

33

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Lviv authorities crack down on public meetings

by Bohdan Nahaylo

News has reached the West about how the authorities in the western Ukrainian city of Lviv have been using force and administrative methods to prevent unofficial public meetings and unauthorized religious services.

According to the latest reports, on August 4, local police forcibly broke up a gathering in the city called by the Initiative Group of the newly formed Democratic Front to Promote Perestroika — an umbrella organization representing several "informal" groups.

Moreover, the authorities have also begun taking tougher action against members of the banned Ukrainian Catholic Church after a number of unauthorized religious services last month, which attracted several thousand worshippers.

For some time now the Ukrainian authorities have demonstrated their unease about the recent surge of independent public activity in Lviv. It will be recalled that in June and July three mass public meetings were held in the city, the largest of which, on June 21, attracted an estimated 50,000 people. On July 10, some 15,000 people were present when the Democratic Front was formed. The response of the authorities was to attack the organizers of the meetings in the press, issue warnings and threaten Ukrainian activists with criminal proceedings.

According to information issued by the unofficial Ukrainian Helsinki Union, the Lviv authorities did their utmost to prevent the meeting scheduled for the evening of August 4. Warnings were published in the local press pointing out that the gathering was prohibited, and the head of the Initiative Group, Ivan Makar, was arrested at 9 a.m. on the day of the planned meeting.

On the evening itself the militia cordoned off the statue of Ivan Franko where the meeting was to have taken place.

Several thousand people nevertheless gathered in the surrounding streets and started singing patriotic songs. At this point special riot police with dogs were let loose on the crowds. They are reported to have beaten and injured people, dragged some of them by their hair or feet to waiting vehicles, and seized cameras from anyone taking pictures.

The "press release" issued by the newly-formed press service of the Ukrainian Helsinki Union on August 5 about the breaking up of the meeting indicates the shock and outrage which this action appears to have caused. It

(Continued on page 2)

Ukrainian Orthodox mark Millennium in spirit of unity and renewed hope

by Marianna Liss and Chrystyna N. Lapychak

SOUTH BOUND BROOK, N.J. — The Ukrainian Orthodox Church of the USA culminated its year-long celebration of the Millennium of the Baptism of Ukraine with a call for unity among Ukrainian faithful during a weekend of solemn divine liturgies, vespers, banquets, seminars, a concert and social

event on August 5-7.

This call for unity by Metropolitan Mstyslav Skrypnyk, primate of the Ukrainian Autocephalous Orthodox Church, in a speech following Sunday's climactic hierarchal divine liturgy and moleben, as well as the weekend-long presence of the newly-arrived Rev. Vasyi Romaniuk, the former political prisoner from Ukraine, were the highlights of the three-day national celebra-

tions here.

"Let us be closer to one another, look each other in the eyes," said the metropolitan before throngs of pilgrims gathered for the Sunday moleben dedicated to the Millennium. "Let us be human beings with one another, one great nation. Let us be Christian in the full sense of the word regardless whether we are Baptists, Evangelicals, Catho-

(Continued on page 3)



Flanked by Orthodox hierarchy, Metropolitan Mstyslav officiates during national Millennium celebrations at South Bound Brook, N.J. on August 5-7. To the left are Bishop Isaiiah of the Greek Orthodox Church of the USA and the Very Rev. Frank Estocin. To the right are Metropolitan Wasyl of Canada, Archbishop Constantine of Chicago and Bishop Antony of New York.

Ukrainian writers' plenum reveals frustration and radicalization

by Bohdan Nahaylo

On July 12, 1988 an important meeting of Ukrainian writers was held in Kiev at which a broad range of grievances and aspirations of nationally-minded Ukrainian intellectuals was aired.

This joint plenum of the Board of the Ukrainian Writers' Union (UWU) and the Board of the Kiev Section of the UWU, detailed information about which has been provided in the two latest issues of Literaturna Ukraina, has shed valuable light on the current state of national-cultural life in Ukraine — on both its dynamics and the obstacles that are still impeding it.

What emerges is, on the one hand, the increasing radicalization of the Ukrainian literary intelligentsia, and on the other, the growing sense of frustration with the unhelpful attitude of the Ukrai-

nian authorities.

Reactions to the 19th party conference

The purpose of the Ukrainian writers' plenum was to discuss the tasks of the Ukrainian literary community in the light of the 19th Conference of the CPSU. The conference itself was hailed as a landmark in Soviet life, not least for its demonstration of "freedom of thought" and the attention that was devoted to the nationalities question.

The consensus was that Boris Olynyk — the delegate from the UWU — had done his colleagues proud with his outspoken speech in Moscow. Mr. Olynyk had criticized distortions in Leninist nationalities policy, called for a stop to the expansion of nuclear energy in Ukraine, and called for the creation of a "White Book" about the millions of victims of Stalin's man-made famine in

Ukraine in 1932-33.

Nevertheless, a number of critical observations about the conference however, were also sounded. Academician Evgenii Primakov was criticized for promoting "some sort of artificial mechanical-administrative horizontal 'rotation of cadres,'" while the TV presenter Genrikh Borovik was attacked for proposing something along the lines for a "non-national internationalism."

The poet Dmytro Pavlychko also expressed concern that one of the resolutions passed at the conference contained a reference to the "Soviet people," which he branded as a "Brezhnev-Suslov" concept that has been a favorite with "various unifiers." The peoples of the USSR, Mr. Pavlychko argued, may be united in a social and political sense around the "socialist

(Continued on page 4)

Lviv-based press agency details harassment

JERSEY CITY, N.J. — An update on the arrests of Ivan Makar and Yaroslav Putko, leaders of the Initiative Group of the Democratic Front to Promote Perestroika in Lviv, as well as the detentions and arrests of 23 individuals in relation to a public meeting in Ivan Franko Park that was violently dispersed by authorities on August 4, was reported last week by the External Representation of the Ukrainian Helsinki Group.

The UHG's External Representation released the information based on an August 8 report by the newly-formed press service of the Ukrainian Helsinki Union in Lviv.

Mr. Makar, the 30-year-old head of the Initiative Group, which had planned the August 4 public meeting in front of the Ivan Franko monument, was reportedly detained at 9 a.m. on the day of the planned meeting. Members of the press service later learned from the Lviv procurator's office that he had in fact been arrested and evidently, was held "administratively responsible" for organizing the meeting, though the exact charges against him and his sentence were not revealed.

A resident of Halivka, a village in the Lviv region, Mr. Makar is a member of the Communist Party of Ukraine. Professionally, Mr. Makar is employed as a construction engineer of the first category of the Special Construction-Technical Bureau at the institute of Applied Mechanical and Mathematical Problems of the Academy of Sciences of the Ukrainian SSR.

Mr. Putko, 56, was reportedly arrested in connection to an earlier public meeting on July 29, and was sentenced on the same day to two months of correctional labor with a fine of 20 percent of his pay.

The list of 23 detainees follows:

- 1.) Yaroslav Stupak, data unknown, sentenced to 15 days;
- 2.) Oleh Nahnit, born in 1963, resident of Lviv, employed by the firm "Mayak," Komsomol member, fined 30 rubles;
- 3.) Oleksander Vitiv, born in 1962, a Lviv resident, employed by a Lviv city hospital, fined 30 rubles;
- 4.) Oleksander Sirochenko, born in 1972, of Lviv, a Komsomol member, a student at the Ivan Trush School of Applied Art in Lviv, fined 10 rubles;
- 5.) Lubomyr Meshko, born in 1963, a Lviv resident, employed by Lviv's botanical gardens, a Komsomol member, fined 20 rubles;
- 6.) Volodymyr Dzhalava, born in 1968, of Lviv, unemployed, a Komsomol member, fined 25 rubles;
- 7.) Petro Surnytsia, born in 1967, of Lviv, unemployed, a member of Komsomol, fined 30 rubles;

8.) Roman Dovhan, born in 1938, a Lviv resident, employed by the Scientific Research Institute of Television Systems in Lviv, fined 20 rubles;

9.) Bohdan Yarko, born in 1931, of Lviv, employed by an oil-products enterprise in Lviv, fined 20 rubles;

10.) Volodymyr Sokolyk, born in 1950, of Lviv, unemployed, sentenced to 15 days' imprisonment under Article 185 of the Administrative Code of the Ukrainian SSR;

11.) Yuriy Zinchuk, born in 1967, of Lviv, a Komsomol member, an architecture student at Lviv's Polygraphic Institute, sentenced to 15 days under Article 185;

12.) Yuriy Yanko, born in 1965, a Lviv resident, employed in the energy industry, sentenced to 15 days of administrative arrest under Article 185;

13.) Volodymyr Maslennikov, born in 1965, a resident of Rava Ruska in the Lviv region, a Komsomol member, works in the energy industry, fined 50 rubles;

14.) Ivan Horodnyk, born in 1965, of Lviv, a Komsomol member, works in construction industry, sentenced to two months of correctional labor with a fine of 20 percent of his pay;

15.) Taras Dvorynsky, born in 1966, of Lviv, employed by a Lviv factory, a Communist Party member, sentenced to two months of correctional labor and fined 20 percent of his pay;

16.) Omelian Dovahniuk, born in 1940, a resident of Zhydachiv, employed by Agroprom energy, fined 50 rubles under Article 181-1 of the Administrative Code;

17.) Vasyi Tsiokh, born in 1934, a resident of Krasne in the Lviv region, employed in the auto industry, fined 20 rubles;

18.) Bohdan Malaniuk, born in 1961, of Lviv, a construction engineer, fined 25 rubles;

19.) Stepan Pidtynok, born in 1965, a Lviv resident, unemployed, fined 20 rubles;

20.) Volodymyr Yukhvidin, born in 1945, a resident of Sholomyia of the Pustomytsiv region, employed by the Lviv musical instruments factory, charged under Articles 206 and 188-1 of the Criminal Code of the Ukrainian SSR and fined 20 rubles;

21.) Andriy Zvorynsky, born in 1969, of Lviv, unemployed, fined 25 rubles;

22.) Vasyi Mizerniy, born in 1947, a resident of Novi Strilyshcha in the Lviv region, employed in a polygraph office, fined 40 rubles;

23.) Volodymyr Solonchak, born in 1960, of Lviv, unemployed, fined 20 rubles.

The sentences were reported by handed down by the head of the people's court, H.D. Moliarenko.

Lviv authorities...

(Continued from page 1)

states:

"The barking of dogs, screaming of children, and pitiful cries of women provided the final brushstrokes to the portrait: 'Democracy and Restructuring Ukrainian Style'... Thus, on August 4, 1988, for the first time in many years, blood was shed on the pavements of Lviv, and together with it fell the last illusions of people, who were treated by the authorities as if they were enemies."

On August 6, the Ukrainian Helsinki Union sent a protest telegram to Mikhail Gorbachev claiming that what happened in Lviv on August 4 "is reminiscent of the methods used by the most reactionary regimes in subduing their population." In it the Ukrainian activists demanded that those "responsible for the anti-democratic pogrom" be made accountable for their actions.

(In an update on the events of August 4 in Lviv, the Ukrainian Helsinki Union's press service reported via telephone on August 8 a list of 23 persons who were known to have been detained, arrested or fined by local police, KGB and the sixth Spetsnaz (militia) Company on that evening. The 23 individuals, who range in age from 16 to 57, were reportedly held and tried one after another in proceedings that lasted until 3 a.m. the next morning.

The list of detainees, as well as information on the arrests of Messrs. Makar and Putko, follow this article.)

Meanwhile, the behavior of the western Ukrainian authorities seems also to have dashed hopes that the Soviet government may move towards legalizing the Ukrainian Catholic Church. According to a telephone interview conducted by the Associated Press with one of the leading Ukrainian Catholic activists, Ivan Hel, who is also based in Lviv, new police actions against his coreligionists "began after several church services that attracted thousands of people in July."

The activist said that on July 15, between 15,000 and 20,000 people had gathered in a village in the Ternopil region to celebrate the millennium of the baptism of Kievan Rus. Furthermore, on July 23, about 5,000 people met to hold a service for the victims of Stalinism.

"There is without doubt a sharp increase in pressure on the Church, and not only on the Church but on the whole society," Mr. Hel told the AP.

He revealed that "police had broken up services, prevented rural residents from reaching other villages for services and levied heavy fines" on those taking part in unauthorized services: 300 rubles (480 dollars) for the first offense, and up to 1,000 rubles (1,600 dollars) for a second offense.

The AP pointed out that only in June Mr. Hel had told its representatives that the authorities had "started taking a more lenient attitude toward the [Ukrainian Catholic] Church, without granting it official status."

Hundreds gather for memorial service



Recent visitors to Ukraine attended memorial services for the victims of Stalinism at the Luchakiv cemetery in Lviv. According to eyewitnesses, hundreds of Ukrainians participated in two memorial services conducted by the Rev. Petro Zeleniuk on June 23 of this year, as illustrated by this photograph. A third memorial service was served that same day at the grave of Volodymyr Ivasiuk, a popular Ukrainian songwriter slain in 1979.

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GLASNOST DIARY: recording changes in the USSR

The next best thing...

You may not find it on the shelves of your local video store, but "Vista" is a comprehensive society based in Kiev that provides you with a travelogue film about Ukraine.

At your request, and at a reasonable

price, the film company will make a videotape of the places of your family's origins and mix them into a film featuring your ancestral land, relatives and friends.

The company, which promises not only to be the next best thing to being there, but as its slogan: call on "Vista" in Ukraine and Ukraine will call on you.

Ukrainian Orthodox...

(Continued from page 1)

lic or Orthodox. We must come to this point ... living so before God and before our fellow man, for people are God's children. This call is upon you, and I ask you to heed it. May God give strength for us to be better people, to be an example."

The weekend festivities actually began on Friday, August 5, with a tour of the Ukrainian Orthodox Church complex of St. Andrew the First-called Apostle, which included St. Andrew Ukrainian Orthodox Memorial Church and the historic cemetery, in which many notable Ukrainian writers, artists, intellectuals, church and community leaders are buried. St. Sophia seminary, the museum, the library and the recently-completed administration building were also toured by guests and dignitaries.

Afterwards, a scholarly conference was held in the Ukrainian Cultural Center, which focused on the ecclesiastical, cultural and religious history of Ukraine over the past 1000 years. The Very Rev. Frank Estocin discussed monastic history and its contribution to the life of the Orthodox Church. Prof. Ivan Korowitsky described the more contemporary history of the Church in the diaspora and its accomplishments.

In his paper, Archmandrite Andriy Partykevych presented the argument that the Ukrainian Church has the historic right to be autocephalous, or self-governing, a status it has claimed in the 20th century. Oleksander Voronin also confirmed that thesis in a paper examining the treaty of Pereyaslav.

Irene Fedyshyn presented a paper on the designs of handwritten manuscripts of Kievan-Rus'. And returning to contemporary issues Prof. Yaroslav Bilynsky analyzed the effects of Soviet politics upon the Ukrainian Catholic Church and the renewed effort to revive the Ukrainian Autocephalous Orthodox Church in Ukraine.

Vespers followed at 6 p.m. with responses sung by the Metropolitan Choir, directed by Taras Pavlovsky, a musicologist, who provided beautifully-harmonious responses to all of the services during the celebrations.

On the following morning, Bishop Antony of New York officiated at 9 a.m. hierarchal divine liturgy. During the service, Metropolitan Wasyl, head of the Ukrainian Orthodox Church of Canada, compared the Ukrainian Orthodox Church to a mother hen protecting the nest, giving hope to the Ukrainian nation.

"There is no history of Ukraine," he said, "without the history of the Ukrai-

nian Orthodox Church."

Urging all to be thankful and joyful on the historic occasion, he asked God's blessings upon the day.

Those who could not squeeze into St. Andrew's Church stood shoulder to shoulder visibly enthralled by the service and music. Others stood under canopies outside the packed church listening to the service over loudspeakers.

Proceeding to the new administrative center, the hierarchs and guests joined Metropolitan Mstyslav in a ceremony blessing the recently-completed complex. On this hot and muggy day, the Metropolitan welcomed the faithful and clerical guests, particularly Bishop Isaiah, chancellor of the Greek Orthodox Archdiocese of North and South America and representative of Greek Orthodox Patriarch Demetrios I of Constantinople.

The metropolitan said he viewed Bishop Isaiah's presence a sign of the continued warm relationship with the Patriarchate and quoted the late Patriarch Athenagoras I, who once said to the Metropolitan that "one day the faith will shine again from the hills of Kiev and throughout all the lands." Metropolitan Mstyslav said he felt it was a prophetic statement.

At a 1:30 p.m. luncheon on Saturday, the primate presented the various invited dignitaries, including Bishop Isaiah and Metropolitan Wasyl of Canada. Also present were: Metropolitan Ireney, head of the Serbian Orthodox Church of America; Metropolitan Iziaslav, head of the Byelorussian Orthodox Church of America; Archbishop Evlugi of the Orthodox Church of Italy; Archbishop Volodymyr and the Very Rev. Chervanik of the Ukrainian Orthodox Church in Australia and New Zealand; Archbishop Constantine of Chicago; Bishop Antony of New York; the Very Rev. Mykhailo Halycia of the Ukrainian Orthodox Church in Britain; and the Very Rev. Mykola Milus, the administrator of the Ukrainian Orthodox Church in Brazil. Other Ukrainian Orthodox synods were also represented, including Bishop Vsevolod, the head of the Ukrainian Orthodox Church in America, Bishop Makarios and his vicar, Bishop Timofiy of the Ukrainian Autocephalous Orthodox Church of Texas.

The choir of St. Andrew's Ukrainian Orthodox Church of Bloomingdale, Ill., directed by Vasyl Truchly, performed during the luncheon.

Among the guests was the dissident Ukrainian Orthodox priest, the Rev. Taras Romaniuk, and his 28-year-old son, Taras, whose presence at the celebrations was labelled a "miracle of

Oksana Meshko meets N.J. congressman

by Walter Bodnar

TRENTON, N.J. — At the invitation Rep. Christopher H. Smith (R-N.J.), Oksana Meshko, former political prisoner in the USSR, met publicly with the congressman in his Trenton, N.J. office on Friday, August 5 at 4 p.m. together with a delegation of Ukrainians from the Trenton area. Over 30 people crowded into the congressman's office to take part in the proceedings.

Children in their Ukrainian attire presented Ms. Meshko with a bouquet of red roses. Ms. Meshko graciously accepted the bouquet and, in turn, gave it to the congressman in appreciation for all the efforts he expended in bringing her plight to the attention of his colleagues in the U.S. Congress and to Soviet officials.

Bronyslava Skorupsky, chairman of the Ukrainian Civic Association of Trenton, introduced the principals who

the millennium" by Peter Dutkevitch, a member of the church's millennium commission. The 62-year-old Rev. Romaniuk and his son arrived only 10 days before the celebrations, on July 27, in Canada, after serving over 20 years in Soviet labor camps and prisons for national and religious rights activities.

The Rev. Romaniuk brought greetings from "Christian Ukraine" and said that Ukrainians in the Soviet Union look to the community in diaspora for religious leadership. Among the leaders and great hierarchs of the nation, Metropolitan Mstyslav is considered one of the most revered, said the priest.

"We, in Ukraine, Metropolitan, love and respect you. Among all the Christian confessions that exist (there), I have never heard anyone say about Metropolitan Mstyslav that he is uncaring toward his nation. Many happy continued years, dear Metropolitan," he said.

Along with the Romaniuks were two visitors from Ukraine, Oksana Meshko and Lubomyr Skrypchak, who also brought greetings from Ukrainian believers. Mr. Skrypchak, from Sviatoslav in western Ukraine, brought a Hutzul cross for the Metropolitan as a gift to the church in the U.S., and said that although he is a Ukrainian Catholic, he has always felt united with the Ukrainian Orthodox.

Oksana Meshko, a veteran of the Ukrainian human rights movement, also spoke during the commemorations, during a panel, held at 4 p.m. in the Ukrainian Cultural Center here. The panel, titled, "Preserving the Legacy of Our Ancestors," was sponsored by the United Ukrainian Orthodox Sisterhood of the U.S.A. Natalia Pawlenko, Olha Shevchenko, Natalia Nikitin, Nina Strokata, a co-founder of the Ukrainian Helsinki Group, Halyna Petrenko, editor of "Vira," and Raisa Zelinsky, vice-chairperson of the UUOS, all spoke during the panel.

The discussion centered around the role of women in the preservation and building up of the Ukrainian nation and faith. Nina Strokata talked about the renewed interest among Soviet Ukrainians in spiritual life citing examples of people searching even Hindu philosophy, for meaning. She cited many other occasions in which people of Kiev, Ukrainians, particularly political prisoners are becoming conscious again and in some cases demanding the renewal of the Ukrainian Autocephalous Orthodox Church. "We are realizing that it is only worthwhile living, if a person can praise his creator," she concluded.

Ms. Meshko too concurred in this statement. And in addition she said that the Eastern Ukraine desires to have the

then spoke to each other as if they had been long lost friends separated by barriers of distance and time.

Reporters from the Trenton Times and the Trentonian took extensive notes for their stories and published pictures of this unusual and captivating meeting in their August 6 issues.

"I thank you for everything you have done for me," Ms. Meshko said, "not for myself, however, but for all other dissidents. I want to underline how you and others in this country have helped us to survive in this fight for freedom."

Rep. Smith, a member of the Foreign Affairs Committee in the House of Representatives and also a member of the U.S. Helsinki Commission (CSCE), paid tribute to Ms. Meshko's perseverance and determination in her stubborn defense of human rights and promulgation of democratic principles in spite of tremendous forces railing

(Continued on page 16)

Ukrainian Autocephalous Church, which she sees will come about, eventually.

To this the Rev. Romaniuk, a guest at the panel discussion, underscored the need for women to guide and preserve the culture and faith of the Ukrainian nation. He ascribed to women, especially to mothers the highest role in society.

At 7:30 p.m. the Ukrainian Bandurist Chorus of Detroit, directed by maestro Wolodymyr Kolesnyk performed a selection of Ukrainian religious and secular music in a Millennium concert at the Ukrainian Cultural Center, which was packed with fans of the well-known choir.

Sunday arrived with blue skies and a large crowd of people gathered to attend the climactic hierarchal divine liturgy, officiated by Metropolitan Mstyslav and concelebrated by the Sobor of Bishops of the Ukrainian Autocephalous Orthodox Church. After the divine liturgy and a moleben, the Archbishop of Philadelphia stirred the crowd saying, despite the divisions among Ukrainian faithful we cannot afford to be disunited. Though saddened that the Ukrainian Catholic church is seeking to negotiate with the Kremlin, he decried the lack of unity more.

"We cannot just parade and parade; the parade is all we know. We must instead prove our love by our deeds to God and to each other and love, to the much weeped-over, God-fearing Ukraine." He also remembered the Armenian Church and the Mother Church of Constantinople, both, he acknowledged, as sisters in suffering.

At the final memorial service, held after the divine liturgy, Metropolitan Mstyslav led the people in a final hymn, asking God for freedom and enlightenment for Ukraine.

The concluding event was a millennium jubilee banquet on Sunday afternoon, when some 700 faithful gathered at the Somerset Hilton Hotel in Franklin Township, N.J.

Metropolitan Mstyslav received a letter of blessing from Demetrios I of Constantinople for the millennium celebrations.

The banquet included all the dignitaries that were present at Saturday's luncheon, as well as numerous representatives of Ukrainian community organizations and the White House.

Katherine Chumachenko, the associate director of the Public Liaison's Office read a letter of greetings from President Ronald Reagan.

The UNA was represented by Walter Sochan, supreme secretary, Ulana Diachuk, supreme treasurer, Leonid Fil, a supreme auditor, among others.



Faithful proceed into St. Andrew's Church for hierarchal divine liturgy.

Ukrainian writers'...

(Continued from page 1)

ideal," but they retain their national distinctions and the "Soviet people" remains a multinational entity.

The language question

The language question — which as Vitaliy Donchyk put it, is "the result of a chain of administrative-repressive measures" — continues to be a burning issue for Ukrainian writers.

Speakers at the plenum reiterated the demand that there be constitutional safeguards for the role and status of the Ukrainian language and that it be made an official language of the Ukrainian SSR. They also expressed their dismay that the education laws have not been changed to ensure that children in the republic learn Ukrainian as well as Russian and other languages.

How can parents have a "democratic" choice of whether to send their children to native-language or Russian-language schools, as the official argument has it, they asked, when many of the republic's major cities have few if any Ukrainian language schools and parents, teachers and local officials have for years been exposed to the propagation of "national nihilism."

The Ukrainian literary intelligentsia has been pressing these two demands ever since glasnost began to take hold in Ukraine some two years ago but so far without success.

Complaints were also aired that the special resolution on the national question adopted by the Central Committee of the Communist Party of Ukraine (CPU) last summer, which offered token concessions, is not being implemented.

Indeed, several of the participants explicitly blamed the problems in the language sphere on the uncooperative, or even hostile attitude, of the Ukrainian authorities. The Ukrainian SSR Ministry of Higher and Secondary Education, for instance, was accused by Anatoliy Pohribniy of "hindering" the revival of Ukrainian national-cultural life.

Another speaker, Petro Bondarchuk, pointed out that Ukrainian party officials do not address the Ukrainian population in its native language and conduct official business in Russian.

Here, however, it was the poet and head of the Kiev section of the UWU, Ivan Drach, who was the most outspoken. Attacking the attitude of the republican leadership, he stated:

"When, on going to Kiev to open an information exhibition, the U.S. ambassador learns Ukrainian, or the pope delivers a speech in Ukrainian at the celebrations of the millennium of the baptism of Rus', then how important it is that our leadership understands the acuteness and double-edged nature of language problems in Ukraine."

Mr. Drach went on to argue that in order to repair the damage done to the Ukrainian nation and its soul by Tsarism, Stalinism, and the years of stagnation, enormous measures "on a state scale" are called for. Addressing the Ukrainian Party and state leadership, he declared:

"And if any of our leaders do not know how, do not want, or do not have the strength, to raise this living soul, if any of them are not prepared to take on the resolution of these most painful problems, then let them leave the stage with a firm and confident step. This will indeed be the honorable thing to do in the spirit of restructuring."

Another Ukrainian author, Oles Lupiy, suggested that perhaps it was time for Ukrainians to stop "requesting" and to begin taking more resolute

action. Alluding to the protests in the Transcaucasus in 1978 in defense of the constitutional status of the native languages, he proposed:

"If the situation with respect to [the national] language and having it recognized on a state level concerns only Ukraine and Byelorussia, then perhaps the question should be posed a different way: by settling it as, for example, in Georgia, Armenia and Azerbaijan."

Retrieval of the nation's history and cultural heritage

Ukrainian writers are continuing to press for the removal of "blank spots" in their nation's history and the rehabilitation of numerous Ukrainian historical and cultural figures. Although some headway has been made during the last 18 months or so, much remains to be done.

The major improvement in this respect has been the way in which fear has receded and Ukrainian authors have begun demanding the truth about subjects that only a few months ago were still taboo.

For example, the artificial famine in Ukraine of 1932-33 engineered by Stalin is now treated by the Ukrainian cultural intelligentsia as an incontrovertible fact. Thus, at the plenum, calls were made for an erection of a monument in Kiev to the victims of the famine, the creation of a special commission to investigate how the famine was organized, as well as the opening of the archives on this period.

Speakers at the plenum also called for the truth to be told about the Stalin terror in the second half of the 1930s and in the late 1940s and early 1950s. Here it is worth noting that the notorious role of Stalin's lieutenant in Ukraine, Lazar Kaganovich, is increasingly being singled out.

But it is not only the Stalin era that is attracting more and more attention. The pre-Soviet period and the 1920s are also being discussed. That is what Pavlo Zahrebelny, for example, had to say about the rehabilitation of the works of Ukraine's greatest historian, Mykhailo Hrushevsky:

"At present there is much talk...about Russian patriotism. But has anyone ever mentioned Ukrainian patriotism? And now, when the histories written by Klyuchevsky, Solovyov and Karmazin are being republished, why should we not raise the question of republishing Hrushevsky's 'History of Ukraine-Rus'' in whose pages the question of Ukrainian patriotism is illuminated. [That is] publishing it, of course, with essential annotations, but remembering that up to now we do not have a better book on Ukraine's history and that there will also not be a better one so soon. Yet it seems that no one is thinking of bringing it out now, even though it was published here between 1928 and 1930.

Messrs. Drach, Zahrebelny and Lupiy also stressed that it was time to remove the "blank spots" from the more recent period of Ukrainian history — the 1970s, and raised the question of the rehabilitation of the nationally-minded Ukrainians who were repressed under Brezhnev.

Mr. Zahrebelny urged that "freedom of thought" be constitutionally safeguarded. In this spirit, he proposed: "to return to the cases of the young people who in the seventies were accused of the basis of the very things that today we are talking about openly."

Mr. Lupiy even called for the establishment of a special UWU commission for this purpose "which would also examine the cases of those innocent individuals, the men of letters who were arrested or proscribed and who suffered in the 1960s and 1970s."

National minorities

The problem of national minorities, both those living in Ukraine, and the Ukrainians living in other Soviet republics, was also discussed again at the plenum. The thrust of the statements was that just as Ukrainians living outside their republic should be provided with adequate cultural facilities, so the cultural rights of national minorities living in Ukraine should also be fully respected.

The poet Stanislav Telnyuk was especially forthright in his description of the situation of the six million or so Ukrainians living in other parts of the Soviet Union. He commented:

"Nowhere outside the borders of Ukraine do these millions of our countrymen have schools, theaters, publications, radio or television in the Ukrainian language. In Kazakhstan there are newspapers in the German and Uigur languages, and there are schools where these languages are taught. Ukrainians have nothing similar. It is the same in Moldavia where our countrymen are the largest national minority. Once, Ukrainian-language newspapers used to appear in the Volga region and the far east. As a result of such a situation our countrymen are being denationalized."

Mr. Telnyuk added that what makes the situation even worse is that "denationalized" Ukrainians then become agents of russification. They end up opposing the opening say of Kirghiz kindergartens or the establishment of Evenk or Nanay newspapers.

Mr. Telnyuk, though, also upheld the right of "Bulgarians, Jews, Moldavians, Hungarians, Poles, Greeks, Gypsies, Gagauzis, and Crimean Tatars" living in Ukraine to similar cultural facilities.

The case of the Crimean Tatars was also taken up by Mr. Zahrebelny. He called for the "active participation of the [Ukrainian] republic, of which the Crimean oblast is a part, in solving the problems facing the Crimean Tatars, particularly in satisfying the needs of their cultural development."

Ecology

Quite a few of the speakers confirmed that ecological issues and the protection of the environment continue to be problems of major concern in Ukraine.

Halyna Blashchuk, for example, drew attention to the dangers from herbicides and the excessive use of chemicals in food processing. Furthermore, it was also clear from what Mr. Olynyk had to say and from the resolutions adopted by the plenum that opposition to the construction of new atomic reactors in Ukraine remains strong.

It seems that, in view of the unforthcoming attitude of the authorities in both Kiev and Moscow, Ukrainian writers have now given up calling for the holding of an international "Chornobyl forum" in Kiev. Instead, Yuriy Shcherbak, who has distinguished himself with his writings about the Chornobyl nuclear disaster, proposed more modestly that writers and scientists from Ukraine, Byelorussia and Moldavia hold a meeting in December to discuss their common ecological problems.

The resolutions

The three broad resolutions adopted by the plenum reflected the vast range of issues that were discussed at the meeting.

The first resolution dealt with ecological problems and called for a ban on the building of new atomic reactors and nuclear power stations in Ukraine, the abandonment of the Danube-Dnieper canal project, and an end to "voluntaristic" decision-making in matters affecting the environment.

The second was concerned with the national question proper. It rejected the "Brezhnev-Suslov" interpretation of the "Soviet people," which was compared to Stalin's "autonomization" scheme. The resolution stressed that the multinational Soviet state is a union of "free and sovereign peoples."

Significantly, it also emphasized that the republic's Party and state authorities "bear responsibility" for the protection and development of the Ukrainian language which, in the view of the writers, should "have priority on the territory of the Ukrainian SSR." This principle should be enshrined in the Constitution of the Ukrainian SSR together with a guarantee of the rights of the national minorities living in the republic.

What the Ukrainian writers are in effect demanding is a return to the "Ukrainization" policies of the 1920s. The second resolution urged that the number and distribution of Ukrainian schools be markedly improved, and that teaching in the republic's institutions of secondary and secondary specialized education be conducted in Ukrainian. Moreover, it emphasized that the social function of the Ukrainian language should be enhanced; together with Russian, it should become a language of international communication in the republic.

The second resolution also called on the Soviet Ukrainian authorities to see to the cultural needs of Ukrainians living in other republics of the USSR and to establish a special republican agency for this purpose.

Attached to the end of this resolution was the declaration: "It is time to reveal the causes of the famine of 1932-33 in Ukraine, to create a 'National Book of Remembrance' about these events, and to build a monument to the victims of this tragedy." The resolution also urged that a memorial plaque be put up in the UWU headquarters "in honor of the writers who were unjustly repressed or who perished during the periods of Stalin's despotism and stagnation."

The third resolution dealt with the numerous practical tasks facing the UWU and its members, such as raising national consciousness, restoring the nation's historical and cultural heritage, supporting societies defending the Ukrainian language, and continuing to take up ecological issues.

Clearly, under the conditions of glasnost and "democratization," the UWU, with its 1100-or-so-strong membership, sees its role not only as being the nation's conscience and spokesman, but also as its main engine of activity.

The recent plenum of Ukrainian writers reflected the hopes and excitement generated by the 19th Party Conference, and attested to the determination of the Ukrainian literary intelligentsia to keep pressing for the extension of the national rights of their countrymen.

Although the demands of the Ukrainian patriotically-minded intellectuals are not yet as bold as those of their Baltic counterparts, they are becoming more radical.

For all this, the plenum also exposed how vast the gulf between the nationally-minded Ukrainian intelligentsia and the Shcherbitysky leadership is, and how reluctant the latter is to grapple with the serious problems besetting Ukrainian society.

Thus, despite the boldness and fervor of the Ukrainian literary community, unless the attitude of the authorities in Kiev changes, or is changed, or the writers succeed in mobilizing mass support for their efforts, the cultural intelligentsia in Ukraine will continue to face an uphill struggle.

THE UKRAINIAN NATIONAL ASSOCIATION FORUM

UNA district committee meeting N.Y. district elects new board

NEW YORK — A new head of the UNA New York District Committee was elected at the annual meeting held at the Ukrainian Sports Club here on April 28. Community and political leader Michael Spontak succeeded longtime chairman Mykola Chomanczuk, who choose not to run and was elected honorary chairman.

In addition to Mr. Spontak, the following persons were elected: Ivan Yaremchuk and Evstakhia Milanytch, vice chairman; Michael Juzeniw, secretary, and John Choma, treasurer. Also elected were committee chairpersons, including, John Pryhoda and Roman Forostyna, organizing; Stephen Chuma and Stefania Rudyk, program; Walter Lewenetz and Mary Dushnyck, press.

Members-at-large are Marion Klymyshyn, Yuriy Kostiw and Harry Polchne. The auditing committee is comprised of Onufrey Germaniuk, Myron Zalipsky and Taras Schumylovitch.

The nominating committee, which submitted the slate, consisted of Messrs. Chuma, Zaplisky and Choma.

Among the 33 branch secretaries, delegates and members, also present were the UNA Supreme President Dr. John O. Flis, Supreme Secretary Walter Sochan, Honorary Member Mary Dushnyck, and former UNA Supreme President Joseph Lesawyer.

Messrs. Chomanczuk and Juzeniw, comprised the presidium, serving as chairman and secretary, respectively.

Following reports given by Messrs. Chomanczuk and Choma; Mr. Yaremchuk, acting head of the auditing committee in the absence of Roman Krupka, who is ill, called for a vote of confidence which was given the outgoing officers.

The first speaker, Mr. Sochan, spoke about the new classes of UNA policies, the new UNA brochures and information and distribution of these to the branches. He also stated that anyone interested in obtaining the above could contact the UNA Home Office. Mr.

Sochan hopes that these new certificates will eventually bring in many new members to the organization.

Dr. Flis covered various aspects of the UNA, including the organizational work of the N.Y. district, which organized 80 members in 1987. He acknowledged those who participated in the effort, including Gloria Tolopko and Dr. Flis, 12; Lesya Juzeniw, 10 members; Mr. Pryhoda and Mrs. Dushnyck, six each; Wasyl Luchkiw, Cyril Bezkorowajny and Mykola Schpetko, five each. He appealed to the N.Y. district to exert greater effort in 1988 and reach its quota.

Dr. Flis reported 1,362 members were organized in the UNA last year, for a sum of \$8,636,000. He reported that Henry Floyd is no longer with the UNA and that Nicholas Boyko and Michael Stetsyna comprise the sales force.

The assets of the UNA continue to grow as do the disbursements. The speaker also spoke about Soyuzivka, UNA publications and various donations made, including \$114,000 in scholarships. He also spoke of the building boom in Jersey City and its effect on the UNA.

Mrs. Dushnyck stated it is her belief that in order to attract greater numbers of participants to the district meeting, it would be advisable to consider inviting speakers on timely themes. She also reminded those present to send youngsters to the UNA tennis, children's and dance camps at Soyuzivka.

Mr. Choma proposed that Mr. Chomanczuk be elected honorary chairman of the New York district committee in recognition of his many years of dedicated service to it.

Chairman Spontak stated, in closing, that he would strive to improve the organizational situation of the N.Y. District and to work for unity in the community, hopefully with resultant gains for the UNA.

The evening ended with coffee and cake and good fellowship.



The Fraternal Corner

by Andre J. Worobec
Fraternal Activities Coordinator

Charitable giving: a UNA policy

In my last two articles I have noted that the UNA is a great benefactor of the Ukrainian American community not only through its scholarship program, but that it also, supports other areas of fraternal activity.

I have specifically mentioned such Ukrainian community projects in which organizations such as the Ukrainian Encyclopedia Foundation, the U.S. Commission on the Ukraine Famine, the World Congress of Free Ukrainians, Harvard University's Ukrainian Research Institute and the National Committee to Commemorate the Millennium of Christianity in Ukraine are involved.

The grants to the above Ukrainian institutions are substantial and naturally they receive the lion's share of publicity.

There are many other UNA grants which are of smaller nature, and which do not receive publicity. Consequently, very few people, including many of our UNA members are not aware of them.

Based on the most recent information, the UNA has made donations of close to sixty organizations in the United States and Canada. Included also among these are religious organizations, of Ukrainian Catholic, Ukrainian Orthodox and Ukrainian Protestant denominations.

Other donations have been made to numerous educational organizations and institutions, cultural organizations and institutions such as museums and libraries. There are countless youth and student organizations, charitable organizations and umbrella organizations like the World Congress of Free Ukrai-

nians, or the Ukrainian American Coordinating Council, who receive funds from the UNA.

In addition to direct aid from the main office, many organizations receive donations indirectly through local UNA branches and districts, which in turn are supported by the UNA Home Office as part of the fraternal activities program.

Naturally, how much the UNA can donate to one organization is limited by many considerations, such as the federal and state legislation, the amount of money in the budget and the fact that so many worthy causes compete for this aid.

Despite these limits to its generosity, the UNA is doing its best to help the Ukrainian community in United States and Canada as well as outside of the North American continent.

The UNA's overriding consideration in helping others in need is, and always has been, how much will it benefit its UNA members, the Ukrainian community and the Ukrainian cause.

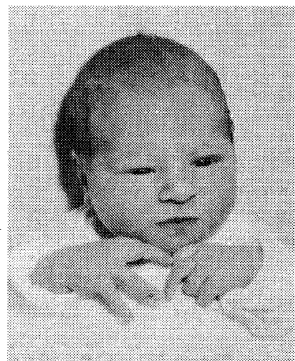
Again we must ask this question, is there any other organization in the free world that year in and year out has done so much and continues to do so much for the Ukrainian community? The answer is obvious, there isn't.

In order to be an effective benefactor of the Ukrainian community and the Ukrainian cause the UNA needs to be supported by the Ukrainian community. How? Non-members should become members of the UNA, and these members should then become more active in UNA and community affairs.

Young UNA'ers



Peter E. Fair, son of Kerry and Marcie Ann Fair of Malvern, Pa., is the youngest member of UNA Branch 237 in Chester, Pa., of which his great grandfather Petro Brodycz is president. Little Peter was enrolled by his grandfather Eugene Kurman.



Kristie Jude Davison, born January 14, is the daughter of Christopher and Darlene Davison. Her grandparents are Joseph and Marguerite Hentosh; and Mrs. Hentosh just happens to be secretary of UNA Branch 305 in Mahonoy City, Pa.

Attention, students!

Throughout the year, Ukrainian student clubs plan and hold activities. The Ukrainian Weekly urges students to let us and the Ukrainian community know about upcoming events.

The Weekly will be happy to help you publicize them. We will also be glad to print timely news stories about events that have already taken place. Black and white photos (or color with good contrast) will also be accepted.

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THE Ukrainian Weekly

A new hope

Indeed, the presence of the Rev. Vasyl Romaniuk at the millennium celebrations in Bound Brook last week may well be, as some have described it, a millennial miracle.

For this is the man, who surviving more than 44 years of persecution for his faith, arrives in the West and pleads for his brethren in Ukraine, who continue to suffer for their beliefs.

"We look to you as an example, we listen to you and want to hear you each time you step in front of a microphone. We want to hear fighting words, such as we hear from your leader Metropolitan Mstyslav," said the Rev. Romaniuk to the gathered faithful at St. Andrew's Church, relaying a message from the oppressed believers in Ukraine.

It is with this kind of spirit and conviction that our brethren in Ukraine approach the future; already there are rumblings of a new initiative group forming in the defense of the Ukrainian Autocephalous Orthodox Church in Ukraine. According to the Rev. Romaniuk, priests, such as the Rev. Myron Sas-Zhurakivsky and the Rev. Vasyl Hirniak, continue collecting signatures in defense of the UAOC — a mission begun by the Rev. Romaniuk prior to his emigration to the West. Prominent dissidents, including members of the Ukrainian Cultural Club in Kiev and editorial board members of the Ukrainian Herald in Lviv, are also joining such actions in support of the outlawed Church.

Earlier this year, former political prisoner Oles Shevchenko wrote to General Secretary Mikhail Gorbachev requesting the restoration of the Ukrainian Autocephalous Orthodox Church on the occasion of the millennium of the Christianization of Rus'-Ukraine.

The history of the UAOC is perhaps the most tragic of all Ukrainian Churches. Twice in this century have its believers been deprived of their hierarchs and their clergy; twice they have had their parishes closed; they were abandoned because of the brutality of the regime.

Yet, they have always resurrected, and now as we begin our second millennium, they once again have a renewed hope for their Church. As they look to the West for support, may we see them as our inspiration.



August 14 commemorates the Baptism of Rus'-Ukraine in 988, depicted in this painting by Vasyl Konash-Konashkevych.

NEWS AND VIEWS

The social impact of Chernobyl: the personal view of a scholar

by David R. Marples

Twenty-eight months ago, when the disaster occurred at Chernobyl, I was poring over various articles on the Soviet nuclear power program in Ukraine. The notion of an accident in the industry was hardly alien to me, insofar as I had predicted something of the kind. Subsequently, I wrote "Chernobyl and Nuclear Power in the USSR," a small but fairly thorough book about the background to the accident.

Because of the publisher's deadline, I did not have the chance to await the notable International Atomic Energy Agency (IAEA) meeting in Vienna, at which Valeriy Legasov presented the Soviet account of events.

Nonetheless, I was not unhappy with my work. Nor, for that matter, were the majority of reviewers. Yet, for some, my book represented an extreme view. One reviewer even went so far as to accuse me of "anti-Soviet bias" in that I had painstakingly listed every criticism of construction work at Ukrainian nuclear power plants in the past.

While my book attracted some media attention, the networks were following the appearances and pronouncements of Dr. Robert Gale with regularity. Dr. Gale was convinced that the Soviets had done a commendable job in "eliminating the consequences of the disaster." Mr. Legasov and noted health authority Leonid Ilyin were quick to corroborate his words.

In Canada, I attended a conference at Atomic Energy of Canada Limited in Toronto, at which author Ray Silver denounced what he described as "hyphenated Canadians trying to carry on the Russian civil war on the Canadian Prairies" through the instrument of the Chernobyl disaster. Mr. Silver also thought the Soviets had acted commendably after the accident. As one reviewer put it, they put on their 10-gallon hats and rode off into the sunset in Mr. Silver's book, "Fallout From Chernobyl." Like Mr. Silver, I visited External Affairs and was asked whether my visit represented one on behalf of Ukrainian nationalists in Canada.

Matters got worse. Western scientists seemed to bend over backwards to support Soviet official views on Chernobyl. By October 1987, it transpired that the health impact of the accident was so negligible as to be unworthy of recording. Mr. Ilyin would give no figure on future casualties.

No irregularities in birth were reported among 3,000 babies born to mothers in the zone around the reactor. No lakes were irradiated. The population was returning to the zone, legally and illegally. Three reactors had been restarted at the nuclear plant. The new plant director, Mikhail Umanets, expressed his frustration at the stoppage of work on the fifth and sixth reactors there.

Northeast of the plant, a new city was hastily built for plant operatives. The International Atomic Energy Agency could report confidently that the nuclear industry had recovered from Chernobyl and that lessons had been well learned. In July 1987, the so-called culprits of the accident — the plant's director and chief engineer — were put on trial in Chernobyl along with four lesser operatives.

Aside from the first and last days of the trial, all the sessions were held in secret. The Western media made a few quiet protests. It was obvious that the

accused had been declared guilty before the trial began: the real business was to discuss the state of the Soviet nuclear industry.

By the summer of 1987, I had collected enough information to relate a tale of virtually unparalleled horror about the first days after the disaster. It was almost inconceivable to me how these accounts — all from Soviet sources — could have been overlooked. Had the Western media restricted itself to news conferences, rehashed on the front pages of Pravda? At the U.S. Department of State, researcher Paul Goble handed me huge files of information on every subject from the lack of cancer clinics in Byelorussia to the fury of Communist Party members who were unable to get their children out of Prypiat. I wrote a second book, "The Social Impact of the Chernobyl Disaster," which was funded by the Ukrainian National Association.

In that book, I used this information, unsparingly. It seemed that the Ukrainian people had spoken, but their voice had been, at best, unheard, — and, at worst, ignored. The machinery was in place to sweep this accident under the carpet. If there was illness in the villages, it was attributed to radiophobia; if deaths were reported, it was a result of malicious propaganda put out by Western agencies.

Even while I was writing, a groundswell of opinion was making itself felt inside Ukraine in a fury of opposition to the continuing nuclear power program.

Was this a result of glasnost? Perhaps. But there was another reason. The Soviet authorities had lied to the population of Ukraine. Ukrainian Health Minister Anatolii Romanenko had lied to Ukrainians about the nature and effects of the radiation. Bear with me for one moment: he had not, in his ignorance, given out incorrect information; nor had he tried to assuage panic. He had deliberately misled his compatriots in his position as minister.

Even now, the full impact of this event has barely penetrated the average consciousness. In my view, Ukrainians could accept that there would be some hardships after the disaster. They could even accept that the republic needs nuclear power. But they could not accept that they were being given false information about a perilous situation.

Nor, ultimately, could Mr. Legasov, first deputy minister of the Kurchatov Institute of Atomic Energy. Having "sold his soul to the devil," by repeatedly lauding the safety systems at Soviet nuclear plants and denying that any danger existed, having advocated a drastic rise in the proportion of nuclear-powered electricity in the Soviet Union, Mr. Legasov awaited the second anniversary of the disaster and then committed suicide. Why? Because Valeriy Legasov had a conscience. In a recently published interview, he acknowledged from his hospital bed, during earlier tests for radiation sickness, that:

"The most important contributing factors to the Chernobyl accident have not been and cannot be removed. They include faults from poor construction and the lack of reliable emergency systems for similar plants, and the impossibility of constructing any concrete 'cones' to seal them at this stage."

Mr. Legasov was different from those Soviet citizens who have tried to alert the world to the real story of Chernobyl: Shcherbak, Oliynyk, Honchar,

(Continued on page 13)

LETTERS TO THE EDITOR

More thoughts on Rome

Dear Editor:

You raised a number of intriguing editorial questions in Thoughts on Rome celebrations (July 24). Certainly, among all that euphoria and self-congratulations it's easy to lose sight of the more substantive issues at hand. Indeed, future chronicles of the Millennium may be hard pressed to discover any meaningful accomplishment in this jubilee year.

Each one of the particular queries raised in the editorial deserves a separate and distinct treatment, yet they can all be grouped into several categories.

Firstly, organizational issues, such as the appointment of Ukrainian cardinals or the establishment of a patriarchate, were shelved, in my view, largely as a result of indifference and infighting among Ukrainian bishops.

Secondly, questions of symbolic or spiritual significance, such as the beatification of Metropolitan Andrey Sheptytsky, were ignored because there was no concerted action on its behalf of Ukrainians around the world.

More importantly, the non-participation of our own delegates to the talks between the Russian Orthodox Church and Vatican officials on the fate of our Church in Ukraine demonstrates how powerless and ineffectual we really are in the grand scheme of things. As long as we remain under the tutelage of Rome, Ukrainian Catholics will simply be seen as pawns on the Catholic chessboard, the first Slavic pope notwithstanding.

The most serious drawback of the Millennium celebrations in Rome was the non-attendance of our brethren from the Ukrainian Orthodox and the Ukrainian Evangelical Churches. One wonders whether they were even invited to join in the festivities?

Yuriy Hanas
Hamilton, Ont.

One vote for Bush

Dear Editor:

The more things change, the more they stay the same. Some voters do seem to have short memories, but politicians have known that for years.

There are some senators who not only ignore the Ukrainian American community but consistently vote against our interests. Yet, once every six years — election year — they attend Ukrainian Independence Day or some such function, say flattering things (such as "How nicely you people dance!"), stumble through a few words in Ukrainian, and somehow get our votes.

On the other hand, there are those politicians who are there defending our interests, taking on unpopular issues for us, and basically, being our friends. Unfortunately, many of these politicians have too much self-respect and respect for us to fall all over themselves

with empty, flattering comments. They expect support from our community for their deeds, not for their words. But alas, this is not always the case.

A case in point is the presidential election this year. There cannot be a sharper contrast between the two candidates with regard to issues of concern to the Ukrainian American community, nor their relationship to the community.

On one hand, you have Gov. Michael Dukakis. Gov. Dukakis opposes a strong national defense (he is one of only two governors who has not allowed a national security communications system to be constructed in his state), has opposed aid to the Contras fighting communism, and lacks experience in dealing with the Soviet Union. Yes, he has attended Millennium celebrations — after he became a candidate for president. But remember — he and his wife would not allow Ukrainians to commemorate the great famine within the framework of the Massachusetts Holocaust Commemoration despite the fact that other groups such as the Armenians were allowed to participate. Only after being heavily criticized by the Boston press did Gov. Dukakis try to recoup by attending the still separate Ukrainian commemoration.

On the other hand, you have Vice President George Bush. Vice President Bush believes in a strong national defense, he supports Contra aid, and he has taken a consistently hard line with the Soviet-Union. His foreign policy experience is extensive. In fact, Vice President Bush recently spent time in Poland, lobbying for human rights improvements and even meeting with Lech Walesa in a Catholic Church. (Gov. Dukakis, by comparison, has never even set foot in Europe). And while many may remember that the vice president attended the UNA convention in 1982, many have, no doubt, forgotten that he also attended the UNA convention in 1974 — when he neither held nor was seeking any political office. For over 15 years, George Bush has been accessible to our community, and, in short, a true friend.

The question Ukrainian Americans must consider when they cast their votes in November is basic. Do we want to support a candidate who is a "johnny-come-lately," a friend only in election years, or do we want to support a candidate with a history of understanding and friendship with our community? Our answer will send a clear message to all politicians. If we choose the latter option, our friends will know their help and support does not go unnoticed nor unrewarded. But if we choose the first option, then, when we are around politicians, we might as well wear a sign on our back saying "Kick Me, I'm Ukrainian."

Taras G. Szmagala, Jr.
Brecksville, Ohio

Faces and Places

by Myron B. Kuropas



Oprah and the Ukrainians: a mixed marriage encounter

Early in June I received a call from the Rev. Myron Panchuk. "Would you and Lesia be interested in appearing on the Oprah Winfrey Show on June 7?" he asked. "They're going to discuss ethnic marriages, pro and con. There'll be other Ukrainian couples on the show with you."

"The Oprah Winfrey Show?" I exclaimed. "Wow. Let me ask Lesia and I'll get back to you."

Lesia agreed it would be exciting and I called Father Myron to confirm our participation. "Great," he said. "You'll be hearing from a Rudy Guido, one of the producers. He'll give you more of the details."

Rudy Guido called the next day and we talked for about a half hour. "You'll be in the audience," he explained, along with people of various ethnic backgrounds. "We're interested in your story, your success."

We were seated in the studio about an hour before the show started. One of Miss Winfrey's assistants spent the next 50 minutes asking various people in the audience to tell their stories. What a mixture! There was a Jew married to a Palestinian, an Indian (from India) married to a Chilean, a Black married to a White Methodist, a Catholic married to a Jew, and various other couples who, like Roman and Marta Kozycy, another Ukrainian couple invited to the show, and us, were couples of the same ethnic background.

The show opened with a panel of three divorced women declaring that marrying outside one's own ethnic group was a mistake. One of the women was Christine Mursky, a Ukrainian who had married and later divorced a man of Irish-German background. "Our differences were subtle," she said. "Problems arose as I grew up and matured, and children came into the picture." She explained how she and her husband often disagreed on their respective parental roles and how their children should be raised. "Our differences eventually eroded whatever was good [in our marriage]," she concluded.

Following the panel discussion, Lesia and I jumped in to explain how our common Ukrainian background served as a kind of support system during difficult times in our marriage. Similar values and a commitment to family

helped us over the bumpy spots. We sensed this before our marriage and never really considered marrying outside our own ethnic group.

"Does that mean that people who marry outside one's own kind won't find happiness?" asked Oprah.

The best answer to that question came from Dorothea and Irv Stokes, a Jewish couple married 45 years. I compare it to crossing the street. Irv explained. One can cross the street with the green light or against it. In both cases, one can get across safely but the probability of a safe crossing is greater when one crosses on green. Marrying one's own kind is like crossing with the light.

The show continued with a second panel consisting of happily married couples of dissimilar ethnic backgrounds. One of them was Anne and Dennis Bryan. Anne is Ukrainian, Dennis is Belgian.

Learning that Anne, too, was a Ukrainian, Oprah declared: "I think there has been a Ukrainian blitz. I have never in my life...I have never seen so many Ukrainians!"

Once the laughter subsided, Anne explained how difficult it was for her when she first started dating Dennis. "I was pressured by family and friends for not going out with a Ukrainian," she stated. But now everything is fine, she insisted. Our children are being brought up speaking Ukrainian and they're able to relate to others outside of the community. Dennis agreed, adding that he had been brought up in an environment in which ethnicity was not all that important.

A third panel included a marriage counselor and a sociologist, both of whom agreed that marrying one's own kind provided certain advantages. This position was confirmed again by Roman and Marta Kozycy who declared that their Ukrainianism provided a "common glue" which they wanted to perpetuate.

As the discussion continued, it became clear that social class, value system, how strongly one identifies with one's ethnicity and community ties all play a significant role in the success of marriage. Love is not enough when there are enormous cultural differences

(Continued on page 12)



Oprah Winfrey and friends.

Notice regarding mail delivery of The Weekly

It has come to our attention that The Ukrainian Weekly is often delivered late, or irregularly, or that our subscribers sometimes receive several issues at once.

We feel it is necessary to notify our subscribers that The Weekly is mailed out Friday mornings (before the Sunday date of issue) via second-class mail.

If you are not receiving regular delivery of The Weekly, we urge you to file a complaint at your local post office. This may be done by obtaining the U.S. Postal Service Consumer Service Card and filling out the appropriate sections.

Throngs of faithful mark Millennium during Ukrainian Or



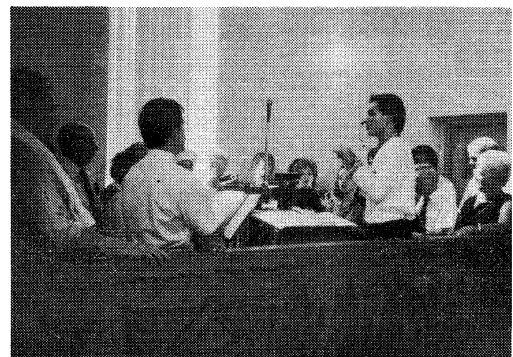
Metropolitan Mstyslav blesses holy water moments before dedication of the Orthodox Church's new administrative complex on August 6.



The leader of the Ukrainian Orthodox Church is escorted during the Millennium of Christianity in the USA and seminaries.



A solemn moment during Sunday's climactic hierarchal divine liturgy marking the Millennium of Christianity.



St. Andrew the First-called Apostle Ukrainian Orthodox Church choir, directed by Taras Pavlovsky, sings responses during Saturday divine liturgy.



During events, Ukrainian dissidents and friends pay tribute at graves of the Ukrainian Christian Group. Among them were (from left to right): Nadia Svitlychna, and Pe...

Orthodox celebrations

Photos by Chrystyna N. Lapychak and Marianna Liss



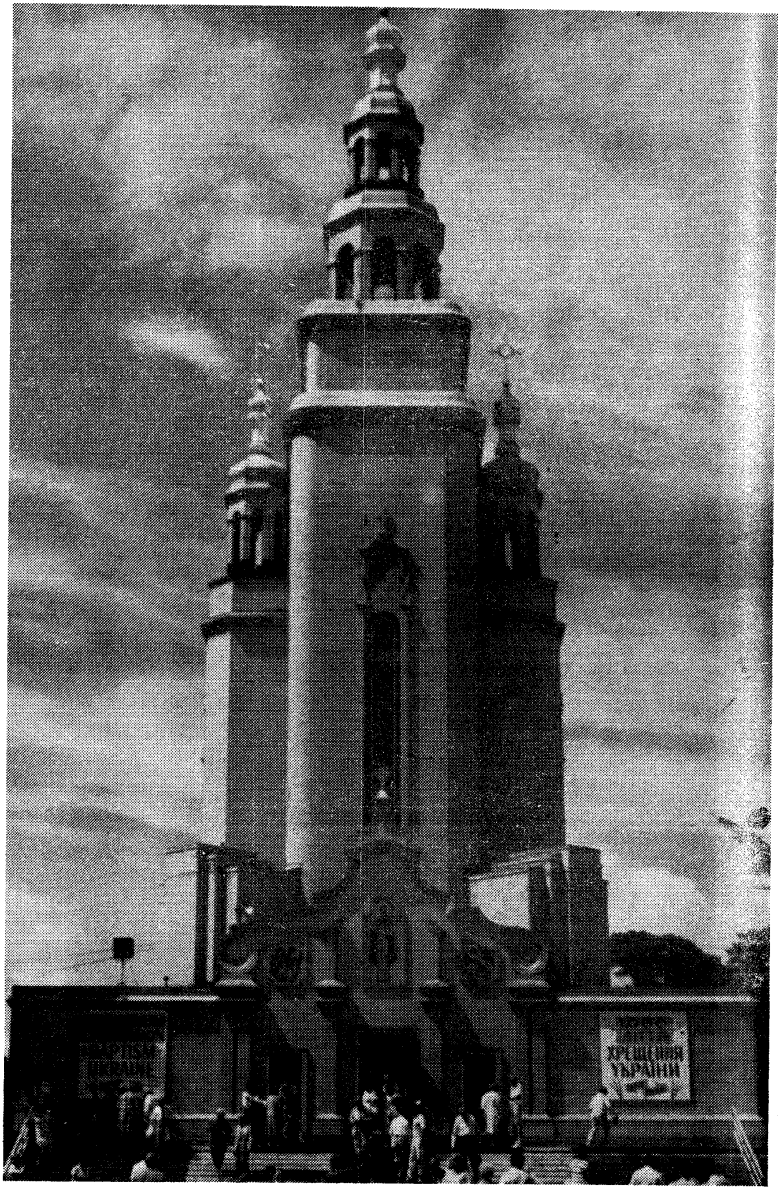
Memorations by Bishop Isaiah of the Greek Orthodox Church of Yuriy Hiltaychuk.



The Rev. Vasyl Romaniuk (right) and son, Taras, take part in Orthodox Millennium celebrations.



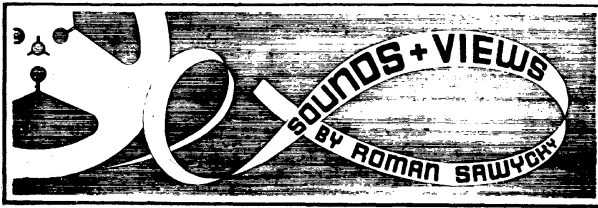
Late Gen. Petro Grigorenko, co-founder of the Ukrainian Helsinki Committee, Ivan; Oksana Meshko; the Rev. Vasyl Romaniuk, with son, Taras; and...



St. Andrew the First-called Apostle Ukrainian Orthodox Church in South Bound Brook, N.J., displays banners during August 5-7 Millennium festivities.



The Orthodox Church's new administrative building during dedication ceremonies on August 6.



The "Wind Song" story

Part III of a four-part series

Having searched for the "Wind Song" in educational or general type of song-books with mixed results, we now turn to classical music, Ukrainian or foreign. We will follow the appearances of the "Wind Song" chronologically through the years.

The year 1886 marked the 100th anniversary of the death of the distinguished world musical figure Franz Liszt.¹ Hungarian by birth, but cosmopolitan by spirit, he was surrounded by legends even in his lifetime and continues to attract the attention of musicians and music lovers.

In the year 1847 Liszt gave his last public concert as a virtuoso pianist. Was it in Vienna, Paris, or perhaps Berlin? The answer will surprise some readers. At the age of 36, at the height of his unusual popularity, the world's first virtuoso left the stage. Having known enormous success early in life, he experienced the bitterness of being a public "idol." Liszt simply did not have enough time to find "his" audience through composition.



Liszt depicted in Hungarian national costume. Oil portrait by Miklos Barabas, dated May 1846.

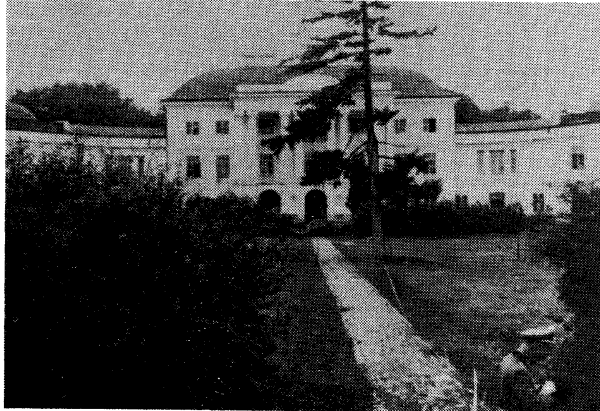
Convinced that only after leaving the concert stage he could find his inner self and thus devote himself to composition and teaching, Liszt took the decisive step. His last public "recitals" (Liszt invented the word) took place not in the West but in Kiev, Lviv, Odessa, Zhytomyr, Berdychiv, Chernivts, Stanyславiv, Kremianets, Nemyriv and Elizavethrad. Our readers of western Ukrainian parentage might be interested in the exact time Liszt visited and played in Lviv. It was April 13-27, 1847 (new style).²

Liszt's "Wind Song"

For, you see, it was in Ukraine, that Liszt composed a suite of three piano pieces titled in French "Glanes de Woronince" (The Voronyntsi Sheaf), two of which were based on Ukrainian folk melodies. The first, "Ballade d'Ukraine" was built around the song "Oy ne khody Hrytsiu" (Hryts Ballad), while the third, "Complainte," was composed after the "Wind Song." The middle piece of the Voronyntsi suite is titled "Melodies Polonaises" and is based on a song by Chopin.

The title "Voronyntsi Sheaf" reveals some additional details of Liszt's biography. Voronyntsi was an estate in the Podillia region southwest of Kiev (not too far from Vinnytsia and Brayliv, one of the summer retreats of composer Peter Tchaikovsky). This Voronyntsi estate, complete with 30,000 serfs, belonged to a Polish Princess Carolyne De Sayn-Wittgenstein (1819-1887, nee Iwanowski), an incredibly rich landowner.

Let us make a digression to explore material not generally known. Princess Carolyne first heard Liszt perform in February of 1847. It was his third and last concert in Kiev. As there was no philharmonic society in the city at that time, the great pianist performed in the two largest halls — at Kiev University and the Contract House in the Podol. Liszt, having become acquainted with the charming princess, visited her in Voronyntsi just after his concerts in Kiev.



Princess Wittgenstein's chateau in Voronyntsi (1943).

After a brief time in Turkey, Liszt returned to Ukraine in July of 1847. He gave six recitals in Odessa and then in Elizavethrad (now Kirovohrad).

Liszt came to Elizavethrad, a provincial and undistinguished town, for personal reasons. He was fully determined to throw in his lot with Princess Carolyne, but first it was necessary for her to divorce her husband, a czarist official. It happened that Czar Nicholas I was then in Elizavethrad for military exercises. It was in that town that Liszt gave his last public concert as a pianist.

But Carolyne Wittgenstein failed to get a divorce then or later. The piano pieces entitled "Voronyntsi Sheaf" remain as a memory of that period in the great musician's life. Captivated by the beauty and lyricism of Ukrainian folk melodies, Liszt brought them to the European concert stage in the elegant dress of brilliant piano recitals by leading pianists of the day.

Liszt dedicated the "Voronyntsi Sheaf" to Princess Marie De Sayn-Wittgenstein, the 10-year-old daughter of Princess Carolyne. The composer actually attended her 10th birthday party at Voronyntsi — his first visit to Carolyne's chateau. The original manuscript or holograph of the "Voronyntsi Sheaf" is not lost as noted by me in The

Ukrainian Weekly, February 5, 1984, but is preserved in very good condition at The Pierpont Morgan Library, New York City.

A Liszt legend

There is a popular story about Liszt hearing the melody of the "Wind Song" soon after he arrived in Kiev in January 1847. Liszt, so the story goes, was attracted by the singing of a blind girl, accompanied on the bandura by her grandfather. Eager to commit this music to paper, the great composer hurried to his lodgings. After a while, however, desiring to hear more about the song, Liszt decided to see the Ukrainian peasant musicians once again. Returning to the spot where he heard them, Liszt learned that the young girl and her grandfather had already left for their native region of Poltava.³

Titles

Due to Liszt's significance in world music I will discuss his work in greater detail. In my column, The Ukrainian Weekly, February 5, 1984, I argued that Liszt probably was familiar not only with accurate versions of the two Ukrainian songs used in the suite "Voronyntsi Sheaf," but that his romantic nature, a source of legends in itself, became receptive to the Marusia Churay legend underlining these songs. Like "Ballade d'Ukraine," "Complainte" is also subtitled "Dumka."⁴

The titles befit not only the overall mood of the "Voronyntsi Sheaf" but also the legendary character and disposition of Marusia Churay. In fact, the title "Complainte" could well be interpreted as Churay's "complaint," especially when we perceive Liszt's own markings and directions for the performer. At the beginning these read "Lento doloroso — quasi recitativo," which is intended like a sorrowful declamation stemming from the original source or alleged author (albeit legendary) of the complaining song.

"Complainte"

When compared to the "Ballade d'Ukraine," "Complainte" is only half as long and is less developed. Nonetheless, "Complainte" (which as I said is based on the "Wind Song") still bears the master's spirit. Liszt changed the original 3/4 meter of the "Wind Song" to 2/4 giving the melody a new perspective and personal drive.

Liszt's paraphrase of the "Wind Song" bears a character of free improvisation. As I wrote at the beginning of this survey, the "Wind Song" consists of three parts with each stanza. However, Liszt does not observe the repeat and his improvisation consists not of three but of two parts within each statement of the theme.

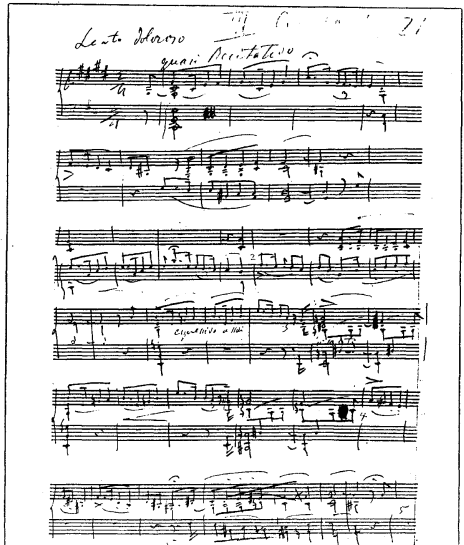
Liszt's paraphrase is made-up in (Continued on page 12)

1. F. Liszt (1811-1886), the greatest virtuoso pianist of the 19th century and one of the most important composers in world music, who with R. Wagner, foreshadowed the music of the 20th century.

2. Alan Walker, "Franz Liszt," Vol. 1. The Virtuoso Years 1811-1847. (New York: Alfred A. Knopf, 1983), p. 430, also Vol. 2 which is in publication at this time. Consult above work for data on Liszt in Ukraine. See also this column in The Ukrainian Weekly, February 5, 1984.

3. See Ivan Lepsha, "Kolosky Voronyntsi's Ferentsia Lista," (The "Voronyntsi Sheaf" by Ferenc Liszt), Novi Dni (February 1986), pp. 24-26. Also consult Leontina O. Bas, "Rozpovidni pro kompozitoriv" (Tales about Composers), (Kiev: "Muzychna Ukraina," 1967), pp. 133-145.

4. As defined by The New Grove Dictionary of Music and Musicians edited by Stanley Sadie (London 1980), "dumka is a type of Ukrainian folk music, whose name was adopted in Slavonic countries in the 19th century as a term for a sung lament and later as an instrumental piece with a ruminative, often melancholy and occasionally sullen character."



First page of Liszt's "Complainte." Composer's manuscript or holograph (1847-1848). Mary Flager Cary Music Collection in The Pierpont Morgan Library, New York City. First printing; used by permission.

The Ukrainian Museum's traveling exhibits: spreading Ukrainian culture

NEW YORK — Since its founding in 1976 the mission of The Ukrainian Museum has been one of collecting, preserving, researching and displaying objects of Ukrainian cultural heritage. Over the past 12 years the core of the museum's Ukrainian folk art collection, numbering approximately 700 artifacts, expanded to more than 4000 items. The museum also developed a photographic/archival collection and began collecting in the area of fine arts and numismatics. Many major exhibitions were mounted at the museum over the years dealing in specific areas of Ukrainian folk art, history and architecture as well as fine arts exhibits of Ukrainian artists, some from the museum's collections, others loaned to the museum. Each exhibit has been accompanied by a bilingual illustrated catalogue and a bilingual audio/visual presentation.

In order to familiarize larger audiences with Ukrainian cultural and historical heritage a new phase of activities — the traveling exhibitions — began in 1981 when an exhibit of kilims was mounted at the Balch Institute of Ethnic Studies in Philadelphia. The second exhibit designed to travel was a comprehensive exhibit of Ukrainian folk art, offering the public a varied representation of folk costumes, kilims, rushnyky (ritual cloths), ceramics, woodcarvings, metalwork and pysanky (Easter eggs). This exhibit, curated by Lubov Wolynetz, opened to great acclaim at the New Jersey State Museum in Trenton in 1984 and at the Monmouth Museum in Lincroft, N.J., in 1985. Currently the Ukrainian folk art exhibit is on view through September 30 at The Milwaukee Public Museum, mounted under the auspices of the Millennium of Christianity in Ukraine Committee of Milwaukee, Wisconsin.

The photographic/archival exhibition "To Preserve a Heritage: The Story of the Ukrainian Immigration in the United States" was organized from the museum's vast collection of photographs in 1984 and was on view at the Museum through 1985. Dr. Myron Kuropas was the guest curator of the exhibit and author of the catalogue. Following its preparation to travel the immigration exhibit was mounted in 1987 in Philadelphia as part of The Ukrainian Museum Week organized by UNWLA's Branch 67. It went on to Harrisburg, Wilkes Barre and Bethlehem, Pennsylvania and Johnson City, N.Y. as part of the Millennium commemorations. In September of this year the exhibit will be on view at the Stamford Diocesan Museum Library.

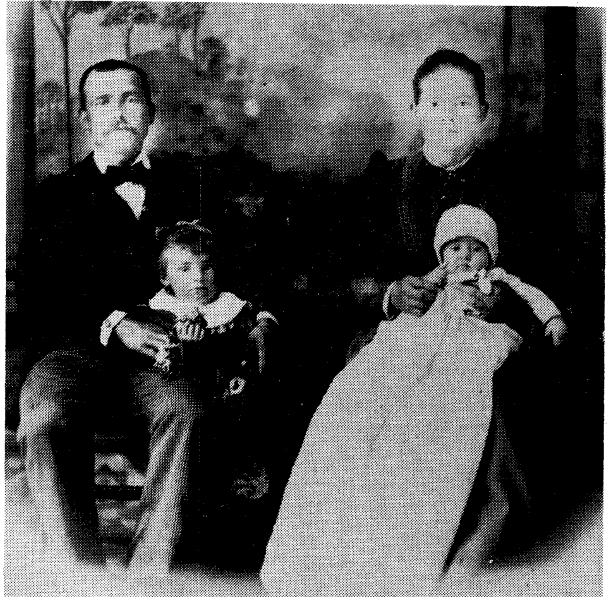
In the spring of 1987 The Ukrainian Museum organized and mounted an exhibition of paintings of the Canadian Ukrainian artist William Kurelek. Titled "The World of William Kurelek" the exhibit consisted of thirty two paintings on loan from private collec-

tions as well as from museums and galleries; Museum of Modern Art in New York City, the Hirshhorn Museum in Washington, D.C., the Montreal Museum of Fine Arts, The Robert McLaughlin Gallery in Oshawa, Ont., the Isaacs Gallery of Toronto and others. At the completion of its run at The Ukrainian Museum the Kurelek exhibit was on view of the Ukrainian Institute of Modern Art in Chicago and in December of 1987 it became the inaugural exhibit of the newly-built facility of The Robert McLaughlin Gallery in Oshawa. Included in the accompanying exhibition catalogue was an article by Joan Murray, guest curator of the exhibit, and of particular importance was an extensive essay by Prof. George Y. Shevelov. Avrom Isaacs, owner of the Isaacs Gallery in Toronto, has stated that the essay is the best critical analysis of the artist written to date.

From time to time loans of objects from the museum's collections are made to other institutions to be incorporated into the theme of their exhibits, i.e. a number of textiles and a sheepskin vest were loaned to the Roberson Center for Arts and Sciences in Binghamton, N.Y. for their exhibit "Goddesses and Their Offspring." Items of Ukrainian folk art which were made in the United States were loaned recently to the Museum of American Folk Art for an exhibit titled "City Folk: Ethnic Traditions in the Metropolitan Area." This exhibit shows the continuity of folk art traditions of ethnic groups in this country and is on view through September 9 at the Paine Webber Art Gallery, 1285 Avenue of the Americas (between 51-52 streets) in New York City. Ukrainians are represented by the following artists: Mychajlo Czereszniowsky, Yaroslava Surmach Mills, Bohdan Pevny, Dmytro and Eudokia Sorokhaniuk, Myroslawa Stachiv, Larysa Zielyk and Easter eggs from the Museum's collection.

The most traveled of all has been "The Lost Architecture of Kiev" exhibition. The exhibit, consisting of 24 blown up transparencies in lit plexiglass cases of ancient churches and monasteries of Kiev destroyed between 1934 and 1941, was guest curated by Titus Hewryk. The exhibit is accompanied by an extensively researched catalogue published in both languages and a slide/tape presentation. On view at the Museum during 1982-83, the exhibit attracted great interest in its audiences. Subsequently it became a traveling exhibit and was mounted in nine major cities in the United States and Canada during its first phase of travel.

With the advent of the anniversary of the Millennium of Christianity in Ukraine a great number of Ukrainian communities in the United States and Canada contacted the Museum about the loan of the "Kiev" exhibit. Since late



The christening of Anna Bavalock, daughter of Daniel and Anastasia Bavalock of McAdoo, Pa. 1895; part of The Ukrainian Museum's traveling exhibit "To Preserve a Heritage: The Story of the Ukrainian Immigration in the United States."

1987 through 1988 the exhibit will be criss-crossing the continent, serving the needs of many Ukrainian communities as part of their programs celebrating the Millennium. In October of 1987 "The Lost Architecture of Kiev" exhibit was on view in Detroit, at St. Josephat Ukrainian Catholic Church; November 1987 in Toronto, at the Toronto City Hall; January 1988 in Boston, at the Massachusetts State House; March 1-April 12 in Sacramento at the California State Railroad Museum; May 5-June 6 in Los Angeles at the University of Southern California, School of Architecture, Lyndhurst Gallery. Future plans are for it to be shown in Parma, Ohio Beck Center for the Cultural Arts, July 15-September 7, 1988; Pittsburgh University of Pittsburgh, September 15-October 15, 1988; Montreal, October 22-28, 1988 and in November 1988 in Rochester, N.Y.

The Museum's own exhibit mounted in commemoration of the Millennium and currently on view is titled "Masterpieces in Wood: Houses of Worship in Ukraine." Consisting of over 100 blown-up photographs and four scale models of wooden churches from various regions of Ukraine, the exhibit presents to the public the ingenuity and beauty of Ukrainian folk architecture as well as its reinterpretation in North America. The exhibit is accompanied by an extensive scholarly illustrated catalogue, printed in separate Ukrainian and English language editions. Mr. Hewryk is guest

curator of the exhibit and author of the catalogue. The exhibit was designed by Zenon Feszczak and the scale models of churches were built by Mr. Pevny.

The public is encouraged to view this unique exhibit. The Ukrainian Museum is located at 203 Second Ave. (at 12th street), New York, N.Y. 10003, telephone: (212) 228-0110. It is open Wednesday through Sunday, 1-5 p.m.



FIGHTING FOR FREEDOM: THE UKRAINIAN VOLUNTEER DIVISION by Richard Landwehr. 128 pictures (many are published here for the first time) 8 maps. The first English-language account in detail of the Ukrainian SS 14th Waffen-Grenadier Division der SS (First Division of Ukrainian National Army). The cover design is in full color. In this classic work Mr. Landwehr delineates how and why the Ukrainian Division of the Waffen-SS was formed, what it did on the battlefield and what eventually happened to it. 224 pages, deluxe hardback library edition \$24.00. Send a stamped self-addressed envelope for a free book list.

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Mrs. Kytassy, Dr. Ihor Fedorowych and the Rev. Bernard Panchuk view "The Lost Architecture of Kiev" exhibition in Detroit, Mich., on display in October 1987.



The Ukrainian Museum's Folk Art exhibition on view at The Milwaukee Public Museum through September 30.

The "Wind Song"...

(Continued from page 10)
essence of two sections. The first one in C-Sharp Minor is preceded by an

introduction, marked "quasi recitativo" in that same key, followed by the exposition of the main theme of the song. This builds to a dramatic climactic moment. The second section is given

in an enharmonic major of the same key. Here Liszt's imagination renders the music in a festive makeup of a type of polonaise.

Throughout his work, the composer is careful to transmit the spirit of the Ukrainian song faithfully. The basic, sombre, melancholy theme is stated simply as first, then is treated in various imaginative ways exploiting the minor key in its varying degrees of calm sadness. This is done chiefly via modulations as if Liszt's was referring to the shifting aspects of the wind in his application of the "Wind Song."

The section marked "Accentato assai quasi improvisato" takes on a more turbulent (use of tremelo), freer character of an improvised fantasia. "Complainte" has an epilogue in the major mode (again a binding element with "Ballade d'Ukraine"), an optimistic summation of the basic melody in a flowing, typically Lisztian fashion. The major finale of both works bears the mark of a master.

The "Voronynsi Sheaf" is one of the earliest examples of the use of the "Wind Song" and the "Hryts Ballad" by a non-Ukrainian composer. The suite was first printed by Fr. Kistner in Leipzig (1849) and most recently by the publishers "Mystetstvo" in Kiev (1955).

Recording landmark

Liszt's suite "Voronynsi Suite" was recorded by the distinguished pianist Gunnar Johansen.⁵ Subsequently Mr. Johansen committed to vinyl Liszt's complete works for piano solo. Mr. Johansen's recordings of Liszt's complete works for piano are, to a significant extent, a monumental reminder of music unjustly ignored. Such a mission is especially meaningful and rewarding.

Mr. Johansen interprets this romantic music of the "Voronynsi Sheaf" with rare concern and insight, with the gentleness or brilliance envisioned by its composer. He follows markings with aesthetic conviction and his playing has the exactitude of a study. By so doing, Mr. Johansen was able to recreate an unhurried world of more than a century ago, when musical art was closer to its folk roots just as life in general was nearer to nature. It could very well be that the revival of romantic music was brought about by the need of, let's say, organic food for the spirit. As Mr. Johansen demonstrated, poetic music or just parts thereof, such as a well executed ritardando, can be a refreshing experience, even for a consumer of modern music.

The "Voronynsi Sheaf" was also recorded in stereo by the French pianist France Clidat⁶ and by the American pianist Robert Black. The Clidat I have not heard, while the effort by Mr. Black brings mixed emotions. Mr. Black provides full-bodied sound. The instrument used was noticeably good with a prominent bass response. But the performance itself is rather disappointing. It sound much less involved, less impassioned than Mr. Johansen's, almost sedate in spots and the tempos are slower. Not recommended.

5. A world premiere recording on the label Artist District SR4M-4928 (in mono only). G. Johansen (b. 1906), Danish-American pianist and composer. He studied in Europe with Egon Petri, among others. Has recorded the complete piano works of Busoni and complete clavier works of J.S. Bach.

6. The Clidat recording is available on the label Vega, France, stereo album 8025/28 while the Black disc was released ca. 1983 on the Orion label ORS-84463.

A
S.A. LA PRINCESSE
MARIE DE SAIN-WITTEBERG

CLAVES

DE WROMINCE

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2. MELODIES POLONAISES
3. COMPLAINTE - (DUMKA -)

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Cover of first edition of the "Voronynsi Sheaf" (Leipzig 1849).

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Oprah and...

(Continued from page 7)

between individuals or ethnic groups.

After the program, we met Rudy Guido who, it turns out, went to school with Alex and George Sosenko, two Ukrainians who impressed him with their commitment to their Ukrainian heritage. When he was looking for ethnic couples, he contacted the Sosenkos and they put him in touch with

Father Myron.

For me, the program was fascinating, especially watching how cleverly Oprah Winfrey worked her audience. What a sensitive, knowledgeable and delightful woman she is. During one of the intermissions she walked up to Lesia and me and said: "You know, with all these Ukrainians, I'm beginning to feel like a Ukrainian myself."

"That's great," I replied.
"No," she said, "that's scary."

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New York graduates receive awards

NEW YORK — After a divine liturgy celebrated by the Rev. Leo Goldade, OSBM, on Saturday, June 11, 34 diplomas were presented to the graduates of St. George Academy by Sister Monica Lesnick OSBM, principal.

The Very Rev. Patrick Paschak OSBM, pastor of St. George Church, was master of ceremonies at the graduation.

The salutatory address was delivered by Ruslana Roscishewska, and the valedictory by Chrystyna Pasternak.

The main speech was delivered in Ukrainian by the Rev. Alexander Hawkaliuk OSBM, superior of St. Josaphat Monastery in Glen Cove, N.Y., and in English by Sister Monica.

The following awards were also presented: \$1,000 to Ms. Pasternak from the Turansky Scholarship Fund; \$750 to Ms. Roscishewska from Ukrainian "Self Reliance"; \$500 to Peter Stefanski from St. George Academy Parents' Club; \$100 to Sofia Patriak from United American Ukrainian Commit-

tee of New York; \$100 to Talia Hirniak from Ukrainian National Women's League, Branch 83; \$100 to John Chamulak from Arka; \$100 to Liza Szonyi from the Ukrainian Sports Club; \$100 each to Brigitte Dorish, Lisa Junko, Adrian Pawluk, Alex Reszitynk, and Zenovia Sobenko from Ukrainian National Association;

Also presented were: \$100 bond to Ms. Roscishewska from Ukrainian National Women's League Branch 1; \$100 bond each to Maria Sztendera, A. Khalil, D. Nowak, L. Wozniak, P. Burek and P.

Zacharczuk, all from Dr. Walter Baron; \$50 bond to Liza Szonyi honoring Prof. Alex Bilynsky from Schumylyowych family; \$50 bond to C. Pasternak honoring Dr. Luke Luciw from Schumylyowych family.

Books were also presented to each graduate from the Ukrainian Free University and also to each graduate from Self Reliance.

The graduation ceremonies came to a close with the singing of the alma mater. Piano accompaniment was given by Sister Bernarda OSBM.

The social impact...

(Continued from page 6)

Sakharov, Grodzinsky; in that he was on the inside. While we read the platitudinous pap of an American doctor that reiterates official Soviet statements of Mr. Ilyin's 1987 report to the IAEA that reads like an obfuscated version of "Beowulf," another insider had to commit suicide to get his point across. Did it never occur to the Western media that the entire story it received about Chernobyl (the wonders of glasnost) came directly from the heart of the Soviet nuclear energy industry, and not from the public?

This and only this is why there are still only 31 official casualties, no future deaths, no birth defects among babies, no leukemias. This is why, when I have been asked at lectures whether there were more deaths after the accident, I can only reply "Ya ne znayu." (I don't know).

Over the past two years, my life has been very closely interwoven with the events of Chernobyl. But I no longer feel as frustrated. Certainly no one is likely to accuse me of anti-Soviet bias in my writing again in that virtually everything in my first book has now been acknowledged by Soviet sources and the second tries to show this other side to the disaster. The Ukrainian writers and academicians who have voiced their anger over the events are now my supporters and I theirs.

An object lesson in impartiality: one can never be impartial. Once the truth is perceived, it must be bludgeoned into the consciousness of the public, both East and West.

"The Social Impact of the Chernobyl Disaster" will be published in October 1988 by St. Martin's Press, New York (\$14.95, paper, and \$35, cloth. xviii, 313 pp.).

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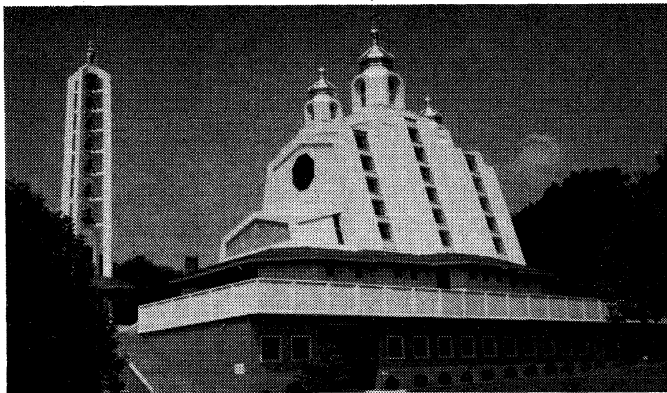
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Ukrainian Monthly

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A REPORT ON THE MEMORIAL FUND RAISING CAMPAIGN FOR THE BUILDING OF THE UKRAINIAN CATHOLIC NATIONAL SHRINE OF THE HOLY FAMILY, WASHINGTON, D.C.

Press Release #25 (January 1, 1987 — May 1, 1988)

Exterior
of
Ukrainian



Catholic
National
Shrine

The Millennium blessing of the Ukrainian Catholic National Shrine will take place on Sunday, September 25, 1988.

The ceremony will begin at 2 p.m. to the ringing of seven swinging bells! Thereafter, the Millennium Pontifical Divine Liturgy will be celebrated and a luncheon will be served to all those attending. You are not only cordially invited to join the celebration — you are urged to attend this historic event in the life of the Ukrainian community of the world.

His Grace, Most Reverend Stephen Sulyk, Metropolitan Archbishop of Philadelphia will officiate together with the other hierarchs, bishops, and many of our clergy from throughout the United States and Canada.

The Shrine has been especially honored during the Millennium year by the elevation of our pastor, Very Rev. Michael Kuchmiak, to the rank of Bishop. Although Bishop Kuchmiak is an auxiliary to Metropolitan Archbishop Sulyk, it is our great good fortune that he continues to reside in Washington and serve as the pastor of the Shrine.

As you know, the upper exterior of the Shrine is practically completed. The enclosed photo tells more than a thousand words! Here are some of the major components of this grand upper Shrine exterior: (1) three copper, truly Ukrainian, domes covered with 23 karat gold leaf and topped by three golden crosses; (2) lower walls which circle the Shrine are of the hardest Texas limestone; (3) front and rear upper walls, as well as the corners of the three octagon-shaped towers on which the domes rest, are clad in Georgia marble; (4) slanted roof areas are covered with white baked aluminum; (5) the lower roofs encircling the Shrine and the bell tower are covered with Vermont black slate shingles; (6) all windows have been installed; (7) a 115-foot bell tower holding seven swinging bells (the only such open bell tower in the entire United States); all of the foregoing made of materials which are of a permanent, as well as a beautiful, nature (stone, gold metal) which will wear indefinitely and require a minimum of upkeep.

All of this complex and enduring work has taken much longer and has become more expensive than we originally contemplated. Because of the Shrine's dramatic design and great height, the erection of the steel superstructure alone has consumed much time. But history demonstrates that this is normal for churches which are built with love and care to last for generations.

For example, our neighboring great church of the Latin Rite Catholics, the Shrine of the Immaculate Conception, has been 65 years in construction and is not yet complete; phases of the interior are still being worked on in varying degrees. (Masses were held in the crypt — the lower first level completed — for 33 years.)

We don't expect to take that such time! But until we replenish our financial resources, we will have to pause in completing certain outdoor features as well as the interior of the Shrine.

Your contributions have been great, but still more is needed. As of May 1, 1988, \$4,310,506.63 has been expended. Included in this are the costs of the 3-acre hilltop site, \$308,312.31; Shrine center upon which the upper structure rests, \$1,939,973.45; furnishing of the Shrine center, \$164,463.39; surveys, appraisals, taxes, construction loan fees, lawyer fees, etc., \$22,780.81; and the construction to date of the upper structure \$1,874,976.67. Despite the ever-increasing cost of building materials, labor and delays of construction, we certainly have come a long way.

We cordially invited you to come to Washington for the blessing of the Shrine and to see with your own eyes what your generous memorials and contributions have done. You will see a truly beautiful Ukrainian church that will not only make you proud for the moment, but which will stand strong and beautiful for generations to come.

We hope and pray that you will continue to work with us in this great joint endeavor and enable us to move as far toward completion of our Shrine as possible during this 1000th year of the advent of Christianity in Ukraine.

Most Rev. Michael Kuchmiak, C.S.S.R. Auxiliary Bishop and Pastor.
Rev. Joseph Denischuk, C.S.S.R. Campaign Director.
Michael Waris, Jr. Chairman of Campaign.

P.S. At your request we will send the latest List of Memorials. In case of error please notify us immediately.

ЗВІТ З ПАМ'ЯТНИКОВОЇ ГРОШЕВОЇ КАМПАНІЇ НА БУДОВУ УКРАЇНСЬКОГО КАТОЛИЦЬКОГО КРАЙОВОГО СОБОРУ ПРЕСВ. РОДИНИ У ВАШІНГТОНІ, Д.К.

Пресове звіттовлення ч. 25. (Від 1-го січня, 1987 до 1-го травня, 1988).

Благословення Українського Католицького Крайового Собору відбудеться в неділю, 25-го вересня, 1988 р. при звуках сімох рухомих дзвонів.

В 2:00 год. по полудні ВіПреса. Митрополит Стефан Сулик при співучасті владик, священників і вірних поблагословить Собор і відслужить торжественну архиєрейську Св. Літургію за нагоди Тисячоліття. Опісля в 4:00 год. буде більша перекуса та оглядини Собору.

Ми широ запрошуємо Вас всіх взяти чилнену участь в цім великім історичнім святі української спільноти у Вільному Світі.

Наш Собор одержав окреме відзначення під час цього Ювілею-Тисячоліття у вивиченні нашого пароха Впр. о. Михайла Кучмяка, ЧНІ до гідноти єпископа. Хоч Владика Михайл став єпископом помічником для Митрополита Стефана Сулика, то ми щасливі, що він даліше залишається парохом нашого Собору.

Як Ви бачите зі знімки, а знімка каже більше як тисячу слів, будова нашого Крайового Собору ззовні майже скінчена. Все залізо вже здвигнено, стіни докруги Собору муровані каменем, стіни фасади і святинища, як різнов частини веж, покриті мармуром. Похили стіни даху викінчені білим алюмінієвим металем, нижий дах, що окружає Собор та дзвіницю, покритий "слейтовим" гонтами, вікна вже встановлені, бані покриті 23-каратовим золотом, дзвіниця здвигнена з сімома дзвонами. Всі ці матеріали, тривалої якості і краси, слугитимуть довгі роки і потребуватимуть тільки мінімальної направи.

Вся ця складна і міцна будова забрала трохи більше часу і гроша як ми первісно сподівались. Саме здвигнення заліза досить довго тривало. Історія однак виказує, що церкви будовані з любов'ю і дбайливістю тривають з роду в рід.

Наприклад, наша сусідня величава Римо-Католицька Національна Святиня Непорочного Зачаття вже 65 років в стани будови і ще не закінчена (Служби Божі відправлялись в крипті Святині, це б то в довший частині продовж 33-ох років).

Ми не сподіваємось, що будова нашого Собору буде так довго тривати. Але, якщо ми тепер під час святкування Тисячоліття не одержимо більше фінансової помочі, то ми будемо змушені зачекати з викінченням деяких зовнішніх частин і нутра Собору.

Ваші пожертви дотепер є подиву гідні і ми Вам за це дуже вдячні. Однак нам потрібні більше фонди. До 1-го травня, 1988 ми виілатили на будову \$4,310,506.63. Включені в цій сумі є закуп 3-акрової площі \$308,312.31; побудова Соборового Центру \$1,939,973.45; устаткування Соборового Центру \$164,463.39; розмір площі, оцінювання, податки, оплата позики конструкції, оплата алдокатів, тощо \$22,780.81 та теперішня будова властивого Собору (храму) \$1,874,976.67. Помимо всерозостаючих коштів будівельних матеріалів, оплати робітників і спінень в конструкції ми справили досить багато доконали.

Ми, отже, сердечно запрошуємо Вас до Вашингтону на благословення нашого Крайового Собору, щоб Ви на власні очі могли зобачити, що Ваші щедри Пам'ятники і Пожертви дотепер доконали. Ви справді побачите величавий храм Божий, з якого не тільки Ви, а і Ваші діти будуть горді, але який свідчитиме про Вашу сильну віру і любов до своєї Церкви на многі жга.

Ми молимося, щоб Ви надалі піддержували нас в цім великім змаганні та помогли викінчити наш Крайовий Собор скільки можливо в цім Ювілейнім Році Тисячоліття Хрещення України.

Пресов. Михайл Кучмяк, ЧНІ.
Єпископ Помічник і Парох
о. Йосиф Денищук, ЧНІ.
Директор Кампанії.
Адв. Михайло Варис
Голова Кампанії.

П.С. На Вашу просьбу ми пришлемо Вам найновішу Листу Пам'ятників. На випадок якоїсь помилки просимо зараз нас повідомити.

ADDITIONAL OR NEW MEMORIALS FROM HOLY FAMILY PARISH IN WASHINGTON, D.C.

\$98,257.00 (total) Tymm, Julius & Anna Lucille and Son, Raymond R.
38,320.00 (total) Waris, Michael & Mary
20,775.00 (total) Zadorenchuk, Walter & Sophia
20,000.00 (total) Antonovych, Drs. Chmelan & Tatiana
14,500.00 (total) Romanjuk, Basil Michael
12,235.00 (total) Keyes, Andrew B. & Julia
12,000.00 (total) Andreadis, Mykola & Halyna
11,650.00 (total) Bartoszyk, Marion
11,000.00 (total) Gamota, Dr. George & Christine

10,118.00 (total) Nakonechny, Dr. Basil & Prof. Olga
10,000.00 (total) Skaskiw, Rev. Bohdan & Myroslawa and Mother, Ewhenia
9,475.00 (total) Kuzmowych, Drs. Truvor & Chrystyna
9,350.00 (total) Fedack, John & Ruth
9,000.00 (total) Harknisch, George
8,550.00 (total) Kosciw, Michael & Elizabeth
7,810.00 (total) Stodnyk, Emilien & Lorraine
7,300.00 (total) Terpak, Michael & Luba
7,300.00 (total) Zalusky, Theodore & Myroslava
7,189.00 (total) Goody, Joseph & Sandra
7,176.00 (total) Kurkicky, Mykola & Anna
6,850.00 (total) Jarosewich, Eugene & Lydia

- 6,686.00 (total) Churchman, Longen & Marian
- 6,370.00 (total) Blethen, Floyd & Olga
- 6,347.00 (total) O'Shea, Nadia and Mother, Sophia
- 6,327.00 (total) Tymm, Anna Lucille
- 6,113.00 (total) Vitkevitsky, Ihor & Tamara
- 6,110.00 (total) Zabych, Michael & Mildred
- 6,090.00 (total) Gogniat, Stephen & Alice
- 6,000.00 (total) Griffo, Drs. Joseph & Zoria
- 6,000.00 (total) Mulvaney, Mary C.
- 5,898.00 (total) Yarrish, Paul & Mary
- 5,575.00 (total) Weaver, Vernon & Sonia
- 5,520.00 (total) Kopka, Julian & Stephanie
- 5,500.00 (total) Power, Francis
- 5,420.00 (total) Chomiak, Rostyslaw
- 5,380.00 (total) Diachok, Theodosius & Stephanie
- 5,370.00 (total) Maksymonko, George & Emily
- 5,291.00 (total) Maksymchok, Leo & Eleanor
- 5,200.00 (total) Kurylas, Dr. Stephen & Olga
- 5,200.00 (total) Mulvaney, Mary F.
- 5,135.00 (total) Skaskiw, Walter & Dorothy
- 5,055.00 (total) Sakil, Alex & Mary
- 5,005.00 (total) Nagurny, Myron & Irene
- 5,000.00 (total) Wris, Michael
- 5,000.00 (total) Wynnyk, Petro & Anna
- 4,896.00 (total) Petrucio, John & Barbara
- 4,605.00 (total) Fisanich, Frank & Ferne
- 4,500.00 (total) Boychuk, Steve
- 4,300.00 (total) Giffler, Milton & Lydia
- 4,000.00 (total) Motorney, Theodore & Helen
- 3,825.00 (total) Falat, Michael & Sharon
- 3,705.00 (total) Ball, Michael
- 3,300.00 (total) Kawansky, Michael & Adelaide
- 3,240.00 (total) Sleta, Anton & Michalina
- 3,225.00 (total) Kormeluk, Prof. Mykola & Maria
- 3,162.00 (total) Romaniuk, Stefan & Anna
- 3,101.00 (total) Soroka, Demko & Sophia
- 3,090.00 (total) Shepelavey, Bohdan & Christina
- 3,050.00 (total) Knysh, Wolodymyr & Apollonia
- 3,025.00 (total) Prytula, Petro & Maria
- 3,000.00 (total) Sarbyn, Dr. Myroslav & Marika
- 2,975.00 (total) Keyes, Walter & Linda
- 2,846.00 (total) Maliniak, Eugene & Anna
- 2,630.00 (total) Sierant, George
- 2,600.00 (total) Denysyk, Bohdan & Holina
- 2,547.00 (total) Krop, Stephen & Mary
- 2,540.00 (total) Kulchycki, Zenovia
- 2,540.00 (total) Kulchycki, Wolodymyr & Ksenia
- 2,520.00 (total) Humulock, Dr. Alexander & Millicent
- 2,375.00 (total) Ferko, Peter & Johanna
- 2,365.00 (total) Peri, Ivan & Anastasio
- 2,245.00 (total) Mutchko, Walter & Patricia
- 2,000.00 (total) Borsa, Nicholas & Helene
- 2,000.00 (total) Danyluk, Petro
- 2,000.00 (total) Sleta, Stephen & Maria
- 1,970.00 (total) Bepsiotko, Anastasio
- 1,700.00 (total) Roman, Simon
- 1,600.00 (total) Turkewych, Roman & Lucie
- 1,500.00 (total) Fedoryko, Dr. Damian & Irene
- 1,500.00 (total) Hromiak, Andrian & Ivanka
- 1,500.00 (total) Keria, Stephen J.
- 1,400.00 (total) Wizniak, Edward
- 1,230.00 (total) Karlinchak, Stevanna
- 1,225.00 (total) Andriuk, Eudokia
- 1,225.00 (total) Ladomirak, Michael & Marianna
- 1,220.00 (total) Rusynko, Roman & Barbara
- 1,175.00 (total) Keyes, Andrea
- 1,160.00 (total) Yaworsky, George & Zenia
- 1,160.00 (total) Zabych, Michael
- 1,150.00 (total) Koloniak, Katherine
- 1,100.00 (total) Thompson, Norman & Zenovia Choma
- 1,100.00 (total) Wasyluk, Maksym
- 1,055.00 (total) Bittner, George & Mary
- 1,055.00 (total) Jachnycky, Lubomyr & Frances
- 1,025.00 (total) Kikta, Mildred
- 1,020.00 (total) Dabczynsky, Jurij & Olenka
- 1,017.00 (total) Pacholkiw, Ivan & Anna
- 1,000.00 (total) Bodnaruk, Maria
- 1,000.00 (total) Centodocati, Anthony & Renate
- 1,000.00 (total) Fike, David & Shirley
- 1,000.00 (total) Olynyk, Dr. Stephen D.

ADDITIONAL MEMORIALS FROM HOLY FAMILY PARISH ORGANIZATIONS

- \$505,875.34 Holy Family Parish Bingo Club
- 64,859.55 Holy Family Bingo Kitchen
- 48,253.41 Holy Family Maryiska Druzhyna
- 19,601.00 Holy Family Parish Catering
- 6,015.00 Holy Family Ladies Society
- 2,600.00 Holy Family St. Josephat Council of the Knights of Columbus
- 1,500.00 Holy Family Sunday Coffee & Donuts Committee

ADDITIONAL LESSER DONATIONS FROM HOLY FAMILY PARISH (less than \$1000)

- 950.00 (total) Voyevodka, Christina M.
- 900.00 (total) Sinchak, Anthony & Francine M.
- 839.00 (total) Tullai, Simon & Nancy
- 500.00 (total) Curtis, Paul & Larissa
- 505.00 (total) Halyayda, Stephen & Louisa
- 500.00 (total) Danyluk, BG Bohdan & Catherine
- 500.00 (total) Pacholkiw, Charles & Janet
- 500.00 (total) Ryplansky, Anatol & Marianna
- 458.00 (total) Teluk, Myron & Linda
- 437.00 (total) Madar, Vince & Irene
- 415.00 (total) Derzko, Eustachy & Irene
- 395.00 (total) Futey, Hon, Bohdan & Myroslava
- 368.00 (total) Derzko, Dr. Zenon
- 365.00 (total) Pylushenko, Slava
- 360.00 (total) Schalar, Peter & Mary
- 350.00 (total) Hubbard, Lawrence & Sophie
- 340.00 (total) Kaszycki, Ostop & Linn
- 340.00 (total) ...
- 330.00 (total) ...
- 320.00 (total) ...
- 310.00 (total) ...
- 300.00 (total) ...
- 290.00 (total) ...
- 280.00 (total) ...
- 270.00 (total) ...
- 260.00 (total) ...
- 250.00 (total) ...
- 240.00 (total) ...

- 240.00 (total) Deychakiwsky, Orest & Karen
- 200.00 (total) Karpiw, Peter & Likanee
- 200.00 (total) Maydock, Alfrad
- 180.00 (total) Kormeluk, Andrew
- 165.00 (total) Boyko, Dennis & Christine
- 140.00 (total) Lucyk, Roman & Alexandra
- 120.00 (total) Balko, Bohdan
- 120.00 (total) Kinal, Alexandra
- 120.00 (total) Makar, Harry & Lee Ann
- 115.00 (total) Davey, Tom & Nadia
- 100.00 (total) Iwanciw, Eugene M.
- 100.00 (total) Kondratiuk, MAJ Leonid & Neonila
- 100.00 (total) Sobchak, John & Bonnie
- 85.00 (total) Kriskie, Elizabeth
- 80.00 (total) Dubik, Stephen & Barbara
- 75.00 (total) Diachok, Darian & Myrtle
- 50.00 (total) Connell, Karen
- 50.00 (total) Homenda, Paul & Margaret
- 50.00 (total) Kerod, Adrian Jaroslaw
- 50.00 (total) Kohut, MAJ Orest & Elizabeth
- 50.00 (total) Kulyk, Peter & Helene
- 50.00 (total) Smolick, Walter & Helen
- 50.00 (total) Szalaj, Maria
- 50.00 (total) Wasyluk, Myron W.
- 50.00 (total) Wynnyk, Alexander & Irene
- 45.00 (total) Blaszkiv, Dorothy
- 45.00 (total) Schwab, Marjorie H.
- 35.00 (total) Koropecky, Cdr. Y. B. & L. M.
- 35.00 (total) Starr, John & Julie
- 30.00 (total) Bonshock, Vera
- 30.00 (total) Wartella, Nona
- 25.00 (total) Hoobchaak, Michael & Oksanna
- 25.00 (total) Papadiuk, Roman & Judith
- 25.00 (total) Roman, Kenneth & Simione
- 20.00 (total) Cianflone, John & Ann
- 20.00 (total) Mackie, John & Therese
- 20.00 (total) Sysak, Tillie
- 20.00 (total) Whimiak, Theodore & Leslie
- 20.00 (total) Yarenska, Anita
- 15.00 (total) McArdle, Paul & Sophia
- 10.00 (total) Caldwell, Helen
- 10.00 (total) Hertz, Christine
- 10.00 (total) Kulyk, Walter & Annette
- 10.00 (total) Michur, Adrian & Marie
- 5.00 (total) Karasinski, Frank & Janet
- 5.00 (total) Keyes, Mary Ellen

ADDITIONAL OR NEW MEMORIALS FROM THE UNITED STATES AND CANADA

- \$30,326.00 (total) Anonymous, Virginia
- 14,072.28 (total) Kasiv, Stefan, Brooklyn, N.Y.
- 11,000.00 (total) Chervinsky, Rev. John, Centaria, Pa.
- 9,525.00 (total) Anonymous, Manuet, N.Y.
- 6,000.00 (total) Choy, Theodore, Los Angeles, Ca.
- 5,200.00 (total) Batz, John, Burlingham, Ca.
- 5,200.00 (total) Chuchman, Mary and Tatiana, Amsterdam, N.Y.
- 5,000.00 (total) Gellner, Joseph, Dearborn, Mi.
- 4,000.00 (total) Parkulab, Ivan, Denver, Co.
- 3,300.00 (total) Maslak, John, Sarasota, Fl.
- 3,100.00 (total) Czabala, Teodor & Maria, Ansonia, Ct.
- 3,000.00 (total) Petryshyn, Mykola & Maria, Jersey City, N.J.
- 3,000.00 (total) Rymaruk, Anna, Amsterdam, N.Y.
- 2,805.00 (total) Sydorko, Michael & Cleo, Washington, D.C.
- 2,800.00 (total) Mychalowyc, Anna, Chicago, Il.
- 2,650.00 (total) Kozycy, Stefan & Teodosia, Grand Rapids, Mi.
- 2,550.00 (total) Hlywa, Mary, Ansonia, Ct.
- 2,500.00 (total) Zgwortko, Andy, Saline, Mi.
- 2,290.00 (total) Melnykowsky, George & Oksana, Overland Park, Ks.
- 2,100.00 (total) Cybuch, Joseph & Anastasia, Denver, Co.
- 2,100.00 (total) Haberschak, Anna, Nanticoke, Pa.
- 2,100.00 (total) Kuchkuda, Wasył & Pelagia, Brick, N.J.
- 2,100.00 (total) Sidlarchuk, Stepan & Maria, Boston, Ma.
- 2,025.00 (total) Jachnycky, Joseph & Rostyslaw, New Haven, Ct.
- 2,000.00 (total) Chrin, Charles, Easton, Pa.
- 2,000.00 (total) Horyn, Marianne Gabro and Gabro, Stephanie, Chicago, Il.
- 2,000.00 (total) Kovch, Roman & Yaroslawa, Detroit, Mi.
- 2,000.00 (total) Kutsop Family, Blakely, Pa.
- 2,000.00 (total) Salyk, Stefan, Hunter, N.Y.
- 2,000.00 (total) Szymkiw, Mychajlo & Anna, Hamden, Ct.
- 2,000.00 (total) Tansky, Mychajlo & Olga, San Diego, Ca.
- 2,000.00 (total) Taski, Barbara and Family, Detroit, Mi.
- 1,800.00 (total) Burbello, Marian Kushin, Matawan, N.J.
- 1,700.00 (total) Hryn, Della, Binghamton, N.Y.
- 1,700.00 (total) Pinkasewicz, Michael and Rose Mary, Camillus, N.Y.
- 1,670.00 (total) Kudryk, Dr. Oleg & Sophia, Helena, Bloomington, In.
- 1,600.00 (total) Kulynych, Theodore & Anna, Youngstown, Oh.
- 1,600.00 (total) Sojka, Casimir F. & Anne W., New Rochelle, N.Y.
- 1,535.00 (total) Paprosky, Olga and Horbaty, Danylo & Yaroslawa and Stephen
- 1,500.00 (total) Dripchak, Paul & Mildred and Family, Ansonia, Ct.
- 1,500.00 (total) Fedorko, Emily, Miami, Fl.
- 1,500.00 (total) Kostiw, Stella, Fresno, Ca.
- 1,500.00 (total) Leoczko, Bohdan & Natalia, Matthews, N.C.
- 1,500.00 (total) Lilly, Dr. Edward & Nancy, Washington, D.C.
- 1,500.00 (total) Maxim, Helen, Buffalo, N.Y.
- 1,500.00 (total) Muzyczka, Dr. Jaroslaw & Larissa O., Canton, Oh.
- 1,500.00 (total) Roche (Rozcny), Andrew & Rosalia and Stephen & Nadia, Syracuse, N.Y.
- 1,500.00 (total) Romaniw, Mykola & Halyna, North Bergen, N.J.
- 1,500.00 (total) Shimko, George, Plymouth, Pa.
- 1,500.00 (total) Wizniak, Paul & Lucille, Miami, Fl.
- 1,500.00 (total) Walock, Dr. Fred, Westport, Ma.
- 1,400.00 (total) Babyk, Daniel and Mary, Terryville, Ct.
- 1,400.00 (total) Payson, Lea, Fenwick, Olga & Daughter, Faith, Detroit, Mi.
- 1,375.00 (total) Rudyk, Iryna and Daughter, Marta, New Haven, Ct.
- 1,330.00 (total) Hessa, Alex & Catherine, Richmond, Va.
- 1,300.00 (total) Konkolowskyj, Petro, Woodhaven, N.Y.
- 1,250.00 (total) Fylypovych, Euhon & Olga and Son, Andrii, St. Petersburg, Fl.
- 1,250.00 (total) Sedorak, Helen and Ann, Sosnowsky, Anastasio, Badnar, John & Lyne
- 1,250.00 (total) The Providence Association, Philadelphia, Pa.
- 1,200.00 (total) Mostowych, Dr. Leonidas & Oksana, Lexington, Ky.
- 1,200.00 (total) Strilbyckyj, Dr. Alexander, Fort Wayne, In.
- 1,200.00 (total) Szymkiw, Iwona and Maryna, Hamden, Ct.
- 1,180.00 (total) Karpuzik, Anne, Santa Barbara, Ca.
- 1,140.00 (total) Muskat, Joseph & Gloria, Memphis, Tn.
- 1,100.00 (total) Dupnick, Zina, Atlanta, Ga.
- 1,050.00 (total) Smith, Andrew, Bluffton, S.C.
- 1,000.00 (total) ...
- 1,000.00 (total) ...
- 1,000.00 (total) ...
- 1,000.00 (total) ...
- 1,000.00 (total) ...
- 1,000.00 (total) ...

To be continued

PREVIEW OF EVENTS

August 7-28

COLUMBUS, Ohio: Two art exhibits commemorating the millennium of Christianity in Ukraine will be open to the public at the Columbus Cultural Arts Center. Tanya Osadca and Aka Pereyma will be exhibiting Ukrainian Easter eggs and oil paintings. In addition, Irene Wallace will be demonstrating the art of Ukrainian Easter egg making.

August 15-19

COLUMBUS, Ohio: A radio program dedicated to the millennium of Christianity in Ukraine will be aired in segments on WOSU (87.9) and WVCO (105 FM). Specially commissioned works by Wasyl Sedorenko will be featured. The WOSU segments will be aired between 4:15 and 6:10 p.m. No firm date has been set for the WVCO broadcast.

August 20

JIM THORPE, Pa.: A Ukrainian Slavic folk festival will be held at Mauch Chunk Park starting at 10 a.m. the program will include exhibits and a performance, 1-4 p.m., by the Jolly Joe Timmers Polka Orchestra. A concert at 4 p.m. will feature the Vesna Dance Ensemble of Philadelphia and the Kazka dancing and singing group from McAdoo, Pa. Mike Costa's Polka orchestra will play 6-9 p.m. Tickets are \$3.

JEWETT CENTER, N.Y.: The Music and Art Center of Greene County, Inc. will celebrate the Millennium of Christianity in Ukraine with a concert of religious music at 8 p.m. featuring the Promin Vocal Ensemble. The chorus will perform works by Ihor Sonevsky, Lev Wolansky, Stanyaslav Liudkevych and S. Hulak-Artemovsky. Included will be Dr. Sonevsky's recently composed music to the play, "Yaroslav the Wise." The ensemble is directed by Bohdana Wolansky and will be accompanied by John Koldy.

The concert will be held at the Grazha on Route 23A next to St. John the Baptist Ukrainian Catholic Church. For more information please call (518) 989-6479.

August 21

MINNEAPOLIS: A celebration marking the Millennium of Christianity in Ukraine and the 75th anniversary of St. Constantine's Ukrainian Catholic Church will be held at 4 p.m. at the Hilton Hotel in northeastern Minneapolis. At 10

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

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.

a.m., a divine liturgy celebrated by Bishop Innocent Lotocky will be held at the church, 515 University Ave. NE. For information call Michael Kozak, (612) 588-6589.

JEWETT CENTER, N.Y.: The Music and Art Center of Greene County, Inc. will present an afternoon fashion show at 1 p.m. featuring Ukrainian embroidery adapted for contemporary wear. The event will be held at the Grazha on Route 23A next to St. John the Baptist Ukrainian Catholic Church. For more information please call (518) 989-6479.

COHOES, N.Y.: The United Branches of the Capital District area Albany, New York, Ukrainian Congress Committee of America, are sponsoring an annual Ukrainian Field Day Picnic. The event will be held at the Ukrainian Park on Meadow Street from 2 to 10 p.m. A band will provide music for dancing, beginning at 5 p.m. For further information contact Michael Sawkiv Jr., (518) 237-4700.

August 24

WASHINGTON: The Washington Group: An Association of Ukrainian American Professionals will sponsor a Ukrainian language presentation by Prof. Volodymyr Mokry titled "Ukrainians and Ukrainian Culture in Polish Scholarship and Publications from 1980." Dr. Mokry is professor of Slavic languages and literature at the Jagiellonian University in Cracow, Poland. He was recently awarded the Pope John Paul II Award for his contributions to civic dialogue by the prestigious intellectual Catholic Weekly Tygodnik Powszechny. The lecture will take place at the St. Sophia Religious Association, 2615 30th Street, NW. 7:30 p.m. For more information please call Marta Pereyma at (703) 998-8570.

September 3-4

ROSSFORD, Ohio: St. Michael's Ukrainian Catholic Church on Walnut Street will hold a festival which will include dancing, bingo, adult games, kids games, arts and crafts, as well as a variety of homemade foods and baked goods. Festival hours are 4 p.m. to midnight on Saturday, and noon to midnight on Sunday. Music will be provided by the Imperials, Polka Jamboree, Glasstown Sound and Touch of Brass.

A divine liturgy will be served on Saturday afternoon.

At Soyuzivka

And the winner is...

The envelope that holds this answer will be opened on Saturday evening, August 20, at the 34th annual Miss Soyuzivka contest here at the Catskills resort of the Ukrainian National Association.

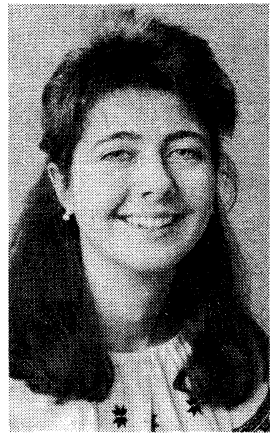
Although this year's date has been changed (it was traditionally held two weeks after Labor Day, officially closing the summer season), and the title Miss Soyuzivka is now interchangeably used with Soyuzivka representative, the ceremonies remain the same.

Saturday evening will be highlighted by a concert featuring the talents of the Oles Kuzyshyn Trio and soprano Lidia Hawryluk. The show will be emceed by Roman Lupan.

Following the entertainment, Khloptsi zi Lvova will provide dancing music. During this event, former Soyuzivka emcee Anya Dydyk Petrenko will officiate at the Miss Soyuzivka pageant, where one lucky girl will be selected as the 1989 Soyuzivka representative.

Miss Soyuzivka 1988 Tamara

Korytko will relinquish her crown and turn it over to ... (Come to Soyuzivka on August 20 to see who the winner is.)



Tamara Korytko

Meshko meets...

(Continued from page 3)

against her.

The congressman had co-authored two joint congressional letters in her behalf in 1983 and 1985 asking Soviet authorities for her release.

At a reception held in a restaurant following the congressional visit, Ms. Meshko spoke to those assembled:

"I was brought up as a Ukrainian patriot and was quite proud of the fact but I never realized how much more I could learn from my fellow political prisoners. We slept on a hard floor, side by side, like logs in a sawmill. Together we suffered cold and hunger and loss of humanity. We survived. Other strong-willed prisoners conveyed the meaning of being a patriot... to know who you are, to be true to your roots, I never did believe in assimilation. I believe in being Ukrainian, and our children should know that, too.

"Upon my release from the labor camp in 1956 I came out spiritually stronger. There was no time for self-pity. My material desires ceased; I became an ascetic. I reached out and came closer to God."

Acting as master of ceremonies, Mrs. Skorupsky noted that George Wash-

ington crossed the Delaware in Trenton during the Revolutionary War.

"Heroes are necessary — including Ms. Meshko," she said.

Words of welcome were also offered by Daria Kuzyk from the Ukrainian Patriarchal Society; Roman Horodysky, Ukrainian American Coordinating Council; Teodozij Sendzik from the Ukrainian National Home; Andrew Horodysky from Ridna Shkola; Myhailo Dziubas from SUM; Maria Horodysky from Branch II of the Ukrainian National Women's League of America; Olha Dubyk, Branch 19 of UNWLA; Valentina Jucek, Soyuz Ukrainok; and Church. Zirka Beksewych and Walter Bodnar represented Americans for Human Rights in Ukraine, Newark, N.J., while Mykhailo Martynenko was present from UNA Branch 245.

Translator for the day was George Logusch from Sussex, N.J., nephew of Ms. Meshko. Also present at the congressional office were the commander of the Ukrainian American Veterans and Very Rev. Bohdan Zelichivsky from St. George's Ukrainian Orthodox Church.

Americans for Human Rights in Ukraine made arrangements for the congressional visit.

TO THE WEEKLY CONTRIBUTORS:

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

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

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

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