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Communist Party conference approves resolution on nationalities issue

JERSEY CITY, N.J. — Among the six resolutions approved by the extraordinary 19th Communist Party Conference that concluded here late on Friday, July 1, was one dealing with the potentially explosive nationalities issue. According to The New York Times,

Thousands of Lithuanians demonstrate in support of increased autonomy

NEW YORK — Tens of thousands demonstrated in Vilnius' central city square on June 24 in support of demands issued by the Movement to Support Perestroika to Lithuania's delegates to the Communist Party conference, reported the Brooklyn-based Lithuanian Information Center, citing eyewitness accounts.

TASS said about 10,000 people demonstrated; independent sources cited figures of more than 50,000. The Movement to Support Perestroika, founded by Lithuanian intellectuals on June 3, has criticized the "undemocratic" selection of Lithuanian delegates to the party conference. It has recently issued a set of proposals, which call for greater economic, cultural and national autonomy for Lithuania.

The Lithuanian Information Center learned through telephone interviews that the demonstration was publicized with handbills, because the Lithuanian Soviet press would not carry announcements about the event. The demonstration began at 6:30 p.m. in Gediminas square and ended three hours later. Featured in the program were members

See related story about developments in the Baltic republics on page 2.

of the Central Committee, republic delegates to the party conference, and leaders of the Movement to Support Perestroika.

Central Committee Secretary Algirdas Brazauskas announced the group's platform, calling for a sovereign Lithuania and for Lithuanian as the official language of the republic. Two other high-ranking officials, Vilnius Party Chief Kestutis Zaleckas, and First Secretary of the Communist Youth League Mr. Masaitis, were also in attendance.

The demonstrators reportedly shouted "away with" Nikolai Mitkin, a Russian, the second secretary of the Central Committee Secretariat in Lithuania. Lithuania, like the other two Baltic republics of Estonia and Latvia, has been a center of nationalist feelings, stirred by memories of 1918 to 1940, when Lithuania was independent, and

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the resolution concentrated on the ultimate good of the "multi-ethnic state," while at the same time proposed creating conditions "for the greater independence of regions."

It also urged expanding Soviet citizens' access to the dominant culture of their area, reported Times correspondent Philip Taubman. This includes the encouragement of bilingualism — knowledge of the area's language, plus Russian.

The language issue has been a sore point in the Baltic republics, Ukraine and other areas, where citizens say their national languages are being pushed out in favor of Russian and policies of Russification are applied in the government and education.

It is not clear what else was covered by the resolution on nationalities issues, since its full text has not yet been reported in the West.

However, it is known that in Armenia there was deep dissatisfaction with the failure of the party conference to deal with the territorial dispute over the Nagorno-Karabakh Autonomous Region in Azerbaidzhan. Civil unrest resumed in Armenia on July 5 with strikers closing the airport in Yerevan as well as many industrial enterprises. Strikers were reported also in the capital of the disputed region, Stepanakert.

Felicity Barringer of The New York Times wrote: "The question of redrawing" (Continued on page 13)

Party conference asked to investigate Ukrainian famine under Stalin regime

by Dr. Roman Solchanyk

One of the most glaring "blank pages" in modern Ukrainian history, the 1932-33 famine, was brought before the 19th Communist Party Conference in Moscow. Delegates responded with a round of applause to the proposal that "the reasons for the 1933 famine, which snuffed out the lives of millions of Ukrainians, need to be made public, and those who were responsible for this tragedy [should] be identified by name." The proposal was made by Borys Oliynyk, a leading Ukrainian writer and a secretary of the Soviet Writers' Union, in the context of a request from Ukraine that the crimes of Stalin be fully exposed.

"I have been instructed to recommend, to request that, finally, a 'White Book' be published about those black times, wherein not only is Stalin fully exposed with stenographic clarity and precision, but also the degree of guilt of every member of his coterie is defined, and not only the victims are identified

192 Ukrainians from Poland defect while on Rome trip

PHILADELPHIA — One hundred ninety-two Ukrainians from Poland, while on a bus trip to Rome for celebrations of the Millennium of Christianity in Ukraine, have asked the Austrian government for political asylum.

News of the defection, the second such group defection since 1984, was reported by the Philadelphia-based United Ukrainian American Relief Committee (UUARC) headed by Dr. Alexander Bilyk.

The 192 Ukrainians asked for asylum on July 4. Dr. Bilyk was informed about the group on July 5 by Dr. Serhiy Naklowych, the UUARC's representative in Austria.

Dr. Naklowych reported that most of the group are young men and women from various parts of Poland. He noted that the UUARC needs community

support in order to be able to help these and other defectors, as well as to find them sponsors in the United States.

The UUARC may be contacted at 1319 W. Lindley Ave., Philadelphia, Pa. 19141; (215) 455-3774.

A similar dramatic defection of Ukrainians from Poland occurred on July 19, 1984, when 119 young men and women on a religious pilgrimage to Rome made a detour to Austria's main refugee camp in Traiskirchen, some 25 miles south of Vienna.

The group consisted of young adults in their 20s and 30s, most of whom expressed a desire to emigrate to Canada. Most of the Ukrainians were accepted by Canada and groups began arriving there in October of 1984. They were assisted by the Canadian Ukrainian Immigrant Aid Society.

Demjanjuk appeals to Supreme Court

JERUSALEM — Lawyers for John Demjanjuk on June 30 filed an appeal of the conviction and death sentence for Nazi war crimes handed down by an Israeli court in April.

The 100-page appeal filed by Israeli attorney Yoram Sheftel, who heads the Demjanjuk defense team that also includes Ukrainian Canadian lawyer Paul Chumak, charges that Israeli officials had declared Mr. Demjanjuk, a

former autoworker from Cleveland, guilty of being the notorious Treblinka death camp guard known as "Ivan the Terrible" even before the court's decision. In fact, the appeal states, Mr. Demjanjuk was tried in a "lynch" atmosphere and his guilt was never proven.

Mr. Sheftel also accused the three judges hearing the case of being vulnerable to media influence, or what he called "deliberate incitement of the newspapers."

Mr. Sheftel said the judges received daily newspaper clippings about the trial, and that the presiding judge, Dov Levin, had summoned Israeli journalists covering the trial to his office on several occasions.

Also attacked was Israeli Justice Minister Avraham Sharir who had stated in an interview prior to the opening of the trial, "Today begins the trial of the Nazi persecutor."

Mr. Sheftel argued that statements like these had convinced the public that the trial was a mere formality.

The appeal also reiterated some of the arguments previously made by the defense, that is, that the Trawniki identification card purportedly issued to Mr. Demjanjuk is a forgery and that the photo identification procedures used by Israeli investigators were seriously flawed.

The appeal concluded with the following statement, referring to the death sentence faced by Mr. Demjanjuk: "Such a sentence could bring about the death of a man who is innocent."

The Israeli Supreme Court is to begin hearing the appeal on December 5. It is believed that the process will take a little more than a month.

by name, but also those who planned and carried out illegal acts," he said.

This is the first time that the famine issue has been given such high-level public exposure in the Soviet Union. More important, perhaps, Mr. Oliynyk's focus on an investigation of the reasons for the famine certainly raises the question whether public opinion in Ukraine is now visibly moving towards the view that the 1932-33 famine in Ukraine was the result of a policy decision made in Moscow — i.e., a man-made famine. This is the position that has been taken by such Western scholars as Dr. Robert Conquest and Dr. James Mace.

Soviet scholars and publicists, on the other hand, have consistently denied these allegations. In a recent interview in a Canadian "progressive" newspaper, doctor of historical sciences Petro Panchenko explained that climatic conditions could not be programmed in the Kremlin.

During the past three years various

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A GLIMPSE OF SOVIET REALITY

Ukrainians appeal to party conference about development of nuclear energy

by Dr. Roman Solchanyk

Ukrainian scientists and cultural figures addressed an appeal to the 19th Communist Party conference proposing, among other things, that construction of all nuclear energy blocks in Ukraine be frozen for the next 10 to 15 years to allow for "the development of optimal decisions and safe construction."

The document, titled "Concerning a Review of the Program for the Development of Nuclear Energy in Ukraine," was signed by more than 4,000 people and appears in the June 23 issue of the Kiev literary weekly *Literaturna Ukraina*.

This is the latest turn in the ongoing and sometimes bitter controversy between anti-nuclear forces in the republic and the USSR Ministry of Nuclear Energy over the future of the so-called "peaceful atom" in Ukraine. The authors of the appeal — 13 representatives of the scientific-technical and literary intelligentsia — begin by declaring their "great anxiety about the fate of our republics — the main granary and health resort of our country."

"As witnesses to the active pressure of the USSR Ministry of Nuclear Energy — which, regardless of the arguments and views of the public, is forcing its insufficiently thought out and narrow departmental plans on the government and the people — we feel that in the period when glasnost has revealed the huge failings in the planning, design, construction, and exploitation of projects in the national economy, the broad development of the AES [nuclear power plants], especially in Ukraine, which already accounts for more than 40 percent of the AES in the Soviet Union, is intolerable," the document notes.

The various public discussions and ecological seminars, the letters and articles in the press, and the television programs, all reflecting public dissatisfaction with the current plans for development of nuclear power in the republic, have resulted in nothing but "overtly disdainful responses" from the USSR Ministry of Nuclear Energy, write the authors of the appeal. For this reason, they have chosen to address the party conference, spelling out their arguments and offering alternative proposals.

The arguments that have been marshaled against the plans of the Moscow bureaucrats are grouped into six general categories: (1) technical shortcomings in the siting and design of nuclear power plants; (2) deficit of water resources in the republic; (3) disregard for sanitary conditions and violations of ecological safeguards; (4) substandard quality of construction of nuclear power plants; (5) continued problems with radioactive waste; and (6) the emergence of radio-phobia as a new special-psychological phenomenon in the aftermath of Chernobyl.

The appeal argues that according to the Ukrainian Academy of Sciences, all existing Ukrainian sites where nuclear power plants are either being constructed or are currently in use have been chosen incorrectly from the standpoint of geological factors and water supply.

The Rivne plant, for example, was built on a limestone formation, and to date it has required an additional input of 100 million rubles for maintenance.

The Crimean plant, currently under construction, is situated in an area with folds and faults in the earth's crust. Errors were also made in the design of the No. 3 and No. 4 reactors at the Chernobyl plant, which was one of the reasons for the loss of lives there.

"It is therefore necessary," argue the authors, "that the designers be held personally responsible" for their shortcomings.

Some of these very same problems have recently been noted by others as well. A worker at the Rivne plant has written to *Stroitelnaya Gazeta* in Moscow saying that for years now various attempts have been made to strengthen the plant's foundations.

The Ukrainian writer Yevhen Dudar made the same point in the course of a roundtable discussion organized by *Sovetskaya Kultura*, citing the Rivne Oblast newspaper *Chervonyi Prapor* to the effect that cement is being poured into the plant's foundations to prevent it from sinking into the ground.

And, in a recent article titled "Where to Build Nuclear Power Plants," a Ukrainian geologist says that "from the standpoint of engineering-geological indicators alone, close to 80 percent of the territory of Ukraine is unsuitable for the siting of new nuclear power plants."

The appeal to the conference delegates proposes that instead of further development of nuclear energy, planners concentrate on energy-saving measures; reconstruction and modernization of existing thermal power plants; exploitation of natural gas; and development of so-called non-traditional self-replenishing energy sources.

In this connection, it is worth noting that the possibilities for exploitation of solar, wind, water, and other non-traditional sources of energy were discussed earlier this month by the Central Committee of the Communist Party of the Soviet Union (CPSU), and that the first experimental solar power plant in the Soviet Union, located in Shcholkovo in the Crimea, was recently reported to have begun generating electricity for industrial use.

The most interesting — and most radical — aspect of the appeal is reflected in several proposals that have been submitted to the conference, including the above-mentioned halt to all further construction of nuclear energy blocks in the republic. In particular, the authors emphasize that "Under no circumstances should the Crimean AES be permitted to be used." Furthermore, it is proposed that:

- (1) Because of the "departmental energy policies" being pursued by the USSR Ministry of Nuclear Energy "in disregard of all economic and ecological aspects of the problem," this institution, which was created in the aftermath of the Chernobyl disaster, should be disbanded.

- (2) In the interests of diminishing "the administrative-command apparatus" — i.e., the bureaucracy, and liquidating "the departmental estrangement" of the fuel and energy complex, all ministries and institutions related to the development of energy should be merged into a single State Committee of the Energy Industry.

- (3) The Ukrainian SSR's industry should be "reoriented" so as to reduce its consumption of energy and materials.

- (4) The Chernobyl plant should be

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Baltic republics seek autonomy in demands to party conference

JERSEY CITY, N.J. — The unusual 19th conference of the Communist Party of the Soviet Union, held June 28 to July 1 in Moscow, elicited radical demands from the Baltic republics for greater autonomy in nearly all their internal affairs, reported *The New York Times* and *Associated Press*.

Latvians and Estonians called for greater autonomy in political, economic, ecological, cultural and educational spheres, as well as in communications and foreign affairs, in the form of a published platform for the 32 delegates from Estonia and a letter signed by hundreds of Latvian intellectuals to the conference, reported the AP on June 23.

Both documents voiced strong criticism over nationalities policies, demanding the right to control migration, particularly of Russians, to their republics, and to restore the Estonian and Latvian languages to primary use in the respective states' schools, cultural life and government.

The Latvian and Estonian demands are the latest and the most radical, stopping just short of calling for secession from the Soviet Union, of a series of attempts by Soviet minorities to test the limits of glasnost by pressing long-festering grievances against Moscow's rule.

In an unprecedented move, Soviet authorities in Estonia permitted the creation of the first large-scale political group outside the Communist Party, a

week before the start of the party conference in Moscow.

In a period of less than two months some 40,000 people joined the new Peoples Front of Estonia, drawing up a platform that combines ardent support for Mikhail S. Gorbachev, the Soviet leader, and demands for greater political and economic independence for Estonia, wrote the *Times* on June 21.

Some 100,000 people gathered at two pre-party conference rallies, organized by the Peoples Front, which revealed the group's popular appeal.

The purpose of the group, according to organizers, is to nominate candidates for local and national elections, to lobby for changes in the law and to promote referendums, reported the *Times*. Most top leaders of the group are Communist Party members who are strong supporters of perestroika.

Similar fronts are reportedly being organized in Kiev, Moscow, Leningrad and Yaroslavl, and in Lithuania, according to Soviet press reports and to members of political clubs, wrote the *Times*.

Far more radical was the appeal, drafted by unions representing Latvian writers and other cultural figures and published in the June 11 issue of *Soviet Latviya*. They demanded "effective sovereignty" over their own resources and treatment of Latvia as a "sovereign national state" with separate representation in the United Nations and the

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GLASNOST DIARY: recording changes in the USSR

Remember who?

"Remember This Name: Yuhym Mykhailiv" is the title of an article in the art section of the May issue of *Vitshchyna*, the official publication of the Writers' Union in Ukraine. Concurrently, the "Pure Well" section of the illustrated weekly *Ukraina* also published an article on Mykhailiv. Both articles were penned by the same author, Yuriy Piadyk.

A master of visual arts, Mykhailiv was also an active Ukrainian patriot; the latter was the reason for his being sent into exile, where he died within one year. Since his death in 1935, Mykhailiv's name was expunged from pages of official publications. Khrushchev's

de-Stalinization changed the situation somewhat: Mykhailiv was mentioned in the "Dictionary of Ukrainian Artists," in the "Ukrainian Soviet Encyclopedia," and some other publications.

But only now, under glasnost, Piadyk is permitted to tell his readers that this talented artist-painter, art critic, author, teacher, and "one of most energetic movers and shakers of (Ukrainian) cultural life" fared somewhat better "than other victims in 1934, — he was not executed by a firing squad but separated from his family... and exiled to northern Russia... (where) he died."

Says Piadyk: "It is about time that Mykhailiv be given a proper recognition in the history of Ukrainian art."
— submitted by George Chaplenko

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P.O. Box 346
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Editor: Roma Hadzewycz
Associate Editors: Marta Kolomayets
Chrystyna Lapychak
Midwest Correspondent: Marianna Liss

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Terelia says Catholics in Ukraine disappointed with Vatican's caution

by Marco Levytsky

EDMONTON — Leaders of the underground Ukrainian Catholic Church are disappointed with the Vatican's caution on the issue of the legalization of their Church in Ukraine.

Yosyp Terelia, the lay leader of the underground movement who now lives in Toronto, says a delegation of the Church met with Vatican Secretary of State Cardinal Agostino Casaroli and Cardinal Johannes Willebrands, head of the Secretariat for the Union of Christians, when they met with Soviet officials in Moscow during the Millennium celebrations, but came away from the meeting "very disappointed."

The Ukrainian leaders managed to meet with Cardinal Casaroli for only three minutes and were told to "suffer and wait," said Mr. Terelia, who spoke by telephone recently with a number of Ukrainian Catholic leaders in Ukraine, including Bishop Filemon Kurchaba and the acting lay leader, Ivan Hel.

Mr. Terelia said the Ukrainian Catholics want to be directly involved in the negotiations, but were told that the Soviets will only speak with representatives of the Vatican.

The Vatican's spokesmen also told the Ukrainian Catholic leaders not be confrontational with Soviet authorities, but confrontation is precisely what is necessary, Mr. Terelia maintained.

"This (legalization) has to be done during the Millennium (year), otherwise the opportunity will pass," he said.

Currently, the Ukrainian Catholic faithful are estimated at 5 million and they are mostly young people. Mr. Terelia added that approximately 85 percent of the Ukrainian Catholic faithful were born since the end of World War II.

The confrontational tactics the leaders of the underground Church use in their dealings with the Soviets stem from the fact the Church is committed to both the national and the human rights struggle in Ukraine, explained Mr. Terelia. They have no intention of stopping this struggle if legalized.

The Ukrainian Catholic Church wants complete independence from the Russian Orthodox Church and advocates political independence for Ukraine.

In accordance with the Soviet Constitution any constituent republic of the USSR has the right to secede. That, said Mr. Terelia is precisely what the movement advocates, but stresses it does not threaten the Soviet state — it operates within the constitutional framework.

"We say to the Russians 'keep your glasnost and perestroika, but give us what we want.'"

Another cause the Church has spearheaded is the demand to remove all nuclear power plants from Ukraine.

This is an especially popular position in Ukraine, especially since the Chernobyl nuclear disaster, explained Mr. Terelia. According to Mr. Hel over 2 million signatures demanding the removal of nuclear plants have been gathered, Mr. Terelia added.

The Church also organized a campaign to collect signatures calling for Ukrainian to become the official language in the Ukrainian Soviet Socialist Republic. In theory, Ukrainian and Russian have equal status; in practice, Russian is dominant.

Edmonton's Ukrainian Catholic Bishop Demetrius Greschuk said he greatly admires the Ukrainian Catholics in Ukraine who persevered under such

trying circumstances and believes the Church will continue in its struggle for human rights.

"They (the Soviets) tried to suppress the Church, but they were not successful. That's just another reason why it should be legalized," he noted.

In Ukraine most non-spiritual matters of the underground Church are dealt by the Central Committee of Ukrainian Catholics, a lay organization whose leadership is elected every four years. It participates in the struggle for human rights and publishes dissident chronicles. Mr. Terelia has been the leader of this movement since 1976 and maintains that position until elections are held later this year.

Mr. Hel took over as acting leader when Mr. Terelia's citizenship was revoked in 1987 after he emigrated to Canada. An activist and dissident since the early 1960s, Mr. Terelia has spent 23 of his 45 years in Soviet prisons, labor camps and psychiatric hospitals.

The leadership of the Russian Orthodox Church has been antagonistic to ward the legalization of the Ukrainian Catholic Church as it views the 1596 union with Rome as forced by Polish rulers.

In a recent statement, Metropolitan Filaret of Kiev described the 1946 liquidation of the Ukrainian Catholic Church as the return of several million "Greek Catholics" to "the bosom of the Orthodox Church."

But the Rev. John Margitich, dean of the Russian Orthodox Cathedral of St. Barbara in Edmonton, said "bygones are bygones," the Ukrainian Catholic Church should be legalized. "It's about time Christianity understood one another."

The Ukrainian Orthodox Church in Ukraine proclaimed its autocephaly in 1920 and operated independently of the Russian Orthodox Church during the 1920s, but was liquidated in 1930 when Joseph Stalin began his campaign to destroy Ukrainian nationalism.

According to Bohdan Krawchenko, director of the Canadian Institute of Ukrainian Studies at the University of Alberta, a movement which seeks autonomy from the Russian Orthodox Church is active in Ukraine and recently a group in Poltava demanded the re-establishment of the Ukrainian Orthodox Church.

But the Ukrainian Orthodox Church finds itself in a much different position than the Ukrainian Catholic Church. The Rev. Myroslaw Tataryn, director of the St. Sophia Religious Association in St. Catharines, Ont., an organization established by the late Patriarch Josyf Slippy to promote the interests of the Ukrainian Catholic Church and religious freedom in the Soviet Union in general, says that the Ukrainian Orthodox find themselves much more isolated in the world religious movement than the Ukrainian Catholics because they don't have the power of the Roman Catholic Church behind them.

Ukrainian Orthodox leaders in Edmonton are reluctant to discuss the issue of possible legalization, partly because the Church's position is opposed to any negotiation with the Moscow Patriarchate. However, observers note that while the question of legalizing the Ukrainian Catholic Church involves religious freedoms for Christians other than Orthodox, the legalization of the Ukrainian Autocephalous Orthodox Church would be a matter of political and national division as well. Thus the Soviet authorities

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Globe and Mail correspondent criticizes Canada on immigration, refugee issues

by Chris Guly

TORONTO — Instead of setting an international example, Canada is preventing legitimate refugees from entering the country, says Victor Malarek, the Globe and Mail's correspondent on refugee and immigration issues.

Speaking at a recent conference of investigative journalists, he said, "We tend to throw money at the problem to ease our consciences. Our government is tough on people who come here."

The author of the book, "Haven's Gate," written about Canada's current immigration policy, figures that with an annual immigrant migration of 150,000 to Canada, 50,000 more refugees could easily be accommodated.

"Out of 50 million refugees in the world today, about 500,000 of them move around the world (looking for a home). Only 65,000 of the 5 million Afghan refugees, he believes, are looking for a home beyond their country's immediate border.

Mr. Malarek points to Canada's recent policy to discredit immigrants and refugees as part of a campaign to prevent them from entering the country.

"Gerry Weiner (Canada's junior immigration at the time) blankets all refugees when he suggests that many are attempting to enter Canada illegally with phony visas."

The federal government has also established a form of roadblock at its diplomatic missions throughout the world. Afghan refugees, he claims, have to contend with guards who have been placed at Canadian diplomatic missions in Islamabad, Pakistan, and New Delhi, India, to prevent them from obtaining visas.

"By preventing these people from properly applying for an entry visa, the Canadian government is doing the same thing it did to the Jews after the second world war."

Mr. Malarek says that if the government is so concerned about allowing illegal immigrants into the country, it can establish a hearing tribunal to allow possible refugees to state their case. In this way, those deemed inadmissible can avoid facing prolonged detention and those given consideration on compassionate grounds could be allowed to stay without any delay.

He also points out that 50 percent of refugees include women and children. However, the federal government chooses to allow mostly single men, men with wives or families to enter the country.

"Last year, a total of 13,000 refugees were allowed entry into Canada, with a paltry number of women in this group. Women should be the first in line, yet they tend to be the last to be heard."

The Toronto journalist doesn't fear a sudden onslaught of refugees entering and remaining in Canada. He cites many Argentinians who returned to their homeland following the demise of the military regime and predicts the same will occur once Chilean dictator Gen. Augusto Pinochet has left that country's political scene. "Thousands of Chileans are now in the midst of returning to Chile because they're basically fed up with waiting."

Should Canada open both its doors and its arms to refugees, Mr. Malarek believes that it would be the most effective way to "show the rest of the world that we (Canadians) really care."

Seniors center to receive \$1.2 million

EDMONTON — Steve Paproski, member of Parliament for Edmonton North, confirmed last week that the federal government will provide up to \$1.2 million in funding for the Millennium Pavilion at St. Michael's Extended Care Center. The money is being provided under the UIC Job Creation Program and will be available this year.

The Millennium Pavilion is a senior citizens' lodge designed for 75 residents with complementary services, i.e. therapeutic pool, pharmacy, foot care clinic, multi-center and physical and occupational therapy.

Dr. Melety Snihurowych, chairman of the board, stated that: "The new structure, when built, will provide an independent living accommodation for the elderly and complement services presently rendered through Nursing Home and Auxiliary Hospital programs at St. Michael's Extended Care Center."

The project cost of the new pavilion is estimated in excess of \$3 million. Bohdan I. Shulakewych, executive director of the center, said "The lodge building and programs are in response to 'A New Vision for Long-Term Care,' a report tabled by the Committee on Long-Term Care, chaired by Mrs. Diana Mirosh, M.L.A. for Calgary Glenmore, and the Alberta Nursing Home Review Panel Report based on the findings of the committee chaired by Dr. Hyde."

In addition to the regular lodge features of housing, full meals and basic

housekeeping that will be provided, the Millennium Pavilion will also be designed to render living accommodations for people who are in wheelchairs, who may be partially blind, mute or deaf. There will be kitchenettes in the rooms, color coordination designed especially for the elderly, and accessibility to nursing services on a 24-hour basis.

Lubomyr Pastuszenko, chairman of the Planning Committee, stated that: "Due to our market research efforts and good standing in the community, at present the lodge waiting list is at 110."

The board of governors and directors noted that they are especially appreciative for the efforts of three Edmonton members of Parliament, specifically, Steve Paproski (Edmonton North), Jim Edwards (Edmonton South) and Bill Lesick (Edmonton East).

Wasyli Kunda, treasurer of the center, commented that: "Although the federal funding is substantial, the facility still has to come up with the balance of capital funds. St. Michael's Extended Care Center will provide \$250,000 to the project, while it will be necessary to collect the balance of the funds from donations, commercial mortgage and assurances."

Lydia Shulakewych, president of the Ukrainian Canadian Committee, Alberta Provincial Council, said she is extremely pleased with this recognition of need by the government: "It will be a great boost and necessary supplementary lodging of Ukrainians in Edmonton and the vicinity," she added.

Religious art displayed at Harvard

CAMBRIDGE, Mass. — Harvard University's Widener Library hosted an unusual and multifaceted exhibit "Icons and Domes: 1,000 Years of Religious Art in Ukraine" through the month of May. Jointly sponsored by the Slavic Department of Harvard College Library and Harvard University, and the Harvard Ukrainian Research Institute, it presented an overview of the expression that Christianity found in art, architecture, books and music.

Fourteen esthetically arranged cases contained rare manuscripts and books of the Harvard Collection, original icons, reproductions of a variety of art objects, and detailed explanations of the items displayed.

An introductory case showed the territory of Kievan Rus' and present-day Ukraine, summarized the historical events and the significance of Volodymyr's baptism with both textual and visual examples from the chronicles (e.g., The Laurentian Chronicle, The Radziwill Chronicle), and offered examples of contemporary scholarship devoted to the Millennium, including the Harvard Ukrainian Research Institute's publications.

Facsimile editions of manuscripts such as The Sviatoslav Codex of 1073 and The Kievan Psalter of 1397 were surrounded by colorful reproductions of miniatures portraying the apostles, the evangelists, saints, church fathers and monks from various manuscripts of later periods.

Copies of mosaics and frescoes from the interiors of such renowned cathedrals as St. Sophia, St. Michael of the Golden Domes and St. Cyril in Kiev, showed the richness of detail in the portrait of ecclesiastical figures and heavenly deities.

Icon reproductions were grouped chronologically, showing their evolution from the early Rus' period through the 16th century. They ranged from the famous Virgin Orans (The Great Panagia) of Yaroslavl of the 12th century to the intricate Last Judgment, a Galician icon from the 16th century.

In addition, the Widener Library Rotunda housed Ukrainian icons from the collections of Harvard University's Fogg Museum, St. Andrew's Missionary Society in Hunter, N.Y., and from the following private collections:

Jurij and Stephanie Bereznyckyj, Stephanie Hnizdovsky, Christina and Walter Kudryk, Christina and Jaroslav Pelenski, and Zirka Voronka.

Among the icons displayed, a particularly interesting one was of "The Beheading of St. John the Baptist" (from St. Andrew's Missionary Society) and "A Litany of Saints" with representations of the Kievan Caves Monastery Cathedral and the monastery's founders, St. Theodosius and St. Anthony (from the Fogg Museum).

Several cases focused on church architecture, featuring floor plans and facades, as well as illustrations of regional stone and wooden churches and those of grand cathedrals and monasteries. Diversity was evident in the structural simplicity of an early Boyko church and the opulent complexity of the Kozak Baroque style.

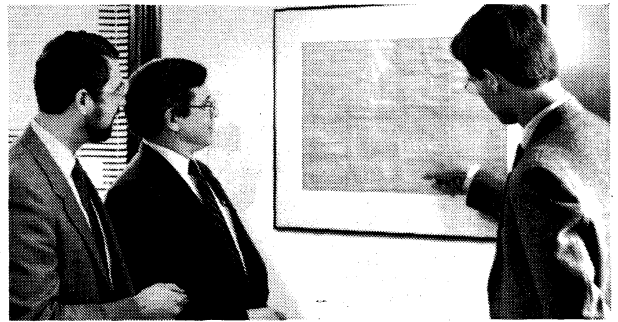
The music section of the exhibit examined the development of Kievan chants and choral music. Special emphasis was placed on M. Dyletsky and such 18th century composers as M. Berezovsky, A. Vedel and D. Bortniansky. A manuscript of Dmytro Bortniansky's Concerto No. 4 for two choirs copied by the German composer Gottfried Schicht in 1815 underscored Bortniansky's contributions to church music.

Also shown were graphics displaying religious motifs and ornaments from the books of such printing houses as those of I. Fedorov and Mykhailo Slozka, as well as that of the Kievan Caves Monastery.

Among the many early printed books from the collection of Harvard's Houghton Library were such treasures as the Ostrih Bible (1581), the first complete printed Bible in Church Slavonic; Apostol (Acts and Epistles, 1574), considered to be the first book printed and dated in Ukraine; the Kievan Patericon of 1702, and a miniature Psalter from the Chernihiv Monastery Printing House (1712).

The exhibit was initiated and prepared by Jaryna Turko Bodrock, Slavic librarian in Harvard College Library, with assistance from Wawa Baczynskyj, Christine Balko Slywotzky, Nancy Sevcenko, Bohdan Struminsky, Paulina Lewin, George Gajecy, Chris Chown and many other volunteers.

Cleveland museum premieres film about underground Ukrainian Church



Cornel Osada (right) of the Ukrainian Museum-Archives explains the significance of the Ukrainian Central Rada's Third Universal to Dr. Jack Licate, government affairs director of the Greater Cleveland Growth Association, Cleveland Chamber of Commerce. Museum Director Andrew Fedynsky (left) looks on.

CLEVELAND — On Saturday, June 18 the Ukrainian Museum-Archives here held a reception for 150 guests who viewed the premiere of "Muted Bells," an 11-minute black-and-white 35mm film that was clandestinely produced in Soviet Ukraine sometime in the last decade.

Doleful, almost surrealist music accompanies scenes of cracked masonry, broken windows, chipped frescos and weathered, wooden domes that serve as metaphors for the suppressed religion and smothered faith of Ukrainian Christians.

Toward the end of the film, the director focuses his camera on the pleading eyes of a young worshipper and the firm, accusing stare of an older woman, and later that of an elderly gentleman.

In an obvious reference to the Church in the Catacombs, the short movie ends with a scene from the forest, where the Ukrainian Church has been forced to hold services. The final clip again shows a majestic baroque cupola grown shabby and drab from deliberate neglect.

The evening began with a reception featuring wine and hors d'oeuvres. The

museum's director, Andrew Fedynsky, welcomed guests in Ukrainian and English. He gave a short history of the museum, which was founded in 1952 by Leonid Bachynsky, and paid tribute to past directors Alexander Fedynsky and Stepan Kikta who continued Mr. Bachynsky's work assembling the impressive museum holdings. Mr. Fedynsky mentioned the extensive volunteer efforts of the last year to improve the museum facility and organize displays.

For the benefit of non-Ukrainian guests, he then described the plight of the Ukrainian Orthodox, Catholic and Protestant Churches. Because of the size of the audience, it was necessary to have a second showing at 9:30 p.m. The audience included representatives from Cleveland's Lithuanian, Jewish and German communities, as well as civic leaders.

Guests at the premiere also viewed the museum's other collections that included a colorful exhibit of Easter eggs from the 14 regions of Ukraine, prepared by Cleveland artist Tanya Osadca, paintings by the Krychevsky family, as well as Cleveland painter Walter Swyrydenko, sculptor Yarema Harabatch and photographer Adam Misztal.

Many visitors commented favorably on the 71-year-old wall poster of the Ukrainian Central Rada's Third Universal in four languages — Ukrainian, Russian, Polish and Yiddish. The poster, which lists the Rada's social program, includes the eight-hour work day, elimination of the death penalty and strict guarantees for national minorities in Ukraine.

The Ukrainian Museum-Archives has transferred the 35mm "Muted Bells" to a VHS video cassette. The cassette is available from the Ukrainian Museum-Archives at 1202 Kenilworth, Cleveland, Ohio 44113 for \$25. Proceeds are dedicated to the museum development fund.

Terelia says...

(Continued from page 3)

would never allow it, the theory goes. Bishop Greschuk said he is hopeful and optimistic "that our Church will be given its freedom and that all Churches, the Ukrainian Catholic and Orthodox included, will be given their freedoms."

Dr. Krawchenko concurred, noting that the demands for religious freedom may become too much for the government to handle.

"Just as the Romans found it difficult to smash the Christian underground, so has this regime found it difficult to smash the Christian underground," he said. "What kills religion is indifference — not persecution."

Party conference...

(Continued from page 1)

aspects of Stalin's collectivization drive and the ensuing famine have been discussed in both the central and Kiev press. The weekly Ogonyok, edited by the Ukrainian writer Vitaliy Korotych, has been particularly forthright with its publication of letters from famine survivors.

In Ukraine, a breakthrough of sorts was reached at the end of last year when Volodymyr Shcherbytsky, the republic's Communist Party first secretary, actually referred to the existence "even of famine in many rural areas at the end of 1932 and in early 1933" in a public address marking the 70th anniversary of Soviet rule in Ukraine and the formation of the Ukrainian SSR.

This was followed, in January, by the publication of a two-part article on the famine in the weekly Visti z Ukrainy, which is issued for Ukrainians abroad.

Soon thereafter, Literaturna Ukraina, printed a lengthy speech by the Ukrainian writer Oleksa Musyenko denouncing Stalin as "a monster" and blaming him for "the famine plague" that contributed to Ukraine's "holocausts of millions."

More recently, the Ukrainian literary journal Kyiv published a reader's letter

from the Cherkassy region complaining about the paucity of information on the famine in the Ukrainian press: "Can it be that in Ukraine there is no one who can talk about the monstrous years of famine in 1933, the repressions?... Who will recount this tragedy? Thus far, no one has written about the consequences of the Stalin cult in our republic and about the consequences of L. M. Kaganovich's 'administration' in Ukraine."

Clearly, much more will have to be done before anything approximating a full disclosure of the origins of the famine can be undertaken. Among other things, the authorities in Kiev would have to "restructure" their attitude towards such demands emanating from within Ukrainian dissident circles and "informal" groups like the Ukrainian Culturalological Club.

Nonetheless, the fact remains that during the last three years the discussion about the famine has made remarkable progress. Previous Soviet approaches to the issue — ranging from flat denials that a famine had ever occurred, to claims that the famine is an invention of Ukrainian "emigres" and "bourgeois nationalists," to the use of such absurd euphemisms as "food supply difficulties" — have now been abandoned.

The next step, it would seem, has now been suggested by Mr. Olynyk.

Baltic republics...

(Continued from page 2)

Olympic Games, control of their own press and foreign travel procedures, closer ties to Latvians abroad and greater control over military and secret police activities.

The statement, drafted by the Latvian writers at a meeting on June 1-2 and later joined by heads of official unions representing journalists, architects, cinematographers, artists and others, called for a sweeping re-evaluation of the role of the Soviet Union's 15 republics to give them much greater political independence.

Both the Latvian and Estonian documents called for rehabilitation of Baltic victims of mass deportations in 1941 and 1949, but failed to mention the 1940 annexation of the Baltic states by Soviet troops under a secret clause of the Ribbentrop-Molotov Pact of 1939.

Similar demands were voiced by intellectuals and Communist Party officials in Lithuania, calling for greater autonomy from Moscow. A June 24 rally, called by a group of Lithuanian intellectuals, the Movement to Support Perestroika, drew some 10,000 people to Vilnius, the Lithuanian capital, reported the AP.

In related news, a Lithuanian historian recently launched an unprecedented attack in the media on the Stalinist repression of the 1944-1952 partisan war in the republic.

THE UKRAINIAN NATIONAL ASSOCIATION FORUM

UNA Seniors Association holds 14th conference at Soyuzivka

by Gene Woloshyn

KERHONKSON, N.Y. — A house full of seniors from across the United States participated in their 14th Conference of UNA Seniors June 12-17, 1988.

After Sunday's dinner the president of the Association of UNA Seniors, Gene Woloshyn of Poland, Ohio, greeted the conference participants. This was followed by the guests introducing themselves and announcing where they were from to the group.

Monday's session opened at 10:30 a.m. with Dr. Oleh Wolansky of Kerhonkson, N.Y., leading the group in prayer and the entire assembly observing a moment of silence for all the departed members. Harry Zerebniak of Akron, Ohio, led the group in singing the American and Ukrainian national anthems. The Pledge of Allegiance was recited by the group.

The election of the conference presidium followed with Volodymyr Senezhak of West Orange, N.J., being tapped as the chairman. Co-Chairlady was Estelle Woloshyn of Poland, Ohio; Ukrainian Secretary — Dr. M. Cenko of New York; English secretary — Mary Bobeczko of Cleveland.

The Nominating Committee consisted of Dr. Wolansky, chairman, and Mira Powch of Kerhonkson and Olga Liteplo of Brooklyn, N.Y., members. Dr. Roman Baranowskyj headed the Resolutions Committee with Dr. Roman Borkowsky of Yonkers, N.Y., and Ann Chopek of Los Alamos, N.M.

Honorary members of the UNA Supreme Assembly who were present were introduced, Dr. Jaroslaw Padoch, Genevieve Zerebniak and Mrs. Chopek. Supreme Advisor Helen Olek Scott of Chicago also was introduced.

(Continued on page 12)

UNA Supreme Assembly's greetings, resolutions and recommendations

Following are the greetings, resolutions and recommendations approved at the annual meeting of the Ukrainian National Association's Supreme Assembly.

GREETINGS

The Supreme Assembly of the Ukrainian National Association, gathered at its annual meeting at Soyuzivka on June 8-10, 1988:

1. As always, sends its fraternal greetings to the Ukrainian nation under Soviet domination, which during the past year, in addition to its unceasing struggle for national self-determination, has focused attention on defense of the Ukrainian language, Russification in general, and the issue of making the Ukrainian language the official language of Ukraine.

2. Calls on all its members to continue and to intensify their active participation in all efforts aimed at helping the Ukrainian nation in its ancestral land, to monitor events in Ukraine, and through our activity here to help our brothers and sisters in our homeland to bear the burden of fighting for freedom.

3. Respectfully greets the hierarchs of our Churches and the leadership of our Church organizations, greets our worldwide umbrella organization and our national central organizations, greets the leaders and members of our national and local charitable, scholarly, youth, women's, business and all other organizations and institutions, and urges its members to become actively involved in all their activity conducted for the good of our community and our nation.

4. Heeding the appeal of the hierarchs of our Churches and the leaders of our Church organizations, as well as national committees to commemorate the Millennium of Christianity in Ukraine, calls on all its members to actively participate in appropriate observances of this historic event during this year.

RECOMMENDATIONS OF THE SOYUZIVKA COMMITTEE

The Supreme Assembly recognizes that the UNA estate, Soyuzivka, is a major fraternal asset of the UNA, that Soyuzivka has served for over three decades as the fraternal, cultural and social center for UNA members and the greater Ukrainian American and Ukrainian Canadian communities, and that Soyuzivka has helped attract new members to the UNA. The Supreme Assembly reaffirms its commitment to maintaining and expanding Soyuzivka's role as a fraternal, cultural and social center. At the same time, the Supreme Assembly understands that the social and economic status of the UNA membership continues to change, and that the needs and expectations of our membership continue to change. To continue to serve its traditional function, Soyuzivka must continue to change while preserving its distinct Ukrainian identity.

Therefore, the Supreme Assembly:

1. Urges the continued financial support of Soyuzivka in order to maintain, update and fully develop the current facilities.

2. Establishes a permanent Soyuzivka Committee which shall, by the next annual meeting:

a) develop, in consultation with required expertise, a long-term master plan for the development of Soyuzivka into a modern resort with facilities to meet the needs and expectations of UNA members into the 21st century;

b) develop, in consultation with the supreme treasurer and any required expertise, a financing package to complement the master plan;

c) assist the management of Soyuzivka in the development of a marketing plan for the maximum utilization of current and future facilities at Soyuzivka.

3. Provides the Soyuzivka Committee with such financial resources as will be required to develop the three plans outlined above.

RECOMMENDATIONS OF THE YOUTH AFFAIRS COMMITTEE

The Supreme Assembly recommends the following to the Supreme Executive Committee:

1. In view of the fact that 1988 marks the 1,000th anniversary of Christianity in Ukraine — a momentous occasion in the history of the Ukrainian people — to urge all UNA members, especially young professionals, to actively participate in national and local celebrations of the Millennium.

2. To continue the moral and material support of youth, students and young professionals' organizations, in scholarly, cultural, sports and fraternal activities, and to use for this purpose Soyuzivka, Svoboda and The Ukrainian Weekly.

3. That the fraternal activities office of the UNA should establish contacts with Ukrainian youth organizations that have significant membership between the ages of 25 and 45, obtain their mailing lists and encourage their participation in UNA-sponsored events.

4. To plan to use the 1980 Census in order to identify the characteristics (including socio-economic status and geographic distribution) of Ukrainians in the United States and Canada between the ages of 25 and 45.

5. To formulate a program of full four-year scholarships for students studying journalism or business administration with the requirement that the recipients work for the UNA for two years after graduation.

6. To hold a fraternal weekend at Soyuzivka in the autumn in order to engage young adults age 25-45 in UNA activities.

7. To support national and local sports programs that are designed to interest youth in the work of the UNA.

RECOMMENDATIONS OF THE SPORTS COMMITTEE

A meeting of the Sports Committee concluded with the following recommendations:

1. That the UNA develop a national and regional sports program, as part of its fraternal activities, which complements existing community events and which

(Continued on page 13)

The Fraternal Corner

by Andre J. Worobec
Fraternal Activities Coordinator

The UNA's scholarship program

This column would not do justice to the UNA if it did not mention the good that the UNA does for its members and the Ukrainian community through its scholarship program.

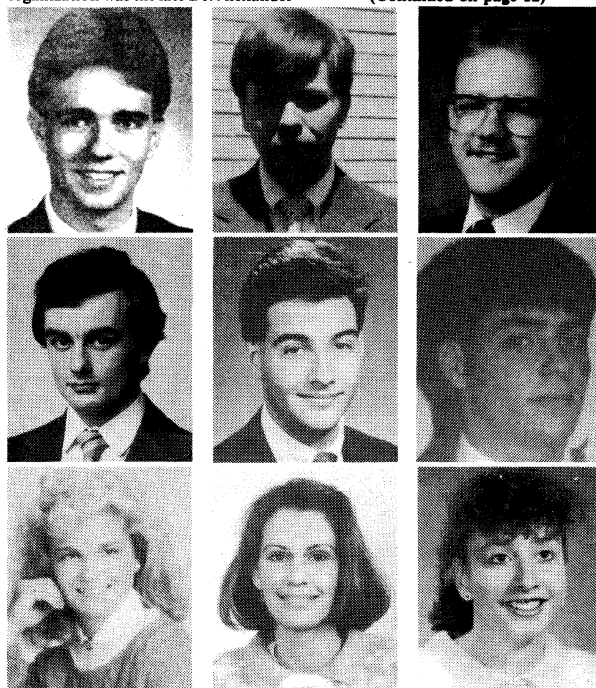
The UNA has a history of aiding needy students since its humble beginnings in 1894. The first scholarships were grants in amounts of \$20 to \$50 to individuals who appealed to the UNA for monetary aid. One of the earliest scholarship recipients of our fraternal organization was the late Dr. Alexander

Granovsky, who became a world renowned entomologist and a pioneer in the field of insect control methods.

Not until 1964 did the process of granting scholarship awards become formalized. From the \$2,000 allocated for scholarships for the academic year 1964-65, the scholarship funds have grown to a record amount of \$115,300 for the 1988-89 academic year.

Since 1964 the UNA has contributed over \$800,000 in scholarships to UNA

(Continued on page 12)



The UNA's top scholarship recipients for 1988-89: (beginning with top row, from left) Thomas B. Watson, Wasył Szeremeta, Paul M. Nachim, Walter Honcharyk, Paul Marushka, John Schubyn, Kristin Susan Scott, Christine Demkowch and Lesia Zacerkowny.

THE Ukrainian Weekly

The party conference

The eyes of the world were fixed on the extraordinary 19th Communist Party Conference — the first such gathering since 1941 — attended by nearly 5,000 delegates. What the world saw was unusual for the Soviet Union: delegates freely discussing issues (so many were lined up to speak out that not all of them could be given a chance to be heard); delegates openly voting against party resolutions; and factory managers and farmers candidly discussing Mikhail Gorbachev's new policies with the general secretary himself.

In the end, after four intensive days of glasnost in action, the delegates approved six major resolutions dealing with a restructuring of the economy, political reorganization, glasnost, legal issues, nationalities questions, and bureaucratic obstacles to change. Among other things, the resolutions transferred some power from the central party organs to those on the republic and local levels, limited the role of the party in governing all aspects of everyday life, and approved the creation of a new and expanded legislature and the establishment of a powerful new position of president of the Soviet Union. In addition, conference delegates adopted a proposal calling for the construction of a memorial to the victims of Stalin's purges and political repressions.

The conference resolutions were not detailed proposals for change but broad guidelines for economic and political perestroika in the USSR. Clearly, however, what the conference and Communist Party leaders were most concerned about was the floundering Soviet economy. It was obvious to all concerned that restructuring of the economy is a do or die proposition, since without perestroika in this realm the USSR is nothing more than a second-class power in today's world. Similarly, reorganization of the political system in the USSR is seen as a means to achieve the goal of economic viability. The "command style" of administration from above by party bigwigs has been tried, and it has failed — with disastrous results for the Soviet economy. Thus, there was but one option for the conference delegates.

It should also be noted that the resolutions approved by conference delegates were based mainly on the keynote address delivered at the conference opening by Mr. Gorbachev. That speech, in turn, was based to a large extent, according to news reports, on several theses comprising a platform adopted by the Central Committee of the Communist Party of the Soviet Union. In fact, one news report even stated that from the general secretary's address it was clear that the Central Committee fully expected the conference delegates to adopt its recommendations. This is precisely what happened, even though several hundred delegates actually voted against some resolutions.

Some observers have suggested that what we saw at the Communist Party Conference and prior to it was a very good rendition of the "good Communist, bad Communist" routine. In accordance with this scenario, Mr. Gorbachev allowed wide-ranging debate and discussion — in effect opening a Pandora's box so that at the party conference he could step in with his own proposals which would be seen by conservative party members as the lesser evil and ultimately be accepted.

Regardless of whether one accepts that theory, it is evident that the general secretary, and the conference, chose the middle ground and left the Communist Party firmly in control. This middle ground, however, is unlikely to placate the restive nationalities of the USSR, whose concerns apparently do not coincide with the purposes of the party and state.

Indeed, the Armenians, who have been requesting that the Nagorno-Karabakh Autonomous Region be transferred from Azerbaidzhan to their republic's jurisdiction, have already demonstrated their unhappiness at the conference's failure to attempt to resolve the issue. Strikes have been resumed in Armenia and in the capital of Nagorno-Karabakh.

Nor are the Baltic republics likely to be pleased with the conference resolution that focuses on the USSR as a "multi-ethnic state" and merely suggests creating conditions for "greater independence of regions" and encouraging bilingualism (knowledge of a minority language and Russian). What the Lithuanians want is national autonomy, including the right to direct international ties; the Latvians ask that their republic be treated as a sovereign national state; the Estonians even attempted to form an opposition party called the Estonian National Independence Party.

Ukrainians had asked the party conference to halt nuclear energy development in that republic and called for investigation of the most glaring blank spot in Soviet Ukrainian history — the famine of 1932-33 ordered by Stalin — and the identification of its perpetrators. Also, there have been calls from Ukraine for the recognition of unofficial citizens' groups, and for legalization of the Ukrainian Catholic Church as well as the restoration of the Ukrainian Orthodox Church — both nationally conscious institutions that are anathema to the Russian Orthodox Church and the Communist Party alike.

The nationalities remain the Achilles' heel of the Soviet Union. Only time will tell whether the Communist Party — still the only party allowed in the USSR — with its 20 million members will be able to control 280 million citizens emboldened to air their longstanding grievances.

BOOK NOTES

Perspective on relations of Ukrainians, Jews

EDMONTON — The Canadian Institute of Ukrainian Studies has published "Ukrainian-Jewish Relations in Historical Perspective," edited by Peter J. Potichnyj and Howard Aster.

The 514-page volume contains 23 essays presented originally at a conference at McMaster University in Hamilton, Ont. They explore the theme of Ukrainian-Jewish relations from the seventh century to the present day, in both Eastern Europe and North America. The authors are noted scholars from Canada, the United States and Israel.

The book is the first to discuss this controversial relationship in depth from two perspectives. Among the issues raised are Kiev Zionists and the Ukrainian national movement; the Jewish theme in Ukraine literature; Jewish-Ukrainian relations during the Holocaust of World War II; and current Soviet Jewish perceptions of Ukrainians.

The roundtable discussion that concludes the book reveals the intensity of the conference debates. The issues therein have been exacerbated and given new significance by the current attention to war criminals throughout

Colorful look at Rusyns' Easter eggs

VIENNA — One of Austria's distinguished publishers — the two-centuries-old Wilhelm Braumuller Universitäts Verlag — has published its third title dealing with Carpatho-Rusyns.

This time the subject is traditional folk culture associated with Easter, the most important holiday in the Christian calendar. The book is "Rusyn Easter Eggs From Eastern Slovakia" by Pavlo Markovyc, an artist and professor from Presov, Czechoslovakia.

This volume not only describes the artistic aspects and techniques of painting Easter eggs (pysanky) among the Carpatho-Rusyns of eastern Slovakia, it is also the first study in English to provide a serious discussion of the origins and the meanings of the symbols and colors used in pysanka designs.

Fifty-five pages of full-color photographs were prepared specially for this edition. There are also numerous black-and-white line drawings to help illustrate the text and a chart of symbols.

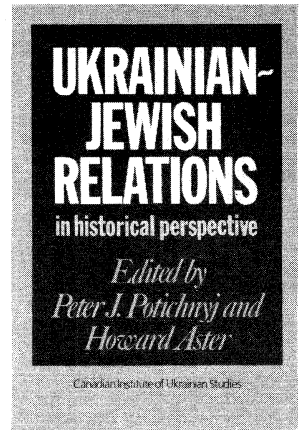
"Rusyn Easter Eggs from Eastern Slovakia" will be of equal interest to the

English version of 'Ukraina' encyclopedia

SOUTH BOUND BROOK, N.J. — The English-language version of "Ukraina," a Ukrainian encyclopedia published 15 years ago by the United Ukrainian Orthodox Sisterhoods of the U.S.A., is now available.

Titled "Ukraine: A Concise Encyclopedia" (an unfortunate and confusing title since there already is a two-volume "Ukraine: A Concise Encyclopedia"), the 340-page, amply illustrated volume is compilation of information on every aspect of Ukrainian life. The historical origins and development of the Ukrainian people and their nation, language, religion, art, architecture, literature, drama and music are described in detail.

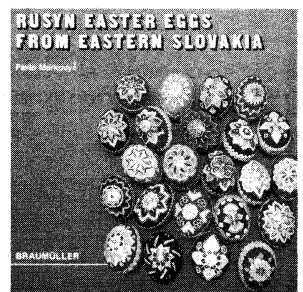
Separate sections of the encyclopedia



the world.

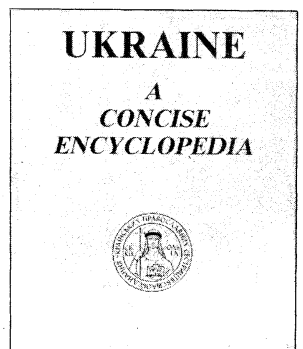
By dealing with these questions openly and frankly, "Ukrainian-Jewish Relations" constitutes a landmark study in its field.

The volume is available in a cloth-bound edition for \$34.95, from: The University of Toronto Press, Distribution Department, 5201 Dufferin St., Downsview, Ont. M3H 5T8; (416) 667-7791.



specialist in folklore, to the practitioner of Easter-egg painting, and to the general reader interested in discovering the exquisite beauty of a form of Slavic folk culture that is still being practiced among Carpatho-Rusyns in the European homeland and among their descendants in the United States.

The 144-page "Rusyn Easter Eggs from Eastern Slovakia" is bound in hardcover and is available in the United States and Canada for \$25 (U.S.) from the Carpatho-Rusyn Researcher Center, 355 Delano Place, Fairview, N.J. 07022.



are devoted to each of these subjects as well as to geography and economy. The author of each section is an expert in the field.

(Continued on page 7)

COMMENTARY

Demjanjuk did not get a fair trial in Israel

by William Wolf

As a lawyer, a Jew, and a human rights activist who has a deep and abiding love for Israel, I no longer can remain silent about the John Demjanjuk trial. Is it possible that reason and justice have given way to blind prejudice and lust for revenge, in the one nation where such actions should be unthinkable? It is possible that the nightmare of every civilized society — the execution of an innocent man — will become reality in Israel?

The courtroom chants of "death, death, death" at the Demjanjuk sentencing — so alien to the Jewish spirit and tradition — symbolized the problem. Where there should have been scrupulous observation of due process, the decade-long U.S. and Israeli proceedings against Demjanjuk were shockingly deficient.

Although the proceedings to deport a suspected war criminal from the United States are the equivalent of a criminal judgment of guilt as a Nazi (and a sentence of death, if deportation is to the Soviet Union), none of the standard criminal procedural safeguards are afforded a defendant such as Demjanjuk. There is no jury trial. There is no absolute right against self-incrimination; no presumption of innocence; no

defense document examiners, suspecting Soviet writing on the back of the photograph because Soviet archival ink appeared in two staple holes through the photograph, were not permitted to remove the photograph from the card to examine the reverse side. Such writing would have exposed the document as a forgery rather than one captured intact from the Germans. The Soviet authorities had instructed the Israelis not to allow the photograph to be removed from the card for such an examination and the Israeli court complied.

There are more discrepancies: the card states that the person identified thereon is four inches shorter than John Demjanjuk; the alleged signature of John Demjanjuk was an obvious forgery, not authenticated even by the prosecution; and the outlines of an ink seal, partly on the photo and partly on the card, do not match. Can anybody who knows these facts really believe that John Demjanjuk, who at this moment faces a death sentence, was afforded due process?

But why would the Soviets want to frame John Demjanjuk, an obscure Ukrainian-born American citizen leading a non-descript life in blue-collar America? Because he and other refugees who fled the Soviet Union after World War II are the last survivors of the

Evidence of Demjanjuk's innocence was withheld by the U.S. Justice Department from Demjanjuk and the Israeli authorities, virtually ruling out the possibility of an adequate defense.

requirement of proof "beyond a reasonable doubt"; and no right to appointed counsel.

In addition, the U.S. Justice Department withheld from the defense the exonerating evidence that over 50 Treblinka survivors who knew "Ivan the Terrible of Treblinka" failed to identify John Demjanjuk as Ivan. One such Treblinka survivor spent 11 months in the camp, and reported knowing "Ivan the Terrible" "very well" and seeing him "every day."

This and other evidence of Demjanjuk's innocence were withheld by the U.S. Justice Department from Demjanjuk and the Israeli authorities, virtually ruling out the possibility of an adequate defense. The evidence was disclosed on February 3, 1988, after a Freedom of Information Act lawsuit brought by the Demjanjuk family. Tragically, the forced disclosure of the exculpatory evidence came too late, after the trial in Israel had concluded.

The sole tangible evidence introduced by the prosecution at trial was the Trawniki ID card. Incredibly, full access to this critical piece of evidence was denied the Demjanjuk defense. The

The commentary above appeared in the June 21 issue of the Phoenix Gazette. (Copyright 1988 Phoenix Newspapers Inc. Reprinted with permission of the Phoenix Gazette. Permission does not imply endorsement by the Phoenix Gazette.)

William Wolf is a Phoenix attorney, former fellow with the Robert F. Kennedy Foundation of Washington, member of the Community Relations Council of the Jewish Federation of Greater Phoenix, chairman of the Lawyers' Committee of the Arizona Action for Soviet Jewry, and a board member of Hillel at Arizona State University.

crucible of Soviet terror. Their children and grandchildren are vicarious witnesses to Soviet crimes against humanity. The Soviets know that if the large and vocal Ukrainian communities in the U.S. can be stigmatized, discredited and drained of their financial resources through continuous litigation, their voice in revealing the past and cautioning future generations can be diminished.

Undeniably, Israel has the duty to constantly renew the world's consciousness of the Holocaust, in which innocent people perished simply because of their religion, race or nationality. Nevertheless, the ultimate desecration of the memories of millions of innocent Holocaust victims, Jews and non-Jews, would be to take the life of an innocent man.

The acquittal of John Demjanjuk, amply justified by the evidence, would have brought world admiration upon the Israeli justice system. Instead, the Israeli justice system is the subject of worldwide controversy and criticism. If any person is to be executed, in Israel or anywhere else, his guilt must have been proven beyond a reasonable doubt, through procedures which afforded him an adequate defense. Tragically, if John Demjanjuk is executed, this will not have occurred, and Israeli justice will be the last victim of "Ivan the Terrible."

English version...

(Continued from page 6)

field.

The revised English-language edition of the Ukrainian encyclopedia is available for \$45 (plus \$2 postage) from: United Ukrainian Orthodox Sisterhoods of the U.S.A., c/o Mrs. O. Krywolap, 221 Edridge Way, Catonsville, Md. 21228.

Insight on dominant force in USSR

Russian methods of conquest

by Yaroslav Onyschuk

Since the beginning of Russian history, the Russians have always had appropriate reasons and slogans for their conquests.

At first, as Muscovites fighting and subjugating their neighbors in the 13th century, they claimed they were "unifying" their lands. Russian historian, Mikhail N. Pokrovsky, however, maintained there was nothing to be unified; there was neither a need for unity, nor a desire for it.

Later, after the Turks seized Constantinople in 1453, Prince Ivan III of Muscovy, having married in 1492 Sophia Paleologue, the niece and heiress of the last Byzantine emperor, claimed through her the title of tsar (caesar). Now a new reason for further conquests emerged: the Muscovites, as the sole successors of Byzantine Constantinople, claimed to be the defenders of the Orthodox faith. Thus, the idea of the "Third Rome" was created.

Under the pretext of this messianic idea, the Muscovites seized the Tatar national territories — Kazan and Astrakhan. And under the pretext of helping to defend the Orthodox faith against Turkey and Poland, they signed a political-military treaty with Ukraine, its southern neighbor, in 1654.

Because of Muscovites' continuous interference in the internal affairs of Ukraine and open subversion that would lead to loss of independence, Hetman Ivan Mazepa went into alliance with Charles XII of Sweden in 1708. But at the battle at Poltava in 1709, the Ukrainian and Swedish forces were defeated and, according to Russian historian Vasily Klyuchevsky, Muscovy became an international power.

Having occupied Ukraine, the territory of old Kievan Rus', Tsar Peter I assumed title of emperor (1721) and renamed Muscovy "Rossiya" (Russia). German historians were hired to write Russian history and, as directed, they appropriated for Russia the whole history of Kievan Rus', the state of the forefathers of the Ukrainians.

At the beginning of the 19th century yet another reason for furthering Russian imperialism came into being. Mikhail P. Pogodin, professor of history at Moscow University since 1826, brought up in his journal, *The Muscovite*, the idea that Russia should be the protector and leader of all Slavs. This idea was adopted in Russia by so-called Slavophiles; it later crystallized into the pan-Slavic movement.

In 1848, the first Pan-Slavic Congress convened in Prague and in 1867 another one was held in Moscow, but without concrete results. The non-Russian Slavs had become suspicious. Karel Havlicek openly characterized the so-called pan-Slavism of the Russians as "an approach with Judas' embrace — to put us in their pockets. We are Czechs and we wish to remain Czechs forever."

Many Russians then realized that the Slavs would not subscribe to their ideas of pan-Slavism and were disappointed and angry. Russian writer Fyodor

Dostoyevsky wrote that the Slavs hate and despise the Russians as their "most evident enemies." (Collective Works, Vol. II, Petersburg, 1882). Consequently, the idea of pan-Slavism petered out and died in about 1878.

But, at about this time, the Russians already had another idea. Fyodor I. Tyutchev, a Russian diplomat of 17 years' service, brought up in his political articles (1864) that Russia, as the heir of the Byzantine and the Eastern Roman Empire, is entitled to conquer Constantinople and "establish the unity of Europe under the Russian leadership."

Thus, many Russian writers and thinkers, among them Dostoyevsky, began to develop this idea as a new vehicle to further Russian imperialism. As an command, more and more critical articles began to appear in Russian publications, ridiculing the democratic and parliamentary system in Western countries.

Nikolay Y. Danilevsky, in his book "Russia and Europe" (1869), insisted that true democracy and justice could be found only in Russia, because "...the factors that give such a superiority to the Russian social structure over the European and give it an unshakable stability are the peasant's land and its communal ownership." This was the ancient Russian agrarian institution known since the beginning of Russian history as "mir" — a communal ownership of land by the Russian peasants.

Now Russians began to regard themselves as the purveyors of worldwide ideas. Dostoyevsky said in his novel, "The Possessed" — through the character of Shatov — that only the Russian man had the world ideas of "inner truth" and that only the Russian nation was a "God-bearing nation." He repeated this idea in his other writings, always visualizing Russian domination of Constantinople and Europe.

The Russian idea of "mir" — which, according to 19th century Russian writers, was also the best system for the entire world — and the idea of a Europe ruled by Russians converged at the beginning of the 20th century into the phenomenon of Bolshevism, which finally was shaped up by the Russians as Marxism-Leninism, to make it more palatable to the world as an international idea. Under this cosmopolitan idea of international communism, the Russians are making progress in their march for world domination.

Communism is simply the latest weapon used by the Russians in their attempt to conquer the entire world, maintained Nicholas Berdyaev, one of the great Russian thinkers of this century. Having left Russia in 1922, he wrote many books on Russia and communism. In one of them he gave a superb analysis of communism as a purely Russian national phenomenon, born out of the Russian character and Russian history — a phenomenon which is the best and the most successful expression of historical Russian imperialism now being pursued under the guise of international communism.

Russian communism — according to Berdyaev — is the third face of Russian imperialism, the first being the Muscovite tsardom and the second the Russian Empire of Peter I. Unfortunately, many in the Western world do not understand this, wrote Berdyaev, and, as a result, by fighting Russian communism only as an international idea, they are inadvertently helping the Russians realize their ultimate aim of world conquest.

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

Soyuzivka opens 35th summer season with Independence Day festivities

by Marta Kolomayets

KERHONKSON, N.Y. — Soyuzivka, the Ukrainian National Association's resort located in New York's scenic Catskills, opened its gates for its 35th consecutive vacation season this Fourth of July weekend, and welcomed both its perennial and occasional guests.

Roman Shwed, master of ceremonies for the weekend festivities, revealed that 30 years ago he had stood on the same stage and sung the praises of Soyuzivka ("There's no place like it") to the sounds of the then-popular "77 Sunset Strip" theme song.

He continued to recommend the place, which this year has undergone quite a facelift, blending the traditional with the contemporary, and demonstrating that the two can exist in harmony.

After more than six years of managerial changes, Soyuzivka seems to have

finally stabilized with the two-person team of Lydia Kuczer and John A. Flis (yes, he's the son of the UNA supreme president). While Ms. Kucher was an occasional visitor to Soyuzivka in the past, she brings with her expertise in hotel management throughout the country; Mr. Flis on the other hand, has spent more summers at Soyuzivka than he can count and obviously feels quite at home here.

So, this team has been effective in making the best of both worlds — old and new — without sacrificing the charm of tradition or neglecting the comforts of modern conveniences. That seems to be the general consensus among the guests, who filled the resort to capacity on this annual holiday weekend which kicks off a season of entertainment, social gatherings and sports tournaments culminating with the three-day Labor Day weekend in September.

This Independence Day, the Soyuzivka festivities began on Friday evening, July 1, with a dance to the sounds of the newly formed Chicago-based band, Akula. Although it got off to a slow start, the weekend saw Saturday visitors flock to Soyuzivka to enjoy the sun, observe the annual USCAK-East tennis tournament and meet up with old friends and new acquaintances.

Guests were also able to view an exhibit of works hand-painted on silk and glass created by Washington-based artist Victoria Varvariv, which Mr. Shwed opened at 3:30 p.m. in the Main House library.

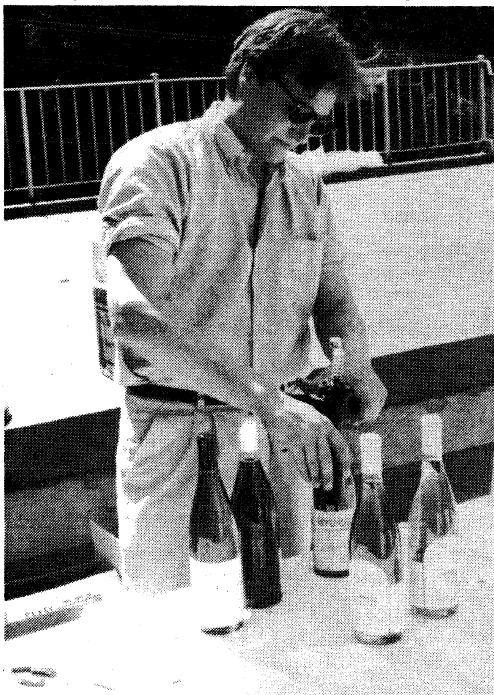
The first stage show of the season, held on Saturday evening at 8:30 p.m., introduced yet another Roman Shwed to the Soyuzivka guests — Mr. Shwed's 6-year-old-son, who recited a poem for the audience; it seems very likely that in some 20 years this Roman Shwed will be reminiscing about his first stage appearance. The audience also met Tamara Korytko, the 1988 Soyuzivka

representative (formerly called Miss Soyuzivka), who spoke about freedom and underscored the importance of this holiday, especially for Ukrainians who this year celebrate the Millennium of the acceptance of Christianity in Ukraine.

If laughter is indeed the best medicine, then Zinovi Marynec, the headliner for the evening's stage show, surely improved the health of more than 400 persons in the audience with his Ukrainian humor that concentrates on the lifestyles of Soviet citizens and the currently changing situation in the USSR. A 1982 immigrant from Lviv in western Ukraine, Mr. Marynec, who now makes his home in Chicago, is much like the Yakov Smirnoff of the Borsch Belt circuit, entertaining his audience with stories and monologues about Soviet life.

His wife, a soprano from Lviv, allowed the audience to wipe away tears

(Continued on page 14)



Representative of Rivendell winery at the wine-tasting on the Veselka terrace.



UNA Supreme Advisor Walter Kwas and girls in Ukrainian national costumes, (from left) Marichka and Ksenia Krul and Marusia Podhuret on their way to Kerhonkson's Independence Day parade.



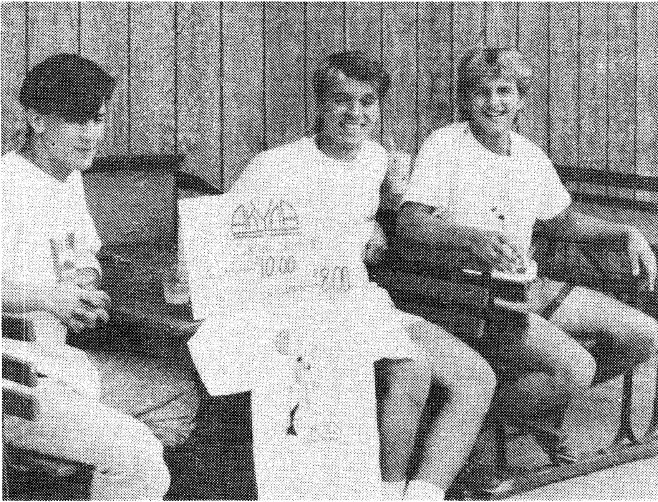
The weekend's performers: Anna Marynec,



...Zinovi Marynec,



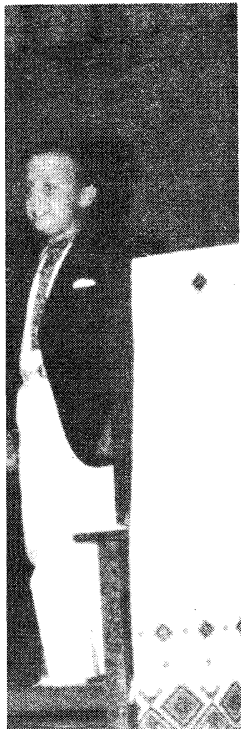
...two Shw



Members of the Akula band sell their distinctive t-shirts.



A group of Chicagoans enjoys the summer sun.



med Roman,



...Danchyk Andrusyshen,



...Luba Goy.

Washington artist Victoria Varvariv exhibits works at UNA resort

KERHONKSON, N.Y. — Artist Victoria Varvariv dreams in color and transfers those same vibrant colors onto her hand-painted silks and works on glass.

"No works are alike," said the Washington-based artist during her one-woman show at Soyuzivka over the Fourth of July holiday weekend. She enjoys working on both silk and glass, as well as in stone.

"I've only gotten back to sculpture now, because I like to work with large pieces (over 500 pounds) and thus, I can only work in my yard during periods of good weather," she added. "I've found a new stone supplier and hope to produce some new sculptures," she said.

The glass painting and painting on silk take up less room, and she is able to work on the glass in her kitchen.

Over the last 10 years, Ms. Varvariv has exhibited in more than 30 shows, both solo and group, and is currently preparing for arts and crafts festivals in Delaware, which are some of the largest on the East Coast, as well as a series of shows in Texas.

She stumbled upon her silk painting almost by accident. "I had been creating wearable art, first scarves, then pillows and clothes, because they are marketable, and financially affordable to a greater audience," she said. But she saw that interested clients would stretch a scarf onto a frame and hang it as decorative art. So, she soon switched her concentration from wearable art, which had



Victoria Varvariv at her Soyuzivka exhibit.

been sold at such stores as I. Magnin, Garkinfels of Washington, and others, to create unique works on silk and glass.

Ms. Varvariv holds a doctoral degree from the Sorbonne, which she received in 1984. She has also attended the National Academy of Art in Paris. The artist has taught in Paris, The Smithsonian Institute, the University of Maryland, as well as the Maryland College of Art.

She is a member of various professional and academic organizations.

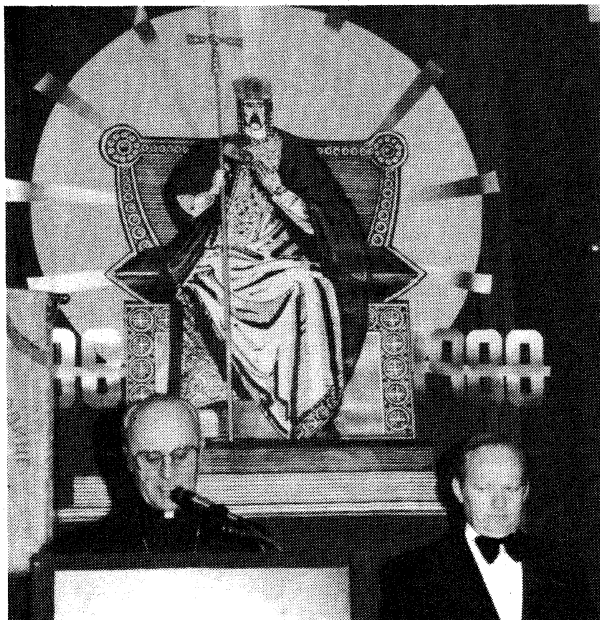
Ms. Varvariv's art show kicked off an entire season of such weekend exhibits scheduled for Soyuzivka this year.

— Marta Kolomayets



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

Philadelphia celebrates with gala banquet



Archbishop-Metropolitan Stephen Sulyk addresses the Millennium banquet as Dr. Albert Kipa looks on.

by Olena Stercho Hendler

PHILADELPHIA — To the rich, resonant sound of hand-held church bells heralding a procession of dignitaries, children in historical Ukrainian costumes and bearers of colorful church flags, and the words of the monk Nestor describing Prince Volodymyr's baptism of the Ukrainian nation, Philadelphia's Ukrainian community opened its Millennium banquet/concert.

The event, which was held at the Adams Mark Hotel on Sunday, May 22, under the sponsorship of the Philadelphia Branch of the National Committee to Commemorate the Millennium of Christianity in Ukraine, topped off a daylong Millennium celebration that began with a pontifical liturgy, celebrated at the Catholic Cathedral of the Immaculate Conception.

At the conclusion of the dramatic opening procession, Dr. Albert Kipa, a professor at Muhlenberg College and banquet toastmaster, requested the 500-plus attendees to light a candle at each table as the room lights were dimmed. The candles were symbolic of the ever-burning flame of Christianity in Ukraine.

Thereafter, Archbishop Stephen Sulyk of Philadelphia, metropolitan for Ukrainian Catholics in the United States, offered an invocation in both Ukrainian and English.

In addition to Archbishop-Metropolitan Sulyk and numerous members of the clergy, the following church hierarchs participated in the banquet: Bishop Innocent Lotocky of the St. Nicholas Catholic Diocese; Auxiliary Bishop Myron Daciuk of the Ukrainian Catholic Eparchy of Winnipeg; the

Very Rev. Franko Estocin, dean of the Ukrainian Orthodox Churches of Philadelphia Deanery; Auxiliary Bishop Michael Kuchmiak of Philadelphia.

(Continued on page 14)

EMLENTON, Pa. — The Pittsburgh and Penn.-Ohio Deaneries of the Ukrainian Orthodox Church of the U.S.A. commemorated the Millennium of the Baptism of Ukraine and the 10th anniversary of All Saints Camp here on Sunday, June 5.

The hierarchal liturgy was celebrated by Archbishop Constantine of Chicago, assisted by the Very Rev. Andrew Beck, dean of the Pittsburgh area; the Very Rev. Stephen Hankavich, dean of the Ohio region; the Very Revs. William Diakiw, Myron Pacholok, George Hnatko and Dmytro Telenson; the Revs. Wolodymyr Jaworsky, Peter

Milwaukee program marks anniversary

by Marianna Liss

MILWAUKEE — One of the liveliest Millennium celebrations was held on May 22 at the Milwaukee Public Museum under the sponsorship of the Committee for the Millennium of Christianity in Ukraine.

Leaping Kozaks and twirling dancers of the Ukrainian Dance Group Dnipro filled the museum with the bright colors of Ukrainian national dress. The favorites were the 5- to 9-year-olds that took the Sunday crowd by surprise with their skill and determination.

The day was dedicated to Ukrainian culture, with an exhibit from The Ukrainian Museum in New York, which included textiles, pysanky (Ukrainian Easter eggs), woodcarvings and ceramics. This Ukrainian folk art exhibit will be up until September 18 at the Milwaukee Public Museum, 800 W. Wells St. (For information call the museum, 414-278-2702.)

Right across from the fountain in the permanent European Village Exhibit at the museum, is a small Ukrainian cottage. Specializing in folk arts, the museum has dedicated several floors to the art and life of the various ethnic groups which make up the city's population.

Looking through windows you can see the cottage decorated with a traditional oven, bandura, fancy cloths, pysanky and other authentic items of a Ukrainian household. Even the mannequin looks Ukrainian. The village makes it easy for youngsters to compare and contrast the various nations represented there.

Parents and children seemed to enjoy peering into the windows to see the various homes. People also enjoyed the program in the museum's auditorium, where a brief lecture was given and various groups performed in honor of the Millennium of Ukrainian Christianity.

The curator of the European Village exhibit, Dr. Lazar Brkich, spoke at the program, describing his own love and appreciation of things Ukrainian.

Addressing some 350 people who had come from the Milwaukee and the Chicago areas, he commended the

Milwaukee community of Ukrainians in working hard to preserve their heritage.

"The exhibition of Ukrainian folk art, I'm convinced," he said, "expresses something very intimately human, something beautiful and uniquely Ukrainian." On a personal note, Dr. Brkich expressed admiration for Taras Shevchenko whose works he, as a young man, had translated into his native Serbian.

Dr. Ivanna Richardson, who led the program and is the secretary of the Millennium committee in Milwaukee, singled out Dr. Brkich as instrumental in getting the Ukrainian folk art exhibit for the Milwaukee Public Museum.

Dr. Myron Kuropas, a UNA supreme vice-president and member of the Ukrainian community in Chicago, spoke of Ukrainian culture and history, saying that the Ukrainian Millennium is a "miracle of faith" for Ukrainians everywhere.

Despite years of suppression Ukrainian culture and spirituality lives, he said, in the pysanky, the icon screens, the religious and choral music, in embroidery, and in the faith of Ukrainians.

Though living in the catacombs or hidden in Ukrainian hearts, despite the disinformation of Soviet propaganda, Dr. Kuropas pointed out that Ukrainian spirituality is alive.

The program following the brief talks included several Chicago groups — the Bayda Choir and Paul and Motria Poszewanyk, a brother-and-sister bandura duo. A women's quartet from Branch 51 of the Ukrainian National Women's League of America, from the Milwaukee area, sang a few pieces to the accompaniment of the bandurists.

Afterwards, Milwaukee's Committee for the Millennium of Christianity in Ukraine, hosted a reception for all their guests. Dr. Alex Cybriwsky is the chairman of the committee; Dr. Richardson, committee secretary also heads up the local UNWLA branch; Michael Kuzminsky heads the hospitality committee that prepared the dinner; and Maria Pyskir heads the exhibit subcommittee.

Baptism of Ukraine recalled at All Saints Orthodox Camp

Natishen, John Harvey, Omelan Mycyk and James Hvizdos, together with Deacon Andrew Gall and numerous altar boys.

Visiting clergy included the Very Rev. Archmandrite Damian of Palos Park, Ill., and the Rev. Yuri Siwko of Cleveland. Mrs. Mycyk led the Ukrainian Orthodox League Choir in singing the responses to the liturgy.

In his homily, Archbishop Constantine stressed that the faithful of the Church must be the door leading to the second Millennium by following Christ's teachings and praying for a free and liberated Ukraine.

Following the liturgy, a procession wended its way down the road through the forest to the banks of the Allegheny River. The church banners, followed by the 14 members of the clergy, the hierarch, the choir and the hundreds of faithful made for a very stirring sight as all raised their voices in the Tropar: "O Lord, save Thy people and bless Thine inheritance."

To re-enact the Baptism of Ukraine, Archbishop Constantine celebrated the service of the blessing of water at the riverside. Up the steep bank to the top of the hill, the clergy, the choir, and the

(Continued on page 14)



Blessing of water services on the banks of the Allegheny River at All Saints Camp.

St. Josaphat Cathedral dedicated in Parma

PARMA, Ohio — The highlight of celebrations of the Millennium of the Baptism of Ukraine for the Ukrainian Catholic Diocese of St. Josaphat here was the solemn dedication of the new cathedral church dedicated to the holy bishop who gave his life for the unity of the Church.

The celebration commenced on Friday evening, April 29, with a procession into the new edifice for the consecration of the holy table (altar). Cardinal Myroslav Ivan Lubachivsky, primate of the Ukrainian Catholic Church worldwide, was met at the door by Ivan Fur, a member of the building committee, and presented with the traditional gifts of bread and salt. The prelate was then welcomed by Mary Fedak, president of the Ladies Guild. A group of children from St. Josaphat's school, in Ukrainian dress, presented a bouquet to the cardinal.

Cardinal Lubachivsky began the rites of consecration with the assistance of Metropolitan Maxim Hermaniuk of Winnipeg, (who also preached the sermon), Bishop Robert Moskal, eparch of the diocese; Bishop Michael Hrynchyshyn, CSsR of Paris; Bishop Andrew Patacki, eparch of the Byzantine Catholic Diocese of Parma; Msgr. Michael Rewtiuk, rector of the cath-

dral, and other local clergy.

On Saturday evening, April 30, a concert of sacred music was held at Parma Senior High School at 7:30. Besides the clergy mentioned already, Metropolitan Stephen Sulyk, archbishop of Philadelphia, with his newly ordained auxiliary, Bishop Michael Kuchmiak; Bishop Jerome Chimy of Vancouver, B.C.; Bishop Innocent Lotocky of Chicago; and Maronite Chor-Bishop Joseph Feghali were present for the concert which featured several original scores by Maestro Eugene Sadowsky.

The children of St. Josaphat's school presented the last act of the operetta "Olga of the Green Meadows," and the Zawadiwsky sisters sang and played the bandura.

The high point of the weekend was the consecration of the walls of the building on Sunday, May 1. The weather could not have been more perfect: a clear, cool, sunny day. The procession of acolytes, banners, flags and children in native dress led the deacons, priests and bishops (including Bishop Anthony Pilla of Cleveland, Bishop James Malone of Youngstown and Bishop William Cosgrove) from the annex to the cathedral rectory where Cardinal

(Continued on page 15)



Apostolic Pro-Nuncio Pio Laghi delivers sermon at St. Josaphat's Cathedral. Bishop Robert Moskal is seen on the right.



St. Josaphat's Ukrainian Catholic Cathedral in Parma, Ohio.

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

Camellia Festival focuses on Ukraine



Ukrainian and U.S. flags being carried in a parade in front of the Capitol in Sacramento, Calif., during the annual Camellia Festival.

SACRAMENTO, Calif. — Every year for the past 34 years, this capital city has hosted the Camellia Festival, an event which promotes friendship between peoples and celebrates the rich ethnic heritage of the community. And every year a different ethnic group is chosen to host the monthlong festival, which included a parade, luncheon and various other events. This year the Ukrainians were selected.

In her official greetings to the festival, Mayor Anne Rudin wrote: "It is appropriate for Ukraine to be the host nation this year in conjunction with its 1,000-year anniversary of Christianity of Kievan-Rus'. We will have the opportunity to learn about this culture, one of more than 15 ethnic or cultural groups represented in Sacramento."

The festival, whose theme this year was "Freedom... Long May It Flower," began with a parade on Saturday morning, March 5. The grand marshal of the parade was Dr. Mykoia Stepanenko, professor emeritus of Michigan University. He was followed by the Luther Burbank High School band playing "Hey Tam Na Hori Sich Ide," and representatives carrying both the American and Ukrainian flags.

The award-winning Ukrainian float, conceived by Marta Hirniak Voyevodka and designed by Taras Kozbur of Los Angeles, depicted the conversion of Volodymyr the Great to Christianity in 988. An elevated 13 foot golden-domed church, overlooking the river and

surrounded by a field of wheat, dominated the float's base, while the front displayed a sign that read 988; behind it, the doors of the church were open wide, whereas the back of the float carried a sign that read 1988 and the doors of the church on that side were nailed shut with crude planks of wood, depicting the loss of religious freedom in Ukraine.

The float was accompanied by maidens in national dress, representing Ukraine's future (Natalia Bodrouk, Sophia Horodysky, Motria Makarewycz, Christine Nedazhivsky, Natalia and Oksana Shavlach, Natalia Stolec, Ada and Niki Strokon-Miller, Christine and Larissa Swanson, Oksana Tscherepenko and Zorianna Zubrycky). They held in their hands blue and yellow ribbons which were attached to the float, symbolizing their ties to Ukraine.

The float was awarded first place as the Grand Sweepstakes Winner, and also captured first place in the theme category.

Following the float, Vera Kate Zlidenny, the Maid of Ukraine, rode in a camellia-decorated vehicle, surrounded by her court of maidens, representing 17 other nationalities.

After the parade, many spectators walked over to the Stanford Gallery in Old Sacramento to view the New York Ukrainian Museum's traveling exhibit, "Lost Architecture of Kiev." The exhibit was featured at the gallery through-

(Continued on page 14)

UNA Seniors...

(Continued from page 5)

The minutes of the 13th Conference of UNA Seniors were read by Mr. S. Martiuk and Mrs. Bobeczko. Both the Ukrainian- and English-language versions were approved by the conference.

The reports of the officers followed with a little discussion on the merits of the lottery method in awarding reservations for the conference.

On Monday evening the guests participated in a wine and cheese party which took place on the patio of the Veselka. Singing was the prime activity of the seniors.

On Tuesday morning the conference continued with a discussion on the officers' reports. The auditing committee then reported that all was in order.

The Nominating Committee reported that its recommendation was to reelect the current officers with a few changes in the representatives for the coming year. The assembled agreed and returned the following: President — Gene Woloshyn; vice-presidents — Dan Slobodian and John Laba; Ukrainian secretary — Dr. Mykola Cenko; English secretary — Mrs. Bobeczko; treasurer — Helen Chornomaz; publicity — Dr. Baranowskyj; Controllers — Dr. Wolansky, Mr. Senezhak and Mrs. Powch; regional representatives — Michael Olshansky, Illinois, Anne Remick, New England, Sam Chornomaz, New Jersey, Olga Liteplo, Metropolitan New York, Dr. Borkowsky, State of New York; Nicholas Bobeczko, Ohio, and Eva Uzych, Pennsylvania.

Tuesday afternoon was spent playing Bingo, supervised by Mr. and Mrs. John Laba and Mr. and Mrs. Nicholas Bobeczko. Many of the first-time players approved of the new activity and asked that it be repeated next year.

On Tuesday evening Mr. and Mrs. Nadberezny of Connecticut presented a video of the Vervovka Ensemble from Kiev and the Koshetz Choir of Winnipeg. Later in the evening the traditional bonfire was held with singing of Ukrainian songs by the seniors, who were all in good voice.

Early Wednesday morning 49 seniors boarded a bus for a trip to the Ukrainian National Association headquarters in Jersey City, N.J. There they were greeted by Supreme President John O. Flis, Supreme Secretary Walter Sochan and Supreme Treasurer Ulana Diachuk. A delicious lunch with the typical

Ukrainian dishes was served, and all were given a view of the UNA from top to bottom. The seniors reported that they were very much impressed with the people and the facilities, and urged all UNA members to take advantage of a guided tour of the building.

On Wednesday evening the seniors were given a very good update on Americans for Human Rights in Ukraine by the group's president, Bozhena Olshaniwsky. Walter Bodnar reported on the lobbying efforts of AHRU and explained how the seniors could help by contacting their congressmen and making them aware of the plight of Ukrainian political prisoners.

Daniel Horodysky of California explained the purpose of his organization, Visits International for Soviets and Americans (VISA), which promotes and helps families to either visit their relatives in Ukraine or make arrangements for their visit to the United States.

On Thursday morning Dr. Borkowsky gave a dissertation on "Instruction of Volodymyr Monomakh for his children." It was very well received and invoked an academic discussion by some of the seniors.

Mr. Flis, UNA supreme president, spoke to the seniors after lunch, bringing them up to date on the Ukrainian National Association. He also answered questions posed by the assembled.

The banquet and ball were held in the Veselka hall on Thursday evening. Dr. Baranowskyj presented some humorous stories in both Ukrainian and English. Dancing followed to the music of the G. Hirniak orchestra, and judging by the action on the dance floor, was enjoyed by all.

On Friday morning the session continued with unfinished business. A report of the Resolutions Committee was given and was accepted with a few additions by the group.

The conference was closed with Mr. Zerebniak leading the group in prayer and the singing of both anthems.

The seniors appreciated the beautiful art exhibit by Helen Trenker of East Providence, R.I., whose paintings were displayed in Veselka during the entire conference.

The UNA Seniors expressed congratulations to John A. Flis and Lydia Kuczer, co-managers of Soyuzivka, for their reception of the seniors conference.

The UNA's scholarship...

(Continued from page 5)

members. This amount represents over 2,300 scholarships awarded to hundreds of students — many of them two-, three- or even four-time recipients.

In addition, the UNA, annually awards scholarship assistance to top graduating students of Ukrainian high schools and to students of the University of Manitoba and the University of Alberta.

The UNA is fulfilling its responsibility as a fraternal benefit society by serving its members and the Ukrainian community. Just for the scholarship program alone the UNA should be commended, and supported by every member of the Ukrainian community.

At its 1988 annual meeting, the UNA Supreme Assembly, upon the recommendation of the UNA Scholarship Committee, approved the granting of \$115,300 in scholarship awards to be distributed among 241 deserving students.

The top scholarship recipients are:

- Thomas B. Watson (Branch 452), from Indianapolis, Ind. He was born January 5, 1969, to Bernard and Mary Watson. He has completed his freshman year at Harvard University, majoring in social sciences and international relations. He is especially interested in Ukrainian history and is taking Ukrainian courses at Harvard's Ukrainian Research Institute. He is a recipient of the special UNA Excellence Award for the second consecutive year in the amount of \$2,000.

- Wasył Szeremeta (Branch 247), of New Castle, Del., also a previous UNA scholarship recipient, was born to Jewtuch and Lubomira Szeremeta on June 8, 1962. He is pursuing the study of medicine at Jefferson Medical College in Philadelphia. He is active in the Ukrainian Orthodox Church in the Ukrainian Orthodox Youth League and sings in various choirs. His interest in singing has inspired him to specialize in the diseases of the ear, nose and throat. He is the recipient of the Joseph Wolk Scholarship in the amount of \$2,000.

- Paul M. Nachim, (Branch 119), born in Youngstown, Ohio, on July 19, 1966, son of Terrence and Pauline Nachim, is majoring in math and engineering at Youngstown State University. Since his father's death, Paul, has had to be self-supporting while pursuing a full-time course of studies. He has done this with excellent results. He is the recipient of the Roman Slobodian Scholarship in the amount of \$1,600.

- Walter Honcharyk (Branch 287), born on April 19, 1967, in Poland, is a student of Embry Riddle Aeronautical University in Daytona Beach, Fla. His father died when he was only 5. Walter now lives in Jersey City with his mother, Maria. He has been working part-time at the UNA Home Office to support his studies. He was awarded the sum of

\$1,500.

- Paul Marushka (Branch 106), was born August 4, 1968, in Chicago, is the son of Mary and Nicholas Marushka. He is a law student at the University of Chicago. Paul is active in church and community activities, and he is a member of Plast and the Brotherhood of Sts. Borys and Hlib at the St. Nicholas Cathedral. He was awarded \$1,500.

- John Schubyn (Branch 240), born on December 12, 1967 in Parma, Ohio, to Stephanie and Peter Shubyn, is an engineering student at the Illinois Institute of Technology. He is active in the Ukrainian Students' Association of Mykola Michnowsky (TUSM), the Ukrainian American Youth Association (SUM-A) and the Liviv Sports Club. He is also a graduate of the School of Ukrainian Studies in Parma. He is the recipient of a \$1,500 scholarship.

- Kristin Susan Scott (Branch 161), born on February 26, 1970, in Sewickley, Pa., is the daughter of Robert and Andrea Scott. She graduated from Hopewell High School in Aliquippa, Pa., and plans to study biology at Grove City College beginning in September. She is the recipient of a \$1,500 scholarship.

- Christine Demkowych (Branch 25), was born on February 20, 1960, in Hartford, Conn. She is the daughter of Sylvester and Maria Demkowych; both of her parents are deceased. She is a graduate student majoring in international affairs at Columbia University and plans to be a journalist. In 1982 she received her B. S. from Boston University School of Public Communications. She is active in the Ukrainian community and is a member of Plast. She is the recipient of the Anthony Dragan Scholarship, traditionally given to future journalists, in the amount of \$1,000.

- Lesia Zacerkowny (Branch 439), was born on July 13, 1969, in Sudbury, Ont. She is the daughter of Anna and Wolodymyr Zacerkowny. She is a graduate of Sudbury Secondary School and plans to pursue a career in the medical field. She has plans to enter Guelph University or University of Western Ontario in the fall. She is the recipient of the Bohdan Zorych Scholarship given to Canadian students in the amount of \$1,000.

UNA Scholarships are awarded primarily on the basis of financial need. The Scholarship Committee also takes into consideration academic achievement and community activities. Students majoring in fields related to Ukrainian studies may also receive special consideration. To be eligible for awards, students must have been members of the Ukrainian National Association, at the time of application for at least two years. For information contact the UNA Home Office at 30 Montgomery St., Jersey City, N.J. 07302; (201) 451-2200.

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Wednesday and Thursday	9:30 a.m. — 3:30 p.m.
Saturday	9:00 a.m. — 12:00 noon

NOTE: Office closed on Saturdays from July 1 until Labor Day.

UNA Supreme Assembly's...

(Continued from page 5)

- utilizes Soyuzivka.
- 2. That the UNA organize a national bowling tournament at Soyuzivka during the Memorial Day weekend.
- 3. That \$15,000 be budgeted for the year 1988-89 and that the Supreme Executive Committee report at the 1989 Supreme Assembly on expenditures on UNA-sponsored sports activities.
- 4. That all branches of the UNA work aggressively to support the third annual golf tournament on July 15-16 in Detroit.
- 5. That compliments are due the organizers of the Ukrainian Olympiad and Youth Rally and that the UNA should be commended for supporting the event.

RECOMMENDATIONS OF THE WOMEN'S AFFAIRS COMMITTEE

The Women's Committee of the UNA Supreme Assembly recommends to the Supreme Executive Committee the following:

- 1. That a series of speakers be made available to district committees to cover topics of interest to all members and thus stimulate active attendance at meetings. Suggested topics include: impact of divorce on the family; dealing with drugs; spousal, child and parental abuse; single-parent family needs; investments for the single parent; necessity of wills; impact of AIDS.
- 2. That branch members be encouraged to visit people confined to hospitals and nursing homes, and to remember them with cards on special occasions.
- 3. That women continually be reminded to protect their children, grandchildren and loved ones by insuring them with the UNA, and to take advantage of the services associated with UNA membership, such as publications, scholarships and children's camps at Soyuzivka.
- 4. That sponsorship of needy children age 7 to 11 for summer camps at Soyuzivka be continued.

RESOLUTIONS OF THE ORGANIZING COMMITTEE

The Organizing Committee recommends the following:

Communist Party...

(Continued from page 1)
ing boundaries in response to ethnic pressure is a highly charged one for the Soviet authorities, who face constant tensions between ethnic groups in regions from the Baltic republics to Central Asia. Authorities have identified scores of territorial disputes that could serve as flashpoints for ethnic strife.

gathered in a Yerevan square on Sunday, July 2, to express their disappointment in their delegates' failure to obtain some movement on the Nagorno-Karabakh issue.

Armenians would like to see the region transferred to their republic, while Azerbaidzhan wants to retain its control over the area. Nagorno-Karabakh's legislature, meanwhile, voted to ask Azerbaidzhan to relinquish its jurisdiction over the area.

- 1. On the occasion of the 95th anniversary of the official organ of the UNA, Svoboda, the 55th anniversary of The Ukrainian Weekly and the 35th anniversary of the Veselka children's magazine, that the editors of these publications publish appeals to readers urging those who are not members of the UNA to enroll themselves and their families. This effort will help the UNA obtain new members.
- 2. That the Supreme Executive Committee, when hiring professional insurance salesmen, hire them first for a trial period of three to six months.
- 3. That the job requirements for professional insurance salesmen be specified, that is, that the number of new members they should enroll and classes of insurance they should sell be specified.
- 4. To continue the traditional conferences for chairpersons of UNA district committees.
- 5. To conduct a campaign to establish new branches of the UNA on the occasion of the anniversaries of UNA publications.
- 6. To continue awarding monetary grants to graduates of schools of Ukrainian studies in the United States and Canada.
- 7. That the Supreme Executive Committee prepare, in accordance with a decision of the 31st UNA Convention, a proposed amendment to the UNA by-laws regarding the status of UNA district committees.
- 8. To continue publishing the UNA "Trybuna" in Svoboda and to print on its pages news about the work of UNA districts and branches.
- 9. That the Supreme Executive Committee create a separate committee which would collect materials for a scholarly work on the 100th anniversary of the UNA, and that a scholar be selected to prepare this work.
- 10. In view of increased postal costs, to increase by half a percent secretaries' rewards for collecting dues on certificates issued through August 31, 1987, and for handling UNA matters related to the aforementioned certificates.

RECOMMENDATION OF THE SENIORS COMMITTEE

The Seniors Committee recommends that the Supreme Executive Committee continue its efforts to study all possibilities for construction of housing for UNA seniors on the site (adjacent to Soyuzivka) purchased from the Shevchenko Scientific Society.

1988 Tennis Season at Soyuzivka

Doubles.....	August 13-14
USCAK Nationals.....	September 2-5
Plast.....	September 17-18
KLK.....	October 8-9

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THE Ukrainian Weekly

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Job Announcement ASSISTANT DIRECTOR OF GOVERNMENT RELATIONS

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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:

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Jersey City, New Jersey 07302
ATTN: Director of Government Relations

Finalists will be interviewed prior to July 31, 1988.

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Baptism...

(Continued from page 10)

mass of faithful fervently sang the service imploring the descent of the Holy Spirit on the waters. The blessing being completed, the archbishop walked out on the pier and blessed the Allegheny River, which is the source of drinking water for many of the faithful in the area.

Following a respite to permit the guests to partake on the traditional Ukrainian foods donated by the parishes of both deaneries, Archbishop Constantine blessed a time capsule and cornerstone of the new activities building. The edifice was designated as the Millennium Cultural Center, and the time capsule to be opened in 2088 contained historical records of the camp, as well as publications of the Ukrainian Orthodox Church and the Ukrainian Orthodox League, together with a scroll inscribed by many of those present at the dual celebration. The services ended with a release of hundreds of blue and yellow balloons.

The festivities concluded with a concert featuring the Kiev Ukrainian Dance Ensemble of Carnegie under the direction of Beverly Kapeluck and Patricia Sally, and bandura soloist Petro Kytasty from the Bandurist chorus of Detroit. Mr. Kytasty was joined by his wife, Lydia, in a vocal duet.

Bohdan Hryshchshyn, camp committee chairman, headed the day's activities, assisted by the Very Rev. Diakiw and Metro Staroshchak.

Camellia Festival...

(Continued from page 11)

out the month of March.

On Saturday, March 12, at 9 a.m. at the Blessed Sacrament Cathedral, an ecumenical molen was held. Services began with a procession led by Bishop Quinn of the Sacramento Diocese followed by clergy and lay people of Ukrainian, Latin, Protestant, Greek, Chaldean, Armenian and Melkite Churches. The procession was escorted in by the Knights of Columbus honor guard. The homily was delivered by Bishop Quinn, who spoke of his travels to Kiev.

At the conclusion of the molen the people went to the Red Lion Inn for an International Friendship Luncheon hosted by the host nation, Ukraine. Approximately 950 people attended, representing 18 nations, and representatives of Sacramento City.

Short speeches by Mayor Ann Rudin of Sacramento, and other city representatives were followed by presentation delivered by the Rev. Peter Galadza.

The Rev. Galadza spoke about the history of the Ukrainian Churches and the persecution believers in the Soviet Union have experienced throughout the centuries.

Later in the evening, a cultural program was presented, which included the Vesna Dance Group from Los Angeles, the combined Ukrainian choirs of California, and soloist Maria Cherapenko.

On Sunday, March 13, the Yavir Dance Ensemble from North Hollywood performed at the Hiram Johnson High School auditorium, during the Camellia Folk Dance Festival, as did the Khadra Repertory Company of San Francisco, which presented "A Ukrainian Wedding."

The conclusion of the Sacramento-based Millennium events, which saw the participation of Ukrainians from all parts of the state of California, was a concert by pianist Juliana Osinchuk who played with the Sacramento Symphony of March 25-27.

Philadelphia...

(Continued from page 10)

Cardinal Myroslav Lubachivsky, primate of the Ukrainian Catholic Church, cabled greetings from the Vatican.

Jury Ichtiarow, vice-president of Philadelphia's Millennium committee, followed with welcoming remarks. After additional remarks by Dr. Kipa, Rep. W. Curtis Weldon (R-Pa.) was introduced as guest speaker. The freshman representative has had a long-standing interest in international affairs and holds a degree in Soviet studies.

Rep. Weldon's address focused on the present as well as historical strength of religious feeling in the Soviet Union, and on the use of the Millennium by Soviet authorities for propaganda purposes.

He observed, "No one can understand the Soviet Union and whence it came without a full appreciation and understanding of the people and religion of Ukraine. For 10 centuries, Christianity has been a mainstay of Ukraine. Over the last 10 centuries, there have been many attempts to douse the flame of Christianity which was ignited in the first baptism in the River Dnieper in 988. But neither Peter the Great, nor the Bolsheviks, nor Vladimir Lenin could douse that flame. Neither the immoral forced famine of the 1930s, nor the 50,000 executions and forced imprisonments of Orthodox priests,

monks and nuns by Stalin, nor the attempted destruction and Russification of thousands of churches under Krushchev could douse that flame."

Rep. Weldon then told of a moving visit he had made last January to an "underground" church in Moscow, relating the story both as a counterpoint to those who claim that people in the Soviet Union don't believe, and those who might think that the Soviet government allows religious freedom.

On the latter point, Rep. Weldon said, "The Soviet Union has now learned very well that the public relations effort is the better route to go and instead of trying to douse the flame of Christianity, today they're trying to tightly control that flame — to allow it to be burned for the benefit of the Communist Party and the Soviet system."

Thus, Rep. Weldon noted, efforts such as House Resolution 253, which he co-sponsored, and which called attention to religious persecution in Ukraine, and another resolution urging that Millennium events in Moscow be boycotted by American officials, are important in counteracting the Soviets' public relations approach.

Rep. Weldon ended his speech by quoting from Taras Shevchenko, "Our souls will never perish. Freedom knows no dying." The struggle of the Ukrainians and the struggle for Christianity in Ukraine, is the struggle of humanity."

In the concert portion of the program

Soyuzivka opens...

(Continued from page 8)

of laughter and catch their breath, as she sang four seldom-heard selections. She was accompanied by Nadia Sawyn, an accomplished pianist and choir director from Chicago.

UNA Supreme Treasurer Ulana Diachuk, and her husband, Woldemyr, as well as Supreme Advisers Walter Kwas and Alex Chudolij were among the guests in the audience.

The entertainment continued after the stage show, as Tempo provided music in the Veselka auditorium and Akula played its music on the Veselka patio.

Sunday afternoon was highlighted by a wine-tasting on the Veselka patio, provided by Rivendell Winery (formerly Chateau Georges) of New Paltz, N.Y. Representatives of the winery taught guests to enjoy wine, using the senses of sight, smell and taste, and invited them to visit their vineyards and wine-making facilities, located in the vicinity of Soyuzivka.

Guests also enjoyed the warm sun, tanning near the pool, watching the tennis matches and just proving that vegetating is a fine art mastered by many. The evening hours brought more laughter as Canadian comedienne Luba Goy demonstrated the trials and tribulations of being a Ukrainian Canadian. A member of the Royal Canadian Air Force, a comedy troupe based in Toronto, she also fascinated the audience with her various impressions — Queen Elizabeth, the Canadian Prime Minister's wife, Mila Mulrone, and Dr. Ruth, the sex counselor.

Ms. Goy, who does the voices of a few of the characters on the "Care Bears" cartoon show, delighted both young and old in the audience with her character of Dee-Dee Duck, who speaks in both duck-Ukrainian and duck-English.

Music selections were provided by Bohdan "Danchyk" Andrusyshyn, no stranger to Soyuzivka audiences, who sang a variety of selections in Ukrainian — folk, Plasty, contemporary and humorous songs. Much to the delight of

the audience, Mr. Shwed, who served as emcee for the evening, announced that Danchyk's first album featuring Ukrainian songs will be released by the end of the year.

A dance, held on the Veselka patio to the sounds of Tempo, a staple in the Soyuzivka calendar, provided an enjoyable end to a most relaxing weekend. The evening was full of surprises as UNA Supreme Adviser Chudolij, also known as Alec of the musical team of Alec and Dorko, joined Tempo as guest accordionist, and Soyuzivka co-manager John A. Flis played a mean harmonica, a tradition both he and his guests can't get enough of.

On Monday, many visitors began packing up their cars to begin their journeys home, whether to Chicago, Detroit, Philadelphia, Washington, New York, or other cities in the United States and Canada. Some guests stayed to begin a relaxing week in the Catskills. Some hoped to enjoy the activities planned by the weekend program director, Peter Piaseckyj, a student at the University of Massachusetts at Amherst majoring in music management and promotion, who says he plans to organize at least two field trips a week and make sure that all of the guests feel comfortable, well-fed (thanks to the culinary talents of Pan Andriy) and entertained.

Every Monday night there will be the get-acquainted steak dinner, followed later in the week by the traditional Hutsul evening and talent night. He also plans evening boat cruises leaving from Poughkeepsie and horseback-riding afternoons.

Guests with small children this year can also take a few hours off from their duties as parents and allow Soyuzivka's staff to babysit.

Each room also provides a folder of suggestions about what one can do around the Kerhonkson area. The staff, which includes more than 50 workers this year, as well as Chemny, a collie who is the Soyuzivka mascot, promise to do their best to provide a pleasant environment for their guests to ensure that, truly, "There's no place like Soyuzivka."

pianist Juliana Osinchuk performed three pieces, including one of her own composition, "Hutsul Fantasia." Dr. Osinchuk, who has concertized internationally and is a graduate of the Juilliard School, is currently on the music faculty of the State University of New York at Purchase.

The Prometheus Male Chorus of Philadelphia, which is conducted by Mykhajlo Dlaboha and accompanied by Irena Pelech-Zwarych performed five selections. The choir, which has toured extensively in the United States, Canada and western Europe is celebrating its 25th anniversary this year.

The artistic program included with a recitation of excerpts from Shevchenko's "Neophytes" by Laryssa Kukrytska-Lysniak. Ms. Kukrytska-Lysniak is an actress by profession who has appeared on and off Broadway, and on the television series "The Doctors" and "The Guiding Light." She and her husband, Wolodymyr Lysniak, recently founded their own theatrical group in New York, "The New Theatre."

The keynote speaker, in Ukrainian, was Dr. George Soltys, executive director of the National Committee to Commemorate the Millennium of Christianity in Ukraine. In his speech, Dr. Soltys underscored the need for unity in observing the Millennium and outlined the five major areas of effort of the national committee. He appealed for community support and participation in upcoming Millennium events, and in particular, the program scheduled in Washington for October 7-9.

Dr. Leonid Rudnytzky, professor at LaSalle University in Philadelphia, rounded out the program as the keynote speaker in English. Dr. Rudnytzky spoke about the significance of the conversion of Ukraine to Christianity, not only to Ukrainians, but to the Western world in general.

During the evening, Andrew Falkiewicz, representative of the Office of the Vice-President of the United States, read to those assembled a letter of greetings and congratulations from Vice-President George Bush. In his letter, Mr. Bush thanked Ukrainian Orthodox and Ukrainian Catholics for their contributions to the American way of life.

He also noted that an occasion like the Millennium celebration "enables us to contemplate the importance of freedom in America" and concluded by expressing the hope that glasnost will result in the legalization of the Ukrainian Catholic and Orthodox Churches in the Soviet Union.

A letter from the State Senate of Pennsylvania and a citation from the Pennsylvania House of Representatives, both in honor of the Millennium, were also read.

A significant number of Pennsylvania government officials — federal, state and local — turned out for either the cocktail party which preceded the banquet or the banquet/concert itself. Included in this group were: Rep. Thomas Foglietta; former Rep. Charles Dougherty; Pennsylvania State Reps. M. Joseph Rocks, Chris R. Wogan, Jon D. Fox, Gerard Kosinski and Mark Cohen; Philadelphia District Attorney Ron Castille; Philadelphia Councilman W. Thatcher Longstreth; State Sen. Frank A. Salvatore; Ernest D. Preate, district attorney of Lackawanna County; and the Honorable Lillian Podgorski.

Representatives of the German, Spanish, Polish, Irish, Lithuanian and Greek communities also participated.

The Philadelphia Branch of the National Committee to Commemorate the Millennium of Christianity in Ukraine is headed by Dr. Bohdan Hnatiuk. Vera Andreyczyk has in charge of the banquet plans and preparations.

St. Josaphat...

(Continued from page 11)

Lubachivsky — accompanied by Pope John Paul's representative in the United States, Archbishop Pio Laghi — joined the line.

The procession then proceeded clockwise around the exterior of the golden domed structure and entered through its main portals as the 70-voice choir under the direction of Maestro Sadowsky intoned the verse "Blessed is he who comes in the name of the Lord!" Worshipers who could not fit inside the building heard the services over outdoor loudspeakers.

When the clergy had taken their places in the packed church, the primate read the prayer of dedication and then proceeded to anoint the wall behind the altar of the cathedral with holy chrism (the special aromatic oil which is solemnly consecrated by a bishop on Holy Thursday and which is also used to confer the gift of the Holy Spirit in the sacrament of confirmation) while the apostolic pro-nuncio anointed the northern wall. Metropolitans Hermaniuk and Sulyk anointed the other two walls.

The walls were also sprinkled with holy water, concluding the rites which had begun on the previous Friday evening. Now it was time to offer the Holy and Divine Liturgy in thanksgiving for the accomplishment.

After the Gospel was proclaimed by Msgr. Thomas Sayuk, Archbishop Laghi, as personal representative of the pope in the United States, conveyed the wishes of the pontiff to the congregation and the diocese.

Speaking in English, he began his sermon by saying "What a happy coincidence it is that we gather for the dedication of this cathedral in honor of St. Josaphat at a time when the universal Church recognizes and celebrates the Millennium of the baptism of Kievan Rus' in the year 988. As Pope John Paul II reminded us in his special message commemorating this thousand-year anniversary, 'Among those called to share in this new life in union with the crucified and risen Christ were your ancestors in Kievan Rus'."

Speaking about the edifice, he said "As you know so well, man is made in the image and likeness of God and, as such, reflects the perfection of the Creator most completely when he or she employs mind and heart and hands to create something majestic and beautiful. Beauty seems to bridge the gap between the Infinite and the finite. That is why the mysteries of faith are best expressed in the symbolism of the fine arts. This is the reason church architecture and the ecclesiastical arts, from the first markings on the walls of the catacombs, to the great cathedrals and shrines in Europe, to contemporary church art, are so important to Christian culture and Christian civilization."

Cardinal Lubachivsky then addressed the faithful in Ukrainian, and the liturgy continued. Msgr. John Stevenyky served as master of ceremonies for the demanding rituals of the solemn pontifical eucharist, and a large contingent of visiting bishops of other rites celebrated, along with six presbyters of the diocese: Msgr. Leo Adamiak (the vicar general of the diocese), Msgr. Michael Rewtiuk (rector of the cathedral), Msgr. Michael Fedorowich (former pastor of the parish, in whose administration the construction of the building was started), Msgr. Leo Tymkiw, Msgr. Richard Seminack and the Very Rev. Dr. Ivan Tylawskyj.

After the eucharist, a banquet was held at the Stouffer Tower City Plaza Hotel on Public Square in downtown Cleveland. William Kaczmarek acted as marshal for the rather long parade of

distinguished guests who had to be ushered to the head table.

The invocation was delivered by Archbishop Sulyk, who prayed "Blessed are you, Lord God of our ancestors, who — 1,000 years ago — brought the Sun of Justice to shine on our people..."

Bishop Hrynchyshyn of Paris was the master of ceremonies. After the colors were posted, the American and Ukrainian national anthems were led by attorney George Oryshkewych, accompanied by Zoryslava Shokalook.

Bishop Michael introduced the dance master of ceremonies. After the colors were posted, the American and Ukrainian national anthems were led by attorney George Oryshkewych, accompanied by Zoryslava Shokalook.

Bishop Michael introduced the dance master Kashtan which performed several folk dances for the delight of the guests. A toast was then proposed by Bishop Moskal and dinner was served. After dinner, Prof. George Kulchytsky gave the Ukrainian address in which he said we are grateful to be alive for this 1,000th anniversary of an event that has nurtured faith and culture, and which has survived the Turks and the atheists. He called for the recognition of a Patriarchate for the Ukrainian Church as a means of strengthening it.

He decried the onslaughts of contemporary materialism and secularism, and lamented the shortage of priests which, he said, is sapping the faith of our people. He insisted that children are the future of our Church and they need to be taught first of all by their parents to love the Church.

The English address was given by Jennie Bochar. After giving a description of her youth in a tightly knit Ukrainian community, she said we need to pull together to preserve the Ukrainian culture, and that can't be done by excluding other people who are drawn to share it.

"We don't need to go out of our Ukrainian community to see discrimination and prejudice," she quipped. She lamented a loss of friendliness. We have, she pointed out, a big problem with national and personal egoism. We want to be accepted as Ukrainians, but we are slow to accept others.

She then turned her sights on lay involvement and called for greater participation. She specified the model used in the Roman Catholic diocese of Joliet, Ill., and mentioned how it has promoted the visitation of the elderly, the sick and the newly arrived in the community.

She urged everyone to look for new ways to share resources and near the end said "it is now 1,000 years later since we became Christians ... the next Millennium begins with us ... we need to decide what to do as missionaries!"

Cardinal Lubachivsky then spoke to the gathering. He gave a short history of the Ukrainian Catholic community in the area (where he spent a good portion of his priestly life) and mentioned especially the work of the departed Father Greshko. He also extolled the friendship of Pope John Paul II for the Ukrainian Catholic Church.

He went on to say that our people love God, and some have even become martyrs of this faith. "This great Church," he said, "shows our love for God." It is a love, he pointed out, that led St. Josaphat (to whom the cathedral church and the diocese are dedicated) to sacrifice himself for it.

After the gathering had sung the patriotic hymn "O Great God," the festivities were brought to a close by Archbishop Hermaniuk, who gave the benediction.

THE
Ukrainian Weekly

read it and share it

Ukrainians appeal...

(Continued from page 2)

declared a state preserve and its use discontinued because of "increased contamination" and "the antiquated construction of its existing energy blocks."

• (5) And, finally, "complete glasnost" must be guaranteed in questions regarding the development of nuclear energy and the ecology as affected by radioactivity, which includes stripping the USSR Ministry of Nuclear Energy of its monopoly on information bearing on nuclear power plants and submitting all new projects for nuclear energy blocks to a "compulsory national discussion."

Whether or to what extent these issues will find their way to the agenda of the party conference remains to be seen. One of the delegates, the well-known writer and secretary of the Soviet Writers' Union Borys Oliynyk, has promised to present the appeal to the conference. Another, the Party leader of the resort city of Yalta in the Crimea, told Reuters that he would raise the issue of the Crimean AES, which is hotly contested by the local

population.

One thing is certain. The opponents of nuclear power in Ukraine appear determined to continued their campaign. Still another article against the incompetent and costly construction of the Chyhyryn AES has recently been published in the Kiev press, this time by the Komsomol newspaper Molod Ukrainy, and the workers' newspaper Robitnycha Hazeta has just published an interview with the director of the Zaporizhzhia AES, who lays the blame for Chornobyl on the "period of stagnation." That is, squarely on the footsteps of Moscow.

Thus far the party leadership has reacted in a piecemeal fashion, halting the construction of disputed nuclear power plants as the occasion requires. The letter-writer from Rivne, for example, confirms that the Kharkiv and Minsk plants have been abandoned. What is still lacking, however, is a comprehensive and thoughtful approach to the complex and sensitive issues that surround the exploitation of the "peaceful atom." The Ukrainian proposals may well constitute the first step in that direction.

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The book costs \$40 in the U.S.; \$45 plus postage in Canada. The book is available in all Ukrainian book stores and publishers.

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PREVIEW OF EVENTS

July 14

CAMBRIDGE, Mass.: The 1988 Ukrainian Summer Institute will sponsor a lecture/slide show on "Kiev Today," by R.L. Chomiak, press services, and Marta Pereyema, international visitors program, who will discuss their experiences in Kiev last summer as guides to the United States Information Agency exhibit, at 7:30 p.m. in Boylston Auditorium, Harvard University. USIA is responsible for all American exhibits within the U.S.-USSR cultural exchange agreement. Donations of \$3 are suggested, while summer school students and seniors may enter free of charge. For information call (617) 495-7835 or 495-7833.

July 15

CAMBRIDGE, Mass.: A screening of the award-winning documentary on the 1932-33 famine in Ukraine "Harvest of Despair," directed by Slavko Novytski, will take place at 7:30 p.m. in Science Center E, Harvard University. The screening of the film, which is in English, is sponsored by the 1988 Ukrainian Summer Institute. Donations of \$3 per person are suggested; summer school students and seniors are admitted for free. For information call (617) 495-7835 or 495-7833.

July 16

HUDSON, N.Y.: The Columbia-Greene-Duchess Counties Committee Commemorating the Millennium of Christianity in Ukraine will hold a Millennium celebration beginning at 9:30 a.m. with a flag-raising ceremony and wreath-laying at the Vietnam veterans memorial with the participation of American and Ukrainian veterans groups, Ukrainian youth organizations and the Boy Scouts. At 12:30 p.m. there will be a procession from the Firemen's Home to the Columbia County Courthouse, followed by a concert at 1:30-5 p.m. at the gazebo on the courthouse grounds. An exhibit of Ukrainian crafts and food booths will be open on the grounds until 5 p.m. An ecumenical religious service will take place at 6:15 p.m. at St. Mary's Roman Catholic Church under the sponsorship of the Hudson Interfaith Council. The day's events are being held with the support of the local Kiwanis Club.

July 20

JENKINTOWN, Pa.: A free all-day open house for undecided college-bound students will take place from 10 a.m. to 9 p.m. at Manor Junior

College, Fox Chase Road and Forrest Avenue. Sponsored by the admissions department and the continuing education division, the open house will give students information on how they can still apply for the September term and information on the financial aid process. To make reservations or to obtain additional information contact Manor Junior College, (215) 884-2216 or 884-2218.

July 22

CAMBRIDGE, Mass.: The 1988 Ukrainian Summer Institute will sponsor a performance of "Ex Oriente Lux" by Ukrainian performance artist Yuriy Onuch, born in Lublin, Poland, at 7:30 p.m. in Boylston Auditorium, Harvard University. A graduate of the Warsaw Academy of Arts, Mr. Onuch became one of the leading performance artists in Eastern Europe during the 1980s. A donation of \$3 per person is suggested, and summer school students and seniors may enter free. For information call (617) 495-7835 or 495-7833.

PLEASE NOTE: Preview items must be received one week before desired date of publication. No information will be taken over the phone. Preview items will be published only once (please indicate desired date of publication). All items are published at the discretion of the editorial staff and in accordance with available space.

July 24

PARMA, Ohio: St. Vladimir's Ukrainian Orthodox Cathedral will celebrate its patron saint's day with a divine liturgy at 10 a.m. served by the Very Rev. Stephen Hankavich, the Rev. John Nakonachny and the Very Rev. Mychajlo Mychajluk in the cathedral, 5913 State Road. Responses will be sung by the Cathedral Choir, directed by Oleh Mahlay. Following the liturgy, a banquet will be held in the parish center, featuring as guest speaker Dr. Roman Yereuniuk, professor of history of Eastern Christianity at St. Andrew's College in Winnipeg. Tickets for the dinner are available at the rectory, (216) 885-1509.

BAYVILLE, N.J.: The second annual picnic to benefit the building fund of St. Stephen's Ukrainian Catholic Church and parish center will be held at Veteran's Park here, 1-6 p.m. Admission is \$10 for adults and \$5 for children ages 5 to 12. For tickets call (201) 341-7123, 840-2005 or 657-7860. Divine liturgy for parishioners is celebrated at 7 p.m. on Saturdays in St. Andrew's Methodist Church in Toms River, N.J.

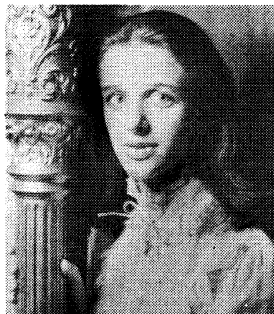
At Soyuzivka

Weekend of July 16-17

KERHONKSON, N.Y. — Headlining the Saturday evening entertainment program at Soyuzivka during the weekend of July 16-17, will be harpist Odarka Polanskyj of Newark, N.J., and the Troyanda trio of singers from Toronto.

Also on Saturday evening, following the concert, there will be dancing at the Veselka pavilion to the music of Odnoshastnik, a Toronto-based band.

For more information about programs or accommodations at Soyuzivka, the resort of the Ukrainian National Association, call the resort, (914) 626-5641. (UNA members are entitled to a discount.)



Harpist Odarka Polanskyj

UNA NATIONAL GOLF CHAMPIONSHIP

July 15, 16, 1988. Detroit, MI.

Golf course: Rochester Golf Club, Rochester, MI.

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

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

For registration & further info: Roman Fedorowycz, 1451 Maple,

Birmingham, MI. 48008. (313) 540-4122, (313) 737-4460



Thousands of Lithuanians...

(Continued from page 1)

by resentment of Russian dominance. Tri-color Lithuanian flags — an outlawed symbol of nationalism — were carried and waved by demonstrators, reported the Lithuanian Information Center.

Among those who addressed the crowd in the Lithuanian capital was one of the members of the Movement to Support Perestroika, writer V. Petkevicius. His call to review the case of prisoner of conscience, poet Gintautas lesmantas, presently in internal exile, drew loud ovations from the crowd, noted one eyewitness. The 58-year-old Mr. lesmantas, a former Communist Party member and journalist, has contracted tuberculosis while serving an 11-year sentence for underground publishing activity. He is due to be released in 1991.

Mr. Petkevicius also demanded full rehabilitation of the national anthem of independent Lithuania, which was sung at the conclusion of the demonstration.

Other movement members on the program included philosophy professor and demonstration program moderator A. Juozaitis, who made a bold speech last April in Vilnius on national sovereignty and the falsification of Lithuanian history.

Lithuanian rock star Algirdas Kauspedas led the crowd in song and chants, which included "sovereignty, sovereignty." Another philosopher, Prof. Genzelis, ended the program with a call for unity, encouraging all to work together for political reform.

The Movement to Support Perestroika was founded on June 3 to support the process of restructuring and democratization. The group's proposals to the 19th Communist Party Conference, which included calls for greater economic, cultural and national autonomy for Lithuania, were published in the June 16-22 issue of Gimtasis Krastas, a weekly newspaper published in Lithuania.

The full text of the movement's declaration, as provided by the Lithua-

nian Information Center, follows.

Wholeheartedly endorsing the ideas of the USSR Communist Party's 27th Congress and subsequent USSR Central Committee plenums on the significance and direction of democratic restructuring in the Soviet Union, we propose that the 19th National Party Conference discuss and make decisions on these questions:

1. Guarantee genuine people's self-rule in all areas of life and ensure guarantees for the state functioning of people's soviets.

2. Re-establish the union republics' economic, cultural and political sovereignty for the Soviet Union on the basis of Leninist reasoning.

3. Ensure legal guarantees for the democratization of the USSR Communist Party and government organs.

4. Ensure effective safeguards for environmental conditions and natural resources.

5. In addition to Soviet citizenship, re-establish union republic citizenship.

6. Regulate more rationally inter-republic migration, taking into account various national and other social interests.

7. Make Lithuanian the state language of the Lithuanian SSR.

8. Ensure practicable conditions for the autonomous functioning of a decentralized republican system of popular education and national culture.

9. Re-establish USSR and union republic constitutional courts.

10. Guarantee for Lithuania and other socialist republics the possibility of direct international ties with foreign countries and international organizations.

We express our dissatisfaction with the undemocratic election organized in our republic of candidates to the 19th Party Conference and with the composition of the elected delegates' slate, and hope that the initiatives and proposals of residents of the Lithuanian SSR will find a response in the program and decisions of this national conference.