

# THE Ukrainian Weekly

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

Vol. LVI No. 25

THE UKRAINIAN WEEKLY SUNDAY, JUNE 19, 1988

25 cents

## Russian Orthodox Church celebrations of its "Millennium" move to Kiev

JERSEY CITY, N.J. — After a week of officially-sanctioned Millennium celebrations in Moscow, the seat of the Russian Orthodox Church in the Soviet Union, the jubilant commemorations of 1,000 years of Christianity moved to where they should have begun — Kiev, capital city of Ukraine and the original site where Prince Volodymyr the Great baptized his people in 988.

More than 500 spiritual leaders representing over 100 nations on June 5-18 joined the hierarchs of the Russian Orthodox Church to celebrate the Christian faith in a society where the official line toes atheism.

According to Metropolitan Filaret of Kiev and Halych, exarch of Ukraine, the Millennium celebrations in Kiev were scheduled to include a solemn act on Tuesday morning, June 14, to open the three-day celebrations. Also scheduled for that day were wreath-laying ceremonies at the Tomb of the Unknown Soldier, and divine liturgies at St. Volodymyr's Cathedral and the other nine houses of worship that remain open in Kiev.

The following day, the Russian Orthodox Church leader said that a solemn liturgy would be held again at St. Volodymyr's, to be followed by a festive concert at the city's Opera House.

On Thursday, June 16, the celebrations were to include visits to the

Monastery of the Caves (Pecherska Lavra), which was given to the Russian Orthodox Church, after being under government control since 1961, visits to the Great Patriotic War Museum and a reception at the Supreme Soviet of the Ukrainian SSR. However, the highlight of the three-day Kievian celebrations was to be a solemn liturgy at the foot of the monument to St. Volodymyr, whose statue overlooks the Dnieper River.

According to several news reports, this last proposal encountered difficulty

(Continued on page 12)

## Catholics in Ukraine secretly mark Christian Millennium of Kievan Rus'

JERSEY CITY, N.J. — While news of the official celebrations of the so-called Millennium of the Russian Orthodox Church have made headlines throughout the world during this past week, as divine liturgies were held amid ecclesiastical pomp in a state that has been militantly atheistic for the better part of this century, the outlawed Ukrainian Catholic Church commemorated the 1,000th anniversary of Christianity by holding secret masses in the woods, its members reported.

As the Russian Orthodox Church

hierarchs gathered, first in Moscow and then in Kiev, the site of the baptism of Kievan Rus' by Prince Volodymyr the Great in 988, representatives of the approximately 4-million-member Ukrainian Catholic Church gathered outside such villages as Buniv and Bilichin throughout western Ukraine to solemnly honor their 10-centuries-old faith. The Ukrainian Catholic, or Uniate, Church has been banned in the USSR since its liquidation by Stalin in 1946.

According to reports provided by the Reuters news service, the liturgies took place independently of official celebrations in Kiev, where, on June 14, a jubilee service in St. Volodymyr's Cathedral was attended by Russian Orthodox Church leaders and their guests.

Stepan Khmara, a Ukrainian Catholic Church activist and medical doctor, who spent seven years in labor camp for "anti-Soviet agitation and propaganda," reported that such forest liturgies, "lisovi sluzhby" were celebrated on May 29 and June 5. "The powers that be doubtless knew about the masses, but this time they chose to turn a blind eye," he said in an interview with Reuters.

One of the 186 Ukrainian Catholics who last year signed a petition for legalization of the Church addressed to both General Secretary Mikhail Gorbachev

(Continued on page 13)

## Hunger strikes begin in USSR, focus on political prisoners

JERSEY CITY, N.J. — During the third conference of the International (All-Union) Committee for the Defense of Political Prisoners, held in Lviv, Ukraine, on June 10-12, representatives of this organization decided to support a chain of hunger strikes to focus attention on all political prisoners in the Soviet Union, reported the Ukrainian National Information Service based in Washington and the External Representation of the Ukrainian Helsinki Group in New York.

Representatives of the Ukrainian, Armenian and Georgian chapters of the All-Union Committee, as well as mem-

bers of the Coordinating Committee of Patriotic Movements, which also includes activists of the Baltic states, supported this defense action, which began on Monday, June 13.

Initiated by the Ukrainian chapter of the All-Union Committee with the support of the Kiev-based Ukrainian Cultural Club, the action was to run through the start of the Communist Party Conference in Moscow, scheduled to begin on June 28.

The action, which features a series of 24-hour hunger strikes by individual human rights activists began with

(Continued on page 2)

## UNA Supreme Assembly approves D.C. bureau, scholarships, donations

KERHONKSON, N.Y. — The annual meeting of the Ukrainian National Association's Supreme Assembly was held here at the Soyuzivka resort on Wednesday, June 8, through Friday,

June 10. Participants of the meeting — the fraternal benefit society's supreme executive officers, supreme auditors and supreme advisors — acted on

several important matters, voting to:

- open the Ukrainian National Association's Washington office for governmental relations, effective July 1;
- approve by-laws of the organiza-

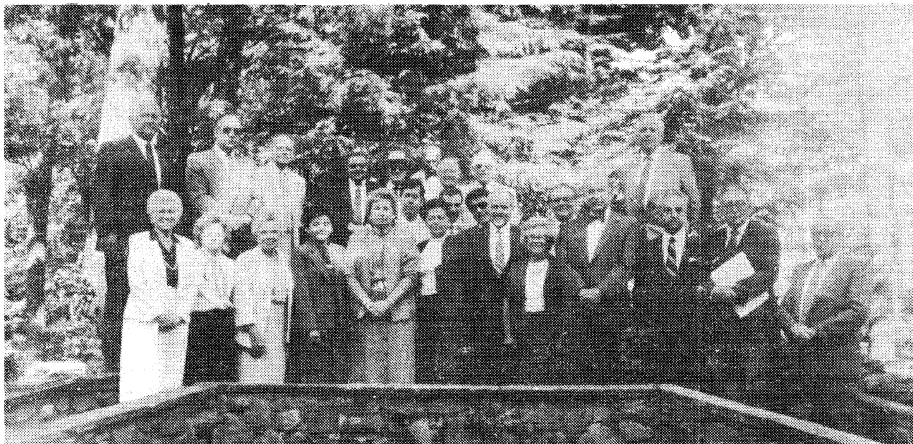
tion's board of directors in Canada;

- award \$115,300 in scholarships to deserving students who are members of the UNA;
- donate \$66,500 to various Ukrainian community organizations.

Although the Supreme Assembly's sessions began on Wednesday, June 8, the UNA Scholarship Committee held their meetings a day earlier. During their daylong deliberations committee members reviewed scholarship applications submitted by undergraduate and graduate students enrolled in colleges and universities throughout the United States. The committee proposed that 241 scholarships in amounts ranging from \$100 to \$2,000 and totalling \$115,300 be allocated for academic year 1988-89.

The opening of the Supreme Assembly's annual meeting was preceded, as has become tradition, by a brief ceremony at the Taras Shevchenko monument at Soyuzivka. Supreme President John O. Flis delivered a concise speech, and then Supreme Vice-Presidentess Gloria Paschen and Genevieve Zerebniak, an honorary member

(Continued on page 4)



UNA Supreme Assembly members during their annual meeting at Soyuzivka.

## A GLIMPSE OF SOVIET REALITY

# Soviet press publishes report on anti-nuclear protest in Kiev

by Roman Solchanyk

The Kiev weekly *News from Ukraine*, which is intended for Ukrainians abroad, has published a fairly informative and, perhaps most important, surprisingly objective article on the anti-nuclear demonstration that was held in the Ukrainian capital on April 26, the second anniversary of the Chernobyl disaster.

The demonstration was organized by the Ukrainian Culturological Club and had previously been reported by dissident sources. It was also mentioned very briefly by the party and government daily *Radianska Ukraina* in a lengthy two-part article criticizing various aspects of the club's activities; *Radianska Ukraina* characterized the demonstration as an attempt to transform a solemn occasion into "a noisy gathering."

The initial information about the demonstration came from Vladimir Ryabokon, a member of the editorial board of the unofficial Moscow newsletter *Ekspress-Khronika*, and was reported by the Associated Press. According to Mr. Ryabokon, more than 500 people tried to march through the *Khreshchatyk*, Kiev's main thoroughfare, on the evening of April 26, but were blocked by the militia.

The demonstrators were carrying banners that read "Nuclear Power Plants Out of Ukraine" and "Openness and Democracy to the End," which were immediately seized by the authorities.

Three members of the Ukrainian Culturological Club — Serhiy Naboka, Leonid Miliavsky, and Oles Shevchenko — tried to address the crowd. They were drowned out by loudspeakers and subsequently detained for three hours along with about 20 others. The demonstration is said to have lasted for an hour.

Additional information was provided by the Paris emigre weekly *Russkaya Mysl* and the Munich-based human rights newsletter *Vesti iz SSSR/USRR News Brief*.

According to these sources, the Ukrainian Culturological Club had attempted to gain permission for the demonstration from the Kiev authorities. The latter did not bother to reply. Instead, three leaders of the club were summoned by the procurator's office and warned to cease their "anti-Soviet" activities.

Nonetheless, some 60 members of the club turned up at Kiev's October Square only to find that most of it had been cordoned off. In the final analysis, between 30 and 50 participants were detained, and one Club member, Mr. Shevchenko, was sentenced to 15 days of so-called administrative arrest.

Some of this information was later corroborated by one of *The New York Times'* correspondents in Moscow.

The article in *News from Ukraine* provides additional details. It reveals that the demonstration had been condemned in an official statement issued by the local militia and published in the Kiev daily *Prapor Komunizmu* on April 28.

According to the authorities, "a group of extremists, mostly representing the 'Ukrainian Culturological Club' (UCC), tried to whip up unrest, meddle with street repairs and obstruct the flow of traffic." The statement blamed what it described as a "hideous gathering" for

exploiting the second anniversary of the Chernobyl accident to "fan passers-by into illegal actions." Further, it stated that 17 people had been detained and one placed under [administrative] arrest for 15 days.

Two days later, the same newspaper published a selection of five letters from readers, all of which denounced the Ukrainian Culturological Club and the demonstration.

It is interesting to note that *News from Ukraine*, having been rebuffed by the Kiev militia when it sought more detailed information, decided to conduct its own investigation. It interviewed witnesses of the April 26 events, quoting them as describing the demonstration as "a peaceful gathering of about 50 people." Among those interviewed was Mr. Nakoba, the head of the Ukrainian Culturological Club, who told the newspaper that the demonstration "was only meant to draw people's attention to the dangers of nuclear power engineering."

At the same time, *News from Ukraine* describes the methods used by the authorities in decidedly negative terms. It reports that the crowd "was stormed by a group of plain-clothed men" as soon as banners were raised reading "To Each a Personal Geiger Counter," "No to Future Chernobyls," "No More Exclusion Zones," and the like.

The placards "were ripped from the demonstrators" by the "plain-clothed men" who "twisted arms, grabbed some people by [the] hair and took an undetermined number of them to a bus parked nearby." It was not until later, writes the newspaper, that the militia intervened.

The Kiev weekly concludes by arguing that the breach of public order in Kiev testifies to the need for legislation, currently in "the draft stages," defining the rules for demonstrations similar to those that have been adopted in Moscow, Leningrad, Riga and several other cities. Indeed, it refers specifically to a much larger demonstration in Riga commemorating the second anniversary of Chernobyl, which was also held on April 26, emphasizing that it was conducted peacefully.

"With that in mind, the need to work out legislation for handling demonstrations in Kiev looks as pressing as ever. If some people might find the slogans irrelevant or provocative, still more would find arm-twisting repulsive," the newspaper notes.

Such reasoned and balanced reporting in a Kiev newspaper is highly commendable. It must be remembered that the Ukrainian Culturological Club has been severely criticized in the Kiev press for a variety of sins, including "nationalism." The most recent example of such an "expose" is the above-mentioned article in *Radianska Ukraina*. Moreover, even in the age of glasnost it is still not quite a daily occurrence for Soviet newspapers to portray the militia in such unflattering terms.

The editors of *News from Ukraine* are fully aware of this. Referring to their decision to launch an investigation of the demonstration, they write that "several years ago this might have been put down as blasphemy."

Unfortunately, there is a sad but nonetheless comic aspect to all of this. How many people in Ukraine read an English-language weekly produced for Ukrainians in the West?

## Crimean Tatars rebuffed on autonomous homeland demands

JERSEY CITY, N.J. — All hopes for a Crimean Tatar motherland faded earlier this month when a high-level Soviet commission rejected Tatar demands for an autonomous homeland, reported the *New York Times* on June 10, citing TASS.

The commission, chaired by Soviet President Andrei Gromyko, was created in response to mass protests by the Tatars in Red Square last year. It stated, however, that the Tatars, which number about 300,000, may return individually to the Crimean peninsula, from which Stalin forcibly deported them in 1944, wrote the *Times*.

Individuals would, however, need the same work and residence permits required of any other citizen, a prerequisite that has in practice limited the migration of newcomers to the peninsula, a resort region on the Black Sea.

Advocates of a Crimean Tatar homeland reportedly reacted with disappointment to the decision, even though it was expected, wrote the *Times*.

"Further demonstrations are inevitable," Valery Senderov, a Moscow dissident and long-time supporter of Tatar autonomy, was quoted as saying.

The Tatar commission was evidently the first panel of inquiry created by the Soviets to handle complaints by a national group, which evidently set a trend in the government's dealings with nationality problems. The commission was widely regarded as a test of Mikhail Gorbachev's will in solving the nationalities question, particularly in light of a great increase in mass protests by national groups, such as Armenians, Lithuanians and Latvians, since last year.

In all the cases so far, Moscow has

responded by vowing greater respect for minority cultures and traditions, but has refused to make territorial concessions and redraw boundaries, wrote the *Times'* Moscow correspondent, Bill Keller.

Some 250,000 Tatars were relocated to other parts of the USSR on the orders of Stalin, who claimed that some of them had collaborated with the Nazis during World War II. The Tatars claim that nearly half of the deportees died in transit or upon arrival in Soviet Central Asia.

The Soviet government politically rehabilitated the Tatars in 1967, and has admitted they were treated unjustly, wrote the *Times*. Most of them live in Uzbekistan and the Krasnodar region of Ukraine.

The commission stated that the population of the Crimea had tripled since World War II, and is now made up of predominantly Russian and Ukrainian residents.

"Taking into account all these circumstances, the commission has reached the conclusion that there are no grounds for establishing Crimean autonomy," TASS reported.

Some 2,500 Crimean Tatars have been granted residence permits since last summer, the commission reported, while Tatar advocates said many others have been turned back because of shortages of jobs and housing on the peninsula, which is part of the Ukrainian SSR.

The commission also reported that new state-operated farms and industries are being created to expand employment opportunities, and that more prefabricated housing has been allocated to the peninsula, wrote the *Times*.

## Hunger strikes...

(Continued from page 1)

Orysia Sokulsky, wife of political prisoner Ivan Sokulsky, abstaining from nourishment on Monday, June 13, in Dnipropetrovsk. She passed on the mantle to Olha Horbal, wife of Mykola Horbal, another political prisoner, who was to have gone on her hunger strike on June 14. The strike was then to have gone to Lviv, where Ukrainian activists were to continue the action. The action will then return to Kiev and continue on to other national centers.

According to Oles Shevchenko, a Ukrainian Culturological Club spokesman, "This defense action was launched because everyone expected that President Ronald Reagan's meeting with

General Secretary Mikhail Gorbachev would bring about the release of all people who were in fact imprisoned for the very ideas encompassed by the concept of perestroika, namely reform and restructuring. For their efforts, they were sentenced to terms in prison and concentration camps. This is a paradox. It is barbaric that these individuals continue to languish behind bars."

"We have decided that our defense action is necessary to direct world attention to this inhuman situation. How long can we be expected to suffer in this way? It is as though the world has grown accustomed to this barbarism and accepts it as the norm. Either there is to be restructuring and democracy, or there is no reason to continue to deceive society," he added.

## THE Ukrainian Weekly

FOUNDED 1933

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

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

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

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

The Weekly and *Svoboda*:  
(201) 434-0237, -0807, -3036

UNA:  
(201) 451-2200

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

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

The Ukrainian Weekly, June 19, 1988, No. 25, Vol. LVI  
Copyright 1988 by The Ukrainian Weekly

# Solidarity underground issues stamps marking Millennium of Christianity



Reproduction of a sheet of stamps, released by the Solidarity underground, that depicts the destruction in Poland of the Ukrainian Catholic Church.

JERSEY CITY, N.J. — Six stamps depicting the destruction of the Ukrainian Catholic Church in Poland have been issued by the Solidarity underground, and have been received in the West.

The sheet of stamps is titled (in Polish) "1,000th anniversary of the Baptism of Rus-Ukraine." The sub-heading reads: "Churches of the Greek-Catholic rite Church [now] being destroyed." A Ukrainian tryzub (trident) with a cross and the dates 988 and 1988

also appear on the sheet.

Each of the stamps features a church with the name of the town it is in and the date it was built. They are identified as follows: Radruz, 1570; Pozdziazec, 1777; Hrebenne, 1797; Griaziowa, 18th century; Bartne, 1842; and Rownia, 1792.

The stamps were published in late 1987 by one of Solidarity's underground publishing houses. Three thousand copies of the sheet of stamps were printed and were very quickly sold out.

# Latvian Youth Association thanks Lautenberg for support of Balts

WASHINGTON — The American Latvian Youth Association (ALYA) had expressed its thanks to Sen. Frank Lautenberg (D-N.J.) for urging President Ronald Reagan to raise Baltic issues at the Moscow summit.

In a May 24 letter to President Reagan, Sen. Lautenberg urged the president to meet with members of the Latvian human rights group Helsinki 86 during the summit meeting in Moscow. Although Helsinki 86 leader, Dr. Juris Vidins was unable to attend the president's meeting with dissidents, the president did meet with a Latvian Lutheran minister, the Rev. Modris Plate, a representative of the Latvian Christian movement for "Rebirth and Renewal."

According to Juris Blodnieks, president of the ALYA, "We would like to thank Sen. Frank R. Lautenberg for his relentless support of the Baltic peoples' demand for human rights and self-determination. His actions on behalf of Baltic national activists have helped bring the concerns of the occupied Latvian, Lithuanian and Estonian people to the forefront of American politics."

In recent months Sen. Lautenberg has initiated many actions on behalf of the Baltic people, including: meeting with dissident Rolands Silaraups, a

representative of the Helsinki '86 organization; presenting a speech to the Senate regarding the late human rights advocate Gunars Astra; and introducing resolutions on behalf of the Latvian Lithuanian and Estonian Independence Days.

The American Latvian Youth Association is a non-profit organization that represents youth of Latvian descent throughout the United States. This organization works actively with the community to promote human rights for the Baltic people.

# Italy charges Demjanjuk

CLEVELAND — John Demjanjuk, who is appealing the verdict and sentence handed down by an Israeli court that heard his Nazi war crimes case, has received a notice of indictment on war crimes charges from the Civil and Criminal Court of Trieste, Italy.

The notice, dated May 7, was delivered recently via mail to Mr. Demjanjuk at Ayalon Prison in Ramla, Israel.

The Trieste Court's notice said Mr. Demjanjuk was suspected of committing "voluntary and continuous aggravated homicide" in Trieste between 1943 and 1945.

# Torontonians mark Day of Prayer

TORONTO — Ukrainians here celebrated the Millennium of Christianity in Rus-Ukraine on May 29 with a rally that included the appearance of Don Mazankowski, deputy prime minister of Canada.

Some 7,000 people gathered at the Ontario Provincial Legislature for an ecumenical service featuring Ukrainian Catholic, Ukrainian Orthodox, Ukrainian Protestant and Anglican ministers.

Yaroslav Sokolyk, president of the Ukrainian Canadian Committee, Toronto Branch, the organizer of the rally, greeted the participants. He then issued a challenge to Soviet leader Mikhail Gorbachev: "Today we challenge your glasnost, Mr. Gorbachev. Allow our Ukrainian Churches to function freely."

The keynote address of the rally, organized by the Toronto UCC, was by Mr. Mazankowski. Member of Parliament Andrew Witer introduced the guest speaker. Mr. Mazankowski said that Ukrainian Canadians should be proud of their religious legacy, their fight for freedom and for civil and human rights. He then welcomed at the podium two prominent, recently released dissidents, Danylo Shumuk and Yosyp Terelia.

Greetings for the Province of Ontario by the Gerry Phillips, minister of citizenship and by other politicians were also delivered.

At the conclusion of this one-hour ceremony, the participants paraded down University Avenue, Toronto's widest street, to City Hall, some 2 kilometers away. The procession was a blend of colorful Ukrainian dress; youth groups, veterans, and the Knights of Columbus, led by altar boys and priests. Pennants, banners and flags waved crisply in the air as a marching band accompanied the procession.

The celebration continued at City Hall where William Boytchuk, senior

alderman of the City of Toronto, read greetings from the city. Dissident Yosyp Terelia and former parliamentarian Yuri Shymko spoke about the Ukrainian Churches in Ukraine today. Mr. Shymko's address was highlighted with an excerpt of a taped interview with activists Vyacheslav Chornovil and others. The two spoke of glasnost, the Ukrainian Church and the Millennium. The rally concluded with a prayer, a hymn and the Ukrainian anthem.

# Bordeaux granted visa to USSR

LONDON — Reversing an earlier decision, Soviet authorities have issued a visa to the Rev. Michael Bordeaux, founder of Keston College.

The Rev. Bordeaux was told by the Soviet consul in London on June 6 that his visa was ready to be picked up. He was to lead a group of 46 Christians on a tour of the USSR and to attend celebrations of the Millennium of Christianity in Leningrad, Moscow and Kiev, according to a story in the New York City Tribune.

The Rev. Bordeaux and his wife, Lorna, left for the USSR on June 7.

The British Foreign Office had exerted pressure on the Soviet Embassy to allow the Rev. Bordeaux to travel to the USSR.

The Rev. Bordeaux was quoted as saying, "I had a very friendly phone call from the Soviet consul in London apologizing for the delay and saying my visa was ready."

"There was no explanation. They only said they had been sent a telex from Moscow allowing me to travel," he said.

Keston College monitors religion in the Soviet Union and other Communist countries.

# Ukrainian American lawyers appeal to Reagan for Lukianenko's release

WASHINGTON — Prior to his departure for the U.S.-Soviet summit in Moscow, President Ronald Reagan received a letter regarding the case of Ukrainian attorney and human rights activist Lev Lukianenko, who is currently serving a sentence of exile.

The letter was sent by Mr. Lukianenko's professional colleagues in the United States, members of the Ukrainian American Bar Association.

The full text of the letter follows.

\*\*\*

Dear Mr. President:

The Ukrainian American Bar Association is a professional association of American lawyers who are of Ukrainian descent. Because of our heritage, we are especially concerned about the violation of human rights and the lack of religious freedom within the Ukrainian SSR. Additionally, as lawyers, we are concerned about the preservation of the rule of law within the international community and outraged by the treatment of fellow attorneys who are being persecuted for attempting to defend and preserve the integrity of the rule of law.

Of special interest to our association is the case of Lev Lukianenko, a Ukrainian attorney who is a founding member of the Ukrainian Helsinki Monitoring Group, a citizens' group formed in November 1976 to monitor Soviet compliance with the human rights provisions of the Helsinki Accords. In 1978, Lukianenko was sentenced to 10 years' imprisonment plus five years'

internal exile for calling upon the Soviet government to honor its commitment to abide by the provisions of the Final Act, which includes the right of individuals to exercise religious freedom.

Mr. Lukianenko has been designated a "prisoner of conscience" by Amnesty International and, in 1980, the Lawyers Committee for International Human Rights transmitted a petition to the procurator general of the Ukrainian Soviet Socialist Republic urging Mr. Lukianenko's release. Further, in 1980, the American Bar Association adopted a special Rule of Law Resolution expressing its concern with the case of Lev Lukianenko. It is our understanding that the case of Lukianenko was raised not only by the United States delegation but also by the delegations of other Western governments.

As you may know, this year Ukraine is celebrating its Millennium of Christianity. It is ironic that in this era of "glasnost" the Ukrainian Catholic and Orthodox Churches are banned by Soviet law in their homeland. Moreover, individuals, like Lukianenko, who merely expressed their respect and support for the freedoms guaranteed by the Final Act are being made to suffer incarceration or exile.

In the spirit of the Helsinki Final Act, our association most respectfully requests that, during the course of your upcoming meetings with Secretary General Mikhail Gorbachev, you take a moment to raise the case of Lev Lukianenko and request that he be released

(Continued on page 13)

## UNA Supreme Assembly...

(Continued from page 1)

of the UNA Supreme Assembly and a former supreme vice-presidentess, placed flowers at the foot of the statue. The assemblage sang the poet laureate's "Testament."

The annual meeting was called to order at 9:30 a.m. by the supreme president, who, in his opening remarks recalled the early days of the fraternal society. "Organizing one central organization, called, in time, the Ukrainian National Association, was a natural outcome of the desire of Ukrainian immigrants (to the United States) to better their own lot and guarantee a better future for their descendants," Mr. Flis noted.

"In order to assure to the UNA the ability to continue rendering the expected fraternal service to our members and our community," Mr. Flis continued, "new blood" is needed among the ranks of its members. "To organize even one new member for the UNA means the infusion of new blood into the veins of the UNA, guaranteeing longer life not only for the UNA, but for the entire Ukrainian community being serviced by the UNA," he stressed.

In his opening remarks, Mr. Flis also recalled the recent deaths of such stalwart UNA activists as Supreme Advisor Walter Hawrylak and former Supreme Organizer Wasyli Orichowsky, as well as several branch and district officers who passed away during the previous year.

In attendance at the Supreme Assembly meeting were:

Supreme Executive Officers Mr. Flis (supreme president), John Hewryk (supreme director for Canada), Mrs. Paschen (supreme vice-presidentess), Walter Sochan (supreme secretary) and Ulana Diachuk (supreme treasurer);

Supreme Auditors Nestor Olesnycky, Anatole Doroshenko and Stefan Hawrysz; and

Supreme Advisors William Pastuszek, Andrew Julia, Taras Maksymowich, Roman Tatarsky, Tekla Moroz, Taras Szmagala, Walter Kwas, Eugene Iwanciw, Helen Olek-Scott, Andrew Keybida, Wasyli Didiuk, Alexander Chudolij and Myron Spolsky, as well as Zenon Snylyk, Svoboda editor-in-chief.

Also present were the following honorary members of the Supreme Assembly: Jaroslaw Padoch, Mrs. Zerebniak, Anna Chopek, Walter Zaparanuk, Mary Dushnyck and Anna Haras.

Supreme Vice-President Myron B. Kuropas, and Supreme Auditors the Very Rev. Stephen Bilak and Leonid Fil were unable to attend this year's meeting.

After an opening prayer recited by Mr. Didiuk, the session began with approval of the proposed agenda, acceptance of the minutes of the 1987 annual meeting and the establishment of several Supreme Assembly committees dealing with various areas of UNA activity: organizing, women, youth, culture, Soyuzivka, press and public relations, Canadian affairs, seniors, sports, education, finances, resolutions, fraternal activity and this year's Millennium of Christianity in Rus-Ukraine. These committees met separately on Wednesday evening, June 8, and Thursday morning, June 9.

Because the reports of executive officers, advisors and auditors were prepared and distributed to all Supreme Assembly members in advance, they were not delivered during the annual meeting. A discussion of the reports did, however, take place.

Also on the agenda for the first day of the Supreme Assembly's deliberations was the report of the UNA's Ukrainian Heritage Defense Committee. It was

delivered by Messrs. Flis and Iwanciw. Mr. Iwanciw spoke also about the UNA's soon-to-be-opened office in Washington, which is to function as the association's government relations arm. Supreme Assembly members approved the establishment of the bureau with Mr. Iwanciw as its director. The office is slated to open July 1.

Also approved that day were the by-laws of the UNA's board of directors of Canada, which is to be composed of all Canadian members of the Supreme Assembly. The main speakers on this topic were Messrs. Flis and Hewryk, as well as Mr. Olesnycky who, as a lawyer, reviewed all the articles of the by-laws.

The entire day on Thursday, June 9, was devoted to reports about various UNA operations. First to speak was Andre J. Worobec, the organization's fraternal activities coordinator, who reported on his work in that capacity, as well as his plans for the future.

Architect Jaroslaw Sichynsky filled the Supreme Assembly members in about the status of construction of workers' quarters at Soyuzivka, the UNA's year-round resort. He reported that the cost of such buildings would range between \$600,000 and \$680,000. The Supreme Assembly approved the construction plans.

The new co-managers of Soyuzivka, John A. Flis and Lydia Kuczer, delivered a report on the resort's preparedness for the busy summer season, as well as the forthcoming computerization of the resort's bookkeeping.

Nicholas Boyko delivered a report about the work of the UNA's professional sales department, following introductory remarks by the supreme president. Mr. Boyko spoke mainly about the insurance sales courses that he has organized in New Jersey, at the UNA Home Office, and in Pennsylvania, in Lehighton.

The final report of the day was that of the Svoboda editor-in-chief, Mr. Snylyk. Mr. Snylyk said that the two main stories covered by Svoboda during the report period were the trial of John Demjanjuk in Israel and celebrations of the Millennium of Christianity in Rus-Ukraine held throughout the world. He spoke as well about the UNA Almanac.

The Ukrainian Weekly's editor, Roma Hadzewycz, also was slated to report that day, but due to unforeseen circumstances was unable to arrive at Soyuzivka on time.

That evening the Supreme Assembly members enjoyed the traditional banquet conducted in a humorous vein by Mr. Didiuk. A highlight of the affair was a "roast" of Mr. Julia, who retired recently after 45 years as secretary of UNA Branch 161 in Ambridge, Pa.

On Friday, June 10, the sessions began with the report of The Ukrainian

Weekly editor, Ms. Hadzewycz spoke about the major stories covered by The Weekly during the report period, as well as staff changes that have resulted in the current three-woman editorial team that includes associate editors Marta Kolomayets and Chrystyna Lapychak. She characterized the current staff as "one of the best" and knowledgeable about the Ukrainian community outside of Ukraine as well as current events in Ukraine.

The next topic on the annual meeting's agenda was the selection of a site for the UNA's next convention in 1990.

Mr. Maksymowich proposed that the conclave be held in the Miami area, while Mr. Iwanciw spoke on behalf of Baltimore as a convention site. Other sites were proposed by: Mrs. Paschen, who said Chicago would be a fine choice; Mr. Kwas, who suggested the Soyuzivka area, more specifically, the Granit Hotel; and Mr. Hawrysz, who noted that UNA'ers in the Philadelphia area would be willing to organize the next convention.

As a result of voting by secret ballot, Baltimore, with nine votes, was chosen over Miami (eight votes) and the Soyuzivka area (two votes).

The Scholarship Committee's report, delivered by its secretary, Mr. Sochan, followed. On its recommendation, the Supreme Assembly members approved \$115,300 in scholarship grants to 241 students.

Also approved was the committee's recommendation that students eligible

for the awards be active, dues-paying members, and that they be enrolled as full-time, undergraduate students. It was decided that meetings of the Scholarship Committee would henceforth be held after the Supreme Assembly's annual meeting and that the Scholarship Committee would then be empowered to allocate grants in keeping with a sum determined by the Supreme Assembly.

Other committee reports were delivered by the following: Mrs. Paschen, women; Mr. Iwanciw, Soyuzivka; Dr. Padoch, honorary members of the Supreme Assembly; Mr. Spolsky, sports; Mr. Chudolij, youth; Mr. Hawrysz, organizing. (The text of the resolutions and recommendations passed by the Supreme Assembly as a result of these committees' work will be published in Svoboda and The Weekly.)

Finally, the Financial Committee, with Mrs. Diachuk reporting, recommended a budget of \$12,182,000. Included in the budget are donations to community groups totalling \$66,150, and funds for special publications, including an index to the Svoboda Ukrainian-language daily newspaper, amounting to \$59,000.

In miscellaneous matters, the Supreme Assembly members decided to return to the prior system of five-day annual meetings, citing a lack of time during this year's three-day conclave.

The annual meeting was concluded with the singing of the Ukrainian national anthem.



Supreme Advisors William Pastuszek, Helen Olek-Scott and Andrew Julia listen to the proceedings.



Supreme Advisors Myron Spolsky, Eugene Iwanciw and Alexander Chudolij confer.



Supreme Secretary Walter Sochan and Supreme Treasurer Ulana Diachuk take notes during the session.



Supreme President John O. Flis chairs the meeting.

## Soyuzivka prepped for summer with something old, something new

by Roma Hadzewycz

KERHONKSON, N.Y. — It's quite obvious at Soyuzivka: the summer season is just around the corner, and the upstate New York resort is being prepped for its annual influx of vacationers.

This year, new touches — the result of a new management team at this Catskill resort — are evident as well.

There is more greenery in hanging baskets and planters in the dining room and the Veselka auditorium; the entranceway to the main house is brighter; the gift shop decor has been updated and its size has been expanded; there are hospitality books listing the area's diverse attractions in every guest's room.

There are also new gifts to be purchased in the newly named Spomyn gift shop: works by various well-known and up-and-coming Ukrainians artists, Soyuzivka teddy bears, and jewelry, such as beaded necklaces (gerdany).

Many guests will be pleased to learn that the dining room is now air-conditioned and that, on Saturday evenings, the screened-in portion of the dining room will be turned into a cafe that serves light snacks and beverages, including cheese, fruit, wine and espresso.

The resort's menu, too, has been expanded, so that now, in addition to the old stand-bys, there will be new dishes like lasagne and fettucine alfredo (and Mr. Flis promises many more surprises). The snack bar at the Veselka pavilion will soon be transformed into a New York-style deli, and it will remain open all day on weekends to serve those Soyuzivka guests who are only there for the day and may not have accommodations at the resort.

There are many, many more improvements at Soyuzivka, "the things people take for granted," says Mr. Flis, like upgraded roadways, and electrical, plumbing and sewage systems.

His colleague, Ms. Kuczer, points out that guest services also have been expanded. They will now encompass babysitting services and a day camp for

children of various ages under the supervision of two Soyuzivka employees.

Weekend art exhibits will feature the works of numerous artists, among them the late Jacques Hnizdovsky, Peter Shostak, Petro Kapshuchenko, Victoria Varvariv, Ihor Diachenko, Christina Holowchak-Debarry and Roksolana Armstrong.

The season's entertainment will kick-off during the Independence Day weekend with dances featuring the band Akula from Chicago on Friday night, July 1; the ever-popular Tempo orchestra and Akula on Saturday, July 2; and Tempo on Sunday, July 3. Headlining the stage program inside Veselka will be the Maryntsi comedy and singing duo on Saturday evening, and comedienne Luba Goy and singer Bohdan Andrusyshen on Sunday. Roman Shwed will serve as master of ceremonies.

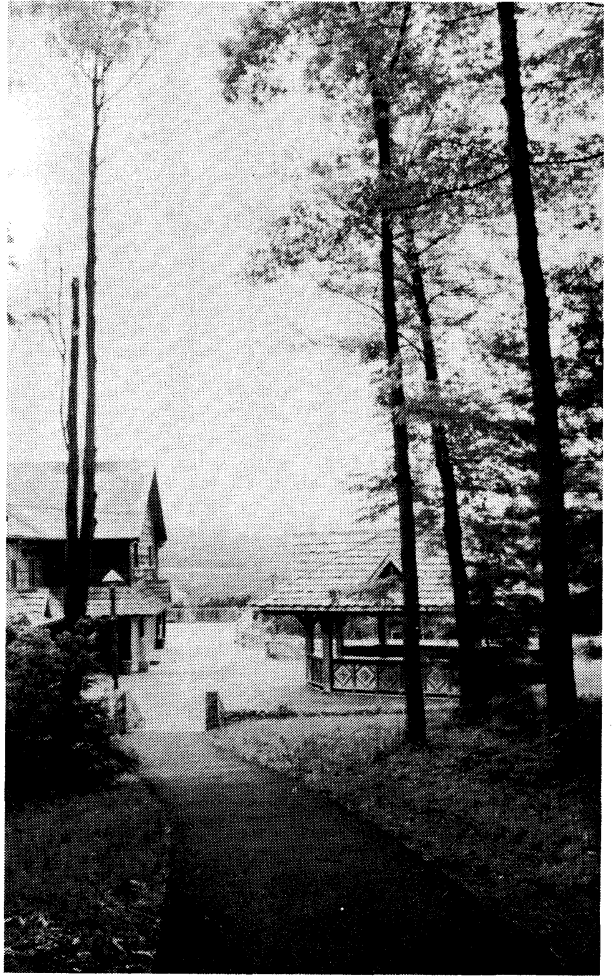
Another big weekend this summer, in addition to the mammoth Labor Day weekend festivities, will be August 20-21, when the Miss Soyuzivka pageant will take place. (The event has been moved up from its usual September date.)

Among the myriad performers who will take the stage at Soyuzivka this summer will be cabaret singer Alex Holub, sibling singers Lesia and Halia Wolansky, singer Ed Evanko, pianist David Bilowus, the Lysenko Opera Company, the Cheremshyna vocal group, the singing duo of Darka and Slavko, the Chaika dancers, Troyanda trio, harpist Odarka Polanskyj and the Promin girls' choir.

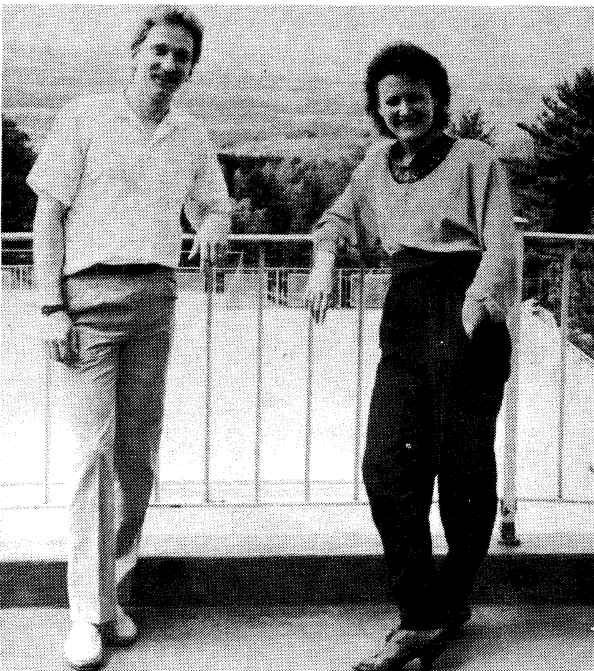
And that's only a sampling.

So, the Soyuzivka co-managers have a bit of advice for guests: make your reservations now (some weeks are already sold out), and come to see the updated yet familiar Soyuzivka.

And, if you can't make it during the summer, Ms. Kuczer and Mr. Flis invite one and all to stop by during the off-season. They add that they are happy to serve small gatherings, such as family reunions, organizations' meetings and private parties, and that special menus and receptions are easily arranged.



The view from a wooded path at Soyuzivka: the Veselka terrace overlooking the scenic Catskill mountains.



Soyuzivka's new management team: John A. Flis and Lydia Kuczer.

### Soyuzivka's new co-managers: John A. Flis and Lydia Kuczer

KERHONKSON, N.Y. — Since the fall of last year, Soyuzivka, the Ukrainian National Association's year-round resort in the Catskill mountains of New York state, has been in the hands of a new management team.

The young, but experienced, duo — John A. Flis and Lydia Kuczer — have overseen renovations and are putting into effect innovations aimed at modernizing the resort and better serving its guests. At the same time, however, both say they want to keep the Ukrainian spirit at Soyuzivka.

The co-managers have divided their responsibilities as follows. Mr. Flis is in charge of all food and beverages at the resort, that is, the dining room, snack bar and bar, as well as the grounds, maintenance and security. Ms. Kuczer handles the office and reservations, gift shop, entertainment, camps and house-keeping.

One of the managers is a familiar face at Soyuzivka, while the other is new to the resort.

Mr. Flis worked at Soyuzivka for nine years between 1972 and 1981 — first as a summer employee and part-

time during the off-season, and later, for three years as full-time assistant manager.

Although he holds a bachelor's degree in political science, Mr. Flis, took a liking to the hotel management field during his years at "Suzy-Q." He's worked in that field at the nearby Granit Hotel, as well as at Quality Inns in the state of Florida. He recently completed a two-year associate's degree program in hotel technology at Sullivan County Community College.

Ms. Kuczer, who hails from Detroit, may be new to Soyuzivka, but not to the hotel industry. She holds a bachelor's degree in business administration and has several years of experience in sales and public relations with Hilton Hotels. She has worked for that chain in Michigan, Colorado and Florida.

Both co-managers seem quite at home at the resort, and quite anxious for the busy summer season to begin as they scoot around on his-and-her's golf carts, nicknamed, (you've probably guessed): the "Flismobile" and the "Kuczermobile."

— R.H.

# THE Ukrainian Weekly

## Upset, Filaret?

We've obviously hit upon a raw nerve in Metropolitan Filaret Denysenko of Kiev, a hierarch of the Russian Orthodox Church. Whereas this should be a joyous occasion — a celebration of 1,000 years of the Christian faith, Metropolitan Filaret doesn't seem to be in the mood for celebrating.

Instead of basking in the jubilee's glory — after all, he occupies the Metropolitan See of Kiev, the birthplace of Christianity in Kievan Rus', the site where Prince Volodymyr the Great baptized his people — Metropolitan Filaret has come upon difficult times.

With the modification of religious policies throughout the Soviet Union, even the reopening of churches, the Russian Orthodox Church, a loyal apparatchik of the Soviet government, has enjoyed more attention. It has been presented as the Mother Church, the bastion of an estimated 70 million believers (which is about three and one half times more people than belong to the Communist Party.) It has also been treated with more respect by the Soviet authorities, as they have highlighted the centuries-old tradition of Christianity with official Millennial celebrations throughout the Soviet Union.

Thus, it seems that the Soviet Union wants the West to view it as a place of renewed religious liberties. So, with the high visibility the Russian Orthodox Church has recently been granted, it is only natural for the West to begin targeting questions about the ongoing persecution of other religious groups, such as the Ukrainian Catholics.

What is the Kremlin to do? In this particular case, it seems that General Secretary Gorbachev has put pressure on the Russian Orthodox Church, more specifically Metropolitan Filaret, to meet with Vatican officials to discuss the Uniates, a church of believers, who according to Soviet "history" accounts, self-liquidated in 1946.

In a recent article, Felicity Barringer of The New York Times reported that Metropolitan Filaret expressed his displeasure at the prospect of meeting with Vatican officials in Finland (neutral territory) next month to discuss the status of Ukrainian Catholics. He warned that if the Vatican's representatives became 'aggressive' about legalizing the Ukrainian Catholics, it would strain the improving relations between the Orthodox and Catholic hierarchies. "Restoration of the Church will mean a deterioration of brotherly ecumenical relations," he said.

He added that legalizing the Ukrainian Catholics would mean "creating on Ukrainian territory the kind of tool that would start a religious struggle within the Orthodox Church. "I don't doubt this would be inevitable," he said, his first clenching the unclenching as he spoke, reported Ms. Barringer.

Ah, the gestures of a truly religious holy man, a pious leader who embodies Christian principles.

Seems that Filaret's upset. However, we shouldn't feel too bad for him. He is a prelate of the same Church that, after the Soviets occupied all the territories of Ukraine in 1945, took charge of the 3,961 Ukrainian Catholic churches. After the Ukrainian Catholic Church was forcibly liquidated in 1946, the Russian Orthodox Church did what it pleased to these houses of worship, from demolishing them to turning them into car repair garages, bazaars, or museums of atheism.

According to 1987 estimates, there were about 4,000 churches (Russian Orthodox) still open in the Ukrainian SSR, while 14,332 were either destroyed or converted to other uses. Only 842 church structures were preserved because of their historical architectural significance.

These churches were both Ukrainian Catholic and Ukrainian Orthodox houses of worship. Most of the churches destroyed by the Soviets were those built during the Kievan Rus' statehood, or the Kozak Ukrainian (Hetman) State. Churches built in more recent years, were converted to other uses.

So, Who has the right to be upset, Filaret?

## ACTION ITEM

The Commission on the Ukraine Famine Extension Act (S. 2304) which was passed by both houses of the U.S. Congress, awaits the president's signature.

It is essential that Ukrainian Americans demonstrate their support for the continued existence of the U.S. Commission on the Ukraine Famine either by phoning the White House, or by sending telegrams (political opinion messages) to the president.

The number of the White House comments line is (202) 456-7639.

A prepared message urging the president to sign the extension bill may also be sent by phoning Western Union, 1-800-257-4900, and asking for operator No. 9423. The special prepared message can be sent through June 22, the date by which the president must act on the measure. Its cost is \$11.95.

The message reads as follows: "Dear Mr. President: Please sign Senate S. 2304, the Commission on Ukraine Famine Extension Act. We Ukrainian Americans have financially supported the work of the commission so that it will continue its work, at no cost to the American taxpayer." (Of course, callers can choose to send their own personal message to the president at a cost of \$7.95 for the first 20 words, and \$2 for each additional 20 words.)

## Faces and Places

by Myron B. Kuropas



## Evhen Konovalts and America

Last May, in what is hopefully a sign of the times, all factions of the Organization of Ukrainian Nationalists (OUN) together commemorated the 50th anniversary of the death of Col. Evhen Konovalts, founder and first head of that legendary society of Ukrainian patriots.

Col. Konovalts was assassinated on May 23, 1938, in Rotterdam, Holland, by a Soviet agent posing as an OUN courier. It was exactly 10 years earlier that he visited the United States for the first time.

The purpose of Col. Konovalts' 1928 visit to America was to establish branches of the Ukrainian Military Organization (UVO), a Ukrainian veterans' society he headed in Polish-occupied western Ukraine. Before his departure, UVO branches were established in New York state — Astoria, Amsterdam, Troy and Cohoes — as well as in Chicago, Hamtramck, Mich., and Hartford, Conn.

In 1929, soon after UVO was transformed into the Organization of Ukrainian Nationalists, Konovalts returned to America for the purpose of creating a Ukrainian nationalist organization with a broader community appeal than UVO. It was during his second visit to the United States that the idea for the formation of the Organization for the Rebirth of Ukraine (ODVU) was born. According to its New York State Certificate of Incorporation, the purpose of the new organization was to:

- "Associate Ukrainians for the purpose of instilling in them principles of racial solidarity, discipline, loyalty and the love of national ideals;
- "Cultivate self-respect, self-reliance and independence of thought and action;
- "Encourage thrift and industry among members;
- "School Ukrainians in the principles of American democracy and its institutions and to compel observance of its laws and Constitution;
- "Hold real and personal property necessary for the furtherance of the above objectives and to maintain its branches in any state of the United States and in any foreign country.

The story of the Ukrainian nationalist network first established in the United States by Col. Konovalts is one of the most fascinating chapters in Ukrainian American history.

The network grew quickly. Two other nationalist organizations came into being in the early 1930s — the Ukrainian Red Cross in 1931 (its name was later changed to the Ukrainian Gold Cross because stateless nations were not permitted to establish a Red Cross) and the Young Ukrainian Nationalists (in Ukrainian, Molodi Ukrayinski Natsionalisty or MUN) which was established in 1933. Created under ODVU's initiative, both eventually became autonomous affiliates within the ODVU organizational structure.

The First All-American Congress of Ukrainian Nationalists took place on August 31-September 1, 1935, in New York City with 223 delegates representing ODVU, MUN, the Ukrainian Red Cross, the Chornomorska Sich (which had agreed to become part of Konovalts' nationalist network in 1932), the Ukrainian Veterans Organization (which joined the nationalist network in

1933) and a few UNA branches, in attendance. Greeting the Congress on behalf of OUN was Gen. Mykola Kapustiansky who urged the delegates to set aside all organizational differences and consolidate their strength into one, mighty, revolutionary Ukrainian Nationalist Front. Recognizing OUN as "the only true beacon in Ukraine's struggle for independence," the congress concluded its deliberations with a political rally in Carnegie Hall where, in the presence of hundreds of delegates and guests, prominent OUN, ODVU, UNA and other organizational leaders pledged their support of the newly created Nationalist Front.

Encouraged by the success of the First Nationalist Congress and the periodic visits of such OUN luminaries as Col. Konovalts, Omelian Hribivsky, Gen. Victor Kurmanovych, Col. Roman Shushko, Jaroslav Baranovsky and Alexander Kandyba, ODVU continued to increase its organizational prestige in the Ukrainian American community. On June 20, 1935, ODVU began to publish Nationalist, a weekly newspaper edited for most of its existence by the late Walter Dushnyk.

Some 200 delegates attended the sixth ODVU convention in 1936. Dr. Alexander Granovsky, a professor at the University of Minnesota, was elected president, replacing Gregory Herman. By then, the rapid rise of ODVU had come to the attention of America's Ukrainian Communists who, in keeping with directives originating in Moscow, began labeling ODVU a "fascist" organization. Responding to the charge, the convention passed a resolution condemning the "unconscionable identification" of Ukrainian nationalists "under the rubric of fascism."

ODVU's growing community influence soon extended beyond the formal nationalist organizational framework. At the 19th convention of the Ukrainian National Association in 1937, delegates representing some 30,000 UNA members, elected 11 ODVU and Red Cross members to the 22-seat UNA Supreme Assembly including the president (Nicholas Murashko), the vice-president (Gregory Herman), the vice-presidentess (Maria Malievych), two auditors (Stephen Kuropas and Roman Smook) and six advisors (Taras Shpikula, Nicholas Davyskyba, Illia Husar, Stephen Slobodian, Onufriy Zapotochny and Volodymyr Didyk). By 1938, the year Evhen Konovalts was murdered, the network he had founded in the United States included, according to Volodymyr Riznyk, ODVU national secretary at the time, some 70 ODVU branches, 70 Gold Cross branches, and 41 branches of MUN with a total American membership in excess of 10,000.

Today, of course, ODVU is a shadow of its former self and all of the OUN factions in America combined probably don't total even half of the number of organized nationalists who walked American soil in 1938.

The memory of Evhen Konovalts, however, lives on. Now that we've witnessed a united OUN commemoration of his death, can we expect less acrimony and more unity in the future?

I'm not holding my breath, but I sure hope so.

## FOR THE RECORD: Helsinki Commission's letter to Ukrainian SSR deputies

In March of this year, the U.S. Senate and House of Representatives received a letter from 10 deputies of the Supreme Soviet of the Ukrainian Soviet Socialist Republic condemning a U.S. Congressional resolution (S.J. 235 and H.J. 429) that denounces the Soviet government's suppression of religious freedom in Ukraine and discourages the official participation of the United States in any official Millennium ceremonies in the Soviet Union.

The three-page letter, an unprecedented action taken by the deputies, a representative group of Soviet Ukrainian citizens from all corners of the republic, labeled the joint resolution of the Senate and House, as one of "biased character" which carries "groundless" statements on violations of the Universal Declaration of Human Rights and contended that "no people here (in Ukraine) are imprisoned or persecuted for their religious convictions."

The undated Soviet letter attacks both the underground Ukrainian Catholic Church and the outlawed Ukrainian Autocephalous Orthodox Church, identifying the Churches' members as "collaborators of foreign oppressors" and "zealous underlings of Nazi invaders."

Below, is the text of the response to the Soviet Ukrainian letter, written in June by the Helsinki Commission on Security and Cooperation in Europe, which according to the speaker of the U.S. House of Representatives was the appropriate department to handle the response to the Soviet letter. The CSCE was established as a result of the 1975 Helsinki Final Act. It monitors human rights violations among the 35 signatory nations. The commission is chaired by Rep. Steny H. Hoyer (D-Md.), and co-chaired by Sen. Dennis DeConcini (D-Ariz.)

We are waiting in reference to the letter you sent to the Hon. Jim Wright, Speaker of the House of Representatives, concerning the Congressional resolution on religious believers in Ukraine. As you know, Speaker Wright has referred this letter to this commission, which is mandated by law to monitor and encourage compliance with the Helsinki Final Act. We welcome the comments of the deputies to the Supreme Soviet of the Ukrainian Soviet Socialist Republic in the spirit of establishing a dialogue between the Ukrainian SSR Supreme Soviet and the Congress.

We find the deputies' assertion that the resolution reminds them of the "cold war" period unfortunate. This is, after all, the era of glasnost, when problems are being raised and discussed more openly in the USSR. The resolution addresses these problems not out of a desire to interfere in internal affairs, but because Soviet compliance with its freely undertaken international commitments has not been forthcoming. Congressional concern for the fate of believers in Ukraine, as manifested by this resolution, is both legitimate and appropriate in view of Soviet obligations in Principle VII of the 1975 Helsinki Final Act to "respect the freedom of the individual to profess and practice, alone or in a community with others, religion or belief in accordance with the dictates of his own conscience."

The Soviet government has recognized human rights issues, including freedom of religion, as a legitimate topic of international discourse. It is in this spirit to further open and honest dialogue between the Congress and the Supreme Soviet of the Ukrainian SSR — that these concerns are raised.

While you state that the freedom of conscience as guaranteed to our citizens by the Constitution is strictly observed, in fact, the peaceful practice of this right is frequently thwarted by Soviet authorities. The Soviet Constitution stipulates separation of Church and state; however, secular authorities must approve church appointments. Even officials of the All-Union Council on Religious Affairs have publicly admitted that local state officials have sometimes groundlessly refused legal requests by believers to open churches.

There have been steps taken recently with regard to religion suggesting a reappraisal by the state. Criticism in the Soviet Ukrainian press of abuses by authorities of religious communities have appeared. We would urge that this more tolerant attitude also encompass the Ukrainian Catholic Church and Ukrainian Orthodox Church. Metropolitan Filaret's recent request for 100,000 Ukrainian language

Bibles, if filled, would be significant. Furthermore, we are encouraged by a recent article in the Kiev monthly atheist journal *Liudyna i Svit* condemning "vulgar atheism" as a failure. Also, Soviet television broadcast part of the Russian Orthodox Easter service from the Epiphany Church in the Kremlin — probably for the first time under Soviet rule. We would note, however, the broadcast was shown at 3 a.m., and without any prior notice.

Despite these steps, the commission believes that the treatment of religious believers in the Soviet Union falls seriously short of the Helsinki Final Act, Madrid Concluding Document, as well as the United Nations Universal Declaration on Human Rights and the International Covenant of Civil and Political Rights. As the Congressional resolution states, regardless of these obligations, the Ukrainian Catholic and Ukrainian Orthodox Churches are still banned, despite recent petitions from believers requesting registration and expressing willingness to abide by Soviet laws on religion. These appeals include an August 1987 declaration by two bishops, 35 clergy and 174 laity in Ukraine asking that the Ukrainian Catholic Church be restored its rights. This appeal announced that, in connection with the Soviet reforms and the Millennium, they no longer wish to remain underground; another appeal this February to the USSR Supreme Soviet was signed by over 5,000 individuals. To the best of our knowledge there has been no official response to these appeals from believers.

In addition, numerous government regulations restrict religious life in the USSR: religious communities are dependent upon the state for legalization, for registration of local congregations and the clergy, for permission to maintain theological schools and monastic institutions (with limitations on the number of students) and for publication of religious books and periodicals; organized religious instruction of minors is prohibited; proselytizing outside church premises and missionary activities are prohibited; and at present, believers are forbidden to conduct social services and philanthropic activities.

The right to conduct religious worship is guaranteed, but groups of citizens may not freely choose the time and place for religious worship. Under Soviet law, religious communities may form and register with state authorities. However, in contradiction to "separation of Church and state," any group that worships without state permission is subject to criminal penalties.

As to the statement of the deputies that no one in Ukraine is imprisoned or persecuted for religious convictions, the commission has received confirmed reports about harassment, fining and imprisonment of religious believers, the destruction of churches, and publication of hostile anti-religious propaganda. Documentation exists detailing instances of believers in Ukraine, including Ukrainian Catholics, Baptists and others, suffering harassment, illegal searches, beatings and arrests solely for attempts to practice their religion.

If the separation of Church and state and non-interference of state bodies into Church affairs are consistently adhered to, as the deputies' letter claims, why, for instance, are Baptist prayer meetings broken up? Why was the Ukrainian Catholic church in Kalinivka in western Ukraine invaded and disrupted during Christmas Eve services this year? Police and local officials took reprisal against its priest, the Rev. Petro Zeleniuk, who has publicly defended the Church's claim to legality. Pentecostals in Lviv recently renewed their campaign for emigration, engaging in hunger strikes and demonstrations, because they cannot practice their religion freely.

Repression of religious believers has even been discussed recently in the Soviet media. According to the *Liudyna and Svit* article (No. 2, 1988, pp. 2-7), believers have been persecuted to "re-educate" them, contradicting your claim of non-interference. This article and others agree with the need for a comprehensive public law on religion (present instructions and decrees are known only to some state functionaries and clergy.) The article also calls for more democratization in Church-state relations. We only hope that issues raised within this article will be acted upon favorably, thereby improving Soviet compliance with its commitments under Principle VII of the Helsinki Act.

The statement by the deputies claims that

accusations on the 1946 banning of the Ukrainian Catholic Church are unsubstantiated. The statement further claims that the Church's self-dissolution and reunification with the Russian Orthodox Church were voluntary. Assuming the statement to be correct, how can the following questions be answered: Why, in the winter of 1944-45, did Soviet authorities summon Ukrainian Catholic clergy to "re-education" sessions conducted by NKVD? Why, on April 5, 1945, did the Soviet media begin an anti-Catholic campaign? And why, on April 11, 1945, did the NKVD begin arresting the entire Ukrainian Catholic hierarchy of western Ukraine, among them Metropolitan Josyf Slipyj, the head of the Ukrainian Catholic Church?

According to the deputies' statement: "The decision was adopted by the Uniates themselves at the Lviv Church Council on March 1946, with the participation of 216 delegates of Uniate clergy and representatives of laymen." Yet, according to the Catholic Church, synods must have the approval of the pope of Rome and must be attended by bishops. The March 1946 synod had neither the approval of the pope nor was the Church hierarchy present — they had been arrested almost one year earlier. Furthermore, there is strong evidence that this entire exercise was planned and directed by the Soviet authorities. According to a January 1987 Report by the United States Department of State (Special Report No. 159): "Knowledge of the 'Sobor' was withheld from the public; no advance election of delegates was held, and only 216 clerics and 19 laymen — allegedly representing the Ukrainian Catholic Church — brought about 'reunification.' Not surprisingly, the NKVD was entrusted with the task of coercing the remaining Catholic clergy to join the Russian Orthodox Church."

Virtually no Ukrainian Catholic believers knew what was going on behind the closed doors of the St. George's cathedral on that weekend in March 1946. They certainly had no idea that they had "accepted" Russian Orthodoxy. Furthermore, many of the 216 delegates to the "Sobor" (out of the nearly 3,000 Ukrainian Catholic priests) were forced to attend, while others did not even know why they were there. The deputies claim that the Uniate Church cannot be revived because this would contradict the "autonomous decision" of believers. Yet if the public knew nothing of the "Sobor," how can one claim that this is something on which believers made a decision? Indeed, to contend that after a 350-year history, an entire religious denomination decided to dissolve itself almost overnight strains credulity.

In truth, the Ukrainian Catholic Church was destroyed: its dioceses liquidated, its bishops imprisoned, killed or exiled, its monasteries and convents closed. Bishops and many priests, faced with either accepting the "Sobor" or imprisonment, chose the latter. Hundreds of priests were killed or went into hiding and thousands of laity sent to camps. And yet, 42 years after the "self-dissolution," an active Ukrainian Catholic movement exists today in western Ukraine.

Furthermore, regarding the deputies statement on the Ukrainian Catholic Church's alleged collaboration with Nazi occupiers, the then-head of the Ukrainian Catholic Church, Metropolitan Andrey Sheptytsky, condemned Nazi policies in Ukraine in official pastoral letters and lodged a protest with Himmler against the murder of Jews, and directed his faithful to hide victims of Nazi oppression, particularly Jews, in St. George's Cathedral and in monasteries and nunneries. In fact, when Metropolitan Sheptytsky died in 1944, Soviet authorities permitted the Church to hold an elaborate funeral ceremony for him and did not interfere with the enthronement of his successor, Metropolitan Josyf Slipyj.

Even if one were to put aside history and assume that the "self-dissolution" and "reunification" of the Ukrainian Catholic Church were voluntary and accept the status quo, a basic question remains: Suppose 20 people want to perform Orthodox liturgy but instead of looking East to Moscow want to look West to Rome? Why are they not permitted to do so? This is the fundamental question.

As to the deputies' remarks on the Ukrainian Autocephalous Orthodox Church, it should be noted that this Church was liquidated in 1930 (despite Soviet laws proclaiming the separation of

(Continued on page 12)

## A TRAGIC GALLERY: Raisa Rudenko, wife and prisoner

From a series of biographical sketches dedicated to the memory of Yuriy Lytvyn, a Ukrainian publicist who died in a present-day death camp in the USSR.

by Nina Strokata

**"Release my husband, war invalid and Ukrainian writer Mykola Rudenko!" — inscription on a placard carried by Raisa Rudenko in a Moscow public square on May 9, 1979.**

It is harder to write about Raisa Rudenko than about other women because Mykola Rudenko has already written about her. Nevertheless, the genre of biography permits the writing of prose, even about a disturbing and extraordinary life.

Raisa was born in 1939 in the village of Petrivka in the Synelnikivsky district of the Dnipropetrovske region. Shortly after her birth, her parents moved to the Vinnytsia region, where she spent her childhood. Her early years were spent in the shadow of World War II. Her father died in the war: his death occurred in the days immediately after the war's conclusion was announced. Raisa's mother had to bring up three children while working on a collective farm.

After finishing her schooling, Raisa became a laboratory assistant and found work in her profession in Kiev. Her meeting with Mykola Rudenko resulted in a deep love and made possible a wide and independent self-education, which they began to pursue together. Their lives were rewarding, though full of difficulties, including material want. Raisa shared her husband's philosophical search, guarded his peace of mind, and stayed with him in the world that the poet-philosopher created in his soul.

Later, in poems composed in prison, Mykola Rudenko wrote:

Life is you. Your small hands  
Hold the world which lives in me.

In 1976 Mykola Rudenko became one of the co-founders and the head of the Ukrainian Helsinki Group; he was arrested a few months later. The members of the group spoke up on his behalf, as did Amnesty International, writers in the West and activists in public life in the Ukrainian diaspora.

Out of all those who took it upon themselves to preserve Mykola Rudenko's freedom, the most active was his wife, Raisa. She wrote and sent out declarations of protest, which were a source of information for us about the planned repressions that were carried out against Mykola Rudenko. Raisa even demonstrated in a public place in Moscow where the liveliest protest demonstrations often occurred.

During the trial of Mykola Rudenko, Raisa was called as a witness and informed that her husband was accused of preparing, possessing and distributing his writings.

"Preparing" texts is a writer's profession; "possessing" and "distributing" what one has written is the logical result of a writer's work. But the judges of the USSR have their own logic: they were looking for three signs of "anti-Soviet agitation and propaganda," and "preparing, possessing, distributing" fulfilled the requirements exactly.

Called as a witness, the writer's wife declared that she had typed several copies of some of her husband's works. She did this not because she agreed to be a witness against the accused but because she hoped that such an admission would lessen the weight of accusations against her husband.

Her hopes proved to be futile: the court imposed the harshest penalty against the writer that it could under the laws of the USSR. Mykola Rudenko was sentenced to 12 years: seven years in a camp of severe regimen and five years in exile.

After the trial, Raisa awaited the day on which her husband would be transported to camp, where she would be able to visit him (unless he was punished by having his visiting rights denied, a common practice with political prisoners.) Mykola, however, was not taken to camp, but to the KGB prison in Kiev. There the organizers of his "case" tried to persuade the convicted writer to recant his views. They promised him freedom if he would only do so. The KGB "knights," pre-

sumably called upon to defend the security of the USSR, took up a task as a result of which Mykola Rudenko could have lost faith in his wife and friend.

It is necessary to remind the reader that the accused has the right to correspond only after he arrives at the place where he is to serve his sentence. When, for some reason, he is not transported there, he can correspond only with the approval of the public prosecutor. For the most part such approval is given by the public prosecutor who is assigned to oversee the activity of the KGB. (Such a post exists in every regional prosecutor's office.)

The prosecutor in Kiev gave permission for Mykola Rudenko to write to his wife, and Mykola, incarcerated in a KGB prison in Kiev, began to do so. Raisa also wrote to him. But not a single letter of Mykola's ever reached Raisa, and not a single letter of hers ever reached him.

Those who organized this mystification assured Mykola that all of his letters were sent to his wife and that if he did not receive a reply that was because Raisa was no longer interested in the fate of her husband and had abandoned him. The KGB continued to suggest the idea that he recant.

Mykola Rudenko did not recant, although the Chekists assured him that, in refusing, he hurt only himself. Later we learned of this time of torment from those poems that reached the free world from behind prison bars:

If that storm which swept the soul  
Could burst out of the innermost part of me,  
O how much evil would engulf the world.

Finally the time came when Mykola was taken to the prison camp. Raisa immediately set out to visit him and subsequently came on every visit allowed her husband. These camp meetings took place until 1981, when Raisa herself became a prisoner.

When it became clear that Mykola's poems had overcome all obstacles and had appeared in the underground press, Raisa became the object of intense harassment: she was detained at train stations when she was returning from camp visits, was the subject of unexpected searches, and sometimes a "thief" would seize her handbag from her.

Whoever knows even a little of the "Soviet way of life" will already have guessed that Raisa was in danger. Attempts to destroy the harmony between husband and wife did not cease. Now even the local police where Raisa lived alone were co-opted into this "work." In April 1981 there were rumors in Kiev that Raisa had disappeared. Shortly thereafter, under-

ground sources reported that she had been arrested.

In September 1981, Raisa went on trial for distributing "anti-Soviet" poems of Mykola Rudenko and for the harm done to the USSR as a result of the publication of certain of his works outside of the country. Friendship with those who viewed Soviet reality in the same way as Raisa was also part of the accusation. At the trial Raisa defended herself as best she could, having refused to accept the services of the lawyer that was assigned to her by the KGB. Her sentence: 10 years of confinement (five years in a camp of severe regimen and five years of exile.) Thus, in 1981, the court sentenced the wife of Mykola Rudenko almost exactly as it did him in 1977.

Raisa did not appeal her sentence, having already learned the futility of such appeals. Shortly after the trial Raisa was taken to a prison camp. The KGB, apparently, did not have any need to play more games with the Rudenko marriage.

The women's camp in Mordovia to which Raisa was taken, was situated next to the same camp in which Raisa had made her official visits to her husband. Since men's and women's camps in Mordovia, as in other remote parts of the gulag archipelago are strictly isolated, Raisa had no hope that she could see her husband in confinement. The KGB, however, has its own program: at the same time that Raisa was being taken to the Mordovian camp, Mykola was being transported to a camp in the Urals.

From the beginning of her arrival in camp Raisa became ill from the prison food. When the KGB found out about this, it was decided that the time was right to pressure Raisa either to repudiate her husband or to denounce his activities. To this end she was taken to the "capital" of the Mordovian KGB in Saransk. A number of other prisoners also were brought here, meanwhile, in the now deserted camp, installation of a system of eavesdropping devices began.

Failing to obtain a recantation and having completed installation of the hidden microphones, the KGB brought the women back to their camp quarters. Here it should be mentioned that Raisa found herself in the same camp in which Kateryna Zarytska and Odarka Husak had finished serving their prison terms, as did other women who were sentenced for their Ukrainian patriotism during the "stagnant" 1970s. Out of the group of Ukrainian women only one, Oksana Popovych, still remained in this particular camp, and she saw that Raisa Rudenko was a harbinger of the wave of repression that, in the first half of the 1980s, would become an added adornment of the period of "stagnation."

During Raisa's incarceration (1981-1986) a number of activists in the human, national and religious rights movement served their sentences in the same camp. They were not a large group, but the women prisoners of the 1980s wrote one of the most outstanding pages in the history of camp resistance. This fact needs to be mentioned because Raisa Rudenko was one of the authors of this history.

The women prisoners of the '80s raised the sense of human dignity to the status of a cult. They permitted only one form of rule over themselves: the rule of the spirit of solidarity.

An exceptional *modus vivendi* emerged in the camp: every attempt at unjust punishment by the administration was forcefully met by protests, either in the form of work stoppages or hunger strikes. The women prisoners of the '80s refused to submit to the degrading rules of camp etiquette. Soviet law forbids prisoners to participate in any kind of defense of another person. Yet in a 1983 document from one of the women's camps, we read the following: "We support the natural right of a human being to organize his actions and to come to the defense of another." These words are taken from an appeal to the government of the USSR, signed by eight persons. One of the signatures is Raisa Rudenko's.

In the same year Raisa also signed a collective letter by women prisoners to the leaders of the 35 nations that were signatories to the Helsinki Accords. The following statement from the letter is particularly striking: "The citizens of the USSR ... undergo national and religious discrimination and suffer persecution for their beliefs." Having signed her name to such a statement, Raisa Rudenko took a step toward the defense of the collective rights of the nation to which she belongs.

In 1984, 10 women in the Mordovian camp, after hearing of President Ronald Reagan's re-election, wrote a letter of greeting to the president who was popular in dissident circles. The prisoners of the gulag



Raisa Rudenko after her emigration to the West.

(Continued on page 15)

Nina Strokata is a founding member of the Ukrainian Helsinki Group who has resided in the United States since 1979 when she and her husband, Sviatoslav Karavansky, were forced by Soviet authorities to emigrate. This article appeared earlier in *Vira* (Faith), a quarterly publication of the United Ukrainian Orthodox Sisterhoods, in the January-March 1988 issue.



# PHOTO FOLLOW-UP: May 22 events in Kiev, a flashback to the 1960s

These photographs, taken by Ukrainian American tourists who visited Ukraine in May, depict scenes from the events, both official and unofficial, that took place at the Taras Shevchenko monument in Kiev on May 22.

The Ukrainian Culturological Club (UCC), based in the Ukrainian capital, had organized an unofficial cultural program to mark the day Shevchenko's body was moved from St. Petersburg to Ukraine for burial.

When the organizers, among them Oles Shevchenko, Serhiy Naboka and Vitaliy Shevchenko, arrived at the monument, located in a park across the street from Shevchenko State University, much to their amazement an official program was in progress.

While UCC members and supporters, such as Ukrainian Herald editors Vyacheslav Chornovil and Mykhailo Horyn, were allowed to place flowers and a bouquet of wheat at the foot of the monument during the official program, they were denied permission to read the bard's poetry.

Thus, a group of Kiev University students, UCC members and other dissidents and cultural rights advocates conducted their own informal program of song and poetry-reading some 300 feet away.

Several Ukrainian American tourists also attended this rare, but stirring display of national sentiment and unity honoring the poet who links all Ukrainians in spirit worldwide.



Boris Oliynyk, Ukrainian writer and director of the Ukrainian Cultural Fund, welcomes Kievans to official program honoring Shevchenko on May 22. Programs marking the date, a tradition among dissidents of the 1960s, had been banned since the early 1970s.



UCC members and Kiev University students sing Ukrainian songs in a light drizzle during unofficial program on May 22.



Vitaliy Shevchenko places bouquet of wheat at foot of the Shevchenko monument on behalf of the Ukrainian Culturological Club.



Yevhen Sverstiuk (left), well-known literary figure and UCC adviser, chats with Ukrainian Herald editors Vyacheslav Chornovil and Mykhailo Horyn during the events.



Standing in front of his alma mater, Vyacheslav Chornovil (left) speaks with UCC activist Oles Shevchenko, as Mykhailo Horyn looks on.



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

### La Salle holds Millennium Forum

by Erast Z. Pohorylo

PHILADELPHIA — Sixteen students and dozens of scholars from La Salle University and from neighboring institutions of higher learning participated in a unique academic venture dedicated to marking the Millennium of Ukraine's baptism, i.e., the "Millennium Forum" of La Salle and a course in Ukrainian literature.

Organized and coordinated by Dr. L.D. Rudnytsky, both the forum, which consisted of a series of lectures, workshops and seminars funded by various individuals and institutions (among them the Philadelphia Millennium Committee and the Ukrainian Congress Committee — Ukrainian Community of Metropolitan Philadelphia), and the literature course provided an excellent opportunity for students and visitors alike to gain a more than cursory acquaintance with Ukrainian culture.

The Ukrainian literature course itself offered a survey of the history of Ukrainian writing, focusing on some of the most important authors and works. "The Lay of Ihor's Campaign" was discussed in detail, and it was shown how this earliest known Ukrainian epic contains the basic principles of Christian ethics and morality.

Several of the works of Taras Shevchenko and Ivan Franko were considered with special attention to their religious content. Christian themes and motifs in Soviet Ukrainian literature were also traced, and Mykola Rudenko's poem "The Cross" was used as

an illustration.

On the whole, the course revealed the importance of Christian spirituality in Ukrainian literature from earliest times to the present.

The Millennium Forum began with a lecture by Dr. Miroslav Labunka, also of La Salle University, on the subject of the baptism of Kievan Rus' by Volodymyr the Great in the year 988.

Dr. Labunka reviewed the historical facts of this event and indicated some of the wealth and power of Kievan Rus', later to be called Ukraine. He also emphasized the significance of the baptism to the Ukrainian nation as a unifying and strengthening force in Ukrainian history.

The next event in the forum was a slide presentation on the meaning, significance and symbolism of the Ukrainian icon, by the Rev. Marian Procyk. The Rev. Procyk discussed the history of iconography and explained the subtle symbolism of the icon. He pointed out that, by the 19th century, the icons which were being painted no longer conformed to the traditional iconography.

The Rev. Procyk used a large number of slides of individual icons and ikonostases as examples of the richness and beauty of this deeply spiritual art.

In the following gathering of the forum, Dr. George Perfeky, who also teaches at La Salle, spoke about the Russification of the Ukrainian language, providing an alarming glimpse

(Continued on page 13)

### Philatelists release history video

TORONTO — The local branch of the Ukrainian Philatelic and Numismatic Society has just released a video "A History of Postage Stamps in Ukraine." The video is the branch's Millennium project.

"A History of Postage Stamps in Ukraine" is a unique documentary which traces the development of the postal system in Ukraine and explores the diversity of the postage stamps that were used on the lands that are Ukraine.

Produced by Peter Palijenko, the video is based on a script by Mykola Hawrysh. Mr. Hawrysh himself provides the narration. The video was filmed and edited by Ihor Lomaga, with the assistance of Myroslava Baker-Oleksiu.

The documentary spans over 250 years of postal history in Ukraine. It begins with the development of the postal system in the 1720s. The regional or "zemstvo" stamps of the 19th century are then explored. The video places much emphasis on the stamps of the

Ukrainian Republic of 1917-1921. A wide variety of trident overprints are featured. Reference is made to Ukraine's membership in the Universal Postal Union.

The video also documents the stamps of Western Ukraine, Carpatho-Ukraine and the German occupation of Ukraine during World War II.

"A History of Postage Stamps in Ukraine" provides not only the philatelist but also the uninformed with an opportunity to experience the exciting history of Ukrainian philately. The stamps, envelopes and cards featured are numerous, well-selected and worthy of any collection. The video is an educational medium which brings out the vibrant and turbulent history of Ukrainian postage.

The video, narrated in Ukrainian (an English version will appear in October) is available for \$35 (make checks payable to Ukrainian Philatelic Society of Toronto) from: Philatelic Video, 120 South Drive, Toronto, Ont. M4W 1R8.

### Utica plans various events

by Myron B. Rabij

UTICA, N.Y. — The Utica Committee to Commemorate the Millennium of Christianity in Ukraine has organized a series of memorial activities this year to mark the historic anniversary of a thousand years of Christian faith in Ukraine.

Scheduled events include a concert and banquet on June 25 at the Sheraton Inn Ballroom, and scheduled meetings with Mayor Louis La Polla and County Executive John D. Plumley.

Organized by chairman Prof. Bohdan J. Rabij as a joint coalition of the various Ukrainian Catholic and Ukrainian Orthodox parishes in the Utica area, the committee was founded last April as a local affiliate of the National Committee to Commemorate the Millennium of Christianity in Ukraine. The group unites local Ukrainian

Americans in an effort to raise community awareness of the Ukrainian cultural heritage and its repression by the Soviet Union, which does not allow freedom of worship.

The year's highlight event will be a concert and banquet featuring Ukrainian opera singer Stefan Szkafarowsky and the Canadian American vocal ensemble Verkhovnya. The keynote address will be given Dr. George Soltys, national Millennium committee chairman. The Utica Ukrainian Women's Ensemble and the Youth Dance Ensemble also will perform.

Locally, the committee distributes to the public free informational leaflets and brochures regarding Ukrainian religious and cultural affairs. A very successful Ukrainian crafts and Easter egg exhibit also has toured several area shopping centers.

### Northeastern Pennsylvania's Ukrainians present exhibit

SCRANTON, Pa. — The Millennium Committee of Ukrainians of Northeastern Pennsylvania, in conjunction with the Pennsylvania Anthracite Heritage Museum, is currently displaying Ukrainian artifacts here at the McDade Park Complex.

The display formally opened on May 15 and will continue until mid-August.

The exhibit is a tribute to Ukrainians and their Millennium of Christianity. Titled "Ukrainians in the Anthracite Region: A Millennium of Christianity — A Millennium of Traditions." It consists of various religious and cultural articles including vestments, century-old Gospels, icons, kylyms, candle holders, oil paintings, early photographs of the first hierarchs of both the Ukrainian Orthodox and Catholic Churches in the USA, etc.

The program and reception on opening day attracted more than 800 persons.

Chester Kulesa, curator of collections, opened the program with a welcome message, and Paul S. Ewasko, president of the local Millennium of Christianity committee, spoke on behalf of his ecumenically composed organization.

Keynote speaker Dr. Walter Karpinich, associate professor of languages and literature at Wilkes College in Wilkes-Barre, Pa., spoke on the Ukrainian Millennium of Christianity.

Ss. Cyril and Methodius Ukrainian Catholic Church Choir of Olyphant,

Pa., presented several selections, including "The Millennium Hymn" written especially for the Jubilee Year by the Rev. John Sembrat of Edmonton and an Olyphant native. The chorus was under the direction of Prof. Nicholas Martynuk.

The Kazka Ensemble, made up of five young persons of Ukrainian heritage from the McAdoo-Pottsville, Pa., area,

followed with delightful entertainment of Ukrainian folk music and dance.

A reception, compliments of Dr. and Mrs. Kenneth Lilik and Dr. and Mrs. Eugene Stec, concluded the afternoon's festivities.

The exhibit contains artifacts from the collections of the following: the Rev. Alex Burak, Paula Duda, Ann Ewasko,

Paul and Helen Ewasko, Andrew Gregorovich, the Very Rev. Mitred Stephen Hrynuck, the Very Rev. Canon Bohdan and Maria Izak, Christine Chomyn-Izak, the Very Rev. Mitred Nestor and Tamara Kowal, Msgr. Bohdan Olesh, Jerry and Helen Pronko, Charles and Mary Warholak, the Rev. D. George Worschak, Olga Yudisky and Parania Zalitch.



**Kazka Ensemble members, (from left) Sandra Minarchik-Holko, Joseph Zucovski, Mary Ann Kolativa, Michael Duda, Paula Duda; keynote speaker Dr. Walter Karpinich; Chester Kulesa, curator of collections, Anthracite Heritage**

**Museum; William Roditski, vice-president, Millennium Committee of Ukrainians of Northeastern Pennsylvania; and Paul S. Ewasko, committee president.**

# Illinois legislature passes resolution

by Marianna Liss

SPRINGFIELD, Ill. — On May 11, a few weeks before the U.S.-Soviet summit began in Moscow, the Illinois General Assembly — the state's legislative body — passed Joint Resolution 5 asking President Ronald Reagan not to visit the Danilov Russian Orthodox Monastery.

In the resolution, the assembly first applauded the president for signing Congressional Joint Resolution 235, urging U.S. government officials not to participate in Soviet celebrations of the Christian Millennium.

However, the Illinois state body also requested that the president "pursue the matter of the outlawed Ukrainian Churches," instead of visiting a monastery which was characterized as "a showcase to bolster the state-sanctioned submissive Russian Orthodox Church while cloaking Communist persecution of religion."

State Rep. Myron J. Kulas, (D-10th District), who sponsored the state joint resolution, said that he hoped the president would note their concern. It was the state legislators themselves though, that were the most affected. Rep. Kulas said, "Representatives came up to me, especially the more recently elected, and said 'We've learned so much.'"

And, he noted, it was rare enough for a state assembly to comment on a presidential decision on foreign affairs. It was rarer still, he said, for an assembly to meet in joint session to honor the Millennium of Ukrainian Christianity.

That day's legislative program included the reading of the joint resolution by Rep. Kulas, and State Senate Resolution 1000, sponsored by State Sen. Walter Dudycz, (R-17th District). Rep. Kulas and Sen. Dudycz are the two Ukrainian American state legislators in Illinois.

Ukrainian Catholic Bishop Innocent Lotocky gave the invocation, while Ukrainian Orthodox Archbishop Constantine of Chicago gave an address, as did Julian Kulas, the well-known Chicago attorney.

The importance of the resolution to the Illinois Ukrainian community was apparent from the 400 people in Ukrainian attire crowding the galleries, watching the special program.

Archbishop Constantine was the first community leader to speak at the joint session, explaining Soviet efforts to undermine the Ukrainian celebrations. Yet, the ultimate victory, as he indicated, will not belong to Soviet oppres-

sion: it is the Ukrainian "Millennium of faith" that "promises great hope for the future of humanity and for the victory ... of the spirit over materialism and over tyranny."

Julian Kulas spoke of the significance to Ukrainians of holding the Millenniumal celebrations in Springfield, "the home of our great President Abraham Lincoln ... who brought freedom to millions."

The occasion "intimates to us," he continued, "that the liberty and freedom of this country will eventually become the precious heritage of the Ukrainian people and all enslaved people of the world."

Also seated on the dais were the Rev. Olexa R. Harbuziuk, president of the All-Ukrainian Evangelical Baptist Fellowship; Roman Mycyk, chairman of the Millennium of Christianity in Ukraine Commemoration Committee, Illinois Chapter; Myroslaw Samchyshyn, vice-chairman of that committee; and Dr. Myroslaw Charkewych, the Illinois Division president of the Ukrainian Congress Committee of America.

Among these watching the proceedings were former Soviet political prisoner Mykola Rudenko, who recently emigrated from the Soviet Union and now heads the Ukrainian Helsinki Group's External Representation.

The Bayda Choir ended the program with the singing of "Mnohaya Lita," wishing the legislators many years.

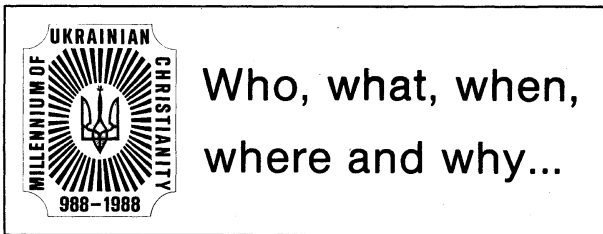
The same choir also started the Springfield celebrations earlier in the day. Prior to the legislative session, the group entertained legislators and visitors in the Capitol Building's rotunda area with selections of Ukrainian folk-songs and church compositions.

Legislators representing the Chicago metropolitan area were present to greet Chicago's Ukrainian community, including students of St. Nicholas Ukrainian Catholic Parochial School.

Welcoming the groups were: State Reps. Rodger P. McAuliffe (R-14th District), Jane Barnes (R-38th District), Bernard E. Pedersen (R-54th District), Thaddeus Lechowicz (D-6th District), as well as State Sens. Adeline J. Geokaris (R-31st District), Bob Raica (R-24th District), Judith Baar Topinka (R-22nd District) and Miguel del Valle (D-5th District), who represents the Ukrainian Village area.

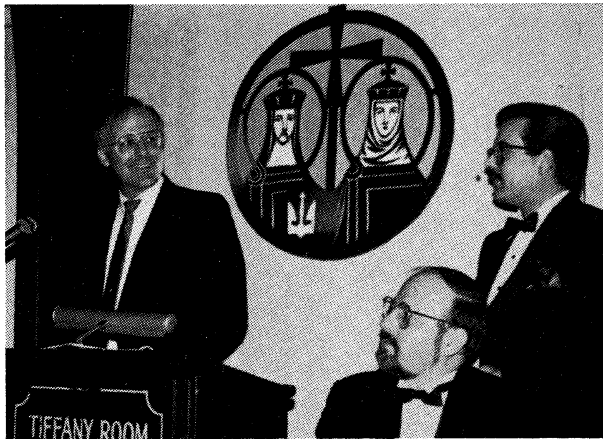
Sen. de Valle expressed his long admiration of the Ukrainian community's determination and "its ability to come together and to speak with one voice and do the kinds of things necessary to strengthen a community."

(Continued on page 15)



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

## Bridgeport supports Harvard Project



Rep. Christopher Shays, honorary member of Bridgeport's Millennium committee, addresses the banquet. To his right are Dr. Frank Sysyn (seated) of Harvard University's Ukrainian Research Institute and Philip Yachmetz, master of ceremonies.

by Constance Nosevich

BRIDGEPORT, Conn. — Saturday evening, April 30, was a festive and memorable occasion for the Bridgeport area Ukrainian community and their friends. The Harvard Project benefit banquet and dance, sponsored by the Greater Bridgeport Committee for Millennium Celebration, was held at the Hilldale Country Club.

The committee was privileged to have Dr. Frank E. Sysyn, associate director of the Ukrainian Research Institute at Harvard University, as the keynote speaker.

The evening began with a social hour and mingling of the approximately 200 guests present.

Philip and Marusia Yachmetz, who served as masters of ceremony, welcomed all to the celebration. The Rev. John Terlecky of Holy Protection Ukrainian Catholic Church gave the invocation after which an inspiring rendition of Verbetsky's "Otche Nash" was sung by a combined choir from the three area Ukrainian churches under the direction of Daria Santerre.

Dr. Sysyn spoke about the Harvard Project, its meaning and its goal to preserve and make accessible the treasures of Ukrainian Christian culture. To this end four volumes have thus far been published. Dr. Sysyn presented two area universities, Sacred Heart Univer-

sity and Fairfield University, with gifts of these volumes. They were accepted with pleasure, thanks and the hope that the high ideals of the Harvard Project will be realized.

Also included in the Harvard Project will be the publication of an encyclopedic reference work on the history of Ukrainian Churches, the recently convened international conference on the Millennium held in Ravenna, Italy, and endowment of a chair of Ukrainian religious thought at the Harvard Divinity School.

Honored guests present included Dr. Thomas F. Melady, president emeritus of Sacred Heart University, who is now active in the Republican Party; Edward and Louise Kirchner, whose association with the Ukrainian community goes back to post-World War II and caring for refugees; Rep. Christopher J. Shays; and Rosa Correa, a Hispanic community leader.

All of the honored guests spoke briefly and their remarks all had the pervasive theme of the joy of the Millenniumal celebration and the bonds of the Ukrainian people.

A donation of over \$5,000 was presented to Dr. Sysyn for the Harvard Project, and the dinner was concluded with a benediction by the Rev. Dennis Kristof of St. Mary's Ukrainian Orthodox Church.

## Gala concert held in Clifton

CLIFTON, N.J. — An enthusiastic crowd of 600 individuals attended a gala concert in celebration of the Millennium of Ukrainian Christianity on Sunday, April 17 at Clifton High School.

The program featured Metropolitan Opera bass-baritone Andriy Dobriansky, the Dumka Choir of New York City and performers from the School of Ballet of Roma Pryma Bohachevsky. Selections for the evening concert included religious and secular Ukrainian music as well as a ballet titled, "Fight for Freedom."

The master of ceremonies for the event was Kenneth Wanio. Introductory speeches were given by Ma.ion Hrubec and I. Tatarenko, representatives for area Ukrainian Catholic and Orthodox parishes, respectively. Clifton Mayor Gloria Kolodziej delivered a short address to the gathering. Other dignitaries included clergy of area Ukrainian parishes.

The concert was sponsored by the Passaic-Bergen chapter of the Ukrainian Congress Committee of America in conjunction with area Ukrainian Catholic and Orthodox parishes.



At the joint session of the Illinois House and Senate, are: (from left) Dr. Myroslaw Charkewych, Archbishop Constantine, Dr. Myroslaw Samchyshyn, Bishop Innocent Lotocky, Roman Mycyk, State Rep. Myron Kulas, Julian Kulas and State Sen. Walter Dudycz.

### Helsinki Commission's...

(Continued from page 7)

Church and state). The Soviet secret police (GPU) called an "extraordinary council" in 1930, pressuring the Church to announce its liquidation. During the 1930s, most of its bishops, hundreds of priests and thousands of its followers were executed. Even in the 1920s, Soviet authorities had meddled in the affairs of this church, demanding the ouster of Metropolitan Vasyly Lypkivsky, banning the Church organ Church and Life, and imprisoning Church activists.

The Ukrainian Autocephalous Orthodox Church re-established itself in September 1941, shortly after the German invasion, but was viewed by Nazi occupiers with suspicion and hostility. The Nazis dissolved the All-Ukrainian Orthodox Church Council and banned all of its activities. Church services were restricted, religious publishing banned, and theological schools not permitted

to operate. At least 17 Ukrainian Orthodox churches were burned by the Nazi occupation forces in the Volhynia region in Ukraine, including five full of worshippers, and over 100 Ukrainian Orthodox priests were killed. These are hardly actions one would take towards "a zealous underling." The Ukrainian Orthodox Church ceased to exist in Ukraine during the return of Ukraine to Soviet control.

Nevertheless, dissenters, such as the Rev. Vasyly Romaniuk, who considers himself to be a member of the Ukrainian Autocephalous Orthodox Church, continue to be harassed for their beliefs; also, in January, former political prisoner Oles Shevchenko wrote an appeal to General Secretary Gorbachev requesting the restoration of this Church on the occasion of the Millennium of the Christianization of Kievan Rus'.

We recognize that our views on these issues are sometimes in sharp disagreement with the deputies' stated views. Nevertheless, we feel that an honest

airing of differences is the only way to contribute to a positive businesslike dialogue on various problem areas. We hope that your government will continue to take more positive steps in its treatment of religious believers. We are particularly encouraged by General Secretary Gorbachev's recent statements on religion to Russian Orthodox Patriarch Pimen on the drafting of a new law on freedom of conscience. We welcome any further comments you might have. There are many differences, real and substantial, that separate us. But we stand on common ground when we invoke the Helsinki Final Act. It is in the spirit of the Final Act that we express our concerns on these issues and welcome constructive dialogue.

With kindest regards, we are  
Sincerely,

**Dennis DeConcini**  
Co-chairman

**Steny H. Hoyer**  
Chairman

### Russian Orthodox...

(Continued from page 1)

from Mykola Kolesnyk, chairman of the Council of Religious Affairs in Ukraine, who showed little enthusiasm for the metropolitan's proposal, stating that unlimited access to the Volodymyrska Hora (St. Volodymyr's Hill) would entail organizational problems.

However, all the proposed programs had received official state permission and they were to be conducted as part of the official Millennium celebrations before the festivities moved to Leningrad and Vladimir on June 17.

According to Metropolitan Filaret, after the events in the four above-mentioned cities, the celebrations were

to continue from June 18 through July 10 in the various dioceses of the Soviet Union.

In a recent interview published in The Ukrainian News, a pro-Soviet monthly newspaper published in New York City, Metropolitan Filaret stated: "I consider the celebration of the Millennium of the baptism of Rus to be in itself the most convincing proof of the freedom of conscience and religion in the Soviet Union. Those who attend the jubilee will see with their own eyes whether there is freedom of conscience in this country."

The metropolitan has been in the news quite often lately, as the situation of the Ukrainian Catholic Church (more often referred to in the Soviet Union as the Uniate Church) has been focused upon as the most persecuted and strongest of the banned churches in the USSR. This subject does not please the hierarchy, who has often

voiced his disapproval of the idea of revival and legalization of the Ukrainian Catholic Church. He has said that legalizing the Catholic Church will strain the relationship between the Russian Orthodox Church and the Vatican and promote Ukrainian nationalist sentiments.

Soviet officials, among them, Soviet President Andrei Gromyko had been more open-minded about the Vatican-initiated talks with the Russian Orthodox Church leaders on the subject of the Ukrainian Catholic Church, scheduled to take place in Finland next month.

According to wire service reports, President Gromyko stated, in the Communist Party newspaper, Pravda: "Of course, we aren't making any attempts to encroach on the rights of the Catholic Church. And likewise, we are not trying to encroach on the rights of Catholics living in the Soviet Union."

**A UNA**

*insurance policy  
is an investment  
in the Ukrainian  
community*



**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

**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

**Weekly subscription fees to increase**

As of July 1, in accordance with a decision of the Ukrainian National Association's Supreme Executive Committee, the cost of a yearly subscription to The Ukrainian Weekly will be \$20. The cost of UNA members will be \$10 per year. The newsstand price of a single copy will be 50 cents.

The price increase is due to rising costs of publishing the newspaper, including the most recent substantial increase in postal fees for second class mail. The Weekly's subscription fees have not been raised since 1980.

We sincerely hope our readers have come to value The Ukrainian Weekly as an important source of information about news and issues of concern to Ukrainians around the world and will understand that this price increase is necessary if we are to maintain the quality of the newspaper in the face of perpetually rising production and distribution costs. For our part, we pledge to do our utmost to serve our readers and our community.

**A SPECIAL OFFER**  
**FOR NEW SUBSCRIBERS!**

The Ukrainian Weekly's subscription prices will be raised beginning on July 1. However, if you join our family of subscribers before that date, you will be able to receive 52 issues of The Weekly at the current bargain price of \$8 — or for an unbelievable \$5 if you are a member of the Ukrainian National Association.

**SO, ACT NOW**  
**AND BEAT THE PRICE INCREASE**

Just fill out and mail the subscription blank below to:  
THE UKRAINIAN WEEKLY, 30 Montgomery St., Jersey City, N.J. 07302  
Attention: Subscription Department.

Name: .....

Address: .....

City, state, zip code: .....

UNA branch number (if you are a member): .....

**La Salle...**

(Continued from page 10)  
of the Russians' ongoing efforts to destroy the Ukrainian culture.

Dr. Albert Kipa of Muehlenberg College lectured on the development of Ukrainian music, a topic with which very few people are familiar, during the following meeting of the Millennium Forum. His talk canvassed the history of Ukrainian music from the 11th century to the present, and several recordings of various pieces were played as illustrations. The richness of Ukraine's musical heritage, as seen in the vast store of liturgical music and the works of composers such as Bortniansky, Hulak-Artemovsky, Lysenko and others, was made evident.

The lecture served to introduce to the audience the little-known musical culture of Ukraine and showed it to be on a par with the great musical traditions of the world.

The next event was a visit to the studios of the Ukrainian artist Marko Zubar, who is known for developing a new technique for making ceramics. Mr. Zubar explained his work and gave a slide presentation highlighting some of his pieces. Although one can find certain Ukrainian religious undertones in Mr. Zubar's work, it was noted that, like the modern icons which are now painted, much of it is lacking in terms of traditional elements.

Following the Easter recess, a lecture and workshop on pysanky, the traditional Ukrainian Easter eggs, was given by Dr. Ihor Kunash. Dr. Kunash spoke about the symbolism of the pysanky, which includes pagan elements incorporated into Christian imagery. Here again the loss of traditional symbolism and designs in modern times was pointed out.

Dr. Kunash also pointed out some fascinating parallels and cultural convergencies between Ukrainian, Chinese and Aztec cultures.

Following a slide presentation, Dr. Kunash gave a small demonstration of

the process of making a pysanka.

On the same day, the Rt. Rev. Frank Estocin, a Ukrainian Orthodox priest, lectured on the history of the division between the Orthodox and Catholic Churches and explained some of the differences between them. For the many students who were not very familiar with the Orthodox Church, this talk proved to be a most valuable learning experience.

The Millennium Forum of La Salle University and the concomitant literature course were both instructive and entertaining. A very broad range of subjects was covered and various realia (films, slides, photos and art objects) were used to endow the course with a greater sense of reality and depth.

Students who participated in both ventures as well as guests from the community who attended both the forum and the lectures by Dr. Rudnytzky, agreed that this was truly a unique academic way of marking the jubilee of Ukraine's baptism.

As a culmination of the course, Dr. Rudnytzky will deliver a lecture in the university's "Concert and Lecture Series" titled "Light from the East — A Thousand Years of Christianity in Eastern Europe," which will take place on September 22. Members of the Ukrainian Community of Greater Philadelphia and students from neighboring universities and colleges are invited to attend.

**Ukrainian American...**

(Continued from page 3)  
from internal exile and be permitted, together with his family, to immigrate to the West.

We deeply express our gratitude to you for any efforts that you can undertake on Lev Lukianenko's behalf.

Sincerely yours,  
**Terry Gawryk**  
President

**Michael Waris Jr.**  
Chairman, Board of Directors

**Catholics...**

(Continued from page 1)  
bachev and Pope John Paul II, the Rev. Mykhaylo Kutz officiated at the Bili-chin liturgy in a woodland chapel rebuilt after authorities destroyed it, Mr. Khmara reported.

In an interview conducted by Reuters late Tuesday evening, June 14, Mr. Khmara explained that in 1946 Stalin accused Uniates of collaborating with the Nazi German invaders and forced their Church to merge with the Russian Orthodox Church. He added that not a single Uniate bishop had agreed to this merger (by this time, they, along with Metropolitan Josyf Slipyj, had been arrested). Of these hierarchs, 11 died in labor camps in the 1940s and 1950s.

Mr. Khmara said that the Church has survived and currently ministers to several million faithful at liturgies in private apartments and forests which the police periodically break up.

The Kiev-based Ukrainian Culturalogical Club, according to Mr. Khmara, has objected to the Millennium jubilee celebrations billed as the Millennium of Russian Christianity, stating that, Ukraine was where the faith was born.

Reuters reported that ordinary Kiev residents say the celebrations should have begun in their city rather than Moscow, because it was in the Dnipro

River that Prince Volodymyr baptized his people.

Mr. Khmara welcomed as a small victory for the Church the fact that two Uniate bishops and several priests and laymen met in Moscow last week with Cardinal Jan Willebrands of the Netherlands, one of three Vatican representatives at the Millennium celebrations.

Roman Catholic and Russian Orthodox representatives are due to set out their position on the Uniate problem at a meeting in a monastery in Finland next month.

But Mr. Khmara said he expected little from this meeting as Uniates would not be involved. He said the aim of the Church was to achieve legal status, but not at any price.

"We will preserve the integrity of our Church... We will not allow the government to interfere in our affairs as the Russian Orthodox Church has bowed to the state," he said.

JOIN THE UNA —  
INSURE YOURSELF  
AND BE SAFE!

**HURYN MEMORIALS**

FOR THE FINEST IN CUSTOM MADE MEMORIALS INSTALLED IN ALL CEMETERIES IN THE METROPOLITAN AREA OF New York including Holy Spirit in Hamptonburgh, N.Y., St. Andrew's in South Bound Brook, Pine Bush Cemetery in Kerhonkson and Glen Spey Cemetery in Glen Spey, New York.

We offer personal service & guidance in your home. For a bilingual representative call:

**IWAN HURYN**  
P.O. Box 121  
Hamptonburgh, N.Y. 10916  
Tel.: (914) 427-2684

**BOHDAN REKSHYNSKYJ**  
45 East 7th Street  
New York, N.Y. 10003  
Tel.: (212) 477-6523

**HUCULKA**  
Icon & Souvenir's Distribution  
2860 Buhre Ave. Suite 2R  
Bronx, NY 10461  
REPRESENTATIVE and WHOLESALE of EMBROIDERED BLOUSES for ADULTS and CHILDREN  
Tel. (212) 931-1579

**GOVERNMENT HOMES** from \$1  
(U repair). Delinquent tax property  
Repossessions. Call (1) 805-687-6000  
Ext. GH-2929 for current repo list.

**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

**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

**The Society of Ukrainian Bandurist, The Ukrainian Bandurist Chorus, The New York School of Bandura, and The Hryhory Kytasty School of Bandura in Cleveland**

are proud to announce a

**BANDURA CAMP**

from August 14-28, 1988 at the beautiful All Saints, Orthodox Church

Camp in Emlenton, Pennsylvania (Near Pittsburgh)

Everyone is welcome who is at least 12 years old, has a bandura (not necessary to know how to play), and understands Ukrainian. Cost is \$285. For further information and applications, please contact:

Dr. Marko Farion, 2433 Overlook, Apt. No. 18, Cleveland Heights, Ohio 44106  
Tel.: (216) 932-9016

Contact us soon!

Application deadline is July 1st, 1988

**МОРСЬКИЙ ТАБІР 1988  
ДЛЯ ПЛАСТУНІВ І ПЛАСТУНОК**

**30-го липня до 6-го серпня  
Болд Ігел Стейвовий Парк, Пенсильванія**

ПРОВІД:

Капітан ..... ст. пл. Ігор Терлецький  
Заст. капітана ..... пл. сен. Влодко Темницький, ЧМ  
Адміністратор ..... ст. пл. Дам'ян Гандзій, ЧМ  
Медична опіка ..... пл. сен. Андрій Войтович, ЧМ

Реченець зголошений: 1-го липня

Число учасників обмежене до перших 50 зголошених, які вплатають повну оплату.

DAMIAN HANDZY

1373 Dawn Dr., Maple Glen, PA 19002. U.S.A.  
(215) 643-3761

# UKRAINIAN NATIONAL ASSOCIATION

## Monthly reports for April

### RECORDING DEPARTMENT

#### MEMBERSHIP REPORT

	Juv.	Adults	ADD	Totals
<b>TOTAL AS OF MARCH 31, 1988</b>	<b>18,482</b>	<b>48,674</b>	<b>6,432</b>	<b>73,588</b>
<b>GAINS IN APRIL 1988</b>				
New members.....	35	52	5	92
Reinstated.....	31	61	7	99
Transferred in.....	—	11	2	13
Change class in.....	4	3	—	7
Transferred from Juv. Dept.....	—	—	—	—
<b>TOTAL GAINS:</b>	<b>70</b>	<b>127</b>	<b>14</b>	<b>211</b>
<b>LOSSES IN APRIL 30</b>				
Suspended.....	16	17	13	46
Transferred out.....	—	8	2	10
Change of class out.....	4	3	—	7
Transferred to adults.....	—	—	—	—
Died.....	3	57	—	60
Cash surrender.....	31	47	—	78
Endowment matured.....	28	31	—	59
Fully paid-up.....	21	69	—	90
Reduced paid-up.....	—	—	—	—
Extended insurance.....	—	—	—	—
Cert. terminated.....	—	1	12	13
<b>TOTAL LOSSES:</b>	<b>103</b>	<b>233</b>	<b>27</b>	<b>363</b>
<b>INACTIVE MEMBERSHIP:</b>				
<b>GAINS IN APRIL 30</b>				
Paid up.....	21	69	—	90
Extended insurance.....	8	8	—	16
<b>TOTAL GAINS:</b>	<b>29</b>	<b>77</b>	<b>—</b>	<b>106</b>
<b>LOSSES IN</b>				
Died.....	1	26	—	27
Cash surrender.....	21	15	—	36
Reinstated.....	1	7	—	8
Lapsed.....	5	5	—	10
<b>TOTAL LOSSES:</b>	<b>28</b>	<b>53</b>	<b>—</b>	<b>81</b>
<b>TOTAL UNA MEMBERSHIP AS OF APRIL 30, 1988</b>				
	<b>18,450</b>	<b>48,592</b>	<b>6,419</b>	<b>73,461</b>

**WALTER SOCHAN**  
Supreme Secretary

### DISBURSEMENTS FOR APRIL 1988

<b>Paid To Or For Members:</b>		
Cash Surrenders.....		\$33,140.14
Endowments Matured.....		78,879.50
Death Benefits.....		48,650.00
Interest On Death Benefits.....		103.57
Reinsurance Premiums Paid.....		25.66
Indigent Benefits Disbursed.....		1,190.00
Scholarships.....		1,000.00
<b>Total.....</b>		<b>\$162,988.87</b>
<b>Operating Expenses:</b>		
Real Estate.....		\$79,112.20
Svoboda Operation.....		137,159.92
Official Publication-Svoboda.....		85,000.00
<b>Organizing Expenses:</b>		
Advertising.....		\$3,222.97
Medical Inspections.....		400.20
Reward To Special Organizers.....		2,079.24
Reward To Branch Secretaries.....		91,539.14
Reward To Branch Presidents And Treasurers.....		2.00
Reward To Organizers.....		14,976.67
Supreme Medical Examiner's Fee.....		375.00
Field Conferences.....		864.37
<b>Total.....</b>		<b>\$113,459.59</b>
<b>Payroll, Insurance And Taxes:</b>		
Salary Of Executive Officers.....		\$12,916.68
Salary Of Office Employee.....		52,721.87
Employee Benefit Plan.....		12,592.06
Insurance-General.....		50.00
Taxes-Federal, State And City On Employee Wages.....		24,010.29
Canadian Corporation Premium Tax.....		3,052.00
<b>Total.....</b>		<b>\$105,342.90</b>
<b>General Expenses:</b>		
Actuarial And Statistical Expenses.....		\$6,300.00
Books And Periodicals.....		224.23
Dues To Fraternal Congresses.....		168.00
General Office Maintenance.....		2,296.75
Insurance Department Fees.....		12,300.98
Operating Expense Of Canadian Office.....		160.18
Postage.....		1,421.50
Printing And Stationery.....		6,264.20
Rental Of Equipment And Services.....		262.61
Telephone, Telegraph.....		829.99
Traveling Expenses-General.....		2,042.20
<b>Total.....</b>		<b>\$32,270.64</b>
<b>Miscellaneous:</b>		
Investment Expense-Mortgages.....		\$175.00
Loss On Bonds.....		382.50
Ukrainian Heritage Defense Fund Disbursements.....		2,171.00
Fraternal Activities.....		564.10
Accrued Interest On Bonds.....		4,339.73
Professional Fees.....		3,000.00
<b>Total.....</b>		<b>\$10,632.33</b>
<b>Investments:</b>		
Bonds.....		\$599,750.00
Mortgages.....		21,773.68
Stock.....		6,765.18
Certificate Loans.....		2,920.62
Real Estate.....		2,848.00
E.D.P. Equipment.....		418.10
<b>Total.....</b>		<b>\$634,475.58</b>
<b>Disbursements For April, 1988</b>		<b>\$1,360,442.03</b>

### FINANCIAL DEPARTMENT

#### INCOME FOR APRIL 1988

Dues From Members.....	\$221,308.89
Income From "Svoboda" Operation.....	134,629.68
<b>Investment Income:</b>	
Bonds.....	\$450,978.99
Certificate Loans.....	2,920.62
Mortgage Loans.....	42,200.38
Banks.....	8,571.20
Stocks.....	6,765.18
Real Estate.....	41,641.65
<b>Total.....</b>	<b>\$553,078.02</b>
<b>Refunds:</b>	
Taxes Federal, State & City On Employee Wages.....	\$19,328.43
Insurance Workmens Compensation.....	25.80
Taxes Held In Escrow.....	1,623.00
Employee Hospitalization Plan Premiums.....	437.38
Official Publication "Svoboda".....	34,615.17
Bank Charge Ret'd.....	171.87
Book & Printed Matter Ret'd.....	30.00
Insurance Group Ret'd.....	250.00
Scholarship Ret'd.....	300.00
Travel Expense Ret'd.....	1,465.90
Internal Activity Expenses.....	564.10
<b>Total.....</b>	<b>\$58,811.65</b>
.....	\$53,539.87
<b>Total.....</b>	<b>\$53,539.87</b>
.....	\$1,809,054.97
.....	48,941.22
.....	5,655.15
<b>Total.....</b>	<b>\$1,863,651.34</b>
<b>Total.....</b>	<b>\$2,885,019.45</b>

### BALANCE

ASSETS		Liabilities	
Cash.....	\$2,448,107.49	Life Insurance.....	\$59,648,918.99
Bonds.....	44,891,348.74	Accidental D.D.....	1,629,254.29
Mortgage Loans.....	4,979,964.19	Fraternal.....	98,615.96
Certificate Loans.....	666,851.76	Orphans.....	374,596.10
Real Estate.....	1,196,213.98	Old Age Home.....	(26,214.78)
Printing Plant & E.D.P. Equipment.....	319,033.28	Emergency.....	79,318.28
Stocks.....	1,273,418.36		
Loan To D.H. - U.N.A.....	104,551.04		
Housing Corp.....	5,925,000.00		
Loan To U.N.U.R.C.....			
<b>Total.....</b>	<b>\$61,804,488.84</b>	<b>Total.....</b>	<b>\$61,804,488.84</b>

**ULANA DIACHUK**  
Supreme Treasurer

### Raisa Rudenko...

(Continued from page 8)

were not able, however, to send such communications through the regular mail, so they had to convey their "greeting" through the byways of the underground press.

The "greeting" eventually found its way beyond the borders of the USSR. And in 1986, in one of his speeches, President Reagan mentioned a letter that he had received from the gulag and showed his audience a piece of thin cigarette paper with small, closely spaced writing on it. Among the 10 signatures under the text was Raisa Rudenko's.

Many protest hunger strikes took place in the women's camp from the fall of 1983 to the beginning of summer in 1984. The camp chronicle, which the samvyday brought to the West, lists 286 days of hunger strikes carried out by 11 participants in the camp resistance. Of those 286 days, 25 were days of hunger strikes for Raisa Rudenko.

In December 1984 Raisa was unexpectedly taken to

Kiev, not over the tangled roads used for transporting prisoners, but by plane. Raisa was not given any explanation or reason for such a breakneck "operation." In the Kiev prison the KGB allowed her to see her brother and then her mother, and even offered to take her to the theater. Raisa did not refuse the family visits, but said no to being accompanied to the theater by guards in disguise. At the time of this "operation" Raisa was still a long way from finishing her sentence, yet the KGB was already talking about where she would serve her exile.

They told her that if she were to write that she would no longer conduct "anti-Soviet activity" then she could serve her term of exile together with her husband. Raisa did not write any such declaration, although she did state that she would not participate in anti-Soviet activity, since she had not done so before. Some in the KGB also advised her to write for a pardon and even offered their help in obtaining one.

But Raisa did not ask for a pardon, and eventually returned to camp.

In 1986 Raisa's term of imprisonment ended. Her

sentence, however, called for five more years of exile. She was, therefore, taken from the Mordovian camp to her place of exile, the very same place where her husband had been serving his exile since 1984.

In the latter half of the '80s a period began in the USSR which is called "openness," "reconstruction" and "new thinking." But whatever the name for the characteristic processes of this particular time, in 1987 Raisa and her husband were released before completing their sentences. Raisa Rudenko had spent more than six years in confinement.

Because Raisa lost her apartment in Kiev after her arrest, she and Mykola did not return to Kiev, since, having no residence, they would not be able to be registered there. They asked permission to leave the USSR for medical treatment. Their request was granted. In December 1987 they arrived in West Germany, and in January of this year they came to the United States, having decided to settle in that country.

Thus, Ukraine lost two more of its children, who were not born to drag out their existence under the yoke of totalitarianism — even a reformed one.

### Illinois...

(Continued from page 11)

After the program and joint session had ended, a small group of about 40 Ukrainians, on the initiative of Archbishop Constantine, went to the nearby tomb of Abraham Lincoln and the newly dedicated Vietnam memorial.

It was the first time that any group was permitted to hold a memorial service at the Lincoln mausoleum, and

the first time Ukrainians held services at the Vietnam memorial.

After the short service, in which Bayda sang the responses, Archbishop Constantine reminded the people that Lincoln holds high honor among Ukrainians because he represents the ideals of freedom.

Afterwards this group of Chicago Ukrainians returned to their buses to make the 200-mile trip back to the Ukrainian Village.

KERHONKSON. FOR SALE BY BUILDER. NEW 2840 SQ. FT. CONTEMP. LOG HOME. EXCLUS MTN SUBDIV. PRIVATE. VU'S. \$265 K. 914-626-2514, 735-8616

PHOTOGRAPHY WEDDINGS, ADVERTISING, EDITORIAL ROMAN IWASIWKA (201) 422-0207

### 1988 Tennis Season at Soyuzivka

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

### UKRAINIAN HERITAGE FESTIVAL

at  
St. Michael's Ukrainian Catholic Church  
North Broadway and Shonnard Place  
Yonkers, New York 10703 (914) 963-0209

TRADITIONAL UKRAINIAN  
folk dancers bandurists  
home cooking vocal group  
games rides live music  
arts and crafts

#### JUNE

24th 25th 26th  
Friday Saturday Sunday  
6pm-10pm 12pm-10pm 12pm-7pm

#### FREE ADMISSION

Sponsored by  
UKRAINIAN AMERICAN YOUTH ASSOCIATION

1st Prize: ACAPULCO Vacation For Two  
(Round trip airfare, 7 nites hotel accom.,  
airport transfers)

2nd Prize: BAHAMAS or DISNEYWORLD or  
LAS VEGAS (Round trip airfare, 3 nights  
hotel, airport transfers for 2)

### Увара! МІЛЛЕНІУМ РОМЕ

### EVENTS TICKETS

available only through the

### UKRAINIAN SYNOD

Cost is \$50.00 per person. Make checks payable to the UKRAINIAN SYNOD and send with self-addressed return envelope to:

### BISHOP BASIL LOSTEN

161 Glenbrook Rd., Stamford, CT 06902

NOTE: To participate in the

### UKRAINIAN MILLENNIUM

### IN ROME JULY 9-10, 1988

each person MUST have this  
voucher.

### COMMEMORATING 1,000 YEARS OF CHRISTIANITY IN UKRAINE 988 — 1988



A limited edition of 1,000 chairs handcrafted by Hitchcock Chair Company especially for heritage promotions.

Show your pride in your Ukrainian heritage by purchasing chairs for yourself and loved ones.

Excellent for gift giving:

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

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

I enclose my check or money order payable to Heritage Promotions for \$375.00 (plus 7 1/2% sales tax of \$25.00 for Connecticut residents) for each limited edition Millennium of Christianity in Ukraine chair handcrafted by Hitchcock. This sum includes delivery to the address below which is in the continental United States.

Quantity ordered \_\_\_\_\_  
ORDERED BY: (please print or type) \_\_\_\_\_ SHIP TO: (only if different from ordered by)  
Name \_\_\_\_\_ Name \_\_\_\_\_  
Street\* \_\_\_\_\_ Street\* \_\_\_\_\_  
City \_\_\_\_\_ City \_\_\_\_\_  
State \_\_\_\_\_ State \_\_\_\_\_  
Zip \_\_\_\_\_ Zip \_\_\_\_\_  
Daytime phone \_\_\_\_\_ Daytime phone \_\_\_\_\_

\*Sorry, we cannot ship to P.O. Boxes. Please Allow At Least 10 Weeks For Delivery.

Send orders to:

HERITAGE PROMOTIONS  
124 Jubilee Street ■ New Britain, CT 06051  
Phone: (203) 827-1777

## PREVIEW OF EVENTS

June 19

**HARTFORD, Conn.:** The Hartford Committee to Commemorate the Millennium of Ukrainian Christianity invites the public to attend a concert of Ukrainian Religious Music featuring the choir Dibrova, under the direction of Michael Kuzma, at 7 p.m. in Conner Chapel on the campus of St. Joseph College, 1678 Asylum Ave., West Hartford. The choir will perform works by Bortniansky, Koshetz, Vedel and Verbytsky. The evening performances also features soprano Vira Cherny, accompanied by Yuri Cybriwsky. General admission will be \$5 per person, \$3 for students. For information call the Rev. Stephen Chomko, (203) 525-7823, or call Alex Kuzma, (203) 232-3255.

**WOONSOCKET, R.I.:** St. Michael's Ukrainian Catholic Church will hold the third phase of its celebration of the Millennium of the Baptism of Ukraine at 1 p.m. with a solemn procession to the parish cemetery, where a 14-foot Byzantine crucifix, an altar and two icon-stands, all carved from Vermont granite, will be blessed and dedicated. The ceremonies will consist of the rite of blessing, a millennial baptismal moleben, and a panakhyda for the deceased. Officiating will be Bishop Basil Losten of Stamford, assisted by various members of the clergy representing the Byzantine, Latin and Orthodox traditions. For information call the rectory, (403) 762-2733.

June 24

**PHILADELPHIA:** "Friends of D. Roman Kulchitsky" of Delaware

Valley will sponsor a fundraiser for D. Roman Kulchitsky, a candidate for state representative, who is running on the Republican party ticket in Michigan's 25th legislative district, at 8 p.m. in the Ukrainian Educational and Cultural Center, 700 Cedar Road in Abington. Admission is \$25. For information call Vera Andreyczyk, (215) 539-8946.

June 24-26

**YONKERS, N.Y.:** The Ukrainian American Youth Association of Yonkers is sponsoring its third annual Ukrainian heritage festival at St. Michael's Ukrainian Catholic Church, North Broadway and Shonnard Place. The festival will feature a cultural program, including performances by the Chaika Ukrainian folk dance ensemble, the Kalyna dance group, a bandura group and St. Michael's Church Choir. Festival hours will be: 6-10 p.m. on Friday, noon to 10 p.m. on Saturday, and noon to 7 p.m. on Sunday. For more information call St. Michael's Rectory, (914) 963-0209.

June 25

**PHILADELPHIA:** The Ukrainian American Veterans 41st Convention Banquet will take place at St. Josaphat's School Hall, Ditman and Disson streets in Northeast Philadelphia. Newly elected officers of the UAV and the Ladies Auxiliary will be installed. The keynote speaker will be Judge Bohdan A. Futey. A special recognition award will be presented to Vera Ann Bey, Pennsylvania

school teacher of the year. Dinner will be followed by dancing to the music of Chumaky. Dance tickets will be available. For banquet reservations and information call E. Zetick, (215) 663-0212.

June 25-26

**WARNERS, N.Y.:** St. Luke's Ukrainian Orthodox Church invites the public to its ninth annual Ukrainian festival at 3290 Warners Road. The festival will feature a 4 p.m. cultural program on Sunday with performances by the Kalyna choir, the Volya Ukrainian folk dance ensemble, the Odessa Ukrainian youth dance ensemble, accordionist Steven W. Medicis. Both days the festival will begin at noon. For information call Len Jemetz, (315) 423-2319.

June 28

**NEW YORK:** Ambassador Alberto Piedra and W. Lewis Amselem, advisor, of the U.S. Mission to the United Nations, will present seminars on "The Structure and Organization of the U.N. Commission on Human Rights" and "The Enforcement of International Human Rights Laws by the U.N.," respectively, as part of a series of lectures sponsored by the Baltic Appeal to the United Nations. The lectures will begin at 7 p.m. at Estonian House, 243 E. 34th St. To register for the lecture series and for more information call BATUN, (212) 828-2237.

July 3

**BUFFALO, N.Y.:** Plast Pryiat-

Buffalo is sponsoring a picnic to raise funds for repairs on the Plast camp swimming pool, at 1 p.m. at the Plast camp, School Street, North Collins, N.Y. Admission is free and there will be swimming and volleyball. For more information call Osyp Hawryluk, (716) 674-5185.

July 4-August 2

**EDMONTON:** St. John's Institute, a non-profit organization, is sponsoring a high school Ukrainian Language and Cultural Summer Session, featuring accredited classes in Ukrainian 10, 20 and 30 as well as courses in history, religion, geography, literature, drama and workshops in Ukrainian folk arts and dance. The program is open to all high school students. The institute is located at 11024 82nd Ave. For more information call (403) 439-2320.

ONGOING

**AKRON, Ohio:** Branch 7 of the Ukrainian National Women's League of America will sponsor a Ukrainian Heritage exhibit at the University of Akron's Bierce Library through July 8. Library hours are 8 a.m. to 5 p.m. Monday through Friday. The exhibit includes pysanky, woodcarvings, embroideries and ceramics. A special section is devoted to the Millennium, featuring icons, a wooden church replica and embroidered vestments. The exhibit will be displayed on all three floors of the library. For information call Olena Martyniuk, (216) 923-2971, or Oksana Zurowskyj, (216) 762-0303 (days), 724-7487 (evenings).

## U. of Illinois announces conference on Ukrainian Christianity

**URBANA, Ill. —** The planning of the program of the seventh annual conference at the University of Illinois is now completed.

The conference, as usual, will take place on the central campus of the University of Illinois at Urbana-Champaign, on June 20-25. There will be a

reception in the evening of June 19 for the arriving participants and guests.

This year's conference is a part of the worldwide celebration of the Millennium of the christening of Ukraine. Its title is "From Kievan Rus' to Contemporary Ukraine: A Millennium of Growth."

Its main theme is tripartite: Ukrainian culture from pre-Christian times to the end of the 18th century; the influence of Christianity on modern Ukrainian culture; the history of the Ukrainian Church.

Some topics of the 52 papers to be presented at the conference will be: the principle of dualism in Ukrainian mythology; traces of paganism in the Ukrainian rituals and rites; literary monuments of medieval Ukraine; medieval Ukrainian architecture; the influence of Byzantium on various phases of Ukrainian culture; the influence of the liturgy on the duty; the work of Vyshensky, Prokopovych and Skovoroda; the influence of earlier traditions on Kotliarevsky and Shevchenko; Christian motifs in modern and contemporary poetry, prose and drama.

Some papers will touch on broader social issues, such as the role of Christian symbolism in Ukrainian society or the function of the Church in the organization and maintenance of immigrant communities. Four sessions will be devoted to music and the visual arts.

Besides the 52 scholarly papers, there will be a conference lecture, a panel discussion, several evening events and a banquet.

The conference will honor George Y. Shevelov, in gratitude for his invaluable contributions to awareness of Ukrainian culture. Prof. Shevelov will

deliver the conference lecture on the traditions of the Brotherhood of Ss. Cyril and Methodius.

This is the seventh conference of the Ukrainian Research Program at the University of Illinois. Earlier conferences dealt with Ukrainian literature, history, culture, Ukraine during World War II, Ukraine in the 1920s and 1930s, and contemporary Ukraine. Approximately 300 papers were presented at these conferences.

Next year's conference is now in the early planning stages. It will be devoted to the "post-DP-camp" history of the Ukrainian emigration in the years 1949-1989.

This year's conference director is Dr. Dmytro Shtohryn, professor at the University of Illinois at Urbana-Champaign. The program coordinator is Dr. Bohdan Rubchak, professor at the University of Illinois at Chicago.

The conference is sponsored by the Summer Research Laboratory of Russia and Eastern Europe at the University of Illinois, the foundation of the Ukrainian Studies at the University of Illinois and the Committee of the Millennium of Christianity in Ukraine, Illinois Chapter. Prof. Vasylyl Markus represented the Millennium Committee in the planning of the conference.

For information, contact: Ukrainian Research Program, 1208 W. California, Urbana, Ill. 61801.

### Job Announcement

## ASSISTANT DIRECTOR OF GOVERNMENT RELATIONS Ukrainian National Association Washington Office

**DUTIES:** The Assistant Director will work at the direction of the Director of Government Relations in the carrying out of the policies and programs of the Ukrainian National Association and the Ukrainian Heritage Defense Committee. The functions of the Director and Assistant Director include: (1) national education and research programs; (2) educational and informational programs aimed at the U.S. Government; (3) monitoring of legislation, governmental policies and media reports on issues of concern to the Ukrainian American community; (4) management of the Washington office; and (5) formulation of development programs on a national level.

**REQUIREMENTS:** Applicants should have a minimum of a bachelor's degree and at least three years experience in a responsible position. Other factors to be considered include: (1) experience in government; (2) knowledge of the workings of the Congress and the Executive Branch; (3) writing and speaking skills in the English language; (4) knowledge of the Ukrainian language; (5) familiarity with the workings of the media; and, (6) basic public relations skills.

**SALARY:** Negotiable based on experience and past salary history.

**APPLICATIONS:** Resumes including salary requirements should be sent no later than July 15, 1988, to:

### UKRAINIAN NATIONAL ASSOCIATION

30 Montgomery Street  
Jersey City, New Jersey 07302  
ATTN: Director of Government Relations

Finalists will be interviewed prior to July 31, 1988.



**BUY U.S. SAVINGS BONDS**

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