

THE Ukrainian Weekly

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

Vol. LVI

No. 36

THE UKRAINIAN WEEKLY

SUNDAY, SEPTEMBER 4, 1988

50 cents

Lviv residents, informal groups react to violent retribution against meeting

JERSEY CITY, N.J. — Residents and various informal groups in the western Ukrainian city of Lviv have reacted with indignance to the violent way local authorities broke up a recent public meeting and arrested, among others, its chief organizer, reported the External Representation of the Ukrainian Helsinki Union.

With the help of a unit of special riot police, local militia reportedly used violent measures against many of the thousands who gathered on August 4 in Lviv's Ivan Franko Park for a regular public meeting, organized by the recently formed Initiative Group of the Democratic Front to Promote Perestroika. Scores were injured as they were forcibly dragged from the scene and beaten by police, while nearly two dozen participants were detained or fined, according to the press service of the unofficial Ukrainian Helsinki Union.

Ivan Makar, the 30-year-old leader of the Initiative Group, was arrested on the morning before the public meeting and was charged with "disrupting the public order" under Article 187-3 of the Ukrainian SSR Criminal Code. No sentence has yet been set for the young engineer, a Communist Party member, who declared a hunger strike upon his arrest.

In an August 17 statement, members of the Ukrainian Association of Independent Creative Intelligentsia called Mr. Makar "the first victim in Ukraine of political repression during the period of glasnost."

In the statement titled, "Freedom for the Engineer Ivan Makar," members of

the association, including the editorial staff and contributors to the group's journal, Kafedra, labelled the day of the disrupted meeting "Bloody Thursday."

The press service of the Ukrainian Helsinki Union issued newsletter No. 10 on August 20, titled, "Lviv Engineer Ivan Makar — the First Political Prisoner of Perestroika in Ukraine." Dedicated entirely to Mr. Makar's arrest, the newsletter revealed details surrounding his detention on charges of "disrupting public order," which carries a maximum sentence of three years' incarceration.

The newsletter included a statement by the Ukrainian Helsinki Union calling the Ukrainian republican leadership "the most reactionary regime in all the Soviet republics," made evident by its brutal reaction to public meetings that are tolerated in other republics, such as the Baltic states.

The group also announced in its newsletter the formation of a Citizens' Committee in Defense of Ivan Makar, following the official announcement by the Lviv procurator's office of Mr. Makar's arrest.

The committee, which was created in an effort to coordinate citizens' actions on behalf of Mr. Makar, includes the following members: Bohdan Horyn, head of the Lviv branch of the Ukrainian Helsinki Union; Oles Shevchenko, head of the group's Kiev branch; Vasyl Sichko, head of the initiative group for the formation of an Ivano-Frankivske branch of the union; and union members Ihor Derkacz, Ivan Zelenchuk,

(Continued on page 4)

Estonians call for independence in political party platform

NEW YORK — "Forty-eight years of rule by a hostile foreign power have pushed our country and our people to the edge of catastrophe," states the manifesto of the just-founded Estonian National Independence Party (ERSP). First proposed in January, ERSP publicly announced and formally ratified its platform and political structure in ceremonies at the Pilitvere Church in the Viljandi region of Estonia on August 20.

Congratulations came from the Latvian National Independence Movement and Helsinki 86. Press Club Glasnost representatives from Moscow filmed the proceedings.

The new opposition party has 102 founding members. Long-time political activists Mati Kiirend, Lagle Parek, Eve Parnaste, Vello Salum and Erik Udam were chosen as directors. They also serve on the 21-member executive council. Also chosen were a three-member auditing committee and a five-member court of honor.

The ERSP's goal is to "restore an independent democratic Estonian nation based on universally recognized international principles of justice." Excerpts from the party's declaration follow.

We have reached a state of affairs where we do not have enough clean air, water, or earth to sustain life, let alone freedom. Add to that the danger of becoming a minority in our own ancient land, which has already happened in some regions, including our capital. Every thinking and responsible Estonian senses a most dire threat to survival. Every system founded on the power monopoly of one single party has turned out perverse and unproductive, unable to satisfy either man's material needs or spiritual aspirations... By now we can state with certainty that a social order of the Soviet variety is nothing

(Continued on page 2)

Former Israeli judge joins Demjanjuk defense

CLEVELAND — Dov Eitan, a retired Israeli judge of 17 years, has joined the defense team of John Demjanjuk, who was convicted of war crimes and sentenced to death this past April in Israel.

Midway through the District Court proceedings, Mr. Eitan expressed his concern about the conduct of the three-judge panel.

Mr. Eitan was the youngest judge ever to preside in the history of Israel. In 1983 he retired to a full pension and joined the legal firm of Bar-On, Eitan, Mandel and Co. Mr. Eitan has more years of experience than either Judge Zvi Tal or Judge Dalia Dorner, who sat on the panel that convicted Mr. Demjanjuk.

Ironically, Judge Tal, who read the death sentence to Mr. Demjanjuk only months ago, now occupies Mr. Eitan's seat in the District Court of Jerusalem.

On Friday, September 2, Mr. Eitan and Yoram Sheftel, who has represented Mr. Demjanjuk throughout the Israeli proceedings, were scheduled to appear before the registrar of the Supreme Court of Israel.

They were to request the Supreme Court to compel archival centers in West Germany, Poland and other East bloc countries to open their doors to the defense.

These centers contain voluminous files of Treblinka survivor testimony and other material critical to the defense. Unlike the open archival access policy afforded to the prosecution both in Israel and in the U.S., the doors have remained closed to the defense for the past 12 years, the John Demjanjuk

Defense Fund noted.

Additionally, Messrs. Sheftel and Eitan were to petition the court to intervene with the Italian government to gain access to files relating to new allegations that Mr. Demjanjuk was also a concentration camp guard in Trieste, Italy, from 1943 to 1945. This information is critical to the defense as it now places Mr. Demjanjuk in three separate locations at the same time committing war crimes.

The final request to be made on September 2 will be to allow the defense access to the videotapes of the entire trial and isolate the actions of the three-judge panel, in order to point out what it believes to be the court's prejudice towards defense witnesses and defense counsel.

Mr. Eitan's first visit with Mr. Demjanjuk is scheduled to take place Sunday, September 4, at Ayalon Prison, where Mr. Demjanjuk has been held for the past 31 months.

Mr. Eitan was born in Tel-Aviv in 1935. He served in the Israeli defense forces and completed Jerusalem University's faculty of law in 1962.

He was a lawyer in private practice in 1962-1967, specializing in civil and criminal law. In 1967 he was elected a magistrate, and in the years 1969 to 1974 he was deputy director of Israeli courts and chief magistrate.

In 1974-1978 he was chief magistrate and registrar of the Jerusalem District Court. Then in 1978 to 1983 he was a district court judge in Jerusalem.

In 1983 he retired and joined the legal firm of Bar-On, Eitan, Mandel and Co., which handles mostly criminal cases.

Canada accepts millennium refugees

WINNIPEG — Canada has agreed to allow more than 300 Ukrainian refugees from Poland to enter the country, the Winnipeg Free Press reported on September 1. Most of the refugees have been stranded in Austria since July 3 when they defected while on a bus tour from Poland to Rome.

The Canadian government's decision to accept the refugees came after weeks of stonewalling by bureaucrats in the Immigration Department, Ukrainian community spokesmen told Michael Bociurkiw of the Winnipeg Free Press.

The community responded by flooding the offices of Tory caucus members with phone calls and letters. And, on August 30, representatives of the Ukrainian Canadian community met with immigration officials.

Immigration Minister Barbara McDougall gave in to Tory requests and agreed to allow the Ukrainians to come to Canada. She made the decision at the request of Deputy Prime Minister Don Mazankowski and Finance Minister Michael Wilson. Both have large Ukrainian constituencies in their ridings.

The decision to admit the refugees was made even though the 1988 quota for East European refugees had been filled. Minister McDougall's office said

that the group is entering under the 1989 quota.

The Ukrainians will enter Canada under the category of self-exiled refugees.

The federal government said it expects to spend about \$7,000 per refugee on settlement costs. The Canadian Ukrainian Immigrant Aid Society is sponsoring 40 of the refugees at a cost of about \$2,000 per person.

Bob Myktyuk, president of the CUIAS, noted that he hopes other Ukrainian organizations also will sponsor refugees. He added that the refugees want to come to Canada because of its large Ukrainian community.

The group members will first have to undergo routine medical tests and security checks. Processing will begin almost immediately, but the refugees will not be allowed to arrive before January 1, 1989, said Ian Sadinsky, an immigration official. Other sources, however, said the first group of refugees could reach Canada as early as October.

Meanwhile, the Canadian Ukrainian Immigrant Aid Society is continuing its fund-raising for the refugees. Donations may be sent to: Ukrainian Immigrant Aid, 120 Runnymede Road, Toronto, Ont. M6S 2Y3.

Kiev translator of literature Mykola Lukash dead at 68

JERSEY CITY, N.J. — Mykola Lukash, a prominent Soviet Ukrainian translator, died of cancer in Kiev, on Monday, August 29, reported by the External Representation of the Ukrainian Helsinki Union. He was 68 years old.

Mr. Lukash, one of the two leading contemporary Ukrainian translators, (Hryhoriy Kochur is the other), was born on December 19, 1919, in the village of Krolevtsi, Sumy oblast.

He graduated from the Kharkiv Pedagogical Institute in 1947 and soon after worked at the school, teaching German, French and English, among other languages.

The linguist began doing translation in 1953 and throughout his lifetime, worked in 12 languages, among them

French, Italian, Spanish, Portuguese, Hungarian, Czech, Hebrew and Japanese.

He was awarded the Maksym Rylsky Prize in translation especially for Goethe's "Faust" and Boccaccio's "Decameron." He also translated the poetry of Lorca, Schiller and Burns.

In a recent article, Mr. Lukash's contemporary and colleague, Mr. Kochur, called him "an unequalled scholar of our language, an unsurpassed stylist."

a time when Mr. Lukash was purged from the literary process, a time when the mention of his name could not be printed. This was in the late 1960s.

Mr. Lukash suffered from stomach cancer, and underwent surgery last year. He was buried on Wednesday, August 31, at Kiev's Baikovy cemetery.

NEWS AND VIEWS

Soviet press on the famine

by Dr. David R. Marples

In 1983 Edmontonians of Ukrainian ancestry erected a monument to the victims of a man-made famine in their homeland. The famine, which had taken place 50 years earlier, had been denied by Soviet authorities. During the past few months, however, the Soviet Union has not only acknowledged that there was a Ukrainian famine, but in the spirit of glasnost it has provided several unique and vivid depictions of the horror of those years.

Before 1987, Soviet historiography maintained that the food problems that occurred in Ukraine in the 1930s were also a result of "kulak sabotage." Rich peasants, opposed to the collectivization of small peasant farms, hoarded grain and allegedly attacked those who wished to ensure the supply of food to the cities. When Western historians attempted to begin serious studies of the period, based largely on diplomatic archives, they were bitterly attacked by Soviet writers. Thus, in 1985, B.M. Babii wrote in a Soviet Ukrainian newspaper that the famine was a myth propagated by Ukrainian emigres.

In Canada, there were writers who adhered to this view. Douglas Tottle, a Winnipeg-based writer, authored a book, "Fraud, Famine and Fascism," which purports to dismiss the scholarly works on the Ukrainian famine by such prominent academics as Robert Conquest of Stanford University and James E. Mace of Harvard University, as based on unreliable evidence and in support of a fringe group of extreme right-wing nationalists. Mr. Tottle's views were echoed last January in an issue of the New York Village Voice, in which Jeff Coplon also tried to belittle Western scholarship on the topic.

Such views had credibility as long as the Soviet Union continued to maintain that there was no man-made famine.

Last January News From Ukraine published a lengthy article on the famine by historian Stanislav Kulchytsky. The latter not only acknowledged the severity of the famine, but pointed out that it had arisen largely from the zealotness and ignorance of Stalin's

officials, who had requisitioned grain supplies from the peasants without any knowledge of the dire food shortage in the villages. Many evidently judged the grain supply simply by looking at how much was growing in the fields.

Perplexed by some of the omissions in Mr. Kulchytsky's article, I wrote to the editorial board of News From Ukraine in Kiev. Not only did I receive an official response, but my questions were published in a recent issue of the newspaper. They pertained to the banned populations census of 1937, and to the internal passport system introduced in Ukraine so that the starving peasants could not cross the republic's borders in search of food.

Mr. Kulchytsky was not particularly happy with either question, but admitted that the passport system tied the peasant to the village. On the demographic losses, he wrote: "So far Soviet scientists are not ready to determine the demographic losses of 1933. One thing is clear: they were tremendous."

Interest in and concern about the famine has not been limited to Ukraine. In a May issue, the weekly Nedelya, a supplement to the government daily, Izvestia, published a letter from a resident of eastern Ukraine, V. Losev, who survived the famine. The letter was a harrowing portrayal of what life was like in the Ukrainian village in 1932-33.

There have also been of late several discussions in scholarly journals about various aspects of the collectivization campaign of the 1930s — including the Ukrainian famine. The subject is no longer taboo.

The Ukrainian famine re-examination forms part of a new analysis of the Stalin period by Soviet historians. As Igor Shafarovich reported in a June 12 column in the weekly Moscow News: "There can be no doubt that Stalin was a monster and that if there ever existed a real enemy of the people it was him. His crimes will be remembered forever and we need the entire concrete truth about the epoch of his omnipotence as much as we need air."

For Ukrainians in Canada, the result of this "breath of fresh air" in Soviet historiography is the belated examination of the most tragic period in Ukrainian history. The ultimate paradox is that those who have continued to deny that the famine was artificial, such as Messrs. Tottle and Coplon, have finally been undermined irrevocably by the Soviets themselves.

GLASNOST DIARY: recording changes in the USSR

It is better to give

A recent news story on Soviet television featured charitable work, the newest reform under Gorbachev's policy of perestroika. According to Jim Forest of the International Fellowship of Reconciliation, the Epiphany Cathedral (the seat of Patriarch Pimen, head of the Russian Orthodox Church) and a local Moscow hospital have signed an agreement through which lay members of the church can offer volunteer service.

Mr. Forest talked to a Moscow priest

who said, "This is the first time anything like this has happened officially, though many believers are active in medical and social services. It is a breakthrough as big as getting permission to build new churches in areas where none exist."

A young doctor at the hospital added that "the Christian religion teaches care of neighbors. This is a concrete way of doing it. Now we have our first contact with a religious organization and we think it can help with a lot of problems we have offering health care."

Estonians...

(Continued from page 1)

but a dead end in mankind's development.

The birth of Estonian independence in 1918 was not by any means an accident: the Estonian nation was ripe for independence. Today she is even riper for political independence — she needs no custodians either in the East or in the West. There is a basis for restoration of independence both in international law and in history.

The problems of Estonia can only be solved in a way that restores the people's feelings of security regarding tomorrow, people's hope and faith. Only independence can guarantee that. The restoration of Estonia's political independence is not only an end in itself, it simultaneously creates the prerequisites for the solution of all of our problems. Our demand for independence is not extremism, rather it is the most realistic, sober and illusion-free way out of our concerns and miseries.

The future relations of independent Estonia with her Eastern neighbor should be friendly, good-neighborly and mutually profitable, but they can only be based upon the February 2, 1920, Peace Treaty of Tartu. This treaty has lost none of its legal or essential value. Treaties like this do not lose their validity through forcible occupations.

Not uninspired slave labor serving the authorities, but free enterprise by free citizens leads to the future. Rights to private property, to the fruits of one's labor, to real labor unions — that will be our path... Socialism is irreparable.

Restoration of justice and freedom for our people can bear fruit only if based on the recognition of certain timeless values and truths. The Church

carries the irreplaceable mission of filling the ethical vacuum that has been created over the past half-century and guiding our people back to the traditional moral values of Estonians. Without a moral rebirth there will be no small miracle of economic reform nor the big miracle of national rebirth. ERSP wants to cooperate with everyone who strives responsible for a free future, with everyone who wants to help abolish socialist colonialism.

The ERSP declaration ends with the final stanza of the national anthem of the Republic of Estonia: "May God keep watch over you, my beloved fatherland! May He be your protector and give His plentiful blessing to all your undertakings, my dear fatherland!"

Estonians are the oldest known inhabitants of the northeastern shores of the Baltic Sea. The 13th century began a long series of foreign invasions and Estonian counter-revolts: an independent Estonia was finally realized in 1918. The Soviet Union recognized the young republic in 1920. Estonia became a member of the League of Nations and other international organizations.

However, in a clear violation of international law, the Hitler-Stalin Pact of 1939 gave Estonia, along with her Baltic neighbors, Latvia and Lithuania, to the Soviets. The publication of the full text of this infamous pact in the Estonian Communist Party newspaper, Rahva Haal, this month caused a sensation both in Soviet-occupied Estonia and in the USSR. Partly because of this pact, most Western nations do not recognize as legal the forcible annexation of the three Baltic States by the Soviet Union.

THE Ukrainian Weekly **FOUNDED 1933**

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

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

Yearly subscription rate: \$20; for UNA members — \$10.
Also published by the UNA: Svoboda, a Ukrainian-language daily newspaper.

<p>The Weekly and Svoboda* (201) 434-0237, -0807, -3036</p>	<p>UNA: (201) 451-2200</p>
---	--------------------------------

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

Editor: Roma Hadzewycz
Associate Editors: Marta Kolomayets
Christyna Lapychak

The Ukrainian Weekly, September 4, 1988, No. 36, Vol. LVII
Copyright 1988 by The Ukrainian Weekly

At the Vienna Conference

U.S. outlines its hopes

Following are excerpts of a statement delivered by U.S. Ambassador Warren Zimmermann before a plenary session of the Vienna follow-up meeting of the Conference on Security and Cooperation in Europe. The address was delivered on August 5, when the conference adjourned for a three-week summer recess.

...The people of the Soviet Union are living through an exciting and critical historical period. There have been important advances in political and civil rights; and more have been promised. In November 1986, when our meeting began, there were over 700 prisoners of conscience in the Soviet Union; today that number has been reduced by more than half. In November 1986, 36 Helsinki monitors were imprisoned in the Soviet Union; today the number is down to nine. During the entire year of 1986, fewer than a thousand Jews were permitted to exercise their right to leave their country; the total for last month alone was nearly twice that. In November 1986, the Russian services of Voice of America and BBC were jammed, today they can broadcast in the clear. In November 1986 there were nearly 230 outstanding bilateral cases — divided families, separated spouses, blocked marriages, dual nationals — between the United States and the Soviet Union; the number is now well under 100.

Nobody can doubt that there has been considerable progress, and nobody can fail to credit General Secretary Gorbachev for creating the climate and initiating the policies which have made it possible. If it is possible to go so far, why should it be difficult to go farther?

• Why can't all prisoners of conscience be released? Not a single Soviet citizen who is currently incarcerated for

what he or she speaks, thinks or believes would be arrested for that reason today.

• Why can't all monitors be freed? Nine is a smaller number than 36, but it's still nine too many.

• Why can't the lid be taken off emigration? And why are applicants for emigration still made to pay for secrets they may have possessed years ago? Boris and Esfir Orlov, both in their 80s, continue to be denied on secrecy grounds despite the fact that Mr. Orlov retired 17 years ago. He was informed May 23 — during the current Vienna round — that his denial was for life.

• Why do Deutsche Welle, Radio Liberty, Radio Israel, and other radios continue to be jammed? What can Soviet society, bursting with new openness, new dynamism and new life, fear from foreign broadcasts?...

As we return for what we all hope will be the final phase of the Vienna meeting, it might be helpful to keep in mind a few simple principles.

First, while — as Ambassador Kashlev has reminded us — the best is the enemy of the good, so is the bad. In understanding that we will not get a perfect result, we must not settle for a mediocre one. In the human dimension, the neutral/non-aligned test sets a high but realistic standard. The standard must be maintained.

Second, we need to remember that the principle of consensus in CSCE has two sides. Though each of us has the power, none of us has the right to abuse consensus to the detriment of the other 34. Conversely, however, we are all sovereign states and we owe to each other a sympathetic and respectful hearing as well as a good-faith effort to adjust and accommodate.

And third, let us not forget the stakes. We are responsible for determining whether an important new conventional arms negotiation can begin this year. We are also responsible for ensuring, in the human dimension, a high level of both commitment and performance. Finally, we are responsible for making the CSCE process worthy of an ever-increasing role in the transformations that are taking place in Europe.

I conclude with a bold, but I believe realistic, recommendation. Before the Vienna meeting concludes, let us build on the improved implementation already recorded in three areas of the human dimension by eliminating those areas altogether as fields of violation, contention and criticism. First, let us ensure by the conclusion of Vienna that nowhere in the CSCE area is there a single person imprisoned for his or her ideas or beliefs. Second, let us eliminate all bilateral cases in which the authorities of one country impede family contacts affecting citizens of another. And third, let us put an end to all jamming, so that all our people can choose for themselves what they want to listen to.

This recommendation does not diminish the importance of other areas like emigration where full resolution in the Vienna time-frame is not possible, however desirable. Nor does it alter our conviction that progress in such areas as emigration must continue and accelerate. This recommendation focuses on three categories whose elimination by the end of the Vienna meeting is clearly feasible.

In all of these areas there has been significant progress during the life of the Vienna meeting. Why not carry that progress to its end — a genuine zero



National Committee
to Commemorate
Millennium of Christianity
in Ukraine

Appeal to Ukrainian community

We, Ukrainians, live in extraordinary times, we live in a jubilee year, the year that celebrates the millennium of Christianity in Kievan-Rus', the one thousandth anniversary of our Christian, national culture.

This jubilee has impelled our communities, our Ukrainian settlements in various countries to actively participate in celebrations befitting such a historic event, to commemorate this event in various forms, on numerous spheres.

It has also vivified Ukrainians, who have settled outside their mainstream ethnic communities to reacquaint themselves with their historic and national identity.

This achievement is reflected in our successful national and international conferences and congresses, and in the scholarly works published as their result. Now, for the first time in our history, works of ancient Ukraine, fundamental to our historic existence are being published.

Religious millennium celebrations, some which have already taken place, some which are still to come, both on the national and international level, have attracted thousands of faithful. In towns and cities, Ukrainians have planned local religious and cultural millennium events.

These grand celebrations, which have become the top priority for our communities and churches, underscore our historic integrity, indicate that 1,000 years of Christianity and Christian culture are our national treasure, the foundation for our future.

The Ukrainian American community has displayed its initiative and dynamism throughout these various commemorative events, whether they be cultural, scholarly, secular or religious, for many celebrations have already taken place in America.

The National Committee to Commemorate the Millennium of Christianity in Ukraine, since its inception in 1985, has set two main goals for itself: to organize local commemorative millennium committees and to organize a national central commemoration in our nation's capital, Washington, of all Ukrainians in the United States.

Our communities, on the local level have organized events in their communities, while others are preparing to celebrate the jubilee later this year.

The National Committee plans to hold its celebrations in Washington, D.C., on Friday, October 7, Saturday, October 8, and Sunday, October 9, with various events. These Washington celebrations are particularly important for Ukrainians firstly because this is a national event involving all Ukrainian Americans from throughout the United States, from various states and cities. In this way, all Ukrainian Americans can unite to publicly commemorate this grand jubilee of Christianity and thereby manifest the Ukrainian historic tradition. In addition, we must remember that these celebrations will be held in our nation's capital, in the most powerful country in the world. The world focuses its attention on Washington, D.C. All U.S. political leaders work in this city; the media is strong here also.

Therefore, the National Committee invites and appeals to all the hierarchs, priests and pastors of Ukrainian Churches, the entire Ukrainian American community, all the central and local church, community, professional, youth, veteran, athletic and other organizations to participate in the commemorations of the Millennium of Christianity. Active participation in the Washington, D.C., events should become a personal and moral obligation for every Ukrainian American. We must always remember that our brothers and sisters in Ukraine lack the opportunity to freely and publicly celebrate their millennium of Christianity. Attempts in cities and towns, as cited in our press, were banned or interrupted by the Soviet government. For this reason, we have a two-fold responsibility to celebrate for our countrymen in Ukraine and for ourselves in the free world.

We must come to Washington, because the greater the number of participants, the greater the effect the celebrations will have upon the world. Moreover, we will have greater moral satisfaction if we successfully carry out our Christian and national duty.

Throughout the next few weeks, we will make available a detailed schedule for the Washington, D.C., millennium events.

The National Committee to Commemorate the Millennium of Christianity in Ukraine:

Yuriy Starosolsky, presidium chairman
Ihor Koszman, presidium vice-chairman
George Soltys, executive committee chairman
Vyacheslav Vyshevsky, executive committee co-chairman
Vasyl Kalynovych, secretary

Friday, October 7 — Festival of Youth and evening concert.

Saturday, October 8 — A noon manifestation procession in the capital, and an afternoon rally, followed by an 8 p.m. concert and a youth dance.

Sunday, October 9 — Morning divine liturgies, followed by a noon-time moleben and a 2:30 p.m. concert.

Black Ribbon Day noted by Bush

Following is the full text of a statement by Vice-President George Bush regarding Black Ribbon Day, commemorating the August 23, 1939, Molotov-Ribbentrop Pact.

Dear Friends:

I am proud to join in solidarity with the millions of people, both in the West and behind the Iron Curtain, who are calling attention to the secret protocols of the August 23, 1939 Molotov-Ribbentrop Pact.

These illegal protocols of non-aggression between the Nazi and Soviet regimes led to the illegal Soviet annexation of the Baltic States as well as the Nazi invasion of Poland and the eventual subjugation of millions throughout Eastern Europe, the Baltic States and Ukraine.

While the Nazi regime has long been extinguished, these illegal protocols are still adhered to by the Soviet authorities and remain the major barrier that currently prevents the restoration of sovereignty to Lithuania, Latvia and Estonia.

As we mark this tragic anniversary, known as Black-Ribbon Day, we remain firmly in support of all those striving for human and national rights in Eastern Europe and particularly the peoples of the three Soviet-occupied Baltic States.

Sincerely,
George Bush

(Continued on page 4)

Detroit community honors Wichar for over 50 years of service

U.S. naval officer knighted in medieval military order



Stephen Wichar (left) accepts plaque from Michael Ogrodnik, master of ceremonies, during reception honoring the Ukrainian activist.

DETROIT — The Ukrainian Community Committee of Metropolitan Detroit recently sponsored a testimonial banquet to recognize Stephen M. Wichar Sr. for over 50 years of dedication and contributions to Ukrainian and American communities.

Over 300 guests gathered at the Stephenson Haus in Hazel Park, Mich., to roast, toast and honor Mr. Wichar. Lifelong friends of the Wichars, Michael and Zinovia Ogrodnik, welcomed Stephen and his wife, Nadia, at the door with flowers and ushered them to the head table while the audience engaged in singing several choruses of "For He's a Jolly Good Fellow."

Mr. Ogrodnik, initiator and chairman of the testimonial committee, welcomed the guests and called upon the Rev. Wayne Ruchy, pastor of St. Michael's Ukrainian Catholic Church, in Dearborn, to deliver the invocation. Guests raised glasses in a toast to Mr. Wichar and dinner was served.

Following dinner, Mr. Ogrodnik, who also served as master of ceremonies, introduced members of the family, the testimonial banquet committee, and other dignitaries in the audience. The program continued with Joseph Elnick, John Dodson, Andrew Nelligan, Justine Nelligan, Michael Wichorek, Mitchell Osadchuk and Victoria Johnidis offering recollections of both humorous and serious anecdotes from the honoree's past. In addition, the audience was delightfully entertained by the Rev. Ruchy and Olga Solovey, who presented a satirical collage of special awards which combined their original musical score with audience participation.

The program then turned back to a more serious note when the keynote speaker, Dr. Mary V. Beck, political activist and former council president in the city of Detroit, commended Mr. Wichar, a first-generation Ukrainian, for achieving distinction in his own profession of education without forgetting his old world heritage and for continuing the work his parents and their counterparts started when they immigrated to this country in the early 1900s.

She listed some of Mr. Wichar's many leadership roles and accomplishments which included his immediate endeavors: president of the Ukrainian

American Center, founder of the Ukrainian American Center Foundation, president of the Ukrainian Village in Warren, senior vice-commander of the Ukrainian American Veteran's Post 101, vice-president of Americans for Human Rights in Ukraine, and a frequent contributor to several Ukrainian and American publications.

Speaking to an audience of mostly Ukrainians, Dr. Beck surprised the guests by making a point of highlighting some of Mr. Wichar's numerous contributions to the American community such as the following: president of the Detroit Industrial Education Society, president of the honorary fraternity Mu Sigma Pi, board of directors in the Michigan Industrial Education Society, trustee of the John Trybom Memorial Library at WSU, consultant to the Detroit Boys' Club of America and co-author of several professional manuals for the Detroit Public Schools.

Following the keynote speaker, Irene Zdan and Emily Zaporozhietz read specially designed citations and proclamations from various local and national government officials. Hamtramck Mayor Robert Kozaren and Warren Mayor Ronald L. Bonkowski offered congratulations for over 50 years of successful service to the Ukrainian American community. U.S. Sen. Donald W. Riegle Jr. extended tribute to Mr. Wichar for being "a truly outstanding citizen of Michigan and of our nation," while U.S. Rep. David Bonior commented that Mr. Wichar has "given endlessly to his community."

The most impressive and prestigious proclamation was contributed by U.S. Dennis M. Hertel in "An Extension of Remarks in Honor of Stephen M. Wichar Sr." which was read on the floor of the United States House of Representatives on July 11. Rep. Hertel's concluding words on the House floor were: "Stephen Wichar is an admirable man who serves as an example of determination and faith to his fellow Ukrainian Americans and to nationalistic Ukrainians living in their homeland. Throughout his life he has dedicated his many talents to the Ukrainian community, and has been a tremendous source of inspiration to his fellow Ukrainians, both young and old."

(Continued on page 14)

LONDON — George Woloshyn, lieutenant commander, U.S. Navy Reserve, was knighted in the second oldest military order in the world, the Sovereign Military Order of the Temple of Jerusalem, in ceremonies in London on July 28.

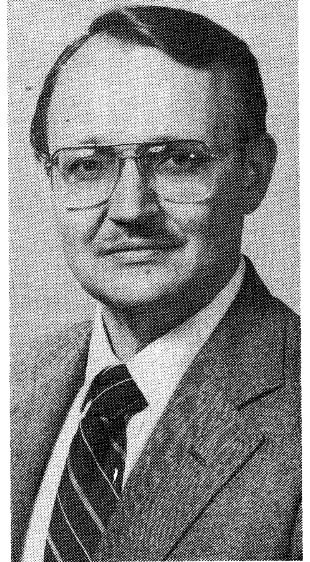
The order began about the year 1118. Its members were originally known as Brothers of the Militia of the Temple, or more simply, Knights Templars. Ivanhoe of literary fame was among the many prominent members of the order during its 870-year history.

Knights of the order have been enjoined to wear a white habit to which they assumed the patriarchal cross, and sewed it on the left shoulder of their mantles to distinguish them from the knights of other orders in the Holy Land.

At the London ceremonies, which were held in conjunction with the 1988 Congress of the Interallied Confederation of Reserve Officers, Commander Woloshyn received the Patriarchal Cross of the Chevalier, and the diploma of knighthood. The patriarchal cross may be worn with official uniforms on formal and ceremonial occasions.

The honor is in recognition of Mr. Woloshyn's past and continuing contributions to NATO and free world security, both as a naval intelligence officer and as a Senate-confirmed presidential appointee of the Reagan administration.

As associate director of the Federal Emergency Management Agency, Mr. Woloshyn heads the National Preparedness Directorate, with responsibility for industrial mobilization, telecommunication and warning, strategic resources and assets, presidential emergency authorities, and the full range of major domestic emergencies. He also serves as a member of the National Security Council's select Senior Inter-



George Woloshyn

agency Group on Emergency Preparedness.

Before joining FEMA, Mr. Woloshyn served as an associate director for the U.S. Office of Personnel Management. In that capacity, he successfully overhauled the federal government's long-neglected personnel security program. At the same time, he maintained oversight of the Foreign Service through his dual membership on the State Department's Foreign Service Board and Board of Examiners.

An attorney and part-time investor, Commander Woloshyn lives in Falls Church, Va., with his wife, Iryna. He has two daughters, Larissa and Maya.

Oops...

The Oles Kuzyszyn Trio consists of three men, Oles Kuzyszyn, who was the lead vocalist for the now-defunct Iskra Orchestra, his brother Bohdan Kuzyszyn, the drummer for Iskra, and Yuriy Turchyn, a professional musician, formerly of the Kinderhook band, and currently a member of a band called The World. Due to a proofreading error, the trio became a duo in last week's (August 28) Weekly story about Miss Soyuzivka.

U.S. outlines... (Continued from page 3)

solution? What better message could our governments convey to our peoples than that Vienna ended with a major direct contribution to their liberties? What better reward could our governments have than the satisfaction that we had relegated whole categories of human rights abuses to the dust bin of history? With such a zero solution there would be no losers. We would all be winners. And so would the Helsinki process to which we are all dedicated.

Lviv residents...

(Continued from page 1)

Omelian Hontar, Vasyli Mizerniy, Ihor Kopystynsky, Stepan Khmara and Volodymyr Yavorsky.

On August 20 the Ukrainian Helsinki Union also released its first bulletin, dedicated in full to Mr. Makar's case. The bulletin includes:

- the text of the Lviv procurator's notice about Mr. Makar's arrest;
- notice about the formation of a committee in defense of Mr. Makar;
- an appeal by the Citizens' Committee in Defense of Ivan Makar to Secretary General Mikhail Gorbachev;
- text of the statement by the Ukrainian Association of Independent Creative Intelligentsia in regard to Mr. Makar's arrest;
- additional details about Mr. Makar's autobiography;
- text of a speech delivered by Mr. Makar at one of the Lviv public meetings and his letters to Lviv newspapers;
- a review of "How a Watchful Press

Prepared Ivan Makar's Arrest";

• statements by Mykhailo Horyn and Vyacheslav Chornovil to the Lviv procuracy about their refusal to take part in the investigation of Mr. Makar; and other materials.

Immediately following Mr. Makar's arrest, leaflets were widely distributed around Lviv, which condemned "the terror" that ensued on August 4. One such leaflet read:

"The forces of stagnation have gone on the offensive! Fear of the nation's justifiable anger has evoked fury in them. In a desperate effort to salvage their illegal privileges and favors, stolen from the people and the state, the bureaucrats and corrupt officials are resorting to the old method: by frightening us with the goblin of nationalism.

"Don't give in to false propaganda, which seeks to divide us in our joint struggle against the parasites and demagogues. The terror which they have let loose against the people of Lviv is a manifestation of their helplessness and loathing of us."



The tryzub — the symbol of our millennium

by Orysia Paszczak Tracz

Sometimes it is the simple and the obvious fact that we miss in dealing with a major issue. So it is with the millennium, and the discussion about Russian claims to this celebration. In a letter to Svoboda (September 16, 1987), Taras Kobzur, head of the Los Angeles Millennium Committee, made an important point which deserves more attention.

He writes: "...Before my eyes are photographs of the original 1,000-year-old coins of Volodymyr, which are preserved in various museums of the world: on one side, the likeness of Volodymyr Sviatoslavych (the Great), and on the verso, the tryzub (trident), which became the emblem of a free Ukraine. Here is the clear and indisputable evidence that Volodymyr the Great was the founder of modern Ukraine.

"Here, although simplified, is still the best and unrefutable evidence that Volodymyr the Great was the ruler of Rus'-Ukraine, and not Muscovy-Russia, whose state emblem is and was the two-headed eagle — and such a sign is not registered on any coins or in any chronicles of that (i.e., Kievan — O.T.) time. (It was a Byzantine emblem, however — O.T.) The Russians, and any other bordering peoples, never had any claims on the tryzub, but heraldically it is clear that the Ukrainian nation is the legal and only heir to the famous and great state known as Kievan Rus'."

Mr. Kobzur also suggests that the minting of a silver replica of the 1,000-year-old coin of Volodymyr would be not only a popular way of marking the Ukrainian millennium, but would also enrich numismatic collections, and remain as a valuable memento.

The writer has a valid point. If the Russians claim that they are the heirs of Kievan Rus', where is the tryzub in

their culture? Through the centuries, it hasn't been there, it still isn't there, and they even try to hide it! True, it appears in some books published in the Soviet Union about the medieval times, but sparingly. A friend who visited Kiev in the 1970's told me about her visit to the Sobor of St. Sophia, now a museum. In the whole display of coins minted by the various rulers, the tryzub was conspicuously absent. When asked about this, the guide hemmed and hawed, and had no answer.

Ukraine: A Concise Encyclopedia (Toronto, 1963, v. 1), says that "The classic form of the Ukrainian trident is found on the gold and silver coins of Volodymyr the Great (979-1015)..."

The problem of the origin and of the original meaning of the Ukrainian trident has still not been solved by scholars. The archaeological finds of tridents in Ukraine go back to the first century A.D. Undoubtedly this emblem was a mark of authority and a mystic symbol of one or of several of the ethnic groups which inhabited ancient Ukrainian territory and which came to compose the Ukrainian nation.

The trident, left to Volodymyr the Great by his ancestors (e.g., the banners of Sviatoslav the Conqueror, his father), became a hereditary preheraldic badge of all his descendants and rulers of medieval Ukraine — the grand princes of Kiev and the princes of all the other constituent principalities of the vast Kievan Realm... Tridents and bidents are found on many object of that period: coins, stones and bricks of significant buildings (palaces, castles, cathedrals, etc.), armor, signets, seals, official jewelry (e.g., rings and bronze breast medallions), lead seals used as toll devices, ceramics, and manuscripts. As a result of archaeological excavations and studies, the number of specimens of the trident, in various forms, has increased and stands now at about 200..." The tryzub continued to appear throughout Ukrainian his-

(Continued on page 14)



Coins of the Kievan realm, used by Princes Volodymyr the Great and Yaroslav the Wise, featuring the tryzub (trident).

OUR MILLENNIUM AND THE MEDIA

Washington celebrations belong on community's agenda

by Andriy Bilyk

Last Saturday and Sunday, August 27-28, all over the nation, television, radio and newspaper stories told of how 55,000 people (to cite The Washington Post) gathered at the foot of the Lincoln Memorial to hear politicians, unionists, farm workers, feminists and disabled veterans speak of dreams realized and dreams deferred.

The occasion was the 25th anniversary of Dr. Martin Luther King's "I Have A Dream" speech during what, in retrospect, was the greatest civil rights march in the history of the United States attended by over a quarter of a million people.

The Washington Post gave last week's march a front-page photo and a story on the metro page with the following headline: "55,000 People Gather 25 Years Later to Gauge How Far We've Come: King's Dream Lends Focus To March."

The first point is this: Judging by the numbers only, an objective observer can successfully argue that the civil rights movement has accomplished so much that the steam has gone out of the movement; 55,000 people for a coalition the size of the civil rights movement is, after all, small change. But not for us.

And that brings me to the second point: what will that same objective observer say about the human rights for Ukraine movement, looking back on the Ukrainian Millennium March on Washington scheduled for next month, Columbus Day weekend, October 7, 8 and 9?

Will he say look, the human rights for Ukraine movement has lost its steam: 18,000 of you marched on the Soviet Embassy in 1983 on the 50th anniversary of the 1932-33 man-made famine which took 7 million lives; 10,000 of you marched again in 1984, to "modernize" the story of the famine by discussing today's continuing genocide of Ukraine by Russification; and only, say, 5,000 of you marched on October 1988 to commemorate your Christian Millennium which has been stolen from you?

Will that objective observer add: The numbers clearly say that the steam has gone out of the human rights movement for Ukraine. One hundred thousand of you dedicated the Taras Shevchenko statue in Washington 24 years ago, and now your numbers have dwindled to a mere handful.

And will that objective observer then point his index finger at Ukrainian leaders in the free world and say to them: Instead of fighting each other, wouldn't it have been better if you had worked together these last three years. Together, you could have mobilized a civilian force the size of a regular army. Together, tens of thousands of Ukrainians could have marched past the Soviet Embassy with the one message powerful and timely enough to unite us and to affect world public opinion: free our Churches in Ukraine.

The point is we have a powerful story here. Despite glasnost, Ukrainian Churches are not allowed to exist in Ukraine. This shows the Soviet government for what it is, discriminatory, biased, and anti-Ukrainian. And if we want to make that point stick (and in today's climate, we can, because after all, the media has been reporting on the Soviet nationalities question like never before) we've got to do it next month in Washington.

The bottom line is that whether we like it or not, the media (and Washington and Moscow) will judge us by the numbers of people we bring to the nation's capital at what will be the culmination of our three-year Millennium odyssey.

If we succeed, we really can set the world agenda on Ukraine for the rest of this century. (It wasn't that long ago that President Ronald Reagan, fresh from his first summit with Mikhail Gorbachev, told a joint session of Congress on nationwide television that when it is finally open, the American Consulate in Kiev "will be American's first permanent presence in Ukraine in decades.")

If we fail, we will have only ourselves to blame — for the opportunity is there. How strong are we? Next month we'll know, won't we?

Below is a sample press release prepared by Andriy Bilyk who noted: "This release represents the culmination of our last six years of effort to publicize Ukraine's tragic history in such a way as to build sympathy and public opinion for our cause. It is the opinion of the National Millennium Committee that in any discussions with the news media — all of us should concentrate on expressing the themes of the release more or less in the order they are presented. If we speak in one voice, then we multiply the effect of our message: free our Churches in Ukraine (and its companion message: Russian discrimination, even racism, against Ukraine and Ukrainians)."

For the third time in six years, thousands of Americans of Ukrainian descent from dozens of states will travel to Washington on Saturday, October 8, to march on the Soviet Embassy.

On this, the 1,000th anniversary of the baptism of Kievan Rus' (988-1988), their banners will carry only one message aimed at the Soviet government: free our Churches in Ukraine.

The marchers, who will also attend three weekend concerts dedicated to a celebration of Ukrainian culture, have two objectives:

- 1. They want to personalize their protest against the continuing genocide of Ukraine by Russification. Their point is: that, glasnost notwithstanding, and despite reference to freedom of religion in "Russia" (sic) — the fact is there is no freedom of religion in Ukraine.

That's because to this day, the Soviet government has refused to legalize the Ukrainian Catholic and Orthodox Churches that Stalin destroyed in the 1930s and 1940s.

- 2. They want to remind the world of the immoral and discriminatory nature of last June's "Soviet Millennium" festivities in the capital of the Russian republic, Moscow.

"Not only was it historically inaccurate for the Soviets to hold the major Millennium festivities in Moscow (the event being celebrated was the baptism of Kiev, capital of Ukraine) but it was just plain immoral. After all, those who sponsored the event in Moscow (and this includes the Russian Orthodox Church) are the ones who have the power to legalize Ukrainian Churches in Ukraine," said Dr. George Soltyis, executive director of the U.S.-based

(Continued on page 13)

THE Ukrainian Weekly

Off to school

The Labor Day holiday during this three-day weekend traditionally signals the end, albeit the unofficial end, of the summer season and the beginning of a new school year for students throughout the United States.

It is fitting, therefore, that at this same time Schools of Ukrainian Studies across the country are announcing that registration is open for students of all ages, ranging from age 3 (in those schools that have preschool programs) to 18.

It seems that in every community where there is a Ukrainian population there is a School of Ukrainian Studies established at some point in time by parents and teachers dedicated to the idea that our children must carry on their Ukrainian heritage if our nation is to survive and flourish.

Those people — and this newspaper — firmly believe that enrolling one's child in a Ukrainian studies program is one of the wisest investments for the future that any thinking Ukrainian can make. For what kind of person is it who does not know his heritage, who does not cherish the culture of his nation?

To know ourselves we must know those who came before us, their achievements and failures, their aspirations and their fears. To become complete persons we Ukrainian Americans must value our Ukrainianism, and we must seek to strengthen it through active study and subsequent appreciation of our language, history, literature, art, geography and ethnography.

We urge all parents to think about what their Ukrainian heritage means to them and to their children. We ask that they consider what it would be like to be Ukrainian in name only, that is, without an awareness of our rich Ukrainian heritage; to imagine just for a moment what it would be like to see the Ukrainian culture relegated to the status of an exotic artifact to be displayed in a museum, not as a vibrant entity to be experienced and to which we can contribute.

Hopefully, most Ukrainians living in the overwhelmingly non-Ukrainian environment of the United States realize that such a scenario is unacceptable as it represents an irretrievable loss for us as individuals, as a community, and as a nation. We ignore our Ukrainianism at our own peril.

So, ask yourself at the beginning of this school year: Have I done enough to ensure that my children will not face the danger posed by loss of our Ukrainian identity?

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.

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.

Insight on dominant force in USSR

Internationalism or imperialism: a battle of abstractions

by Yaroslav Onyschuk

The average North American knows from reading newspapers and books that the idea of communism spread by Moscow over the world is a bad one. He believes that this idea is our enemy and that we have to fight it. But is it really so? Can the idea be an enemy? And can we fight an idea?

Let's have a look what prominent Russian intellectuals living in the West have written on this matter.

Nicholas Berdyaev, a Russian philosopher, living in the West since 1922, in his many books, and especially in "The Origin of Russian Communism," "The Russian Idea," and "The Russian Revolution," wrote that Russian communism was not some kind of expression of an international idea, but it was a continuation of the historical Russian imperialism under the cover of an idea of international communism. It was of the same brand as Italian Fascism, or German Hitlerism — he said. As a matter of fact, he called it "a peculiar sort of Russian Fascism."

Berdyaev pointed out that when, in 1917, Russian communists (Bolsheviks) seized the power in Russia, and military forces of monarchists and democrats were fighting them, it was their internal Russian problem. But when Bolsheviks were winning, all anti-Bolsheviks, to get help from abroad, began to tell the world that it was an international communism that wanted to conquer the world. After the communist revolutions in Hungary and Germany and the Bolshevik attack on Baltic nations and Poland, this myth that Russian Communists were fighting for international communism was accepted by the world.

Georgi P. Fedotov, another Russian thinker who lived in the Western world, also maintained that when the Bolsheviks took over the tsarist colonial empire, they continued Russian imperialistic aims. And to protect the world from Russian aggression — he said — it should be only a matter of international law and justice to liquidate this last existing empire, as there is no place in our world for colonial empires.

Other writers on Russian Communism — many of them born and educated in former Russia — had the same insight into the understanding of Russian Communism as Berdyaev and Fedotov.

Among them, Jan Kucharzewski, a Pole, in his famous seven-volume work "From the White Eagle to the Red Tsardom," and Dmytro Dontsov, a Ukrainian, in his many books, elaborated various aspects of Russian Communism — the Russian historical communist mentality since the beginning of their history in their agrarian institution of "mir," their persistent

imperialism and their aim for world domination under the cover of an idea of international communism.

Many other Europeans have regarded Russian Communism in the same way. For, example, Elemer Maliusz, a Hungarian professor of history, in his book, "The Fugitive Bolsheviks," about the revolution of Bela Kun in Hungary in 1919, emphatically stressed that the communistic slogans of Moscow were only tools for furthering Russian imperialistic goals. And Henri Reraud, a Frenchman, in his book, "The Truth about Moscow," written after his stay in Soviet Union in 1925, warned the Frenchmen that Russian Communism was, in fact, an idea of Russian nationalistic imperialism that had the only aim — the conquest of the world.

The Russians adapted Marxism to their linking and "russified" it — wrote Berdyaev. They named it Marxism-Leninism and pretend to be the carriers of an international idea. They have lured the West on the discussion track of fighting communism as an idea; an unusual clever strategy. But you never can fight successfully an idea, and you never can defeat an idea said Berdyaev.

James A. Garfield, the 20th President of the United States, was telling Americans in the last century that "ideas are great warriors of the world" and that ideas control the world. And his contemporary, John H. Vincent, an American Bishop, was warning that there is more dynamite in an idea that in many bombs and that ideas create revolutions. And we are witnessing now a historical imperialistic revolutionary fury under the idea of international communism spreading all over the world.

Unfortunately, there are many people in the world that simply do not understand that you cannot fight and defeat an idea. They prefer to fight an abstract idea, some mirage. Giuseppe Prezzolini, an Italian journalist, while visiting the U.S. several years ago, was wondering why Americans like to think in abstract terms and ideas. They have an evangelical spirit and approach everybody with a bunch of flowers in their hands when others carry a pistol — he said — and they do not know that their enemy is not an international idea of communism, but Russia, with her national imperialistic aims.

And here is a sample of Russian aims. Vladimir Mayakovsky, a Russian poet, was dreaming in his poems, after the "communist revolution in 1917, about the Russian conquest of the world. He visualized the new human beings born in Moscow, cabmen, cooks, poets, and other Russians, as the only ones called to form the history of the world.

In his poems — "16 Million" — he asked "millions of the pagans, atheists, to pray to a 'god-in-flesh, the Russian man'."

This Russian man, wrote Mayakovsky in another poem, will bring about total victory for Russia over the world. From the center of the revolution, the Smolny in Moscow — he prophesized — the revolution will spread to Berlin, overthrow the French republic, lead the London masses out of the cellars, fly across the Atlantic Ocean to the California coal miners and burst into flames the American continent.

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

LETTERS TO THE EDITOR

Look to service record when electing president

Dear Editor:

I applaud Orest Mandzy's efforts to enlighten readers possibly misled by Joseph Charyna's July 31 letter encouraging support for Michael Dukakis.

Mr. Charyna's letter was surprising. A Ukrainian committee chairman should realize that an appeal for public support must go beyond superficial appearances. Mr. Dukakis is a politician first, and is running a tight race against an incumbent vice president from a reasonably popular administration (one that has done much for Massachusetts by channeling defense contracts there). He declared 1988 as Ukrainian Millennium Year. Fine! And he'll probably declare 1988 a millennium year for every group to attract votes as well as sympathy.

Mr. Mandzy's letter dealt more with the reality of politics than the rhetoric of a campaign. Though the labels of Mr. Bush as "unexciting" and a "colorless innovator" stick to some degree, he is the worthier of the two. Too many people romanticize the president as some figure who always wins and never gives in. This is a fantasy; he is a businessman, and Mr. Bush's approach to this has been both sensible and realistic.

When the 1983 Geneva Arms Negotiations fell apart, Mr. Bush urged Mr. Reagan to re-establish communications with the Soviets. Where Reagan sought hardline demands, Mr. Bush was open to the compromise that eventually succeeded in mutual arms reductions.

All we hear is "Where was George?" I'll tell you where: he was a fighter pilot in World War II, he sat in the UN council as ambassador to the United Nations, he was director of the Central Intelligence Agency, and a loyal vice president for eight years. Not a bad resume.

He supports prayer in schools, a strong national defense, aid to the Contras, and opposes tax increases.

Look to a man's service record and ideas, not the speech pasted together by his campaign writers. If it agrees with your own, then vote for him. Let us not degrade the intelligence of the Ukrainian community by accepting a candidate on the basis of shallow attempts to win our favor.

Nick Owchar
California

Dukakis the technocrat bears false gifts

Dear Editor:

Joseph Charyna's letter (The Ukrainian Weekly, July 31) lists "a couple of facts" why Ukrainians should support the election of Michael Dukakis, one of which is: "We have a lot in common — we even bless (cross) ourselves the right way." How ducky! How smooth! If your readers swallow that line, particularly coming from a man whose concern with tradition is dubious — God help them.

My observation of Mr. Dukakis over the years, when he hosted his television program for "intellectuals" on PBS, demonstrated that he was a technocrat more at home crossing himself to the left rather than to the right.

Quoting Mr. Charyna: "The governor, an avid reader, has accepted and read a number of books on Ukrainian

matters." How nice of Mr. Dukakis to have "accepted," but how much more it would please us if he had initiated on his own the reading of "books on Ukrainian matters" without the prodding of such as Mr. Charyna.

If Gov. Dukakis should win, then the kissing will stop and Ukrainians will find themselves again exactly where they are now — at the bottom of the ethnic and minority ladder — begging, hat in hand, for the slightest recognition. If elected, Gov. Dukakis, the technocrat will be interested more in rapprochement with another technocrat, Mikhail Gorbachev, than in Ukrainian concerns. Ukrainians should recall the adage: "Beware of Greeks bearing gifts."

There's another old adage about not knowing which way the cat will jump, but not how gracefully Kitty Dukakis has learned to jump as she purrs: Who, me? I wasn't opposed to Ukrainian participation in Holocaust commemorations — it was the B'nai B'rith — if only they had told me about it. Mr. Charyna says: Oh well, no harm done, now we can commemorate on our own. That's just what we have been doing and getting no real attention: the Eastern cabal has seen to it that no national network or even PBS would carry the Ukrainian holocaust (famine) film until William F. Buckley sponsored its showing.

Mr. Charyna states (with pride?): "Mrs. Dukakis revealed that her grandparents came from Ukraine." Revealed? Was Kitty keeping it a secret! Many of those who at this moment hold John Demjanjuk prisoner in Israel also came from Ukraine — should I, as a Ukrainian, embrace them? Khrushchev, the darling of Lazar Kaganovich, was a Ukrainian — does that make him one of us?

Considering the power and influence of Moscow, I do not presume to know how the Ukrainian dilemma can be solved. But for us to descent to beggary is not the way. When will we Ukrainians stop being a foil to others, enhancing everyone but ourselves! Promises of the Western powers are, just that — promises. Ask Poland what promises she got from Churchill and Roosevelt — Uncle Joe won!

Michael Chomyk
Ironton, Mo.

Questions Republican stand on Eastern Europeans

Dear Editor:

The Ukrainian Weekly recently reported that Vice-President George Bush commemorated Captive Nations Week by issuing a "tough" speech on foreign policy, stressing that the concerns of Ukrainian Americans and other East European ethnic Americans are also his concerns.

Perhaps he could correct me if I'm mistaken, but I was under the impression that the current administration bears responsibility for the forcible return to the Soviet Union of a young Ukrainian sailor named Myroslav Medvid.

And, which administration endowed the OSI with extraordinary powers, denying due process of law to (former) U.S. citizen John Demjanjuk and sending him off to a show trial in Israel?

Victor Marchuk
Chicago

Faces and Places

by Myron B. Kuropas



A giant of a Jew

The first thing that struck me when I met Bill Wolf for the first time was his height. At 6 feet, 5 inches, Bill towers over everyone else.

The second thing that impressed me about Bill Wolf is his commitment to saying and doing what he thinks is right...regardless of the consequences.

Mr. Wolf is a Jewish American attorney in Phoenix, Ariz., who, after a lengthy review of the John Demjanjuk case, concluded that Mr. Demjanjuk is innocent.

Mr. Wolf elaborated on his conclusion in a recent Phoenix Gazette opinion piece arguing, among other things, that vital evidence was withheld by the U.S. Justice Department's Office of Special Investigations (OSI) from Mr. Demjanjuk's attorneys during the 10 years that Mr. Demjanjuk's denaturalization and deportation proceedings moved through the U.S. courts.

Mr. Wolf has also traveled to Israel where he shared his perceptions regarding the Demjanjuk case with the Jerusalem Post, Ma'ariv Davar and other Israeli newspapers, as well as myriad radio stations.

As might be expected, Mr. Wolf has come under fire from the OSI, the Jewish Federation of Greater Phoenix, and the Anti-Defamation League (ADL) of B'nai B'rith, fast-becoming the premier anti-Ukrainian organization in the United States.

Arizona ADL Regional Director Joel Breshin has argued that Mr. Wolf's actions are "divisive to the Jewish community. He's trying to throw up a smokescreen by blaming OSI. He obviously believes with those in the Ukrainian community who are trying to stop OSI proceedings."

In light of the fact that the ADL has been informed on a number of occasions that the Ukrainian American community is only interested in due process, not in dismantling the OSI, such defamatory distortions by Mr. Hirsch have no other purpose than to further inflame the tensions which currently exist between America's Ukrainians and Jews. Am I surprised? Hardly. The ADL has a history of Ukrainian-bashing that goes back to the 1930s.

Undismayed by criticism from misguided Jews, Mr. Wolf continues to speak out precisely because he is a Jew.

"Other than my family, my next concern is the Jewish community," he says. "I love Israel and I don't want Israel to execute an innocent man. In my heart I believe they have the wrong guy. Jews of all people should understand someone wanting to stand up for something he believes."

The price for being righteous in our society has often been high, and Mr. Wolf is beginning to feel the stress associated with swimming against the mainstream in one's own community. "I'm subjecting myself to all this aggravation and gaining nothing," he told a reporter for the Greater Phoenix Jewish News. "I've become a pariah."

When I interviewed him last July, I wanted to learn more about what made Mr. Wolf the way he is. I was fascinated by the fact that a nice Jewish man was defending an alleged Nazi war criminal of Ukrainian extraction despite the fact that many Jews hate Ukrainians and

want to believe Mr. Demjanjuk is guilty. What really motivated this man, I wondered somewhat cynically.

Mr. Wolf revealed his motivation early in the interview. "I've always believed," he told me, "that there is more to life than just having a job and making money." Skeptical at first, I quickly realized that here was one of those rare individuals who really lived out what he said he believed.

Born and raised in Chicago, Mr. Wolf finished law school at Arizona State University, eventually settling in Phoenix. His first full-time job was with the Guadalupe Organization where he earned \$5,000 a year protecting the educational rights of Chicano children. Later, he worked for the County Legal Aid Society and founded the Student Attorney's Office at Arizona State. Eventually, he went into private practice.

Following a trip to Israel (where he visited the Holocaust Museum Yad Vashem) and Germany (where he visited Dachau), Mr. Wolf became more involved with his own ethnic group. He enrolled in a Hebrew language class at Phoenix College and joined Arizona Action for Soviet Jewry because, as he explained, "Jews in the Soviet Union are still feeling the effects of World War II. They're not being exterminated but there is cultural genocide."

Later he joined forces with Orest Jeina, Patience Huntwork and various Jewish, Baltic, Afghan, Ukrainian and American patriotic organizations in a successful effort to convince the American Bar Association to discontinue its ties to the Association of Soviet Lawyers. "Working with all these groups convinced me of the value of building coalitions," he said.

"What chance does Ivan Demjanjuk have to win his appeal before the Israeli Supreme Court?" I asked.

"There is no way from a legal standpoint that the conviction can stand," Mr. Wolf replied. "There are too many evidentiary problems."

"What can Ukrainians do now in order not to further exacerbate the already deteriorated relationship with Jewish Americans?" I wanted to know.

"That's a tough question," responded Bill. "I've been speaking out and I've been getting a lot of negative feedback... But I've also received some positive feedback from Jews who feel as I do."

I asked if Ukrainians should continue to stand up for Mr. Demjanjuk and raise money for his defense. "I think you have to," Bill replied. "It's the right thing to do... No matter what happens, you've got to continue."

"Why are you risking your reputation in the Jewish community and your professional career?" I asked finally.

Looking me right in the eye, Mr. Wolf said: "The Bible teaches Jews to be righteous. The Bible doesn't say Jews should just be righteous to Jews. The Bible wants Jews to be righteous to everyone."

Mr. Wolf is a giant of a Jew in more ways than one. He has agreed to help raise funds for the Demjanjuk defense, beginning in Chicago on September 16. If Ukrainians don't give him a standing ovation everywhere he appears, I'll be surprised!

Reflections of Sverstiuk on Millennium: "We have a great third"



The monument of St. Volodymyr the Great overlooks the Dnieper River in Kiev.

A ceremony commemorating the millennium of Christianity in Ukraine was held on Sunday, June 5, 1988 at the monument to St. Volodymyr in Kiev. The ceremony, which was attended by several hundred people, was organized by the Ukrainian Culturological Club.

As tape recordings of church bells were played, people placed candles at the foot of the monument. This was followed by the playing of a taped recording of a divine liturgy. But shortly after the liturgy began, the representative of the Committee for Religious Affairs, Sikorsky, issued a warning to the chairman of the Ukrainian Culturological Club, Serhiy Naboka, that criminal charges would be brought against the participants of the celebration if they continued listening to the recording of the liturgy, making the sign of the cross, and placing candles at the foot of the monument to St. Volodymyr. He claimed that the law prohibits the public propagation of religion.

The tape recording of the liturgy was turned off. Mr. Naboka addressed the participants of the celebration on behalf of the Council of the Ukrainian Culturological Club. Oles Shevchenko, a member of the club council, then read an abridged version of the statement that Pope Paul John Paul II sent to the Fourth Synod of the Ukrainian Catholic Church. Some younger participants of the celebration read religious poems by Hryhoriy Skovoroda, Taras Shevchenko, and Pavlo Tychyna.

The well-known Ukrainian writer and philosopher, Yevhen Sverstiuk, delivered the following address commemorating the 1000th anniversary of Christianity in Ukraine.

Dear Brothers and Sisters!

Today we, too, are celebrating. We are celebrating the millennium of the baptism of Rus' here on our Kievan hills, in our sacred Dnieper River.

This is not merely another date to be observed; this is a national and world-

wide celebration of a blessed event that marks the beginning of our spiritual birth and of our self-awareness of being a living branch of the eternal tree of the life of the spirit.

All the church bells of Kiev should be announcing the good tidings of this celebration of the joy accumulated from all the feasts celebrated by our ancestors during our 1000-year-long journey toward fathoming the Holy Gospel. Our journey to the sources of Biblical history, and hence to the sources of our own history, began with the sacrament of baptism. It is for this reason that our chronicles begin with the creation of the world and we begin our year chronology from the birth of Christ. It is for this reason that Volodymyr the Great towers above the ages in our history.

The year 988 marks the beginning of the turning of our Kievan Rus' towards Christianity, towards Christian moral and spiritual values, towards a culture that had by then become deeply rooted...

Conversion to Christianity dates back in our historical consciousness to the time when Christ's apostle, St. Andrew the First-Called [Pervozvanni], blessed the Kievan hills and erected the first cross on them.

Thereafter, our Kievan princes often won victories over Byzantium, but they always returned from their campaigns spiritually conquered, and many members of the royal retinue returned as Christian converts. The spirit of this higher world was invincible. It took root among our ancestors long before the time of Princess Olha and Prince Volodymyr. It penetrated deeply and irrevocably.

Yaroslav the Wise was recognized as an equal by all the rulers of Europe. He established family ties with the crowns of France, Poland, Norway, and Hungary... Kiev's Cathedral of St. Sophia and the Monastery of the Caves bear witness to his wisdom and glory.

Though it is difficult to believe, the Suzdal Chronicle states that there were 600 churches and 18 monasteries in 12th-century Kiev. In any event, the intensity of spiritual life in the monasteries and the flowering of the spiritual culture of Kievan Rus' are a historical fact. It is this that enabled the Ukrainian people to survive despite the razing and burning of churches, despite the invasions of Mongol hordes, and despite the incessant wars waged by power-hungry earthly princes. The mighty tree of our spirituality grew from this life-giving source. The chroniclers, the builders of churches, the painters of icons in books renowned throughout the world, the liturgical songs that made Ukraine famous, the skillful management and hospitality for which our forefathers were famed — all these stem from the poetic embodiment of Christian ideals on Ukrainian soil.

Is it not significant that our greatest philosopher was a religious thinker, that our greatest poet speaks to God in almost every one of his works, and that Ukrainians have carried religious ideas to other people of the world?

Ukrainian spirituality has never served secular leaders. It nurtured among the people a spirit of independence from temporary victors on the stage of history. It fostered a spirit of democratism and Christian republican ideals.

The powerful of this world, like the wealthy, have always been in the thrall of earthly treasures. The clergy have often shared in this human weakness. Whenever they transformed the Church into their own instrument, the people preferred to leave the Church and its hierarchy.

The history of the world and the history of our nation would be quite different if its rulers, both secular and religious, held heavenly treasures in higher esteem than earthly ones. Had the Union of Brest of 1596 ensured a truly Christian equality of two profoundly kindred nations, there would have existed the most powerful citadel of the spirit in Eastern Europe. Had the real goal of our Treaty of Pereyaslav of 1654 with Russia been the strengthening of a Christian state to uphold the independent banner of Orthodoxy against the Muslim flood that had already inundated the hierarchies of Constantinople, Jerusalem, Antioch, and Alexandria — as the champions of our ancestral faith had dreamed — there would have risen a powerful community of Orthodox nations instead of tsarist Russia — the prison of nations.

With our help, Russia did indeed undermine the Ottoman Empire. But what purpose did it serve when the tsars arbitrarily exploited the Orthodox faith as no more than a tool and held the Church in feudal dependence? What purpose did it serve when the Ukrainian

right to be ourselves. It exhibited wise tolerance toward the ancient rites and customs of the people. It introduced the sacred melodies of prayers and hymns into the spontaneous folk-song aesthetic phenomenon and the element of refined spiritual beauty into folk painting; it glorified the earth with the solemn beauty of cathedrals and churches.

Prince Volodymyr's ambassadors spoke the truth when they said: "The Greek Church possesses the greatest beauty"... Heavenly grace transfuses the soul during the singing of liturgical music. It is also true that the Greek liturgy is closest to the language of the Bible and that the language of the religious service in the Orthodox Church in ancient times was nearly comprehensible to the common people.

They did not exaggerate when they said: "The Holy Church is our mother." The Church guided a child from birth to baptism, through all the feasts and workdays, until the tolling of the final bell...

The Church that suffered the greatest devastation was the Ukrainian Autocephalous Orthodox Church. Sepa-

"The Russian Orthodox Church in Ukraine — such is our reality. This Church has the support of the state, which refuses at all cost to separate itself from the Church and is determined to lead the Church, at times forcibly at others peaceably, to its 'natural demise.'"

population was forced to flee from the tsar of the one true faith to the land of the "infidels" because there was more freedom and humanity there?

There was Egyptian captivity, but there was no spiritual unity in these unions... There was only the determination to enslave physically.

In their desire to defend themselves from foreign idols and foreign self-interest, the Ukrainian people sought protection under the wing of Christ and cultivated the temple of their own spirit. Lacking their own state, they also lacked a state-supported Church of their own. There was no organized system of proper religious upbringing.

But the nation's spiritual self-defense was so strong that the people established brotherhoods and brotherhood schools to provide a Christian education.

The people formed Protestant churches, which have always enjoyed great popularity in Ukraine, even

rated from the Russian Church after the collapse of the tsarist empire, it was soon doomed to destruction for wanting to lead an independent life in the traditions of our nation.

The Russian Orthodox Church is burdened with an age-old legacy of faithful service to the tsars. It therefore shared in their catastrophe. Yet even today it carries God's word — just as rusty pipes carry clean water from the spring. The Russian Orthodox Church in Ukraine — such is our reality. This Church has the support of the state, which refuses at all costs to separate itself from the Church and is determined to lead the Church, at times forcibly at others peaceably, to its "natural demise." This Church conscientiously carries out the government's orders, regularly contributes to the Peace Fund, dares not demand greater rights in the state, and dares not presume to educate children in God's law.

"How did it happen that the grandchildren of those who began and ended each day with prayer and invoked the name of God when greeting one another have now reached the stage where they often use God's name when they curse? First they renounced the faith of their fathers and then they renounced the language of their fathers."

though they suffer from the disease of isolation.

In defiance of Russia's destructive imperialistic policy towards the Ukrainian Catholic Church, Ukrainian communities have always firmly defended and will always continue to defend the Catholic Church of the Greek rite. This Church does not wish to serve earthly tsars and prefers to subordinate itself to the Apostolic See, which treats every nation, every culture and language, with due respect, and, above all, has preserved its original spiritual vitality.

For centuries the Orthodox Church has been the cradle of our spirituality, our school of beauty and humanity, our national banner in the struggle for the

Is it able and has it the right to be the bearer of the great millennial legacy of Christianity as an active religion?

It would be difficult to exaggerate the importance of this legacy to the Ukrainian nation — one of the most religious peoples in the world. Our history, our ethnography, our rich spiritual poetry — all these speak of our people. How did it happen that the grandchildren of those who began and ended each day with prayer and invoked the name of God when greeting one another have now reached the stage where they often use God's name when they curse? First they renounced the faith of their fathers and then they renounced the language of their fathers.

and spiritual hunger unknown to those living in the West..."

It has befallen Ukraine to manifest to the world the universal sign of the Chernobyl catastrophe.

Pavlo Tychyna's "Sorrowful Mother" (1918)¹ seems to have a foreboding of this disaster in her heart. Searching for her crucified Son, the Mother of God came to our land:

She glanced — and silence reigned around.

A corpse is blackening in the rye...
The tiny spikes speak in their sleep:
Rejoice, O Mary, maid most high!

The moon and stars — were they alight?
Even the dawn scarce brought the day.
How frightful!... For the human heart
Has in a desert lost its way.

She alone was able to measure the immeasurable suffering of the crucified land and, peering through the curtain of time, wept softly:

She passed adown the dreary fields...
— And shall this country also die? —
Where He was born a second time, —
For which His love with death would vie?

Silence lay round her everywhere.
The wild oats rankly choked the plain.

— Ah, why have You been crucified?
— Ah, why have You been darkly slain?

The wind of man's terrible alienation from his spiritual essence was even then

to discover for himself only after obtaining a diploma? And is there a substitute for the seed of God's love and fear? A substitute for striving for an ideal, for faith? A substitute for self-respect and respect for everyone created in the image of God? These are the burning questions we face today.

As in ancient times, we are once again beginning to understand that the essence of everything is hidden behind a false semblance. But it is very difficult to rise to faith. On the other hand, it is very easy to fall into godlessness. As the well-known catchphrase has it: "Destroying is easy; building is hard..."

Moments of joy — days of reckoning.
While the boat races onto the reef.
We could accept all our losses,
End mourning them and burn our bridges.

We could even say farewell.
But how human it is to wait
And let this cup, too, pass by...
But for the memory — an eye for an eye!

Only darkness throughout the ages...
How high one must rise
To see the path of salvation,
Of all-forgiveness and all-love,
The free world of hope, the vanity
Of mere words without end.
But how deeply rooted the call:
I have brought you not peace, but the sword.

All under the sun that wants to live
Strives to flower and to bear fruit.
The wind of life tramples it,
The wave of war washes it away,
It lies down on the pavement
And flows in a stream into the gutter...

"In both life and literature, there has emerged a new kind of man, one who composes prayers to an unknown god, whose name he knows not... We stand over the shards of devalued words, relative truths, defiled goodness and painted beauty..."

gusting over the fields, over the flowers...
What else do the words of Mary, numbered by pain, mean?

Christ risen? That I have not heard,
Nor know it, nor can understand.
There never shall be Paradise
Throughout this sad and bloody land.

Everything happened again: people no longer heard the joyous greeting "Christ is risen!" — either in 1929, or in 1933, or in 1937, or in 1941, or in 1947: They began to forget...

Forgive this chronology of sad dates at this celebration. But we need to understand our reality somehow — the wild oats rankly choking the plain... The rank growth of callous indifference... We need also to understand the phenomenon of the post-Chernobyl world, a world that seems to have stopped and is tottering over an abyss.

People have begun to feel an urgent need for renewal.

In both life and literature, there has emerged a new kind of man, one who composes prayers to an unknown god, whose name he knows not.

We stand over the shards of devalued words, relative truths, defiled goodness, and painted beauty — like the fisherman over his broken trough [in Pushkin's tale of this fish with the power to grant wishes — Trans.]. And we wonder — should we begin the tale from the beginning?

But where is our beginning? Where have we lost the thread of the tradition that provided each child from infancy with the knowledge which today he has

But where are those who want to die free

And become the salt of the earth?
All has become unraveled, knocked out of orbit,
Transformed into rank growth of words...

Unripened, destructive children
Have trampled something very simple,
Lost something very old,
And forgotten something very eternal:

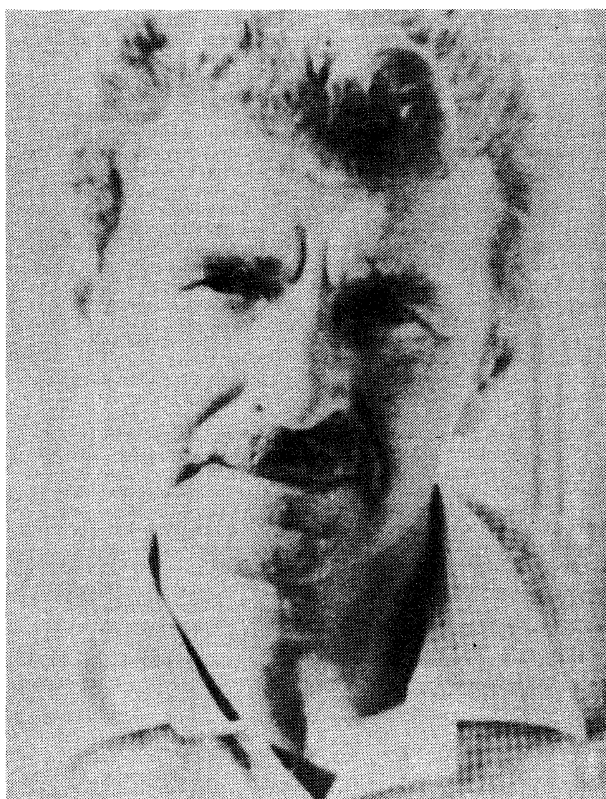
The holy spirit, the pain of prayer.
All is held on the facets of faith —
Thin strings that nurture the spirit
From the source and the rays of faith,
The faith that moves mountains,
That lets walk on the waves of the ocean,
That leads through the abyss of despair —

Only on faith — on the waves of faith
The love that creates all comes of life.

We feel the want of faith and truth.
We yearn to recreate within ourselves and around ourselves a world in which we can feel respect, in which it is worthwhile to live.

We must remind ourselves that we are the heirs of a 1000-year-old Christian heritage — heirs of its sources, its values — and not merely those materialized in stone and gold, and of its unsubstitutable truths. Surrogates, even if created by a talented hand, give no light and no warmth.

The only true path is towards the spring of healing water. Indeed, what need is there for a road that does not



Yevhen Sverstiuk, Ukrainian writer and philosopher.

lead to the temple? But many raise the question: to which temple should the path that we choose lead? Thank God, we now have much easier access to the books of the Holy Gospel. We have a great thirst and spiritual hunger unknown to those living in the West, who are lulled in the webs of consumerism and extraordinary satiety.

We have glimmerings of hope...

I have little faith in people who exacerbate old conflicts between various Christian churches. Long ago there were important reasons for these conflicts, but these reasons have receded into the past, as have the passions that caused them. Attempts to revive them do not stem from great faith and a sincere love of God. Instead, they stem from reasons that are all too earthly. Today, at the end of the 20th century,

it is one of these resolutions that must be steadfastly implemented during these times of harsh trials. After all, it is not a matter of nations and communities renouncing their traditions and rituals in the name of a uniform atheistic unity. We must preserve our rituals, customs, and traditions at all cost, but while standing on our knees before the Savior who commands us to love and live in harmony.

Let us acknowledge that true believers of all Churches have always respected one another and will continue to do so, because theirs is a spiritual kinship. Let their unity serve as a model for all. And let our celebration — the millennium of Christianity — be a celebration of unity and the beginning of our spiritual rebirth.

"We must remind ourselves that we are the heirs of a 1,000-year-old Christian heritage — heirs of its sources, its values — and not merely those materialized in stone and gold and of unsubstitutable truths. Surrogates, even if created by a talented hand, give no light and no warmth."

we have lost many values. Let the forces that divide and disunite the Christian world also remain among those that have been lost. After all, today many young people come to faith not through the Church but through books.

Now that even politicians espouse the idea of an ecological, cultural and spiritual union of the world, how can people who pray to the same God the Father, the Son, and the Holy Spirit not accept the same view? "Accord builds and discord destroys." Perhaps we lack sufficient enthusiasm and solidarity in building the temple?

The resolution on ecumenism adopted by the Second Vatican Council was the voice of true wisdom that flows from

Glory to God the Father, the Son, and the Holy Spirit. Amen.

Translated from Ukrainian by
Marta Skorupsky

1. The English translation of the stanzas of this poem cited in the text are taken from "The Ukrainian Poets 1189-1962," selected and translated into English verse by C.H. Andrusyshen and Watson Kirkconnell (Toronto: University of Toronto Press, 1963), pp. 319-320.

2. The translation of this poem by Yevhen Sverstiuk is interlinear rather than poetical. No attempt has been made to render the rhyme or meter of the original.

Summer cycle of rites and customs highlights Ukrainian folk tradition

by Jeff Picknicki-Morski

There's a lot more to Ukrainian culture than just pyrohy, painted Easter eggs, and the kolomyjka. In addition to food, art, music and dance, a very interesting part of the Ukrainian culture is the traditional folk rites and customs and as any good Ukrainian will tell you, they are more than just amusing folklore.

For generations, dating back to pre-Christian times in Ukraine, folk rites and customs have played a major role in Ukrainian life and civilization. As a combination of both pagan and Christian elements, they are examples of the characteristic dualism or "double-faith" (dvoyevirya) which exists in many aspects of Ukrainian culture.

Ukrainian folk rites and customs are composed basically of two groups: those which are connected with the rites and traditions of the family and those which are associated with the calendar year and the seasonal agricultural cycle. As is also the case for other Slavic groups, agriculture plays a very important role in Ukrainian folk rites and customs. With a history of farming and cultivation dating back some 5,000 years to the Neolithic period, Ukraine has relied for centuries on the agricultural processes for its subsistence. The agricultural theme is especially dominant in the folk rites and customs of the summer cycle.

According to the folk calendar, the first in a series of summer feasts and holidays is the Zeleni Sviata, or "Green Holidays," which were celebrated in May during a period consisting of the last three days of the week before the Feast of the Trinity and the first three days of the following week.

The origins of the Zeleni Sviata date back to pagan times in Ukraine when our early ancestors worshipped trees and other images as their deities. The first written accounts of the festival appear in the Old Ukrainian chronicles and sermons from as early as the 11th century. The Zeleni Sviata are marked with the ancient rite of the worship of trees and flowers. According to custom, houses would be decorated with green branches and boughs of oak, linden, maple, and birch, called klechannya in Ukrainian. This would usually be done on the day before the festival or at dawn on the first day. In addition to the branches and boughs which would be placed around windows, doors and religious pictures, fragrant herbs and grasses would be scattered on the floor.

It was believed that during the Zeleni Sviata the spirits of deceased ancestors would come to the house and hide in the leaves and branches and to fail to observe the tradition of decorating the house with greenery would be considered a sin. It was also a folk belief that during the Zeleni Sviata the spirits of deceased ancestors would come out of the rivers and streams where they had stayed during the winter months. The spirits would then settle in the grain fields where they would remain for the summer. According to ancient tradition, the rye flowers, which would begin to bloom during the Zeleni Sviata, had the magical power to awaken the souls of deceased family members.

On the first day of the Zeleni Sviata, it was a custom for young women to hold a skladka — a joint dinner in an orchard or field with the young men of the village. After the meal, ritual songs would be sung and the women would braid wreaths from green branches and field grasses. It was also a custom for the

young girls to go out into the fields and forests where they would braid special wreaths from konvalia (lily of the valley), nezabudka (forget-me-not), vasylika (basil), chebreits (thyme), polyn (wormwood), and romashka (camomile). These would be saved until after the Zeleni Sviata when the girls would return to the fields or forests with the wreaths in order to tell their fortunes as in this verse from a ritual summer song:

"Pusty mene, maty,
U hayu pohulyaty,
Do biloyi berezonky,
Pro shchastya spytyaty."

(Let me go, mother,
To the grove,
To the white birch tree,
To tell my fate.

Games and rituals of fortune-telling are a popular part of the traditions of the Zeleni Sviata. For example, at dusk on Zelena Subota, or "Green Saturday," an aspen sapling would be cut and brought into the house. If the leaves remained green and fresh until morning, it foretold the protection and well-being of the family until the following Zeleni Sviata. However, if the leaves blackened and dried overnight, it predicted a death in the family.

On Trinity Sunday similar rituals would be continued. Young girls would make special wreaths for their parents, brothers and sisters, or their betrothed which would be used in another fortune-telling ritual. In a separate ceremony, each of the wreaths would be taken to a river or stream and tossed into the water. If the wreath remained afloat, it foretold good luck; however if the wreath sank or became unbraided, it would predict disaster. This ritual would be repeated for each of the wreaths made for the family members.

Trinity Sunday was also a day to remember deceased ancestors and prayers would be said at the graves of family members. In some regions of Ukraine, a memorial dinner of seven ritual dishes would be held in honor of deceased ancestors. Though many of the rites and customs are now practised to a lesser extent, the Zeleni Sviata are still observed in contemporary times in Ukraine, and among Ukrainians — both Catholic and Orthodox — in the West.

A second important summer festival is the Feast of Kupalo which is celebrated on July 7 according to the Julian calendar, and June 24, according to Gregorian calendar. Like the Zeleni Sviata, the Feast of Kupalo is also an agricultural festival with ancient pagan origins. It celebrates the beginning of the harvest and the day of the summer solstice.

In the Christian context, Kupalo has come to be associated with the Feast Day of St. John the Baptist. The exact origins of the Feast of Kupalo are unclear. Some historians and specialists in Ukrainian folklore have suggested that Kupalo was an ancient god from pagan mythology. In one written source, Kupalo is referred to as the "god of abundance." Kupalo is also thought to have come from the word "kupati" which means "to bathe" in Ukrainian.

The Feast of Kupalo is marked with the ancient rite of the worship of the sun and for centuries the Ukrainian people have respected and worshipped its power and life-giving strength. On the day of Kupalo, the sun would be at its strongest point of the year and the people believed that it was symbolically able to share its strength with all living things.



"May Night — Wreath-Laying" as depicted in a glasspainting by Yaroslava Surmach Mills.

According to ancient tradition, Kupalo was also the most important day of the year for plants, trees, and flowers, and on the night of Kupalo, it was believed that the forests, fields, water and dew possessed magical and mystical powers. Animals and plants would be able to "speak" with each other and with the good and evil spirits which walked the Earth on that night. Grasses, herbs and flowers were also thought to be given healing and curative powers. It was a common practice during the Feast of Kupalo for the older people to go out into the fields and meadows to gather herbs and grasses which they would save and use all year long for healing and herbal remedies.

One folk belief explains that the Feast of Kupalo was a time for the symbolic "cleansing" of the people through the powers of fire and water. From ancient times, Ukrainians have believed that the elements of fire and water had magical powers which could purify and cleanse the soul from evil spirits. In keeping with this belief, many of the folk rites and customs of this festival are centered around these two elements.

Traditionally, Kupalo celebrations would be held near water where the people would bathe or wade in the rivers or streams. The water, which had been fortified by the power of the sun, would be able to rid the soul of all evil spirits. A required part of the Kupalo rituals included the building of a large bon-fire, the "kupalskyj vohon." As a symbol of the sun, the power of the fire was also an important means of cleansing and protection from evil spirits.

The Feast of Kupalo was also a time for young people to tell their fortunes. Young girls would braid special "kupalski vinky" (Kupalo wreaths) and float them in pairs in a river or stream. According to folk custom, if the wreaths floated together, it predicted marriage. Young couples would also hold hands and jump through the flames of the Kupalo bon-fire. If they were able to keep their hands held together, it foretold that the pair would marry. Another interesting ritual involved the ancient rite of casting charms and spells. Performed by the young women of the village, the participants would appeal to the graces of the spirits to give them beauty. In this ritual, the women would undress, sprinkle water on themselves, and dance naked around the bon-fire while singing songs of invocation. This ritual, no doubt, attracted the attention of numerous spectators! The Kupalo period was also a time when super-

natural and demonic forces, as the rusalky (water nymphs), mavky (forest nymphs), vampires and witches, were believed to be most active. The people would protect themselves against these forces by placing leaves of stinging nettles on the windowsills of the houses and aspen branches in the stables.

One of the last important holidays of the summer cycle is Sviato Petra i Pavla, or the "Feast of Peter and Paul," which is celebrated on July 12. In Ukrainian folk rites and customs, the figures of Peter and Paul often appear as plowmen as in this verse from a ritual summer song:

Sviaty Petro za pluhom khodyt,
Sviaty Pavlo volonky vodyt,
A sam Hospod Boh psHENytsy su
siye,
A Sviatyly Ilyya zavolochuye.

St. Peter walks behind the plow,
St. Paul leads the oxen,
And God Himself sows the wheat,
While St. Ilyya pulls the harrow.

Peter plays the greater role in Ukrainian agricultural customs and beliefs. According to folk traditions, he "begins the harvest of the rye" and is the guardian of the fields, harvesting and bee-keeping. Peter also symbolically "plows" the field for the sowing of the winter grain.

The Feast of Peter and Paul would be celebrated in all Ukrainian villages as a great holiday. In preparation, houses would be freshly whitewashed, the walls inside would be decorated with newly embroidered towels or rushnyky, and the yard would be tidied and raked. Ukrainian superstition tells that on the Feast of Peter and Paul the cuckoo would stop singing and to hear its cry after this day would foretell a year of bad luck. The Feast of Peter and Paul would traditionally end the summer cycle of Ukrainian folk rites and customs.

Jeff Picknicki-Morski is a graduate student in Slavic studies at the University of Manitoba in Winnipeg. This is his first contribution to *The Weekly*.



MUSIC NOTES

NEW RELEASES

Three on Yevshan label



MONTREAL — A new singing trio — Vera Turko-Kulycky, Natalia Norton and Olya Czurma-Hurhaj — from Montreal have released their first recording, titled "Vera, Natalia and Olya" on the Yevshan record label. This new recording features 11 Ukrainian songs.

"Vera, Natalia and Olya" has been produced and recorded by well-known Ukrainian musician Yurko Kulycky. To his credit, Mr. Kulycky has performed on the following recordings: "The Ballad of Zoryana," "Lubomyra" "Sviato Rizdva," "Ukrainian Dances" (Vol. 1) and "Cheremshyna" (Vol. 2). At the present time Mr. Kulycky directs a Ukrainian church choir in Montreal and performs with a popular Canadian band, 1945.

The trio has been performing in the Montreal and Ottawa areas for several years. This recording highlights their unique vocal blend and music. Mr. Kulycky's musical arrangements are delightful and feature several local musicians: Andriy Czerny (accordion); Roman Karpishka (guitar); Taras Kulish (bandura); Geoff Land (drums); Peter Richard (alto and tenor saxophone); Francois McNeil (trumpet and flugel).

"Vera, Natalia and Olya" is available in record and cassette format for \$10 (postage included) from Yevshan Communications Inc., Box 125 — Station St. Michel, Montreal, Que. H2A 3L9.

Vocal trio debuts



TORONTO — Troyanda, a new vocal-instrumental trio, presents a diverse combination of popular Ukrai-

nian folk songs and classical concert-favorites on a newly released recording.

These three young professional musicians joined together in the summer of 1985 to perpetuate their love of classical and folk music.

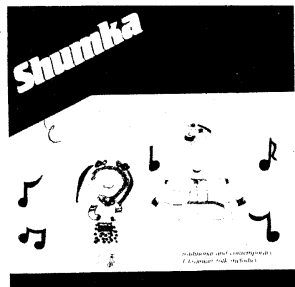
Orysia Lubinsky, a coloratura soprano, is a graduate of the University of Toronto and is a familiar performer to Canadian and American audiences. She has performed as a soloist with the Toronto Opera Repertoire Company and toured France with the Desna Dance Ensemble.

Laura Prokopovich is equally at home in Ukraine, where she has performed in concert, and in Toronto, where she performs with the trio and as a solo artist. She has a vocal range from soprano to contralto producing a unique and stunning "folk voice" sound. She studied voice at the Royal Conservatory of Music and is a graduate of the University of Toronto.

Michael Curry, the pianist of the trio, has studied and performed not only in Canada, but also in the United States, England, France and for two years was a student at the Kiev State Conservatory in Ukraine. He received his diploma from the Royal Conservatory of Music, University of Toronto, and was awarded a Gold Medal in Performance.

The cassette recording is available for \$10 (includes postage) from: Troyanda, 150 Albany Ave., Toronto, Ont. M5R 3C4.

Shumka celebrates youth



MONTREAL — Popular Ukrainian music arranger/conductor Evhen Zwozdecky from Edmonton has orchestrated a new Shumka recording, Volume 4, titled "A Celebration For Youth," on the Shumka Label.

The selections on side A of the recording are a tribute to the late Vasyl Avramenko featuring Kozachok Podilsky, Kolomyia, Hrechanyky, Dance of the Zaporozhtsi, Kateryna and Zhentsi.

Side B features traditional Ukrainian dance music: Carpathian Echoes, Volynsky Tanets, Doschchyk, My Land, My Land, Ribbon Dance, Verkhovyno.

Since the release of its first recording, Shumka has performed across North America and Japan.

Shumka — Volume 4 was recorded at Danton Studios in Edmonton, and the record jacket features colored photographs of Ukrainian dance costumes from different Ukrainian regions: Zaporizhzhia, Poltava, Volhynia, Hutsulshchyna, and Central Ukrainian work dress.

During the latter part of 1987, the Ukrainian Shumka Dancers held a nationwide record album cover design contest for students in grades 1-6 in the Ukrainian bilingual school programs. Nearly 300 creative drawings were received from across Canada. An

(Continued on page 15)

MUSIC REVIEW

From Ukraine with love merits enthusiastic praise

by Orysia Paszczak Tracz

This is an unsolicited but most enthusiastic recommendation. If there were only one cassette recording you could buy this year — make it "Svitlytsia: From Ukraine With Love" (Winnipeg, Ukrainian House of Gifts). The simple black and white jacket may not attract you the way the more colorful ones do, if that is all you can go by, but the music will captivate you immediately.

"Svitlytsia" was recorded in Winnipeg last year after the three soloists appeared at the Lviv Pavilion at Winnipeg's internationally famous Folklorama Festival. The Lviv Pavilion sponsored by the Association of United Ukrainian Canadians, is held at the Ukrainian Labor Temple. Because of its close ties to Soviet Ukraine, this pavilion is able to bring in famous Ukrainian artists specifically for this festival.

Appearing in 1986 and 1987 were Lidia Mykhailenko, soloist of the Kiev Music Hall Theatre, Marian Shuneych, soloist of the Lviv Philharmonic and lead singer with the Lviv Vatra Ensemble, and Ihor Kushpler, soloist with the Ivan Franko Opera in Lviv. These three soloists had not performed together before, but, as the jacket states: "It is a tribute to their impeccable musicianship and sensitivity that they perform a variety of styles ranging from popular songs, romantic ballads, humorous folk songs to Ukrainian biloholossia with equal success.

I was hooked from the first song, "Poviyav viter stepovyi." I remember first hearing it when I was four or five when my mother sang it, and I had not heard it anywhere else since, until the cassette. The only difference in the lyrics Mama sang is "vpav u boyu sichovyi strilets'," and here they sing "... molodyi kozak." The same song was performed early this year by a bandurist at the benefit concert at the Lviv Opera to raise funds for a Shevchenko monument in that city.

Among the other songs are some never recorded before, and most probably not that well known to the general public. Considering the wealth of our folk song, this is not at all unusual. There is a totally different song about a "komar" (mosquito) and what happens to him when he falls ("Dub na duba pokhlyvysia"); a humorous song about a father interfering with a girl in love with his son, and how she sets him straight ("Choho ty divchyno potai v lisi bludysht?"); what we know as "Solo-veiku, ridnyi brate," but which here begins "Ras nad ikhav kozak mistom," and makes sense with that first verse; "Oi tam na hori," a song whose melody is strangely familiar — "You are my sunshine," but with lovely different Ukrainian lyrics; the melancholy "Hylia, hylia, siri husy;" a haunting and disturbing "Kolyksova" ("A-a-a, kotky dva," but carried to a kozak's adulthood); the humorous "Stoyala m pid hrushkov;" "Ruta m'ata," which sounds like a folk song but was written by V. Kryshchenko with music by H. Tatarchenko; "Nichenka tsyhanka," and other contemporary and folk songs sung so well.



My favorite is the title song, "Svitlytsia" (lyrics by Bohdan Stelmakh, music by Ihor Bilozir). This song is in the "Rushnychok" tradition. Both the lyrics and melody will stay with the listener for a long time. The description of the svitlytsia (living room) of one's childhood, with its embroidery and Shevchenko's kind eyes looking down applies just as well to a North American Ukrainian home of the 1950s or later. The North American mama's children now transferred all over the continent can think about coming home, just as their parents can dream about visiting their mama's svitlytsia back home in Ukraine. Sentimental? Yes, but so wonderful to hear.

The voices of all three soloists are impeccable. There are some unusual harmonies, but this only makes the songs more interesting.

Appearing at the Lviv Pavilion this year were Nina Melnyk of the Lviv Opera Theater, and Nazar Yaremchuk and Pavlo Dvorsky of the Smerichka Folk Ensemble — in a soul-satisfying, heartening concert of both old and new songs. They, too, will record a cassette for the Ukrainian House of Gifts before they leave Canada. Based on their performance during the week of August 7-13, I believe it will be as remarkable as "Svitlytsia."

"Svitlytsia" is distributed in the U.S. by Yevshan Records of Montreal.

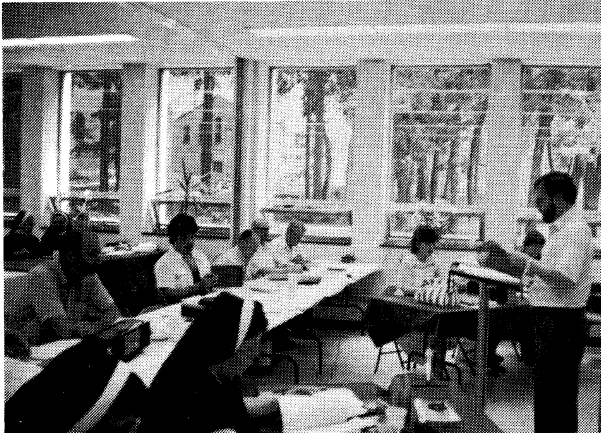
U.S. SAVINGS BONDS

find out more call
1-800-US-BONDS



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

Manor Junior College holds workshop



Cantor's Institute participants listen to presentation during week-long seminar.

JENKINTOWN, Pa. — In celebration of the Millennium of Christianity to Ukraine, Manor Junior College hosted a special Cantor's Institute during the week of June 17-23 at its Fox Chase Road and Forrest Avenue campus here.

Attending the weeklong institute were 35 people including Sisters of St. Basil the Great and laypeople from as far away as Miami Beach, Manchester, N.H., and Alexandria, Va. Joseph Roll, a musicologist and specialist in the liturgical music of the Ukrainian

Church, was instructor for the special institute.

The institute included lectures, presentations and liturgical services. Participants studied the divine liturgy, the resurrectional tones, baptism (chrismation), wedding and funeral music.

The institute was sponsored by Manor's Continuing Education Division.

Manor Junior College, a private, Catholic, independent college founded in 1947 by the Ukrainian Sisters of St. Basil the Great, offers liberal arts and career-oriented programs of study.

Ukrainians hold millennium cultural festival

AUBURN, N.Y. — This city was the scene on June 9-12 for the first Ukrainian festival sponsored by the Shevchenko Cultural Association of New York, headed by Leon A. Sosnowsky and Pearl Perry of Auburn.

Performers from different areas of the United States as well as Canada gathered to mark the 1,000th anniversary of the baptism of Rus'-Ukraine. The festival events included a parade, church services, and presentation of various ethnic groups sharing their cultural heritage in the parade and concert throughout the day. In the evening there was a professional stage show of Ukrainian music and dance.

On Thursday evening, June 9, a testimonial dinner was held at Spring-side Inn to honor the Very Rev. Charles A. Mezzomo, pastor of St. Peter and Paul Ukrainian Greek Catholic Church and Don Fordham of WAUB-Radio for their contributions to the Ukrainian community and ethnic awareness in the Auburn area.

Banquet chairman was Carmen Bertonica of Auburn. The welcome speech was given by Mr. Sosnowsky. Cecil Semchyshyn from Winnipeg was keynote speaker and Orest Hrycyk of Syracuse was master of ceremonies.

A proclamation was by Arbon R. Hatfield, chairman of the Cayuga County Legislature and by Edward L. Lauckern, mayor of Auburn. Assemblyman Michael Nozzolio spoke and

read a congratulatory letter from members of the Auburn Council.

On Friday evening the special event was a festive dance at Casey Park which featured the Jimmy Sturr Orchestra for dancing.

On Saturday morning a parade wound its way from Auburn Memorial City Hall to Casey Park. Included in the parade were members of Auburn's Sicz Club bearing flags and banners as well as the New York State Mounted Police on horseback.

Riding in open cars were the chairman of board of Directors, Mr. Sosnowsky, Grand Marshal Cecil Semchyshyn, formerly of the Canadian Broadcasting Company (CBC), the Honorable Mayor of Auburn, Edward L. Lauckern and the Councilman Tim Lattimore.

The Baturyn Marching Band and Burlaka Men's Choir of Toronto, school children of Ukrainian studies in Syracuse, Ukrainian American Youth Association, Volya Dance Ensemble of Syracuse and The Chaika Dance Group from Hamilton, Ont. took part in the parade.

Also featured were the Scotland Kiltie Bagpipe Band, Scottish Pipe Band, the Butler Academy of Irish Dance, St. Louis Polish Folk Dancers of Syracuse and the Polish Falconettes, members of the Italian Heritage Society in Auburn and the Port Byron

(Continued on page 15)

Minneapolis-St. Paul community educates public about millennium

MINNEAPOLIS — The Millennium of the Baptism of Ukraine has greatly enhanced the activities of Ukrainians everywhere.

At St. Constantine's Ukrainian Catholic parish in Minneapolis, where Msgr. Stephen V. Knapp is pastor, a 35-member Millennium Committee was formed two years ago.

The executive board includes: Dr. Michael J. Kozak, chairman; Dr. John Z. Doroschak, co-chairman; Anne Iwanok, secretary; Donald Erko, treasurer; Dmytro Tataryn, organizer; Andrea Hjelm, public relations; Stanley Sadowski and George Lucyk, cultural affairs.

Soon, it became obvious that the committee would have abundance of work. The Russian Orthodox Church in the USSR and its supporters abroad initiated a vigorous campaign to convince Western society that the Baptism of Kievan Rus' was the baptism of Russia and not of Ukraine.

To counteract this misleading propaganda, the committee prepared explanatory articles which were published in the local newspapers.

Last fall, the Minneapolis Star Tribune published the article "A Millennium for Ukraine," the St. Paul Pioneer Press Dispatch printed the article titled "Russians Steal Ukrainian Anniversary," and the Catholic Bulletin, an official publication of the Roman Catholic diocese, carried an article with the headline "The Kremlin is spending large sums of money to convince the uninformed world that Russia — and not Ukraine — was baptized in 988."

Many letters were also sent to various publications where false information pertaining to the Millennium were printed. Thank you notes were mailed to those legislators who took a stand in defense of believers in Ukraine. A letter was sent to President Reagan requesting his help in restoring religious freedom in Ukraine. A successful lobbying campaign was waged among Minnesota senatorial and congressional delegations in support of the DeConcini-Lipinski joint resolution in defense of the Ukrainian Churches.

The committee also vigorously objected to a symposium "The Millennium of the Conversion of St. Vladimir" organized by a local Catholic college, because it did not include the view of Ukrainian historiography. A complaint was filed with the archbishop, the organizers and the student newspaper. The event took place, but attendance was very poor.

Prior to the "Russian Millennium" celebration in Moscow, a special press kit was mailed to the local newspapers and television news departments. It contained the committee's press release informing of the usurpation by the Russian Orthodox Church of the Ukrainian Millennium, a memorandum by Cardinal Myroslav Lubachivsky concerning the Millennium celebration, his booklet "Was it Really Russia that was Christianized in 988," the pope's speech to Ukrainians in Winnipeg, the U.S. Department of State report on repression of the Ukrainian Catholic Church in the Soviet Union, the Ukrainian Catholic Bishops' Statement on Millennium of Christianity, and the Declaration on Millennium by Ukrainian Catholic and Orthodox Metropolitan in Canada.

Responding to an appeal of the Ukrainian Church hierarchy, the World Congress of Free Ukrainians and the National Millennium Committee, a Day of Unity was observed on Sunday, May 29. Prayers were conducted in the church, and at noon the church bells rang for 1,000 seconds, symbolically announcing that this year is the Millennium of Ukrainian Christianity. This event was reported by Channel 11 television news.

For the spiritual renewal of St. Constantine's parishioners, Msgr. Knapp prepared a special religious program. It was initiated by Bishop Michael Hrynchyshyn, the secretary general of the Synodal Committee for the Commemoration of the Baptism of Ukraine. Three-day prayer sessions with appropriate sermons were held in the church on December 6, 7 and 8.

Following this, a one-week mission was held from February 21 through 28. It was conducted by the Rev. Sebastian Sabol. The mission concluded with a renewal of baptismal vows by the faithful who filled the church to capacity.

The first half of the Millennium year was concluded by the issuance of a proclamation by the governor of Minnesota, Rudolf Perpich. The main point of the proclamation stresses that the 1,000-year-old spiritual and cultural legacy of Ukrainians is an important chapter in the history of the world and a source of great pride to Ukrainians everywhere. "Americans of Ukrainian descent contributed to every aspect of our rich and varied national culture and their presence is well known and respected in our state."

Since 1988 also marks the 75th jubilee of St. Constantine's Ukrainian Catholic Church, both of these anniversaries will be jointly observed. On Sunday, August 21, a divine liturgy will be celebrated by Bishop Innocent Lotocky who will be assisted by many priests. Included in that part of the program will be the consecration of John Hricko as a deacon. The future priest is a Minnesota native of Ukrainian descent. Thanks to Msgr. Knapp, he learned the Ukrainian language and chose vocation to become a Ukrainian Catholic priest. He is studying at St. Josaphat Seminary in Rome.

On the same day, at 4 p.m. at the Hilton Hotel, a banquet will be held for 400 people. Many religious and political representatives will be in attendance. The main speaker will be Ukrainian Catholic Bishop Efreim Krevey of Brazil. The entertainment part of the program will include a performance by the well-known singer of Ukrainian heritage, Joy Brittan.

Among other events which are in the planning stage, the Millennium year will end with the unveiling and blessing of a monument dedicated to St. Volodymyr and Olha. It will be erected in front of the parish museum which is named after Patriarch Josyf Slipyy.

To preserve the historical legacy of these two events, an elaborate commemorative book is being prepared. It will include facts about the baptism of Ukrainians' ancestors and their centuries-long struggle to preserve their faith. Also included will be photographs depicting many diverse activities of St. Constantine's parishioners during the past 75 years.

Ukrainian flags wave over Scranton



Angelo Rose, The Scranton Sunday Times

Three Ukrainian flags wave in the wind, over the Northeastern Bank of Pennsylvania's Plaza, here in Central City, Scranton, Pa., thanks to the efforts of the Millennium Committee of Ukrainians of Northeastern, Pa., in cooperation with the bank.

The flags, raised on Thursday, July 14, will fly for one month in observance of this significant millennial year for all Ukrainian Christians. During this 30-day period, the feast of St. Volodymyr the Great is celebrated (July 15, Gregorian calendar, July 28, Julian calendar), as well as the commemoration of the Great Baptism of 988, celebrated on August 14.

Northeastern Bank is taking part in the Ukrainian community's efforts here to bring attention to the ongoing violation of human rights in Ukraine, and in educating the American community about the repression of religion in the Soviet Union.

Participating in the flag-raising were from left; Paul Ewasko, millennium committee president, Bill Roditski, committee vice-president, Alice Nidoh, benefactor, David Fickter, vice president of Northeastern Bank, and Joseph Nidoh, benefactor.

Washington...

(Continued from page 5)

National Committee to Commemorate the Millennium of Christianity in Ukraine.

He said that in 1988, the leaders and laity of the underground Ukrainian Catholic Church in western Ukraine revealed their identities, thus subjecting themselves to certain harassment and possible imprisonment.

He said that spokespeople for the Ukrainian Orthodox Church in Ukraine have stated that a substantive number of Orthodox believers in Ukraine see themselves as Ukrainian Orthodox and numerous believers would be attracted to a movement to establish a Ukrainian Orthodox Church, were it permissible to do so (in the Soviet Union it is a crime to belong to either the Ukrainian Catholic or Orthodox Churches, which are not allowed to exist).

Dr. Soltys added, "Until the leaders of the Russian Orthodox Church act to help persuade their government to free our Churches, they have no right to call themselves Christians, the more so since they are obviously taking advantage of their government's stated position that the Russian Orthodox Church be the only legitimate Church in the USSR."

"The bottom line is that today in Ukraine there are nearly 50 million Ukrainians who cannot celebrate mass in their own language. At best, this is discrimination. At worst, it is racism," Dr. Soltys said.

According to Dr. Soltys, Ukraine, just as it has done for the past three centuries, is struggling to keep its identity despite Soviet (and before that tsarist) discrimination and Russification. The fact is that in western Ukraine

particularly, just as in the Baltic states, recent demonstrations have seen tens of thousands of people (50,000 people at one mass meeting in July) call for more freedoms, particularly for the freedom to pray in free Ukrainian Churches and the freedom to teach children the Ukrainian language, along with its history and cultural traditions.

"We in the West, have joined in the struggle. Our mission is to keep the truth about Ukraine in the public eye," Dr. Soltys said, adding, "The Freedom Marches for Ukraine began in October 1983 when 18,000 people marched on the Soviet Embassy in Washington to commemorate the 50th anniversary of the horror of 7 million deaths by starvation during Stalin's 1932-33 man-made famine in Ukraine.

"That march and the work leading up to it helped to create the atmosphere which resulted in a Congressional Commission on the Soviet Role in the Ukraine Famine. That commission is now finishing its work.

"The climate of the times helped spur a series of books on the Ukrainian tragedy, including one by British Historian Robert Conquest ('The Harvest of Sorrow') and an internationally acclaimed hourlong documentary finally shown on public television, 'Harvest of Despair.'

"In 1984, some 10,000 Americans of Ukrainian descent again marched on the Soviet Embassy, this time to 'update' the story of the genocide of Ukraine by discussing it in terms of Russification," Dr. Soltys said.

He added, "Our October 8, 1988, march focuses on one aspect of this Russification — Russification by religion. I call on Mr. Gorbachev to free our Churches in Ukraine."



The Ukrainian Museum-Archives of Cleveland
presents
"MUTED BELLS"

A unique 35mm underground film produced in Ukraine depicting the contemporary state of Ukrainian churches and icons. B&W. Running time: 12 minutes.
A limited number of VHS video copies are available.
To order, please send \$25.00 (tax deductible) (\$30.00 Canadian) to:

The Ukrainian Museum-Archives, Inc.
1202 Kenilworth Ave.
Cleveland, Ohio 44113

Name _____ Number of Copies _____
Address _____ Total \$ _____
City _____ State/Prov _____ Zip Code _____
All proceeds designated for the museum's development fund

UKRAINIAN BIBLES FOR MILLENNIUM YEAR IN UKRAINE

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

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

Thank you and God Bless You All.

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

The "United Ukrainian Relief Fund" of Cleveland
is sponsoring a

"UKRAINIAN CELEBRITY NIGHT"
October 23, 1988, 5 P.M., Cuyahoga Community College, Parma
"Great Entertainment"

This concert is organized in an effort to financially aid the Demjanjuk family.
Tickets may be purchased from all Ukrainian businesses in Parma and St. Vladimir's Ukrainian
Orthodox Rectory — 216-886-1528

PLEASE SUPPORT THIS VERY IMPORTANT CAUSE.
P.O. Box 44151, Cleveland, Ohio 44144

HELP SPONSOR THE MILLENNIUM REFUGEES

197 YOUNG UKRAINIAN REFUGEES
ARE NOW WAITING IN AUSTRIA
URGENTLY
REQUIRING YOUR ASSISTANCE!
WE NEED YOUR HELP TO SPONSOR THEM

Send Donations To

Ukrainian Immigrant Aid
120 Runnymede Road
Toronto, Ontario
Canada M6S 2Y3

RIDNA SHKOLA — LESIA UKRAINKA

FOR THE MORRIS CTY. AREA
FRELINGHEUSEN JR. H.S., MORRIS TOWNSHIP, N.J.

- First day of class for 1988-89 school year is Saturday, September 10th at 9:00 a.m.
- At this same time the School's Parent Association will be meeting. Please make yourself available.

For further information call:

LIDA LEWYCKY — 992-7357 or LESIA BARANETSKA — 736-5916

RIVER OF JOY: THE UKRAINIAN CHRISTIAN MILLENNIUM



Kyiv-Christian Millennium
Film Foundation
Fondation du Film du
Millénaire Kyiv-Chrétien

6270 - 12 Ave.,
Montréal, Québec
H1X 3A5 (514) 727-2236

Lend your financial support to this video production geared to television and the media, as well as libraries, school and individual collections by the award-winning film company THE IMAGE WORKS based in Edmonton, Alberta Canada.

Receipts for income tax purposes available for Canadian sponsors.

Kyiv-Christian Millennium Film Foundation
6270 — 12 Ave.

Montreal, Quebec, H1X 3A5, Canada
Cheques should be made payable to the Millennium Central Committee Film Project.

Advertisement sponsored by

MAURICE M. MACK
Empire Maintenance Industries Inc.
Montreal, Quebec Canada

The tryzub...

(Continued from page 5)

tory, and was adopted as the national device of the Ukrainian National Republic on March 22, 1918, and appeared on all official papers, insignia, and flags of the nation.

The tryzub is ours, it's Ukrainian beyond a shadow of a doubt. It was the emblem of the state which accepted Christianity as the state religion. It continued to be used as an insignia throughout Ukrainian history, returning as the state emblem in 1918. It continues to be the emblem of a free Ukraine. Until the Russians begin using the tryzub as their state emblem, instead of despising it as the emblem of those "rabid" Ukrainian nationalists, I suggest they steer clear of everything Ukrainian, including our millennium.

Historians and numismatists, what do you say?

KERHONKSON AREA by OWNER

New ranch on 3 1/2 acres. Also additional building lots starting at \$28,000. All on town road. Owner financing.
914 626-4723

GOVERNMENT JOBS

\$16,040 — \$59,230/yr. Now Hiring.
Your Area. (1) 805-687-6000
Ext. R-2929 for current Federal list.

HUCULKA

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

VESELI NOCHI (ВЕСЕЛІ НОЧІ)

featuring the song
"UKRAINE GIRL"
Records and cassettes
\$10.00 U.S. funds to:
U.K. RECORDS PRODUCTIONS
P.O. Box 297
Liverpool, N.Y. 13088

Detroit community...

(Continued from page 4)

He is a truly an invaluable member of our community and a distinguished American citizen. I invite all my colleagues to join with me in expressing my sincere admiration and appreciation to Stephen M. Wichar Sr."

The speakers' tributes to Mr. Wichar were numerous and well-deserved. Then, in a special presentation, Pauline Wild, on behalf of the Ukrainian American community, gave the guest of honor with an impressive sculpture of a kobzar by noted Ukrainian artist Anatol Struver.

At the conclusion of the banquet, Mr. Wichar approached the podium and expressed his warmest gratitude to the testimonial committee and guests. He also emphasized his philosophy on the importance of perpetuating Ukrainian heritage in today's young generation.

The Rev. Ruchy was called upon to offer benedictional prayers and the audience offered a final toast of "Mnohaya Lita" to honor Mr. Wichar on this very special occasion.



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.

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

BIBLIOPHILE LEGION BOOKS
P.O. Box 612
Silver Spring, Md. 20901-0612

PLEASE TYPE OR PRINT CLEARLY

Name
Street
City State
Zip Country

Presenting the Official Commemorative Coin of the National Committee to Commemorate the Millennium of Christianity in Ukraine

Captured in your choice of 14 kt. gold, silver or bronze.

- Proof Coins
- Double Struck
- Hand Polished
- Limited Edition
- Collector's Item
- Fully bonded and insured
- The MMF Guarantee
- Unparalleled craftsmanship
- Intrinsic value
- Historic importance
- Crafted by one of the world's most respected mints

Each coin is encapsulated in a clear protective plastic bubble, accompanied by Certificate of Authenticity and comes in an elegant blue velvet box appropriate for gift giving.
Since 1900, the Medallic Art Company of Danbury, Connecticut has been the country's leading producer of high relief art medals, including eleven official Presidential Inaugural Medals, the Congressional Medal of Honor and the National Medals of Science and of Technology.

Вручаємо Офіційну Пам'яткову Монету Крайового Комітету Тисячоліття Християнства в Україні

Code	Quantity	Item	Price	Subtotal
M1	—	Single Bronze Coin	\$25.00	
M2	—	Single Silver Coin	\$50.00	
	—	1 troy oz. fine silver, .999 pure		
M3	—	Single Gold Coin	\$725.00	
	—	Numbered Edition		
	—	14 kt. app. 1.2 oz.		
M4	—	2 Coin Set	\$750.00	
	—	Gold & Silver	(A \$25 savings)	
ADD \$3.00 per coin (\$6.00 for 2 coin set) for shipping, handling, and insurance. Connecticut residents add 7 1/2 % Sales Tax. NJ residents add 6% Sales Tax. Canadian residents add \$6.00 per coin (\$12.00 for 2 coin set). U.S. dollars ONLY. Please allow app. 12 weeks for delivery. * U.S. & Canadian orders shipped via UPS.				
Grand Total			\$	

The only coin authorized by the National Committee to Commemorate the Millennium of Christianity in Ukraine. Please note: A royalty on all sales is being paid by MMF to the National Committee. 1988 MMF All rights reserved.

Place into envelope and send to: MM11-46 Bayard St., Suite 202, New Brunswick, NJ 08901

Detach here and mail.



Obverse (heads)

Volodymyr the Great
Володимир Великий



Reverse (tails)

The Trident
the national symbol of the
Ukrainian people.

Триzub
національний символ
українського народу.

HURYN MEMORIALS

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

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

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

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

Ukrainians hold... Shumka celebrates...

(Continued from page 12)

High School Marching Band. Parade was chairman, marshal, and co-chairman, Fred Pfeifer and Clem Dagnesni.

A grand concert was held at Casey Park on Saturday evening featuring the Burlaka Men's Choir, Chaika Dance Ensemble, Alex Holub, the Troyanda singing group, Yarko Antonovych of Toronto, a bandurist.

The Syzokryli Ukrainian Dance Ensemble performed an original ballet titled "Chornobyl." The welcome speech was given by Mr. Sosnowsky and Mr. Semchyshyn served as master of ceremonies. The evening concluded with a dance with music by the Tempo Orchestra from New Jersey.

On Sunday at 12:30 p.m., divine liturgy was celebrated by the Very Rev. Mezzomo; the Burlaka men's choir sang responses.

Sunday evening brought the festival to a close with a concert featuring the Burlaka Choir, Messrs. Holub, Antonovych, the Chaika and Syzokryli dancers.

Concessions featuring Ukrainian articles and art work were exhibited under tents at Casey Park and Ukrainian kitchen provided delicious food for sale.

Buses brought visitors from the United States and Canada to this festival, the first of its kind in Cayuga County.

(Continued from page 11)

artistic committee appointed by Shumka had the difficult task of selecting five winning entries. The top three selections are featured on the album and cassette jackets.

"A Celebration for Youth" is available in cassette and record format at all Ukrainian gift shops, or by sending \$10 (includes postage) to Yevshan Corp., Box 125 — Station St. Michel, Montreal, Que. H2A 3L9.

GOVERNMENT SEIZED

Vehicles from \$100. Fords, Mercedes, Corvettes, Chevys, Surplus. Buyers Guide (1) 805-687-6000 Ext. S-2929

GOOD FAMILY READING IN 1988 GREAT SIGN OF PROPHET JONAH

Booklet by Victor Kachur (1985)

- written concisely, for easy reading;
- illustrated with coin pictures;
- published on parchment paper;
- treasured reading for entire family.

"I have made you hear new things from this time — hidden things. You did not know them.

They are created now. And not from the beginning, before this day you have not heard them."

THE BIBLE, Book of Isaiah (48:6-7)

VLESSIANA

P.O. Box 422, Dublin, Ohio 43017

MAKAR'S JEWELRY

STORE & SHOP

996 Stuyvesant Ave., (Corner of Morris Ave.), Union, N.J. 07083
(201) 686-1931

A UNIQUE STORE FOR ALL YOUR FINE JEWELRY NEEDS

- We are offering a wide selection of imported 14 K & 18 K gold chains, rings and earrings, as well as, items made from sterling silver, precious gems and stones.
- The owner specializes in custom pieces made to order to a customer's specifications or design.
- Also engagement rings and wedding bands.
- And of course, Ukrainian tryzub (tridents) and Millennium medallions honoring the Millennium year are available in various styles and sizes.
- Visa, Mastercard & American Express accepted.

Open: Monday, Tuesday, Wednesday — 10-6 o'clock. Thursday & Friday — 10-8:30 p.m.
Saturday — 10-5:00 p.m.



JOHN DEMJANJUK SPEAKS:

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

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

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

PLEASE HELP SUPPORT THE APPEAL OF AN INNOCENT MAN.

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

THE JOHN DEMJANJUK DEFENSE FUND

P. O. BOX 92819
CLEVELAND, OHIO 44192

STEFAN KACZARAJ

CERTIFIED PUBLIC ACCOUNTANT

98 Second Avenue, New York, N.Y. 10003
(212) 353-2607

SERVICES PROVIDED: ACCOUNTING & BOOKKEEPING; AUDIT, REVIEW & COMPILATION; BUSINESS & PERSONAL RETURN PREPARATION & PLANNING; COMPUTERIZED WRITE-UPS

I would like to extend my heart-felt thanks to the Ukrainian community in Seattle, the United Ukrainian American Relief Committee in Philadelphia, Suchasnist Publishing Co. in Newark, N.J. and all Ukrainian Americans who have supported me both morally and financially since my arrival in the United States.

Once again, thank you.
Volodymyr Romchuk
former Red Army soldier
who defected in Afghanistan



*New York Metropolitan Committee
Commemorating the Millennium
of Christianity in Ukraine*

Celebrate with us! MILLENNIUM RALLY 988 to 1988

Saturday, September 24th at 3:00 P.M.

THE FELT FORUM
At Madison Square Garden
8th Ave., bet. 31st & 33rd Sts.
New York, N. Y.

ECUMENICAL PRAYER SERVICE
celebrated by the Hierarchy and Clergy of the Ukrainian Churches

GREETINGS and ADDRESSES
by Distinguished Guests

MILLENNIUM PAGEANT

"Iconostasis" by Wira Wowk

Recitations of excerpts by members of L. Krushelnyska Drama Studio
"Icon" and "Striving for Freedom"

SYZOKRYLI Dance Ensemble

Choreography — R. Pryjma-Bohachevsky

MARCHING BAND

Ukrainian Youth Ensembles of Toronto

Conductor — W. Kardash

CONTRIBUTIONS: adults \$10, youth to 18 years \$3



the felt forum

MADISON SQUARE GARDEN CENTER • A Gulf-Western Company

JUBILEE BANQUET

Sunday, October 30 at 4:00 P.M.
at the

Waldorf-Astoria Hotel — Grand Ballroom
Park Avenue & 51st Street, New York City

The program will feature: "HOMIN STEPIV" Bandura Ensemble
"PROMIN" Vocal Ensemble
"DUMKA" Ukrainian Mixed Chorus
conductor — S. Komirny

DONATION \$100 per person

CONCERT of Ukrainian Religious Music

Sunday, November 20 at 2:30 P.M.

Carnegie Hall

57th Street & 7th Avenue, New York City

"VESNIVKA" Ukrainian Girls Choir — Toronto
conductor — K. Zorych-Kondratska

"PROMETEY" Ukrainian Male Chorus — Philadelphia
conductor — M. Dlaboha

"DUMKA" Ukrainian Mixed Chorus — New York
conductor — S. Komirny

METROPOLITAN CHOIR — Philadelphia
conductor — M. Dlaboha

PAUL PLISHKA, bass — N.Y. Metropolitan Opera

TICKETS: \$30, \$25, \$20, \$15, \$10

DETAILS FOR ORDERING TICKETS WILL BE PUBLISHED AT A LATER DATE

PREVIEW OF EVENTS

September 6

ROCHESTER, N.Y.: State University of New York, College at Brockport offers a new course: "The Ukrainian Experience," FA 290.61. The course will be taught by Wolodymyr Pylyshenko, Tuesdays 7-10 p.m. (September 6-December 16) at St. Josephat's School Library. This course is an introduction to the physical, cultural and political geography of Ukraine, as well as, an inquiry into such areas as history, politics, religion, arts and folklore. For registration information call (716) 395-2711 or 395-5724 or 1-800-521-0092. For course content information call Prof. Pylyshenko (716) 673-4867.

September 9-11

RICHMOND, Va.: The 18th annual International Festival will be held at the Richmond Center (between the Richmond Coliseum and Marriott Hotel), exit 11 on Interstate 64 and 95. Festival hours: 5-10 p.m. on Friday; noon-10 p.m. on Saturday; and noon-8 p.m. on Sunday. Sponsored by UNA Branch 34, the Ukrainian segment features traditional Ukrainian foods, a cultural exhibit on the Millennium of Ukrainian Christianity and entertainment. The highlight of the event is the Sunday, September 11, performance at 3 p.m. by the renowned Lyman Ukrainian Folk Dance Ensemble of Baltimore. For more information call (804) 232-3381.

September 10

WINNIPEG: The Ridna Shkola (School of Ukrainian Studies) affiliated with the Ukrainian National Federation of Canada will begin its academic year. Classes will be held each Saturday, 9 a.m. to noon. The school has four levels of grades: pre-school, for children age 3-5; level I, age 6-9; level II, age 10-13; level III, age 14 and up. For further information about enrollment, call Mrs. B. Gerus, (204) 261-7503.

PHILADELPHIA: The Ukrainian Cooperative Nursery is accepting applications for the 1988-89 school year. Children must be 2½ years old and have a general knowledge of the Ukrainian language. Registration for Saturday sessions will be held on September 10 from 9:30 a.m. to 11 a.m. at the Ukrainian Educational and Cultural Center, 700 Cedar Road. Registration for weekday sessions will be held Wednesday, September 14, at 10-11:30 a.m. For further information call Vira Borys Homic, (215) 379-3374.

NEW YORK: The School of Ukrainian Studies of the Self-Reliance Association will begin its school year with a divine liturgy at St. George Ukrainian Catholic Church at 9 a.m. Classes will then be held until noon. To register for grades 1 through 12, as well as an English-language class, come to the school office on Taras Shevchenko Place, between Sixth and Seventh streets, on Saturdays in September.

ASTORIA, N.Y.: Holy Cross Ukrainian Catholic Church will hold its annual parish picnic in Bohemian Hall and Park at 29th Street and 24th Avenue. Beginning at 1 p.m., festivities will include a lottery, games, prizes, homemade food, entertainment and music by the "POCA" Orchestra. Admission is \$5 for adults, \$2.50 for students age 12-17. Children age 11 and under are admitted free. All proceeds will go toward completion of the church's lower level.

September 11

PHILADELPHIA: The Ukrainian Human Rights Committee of Philadelphia will present recently released political prisoner Petro Ruban at Philadelphia's Ukrainian community at 6:30 p.m. at the Ukrainian Cultural Center, 700 Cedar Road in Fox Chase. Mr. Ruban will speak about his experiences in the gulag, as well as relate his impressions of the West. A question-and-answer period will follow.

September 18

PARMA, Ohio: The Brotherhood of St. Vladimir's Ukrainian Orthodox Cathedral will sponsor its annual clam bake immediately following the 10 a.m. divine liturgy in the parish center. Music for dancing will be provided. Tickets are \$13 per person, children under 12, \$6. Tickets may be purchased in the parish office or by calling (216) 885-1509 or 886-1528.

September 18

ROCHESTER, N.Y.: St. Mary The Protectress Ukrainian Autocephalous Orthodox Church will be celebrating the Holy Millennium Jubilee Year of the Baptism of Ukraine and the canonical visitation of Metropolitan Mstyslav, Archbishop Constantine, Bishop Antony and the Upstate New York Deanery headed by the Very Rev. Mitred Eugene Narushevich. The greetings of the hierarchs will take place at 9 a.m., followed by the divine liturgy starting at 9:30 a.m. The banquet and concert program begin at 1 p.m. in the church hall, 3176 St. Paul Blvd. Tickets and information may be obtained from the event's chairman Alex Skibickyj, (716) 671-8544, or at the church rectory, (716) 342-6424.

September 24

NEW YORK: A Millennium Rally will take place at Madison Square Garden's Felt Forum at 3 p.m. under the sponsorship of the New York Metropolitan Committee Commemorating the Millennium of Christianity in Ukraine. The program includes an ecumenical prayer service, greetings and addresses by distinguished guests, a Millennium Pageant featuring the Lydia Kryshelnytsky Drama Studio and Roma

Pryma Bohachevsky's Syzokryli Dance Ensemble, and a performance by the marching band of the Ukrainian Youth Ensembles of Toronto under the direction of Wasyl Kardash.

Weekend of October 7-9

WASHINGTON: The National Committee to Commemorate the Millennium of Christianity in Ukraine will sponsor a three day celebration in the nation's capital. The events will include three concerts, a rally and moleben.

Friday's programs will include a youth festival and concert by the Ukraina Folk Dance Ensemble of Chicago. Saturday, a rally will be held, followed by a concert of classical music of Ukraine. On Saturday evening, a dance for youth, ages 16-22, will be held at the George Washington University Marvin Center.

On Sunday, thousands of Ukrainian Americans will unite at an ecumenical moleben. A Sunday afternoon concert will feature the Ukrainian Bandurist Chorus, conducted by Wolodymyr Kolesnyk.

For more information, please call the National Millennium Committee, at (202) 783-0988.

ONGOING

CLEVELAND: An exhibit of 400 pysanky and 50 paintings inspired by these Ukrainian Easter eggs is continuing through September 29 here at the Women's City Club Gallery under the sponsorship of the Women's City Club and the Ukrainian Gold Cross branch in Cleveland. The pysanky are created by Aka Pe-reyma, while the paintings are the work of her sister, Tanya Osadka. The exhibit is dedicated to the Millennium of Christianity in Ukraine.

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.

Ukrainian Heritage Foundation to meet in September at Soyuzivka

POLAND, Ohio — The Ukrainian Heritage Foundation's meeting for 1988 will take place at Soyuzivka, Kerhonkson, N.Y. on September 23, 24 and 25th.

The price of \$125 per person includes registration, membership, room and meals from Friday night until Sunday afternoon.

Business sessions will be conducted Saturday morning and afternoon, concluded by the election of officers for the coming year. Friday night, the guests will have an opportunity to see many videos of various dance groups in the United States and Canada. These have been collected by Vice President Walter Bacad over the past two years.

Saturday's banquet will be preceded by a cocktail party with hot and cold hors d'oeuvres and a cash bar for refreshments.

For reservations, please contact Taras Maksymowich at 1318 18th St., Miami Beach, Fla. 33139. His phone number is (305) 534-2118.

A short segment of the Hopak video will be shown at the meeting. Since the Kashtan group is on summer vacation, and needs to learn the Avramenko dances, only a small portion will be available to show.

Anyone interested in their Ukrainian heritage and would like the foundation to grow, as well as get involved in projects, should come to this meeting.



CSCE to hold special hearing

WASHINGTON — The U.S. Commission on Security and Cooperation in Europe will hold a special hearing on "The Nationalities Issue under Gorbachev" on Thursday, September 15, at 10 a.m. to noon in Room 628 of the Dirksen Senate Office Building.

Testimony will be given by recently emigrated human rights activists Petro

Ruban (Ukraine), Paruir Airikyanyan (Armenia) and Dr. Algirdas Statkevicius (Baltic states), as well as by Valery Chalidze, who will provide an overview of the nationalities question.

For further information, contact Orest Deychakivsky of the Helsinki Commission at (202) 225-1901.

Ukrainian Technological Society announces awards

PITTSBURGH — The Ukrainian Technological Society, an association of Ukrainian professionals and businesspersons, is now making available applications for its scholarship awards for the 1988-89 academic year.

Students of Ukrainian descent who are enrolled in a four-year degree granting college, and whose permanent residence is within the states of Ohio, Pennsylvania or West Virginia in the area west of Altoona, Pa., and east of Warren, Ohio, and north of Morgantown, W. Va., are encouraged to apply for the awards. Current awards are \$500.

The scholarship program is now

entering its 16th year. In the prior 15 years, the society has made 140 scholarship awards to 114 different students totalling \$47,600. Applications are available from Ukrainian parish priests and Ukrainian fraternal insurance secretaries or may be obtained by writing to Scholarship Committee, Ukrainian Technological Society, P.O. Box 4277, Pittsburgh, Pa. 15203.

Completed applications must be received by the society by October 15 in order to be considered. Course transcripts must accompany the completed applications, so students are encouraged to apply as soon as possible.