposed levels. He noted that despite the new Law on Labor Collectives, some legal problems had arisen:

"The state of things here is far from satisfactory. For instance, a collective decides to sack a worker due to his violation of safety regulations. Labor teams agree, mine organizations approve the decision, but somebody in the higher echelons will cancel it just in case. The labor collective council has no legal rights."

Mr. Baranov said that because of the poor supply system ingrained in the process, shady deals and recourse to the blackmarket were required in order to get the necessary equipment. Self-financing now existed on paper, he stated, but in reality would not be introduced until January 1, 1989. Thus, 1988 is to be the preparatory year and not the pioneering year for self-financing.

Mr. Baranov also commented that, as a manager, he was now supposed to make independent decisions and "denounce everything that is obsolete." He was being hampered in his task, he stated, by the ever-increasing plan targets. He was compelled to fulfill the plan at any cost, even if it turned out to

(Continued on page 15)



## GLASNOST DIARY: recording changes in the USSR

*In this space, the Weekly would like to introduce a new regular feature, Glasnost diary. The constantly changing situation in the Soviet Union today whets one's appetite for more information. Thus, we will try to provide "tidbits" that reflect the effects of General Secretary Mikhail Gorbachev's policy of openness.*

### History revisited

The blank spots in the history of Ukraine (at least until 1934) will be penetrated this year, as works by Ukrainian historian and former non-person Mykhailo Hrushevsky will be made available in the Soviet Union. Radio Moscow recently reported that readers are now free to study the works of Hrushevsky, whom they describe as a man of unusual political biography.

It is astonishing that Hrushevsky's works are now found on bookshelves in Soviet Ukraine. The president of the Ukrainian National Rada (UNR), a principal organizer of Ukrainian scholarship, a prominent civic and political leader, writer and publicist, Hrushevsky was persecuted by the Soviet regime, which regarded him a "nationalistic" scholar who did not adopt the Soviet Marxist interpreta-

### Three dissidents freed on eve of summit

JERSEY CITY, N.J. — News of the releases of three Ukrainian political prisoners reached the West in late April and May, according to the External Representation of the Ukrainian Helsinki Group and the Center for Democracy.

Vitaliy Kalynychenko, a 51-year-old engineer and member of the Ukrainian Helsinki Monitoring Group, was freed in April from the special-regimen block of Perm labor camp No. 35, according to the UHG's External Representation, based in Newark, N.J.

Mr. Kalynychenko, who was serving a 15-year term for charges of "anti-Soviet agitation and propaganda" under Article 62 of the Ukrainian SSR Criminal Code, returned to Ukraine and has settled in the eastern Ukrainian city of Kharkiv.

The dissident's term was reportedly shortened by one-third last year in

(Continued on page 12)

tion of Ukrainian history.

The historian died in 1934; a 1946 resolution of the Central Committee of the Communist Party (Bolshevik) of Ukraine, in particular, and later Soviet publications characterized him as a "nationalist historian," "the ideologist of the Ukrainian counter-revolutionary bourgeoisie" and "the untamed enemy of Soviet rule."

Hrushevsky contended that the Ukrainian nation is distinct from that of the Russian nation, both in origin and political, economic and cultural development.

### Signs of the times

The skylines of various Soviet cities  
(Continued on page 12)

## Gale: leukemia cases will appear due to Chernobyl

KIEV — Dr. Robert Gale, the bone marrow transplant specialist from UCLA, told a three-day conference held here in mid-May to examine data on the world's worst nuclear disaster at the Chernobyl power plant in Ukraine, that cases of leukemia caused by the radiation released as a result of the accident could start to appear as early as next year.

"I think one of the cancers that can be predicted to occur is an increase in the incidence of leukemia," he was quoted by Reuters as saying. "If that increase occurs, it is going to increase shortly, in the next one or two years," he said.

Dr. Gale said his projection on leukemia cases was partly based on research on victims of the atomic bombs dropped on Japan in 1945.

"In the worst prediction there might be as many as 100 or 200 cases of leukemia," Dr. Gale stated. "If that were the case, it would be easily detected among the evacuated population."

The physician also said that an additional 30,000 cancer deaths around the world during the next 50 years could occur as a result of the Chernobyl nuclear accident. Most of the cancers would not appear for 30 years.

## 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 Hadzawycz  
Associate Editors: Marta Kolomayets  
Christyna Lapychak  
Midwest Correspondent: Marianna Liss

The Ukrainian Weekly, June 12, 1988, No. 24, Vol. LVI  
Copyright 1988 by The Ukrainian Weekly

## John Demjanjuk's Israeli attorney upbeat about Supreme Court appeal

by Roma Hadzewycz

JERSEY CITY, N.J. — The Israeli lawyer of John Demjanjuk expressed optimism about the outcome of an appeal to the Supreme Court in this, the second Nazi war crimes case tried in Israel.

In a brief telephone interview with The Ukrainian Weekly, Yoram Sheftel said, "I don't expect a repetition" in the Supreme Court of what happened on the district court level in the Demjanjuk case.

Mr. Sheftel spoke with The Weekly from Cleveland, shortly before catching a flight back to Israel on June 6. He had been in the Cleveland area to consult with Mr. Demjanjuk's family.

He noted, "I have very good facts to argue before the Supreme Court." And, he said he had been "extremely pessimistic" about the lower court's handling of the case.

"I anticipated a guilty verdict right from the beginning," he told The Weekly, explaining that this was due to his "impression of the constant reactions of the court to the defense, its arguments and its witnesses." He added that he had strong reservations regarding the court's treatment of the case and that these would be specified in the appeal.

Among those reservations, Mr. Sheftel said, is that "the case was run in a theater hall" and that the trial focused on "facts not in dispute" in order to teach the public about the Holocaust. Mr. Sheftel would not elaborate on other reservations that would be spelled out in the appeal.

When asked what would be the basis for Mr. Demjanjuk's appeal, Mr. Sheftel pointed first of all to what he says were violations of Israeli law regarding photo identification procedures, (sug-

gestive photo layouts, absence of an attorney, no written record of the sessions, etc.), as well as the fact that while several Treblinka survivors identified Mr. Demjanjuk, "40 others did not."

Also important, he said, are the contradictions between the two key sets of evidence: the survivor testimony that put Mr. Demjanjuk at the Treblinka death camp, and the Trawniki card and testimony by a Soviet citizen, Ilnat Danylenko, that placed him at another death camp located in Sobibor.

He charged that the three-judge panel hearing the case "twisted it (the contradictory testimony) the way they wanted and misinterpreted very, very obvious facts."

[Judge Dov Levin was asked a question regarding the contradictions between the two sets of evidence — the question was submitted in writing, as required, during the presiding judge's recent talk in South Orange, N.J. — but he declined to answer any questions dealing with the Demjanjuk case.]

Mr. Sheftel pointed out that when the Danylenko testimony was introduced, the prosecution had in fact asked the court to stop proceedings so that it could further investigate this new evidence. The court, however, ignored this request by the prosecution, he said.

Finally, Mr. Sheftel stated that the public "should not look upon the Supreme Court appeal as something that won't help and, as a result, stop helping the family cover legal costs." Without financial support, there cannot be an appeal, he said.

The appeal, to be heard in December, will probably take one month, and then the judges will probably announce their decision three or four months later, Mr. Sheftel added.

## Rights amendment to INF treaty played a significant role

by Walter Bodnar

WASHINGTON — While the focus of the INF (intermediate-range nuclear forces) Treaty, signed by President Ronald Reagan and Secretary Mikhail Gorbachev on Wednesday, May 31, centered on the reduction of medium-range and shorter-range missiles, the human rights amendment attached to the treaty played a significant and visible role.

Senate Executive Amendment 1680, reintroduced as S. Amdt. 2122, was passed by a voice vote at 11 p.m. on Thursday, May 26, in the U.S. Senate. It directed the president to communicate to the USSR that "respect for human rights and fundamental freedoms is an essential factor to ensure the development of friendly relations and cooperation between the U.S. and the USSR."

The Senate amendment was a declaration and an understanding "that the president will require sustained and demonstrable progress by the Soviet Union" in its implementation of the Final Act of the Helsinki Accords, the Madrid Conference Concluding Document, the U.N. Universal Declaration of Human Rights and "other international human rights agreements to which the Soviet Union is a signatory or party."

Original sponsors of the amendment were Sens. Dennis DeConcini (D-Ariz.); Frank Lautenberg (D-N.J.);

Charles Grassley (R-Iowa) and Alfonso D'Amato (R-N.Y.).

Additional sponsors were: Sens. Timothy Wirth (D-Colo.), Malcolm Wallop (R-Wyo.), Orrin Hatch (R-Utah), William Armstrong (R-Colo.), Alan J. Dixon (D-Ill.), Arlen Specter (R-Pa.), Howard Metzenbaum (D-Ohio), Pete Wilson (R-Calif.), Phil Gramm (R-Texas), Lowell Weicker (R-Conn.), Bob Graham (D-Fla.), Barbara Mikulski (D-Md.), J. James Exon (D-Neb.), Strom Thurmond (R-S.C.), Kent Conrad (D-N.D.) and Albert Gore Jr. (D-Tenn.).

Additional names added on the Senate floor were: James McClure (R-Idaho), Steve Symms (R-Idaho), and Frank Murkowski (R-Alaska).

Prior to the floor vote in the Senate, Sen. DeConcini stated: "I submit, Mr. President (of the Senate), that this declaration reinforces the INF Treaty and is not, as some contend, irrelevant

(Continued on page 4)

## Ukrainian Americans...

(Continued from page 1)

nian history books and information on the Millennium to the Soviet officials. First Secretary and Consul Oleh Diachenko and his aides accepted the package through locked gates.

Local Ukrainian Americans held daily vigils outside the Soviet Embassy for the remainder of the week to protest the Russian Orthodox Church's usurpation of Ukraine's religious legacy.

## State Department notes some improvement in human rights in USSR, cites flaws

WASHINGTON — The Soviet Union has improved its human rights performance during the last six months, yet serious flaws remain, according to the latest semi-annual report by the State Department to Congress.

The department's Bureau of European and Canadian Affairs, which prepared the report, said Soviet authorities continued to release some political prisoners and that emigration figures had risen, but cited continued detention of political prisoners and restrictions on religion.

"Many political and religious prisoners remained incarcerated or in internal exile," the report stated. It went on to estimate that the number of such prisoners is between 250 and 450.

The USSR continued to persecute human rights defenders and occasionally applied policies on emigration in an arbitrary and selective manner.

Soviet authorities adopted a harsh attitude toward those demonstrations seen as "anti-government" and "cracked down on demonstrations, taking extraordinary measures to prevent them to stop them as soon as they started." Also, authorities sometimes disconnected the phones of opponents in order to disrupt their activities and prevent undesired conversations, according to the report.

The State Department noted a difference between Moscow and Leningrad, where there was a "general absence" of house searches and political arrests, and the Baltic states and Ukraine, where such tactics continued.

Progress was noted in the area of emigration, "although it remained restricted almost exclusively to Armenians, Germans and Jews," as well as in

family reunification and travel policies regarding visits by Soviet citizens to other countries and visits by Soviet emigres to relatives still living within the USSR.

The State Department report covered the six-month period beginning on October 1, 1987.

## Bordeaux denied visa for USSR

LONDON — The Rev. Michael Bordeaux, founder of Keston College, an organization that monitors religious rights in Communist countries, was denied a visa by Soviet authorities.

The Rev. Bordeaux, an expert on religion in the USSR, was to lead a group of 46 British Christians on a tour of Moscow, Leningrad and Kiev on the occasion of the Millennium of Christianity.

The New York City Tribune reported that it is thought the Soviet Union prevented the Rev. Bordeaux from traveling there because of his connections with religious dissidents.

The Anglican priest told reporters on June 4 that he was "shocked" that he did not receive a visa. "In 30 years of studying the Church in the Soviet Union, I have visited the country nine times and I spent one year of my life there," he said.

He added, "With the improved climate of glasnost I was 100 percent certain that I would get a visa. It has come as a great shock."

The British Foreign Office has delivered a protest to the Soviet Embassy and the Kremlin.

### For the record

## Speech at Millennium Truth March

Text of remarks by Bohdan A. Futey, chairman, Organizational Committee of the National Committee to Commemorate the Millennium of Christianity in Ukraine, delivered on June 5, at the Millennium Truth March in Washington.

One thousand years ago, in the beautiful city of Kiev, Prince Volodymyr brought Christianity to his people. Volodymyr was the ruler of the medieval state known as Kievan-Rus'. Kiev, which is the capital of Ukraine, was his capital as well. It is through this city and to this legacy that Ukrainians and their nation trace their Christian heritage. It is our Churches, the Ukrainian Orthodox and the Ukrainian Catholic, that are the direct descendants of Volodymyr's baptism on the Dnipro River. This is the legacy which the Soviet Union wants to deny Ukrainians. This is the legacy for which we fight today.

Last week, an article appeared in The New York Times which was headlined: "Soviet Pupils are Spared History Exams While History is Rewritten." This is a powerful statement and a frightening concept. It draws attention to an insidious process, a process in which truth is of little value. We call the purposeful manipulation and distortion of information a lie. We hate lies, we abhor them. We teach our children that no matter how personally uncomfortable the truth may be, it is nevertheless our responsibility to know it,

to speak it. Truth is integral to what makes us human. It is the basis for pride, for our self-respect and for our respect for others. It is that which allows us to live in trust in a free society. It is fundamental to why we can even be free at all.

The Soviet Union does not want the truth to be known about Ukrainians. As the second largest republic in the Soviet Union, both in terms of geography and population, Ukraine is vital to the maintenance of the Soviets' economic and political infrastructure. Ukrainians must be controlled at all costs, and for the 50 million Ukrainians still in the Soviet Union, the costs are high.

In an attempt to create "one great Soviet people," the Kremlin has instituted the Russian language and Russian culture. Unique ethnic and national identities are assimilated as Russian, or are suppressed, and even eradicated. Ukrainian children are taught Russian, not Ukrainian. Ukrainian musicians, writers, artists are claimed as Russian.

Ukraine's independence as a nation 70 years ago is conveniently omitted during the instruction of history. There is no knowledge of the 7 million Ukrainians who died from starvation during the Great Famine of 1932-33, peasants who died by the roadside as Soviet militia, under Stalin's orders, tore into every house and every field and confiscated all available food. It is the Kremlin's goal to make us an invisible nation. It

(Continued on page 13)

## Ukrainian Canadian Committee's Ottawa bureau: an inside look

OTTAWA — The establishment in October 1987 of the Ukrainian Canadian Committee Information Bureau has given the Ukrainian Canadian Committee the ability to interact with the Canadian federal government and bureaucracy on major issues affecting the Ukrainian Canadian Committee.

The sessions of the 33rd Parliament precipitated a flurry of activity and legislation including Bill C-71 — the "War Crimes Bill," the Meech Lake Constitutional Accord, the Multiculturalism Act, and the New Emergency Powers Bill to replace the War Measures Act.

During the seven months of its existence, the Ukrainian Information Bureau has become the conduit of information between the Ukrainian Canadian Committee, and the government in the national capital district. The primary directive for establishing such a structure was to assist in sharpening the Ukrainian Canadian Committee's perspective on major policies, and help facilitate the development of informed positions on these key issues on behalf of Ukrainians in Canada.

As part of this mandate, the director of the Ukrainian Information Bureau in Ottawa, Andriy Hluchowewy, along with the bureau's executive secretary, Oksana Kowalchuk, have been working in concert with the Ukrainian Canadian Committee headquarters in Winnipeg, helping facilitate its important efforts.

Some of the important activities of the Ukrainian Information Bureau are included:

- maintaining close contact with the Department of Justice regarding the war criminals issue (two formal meetings have been held between the bureau and Ray Hnatyshyn's office (January 5 and March 8);

- monitoring the progress of the Canadian Multiculturalism Act (the Ukrainian Information Bureau issued an initial press release immediately following the announcement of the Act on December 1, 1987, by the Minister David Crombie, follow-

ed by an updated response to the Act that afternoon);

- developing contacts with the legislative committee on Bill C-77, culminating with the appearance before the committee of the Civil Liberties Commission-Ukrainian Canadian Committee on March 15;

- participating in several important conferences including the Capitals of the World Conference in Ottawa, the International Human Rights conference titled "Nuremberg 40 Years Later: The Struggle Against Injustice In Our Times" in Montreal, and the Canadian Ethnocultural Council Conference on the Meech Lake Accord, multiculturalism and the refugee policy;

- taking part in the CBC's Correspondents Forum at the Conference Centre in Ottawa, bringing up the issues of the John Demjanjuk trial in Jerusalem and the lack in coverage of Ukrainian-related issues by the CBC;

- making formal interventions with the Department of External Affairs on behalf of Soviet defector Olexander Babij in New Delhi, India, and the Ukrainian Folkloric Group, Barvinok, from Curitiba, Brazil.

- organizing media coverage of Ukrainian Millennium inauguration on Parliament Hill on January 22;

- issuing press releases dealing with several pertinent Ukrainian issues (e.g., Ukrainian Canadian reaction to War Crimes Memorandum, the visit of the Bandura ensemble of Ukraine to Ottawa, the Ukrainian Millennium celebrations on the hill, the arrests of Ukrainian rights activists, the new ethnic origin census statistics);

- attending the majority of legislative committee hearings on Parliament Hill (Human Rights, Multiculturalism, External Affairs, Meech Lake, etc., as well as submitting the "Village Voice" article titled "In Search of a Soviet Holocaust: Fraud, the Ukrainian Famine and Right-Wing Revisionism," to the director of the Prohibited Importations Unit of Revenue Canada for ruling with regards to the new guidelines against hate propaganda).



Andrew Hluchowewy and Oksana Kowalchuk of the Ottawa-based Ukrainian Information Bureau.

## Radio Canada begins broadcasts in Ukrainian in Soviet Asia

MONTREAL — Radio Canada International (RCI), the overseas shortwave service of the Canadian Broadcasting Corp., has begun broadcasting Russian and Ukrainian programs, which were previously broadcast only to Central and Eastern Europe, to listeners in Soviet Asia. The broadcasts began on April 4.

In addition, English, French and Japanese programs are now being broadcast throughout the Asia-Pacific region.

The new service has been made possible by an agreement with Radio Japan, the shortwave service of NHK, Japan's public broadcasting network. The agreement takes the form of a direct exchange of transmitter time — Radio Japan using RCI's facilities at Sackville, N.B., to reach audiences in the United States, while RCI will relay its programs to Asia and the Pacific region via Radio Japan's Yamata facilities.

The agreement was negotiated last

year and signed in Tokyo on March 25, by CBC President Pierre Juneau, NHK President Masato Kawahara, RCI Director Betty Zimmerman and Fumihiko Inatsugu, director-general of NHK's Overseas Broadcasting Department.

Since RCI's Sackville transmitters are unable to send a clear and reliable signal to Asia and the Pacific region, programming to that area was limited until now to two weekly newsmagazines delivered by satellite for broadcast in Hong Kong and Japan.

The new daily service is expected to increase RCI's audience substantially. Recent research indicates that more than 16 million people around the world already listen to RCI programming at least once a week. All told, RCI broadcasts in 12 languages to Central and Eastern Europe, Latin America, the Caribbean, the Middle East, Africa, Western Europe and the United States, as well as Asia and the Pacific region.

## Rights amendment...

(Continued from page 3)

to the treaty and arms control. We are simply reaffirming a policy already established by both the Soviet leadership and the United States in 1975, and which both countries have strengthened in subsequent CSCE (Conference on Security and Cooperation in Europe) review meetings in Madrid and currently in Vienna. This policy speaks to the importance of balance between human rights and security in the search for lasting peace."

The senator was addressing those who argued for a "clean" passage of the INF Treaty — without any amendments for the sake of expediency. Sen. DeConcini added: "If we are afraid of this debate then it is time to ask ourselves whether in our desire to advance arms control, we are not falling victim to an expedient mind-set which risks the danger of brushing aside fundamental principles for the sake of procedure."

In response to a letter that was sent to the entire Senate on March 29 by Americans for Human Rights in Ukraine (AHRU), Senate Foreign Relations chairman Claiborne Pell (D-R.I.) stated his policy: "I believe that the promotion of human rights must be a central goal in our relationship with the Soviet Union... However, I do not believe that it should be included in the resolution of ratification. In my view, which I believe is shared by the Senate leadership, it is essential to avoid the adoption of any conditions which link the ratification of the treaty to areas outside of the treaty's purview. To do otherwise risks opening the floodgates to amendments, reservations and conditions which, however meritorious, could over-burden and delay a vital treaty."

This view was prevalent in the Senate, reported AHRU lobbyists, who found the task of getting additional sponsors for the amendment more difficult than usual due to leadership and party pressures, especially on those up for reelection. To his credit, Sen. DeConcini stood fast to his principles and refused to water down the human rights amendment or turn it into a Senate resolution apart from the INF Treaty. Supporting organizations agreed with him on his stand.

In his floor statement Sen. Lautenberg noted that "this amendment is supported by the National Conference on Soviet Jewry, the Religious Action

Center, the Union of Councils for Soviet Jews, the Americans for Human Rights in Ukraine, the Lithuanian American Community of the U.S.A., the Joint Baltic American National Committee, the Lithuanian Catholic Religious Aid, the Estonian American National Council Inc. and the World Congress of Free Ukrainians... This bipartisan amendment presents a historic opportunity to emphasize to the Soviets the importance the American people attach to human rights. It declares that respect for human rights is... critical to the achievement of lasting peace."

"Real security depends as much on freedom of speech, press and religion as it does on freedom from Pershing and cruise missiles," he added.

Sen. Grassley, chairman of the International Parliamentary Group for Human Rights in the Soviet Union, pointed out that "this amendment comes at a key time. While we're seeing some progress on human rights from the Soviets, there are other disturbing signs... Religious freedom is not yet recognized — churches are still destroyed and Jews and Christians are still persecuted for their beliefs."

Sen. D'Amato noted: "By voting for this amendment, we will tell the whole world that we recognize that arms reduction cannot, by itself, bring peace to the world. We must reduce tensions by achieving real respect for the fundamental values shared by all civilized nations."

Additional floor statements were given by Sens. Simon, McClure, Graham, Nunn, Wilson and Dole. Sen. Pell summed up the feeling of the Senate when he stated, "I think the passage of this amendment would send a strong message to the Soviet Union about the need for continued programs in the human rights area as speedily as we can... I believe this is a good amendment and I recommend it to my colleagues." The amendment was adopted unanimously.

To those who toiled long and hard for this executive amendment, namely, the staffs from the main sponsors of the legislation, Orest Deychakiwsky of the U.S. Helsinki Commission, lobbyists from Americans for Human Rights in Ukraine and others, satisfaction was derived when the president and other members of the U.S. government expounded on the primacy of human rights values in connection with the Soviet summit in Moscow.



## THE UKRAINIAN NATIONAL ASSOCIATION FORUM

### Trio Verkhovyna to sing at Father's Day program

JERSEY CITY, N.J. — The Executive Committee of the Ukrainian National Association will again honor all UNA members who are fathers at the annual Father's Day Festival at Soyuzivka.

The widely known Trio Verkhovyna has been invited to entertain the guests with its potpourri of songs, including religious songs, since the theme of this year's Father's Day is the Millennium of Christianity in Ukraine.

The group consists of the following members: Olena Hlibowych, director; Nadia Kochanska, first soprano; Anna Yaschyshyn, second soprano; Bohdana Ihnatowych, alto; and Michael Bubna, pianist.

The Verkhovyna Vocal Trio, as it is also known, is familiar to Ukrainians on three continents.

The trio recently returned from two successful tours in England and Australia, has released a record and a cassette, and, on the occasion of the Ukrainian Millennium, has recorded popular religious songs on a cassette.

It has been invited to sing at frequent Millennium celebrations throughout

the U.S. and Canada.

The trio has been a frequent guest performer at Soyuzivka and, coincidentally, is as old as Soyuzivka itself.

The annual Father's Day Festival will take place on the weekend of June 18 and 19 at Soyuzivka. The program will begin on Saturday evening with a concert by the Dumka Choir from New York followed by a dance.

The main event of the celebration will be on Sunday afternoon. It will consist of an ecumenical moleben, celebrated jointly by Ukrainian Catholic and Ukrainian Orthodox clergy, followed by a program of music and dance, featuring the Dunai Dance Ensemble and Trio Verkhovyna from Toronto.

In addition, there will be an exhibit of photographs of Ukrainian churches from the Lemko area, taken by Odarka Figlus and recently exhibited at The Ukrainian Museum in New York, and photographs of Ukrainian churches in the U.S. and Canada taken by Bohdan Polanskyj. The exhibit will be open on both days, Saturday and Sunday.

Call Soyuzivka, (914) 626-5641, for room reservations.

### Supreme Assembly's annual meeting opens at Soyuzivka on June 8

KERHONKSON, N.Y. — The Ukrainian National Association's Supreme Assembly, the fraternal society's highest decision-making body between quadrennial conventions, began its annual meeting here at the Soyuzivka estate on Wednesday, June 8.

The assembly's Scholarship Committee, which annually allocates scholarship grants to deserving students across the United States and Canada, met on the eve of the Supreme Assembly meeting, on Tuesday, June 7.

The Supreme Assembly's agenda includes reports by UNA supreme executive officers, supreme advisors

and supreme auditors, as well as reports by the Svoboda editor-in-chief, Zenon Snylyk; The Ukrainian Weekly editor, Roma Hadzewycz; and Soyuzivka co-managers Lida Kucher and John A. Flis.

Special reports will also cover the operations of the fraternal activities office and the professional sales department.

The Supreme Assembly will also focus on matters pertaining to the UNA's Canadian board of directors, the budget for the coming year, as well as the site of the 1990 UNA convention.

The meeting concludes on June 10.

## The Fraternal Corner

by Andre J. Worobec  
Fraternal Activities Coordinator

### Father's Day and other reminders

First, I would like to express my thanks to those secretaries and UNA branch leaders who cooperated in filling out the forms to report on their branches' fraternal activities. I am disappointed that many branches did not return their forms at all. Even if you were late in forwarding it, your efforts are appreciated.

I would like to emphasize that sending a report of your branch's fraternal activities once a year is not too much to ask and it is very important for the organization and this office. It gives us a better picture of activity among the branches and it will help us in next year's plans.

Furthermore, there is a possibility that financial aid to a branch during one year will greatly depend on its fraternal activity in the prior year.

\*\*\*

Following are some suggestions for fraternal events during this time of the year.

The months of June through September are perfect months for holding social events such as picnics, festivals or other gatherings. These events can

easily incorporate sporting events, concerts, exhibits, as well as fund-raising events for charitable or other good causes. Summertime is also a good time to travel. Branches from one city could organize excursions to visit UNA branches in other cities, or Soyuzivka, the UNA's resort in the Catskills of New York state.

Once again, I would like to encourage all UNA members to make arrangements to come and bring their families to Soyuzivka on Father's Day Weekend, June 18-19. Let us honor all UNA members who are fathers, as well as Batko (Father) Soyuz. This year it is a special occasion, as Father's Day will be celebrated in the spirit of the Ukrainian Millennium.

\*\*\*

May I again remind all UNA members, and branch and district officers to send in nominations for the UNA Fraternalist of the Year 1988. Send your nominations and a description of your candidate's achievements to: Ukrainian National Association, Fraternal Activities Coordinator, Box 17a, 30 Montgomery St., Jersey City, N.J. 07303.



Trio Verkhovyna of Toronto.

### UNA NATIONAL GOLF CHAMPIONSHIP

July 15, 16, 1988. Detroit, MI.

Golf course: Rochester Golf Club, Rochester, MI.

BANQUET & PARTY: Ukrainian Cultural Center, Warren, MI.

Hotel: Red Roof Inn, Warren, MI. (313) 573-4300 (Mention UNA Golf)

For registration & further info: Roman Fedorowycz, 1451 Maple, Birmingham, MI. 48008. (313) 540-4122, (313) 737-4460



Ukrainian National Association: 94 years of service

### Obituary

## Mary Oleksyk, member of Branch 102

CLEVELAND — Mary T. Oleksyk of Parma, Ohio, an active member of the local Ukrainian community, whom the Cleveland Plain Dealer described as "a proud Ukrainian," died here on May 19. She was 92. Mrs. Oleksyk died of congestive heart failure at Parma General Community Hospital.

She was a member of Ukrainian National Association Branch 102, and her entire family belonged to the fraternal society, being enrolled in branches 102 and 22.

Mrs. Oleksyk, nee Terlesky, was born in Ukraine and arrived at Ellis Island in New York harbor in 1912 at the age of 16.

She married Stephen Oleksyk in 1915; the couple had five sons. Two of the sons served in the U.S. Army Air Corps during World War II, and one of them, John, bombardier on a B-29, died in a crash.

Mrs. Oleksyk devoted much of her

time to the needs of St. Josaphat Ukrainian Catholic Cathedral and its parish school. She was also a sponsor of several families of displaced persons following the war.

She was a life benefactor of the Ukrainian Orphanage in Philadelphia, and was a former president of the Cleveland Chapter of Gold Star Mothers and the Gold Cross Mothers, a church-sponsored hospital volunteer group.

A funeral liturgy was offered at St. Josaphat Cathedral on May 21; burial was at St. Peter and Paul Cemetery.

Surviving are Mrs. Oleksyk's sons Michael, Steven and Daniel, seven grandchildren and two great-grandchildren. Her husband, Stephen, and sons John and Nicholas, are deceased.

In an obituary in the Cleveland Plain Dealer it was noted that Mrs. Oleksyk had imbued each of her five sons "with a certain pride in their Ukrainian heritage as well as the land of their birth."

## THE Ukrainian Weekly

### Summing up the summit

"The United States views human rights as fundamental, absolutely fundamental to our relationship with the Soviet Union and all nations." This was the message powerfully and repeatedly expressed by President Ronald Reagan, through his words and his deeds, while he was in Moscow on May 28 through June 1, for the U.S.-Soviet summit meeting.

While in the Soviet capital — the first U.S. president to journey there in 14 years — President Reagan caused quite a bit of discomfort for his host, General Secretary Mikhail Gorbachev. But other sectors of Soviet society were pleased with the president's mission and what some Soviet commentators derisively referred to as his "preaching." One well-known former political prisoner, journalist Vyacheslav Chornovil, summed up the reaction of most human rights activists when he said, "This is welcome moral support."

President Reagan had pledged, on the eve of his arrival in the Soviet Union, to make human rights the priority on his agenda. He kept his word.

On May 29, according to press reports, he and Mr. Gorbachev had a heated discussion about human rights, including freedom of religion and the right to emigrate, and the general secretary reportedly became irritated at Mr. Reagan's insistence on discussing these issues — issues the Soviet leader would prefer to avoid. The president also presented a list of 14 cases the U.S. wanted to see resolved; the cases represented the broad spectrum of the dissident movement, including Ukrainian national rights defenders such as Lev Lukianenko and Baltic activists like Balys Gajauskas and the Revs. Sigitas Tamkevicius and Alfonsas Svarinskas, as well as family reunification and refuseniks' cases. Many more cases, according to informed sources, were raised in sessions of the working group on human rights.

The next day, the president hosted a tea for 96 dissidents and their families. Here again, the issue of human rights was front and center. While applauding the recent changes in the USSR and the "hopeful signs," such as the releases of more than 300 political and religious prisoners, President Reagan stressed: "...yet the basic standards the Soviet Union agreed to almost 13 years ago in the Universal Declaration of Human Rights, still need to be met."

At the Danilov Monastery, a visit that some feared would bolster the USSR's propaganda about religious freedom and the so-called "Millennium of the Russian Orthodox Church," the president again proved equal to the task. He said, referring to the recent reopening of the monastery, "We share the hope that this monastery is not an end in itself, but the symbol of a new policy of religious tolerance that will extend to all peoples of all faiths... that soon all the many Soviet religious communities that are now prevented from registering or are banned altogether, including the Ukrainian Catholic and Ukrainian Orthodox Churches, will be able to practice their religion freely and openly..."

On May 31, the president succeeded in eloquently explaining to Soviet intellectuals and students Americans' understanding of the concepts of freedom and democracy. Here, too, he noted the positive changes in the USSR, but noted that these had not yet been institutionalized.

The nadir of the president's Soviet sojourn came in response to a question posed by a student. President Reagan cited bureaucracy, not the Soviet system, as a cause of repression in the USSR. He then repeated this assertion in a press conference. Later, in an effort to explain the widely criticized remark, administration officials said that the president had made a poor choice of words in an effort to refrain from blaming his host personally for human rights abuses.

In the end, though, when one sums up the summit's pluses and subtracts the minuses (the president's faltering performance during extemporaneous remarks), what one saw at the summit was a forceful President Reagan continuously challenging General Secretary Gorbachev to put into effect the standards that he claims are part and parcel of glasnost, perestroika and demokratizatsia. And that is why, seen in terms of human rights, the summit can only be considered a triumph and is sure to be praised, not only by the 12.5 percent of the American public (as President Reagan noted) that traces its roots to lands now incorporated into the USSR, but also by those who see the importance of human freedom and understand that without freedom there can never be true trust among nations or genuine world peace.

## TO THE WEEKLY CONTRIBUTORS:

We greatly appreciate the materials — feature articles, news stories, press clippings, letters to the editor, and the like — we receive from our readers.

In order to facilitate preparation of The Ukrainian Weekly, we ask that the guidelines listed below be followed.

- News stories should be sent in not later than 10 days after the occurrence of a given event.
- Information about upcoming events must be received by noon of the Monday before the date of The Weekly edition in which the information is to be published.
- All materials must be typed and double-spaced.
- Newspaper and magazine clippings must be accompanied by the name of the publication and the date of the edition.
- Photographs submitted for publication must be black and white (or color with good contrast). They will be returned only when so requested and accompanied by a stamped, addressed envelope.
- Full names and their correct English spellings must be provided.
- Persons who submit any materials must provide a phone number where they may be reached during the work day if any additional information is required.

## Insight on dominant force in USSR

### The roots of Russian communism

by Yaroslav Onyschuk

Many in the Western world incorrectly believe that Russian communism has evolved from the international ideas of Karl Marx. They believe that the idea of communism originally was alien to the Russians and that it was forced upon them in 1917 against their will.

But Nicholas A. Berdyaev, a leading Russian philosopher of this century, who was compelled to leave Russia in 1922, wrote that the Russians were communistically inclined from the beginning of their history because of their communal mir. In accordance with Berdyaev, the Russian revolution in 1917 was only a characteristic expression of the Russian mentality, and Russian communism is in reality a continuation of their national agrarian institution known as mir.

Berdyaev wrote that Russian communists were "not some brigands who have fallen on Russia in the highway of her history and have bound her hand and foot." He pointed out that Fyodor Dostoyevsky, a Russian writer who intimately understood the Russian mind, predicted this revolution and it took its course in the way he said it would. Russian communism — said Berdyaev — is a "terrible and frightening" phenomenon, but it is "inherent in the Russian people."

In accordance with Russian historians, and especially Vasily Klyuchevsky (1841-1911), in the 11th and 12th centuries some Eastern Slavs established contacts — at the rivers Upper Volga and Oka, today's Russian central national territory — with Finno-Ugrian tribes, the Tchud, Muroma, Meria and Ves. They subjugated these tribes in a peaceful way, and from their racial mixture the nucleus of the future Muscovite state began to emerge in the 12th century. After the founding of the Moscow in 1147, this state called itself Muscovy.

These Muscovities inherited a particular way of life that the conquered tribes in the agrarian communes called mir. This mir was very dear not only to the Muscovite peasants, and later the Russian peasants (in the 18th century Peter the Great renamed Muscovy "Rossiya," or in English "Russia"), it was dear to all Russians.

Mir was considered a national institution. Therefore, after the emancipation act that brought an end to serfdom in 1861, the Russian press began a campaign for preservation of mir as a communal way of life.

Nikolay G. Chernyshevsky, a leading political thinker, wrote that the Russians would give their lives to uphold this institution of mir. Konstantin S. Aksakov, a Russian thinker, maintained that mir was a "national institution that permeates through the whole history of Russia" and that it was ideal for other nations also. Georgi V. Plekhanov, a Russian philosopher, called for preservation of the mir as a threshold to the higher communistic form of life. And Peter N. Tkachov, a Russian dissident of that time, wrote that the Russians were instinctively and traditionally communists, as the idea of

*Yaroslav Onyschuk, a lawyer by training, became a journalist in Ukraine with the daily newspaper Ukrainski Visti and was affiliated with that Lviv-based newspaper until the outbreak of World War II. Since then, he has been a free-lance writer, and his articles have been published in magazines and newspapers in Canada, Great Britain, Germany, Spain and the United States.*

collective property was very deeply rooted in the whole mir philosophy of the Russian people. In 1875, in the Russian-language magazine Nabat, printed in Geneva, Switzerland, he encouraged the Russians to rise up in defense of the endangered mir.

Western intellectuals very carefully registered the unexpected happenings in Russia. Anatole Leroy-Beaulieu, a French historian, wrote at the end of the last century: "Through the communal system, Russia was inoculated with communism... Thanks to mir, it circulates unbeknown to herself in her veins and in her blood. Will this virus, from this dose... lead someday to unexpected disorders and serious disturbances in the social organism? Time will tell."

The communistic institution of mir existed in tsarist Russia on the national territory of the Russians, but not on the national territories of the Ukrainians, Poles, Lithuanians, Latvians, Estonians, Byelorussians and others. These nationalities lived a better life than the Russians in the communes.

The agrarian commune, or mir, retarded the economic development of the country. But the Russian government could not persuade Russian peasants to become owners of the land and live private economic lives. The Russian peasant was firmly opposed to that, because, as Sergey Kravchinsky (1851-1895), a Russian intellectual known in the Western Europe as S. Stepniak, wrote in his book "The Russian Peasantry," "it was the new economic system, quite opposed to the traditions and ideals of the Russian peasantry, which has been forced upon them by the Act of Emancipation."

Therefore, the government had to act. Prime Minister Pyotr Stolypin proclaimed by decree in November 1906 the dissolution of the communes. But, according to Gregor Alexinsky, ex-deputy of the Russian parliament, before World War I about 80 percent of the peasants' land in Russia proper still belonged to mir. These lands were taken over by the Communist regime and transferred to the Soviet collective system without any problems connected with collectivization, as the communistic-minded Russian peasant had, in accordance with Stepniak, "a perfect abhorrence of the idea of property in land."

The Western idea of property was completely alien to the Russian people, wrote Berdyaev. The Russian always saw something wrong in owning property. Even the Russian landowner had doubts about whether he owned his land by right.

Prince Wassilchikof, in his study of the history of Russian agrarian legislation, wrote, as quoted by Stepniak: "There is no country in which the idea of property in land was so vague and unsteady as it was until very recently with us, not only in the minds of the peasants, but also in the minds of the representatives and heads of the state... The very word 'property,' as applied to land, hardly existed in ancient Russia. No equivalent to this neologism is to be found in old archives, charters or patents... In the living language of peasants of modern times there is no term which expresses the idea of property with respect to the land in the usual sense of the word."

It should be evident, then, that the roots of Russian communism go far back to the beginnings of Russian history, and that this communism — a purely Russian national idea — was not forced upon the Russians via the ideas of Karl Marx.

## LETTERS TO THE EDITOR

Thank you,  
Myron Kuropas

Dear Editor:

I would like to thank Myron Kuropas for the article "I mourn for Israel" (May 8). It must have taken a lot of courage to write about his feelings regarding the Demjanjuk trial and the impact it has had on his friendship with David Roth. However, we all must take a stand when it is important to us.

Countries, in order to have credibility, must also take stands. Unfortunately, our country, has decided to take the easy way out on the issue of war criminals. The OSI exists to make a "political point," not necessarily to seek truth and justice.

If we, as a nation, want to seek out war criminals (Nazi and Communists), then the trials should take place in the U.S. The erosion of our national resolve is very troubling, but I believe that this will some day change.

I thank Myron Kuropas for speaking up for the rest of us and taking a stand.

Roman G. Golash  
Houston

Another view  
on Lubachivsky

Dear Editor:

It has been several months since Cardinal Myroslav Lubachivsky extended his offer of forgiveness to the patriarch of the Russian Orthodox Church. Numerous letters have been written, with the Catholic and Orthodox viewpoints having been presented. After having reviewed the spectrum of opinions, I would like to present my position from the viewpoint of a patriotic Ukrainian Evangelical.

It is now appropriate to evaluate the consequences of this action, in retrospect, for as the Lord Jesus Christ said, "Wisdom is proved right by her actions" (Mt. 11:19). I will pose several critical and hard-hitting questions which should allow all but the morally blind to reach a just conclusion.

1) Has the cardinal's offer of forgive-

ness resulted in repentance on the part of the Moscow Patriarch?

2) Has the Moscow Patriarch asked the Soviet regime to legalize the Ukrainian Catholic and Orthodox Churches?

3) Has the repression against Ukrainian Catholics, Orthodox and Evangelicals ceased?

4) Has the Russian Orthodox Church acknowledged the Soviet Union's past or present persecutions of believers at conventions of the World Council of Churches?

5) Has the Russian Orthodox Church acknowledged the exclusive claim of Ukraine's Christian Millennium in 1988?

6) Has the prestige of the Ukrainian Catholic Church been uplifted by the cardinal's actions?

7) Does the Russian Orthodox Church preach Christ's life-giving and liberating gospel, or does it serve as a faithful puppet of the Kremlin, espousing the fatal and enslaving ideology of Marxism-Leninism?

Cardinal Lubachivsky's offer of forgiveness was not brilliant, it was scandalous. It was done without consultation with the leadership of the Ukrainian Orthodox and Evangelical communities. Ironically, this move violated principles of ecumenism which the Ukrainian Catholic Church claims to be fostering. It appears that Cardinal Lubachivsky has taken it upon himself to speak for all Ukrainian Christians. Tragically, Cardinal Lubachivsky has tried to appease the enemies of Ukrainian Christianity while at the same time needlessly dividing the very community which he claims to serve.

If Cardinal Lubachivsky's offer of forgiveness was scandalous, then the various arguments presented in his defense were even worse. Dr. Myron Kuropas claimed that the Christian faith required this offer of forgiveness. I do not wish to ridicule Dr. Kuropas, for his contributions to the Ukrainian community are well-documented and he has proven himself to be an invaluable asset. Nevertheless, Dr. Kuropas has exhibited a very shallow and distorted understanding of the Scriptures when he implies that the Old Testament of the Jews did not require

mercy, whereas the New Testament of the Christians demands mercy. I respectfully suggest that Dr. Kuropas has strayed out of his field when he engages in the field of theological polemics.

If we are Christians, we must realize that Jesus of Nazareth is indeed the total fulfillment of the law, and as such He taught nothing contrary to the Hebrew Scriptures (Mt. 5:17,18). Furthermore, God does not contradict Himself, for "God is not a God of disorder but of peace" (1 Cor. 14:33) and His word is true (Rom. 3:4). The Old Testament spoke of forgiveness and mercy towards one's enemies (Exod. 23:4).

Unfortunately, Dr. Kuropas must not know of the immutability of God's word, for it is written, "Jesus Christ is the same yesterday, today and forever" (Heb. 13:8). "God is not a man that he should lie, nor a son of man that he should change his mind" (Num. 23:19). God's word is not a reed in the wind, rather it is a mighty fortress (Psalm 18:2). The concordance and inerrancy of the Holy Bible is the a priori position of orthodox Christianity and the Holy Scriptures are the standard by which all doctrines are judged (Acts 17:11).

Is the Christian always obligated to forgive? Jesus Christ said, "If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven" (John 20:23). Clearly, the binding of sins is an appropriate action where the transgressor shows no remorse. It is crucial to realize that the binding of sins is an act of tough love, for it is a discipline to be used to show the offender that he severely strayed off course. It is the action a Christian must take when dealing with a backsliding and wayward brother.

Hopefully, the transgressor will, out of shame, come to his senses and repent of his sins. If the transgressor does not repent, he is thereby identified as a false brother (Mt. 18:15-17). In the final analysis, there is nothing loving about failure to reprimand an offender. For unless an offender is reprimanded, he will continue to pile up his sins for which he will be held accountable. Therefore, it is irresponsible for us not

to reprimand the Russian Orthodox Church. Refusal to discipline one's brother is analogous to turning a blind eye to a drunk who is about to sit behind the wheel of a car. To an extent, are we not our brother's keeper?

We should not try to justify the unjustifiable. Unfortunately, it appears that certain members of the Ukrainian community believe that their external salvation is contingent upon defending every move of their spiritual leaders. Our leaders must realize that, as Christ, they must serve rather than be served. It is the community's duty to see to it that our leaders never forget this.

George Mychkovsky  
Westerville, Ohio

Impressed by  
Mykola Rudenko

Dear Editor:

Never did I expect in my wildest dreams, as I sporadically and unsuccessfully tried to read the profound poetry of Mykola Rudenko with my Canadian Prosvita Ukrainian education, to see and hear this poet in person. Yes, it did happen in Detroit on the evening of May 7. I was overwhelmed by his presence.

His comments on Ukrainian life in the diaspora were interesting. His remarks about fellow Ukrainian exiles, and Baltic and Jewish dissidents were touching.

Mr. Rudenko's answers to pertinent questions, as well as to the irrelevant ones were straightforward and honest. Why do some people expect a Ukrainian author to be a historian, a political analyst and a prophet at the same time?

Of course, the highlight of the evening was the reading of three of his poems. The melodious baritone voice was enchanting. The poems were jewels of imagery and language, as well as depth.

I pray that the Muse will not desert Mykola Rudenko in his new home.

M. G. Gaboda  
Detroit

## FOR YOUR INFORMATION: A letter about politicization of the Millennium

Reprinted below is the text of a letter written on behalf of the Ukrainian Studies Fund at Harvard University by Andrew Sorokowski to the executive director of the Congress of Russian Americans, Eugenia Ordynsky. We publish it because of its cogent analysis of the politicization of the Millennium of the Christianization of Kievan Rus' and in an effort to elucidate the issues involved.

...I agree that politicization of the Millennium of the Baptism of Kievan Rus' is unfortunate. In my view, the Soviet regime is exploiting the Millennium for political purposes by distorting East Slavic (Byelorussian, Russian and Ukrainian) church history. I would therefore gladly join you in supporting a historically accurate version of the Millennium in a Congressional or any other context. And I certainly agree with you that all Christians of all ethnic groups should cooperate in exposing the Soviet abuse of the Millennium, demonstrating the Christian values that are our common heritage, and working for the realization of human

rights and, in particular, religious freedom in the USSR.

As you know, this will be no easy task. For historical reasons, there are many misunderstandings and outright conflicts between Russians and Ukrainians. While these conflicts are mostly political, they are inseparable from religious and particularly Church affairs. They must be resolved before there can be any lasting cooperation. In outlining some of these problems, let me reaffirm my belief that our common Christian values and commitment to religious liberty and historical truth should help us resolve our differences.

The first step in this process is to confront some unpleasant historical facts. For my part, I would like to broach a subject that concerns Ukrainians deeply, but which it is difficult to discuss without causing offense to some Russians. This concerns certain aspects of the imperial legacy: a legacy which is understandably treasured by many Russians but which has its negative as well as its positive features. One of

the least attractive aspects of this legacy has been religious intolerance: a tendency which the Soviets have cultivated to monstrous proportions but which was hardly of their invention.

Thus, for example, the forcible liquidation of the Ukrainian Greek-Catholic Church in Soviet-occupied Galicia in 1945-1946 followed a tradition of tsarist suppression of the Uniates at Polotsk in the 1830s, in Volhynia in the 1870s and in Russian-occupied Galicia in 1914-1915.

Soviet intolerance of any movement towards Ukrainian Orthodox autocephaly not only echoes, but feeds on, the traditional intolerance of the Russian Orthodox hierarchy towards Ukrainian "separatism" in either the ecclesiastical or the political domains. In the 17th century, the tsarist government pressured the Kievan Metropolitan See to break its links with Constantinople, after which it persistently stamped out every manifestation of Ukrainian Orthodoxy — even the publication of Ukrainian church books. In 1917-

1921, Russian bishops adamantly opposed the movement to restore the Ukrainian Orthodox Church.

Regrettably, even in the West today many Russian churchmen deny the right of Ukrainians to establish their own Churches, and tacitly approve of Soviet versions to imperial Russian policies. It is unfortunate that they do not follow the example of dissident Russian Orthodox believers from the USSR like Anatoli Levitin-Krasnov or Yelena Sannikova, who have spoken out publicly for religious liberty in Ukraine.

This year's Millennium commemorates the acceptance of Christianity as the state religion of Kievan Rus'. But the Baptism of Rus' also involved the formation of a new culture and political life in Kiev. Imperial Russian ideologists have long sought to connect St. Vladimir's Rus' with the formation of the Russian (Muscovite) nation and the Russian state. Ukrainians have traditionally seen the Rus' of 988 as

(Continued on page 12)

## Levy Society stages hahilky in effort to revitalize cultural heritage

LVIV — Thousands of Lviv residents gathered at an outdoor ethnographic museum over three consecutive Sundays in April to behold a sight not visible in the western Ukrainian city in some 40 years, according to numerous eyewitnesses interviewed here in May.

Members of the less than year-old Levy Society performed hahilky for the first time since the 1940s, beginning on Easter Sunday, April 10 at Shevchenkivskyi Hai, in the southeast section of the city. The hahilky were repeated on April 17 and 24 because of what was described by one eyewitness, as the "extremely favorable" public response.

The Levy Society is apparently in the forefront of a current revitalization of Ukrainian cultural life in Lviv, a city of nearly 800,000 inhabitants. This revitalization has evidently arisen from the new Soviet policy of glasnost, which has created an atmosphere of "openness" in this most Ukrainian of cities in the republic.

The society's revival of this ritual of spring, dating back to pagan times and now connected with Easter celebrations, is part of their effort to preserve and promote the Ukrainian cultural heritage.

Local eyewitnesses estimated the attendance at the hahilky, also called hayivky and vesnianky, in the thousands, even on Easter when snow fell during the program. The Levy sold pysanky, brochures containing the ancient hahilky lyrics, and other souvenirs during the performance to raise money for other projects.

The Levy Society, which now boasts some 100 members, is an officially-recognized group of students, young artists and professionals that functions in affiliation with Komsomol at Lviv's Ivan Franko State University. Because of its official status, the society receives some financial and material assistance from the Ukrainian Cultural Fund for its projects, but the aid is limited and the group finds it necessary to raise funds in a variety of ways.

The society was initially founded last year by activists concerned with the preservation and much-needed renovation of memorial gravestones at Lviv's Lychakiv cemetery.

Since that time the group has been responsible for the renovation of some 200 Lychakiv memorials and have extended into other areas, according to Iryna Stasiv Kalynets, a supporter of the group and a well-known Ukrainian cultural rights activist.

The Levy have divided into several sections concerned with specific areas, including preservation of architectural and historic monuments, ethnography, ecology, the arts, and others.



Huddled in coats and jackets, members of Levy Society perform hahilky on a cold Easter Sunday in Lviv.

Members have also attempted to influence the decision-making process concerning plans by Lviv authorities to erect a monument to Taras Shevchenko by March 1989.

The ethnographic section of Levy, which organized the hahilky, also coordinated four large groups of Christmas-New Year's carollers, called verpey, which went carolling all over the city during this past Christmas season.

The society has also recently taken an interest in reviving Ukrainian folk art, specifically ceramics from the Havarechchyna village and area in the Lviv region.

Only a few of Ukraine's 20 well-known pottery-making centers have survived to the present day. The Levy have found the unique collection of black ceramics in Havarechchyna and initiated a renaissance of this folk art. They recently sponsored a show of the Havarechchyna craftsmen's work and sold the pottery by auction.

The society plans to set up a center of pottery in Havarechchyna with the money collected in order to ensure that the black ceramics do not become an extinct folk art form.

The ecological section of the society is planning an ecological expedition this month to the Dnister river, hoping to instigate a cleanup of the polluted waterway and protect the environment.



Members of the Levy Society's ethnographic section revive ancient spring ritual in Lviv's Shevchenkivskyi Hai as they enchant their audience with hayivky, singing: "Bless us mother, in welcoming spring, in welcoming spring, in seeing off winter."



Souvenir graphics from April's hahilky in Lviv, as portrayed by local artists.



## Kiev's Monastery of the Caves: Soviet government's gift to the Russian Orthodox Church

In its heyday, the Kievan Monastery of the Caves (Kievo-Pecherska Lavra) flourished as a vibrant center of spiritual, cultural and academic life in 16th century Ukraine.

But that was hundreds of years ago and for most of this century, the Monastery of the Caves has either been closed or has functioned as a state museum featuring anti-religious propaganda exhibits, or artisan workshops.

This week, as the Moscow Patriarchate celebrates the Millennium of the Baptism of Kievan Rus', the Monastery of the Caves (or at least most of its holdings) was returned to the Church, albeit the Russian Orthodox Church. During a recent news conference in Kiev, Metropolitan Filaret Denysenko of Kiev expressed his delight at this development, which reverses a 27-year-old decision enacted by the Soviet government. According to reports from Moscow, most of the complex's buildings will be returned to the Church; this includes the area closest to the Dnipro River. A car repair shop for official cars of the Ukrainian Ministry of Culture and a music school will remain on the grounds.

Founded by St. Anthony of the Caves, in the mid-11th century, the Monastery of the Caves, built by excavating caves and building churches above them, was established during the reign of Prince Yaroslav the Wise. Throughout its resplendent, yet turbulent history, the monastery has been plagued by tragedy. The Lavra was sacked several times during its early

days, first attacked by the Cumans in 1096 and then in 1169 by Andrey Bogoliubskiy of Vladimir-Suzdal. In 1203 Prince Riuryk Rostyslavych and the Chernihiv princes attacked the monastery and in 1240 it was destroyed by the Mongol Batu Khan during the siege of Kiev.

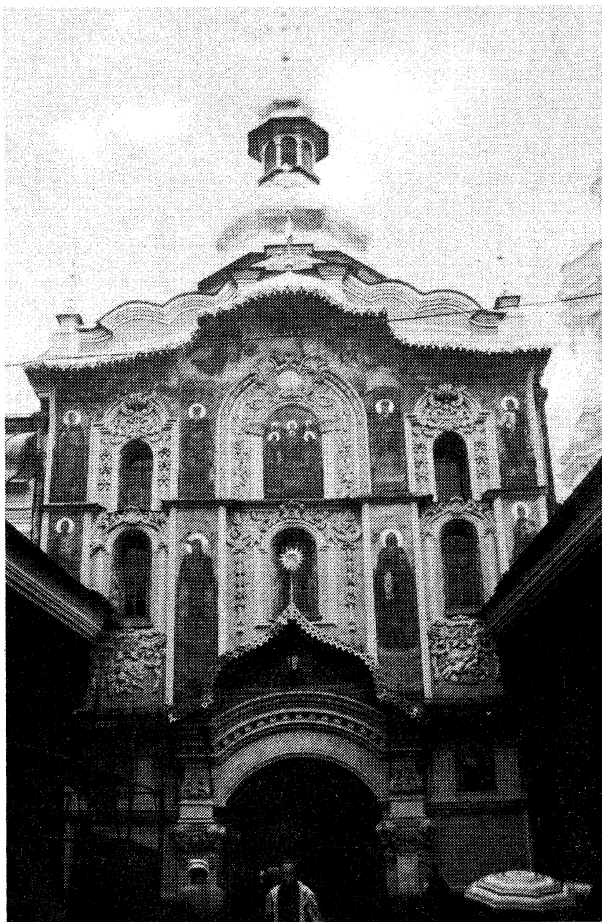
Each time the monastery complex was rebuilt and expanded; new churches were erected, the underground tunnels of the caves and catacombs were increased.

But in 1482 the Tatars burned down the complex; it was again rebuilt and thrived as it was recognized by the Patriarch of Constantinople in the late 16th century.

It was during this time that the monastery reigned as an educational center, featuring the Kievan Mohyla Academy, which included a Western curriculum, introduced by Petro Mohyla. The center included a printing press and became an important publishing house in the centuries to follow.

It is here that such historic works as St. Theodosius's Teachings, Nestor the Chronicler's Story of Borys and Hlib" and "Tale of Bygone Years" (Povist vremnykh lit) were written in the early centuries of the complex's existence. Later the monastery also became a den where foreign works were translated and magnificent icons, frescoes and mosaics by the masters Alimpy and Hryhoriy were created.

Soon after the 1596 Church Union of Berestia, the Uniate Catholics fought



The western facade of the Main Gates.

the Ukrainian Orthodox for control of the monastery, by the Orthodox managed to retain their power. In 1688, the Kievan Monastery of the Caves became subordinate to the Moscow Patriarch.

In the early 18th century, the Monastery was destroyed by fire, which damaged the main Dormition Church and the printing house and ravaged the library and archives.

Under the Russian government the Monastery of the Caves was secularized and made a dependent of the State; Russification of the monastery began in the late 18th century.

Perhaps the harshest persecution that the Kievan Monastery of the Caves has suffered has been under the Soviet regime.

As early as 1922, the brutal government began destroying the centuries-old monastery. On March 8 of that year, the All-Ukrainian Central Executive Committee published a decree titled "On the Transfer of Valuables to the Fund in Aid of the Hungry." This decree became a pretext for the plundering of churches and monasteries. Members of the Peoples' Commissar of Internal Affairs of the USSR, robbed the monastery of its treasures and then accused hegumens, monks and priests in Ukraine of these criminal acts.

Many of the monastery's collections became part of the Lavra Museum of Religious Cults and Way of Life. In 1926, the Soviet Ukrainian government closed down the monastery completely and turned its grounds into a state museum-

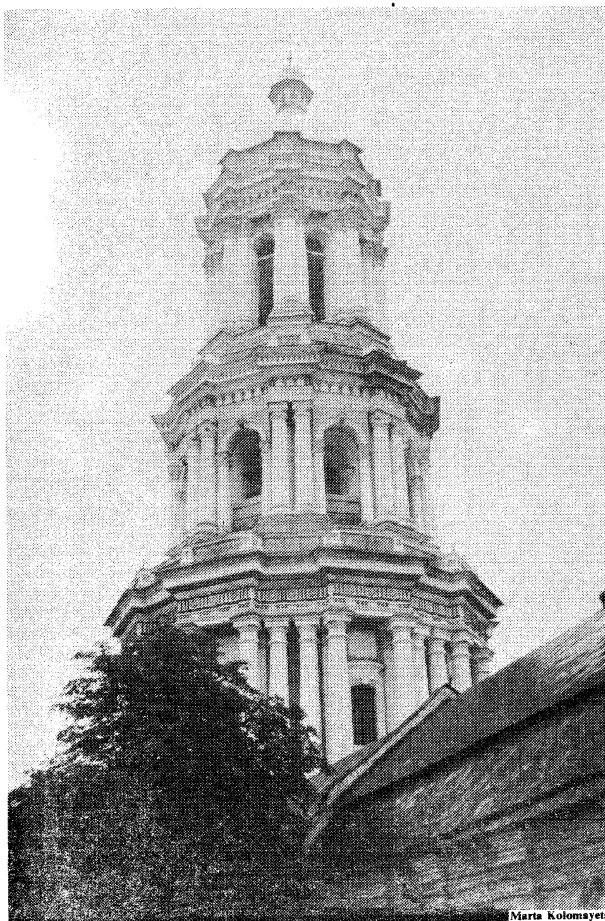
preserve, containing mostly anti-religious propaganda, officially changing its name to "Ukrainian Museum Town."

By 1934, even the museum quarter was abolished and many of its collections were transferred to new museums in Kiev. In 1941 as the Soviet forces retreated from the German advance in Kiev, they placed mines under the main church of the Monastery of the Caves, the Church of the Dormition, which once housed the legendary miracle-working icon of the Dormition. The mines exploded in November of that year, destroying the entire church structure, save for the 18th century bell-tower. That area of the Monastery of the Caves remains under renovation to this day.

From the time after the second world war to 1961, the monastery had been allowed to function in its original, yet limited capacity, housing approximately 100 Russian Orthodox monks. But in 1963, the complex was once again reinstated as a state museum.

Throughout the years, various concerned citizens have inquired about the plight of the monastery. As recently as January, 1988, Ukrainian Archbishop Feodosiy of Astrakhan (hierarchy of the Russian Orthodox Church) wrote an open letter to General Secretary Mikhail Gorbachev, asking for the opening of the Monastery on the occasion of the Millennium of Kievan-Rus'.

He said, "The Kievan Monastery of Caves has done much for us, for our people and for its history and national self-consciousness..."



The Great Bell Tower (1731-44) of the monastery.

Maria Kolomyaz



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

## Conversion of Ukraine on video

JENKINTOWN, Pa. — Video and audio tapes of the symposium "Conversion of Ukraine; The Continuing Story" held recently here at Manor Junior College to mark the Millennium of Ukrainian Christianity are now available, announced Joseph Stoutzenberger, director of Campus Ministry and Sister Anthony Ann Laszok, OSBM, religious instructor.

The costs of the tapes are: videotape (VHS), \$20; audio cassette, \$10. (Cost includes postage and handling.)

Tapes may be ordered by mail by sending check or money order payable to Manor Junior College, Campus Ministry, Fox Chase Road and Forrest

Avenue, Jenkintown, Pa. 19046.

Included on the tapes are the three presentations delivered at the symposium: Dr. Ihor Mirchuk, "The Conversion of Ukraine: Historical Background"; the Rev. Chirovsky: "The Tradition of Ukrainian Spirituality"; and the Rev. George Appleyard, "Where Do We Go from Here? Personal and Social Implications for Today."

The symposium provided an introduction to Ukrainian Christianity and an opportunity for educators, churchworkers and the general public to deepen their understanding of its role in their lives.

## Orthodox choirs perform Millennium concert

SOUTH BOUND BROOK, N.J. — The Ukrainian Cultural Center here on the grounds of the national headquarters of the Ukrainian Orthodox Church of the U.S.A. was the site recently of the New York-New Jersey Region of the Ukrainian Orthodox League's Millennium Great Lent Concert.

This year's concert was the eighth annual program of liturgical music of the Ukrainian Orthodox Church sung by a combined choir of 150 voices. The program series originated with the idea to prepare for the holy Millennium jubilee year by having an annual concert that would bring together the parish choirs of the New York-New Jersey Region.

The founders of the concert concept were the Very Rev. Taras Chubenko, pastor of St. Demetrius Cathedral of Carteret, N.J., and the Rev. John Nakonachny, formerly of Holy Ascension Parish of Maplewood, N.J., and present pastor of St. Volodymyr's Cathedral of Parma, Ohio.

In the past, all participating choirs performed individually and joined together for a combined finale. This year's special Millennium year program was sung totally by a combined choir of the nine participating parishes. The 12-piece program saw the Women's Ensemble of Holy Trinity Church of Trenton, N.J., joined by Holy Ascension Church Choir of Maplewood, N.J.; St. Demetrius Cathedral Choir of Carteret, N.J.; Mykola Lysenko Choir of Holy Ascension Church, Clifton, N.J.; Mykola Lysenko Choir of St. George's Church, Yardville, N.J.; St. Andrew's Memorial Church Choir of South Bound Brook, N.J.; Dnipro Choir of St. Peter and Paul Church, Wilmington, Del.; Stejsenko Choir of Blessed Virgin Mary Church, Clifton,

N.J.; and Dmytro Bortniansky Choir of Holy Trinity Church, Irvington, N.J.

The program opened with "O Heavenly King," a Kievan melody directed by Sophia Beryk-Shultz. Stefania S. Dutkevitch greeted the capacity crowd on behalf of the New York-New Jersey Region and asked Metropolitan Mstyslav for his archpastoral greetings. The metropolitan and the honored clergy and guests had entered the auditorium to "Espoleh Despoda" sung by the combined choir and concert-goers.

Metropolitan Mstyslav congratulated the region's efforts in providing this annual event and was lavish in his praise of the Ukrainian Orthodox League for its efforts in preserving Ukrainian culture and history. He spoke with affection on the good works of the concert program and congratulated the region and the participating choirs on their efforts in this holy jubilee year.

The concert continued with Ms. Beryk-Shultz of Trenton, Leonid Charzenko of Maplewood, Dmytro Olijnyk of Irvington and Taras Pavlovsky of South Bound Brook directing the combined choir. Serhiy Kowalchuk of Wilmington, Del., had been scheduled to conduct, but became seriously ill just the day prior to the concert and was gravely missed for his talented direction.

During the intermission, honored guests were hosted by the Sisterhood of St. Andrew's Memorial Church of South Bound Brook, headed by Alexandra Belimenko, president.

Raissa Didow of Maplewood opened the second half of the concert, directing the region's children's choir in three selections. This was the second year the children's choir performed. Ms. Dutkevitch took this opportunity to introduce Lesia Samp of Warren, Mich., national

## New Jersey committee announces plans

NEW BRUNSWICK, N.J. — The New Jersey State Committee to Commemorate the Millennium of Christianity in Ukraine is finalizing preparations for a scholarly conference, concert and a banquet to conclude the Millennium jubilee year.

A daylong scholarly conference will take place on Saturday, October 15, on the New Brunswick campus of Rutgers — The State University. The conference is co-sponsored by Rutgers University and the New Jersey Committee for the Humanities which awarded a grant for the conference. Papers, which will be presented by renowned scholars, will discuss various aspects of Christianity in Ukraine from historical, cultural and geopolitical perspectives.

The conference will take place in the auditorium of the Zimmerli Museum, corner of George and Hamilton streets. Free parking is available at the university parking lot adjacent to the Graduate School of Education, in the vicinity of the Zimmerli Museum. Admission to the conference will be free of charge and the public is invited.

Following the conference, at 8:30 p.m.

a concert of ecclesiastical music will take place in the Vorhees Chapel on the Douglass Campus, which is located on George Street, close to the exit of Route 18 North. The program of songs and music will be presented by the Prometheus Choir and the Nova Chamber Ensemble.

On Sunday, October 16, at 3 p.m., a jubilee banquet will take place at the Aspen Manor, 808 State Highway 46 in Parsippany, N.J. Among invited distinguished guests will be Gov. Thomas H. Kean, senators, congressmen, religious and civic leaders.

## Speakers list offered

CHARLOTTESVILLE, Va. — During this Millennium year, memberclubs of the Federation of Ukrainian Student Organizations of America (SUSTA) have sponsored speakers and presentations dealing with the status of religion in Ukraine. In an effort to increase the number of those presentations, SUSTA has compiled a Millennium speakers list and bibliography for the use of the Ukrainian community.

In addition, a brief bibliography will be included, which lists selected English-language publications dealing with the history and status of Ukrainian Christianity.

For a copy of this list, please send an addressed and stamped envelope to: SUSTA Millennium Speakers List, P.O. Box 3351, University Station, Charlottesville, Va. 22903.



MONTREAL — The Millennium Great Lent Concert dedicated to the 90th birthday of Metropolitan Mstyslav of the Ukrainian Orthodox Church in the U.S.A. is now available on LP records and tapes.

This Millennium concert recording marks the eighth program of liturgical music sponsored annually by the New York-New Jersey Region of the Ukrainian Orthodox League of the U.S.A.

The Millennium Great Lent Concert was recorded at the Ukrainian Cultural Center located at the headquarters of the Ukrainian Orthodox Church in South Bound Brook, N.J., with over 150 voices from eight choirs.

This Millennium concert is dedicated to Metropolitan Mstyslav "with love for his untiring leadership of our Holy Mother Church throughout the diaspora." Moreover, this year marks the 46th anniversary of his episcopacy in the Ukrainian Orthodox Church.

"Millennium Great Lent Concert" is available in record and cassette format at all Ukrainian gift shops, participating choirs in the New York/New Jersey region, or by sending \$10 (includes postage) to Yevshan Corp., Box 125, Station St. Michel, Montreal, Quebec H2A 3L9.



Ukrainian Orthodox combined choir during the Millennium Great Lent Concert.

## L.A. to host 1,000th anniversary party

LOS ANGELES — Sen. Pete Wilson (R-Calif.) will be the featured speaker at a "thousandth anniversary party" on June 19, culminating the local Ukrainian American community's celebration of the Millennium of the introduction of Christianity in Ukraine.

The event will be at the University of California at Los Angeles (UCLA) campus from noon until dusk. Sen. Wilson will speak at opening ceremonies at 1 p.m.

The general public is invited to this event and to a concert of folk dance and song to be held Friday, June 17, starting at 7:30 p.m., at the University of Southern California (USC) campus.

The June 19 celebration will include Ukrainian folk dancing, world-renowned for its grace, energy and athletics, performed by several dozen dancers in two troupes — the Hromovytsia Dance Ensemble of Chicago and the Ukrainian Dance Ensemble of Los Angeles. Estonian, Latvian and Lithuanian folk dance ensembles also will perform.

Joy Brittan, a Ukrainian American singer and Las Vegas performer, will also be featured. A pageant of Ukrainian historical costumes and folk art exhibits will be displayed. The program will also include songs by the Ukrainian Millennium Choir of Los Angeles and by Roman Ritachka, a minstrel playing

the lute-like "bandura" folk instrument. Hearty Ukrainian foods will be available for sale.

The June 19 "Festive Celebration" will be at the outdoor UCLA Sunset Recreation Center, at De Neve Drive near Sunset Boulevard in Westwood. General admission, available at the gate, will be \$5; \$3 for seniors; and free for those with student identification.

The "Festive Celebration" is co-sponsored by UCLA's Slavic student association, "Druzba," and by the Millennium of Christianity in Ukraine Jubilee Committee of Los Angeles.

The June 17 "Evening of Dance and Song," will be held at the Bovard Auditorium, Administration Building, 3551 Trousdale Parkway at the USC campus. Tickets are \$11 and \$13.

The evening will include extensive selections of Ukrainian folk dance by the Hromovytsia and Los Angeles dance ensembles; bandura ballads by minstrels Andriy Kytasty and Roman Ritachka (both of San Diego); and choral music by the Los Angeles Ukrainian Millennium Choir, a group composed of local Orthodox, Catholic and lay choirs. Ukrainian American violinist Adrian Bryttan will also perform.

Ticket information is available from the Ukrainian Art Center, Inc., (213) 668-0172.



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

### 500 gather at St. Leo Abbey

ST. LEO, Fla. — A festive occasion occurred on April 23 at St. Leo Abbey in celebration of the Millennium of Ukrainian Christianity. Ukrainians and non-Ukrainians from all over Florida — some 500 persons — gathered at St. Leo's to celebrate this event.

The day started at 11 a.m. with Bishop Robert M. Moskal celebrating the divine liturgy in the Abbey Church in honor of the Millennium of Christianity in Ukraine. Concelebrating with him were clergy of the Ukrainian-Byzantine Rite and clergy of the Roman Rite.

Among the concelebrants were the Rt. Rev. Patrick Shelton OSB, abbot of St. Leo Abbey; the Rt. Rev. Fidelis Dunlap OSB, homilist and retired abbot; the Rt. Rev. Marion Bowman OSB, retired abbot; and Msgr. Frank Mouch, president of St. Leo College. All the Benedictine monks from the

Abbey were in attendance.

The choir from Epiphany Ukrainian Catholic Church sang the responses to the liturgy under the direction of Myroslawa Galan. The divine liturgy was in English and Ukrainian.

Following the liturgy, there was a banquet and concert at the William P. McDonald Student Center. The banquet concert began with the singing of the national anthem by Christine Panchuk. The concert consisted of beautiful religious Ukrainian musical arrangements, both traditional and modern, by the Epiphany Choir.

During the banquet, Abbot Shelton gave the invocation. The main speakers at the banquet were Bishop Moskal and Msgr. Mouch. The Bishop Thomas Larkin of the Diocese of St. Petersburg was represented by Monsignor John McNulty.

## Ukrainian Montrealers mark jubilee by participating in parade



A banner leads the Ukrainian contingent in the St. Patrick's Day parade in Montreal.

by Nina Romas

MONTREAL — This city's annual St. Patrick's Day Parade was honored this year by the presence of Ss. Olha and Volodymyr, appropriately wearing "a touch of the green." Before crowds estimated at up to 400,000, the Ukrainian community participated for the first time in the city's largest parade ever.

Earlier in the year, the United Irish Societies of Montreal had sent their greetings and extended a warm invitation to the Committee for the Millennium of Christianity in Ukraine to join the annual Irish festivities on the joyous occasion of the Ukrainian Millennium.

The committee, headed by Prof. Yaroslav Markiza of Concordia University, recognized this as an appropriate opportunity for the children and youth of local Ukrainian schools and organizations to actively show their participation in the Millennium celebrations.

The response was overwhelming, and

organizers embarked upon an ambitious project. Realizing that the Ukrainian theme float would have to reflect the religious source of the Ukrainian Millennium festivities, it was agreed that nothing would be more appropriate than a scale model of a Ukrainian church. The final result was magnificent: a church consisting of three separate octagons, each measuring five feet in diameter, with the highest central cupola rising to an imposing 12 feet — 16 feet when finally mounted on the float for the actual parade.

The plans for the church were conceived by Markian Pavliv and Gregory Shwec. The actual construction was carried out by shifts of both students and adults — anyone who could hold a hammer or use a paint brush. They were racing against time, a mere matter of weeks from conception to completion.

The Ukrainian Youth Association of Quebec (SUM) immediately announced that its orchestra, Trembita, would actively participate. The 50-member-strong youth orchestra is currently

preparing for a special Millennium tour of the capitals of Europe this summer. With the incentive of Myroslav Kocur, and under the conducting hand of Andriy Harasymowycz (substituting for Rostyslaw Kulish) they were eager to try out their repertoire. What better occasion than a parade?

Despite the chilly temperatures, March 20 was a bright, sunny day in Montreal. The Ukrainian entourage in the St. Patrick's Parade was led by a banner announcing the Millennium of Christianity in Ukraine. Immediately following was the float bearing the church. The dazzling effect of the bright sunlight on the three exquisite golden cupolas could be seen blocks away, and the sound of pealing church bells, transmitted through huge speakers, proclaimed their arrival.

St. Olha and St. Volodymyr, attired in beautiful period costumes, waved regally from the float to the admiring crowds, which in places stood 15 deep. The theme float was followed by a large contingent of school children, waving

Ukrainian flags and braving the chilly weather. Behind them was a second huge float with the full orchestra, Trembita, playing lively Ukrainian music to the enthusiastic applause of the spectators.

As the Ukrainian floats neared the end of the parade route, members of the reviewing stand approached to offer their compliments and congratulations.

This huge effort was rewarded with the Canadian Broadcasting Corp. (CBC) trophy for the "most original artistic endeavor."

At the annual meeting of the United Irish Societies on April 17, the president of the Millennium Committee, Prof. Markiza, and the organizer of the Ukrainian participation in the parade, Nina Romas, accepted the impressive soapstone trophy on behalf of their community.

In his acceptance speech, Prof. Markiza emphasized the importance of such cultural crossovers, and the members of the Irish committee expressed their interest in the upcoming Millennium celebrations.



St. Olha and St. Volodymyr on the Millennium float.

## Glasnost diary...

(Continued from page 2)

are changing, as the new Soviet motto seems to be "Down with Slogans." According to Bill Keller of The New York Times, urban areas have begun dismantling the huge political slogans displayed on buildings and lots — a long-time eyesore for tourists and citizens alike.

A recent poll which asked people to repeat the slogans that they encounter in their neighborhood, revealed that most citizens could not even remember one of the propaganda placards. As a matter of fact, officials stated that people have long ago stopped paying attention to the "visual agitation," as the placards have been labeled by some officials.

Vladilen D. Krasilnikov, a Soviet

architect and chief city designer for Moscow, reported that the Soviets are trying to introduce a more "business-like" climate to their cities. Although the cities are not acting on any official policy, the ostentatious signs began disappearing more than a year ago, and their removal continues to this day. In place of these slogans Soviet officials hope to put up commercial advertisements to reflect General Secretary Mikhail Gorbachev's attitude toward private and foreign business ventures.

Mr. Krasilnikov also stated that although Moscow and other Soviet cities display some commercial billboards already, they usually promote the services of government monopolies. Mr. Krasilnikov, wrote The New York Times, would prefer to promote choice and competition. "These signs, 'Fly Aeroflot,' are so stupid," he said. "What other airline can people here fly?"

## Three dissidents...

(Continued from page 2)

accordance with a six-month-long amnesty marking the 70th anniversary of the October Bolshevik Revolution in the Soviet Union.

Mr. Kalynychenko, who in 1966-1976 served a 10-year term on charges of treason, participated in a demonstration for cultural rights on May 22 near the Shevchenko monument in Kiev.

The dissident was arrested on November 29, 1979, and sentenced to 10 years' special-regimen labor camp and five years' exile for participation in the Ukrainian Helsinki Group and intention to emigrate.

Evidently, his release came on the condition, as underlined in a written statement, that he refrain from "anti-Soviet" political activity, which he agreed to with his signature.

Hanna Mykhailenko, a 59-year-old English teacher and Ukrainian cultural rights advocate, was released on May 20 from an ordinary psychiatric hospital in her hometown of Odessa, reported the Center for Democracy in New York.

Ms. Mykhailenko's release from the mental institution is widely viewed as the result of Western pressure, evidently on the highest diplomatic levels before the Moscow summit.

The former educator was arrested on February 22, 1980, and charged with "anti-Soviet agitation and propaganda" for human rights activities and vocal criticism of the catastrophic Ukrainian language situation in the republic's schools and institutions. She was tried in December 1980 and was determined to be "insane."

Consequently, Ms. Mykhailenko was incarcerated in special psychiatric hospitals, including the notorious Kazan SPH, until January 1988, when

her case was reviewed and she was transferred to the ordinary psychiatric hospital in the Black Sea port city.

Halyna Maksymova, a 56-year-old Ukrainian artist from Uzhhorod, was freed from an ordinary-regimen labor camp in May, two years before her term for "anti-Soviet slander" was due to expire.

Rep. Steny H. Hoyer (D-Md.), chairman of the congressional Commission on Security and Cooperation in Europe, which monitors human rights, reacted to news of the release of several Ukrainian political prisoners with a statement before a session of the House of Representatives on May 26.

"While we welcome the release of these three individuals," said Rep. Hoyer, referring specifically to Mr. Kalynychenko, Ms. Mykhailenko and Petro Ruban, "on whose behalf the Helsinki Commission and many of my colleagues have repeatedly spoken out over the years, we cannot forget other prisoners of conscience who continue to languish in Soviet psychiatric and labor camps, including 11 imprisoned Helsinki monitors.

"In this regard, the 18 congressional members of the Helsinki Commission recently sent a letter to President Reagan calling the president's attention to the 350 remaining known political prisoners. In this letter, the members of the commission state the belief that the release of these individuals is essential to the improvement of relations between our countries. We hope that these releases signal the beginning of a concerted effort by the Soviet government to release all of the remaining prisoners of conscience. This, Mr. Speaker, would send a strong signal that the Soviets are intent on taking seriously their commitments under the Helsinki Final Act and other international agreements."

## A letter...

(Continued from page 7)

primarily associated with Kiev and with Ukrainian culture, arguing that Russian culture and religious life were formed somewhat later, in the northeastern borderlands of Rus'. These are complex problems which historians must eventually sort out. However, in commemorating the Millennium we must not shut our eyes to them.

The Millennium observances in the USSR will ignore the Ukrainian and Byelorussian Churches and their histories, emphasizing only the Russian Orthodox Church, of course, but as a cynical exploitation of its hierarchy's traditional inclination to support the Russian state and its discriminatory policies towards the subject peoples.

Consequently, I feel that there is a danger that the Russian American community, by cultivating some of the more unfortunate imperial Russian traditions, may inadvertently adopt the line of the Moscow Patriarchate and thus play into the hands of the Soviet regime. Specifically, by espousing a chauvinistic view of East Slavic history and neglecting or distorting the Ukrainian and Byelorussian Church and cultural heritage, it may unwittingly be furthering Soviet anti-religious policy. For one technique of this policy is to deny these Churches' right to exist by obliterating their history.

There is also a danger of furthering a related aspect of Soviet anti-religious policy: the Russification of the Byelorussian and Ukrainian Orthodox. This policy, contrary to appearances, will be of no benefit to the Russian people or the Church. For as dissident Russian patriots in the Soviet Union have remarked, the Soviet cultural "melting-pot" tends to dilute Russian culture. Russification is only a step towards the creation of a "Soviet people" which, while Russian in language, will have no truly national culture, but rather an artificial — and, of course, atheistic — "Soviet culture." Thus, the Soviet regime will maneuver Russian Church nationalism into preparing its own destruction.

I hope you will not take it amiss if I suggest some steps to help settle controversies and heal wounds here in the West. I feel that the Russian American community and the Rus-

sian Churches would do best to openly dissociate themselves from those aspects of the Russian imperial legacy that only work to further Soviet aims. Specifically, I would urge that they forthrightly and publicly condemn the Soviet suppression of the Ukrainian Catholic Church and the Ukrainian Autocephalous Orthodox Church. I would suggest that they come out against the Russification of Ukrainian culture and call for Ukrainian religious and political independence. Finally, I would ask that they recognize the primacy of the Ukrainian claim to the heritage of Kievan Rus'.

Of course, such acts would require great vision and humility from the Russian-American community. But they would make the Millennium not just a passing event, but the beginning of a process of healing and reconciliation between two great nations. The late Father Alexander Schemann, who took the first steps in such a process, understood that before the Ukrainian community could begin to forgive, the Russian community would have to recognize the transgression. But as long as the Soviet authorities are able to manipulate and provoke Russian nationalism, both Russians and Ukrainians will be the losers. Conversely, Russians should welcome the opportunity to finally come to terms with Ukraine and the Ukrainians. For the benefits of a Russian-Ukrainian reconciliation to both nations and their Churches would be incalculable.

In pursuing this aim, the Russian American community would not only gain a committed ally in its struggle for religious liberty and human rights in the USSR. By standing squarely and consistently on principles of tolerance, liberty and equality for all faiths and nations, it would also present a far more convincing case to the world.

Forgive me if these suggestions seem impertinent. Russian-Ukrainian relations are plagued with so much bitterness and misunderstanding that only a radical candor can restore them to health. Only on the basis of historical truth, however painful, and historical justice, however painstaking, can we build a lasting cooperation in Christian love. I would therefore welcome a continuing dialogue between our communities. Please let me know your thoughts.

## UKRAINIAN BIBLES FOR MILLENNIUM YEAR IN UKRAINE

For the first time in the 70-year history of the Soviet Union, USSR's government allows to import 100,000 Ukrainian Bibles.

The Ukrainian Family Bible Association is asking you for a gift of \$25.— or more, if possible, to help print and deliver Ukrainian Bibles to Ukraine by the United Bible Societies of West Germany. We must respond with unity to this God-given chance.

Thank you and God Bless You All.

UKRAINIAN FAMILY BIBLE ASSOCIATION  
P.O. Box 3723, Palm Dessert, CA. 92261-3723. Tel.: (619) 345-4913

## The Ukrainian Weekly: read it and share it

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

## 1988 Tennis Season at Soyuzivka

USCAK East (Juniors' A and B)..... July 2-4  
Doubles..... August 13-14  
USCAK Nationals..... September 2-5  
Plast..... September 17-18  
KLK..... October 8-9



# Speech at...

(Continued from page 3)

is this unconscionable goal that we, gathered here, fight today.

No greater burden of persecution has been borne than the one suffered by our Churches. Stalin liquidated the Ukrainian Orthodox and the Ukrainian Catholic Churches in the 1930s and 40s. He murdered our clergy and banished them into exile. In a cynical contradiction, he set up the Russian Orthodox Church as the official Church of his atheistic state. Our Churches remain banned to this day, and those courageous enough to identify themselves as Christian believers, regardless of their nationality, are forcibly assimilated into the state-controlled Russian Orthodox Church.

It is with this same cynical intent that the Soviet Union has presented this Millennium of Christian faith as simply a "Russian" celebration. Thus, 45 million Ukrainians in Ukraine are denied the right to celebrate this historic anniversary of their faith. The fact that this Millennium is first and foremost an anniversary that belongs to Ukrainians, that the origins of Slavic Christianity were in what is now Ukraine, that the primary and direct descendant Churches of this millennial baptism are the Ukrainian Churches, that the Russian Orthodox Church did not even come into existence until the 13th century, all these facts are conveniently ignored so that the Soviet Union can continue to appropriate for itself the history and culture of nations that are different from Russia, and thereby deny the existence of many unique, and potentially rebellious, nationalities.

This morning we received reports that a part of the Monastery of the Caves, the Pecherska Lavra, is in the process of being "returned" for use by the Russian Orthodox Church. Let us make one thing clear: the direct and rightful heirs of this Millennium are the Ukrainian Churches. Therefore any "return" of the monastery should be to them, not to the foreign Russian Orthodox Church.

Daily, in the Soviet Union, the plague of religious persecution continues. Recently, reports have reached the West that Soviet militia have warned Jews in Moscow and in Kiev not to venture out during the next week. The Soviet Union has marked the week of June 5-12 as the one during which "official Russian" Millennium celebrations will take

place in Moscow. It is ironic that an atheistic government recognizes an anniversary of Christian faith at all; it is blasphemous that the occasion of a Christian holiday would be used to perpetuate religious oppression and anti-Semitic violence.

One report, received from Ukrainian activist Oles Shevchenko, states that a major provocation may be in the works to interfere with an unofficial Millennium commemoration planned by the Ukrainian Culturological Club. The special commemoration, to be held in Kiev on June 5, will be attended by Evhen Sverstiuk, Pavlo Skochok, Ivan Hel, Petro Ruban, Vasyli Romaniuk, Shevchenko and others.

Shevchenko states that warnings to Ukrainian Jews to stay inside during millennial celebrations, because of possible violence, may be an effort to discredit the club. The members of the External Representation of the Ukrainian Helsinki Monitoring Group fear that this event could be used as an excuse to re-arrest the Ukrainian dissidents planning to participate.

In a statement issued May 24, Shevchenko, a spokesman for the club, strongly condemned those who are instigating the "enmity between Ukrainians and Jews, between Ukrainians and Crimean Tatars, between Armenians and Azerbaijani and others." He states that the by-laws of the club are based on mutual respect of all nationality groups and a commitment to fight all manifestations of chauvinism, racism and intolerance. He concludes by asserting that the Ukrainian Culturological Club disassociates itself from any anti-Semitic provocation.

It is unclear who is instigating this provocation. Some reports claim that these are the efforts of conservative Soviet officials trying to embarrass Gorbachev and his new policies. Some claim that it is the work of the Russian nationalist organization Pamiat. Still others suspect this is to be a KGB ploy to discredit Christians, which will then be used to further oppress believers. No reason can be accepted.

We call upon all those who put their faith in God to condemn this hateful campaign of persecution being carried out in the name of the Millennium. We call upon all those who put their faith in God to demand an end to the unrelenting religious oppression of all believers in the Soviet Union and for the freedom of all those who suffer under the yoke of

Soviet Russian domination.

There is always hope. The underground Ukrainian Catholic Church, the "Church of the Catacombs" as it is known, is estimated to be 4 million strong. These are faithful who shun assimilation into the Russian Orthodox Church, and clandestinely meet in forests, in private homes, in cellars to practice their Ukrainian Catholic faith.

President Reagan, as part of his emphasis on religious and human rights at the Moscow summit, made special mention of the banned Ukrainian Churches in his speech at the Danilov Monastery. Speaking before Western and Soviet press, Reagan said "Our people feel it keenly when religious freedom is denied to anyone, anywhere, and hope with you that soon all the many Soviet religious communities that are now prevented from registering or are banned altogether, including the Ukrainian Catholic and Orthodox Churches, will soon be able to practice their religion freely and openly and instruct their children in and outside the home in the fundamentals of their faith."

The next evening President Reagan had dinner with dissidents and their families. Among the guests were Ivan Hel, Vyacheslav Chornovil and Atena Pashko Chornovil, Mykola Horyn and Olha Horyn, and Petro Ruban with his daughter Nataalka. In an interview for Soviet television, President Reagan acknowledged that millions of Americans, one in eight, trace their heritage to countries in Eastern Europe. He pointed out that these American citizens can and do rise up in protest if they feel that the "country of their ancestry" is allowed to suffer.

And this must be noted: Ukrainian Americans, aware of the suffering of their Churches in Ukraine, are rising in protest.

Throughout much of her history, Ukraine has suffered foreign occupation, her people the object of political, cultural and religious persecution. In spite of this adversity, Christianity has endured for a Millennium in Ukraine. We are obligated to make certain that this anniversary is remembered for what it is — a commemoration of special significance for Ukrainians — a history of our faith, a certificate of our baptism, the certificate of our existence as a nation, as a country, as a people. Let the March of Truth continue. Let us continue all efforts for the legalization of the Ukrainian Orthodox and Ukrainian Catholic Churches.

# Heritage Commission expanded in Pennsy

HARRISBURG, Pa. — Gov. Robert P. Casey announced on May 5 that he has signed an executive order strengthening the ability of the Pennsylvania Heritage Affairs Commission to more actively promote the state's diverse ethnic cultures.

Gov. Casey called on Lt. Gov. Mark S. Singel to chair the reorganized commission.

"I asked Mark Singel to lead this commission because I want our executive offices to be more directly involved in preserving Pennsylvania's rich cultural diversity," Gov. Casey said. "Mark brings to the commission his strong and varied involvement with ethnic and cultural groups statewide."

The strengthened commission has the over-all responsibility to increase appreciation of ethnic cultures statewide through more events, programs, fundraising and coordination with related state and local agencies.

The commission has an established membership of 27 ethnic community leaders.

The executive order also adds a 13-member executive committee.

"To streamline the commission's structure to make it operate more efficiently, the order allows for the appointment of nine "at-large" commissioners with multi-ethnic interests and four legislative members, all of whom will oversee ongoing programs under the commission's executive director, Shalom David Staub," said the governor.

**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

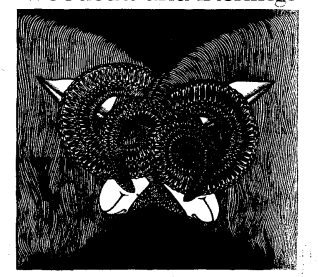
---

**Century 21**  
**ANN CAIAZZO REALTY, INC.**  
775 Route #1 & Old Post Road  
Edison, New Jersey 08817  
Business (201) 572-0100

**MR. PETRO**  
Broker/Sales Associate/Notary  
5 Offices to Serve You!  
Each Office is Independently Owned and Operated

# JACQUES HNZIDOVSKY

Woodcuts and Etchings



By Aleks M. Tabur, Jr. Foreword by Peter A. W...  
Price: \$39.95 Shipping: \$2.00  
NYS residents: + \$3.30 sales tax  
Order from:  
Stephanie Hnizdovsky  
5245 Netherland Avenue  
Riverdale, NY 10471

In Canada: Price & shipping: \$4  
Money orders in U.S. currency o

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

## Ukrainian Church...

(Continued from page 1)

— aspects from the Millennium celebrations but has played up the Russian angle.

Although the Ukrainians, Byelorussians and Russians all trace their religious and cultural heritage from the ancient and protonational state of Kievan Rus', Patriarch Pimen has stressed that the Millennium anniversary is being commemorated as a celebration of 1,000 years of Russian history, culture and statehood.

After a recent interview given by the Russian Orthodox primate to Izvestia, a Ukrainian reader sardonically asked the editors of the Ukrainian literary weekly Literaturna Ukraina to clarify where the baptism of Kievan Rus' actually took place — in Kiev or in Moscow — as it was not evident from the patriarch's answers.

What is also telling is that Ukrainian writers and historians have recently begun revealing that after the political and cultural purges in Ukraine in 1972-1973, the entire period of Kievan Rus' was until very recently virtually placed off limits for Ukrainian authors.

The pope has also played a role in the controversy over the claims to the Kievan Rus' inheritance. He has gone out of his way to recognize the Ukrainian and Byelorussian aspects of the Millennium as well as the Russian one. Here, it is not simply a question of a Polish pope meddling in an Eastern Orthodox affair, as the Soviet media have often implied. The Vatican has a legitimate historical interest in the Millennium of the baptism of Kievan Rus' because the official Christianization of this state took place 66 years before the split in the universal Church in 1054.

Furthermore, under Pope John Paul II, the Vatican has renewed its commitment to the "catacomb" Ukrainian Catholic Church, whose 4 million or so members were forcibly incorporated into the Russian Orthodox Church in 1946. Inspired by his support, Ukrainian Catholic activists have in recent years stepped up their campaign for the restoration of their rights, and last summer two clandestine bishops and a number of clergy emerged from the under-

ground in order to press for legalization in the open. Ukrainian Catholics have submitted numerous petitions to the Soviet authorities asking them to act in the spirit of glasnost and perestroika and lift the ban on their Church.

Since then, the Ukrainian Catholics have received growing support from both within and outside the Soviet Union. Dissenting Russian Orthodox activists such as Alexander Ogorodnikov, Father Georgii Edelshtein and Vladimir Poresh have spoken out in defense of the Ukrainian Uniates.

In mid-February, during a visit to Kiev, British Foreign Secretary Sir Geoffrey Howe said he looked forward to the day when "Ukrainian Christians" would be "enabled to practice their religion with freedom and with pride."

That same month, in connection with the Millennium of the baptism of Kievan Rus', the pope addressed a special letter to the Ukrainian Catho-

lic Church in which he praised the courageous way in which it has remained loyal to its faith.

On May 30 President Reagan, in a brief speech delivered at the Danilov Monastery in Moscow, expressed the hope that "soon all the many Soviet religious communities that are now prevented from registering or are banned altogether, including the Ukrainian Catholic and Orthodox Churches, will soon be able to practice their religion freely and openly and instruct their children in and outside the home in the fundamentals of their faith."

And on June 3, during a remarkable officially sponsored press conference, Dr. Sakharov condemned the "archaic" ban on the Ukrainian Catholic Church, adding that it not only violated the rights of many Ukrainian believers, but also damaged the international prestige of the USSR. He declared that "it was high time" for the Russian Orthodox Church to show initiative in securing legalization for the outlawed denomination, "which would correspond to statements on the equality of all religions which it [the Moscow Patriarchate] has made."

Meanwhile, the attitude of the Soviet authorities and the Moscow Patriarchate towards the Ukrainian Catholic Church has shown little sign of changing. The appeals of the Ukrainian Uniates have been falling on deaf ears in Moscow, and the Soviet press periodically repeats the standard denunciations of their Church of which the vitriolic attack published in Izvestia on December 23 last year is a good example. When asked to explain why the pope was not being invited to attend the Millennium celebrations, representatives of the Russian Orthodox Church have made it clear that "the question of the Uniates" was a major

today's "new thinking."

Why is the Ukrainian Catholic Church — and for that matter, the Ukrainian Autocephalous Orthodox Church, too — such a sensitive issue for the Kremlin and the Moscow Patriarchate? For one, the Ukrainian Catholic Church has served as a bulwark against Russification and a bridge to the West. Furthermore, for the Russian Orthodox Church, apart from its traditional antipathy towards the Ukrainian Uniates, any legalization of the Ukrainian Catholic Church threatens to undermine its position.

As it is, according to data provided in Sotsiologicheskie Issledovaniya last summer, the largest single Russian Orthodox eparchy is Lviv-Ternopil which has over 1,000 working churches. This, in fact, is the heart of traditionally Catholic Ukraine. In all, Soviet sources recently revealed, "there are normally over 4,000 Orthodox churches functioning in Ukraine." In other words, more than half of the close to 7,000 working Russian Orthodox churches appear to be situated in Ukraine.

Clearly, the campaign of the Ukrainian Catholics for legalization and the resonance it is finding at such a sensitive time both inside and outside the USSR, is a source of considerable embarrassment and irritation for both the Moscow Patriarchate and the Kremlin.

The fact that, as Metropolitan Filaret announced last Saturday, the Russian Orthodox Church has now agreed to hold talks next month with the Vatican on the question of the Ukrainian Catholic Church, suggests the authorities in Moscow feel themselves under pressure to be seen as acting on this issue. The very way in which the metropolitan went on to qualify his statement by stressing that what was envisioned at the meeting was only a clarification of respective positions, not negotiations, and his warning to the Vatican not to become "aggressive" over the matter, indicates, however, that the Moscow Patriarchate, at any rate, is still reluctant to see freedom of religion being extended during this special jubilee year to the USSR's largest banned denomination — the Ukrainian Catholics.

**Clearly, the campaign of the Ukrainian Catholics for legalization and the resonance it is finding at such a sensitive time both inside and outside the USSR, is a source of considerable embarrassment and irritation for both the Moscow Patriarchate and the Kremlin.**

lic Church in which he praised the courageous way in which it has remained loyal to its faith.

On May 30 President Reagan, in a brief speech delivered at the Danilov Monastery in Moscow, expressed the hope that "soon all the many Soviet religious communities that are now prevented from registering or are banned altogether, including the Ukrainian Catholic and Orthodox Churches, will soon be able to practice their religion freely and openly and instruct their children in and outside the home in the fundamentals of their faith."

And on June 3, during a remarkable officially sponsored press conference, Dr. Sakharov condemned the "archaic" ban on the Ukrainian Catholic Church, adding that it not only violated the rights of many Ukrainian believers, but also da-

mage the international prestige of the USSR. He declared that "it was high time" for the Russian Orthodox Church to show initiative in securing legalization for the outlawed denomination, "which would correspond to statements on the equality of all religions which it [the Moscow Patriarchate] has made."

Meanwhile, the attitude of the Soviet authorities and the Moscow Patriarchate towards the Ukrainian Catholic Church has shown little sign of changing. The appeals of the Ukrainian Uniates have been falling on deaf ears in Moscow, and the Soviet press periodically repeats the standard denunciations of their Church of which the vitriolic attack published in Izvestia on December 23 last year is a good example. When asked to explain why the pope was not being invited to attend the Millennium celebrations, representatives of the Russian Orthodox Church have made it clear that "the question of the Uniates" was a major

### UKRAINIAN HERITAGE DEFENSE COMMITTEE

and the

### SUPREME EXECUTIVE COMMITTEE

of the

### UKRAINIAN NATIONAL ASSOCIATION

call upon you to

## DONATE FUNDS

for their work and actions:

1. To promote the Ukrainian Story
2. To counter inaccuracies about Ukrainians
3. To protect the civil rights of Ukrainians

Please mail donations by check or money-order to:

**UKRAINIAN HERITAGE DEFENSE FUND**

c/o Ukrainian National Association

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

and include the following form, completed with the amount of donation, your name and address.

Amount of donation .....

Name .....

No. and Street .....

City .....

State .....

Zip code .....

### PHOTOGRAPHY

WEDDINGS, ADVERTISING, EDITORIAL

**ROMAN IWASIWKA**

(201) 422-0207

### GOVERNMENT HOMES from \$1

(U repair). Delinquent tax property

Repossessions. Call (1) 805-687-6000

Ext. GH-2929 for current repo list.

### "UKRAINIAN MILLENNIUM VIDEOTAPE"

Two-hour VHS tape of May 15, 1988 Liturgy at Buffalo Convention Center. Eastern and Western

Rite Bishops and priests celebrating.

Send check or money order for \$29.00 (includes tax and postage) to:

**J. & D. SERVICES**

S-1021 Lyndale Lane, Elma, N.Y. 14059

### A NEW PUBLICATION

## KEEPING A RECORD

Literary Purges in Soviet Ukraine (1930s)

A Bio-Bibliography

George S. N. Luckyj

Price: \$9.00

Order from:

**CANADIAN INSTITUTE OF UKRAINIAN STUDIES**

UNIVERSITY OF ALBERTA

Edmonton, Alta., Canada T6G 2E8

## Will a new order...

(Continued from page 2)

be unprofitable. The entire interview manifested bitterness at any prospect of reform in the Donets coal basin.

On the face of it, Mr. Shchadov seems to have little reason for optimism. The proposed restructuring of the industry appears to exist on paper rather than in fact. The coal industry in the eastern part of the country is enjoying a revival of fortunes in marked contrast with coal mining in the European part of the country. It is symptomatic of misplaced optimism that the Soviet mining journal sees fit to announce that the miners now have shower facilities at a depth of 1,000 meters, at a time when they still lack the necessary equipment to extract coal from thin and sloping seams.

In effect, thus far the reorganization of the Ukrainian coal industry has achieved only one thing: the return to Moscow of the jurisdiction it formerly held during the period of the Russian empire. For the next year, at least, the troubled industry will have no local representation, and has yet to begin the self-financing laid out by the Law on State Enterprise that came into force on January 1 of this year.

### SUPERINTENDENT

Mature couple wanted. Three small buildings. Knowledge of boiler operation, plumbing and minor repairs essential.  
Telephone (212) 481-5740

## Hartford branch of SUM-A hosts volleyball tourney

HARTFORD, Conn. — The Ukrainian American Youth Association (SUMA), Hartford Branch, held an invitational volleyball tournament on Saturday, April 16, at Wethersfield High School with 10 teams from Connecticut, New York, New Jersey and Massachusetts participating.

In the finals, the following teams placed in each category.

Men's: first place, Brewskies from New York; second place, Yonkers SUMA; third-place, New York SUMA.

Women's: first place, Yonkers SUMA; second place, Passaic SUMA, third place, New York SUMA.

Boys': first place, Passaic SUMA;

second place, Boston SUMA.

Most valuable player awards were presented to John Fesz from Yonkers SUMA in the men's division, Christine Kosz from Passaic SUMA in the women's division and Roman Kosz from

Passaic SUMA in the boys' division.

The presentations were made at the Ukrainian National Home during the tournament dance. The Ukrainian Selfreliance Hartford Federal Credit Union donated trophies for the event.

### ATTENTION: ALL UKRAINIAN ARTISTS AND CRAFTPEOPLE The Baltimore, Maryland Ukrainian Festival

will be held

on August 13th and 14th, 1988

All Ukrainian artists are welcome to come and exhibit their artwork with us.

There is no exhibition fee and only 15% on all sales.

For more information and registration please write to:

OREST POLISCZUK

5531 High Tor Hill, Columbia, MD 21045 ■ (301) 730-1541



## UKRAINIAN FESTIVAL DANCE

Saturday, June 18th 1988, 9 P.M.

to the music of

"Solovey" and "Charivni Ochi"

at the

East Hanover Ramada Hotel

130 Route 10 West, East Hanover, N.J. 07936

Special \$45.00 room rate is available.

For reservations, call (201) 386-5622, but please mention the Ukrainian Festival.

### UKRAINIAN SITCH SPORTS SCHOOL

An Unforgettable Learning Experience

LEARN: SOCCER, VOLLEYBALL, SWIMMING or TENNIS FROM AN OUTSTANDING STAFF THAT HAS BEEN HANDPICKED TO WORK WITH ALL AGES & ABILITY GROUPS

Ages 6 — 16

1969

Place: "Verkhovyna" Resort, Glen Spey, N.Y.

1988

When: July 24 — August 20, 1988

Register now — Capacity is limited — For information write to:

Ukrainian Sitch Sports School  
680 Sanford Avenue ■ Newark, N.J. 07106

### 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 Volynec, 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

### 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



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 Pryma-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  
Foordmore Road Kertonskon, New York 12440  
914-626-5641

## PREVIEW OF EVENTS

### June 18

**HOLMDEL, N.J.:** An exhibit to commemorate the Millennium of Christianity in Ukraine, arranged at the John Cotton Dana Library of Rutgers University in Newark, N.J., will be displayed at the Garden State Arts Center here during the Ukrainian festival.

### June 18-19

**KERHONKSON, N.Y.:** The Ukrainian National Association's Supreme Executive Committee presents Father's Day Weekend at Soyuzivka, the UNA's Catskill Mountain Resort. Saturday's program will include an 8:30 p.m. concert, featuring the Dumka choir of New York, followed by a dance to the music of the Bohdan Hirniak orchestra. This year's activities, including a 2 p.m. ecumenical moleben on Sunday, will be held in commemoration of the Millennium of Ukrainian Christianity. Earlier on Sunday morning, divine liturgies at the Holy Trinity Ukrainian Catholic Church and at the Ukrainian Orthodox Chapel at 10 a.m. and 11 a.m., respectively. At 3 p.m. Larysa Lysniak will serve as mistress of ceremonies at an artistic program of

dance and music. The featured performers will include: the Dunai Ukrainian folk dance ensemble from St. Catharines, Ont., directed by Orest Samitz; and the Trio Verkhovyna from Toronto, directed by Olena Hlibovych and accompanied by Michael Bubna. An exhibition of photographs of Ukrainian churches in the Lemko region, taken by Odarka Figlus, and Ukrainian churches in North America, taken by Bohdan Polanskyj, will be on display in the Main House Library on Saturday, 3-5:30 p.m., and on Sunday, 10 a.m. to 5 p.m. For reservations call Soyuzivka, (914) 626-5641.

### June 25

**NEW YORK:** The Young Professionals of the Ukrainian Institute of America are holding their annual scenic cruise around Manhattan, leaving from Brooklyn's south shore. On board will be a buffet, refreshments and music. Tickets are by reservation only. The boat's capacity is 120 people and there is free parking at the dock. Donation is \$50. For reservations and information, please call by June 20, Jerry Nestor, (212) 272-2099 (days), or Lada Sochynsky, (212) 689-1383 (evenings).

**NOTRE DAME, Ind.:** A free public concert of Ukrainian religious and folk music will be presented by the St. Andrew's Ukrainian Orthodox Church Choir of Bloomington, Ill., with Dr. Vasil Truchly conducting. The concert, sponsored by the Ukrainian Catholic parishes of Mishawaka and Fort Wayne, Ind., and Grand Rapids, Mich., will take place at Notre Dame University's Washington Hall at 7 p.m. For more information, please call the Rev. Peter Galadza, (219) 259-7173.

### June 25-26

**DEARBORN, Mich.:** St. Michael's Ukrainian Church is sponsoring Ukrainian Summerfest '88 at Adray Arena here. A live band, ethnic food, ethnic entertainment and cultural displays will be featured. The festival will take place on Saturday, noon to 1 a.m. and on Sunday, noon to 8 p.m.

**PREVIEW OF EVENTS, a listing of Ukrainian community events open to the public, is a service provided free of charge by The Ukrainian Weekly to the Ukrainian community. To have an event listed in this column, please send information (type of event, date, time, place, admission, sponsor, etc.), — typed and in the English language — along with the phone number of a person who may be reached during daytime hours for additional information, to: Preview of Events, The Ukrainian Weekly, 30 Montgomery St., Jersey City, N.J. 07302.**

Admission is \$1. The arena is located at 14900 Ford Road. For more information call (313) 581-8436.

### ONGOING

**UNION, N.J.:** The Millennium exhibit, sponsored by Branch 32 of the Ukrainian National Women's League of America, will be on display through July 5 at the Union Public Library, located behind the Union Municipal Building on Morris Avenue.

**NEWARK, N.J.:** An exhibit to commemorate the Millennium of Ukrainian Christianity, arranged at the John Cotton Dana Library of Rutgers University, Newark campus, will continue through June 15. The address is: 185 University Ave. here. For information call (201) 648-5222.

## Ukrainian Festival U.S.A. dedicated to Millennium

**HOLMDEL, N.J. —** The rich panorama of the Ukrainian culture will once again unfold on the spacious grounds of the Garden State Arts Center on Saturday, June 18, during the 14th annual Ukrainian Festival U.S.A.

Held this year in celebration of the Millennium of Christianity, the festival is expected to draw an attendance of over 15,000 persons.

Daylong activities will include: volleyball and soccer tournaments commencing at 8:30 a.m., cultural exhibits and the sale of Ukrainian food and delicacies from noon to 7 p.m.

This year a special grand door prize will await festival-goers in the cultural tent. Provided by American Airlines, the prize consists of round-trip air transportation for two to Paris, Frankfurt or Zurich. Registration forms will be available on Saturday until 3:30 p.m.

A program on the plaza will take place at 11 a.m. Performing artists include: bandurist duo Olia Chodoba and Darka Leshchuk, the Evangelical trio of Paul Chadniewicz, George Dawidiuk and Tony Veras, the Zaporozhe Dance Ensemble from Perth Amboy, the Skomorochy Dancers and the youngsters of the Irvington School of Dance under the direction of prima ballerina Roma Pryma Bohachevsky.

At 1:30 p.m. a historic moleben service will be celebrated by Archbishop Metropolitan Mstyslav of the Ukrainian Orthodox Church in the U.S.A., Archbishop-Metropolitan Stephen Sulyk of the Ukrainian Catholic Church, and representatives of the Ukrainian Evangelical Assemblies of God.

All this will lead up to a climactic stage concert at 4 p.m. in the amphitheater, boasting some of the finest

Ukrainian talent on the North American scene. The first half of the concert is dedicated to the Millennium, while the second portion will feature a lighter, more traditional program of song and dance.

Slated to appear are: the Kashtan Dancers of Cleveland, the Yevshan Zillia Female Ensemble of Minneapolis, the Nova Chamber Ensemble, a 200-voice choir consisting of members of the Ukrainian Orthodox Church Choir, the Metropolitan Choir of the Philadelphia Archdiocese of the Ukrainian Catholic Church, the Prometheus Male Chorus of Philadelphia and the Trembita Choir, with featured soloists: bass Stefan Szkafarowsky, tenor Bohdan Chaplynsky and soprano Olena Heimur.

Sponsored by the Garden State Arts Center, the Ukrainian Festival U.S.A. is one in a series of events organized to raise funds for New Jersey's schoolchildren, senior citizens, disabled veterans and the blind.

For festival-goers who have not purchased concert tickets in advance, the Garden State Arts Center will assess a charge of \$2 for all persons over the age of 8 attending the plaza activities. Festival-goers are urged to purchase concert tickets ahead of time.

For concert tickets, contact either ticket chairman Jaroslaw Iwachiw at (201) 369-5164 between 10 a.m. and 8:30 p.m. weekdays, your local representative, or the Garden State Arts Center at (201) 888-5006 between 9 a.m. and 4 p.m. weekdays.

A festival dance will follow at the Ramada Hotel in East Hanover, N.J., on Route 10 West at 9 p.m. to the music of Solovoy from Toronto and Charivny Ochi from Connecticut.

## Philadelphia plans demonstration

by Olena Stercho Hendler

**PHILADELPHIA —** The Ukrainian Human Rights Committee (UHRC) of Philadelphia is planning a manifestation in support of the legalization of the Ukrainian Catholic Church in Ukraine, which will coincide with the upcoming negotiations between the Vatican and Moscow on the subject. The rally will be held on Sunday, June 26, at 6 p.m. in front of Independence Hall in Philadelphia.

Not only is the rally intended to press for legalization of the Church, but its other purposes include publicly highlighting the persecuted past of the Church, the oppression of its believers and the hypocrisy of Moscow in its Millennium celebrations and glasnost policies.

Organizers say that a demonstration articulating these issues is particularly needed as a counterpoint to the euphoria following the recent Reagan-Gorbachev summit.

The manifestation will include a short religious service for the freedom of the Church, which area clergy are being invited to concelebrate. In addition to several guest speakers who are now under consideration, a small choir composed of members of various Philadelphia-area choruses will perform a few selections of religious music.

All members of the Ukrainian community, and in particular, church groups are urged to join in the manifestation. For further information please contact Ulana Mazurkevich, UHRC head, at (215) 782-1019.

## Bandura courses offered in Edmonton

**EDMONTON —** The Ukrainian Resource and Development Centre (URDC) at Grant MacEwan Community College in Edmonton will hold two bandura courses in July. The courses will be conducted in cooperation with Performing and Visual Arts Outreach, GMCC, St. Basil's Choir Society and St. John's Institute.

URDC's Bandura Instructors Course is an intensive, one-week session program course which will run daily from 9 a.m. to 5 p.m., July 4 through July 8. The course is designed for experienced and aspiring bandura instructors, 18 or older, who would like to improve their teaching repertoire and skills.

A team of experts including Julian Kytasty, Elizabeth Anderson, Gloria Zaharia, Valentyn Moroz Jr. and Bohdan Zajcaw will provide instruction in bandura technique, history, repairs and repertoire, pedagogy, basic conducting, voice training, Ukrainian folk instruments, and more. Participating will also have the opportunity to apply their new teaching skills in a practicum situation.

Tuition for the entire 32-hour course package is \$100. Registration for indivi-

dual sessions can also be arranged at a cost of \$10 per lecture.

The Advanced Bandura Workshop includes four two-and-a-half-hour evening sessions (7:30-9 p.m.) on July 4 through July 7. Bandura enthusiasts who have at least three years of experience will improve their technique, repertoire and ensemble skills under the direction of bandura virtuoso Julian Kytasty.

Tuition for the complete workshop is \$35. Participants can also select one or more of the workshop sessions for \$10 per lecture.

The Bandura Instructors Course and Advanced Bandura Workshop will take place at the Jasper Place Campus of Grant MacEwan Community College, 10045-156 St. Edmonton, Alta.

Accommodations in Edmonton may be arranged at St. John's Institute by calling Boris Melnyk, (403) 439-2320.

To register or for future information, please call or write to: Marie Lesoway, Ukrainian Resource and Development Centre, Grant MacEwan Community College, Box 1796, Edmonton, Alta. T5J 2P2; (403) 483-4422.

## BUY U.S. SAVINGS BONDS

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

