

# THE Ukrainian Weekly

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## Coordinating Committee of Patriotic Movements meets in Riga, Latvia

JERSEY CITY, N.J. — Some 20 representatives of several non-Russian national democratic movements in the Soviet Union gathered in Riga, Latvia, on September 24-25 for a follow-up meeting of the Coordinating Committee of Patriotic Movements of the Peoples of the USSR, according to the press service of the Ukrainian Helsinki Union.

The two-day conference brought together national rights activists from movements in Ukraine, Latvia, Lithuania and Estonia, as well as the Rumanian movement in Moldavia and the Crimean Tatar movement. Representatives from Georgia and Armenia were unable to attend because of the volatile situations in those republics, but were able to maintain telephone contacts with the meeting.

A group of activists from six non-Russian national movements founded the coordinating committee during a conference in the western Ukrainian city of Lviv on June 11-12. The group was formed on the basis of the previous Inter-Nationality Committee in Defense of Political Prisoners, organized late last year.

Conference participants elected a new board for the coordinating committee, which now includes: Nijole Sadunaite and Vitautas Bohucius from Lithuania; Sadik Berberov and Niaz Selimov of the Crimean Tatar movement; Oles Shevchenko and Hryhoriy Prykhodko from the Ukrainian Helsinki Union; Mati Keyrend from Estonia; Ints Tsalitis and Juris Ziemelis from Latvia; Georgi Gimpu from the Rumanian movement in Moldavia, and a yet unnamed representative from Georgia. Representatives from Armenia were reportedly named at a later date.

Four documents were drafted upon agreement of the conference participants, including:

- a summary and general statement from the conference;
- an appeal to the governments of all the signatory states of the Helsinki Accords and the International Helsinki Federation on the question of political prisoners in the USSR;
- an appeal to the Vienna Review Conference on compliance with the Helsinki Final Act regarding the question of atomic energy in the USSR;
- a resolution about the situation of the Churches and the rights of believers in the Soviet Union.

The next meeting of the representatives of the national democratic movements and their coordinating committee is scheduled to take place in January 1989 in Lithuania.



Print by Lviv artist Andriy Humeniuk marking the Millennium of Christianity of Kievan Rus'.

## Khmara asks Congress to continue monitoring developments in USSR

JERSEY CITY, N.J. — Stepan Khmara, a Ukrainian national and religious rights activist who, on the occasion of the Millennium of Christianity in Ukraine, had appealed to Patriarch Pimen of the Russian Orthodox Church, Christians throughout the world, and citizens of countries whose governments signed the Helsinki Accords, recently sent a letter to members of the U.S. Congress, expressing his gratitude for Congressional interest in and support of Ukrainian national, religious and human rights.

The letter, received by the Ukrainian Central Information Service based in London and forwarded to the United

States, underscores the important role the United States has played in world history and reminds the U.S. Congress that it is looked upon as a beacon of freedom and justice in the world.

Dr. Khmara, 51, a dentist from Chervonohrad, Lviv oblast, was arrested in March 1980 for producing and editing the samvydav journal Ukrainian Herald, after the arrest and imprisonment of its founder Vyacheslav Chornovil. Dr. Khmara was sentenced to seven years' imprisonment and five years' internal exile for "anti-Soviet agitation and propaganda." He was released in February 1987, following a

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## Soviet authorities bolster campaign against Catholics

KESTON, England — The latest news from Ukraine reveals a resurgent campaign by Soviet authorities against the Ukrainian Catholic Church, following summer Millennium celebrations throughout Ukraine, which attracted thousands of faithful, Keston News Service recently reported.

Unofficial reports indicate that a renewed campaign of harassment and intimidation has been undertaken by Soviet authorities, who were taken by surprise at the number of people making pilgrimages to Zarvanytsia, Hoshiv and other Millennium celebration sites.

For more on Millennium commemorations in Ukraine, see centerfold.

According to the news service, the authorities have been unable to isolate leading Church activists as easily as in the past, and they are now forced to attack the Church's increasingly active mass base. They continue to hinder the organizing work of leaders, but stop short of provoking public outrage with the kind of draconian sentences that were common in the past.

Among the individuals fined or arrested during this recent campaign are:

- Yuriy Rudenko, son of Ukrainian dissident Mykola Rudenko, arrested in Kalush, western Ukraine, and charged with violating the law on religious activities on August 8. Mr. Rudenko, a former Seventh Day Adventist, recently joined the Ukrainian Catholic Church. A filmmaker by profession, he has often documented the destruction of churches in Ukraine. It has been reported that he was in Kalush filming Millennium services. Mr. Rudenko was sentenced to 15 days' administrative arrest.

- A day after the requiem service for the victims of Stalinism in Lviv's Lychakivsky Cemetery this summer, Ivan Hel, head of the Committee in Defense of the Ukrainian Catholic Church and priests Mykhailo Havryliv and Petro Zeleniuk, were summoned by the local procurator and fined 50 rubles for taking part in an illegal religious service.

- The Rev. Zeleniuk, also a member of the Committee for the Defense of the Ukrainian Catholic Church, has been threatened with imprisonment since January. Since that time, his village church was officially handed over to the Russian Orthodox Church. According to the Ukrainian Press Service in Rome, more than 500 faithful gather in front of the priest's house every Sunday to attend one of the three liturgies he celebrates at home. The party secretary and the president of the village kolkhoz have threatened milkmaids and kolkhoz

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## A GLIMPSE OF SOVIET REALITY

# Officials cite catastrophic conditions in Ukrainian coal mining industry

by Dr. David Marples

One of Ukraine's top officials in the coal-mining industry, Nikolai Surgai, the general director of the Donetsk State Production Association, has acknowledged the catastrophic conditions in the industry in an article in *Sotsialisticheskaya Industriya*.

Mr. Surgai conceded among other things that over the past year more than 3 million "man days" had been lost because of illness. In the same report, other directors of state production associations in the Ukrainian coal industry echoed his remarks. Mr. Surgai and his colleagues are responding to a series of articles that appeared in the same newspaper earlier this summer.

Over the period July 26 to August 3, six articles were published in *Sotsialisticheskaya Industriya* under the title "The Life of a Miner" by special correspondents V. Andriyanov and G. Dorofeyev. These articles evidently arose from a meeting held in July between the USSR Ministry of the Coal Industry and the coal miners' trade union.

They were concerned exclusively with the Donbas mines and constituted a damning indictment of the way in which the industry is being run. The authors maintain that in the running and operation of the industry there has been an almost total disregard for the health and working environment of the miners themselves.

The relatively short lifespan of miners was noted. The authors revealed that there has been a particularly significant rise in incidences of high blood pressure, heart disease and psychiatric disorders among miners. Over the past decade, it is reported, the occurrence of sudden coronary deaths among miners has doubled, and those in the 40-49 age group have been especially hard hit. The problem of lung disease is already well known, but appears to have worsened of late.

It was pointed out, moreover, that the percentage of those with heart disease working in coal mines with temperatures over 26 degrees Celsius was almost double that of those working in shallower mines. In short, the labor conditions have had a direct influence on the incidence of mortality.

According to the authors, the USSR Ministry of the Coal Industry has been disinterested in this state of affairs even to the point of repeatedly ignoring letters from local experts on the topic. Thus, a Prof. V. Sukhanov is quoted as saying, "Essentially, the Ministry of the Coal Industry and the coal mine administration are not concerned with the health of the miner." Letters from the staff of the Donetsk Institute of Work Hygiene and Prevention of Diseases to the USSR Coal Minister requesting information about measures taken to combat the high rate of illness among Ukrainian coal miners have evidently received no response from Coal Minister Shechadov.

The other articles, while less dramatic in tone, focused on other important aspects of daily life at Ukrainian coal mines both in and out of work, most notably the reduction in the rate of construction of residences for the miners between 1987 and 1988, and the severe ecological damage to the environment caused by underground mining. A catastrophic ecological fu-

ture for the area is predicted by the two authors. They also look in depth at the very high rate of manual labor in Ukrainian mines, in which 50 percent of underground work today is carried out by hand.

Ironically, the appearance of these articles coincided more or less with the publication of the director general's report to the 12th Session of the Coal Miners' Committee of the International Labor Organization (ILO). In this report, as cited by a Ukrainian journal, the improved safety levels at Ukrainian coal mines are set forth. It is stated, for example, that between 1980 and 1985, fatal accidents in Ukrainian coal mines declined by 11.6 percent, and that from 1976 to 1986 the number of pneumoconiotics (those suffering from lung diseases) declined by a factor of five as a result of the development of safety procedures. In the journal's introduction to the excerpts from the report, it is even suggested that the model of the Ukrainian SSR will stand as an example to other countries in mine safety techniques.

There is no question, however, that as mining conditions get worse in the Donbas, the danger to the miners increases, whether it be from working in very deep mines at excessively high temperatures — even the ILO Report notes that the goal is to reduce the number of miners in this situation to 13,000 — or the heightened danger of methane gas leaks such as those that caused the May 1987 accident at the Chaikino mine.

A review of this situation was recently offered by M. Kabanets, chairman of the coal industry sector in the Department of Heavy Industry in the Central Committee of the Communist Party of Ukraine. Mr. Kabanets updated the statistics on the depth and condition of Donbas mines by stating that 75 percent of them had not been reconstructed for 20 years, while in about one-third the depth of exploitation was between 800 and 1,000 meters. About 17 percent of the seams currently being exploited are subject to sudden emissions of gas. He foresaw three basic directions for the industry in the immediate future:

- 1. the reconstruction of the mining administration by reducing considerably the governmental apparatus and raising the "independence" of working collectives;

- 2. a transition from administrative-command to predominantly economic methods of government, and a move to full self-accounting and self-financing now scheduled for January 1, 1989;

- 3. the democratization of the work process by applying the rules of self-government to the collectives.

Some of the work entailed above has already been carried out. For example, the abolition of the Ukrainian Ministry of the Coal Industry last year reportedly reduced the number of administrative personnel in the branch by 48 percent and the monthly costs by 25 percent. Mr. Kabanets makes it clear, however, that fundamental "restructuring" in what was the former Ukrainian ministry has hardly begun.

Another feature of the attempted reform in the Ukrainian coal industry has been the gradual reduction in the number of those employed in manual jobs in the mines, which often entails the most basic and dangerous work at the

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## GLASNOST DIARY: recording changes in the USSR

### "Peace-loving" Russian Orthodox clerics

The presidium of the Supreme Soviet of the Ukrainian SSR recently awarded hierarchs and clergy of the Russian Orthodox Church with certificates of merit for their "active peace-loving work in connection with the Millennium of the Christianization of Rus'."

Among the recognized clerics were:

Archbishop Ahafanhel of Vinnytsia and Bratslava, Archbishop Leontiy of Simferopol and Crimea, Archbishop Makariy of Ivano-Frankivsk and Kolomyia, the Rev. Oleksander Kravchenko, rector of the Odessa Seminary, and the Rev. Lev Turunda, a pastor in Krasny Luch, in the Voroshylovhrad oblast.

### Soviet authorities...

(Continued from page 1)

workers with dismissal in an attempt to persuade them to go to the Orthodox Church on Sunday, where only a dozen worshippers can be found.

On the feast of the Pentecost militia units surrounded the priest's house during communion and dispersed the faithful. Since that time, his house has been surrounded 24 hours a day by militia. The priest is repeatedly threatened with arrest, and to date, has incurred fines totaling more than 1,000 rubles, which he refuses to pay.

- The Rev. Havryliv, has completed a 15-day imprisonment sentence for having met a priest from Italy in Kiev and accepted religious articles and literature from him. The Rev. Havryliv was also the subject of a lengthy article in *Vilna Ukraina* on August 27, where he is accused of taking gifts from foreigners and working with the Ukrainian Helsinki Union.

The article, titled "Dark spots in a dark biography," describes the priest as a thief who accepts money from the

CIA. This was not the first time a Soviet Ukrainian newspaper has attacked the Rev. Havryliv. In February of this year, *Vilna Ukraina* accused him of supplying information to Radio Liberty.

- The Rev. Ivan Senkiv from the village of Chortkiv, who had been working with Catholics in Kharkiv and took part in recent Millennium celebrations there, has been conscripted into the army for reserve duties; he is expected to serve six months somewhere in the Russian Republic.

- A Millennium celebration held in Kharkiv in June, organized by the Vasyli Stus Club of Friends of the Ukrainian Language, was watched by militiamen, who claimed the crowd was participating in an "unlawful gathering."

Stepan Sapeliak, who led the meeting, was interrupted by the police, who demanded he speak Russian. He refused, was placed under house arrest and threatened with a tour of duty of indefinite duration inside the contaminated Chernobyl zone. He responded with a hunger strike.



Yuri Rudenko at work.

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## FOR THE RECORD: Paruir Airikian speaks about Armenian nationalism

*Below is the full text of the statement delivered by Paruir Airikian, Armenian national rights activist, before the September 15 hearing of the Commission on Security and Cooperation in Europe, which focused on the USSR's nationalities question.*

This discussion of nationality issues, is based on my long experience as a member of the National Unity Party, founded in 1966 in Yerevan.

It was an underground national

**... self-determination is the basic principle for resolving nationality issues. In democratic societies, nationality crises cannot arise because the ethnic group as a whole, having political rights, also has collective rights to determine its future.**

independence organization. Since 1974 it has tried to attain legal status and the holding of a referendum on independence for Armenia. Over the years, 100 of its members have been imprisoned.

Last year, on the basis of this organization, a new public grassroots organization, the Union for National Self-Determination, more appropriate for glasnost and perestroika, was formed. This new organization was founded with the knowledge of the Supreme Soviet.

For this new organization the main principle — not just the aim — is national self-determination. Despite our skepticism towards democracy in a one-party system, we were

ready to assist the development of these new trends.

But the events of the past few months, particularly the attitude of the central authorities to the Karabakh problem — when the democratic expression of the popular will was ignored — showed that Moscow is neither ready for change nor for democracy.

Nevertheless, we think that self-determination is the basic principle for resolving nationality issues.

In democratic societies, nationality crises cannot arise because the

ethnic group as a whole, having political rights, also has collective rights to determine its future.

In such cases, only extremist acts can lead to crises. And in response to such extremist-terrorist acts, extreme reaction by society is needed in order to defend its rights.

In contrast, the basic principle of Communist rule from Lenin to Gorbachev is only to maintain Communists in power. Therefore, the Kremlin lives in terror of any new democratic movements.

Anything which is not sanctioned by Moscow — even if it is in its interest — is feared as a threat of popular initiative. And that is why

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## Demjanjuk defense fund seeks \$500,000

by Roma Hadzewycz

NEWARK, N.J. — Family members, attorneys and supporters of John Demjanjuk, who is appealing his conviction for war crimes to the Israeli Supreme Court, recently completed a series of public meetings aimed at raising funds for the defense.

The co-sponsor for the meetings, held in the United States and Canada, was UNCHAIN, the Ukrainian National Center: History and Information Network.

The John Demjanjuk Defense Fund

hopes to raise approximately \$500,000: the defense is now in debt to the tune of \$180,000, and, according to the fund's president, Edward Nishnic, more than \$300,000 is needed to complete the defense of his father-in-law.

"There is no question in my mind that this is a winnable case — a very winnable case — especially with all the evidence we've collected," Mr. Nishnic told The Weekly. However, he added, "I'm fearful that we'll run out of funds for the defense."

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John Demjanjuk Jr. addresses a public meeting on the Demjanjuk case. Bozhena Olshaniwsky of UNCHAIN looks on.

## BOOK PREVIEW: Marples' second on Chernobyl nuclear accident

*"The Social Impact of the Chernobyl Disaster," Dr. David Marples' second book about the nuclear accident that shook Ukraine and the entire world in April of 1986, is due to be released in the United States on November 16. The 316-page book, according to an advance publicity release from St. Martin's Press, "presents the other side of Chernobyl, a picture of the truly momentous impact of a major catastrophe on the lives of the Ukrainian people which has not hitherto been revealed."*

*Dr. Marples is adjunct professor of Slavic and East European studies and a research associate at the Canadian Institute of Ukrainian Studies, based at the University of Alberta in Edmonton. His first book on the Chernobyl nuclear accident was titled "Chernobyl and Nuclear Power in the USSR." His articles often appear in The Ukrainian Weekly.*

*A stipend from the Ukrainian National Association enabled Dr. Marples to devote time to researching and writing "The Social Impact of the Chernobyl Disaster."*

*Below we publish the first of several excerpts from Dr. Marples' forthcoming book. This excerpt is taken from Chapter 5, which is titled "The Special Zone."*

Before examining the life of clean-up workers in the zone in detail, it is of interest to look at life there through the eyes not of experienced military commanders or civil defense workers, or even of the leaders of the Kombinat association, but rather from some of the young students who arrived from the Obninsk Institute of Atomic Energy, from Sverdlovsk and other areas. They carried out various tasks in the zone, most of which were outside the first zone around the reactor itself. Shortly after they arrived, their commander, Igor Anshigin, advised them to keep diaries about their activities in the zone. In late October 1986, the newspaper Komsomolskaya Pravda published excerpts from some of these diaries, which were revealing in their candor and were apparently

unedited. What follows are translations of some of the entries.

### Entry 1

I appeared in the detachment by chance. As they say, a man from the country, a stranger. The point is that they took only sixth-formers. But I asked the commander anyway. I turned out to be the youngest. There are beautiful places here: a forest, river, field. The empty villages are striking. I will never forget my first trip to Pripjat. The open gate squeaks. Wind makes the dried-out linens flap during the day. There are scores of lone cats. They sit on the sidewalk and watch the cars go by. They literally understand what happened here...

### Entry 2

This is the first time I've opened our notebook. I was in Pripjat together with the operators. They were getting their belongings. We finished and waited for the car. One of the fellows took an apple from his pocket, awkwardly tossed it in the air, but didn't catch it. He brushed off the dirt with the flap of his jacket, as if nothing were wrong, and into his mouth it went. "What are you doing?" I was astounded. "What's wrong?" he asked. I am staggered by the absence of elementary knowledge about radioactive contamination. And among whom? Among those who in their line of work should know this by heart. I think that carelessness and the lack of elementary knowledge is the basic reason that brought about the Chernobyl accident.

### Entry 3

Today we went to take measurements. If you wake up in the early morning in any other city you will see: there is a light on and someone is stirring in the kitchen. Or you will hear how the first tram rings from the depot. Here in Pripjat, it's different. Emptiness. There are no people. Pripjat provides a sharp contrast with Chernobyl. There, in the city, there are many people around during the daytime.

They live. Work... Everyone knows Chernobyl. Only here did I truly find out about Pripjat.

### Entry 4

The day began as usual. I received an assignment to go to Pripjat. They define what can be taken out for residents. The usual apartment. The occupant — a 20-year-old woman, who looks like a playful child. Laughing, joking. This was before we had gone upstairs. But when we entered her apartment, her appearance changed immediately. The smile vanished. Her face became pinched. She aged ten years. Then tears gushed. She was not shy about crying in front of me. By accident, I happened to see a note: "Volodyushka! We were evacuated. I will try to get to Horodyshche by whatever route. Try to get in touch or I will go crazy. The milk burned. Get well. Kisses. Nadya and daughter." That evening I learned that this was the wife of a fireman who had perished. And when Nadya wrote the note, her husband was already dead...

### Entry 5

The flow of people was running dry. I was tired. I could not see the divisions on the dosimeter anymore. It irritated me that there were so many cars, so many belongings, so many people. And the fact that it was night and we had to work. I went inside our little house. I sat on the bench. Leaned against the wall. Nodded off but didn't really sleep, yet half an hour later I came out absolutely refreshed. A bus rolled up. An old woman came out. She looked at me and started to poke something at me, clutched in her fist. I grasped her hand: on her palm was a crumpled tent with a frayed edge. I felt my face turning red. I began to refuse, but she said: "This is for you, for your work." I tried to convince her that I get money anyway, and for her, an old person, it's shameful to demean herself

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## Metropolitan Andrei consecrates new bishop



Pictured in the foreground (from left): Bishop Raphael, the newly consecrated Bishop Alexis, Metropolitan Andrei. In the background (from left) are the Very Rev. Archimandrite Gregory and the Very Rev. Archimandrite Eftimos.

NEW YORK — The Very Rev. Archimandrite Alexis (Nizza) was consecrated bishop of New York by the Sobor of Bishops of the Ukrainian Autocephalous Orthodox Church in the United States (Sobornopravna) on Saturday, September 24.

The ancient and solemn rites of consecration took place during a hierar-

chal divine liturgy presided over by Metropolitan Andrei, assisted by Bishop Raphael and other clergy at St. Andrew's Monastery, in the Bronx.

Bishop Alexis has been appointed as chancellor of the Metropolitan Synod; he will travel with the metropolitan to Cairo, Egypt, to attend Millennium celebrations there on October 12-14.

## Rome celebrations now on videotapes

STAMFORD, Conn. — The Ukrainian Catholic Permanent Synod of Bishops has authorized the release of a videocassette for North America which documents the grand Millennium celebrations of Ukrainian Christianity which took place in Rome the weekend of July 9-10. The film was produced by the Vatican Office of Communications, from whom the synod bought the commercial rights.

Converted from the European system of videotaping into a six-hour videocassette (set of three two-hour tapes) that fits any VHS video recorder, the film portrays the Millennium participation of Pope John Paul II, Cardinal Myroslav Ivan Lubachivsky and all the Ukrainian Catholic hierarchy in the free world, as well as some 7,000 pilgrims. Included are events such as the Marian Moleben at St. Sophia Sobor, the

solemn pontifical divine liturgy at St. Peter's Basilica, and the Millennium concert of Ukrainian sacred music at the Papal Audience Hall.

The Rome Millennium videocassette is being distributed exclusively by the Stamford Diocese Millennium Committee at a cost of \$99.50 per set. Other Roman souvenirs available for purchase are the "Molytovnyk Palomnyka" (Pilgrim's Prayerbook) (\$5), audio-cassette of the pontifical divine liturgy at St. Peter's Basilica (\$12), and an audio-cassette of the Millennium concert of Ukrainian sacred music (\$6).

All orders under \$25 should include \$2 for postage/handling; all other orders, 8 percent surcharge. All requests should be forwarded to the Millennium Committee of the Diocese of Stamford, P.O. Box 2311, Stamford, Conn. 06906.

## Paruir Airikian...

(Continued from page 3)

the Kremlin reacted so cruelly to Karabakh, and particularly Sumgait.

The Karabakh phenomena could have been good for Gorbachev, in that it showed the democratic potential of the Soviet system. But Gorbachev did not react to this phenomenon in a positive way. Gorbachev did not think the Karabakh precedent was desirable because it showed how change could be induced from below.

Therefore, the popular demand in Nagorno-Karabakh to be joined to Armenia had to be punished. At least Gorbachev felt he had to refuse this demand so that it did not serve as a model for other nationalities for their own independent initiatives.

Glasnost, without liberalization of the laws, can only lead to more crises. There is now a law on the books which requires public examination of important new laws. This current law, however, does not give people the right to a decisive voice.

In addition, there is now no law on referendums, although a draft law on this important issue has existed since 1980. Such a law is particularly important in a one-party system.

What are the future perspectives for the nationality problem in the Soviet Union today? The Soviet Union is now at a crossroads. It can move forward towards a society of laws, by adopting laws which guarantee popular self-expression.

In the worst case, the Soviet leadership might revert to its old principles and return to Stalinism.

In Armenia, our organization, the Union for National Self-Determination, has decided not to wait until Moscow becomes democratic. Rather, our actions are based on international standards such as the Declaration of Human Rights and the Helsinki Final Act.

In this way, we have chosen democracy and we hope to assist the development of democracy throughout the Soviet Union.

From the point of view of our organization, the principle of free choice is always more important than the political programs of any segment of the Armenian population — not to speak of Moscow's. Let people make their choice.

It seems to me that nationality rights do not differ from those of the individual. The rights of the nation are violated when a human rights violation occurs.

## Obituary

### Josephine Olinkevych-Michalenko, 70, former UNA supreme advisor

DENVER — Josephine Olinkevych-Michalenko, a former supreme advisor of the Ukrainian National Association and a founder of two UNA branches, died here at a local hospital on Friday, September 30. She was 70.

Mrs. Olinkevych-Michalenko was a longtime secretary of UNA Branch 240 in Cleveland, and most recently was secretary of Branch 377 in St. Petersburg, Fla.

She was born in Stanislaviv (now Ivano-Frankivske) in western Ukraine. Along with her husband, an officer in the 1st Division of the Ukrainian National Army, she emigrated from Ukraine, spent time in the displaced persons camps in Germany, and eventually arrived in the United States.

Upon arrival in this country, Mrs. Olinkevych-Michalenko became active in the Ukrainian community of Cleveland. She was one of the co-founders of Branch 240 of the Ukrainian National Association. She enrolled more than 300 members into this branch.

She was a delegate to all conventions of the UNA since 1954, and at the 1962 convention was elected a UNA supreme advisor.

When Mrs. Olinkevych-Michalenko moved to Florida she founded UNA



Josephine Olinkevych-Michalenko

Branch 377 and became its secretary.

Surviving are Mrs. Olinkevych-Michalenko's daughters, Areta Kolody and Martha Lysko, with their husbands and children.

A panakhyda (requiem service) was offered at the Lytwyn Funeral Home in Union, N.J., on Wednesday, October 5. The funeral liturgy took place at St. John's Ukrainian Catholic Church in Whippany, N.J., on Thursday, October 6. Burial followed at St. Andrew's Ukrainian Orthodox Cemetery in South Bound Brook, N.J.

## Khmara asks...

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decree of the Presidium of the Supreme Soviet that resulted in the release of over 100 political prisoners.

In June of 1987, he appealed to Patriarch Pimen of the Russian Orthodox Church to "show support" for the Ukrainian Catholic Church. He asked Patriarch Pimen to "acknowledge the injustice of the present attitude of the Russian Orthodox Church toward the Ukrainian Catholic Church and petition the Soviet authorities to restore the right of the Ukrainian Catholic Church to legal existence."

In his appeal to Christians and citizens of countries whose governments signed the Helsinki Accords in August of this year, written on behalf of his fellow Ukrainian Catholic believers in the Soviet Union, Dr. Khmara argues that the signatory governments should not ratify the final document of the Vienna Review Conference until the Soviet government grants legal status to the Ukrainian Catholic Church and the Ukrainian Autocephalous Orthodox Church, both currently banned under the Soviet regime.

This newest letter dated September, speaks out against the new repressions in Ukraine, underscoring the arrest of Ivan Makar on August 4, during a peaceful demonstration in Lviv, as well as the ongoing persecution of Ukrainian Catholics. Mr. Khmara underscores ecological catastrophes in Ukraine, as well as Ukrainian tragedies of the 20th century, naming the mass annihilation of Ukrainian intelligentsia in the 1920s, the famine of the 1930s, the deportations of the 1940s and 50s, as well as the "spiritual and ecological genocide by Stalinist forces."

The letter states, in part:

"The repressions have resumed: Ivan Makar was arrested and criminal proceedings have been instituted against him, and other rights activists have been threatened with imprisonment; a brutal pogrom was conducted against participants of a peaceful demonstration in

Lviv on August 4; and persecution of Ukrainian Catholics is proceeding. The nation has been denied the right to publicly display its will. In Ukraine, it is forbidden to conduct any unofficial gatherings, meetings and demonstrations. At the same time, Ukraine is rapidly approaching an ecological catastrophe, resulting from criminal mismanagement, relentless construction of nuclear energy plants and chemical factories, etc. The threat of a total ecological catastrophe enveloping the Ukrainian nation is not subsiding. You understand that international peace, security and freedom is dependent on the make-up of the USSR.

"As of Ukraine, its meaning to the USSR is so important because the way events evolve in Ukraine will be largely dependent on whether the USSR sets out on a path of democratization or remains a totalitarian state. Consequently, events in Ukraine will also affect the future of security and cooperation in Europe as well as the resolution of important global issues. The Chernobyl catastrophe overtly demonstrated the extent to which our world is mutually interrelated. If the Ukrainian nation by itself had been able to decide its fate, then the tragedy of Chernobyl would certainly not have happened. If this trend continues, then we will be threatened with accidents more devastating than Chernobyl which will have unimaginable consequences for all mankind.

"Esteemed congressmen! We are moved by your attention to Ukraine. We are sincerely grateful for your support and solidarity with our struggles for a better destiny for the Ukrainian people and for the ideal of freedom for all mankind. We hope that you will continue to meticulously monitor events in Ukraine and that we will continue to enjoy your support. We are confident that you will endeavor to win the release of the first Ukrainian political prisoner of the perestroika era — Ivan Makar. May God shed his graces and blessings on you and the American people."

## FOR THE RECORD: Declaration of Principles of the Ukrainian Helsinki Union

Following is the full text of the Declaration of Principles of the Ukrainian Helsinki Union. It was translated from the original Ukrainian into English by Maria Skorupsky. We publish it here because of the document's importance in setting out the principles guiding the activity of the UHU which has evolved from the Ukrainian Helsinki Group founded in 1976.

### PART I

#### 1. Preamble

The Ukrainian Helsinki Union is a federation of self-governing human rights defense groups and organizations in the oblasts [provinces], raions [districts] and cities of Ukraine and outside its borders has been formed on the basis of the Ukrainian Public Group to Promote the Implementation of the Helsinki Accords and affirms its adherence to the human rights principles stated in the Declaration of the group dated November 9, 1976.

The Ukrainian Helsinki Union deems

**...the freedom of the individual cannot be reliably safeguarded in the absence of national freedom. ...the nation is the sole natural social environment in which an individual can fully develop his abilities and fulfill his purpose on this earth.**

it essential to declare that the fundamental purpose of its activity is the defense of national rights, and, above all, the defense of the right of nations to self-determination as provided for in Article I of the International Covenant on Civil and Political Rights, which the Soviet Union has ratified ("All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development"), because the freedom of the individual cannot be reliably safeguarded in the absence of national freedom. Just as an individual is not merely a means for realizing various ideological concepts, but the ultimate end and crowning glory of creation, so the nation is the sole natural social environment in which an individual can fully develop his abilities and fulfill his purpose on this earth.

As the experience of the past 66 years of Ukraine's membership in the Union of Soviet Socialist Republics has shown, neither the government of the Ukrainian Soviet Socialist Republic, which has never been a truly sovereign body but only an executive agency of the central government, nor the Communist Party of Ukraine, which is merely a regional subdivision of the Communist Party of the Soviet Union, has had the power or, for the most part, shown any inclination to protect the population of Ukraine from total famine, from the barbaric destruction of the nation's productive forces and intellectual potential, from the denationalization of Ukrainians and the non-Russian minorities, and from artificial changes in the ethnic composition of Ukraine. These facts of outright genocide and the continuing ethnocide of the indigenous population of Ukraine despite today's conditions of relative democratization confirm the indisputable truth that no one party may monopolize the right to decide key issues which pertain to the very existence of a nation. In the absence of organizations that offer alternative or opposing views (in general or on certain issues) to policies pursued by the government and the ruling party, the genuine protection of human and national rights is impossible.

The Ukrainian Helsinki Union is not a political party and its goal is not the takeover of power. The union has set itself the task of activating the population in all spheres and in devising a mechanism enabling the people to participate in the government of the state and to exercise effective control over the state apparatus.

Although the Ukrainian Helsinki Union supports all the constructive ideas of the government that pertain to the restructuring and democratization of Soviet society, the union reserves for itself the right of democratic opposition as an effective form of activating democratic processes in society.

The Ukrainian Helsinki Union is not a political party with a program that is binding on all its members, and it therefore allows a pluralism of views and membership in other political parties and organizations. Instead of a program, the Ukrainian Helsinki Union proposes this "Declaration of Principles," which may form the basis for an alliance of all democratic forces in the

struggle to transform our society and safeguard the rights of individuals and of the nation (disagreement with individual principles of this declaration if its general purpose is endorsed does not preclude participation in the work of any of the sections or local organizations of the Ukrainian Helsinki Union).

**The Ukrainian Helsinki Union contends that the restoration of Ukrainian statehood, which today exists only on paper, would serve as a fundamental and permanent guarantee of securing the economic, social, cultural, civil and political rights of both the Ukrainian people and the national minorities that live on the territory of Ukraine.**

#### 2. Fundamental principles

1. The Ukrainian Helsinki Union contends that the restoration of Ukrainian statehood which today exists only on paper, would serve as a fundamental and permanent guarantee of securing the economic, social, cultural, civil and political rights of both the Ukrainian people and the national minorities that live on the territory of Ukraine.

2. The Ukrainian Helsinki Union contends that under the guise of a union of sovereign Soviet republics Stalin established a highly centralized authoritarian state, whose nature remains fundamentally unchanged even now. Thus the genuine democratization of Soviet society requires not just individual changes but a radical transformation of the regime. We envisage the future coexistence of the peoples of the USSR in the form of a confederation of independent states perhaps preceded by a federation of sovereign democratic republics as a transitional stage during which the concept of the "Union of Soviet Socialist Republics" must possess substantial meaning by virtue of maximum political, economic and cultural decentralization.

3. While the Ukrainian Helsinki Union will support those legislative changes introduced by the ruling party of the USSR whose democratic nature is not in question, the union will at the same time advocate the necessity of

repealing in their entirety the anti-democratic and centralistic Stalinist-Brezhnevite constitutions and of drafting a constitution for the USSR and constitutions for the individual republics on a completely new basis.

The new federal constitution of the Soviet Union should guarantee, without the existing discriminatory reservations, only those fundamental rights and freedoms of citizens that are set forth in the international human rights covenants adopted by the United Nations and in the Final Act of the Helsinki Conference of 1975, all of which the USSR has ratified: it should also define the underlying principles of federative relations between the union republics, but it may not unify and regulate the organization of economic, political and cultural life in the republics as does the existing constitution of the USSR.

Instead of all-union committees, ministries and other central administrative organs, we propose that only consultative-coordinating agencies be created at the all-union level and that all power over economic, political and cultural life be handed over directly to the sovereign republics. In connection with the transfer of all routine legislation to the republican parliaments (supreme soviets), the federal legislative body should be a unicameral parliament (a federal soviet) with equal representation of all union republics irrespective of their population size and administrative-territorial organization. The center of the union, where all permanently acting federal agencies are located, cannot simultaneously serve as the capital of one of the equal republics, and the sessions of the federal parliament

(federal soviet) should be held in the capitals of each of the republics in turn. The new constitution may not contain the imperialistic term "the Soviet people" and, instead, must use the designation "the peoples of the USSR."

4. We propose that the new constitution of Ukraine, which must incorporate both the principles declared in

**We demand the immediate constitutional recognition of the status of the Ukrainian language as the official language of the republic.**

international human rights documents and the experience derived from our people's national and common law, contain an article concerning Ukrainian citizenship which would grant its holder the right to elect the soviets and be elected to them, as well as the right to work in the state institutions of the Ukrainian republic. Ukrainian citizenship, which would require compulsory adequate fluency in the official language of the republic, should also be granted to all persons who lived on any territory of Ukraine before its incorporation in the USSR and their descendants even in one line, returning Ukrainian emigrants from other republics and from outside the USSR, all other persons who have lived permanently on the territory of the republic for no less than 10 years and who recognize the

official language and the constitution of the republic.

5. While not imposing any restrictions on non-citizens of Ukraine, with the exception of those specified above, we oppose the artificial resettlement of the population of the Soviet Union for the purpose of changing the ethnic composition of the republics by means of shuffling cadres, centralized planning of industrial construction without taking into account local labor resources, and the like. Although we oppose closed borders like those between the socialist countries of Eastern Europe, we nonetheless propose that as a temporary measure, designed to counteract the longterm policy of Russification, permission to enter the republic to take up permanent residence be linked with obtaining citizenship.

6. We demand the immediate constitutional recognition of the status of the Ukrainian language as the official language of the republic, accompanied by its obligatory use in all spheres of life in the republic — in the state and economic apparatus, preschool education, public schools, institutions of higher learning and professional training, military affairs, etc., thereby supporting the nationwide movement encompassing all strata of Ukrainian society that has arisen to demand the enactment of this measure.

7. At the same time, we call for the widest possible guarantees of rights for the national minorities of Ukraine (Russians, Jews, Poles, Byelorussians and others), for national-cultural autonomy (national associations, schools, theaters, museums, press, churches and other institutions), and in cases of compact settlements (Hungarians, Greeks, Gagauz, Rumanians, Bulgarians, Russians and others) also for the creation of national-territorial administrative units in villages, settlements and districts. We support the immediate restoration of the Crimean Autonomous Soviet Socialist Republic within the framework of the Ukrainian Soviet Socialist Republic and the organized return of the population of this autonomous republic, which had been repressed by Stalin, to its former places of settlement.

8. The activity of the Ukrainian Helsinki Union encompasses territories populated by Ukrainians outside the borders of the Ukrainian SSR, and the union demands that the government of the republic extend its protection to Ukrainian citizens in the Russian SFSR,

Kazakhstan, Byelorussia, Moldavia and other regions, as well as outside the borders of the USSR (Poland, Czechoslovakia, Rumania, Yugoslavia). Within the borders of the Soviet Union, only the full assurance of the cultural and national needs of Ukrainians residing in the Berestia (Brest-Litovsk), Voronezh, Kuban and the Dniester regions of the Moldavian SSR will remove from the agenda the painful issue of the revision of the republic's borders in accordance with the ethnic principle.

The Ukrainian Helsinki Union will demand a constructive dialogue and broad cooperation at all levels (ranging from governmental to personal contacts) with the Ukrainian emigre community in the West in contrast to the hatred born of Stalinist conditions and fostered by ideological dogmatists.

# THE Ukrainian Weekly

## Marking our Millennium

As our Millennium year approaches its twilight, more than one Ukrainian will breathe a sigh of relief... Even our anniversary-oriented society has been oversaturated with Millennium picnics, Millennium chairs, Millennium bumper stickers, Millennium ties, even Millennium re-enactments of the first mass baptism.

The question arises: Will we have learned anything from celebrating this glorious Christian milestone? What will we remember after the last chords from the last Millennium concert resound?

This week's Millennium celebrations in Washington and Ottawa will demonstrate how far we have come. The two countries that claim the most Ukrainians — Orthodox, Catholic, Evangelical — in the free world will host Millennium celebrations in their capitals.

The number of attendees will speak loudly. Have we matured enough as a community to realize that there is strength in numbers? Have we grown to the extent that we can put disagreements behind us and unite in furtherance of our Ukrainian national goals?

Our Ukrainian Catholic and Orthodox leaders united ecumenically as early as May of this year, in London, England, on the feast of the Pentecost to issue a joint statement on the celebration of the Millennium. They stated:

"We reflect on the historic path of our nation through the glorious Millennium, a path in which the great witnessing of the faith has been intertwined with suffering, ruin and oppression; and, in recent times, with the destruction of the hierarchy of the Ukrainian Autocephalous Orthodox Church; the banning in the USSR of the Ukrainian Catholic Church and the ensuing 'modern catacombs' into which our Christianity entered in this century. All this, however, could not shake the living faith of our people; witness the spontaneous rebirth of the Ukrainian Autocephalous Orthodox Church in 1942-1943 and the concurrent renewed activity of the underground Ukrainian Catholic Church.

"The living faith of the Ukrainian people was not lost, it could not be destroyed. Amid the ruins of atheism, Christ's Word blossoms again. Although our brethren in Ukraine are not at liberty to celebrate the anniversary of our nation's baptism and must see their birthright appropriated by another, the witness to faith by our confessors in Ukraine and our solemn observances of this event across the free world are glorifying Christ, Who "clothed Himself in us" (Gal. 4:20) 1,000 years ago. The Ukrainian Churches and people, now persecuted and deprived of freedom, give thanks to God for the blessing of Baptism.

"Therefore we appeal to the Christian nations of the world and to all people of good will to demonstrate their Christian solidarity with our Churches and our nation, and thus help to ensure that the Word of Christ's Truth may once again shine brightly in our fatherland, Ukraine."

Now, the Ukrainian American and Ukrainian Canadian communities must join in solidarity with their brethren in Ukraine, who cannot celebrate freely, but who join us in spirit.

It is our community that has to keep the fire burning, that has to continue to shed light on those who have been in the catacombs. Our mission is two-fold: to let the rest of the world know about our 1,000-year-old heritage and at the same time to bond spiritually with our brothers and sisters in Ukraine.

Can we do it? This is the question that remains to be answered. Yevhen Sverstiuk, speaking at a Millennium ceremony in Kiev this past June, reflected on our centuries-old heritage. And although he was speaking to the believers in Ukraine, his words ring true for the diaspora as well:

"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 its unsubstitutable truths. ...

"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."



## LETTERS TO THE EDITOR

### Travelers' woes in Czechoslovakia

Dear Editor:

Possessing travel documents for Hungary, Czechoslovakia, Poland and the Soviet Union, 27 Americans and Canadians set out from Vienna on a three-week pilgrimage. Most of us had roots in this part of the world, and most of us expected to visit with friends or relatives during the pilgrimage. Having relatives in Poland and the Soviet Union, we carried 11 copies of an album that I had prepared and published. Copies of the album "Tserkva v Ruyini" ("Church in Ruins") we would give to our relatives as a memento of our visit. Since the pilgrimage was partially of a religious nature, most of the tour members did carry suitable religious publications.

All was well until we arrived at the Hungary-Czechoslovakia border. Here a search was launched that would put to shame any search at any border. After all if you designate four officials to search the belongings of 27 people and give them four hours to do this, they will do a thorough job.

When the dust had settled, there was a large pile of confiscated material from a number of tour members. My pile was the largest, because the officials piled everything they took from me, my wife, my mother and my father on my pile. At this point two of the officials told me to follow them to a separate small room. Since the weather was rather warm, typically 35 degrees(C), I was wearing only shorts and a shirt, and anyone could see that I was not hiding any "forbidden" material on me. They asked what I had on me. I pulled out my wallet, and showed it to them. It was the only item in my pockets.

At this point they looked at me and I looked at them, straight in the eye. I was wondering if they were going to strip search me, or if they were giving me an opportunity to bribe them without any witnesses present. I came to the conclusion that it was the latter. I showed them the several hundred dollars in my wallet, replaced the wallet in my pocket and asked if they wished to see something else. They declined.

The officials carted all the material away, saying that they would be examining which items would be returned and which would not. We all protested strenuously. We said that the material did not involve Czechoslovakia in any way, and all of it was either for personal use or to be used as gifts for relatives in Poland and the Soviet Union. Our protests fell on deaf ears.

After some time the officials returned with "confiscation confirmations" plus one returned item: my wife's address book. In civilized countries, a lady's handbag and her address book are her private possessions, but then, we were in Czechoslovakia.

The officials now faced stronger protests. Someone point out that the Czechoslovakian publication "Everything you need to know to enjoy your visit in Czechoslovakia" (published by Cedok and CSA) does not mention any restrictions on the material that was confiscated. A variety of other arguments followed.

This is when the "threats" began. A young official with more stars on his shoulder pads than any one else, placing his right hand on his hip in the vicinity where his revolver was holstered, spoke loudly: "All you people get on that bus and get out of here, or I am going to deport all of you to Hun-

gary."

I suggested to the official that if he had concerns about some of the confiscated material being left in Czechoslovakia, then we could pick it up on our way out of the country two days later. The threat was repeated. We boarded the bus and headed for our hotel in Presov.

On arrival in Presov, we were met by Marta at the hotel, who was to be our official Czechoslovak tour guide for the day and two nights that we were to spend here. We immediately informed her of the confiscations at the border, and suggested to her in the strongest of terms that we wanted our goods back, if not here, then at the border on our way out of Czechoslovakia.

We indicated to her that should we not receive our goods back, we would spread the word of our maltreatment in newspapers and magazines, and suggest to travelers that they avoid Czechoslovakia if at all possible. I suggested to Marta that if she valued her job, which depended on good tourist trade, then she should see to it that our goods would be returned. Marta promised to do what she could.

The next day, when we traveled from Presov to Svidnik, we asked Marta if she was in touch with the officials and if we were to expect the return of our goods at the border the next day. She indicated that she expected return phone calls with the news. We repeated our intentions of giving the Czechoslovakian tourist trade a bad name.

The following day, as we were leaving Czechoslovakia and entering Poland, we asked for our goods, but were told that they were not here. We raised a considerable amount of fuss with Marta and the Czechoslovak border garrison. We indicated that we wanted to file an official protest regarding our treatment and wanted to speak to the person in charge.

A few minutes later a uniformed officer appeared who was introduced as the man in charge. He invited us to his office. Before proceeding to his office, however, he held a conference with Marta and other officials, and then disappeared. We were then told that it was not possible to file any protests here, we should have done so when our goods were confiscated.

Again we repeated for Marta's and others' benefit that we were warned to "get on the bus or be deported" when we tried to protest the seizure of our goods.

And so we ended up in Poland minus the confiscated materials, and vowing to get even with the uncivilized system that had deprived us of our goods.

Oleh W. Iwanusiv  
Toronto

### Thanks for report on Czestochowa

Dear Editor:

The September 25 issue of The Ukrainian Weekly was a real treat with its coverage of the Millennium celebrations at the shrine of Our Lady of Czestochowa.

I hope and pray that Our Lady will bring Poles and Ukrainians together and that any previous differences and misunderstandings will die once and for all.

Mark Carney  
Colonia, N.J.

## BOOK REVIEW

## A textbook dedicated to Millennium

*Khrestomatiya Tysyacholittia Khreshchennia Ukrainy (Anthology to Commemorate the Millennium of Rus'-Ukraine Acceptance of Christianity), edited by Lesia Khraplyva-Shchur. Philadelphia-Toronto: World Ukrainian Coordinating Educational Council, World Congress of Free Ukrainians, 1986. 320 pp. illus.*

by Orysia Paszczak Tracz

There's less than a quarter of a year of Millennium celebrations to go, even if you've had your fill. Some events are fleeting, others marking this most special historical date are more permanent. There are statues, buildings, concerts, operas, phonographs records, and — books. The title of this very worthwhile anthology is quite a mouthful in English. The editor-in-chief is Lesia Khraplyva-Shchur, with Jarema Kozak the art editor. Even though it is geared towards young people, most adults would benefit by reading it.

The book's appearance is impressive, with an attractive cover and black-and-white and color illustrations throughout. The articles cover the historical, cultural, religious and literary aspects of medieval Ukrainian history. There are excerpts from the literature of the period in modern Ukrainian, from historical novels about that time, from works by Shevchenko, Franko and other great literary figures. There is a wonderful selection of poetry on this period of history by poets from all centuries.

The editors did a thorough and sensitive job in selecting a satisfying variety of writers. I especially like the inclusion of so many contemporary poets and writers, including Ukrainian rights activists such as Mykola Rudenko, Vasyly Stus, Ihor Kalynets, Oles Berdnyk and Yosyp Terelia.

Any criticisms? Certainly, I am not qualified to judge either the literary or the historical content. I do think the selection is well-balanced, with a varied selection of subject matter, as it should be in an anthology. Included is a glossary in four languages (English, German, Portuguese and Spanish — for some reason, no French, even though the book was published in Canada). There is also an index and a bibliography. Very informative are the footnotes throughout the book.

There was some controversy about the language, with the language editor resigning. But so much is still up in the air about standard modern Ukrainian, that who knows who is right? The book was a great idea, and will inform not only the young, but the adult generations.

But there should be more. In today's world, a book in Ukrainian reaches a limited audience, regrettably, an audience that is shrinking. The second



aspect of this project must be an English-language edition. Who knows, maybe they're already working on it.

In a public library, or a book store, there are so few, if any, contemporary books in English on Ukraine — on any subject. When compared to material published in English by other groups, it's downright embarrassing. We are doing ourselves and our future generations a disservice by not publishing more English-language books for the general market.

How are we going to tell our side of history without English-language books to inform the world? From experience we have learned how documentation can be used selectively. With just a few books on the shelves of libraries and book stores, we're not going to get far.

In an English edition, this anthology would serve many purposes. It would reach so many non-Ukrainians throughout the English-speaking world. And, whether you like it to admit it or not, it would reach very many Ukrainians, of all generations, whose Ukrainian is not good enough to read a whole book. I would include more illustrations, and maybe enlarge the format of the book. It would be a very time-consuming and difficult task to translate this work — and it must be translated well — but it certainly would be worthwhile. As much as this book is an achievement in Ukrainian, an English-language edition would complement it that much more.

However, the problems within the working environment appear to be too deep rooted to be resolved by the strategies laid out. The logical answer to the question of dangerous working conditions is to increase significantly the number and scope of high-quality machines being used on the more dangerous faces. To date, the investment for such machinery is not being made available nor is the research into them very far advanced.

Moreover, even were the opposite the case, then the miner's job security would be even less stable than is the case at present. More serious, work-related illnesses appear to be increasing rather than declining. In short, there is a vicious circle and the loser in all cases is the miner himself.

## Insight on dominant force in USSR

## Why they became Communists

by Yaroslav Onyschuk

The Russian Bolshevik Revolution in 1917 was carried out under attractive slogans of freedom for individuals and nations, peace and international brotherhood, and in the name of international communism. No wonder that the idea of communism began to spread in neighboring countries. Communist revolutions broke out in Hungary and Germany. Turkish students at Istanbul University became so enthusiastic about the Russian slogans that, in 1919, they wanted the Nobel Prize to be awarded to Vladimir I. Lenin.

Even Mustafa Kemal Pasha, the future president of Turkey, believed that the Russians had good intentions. In 1920, Enver Pasha, one of the three top military men of Turkey, was sent to Baku, to a congress of Oriental people. The Bolsheviks used him for negotiations with the national elements in Turkestan and other Asian nations of the former tsarist Russia.

But Enver Pasha found out very soon that Russian communism was not what it pretended to be; he called it "Russian imperialistic chauvinism." Therefore he joined the Turkestan freedom-fighters and was killed on August 4, 1922, while in command of the Turkestan armed forces.

But at that time, even in the United States, Russian propaganda was so successful that in December 1918 the government had to ship 248 enthusiastic Communists and anarchists, immigrants from Russia, back to their homeland. Many of them perished there during the next two decades, but some of them were fortunate to escape.

Among them were Emma Goldman and Alexander Bergman. They got out of Russia in December 1921 and published books about their experience there: Goldman "My Disillusionment in Russia" in 1923, and Bergman "The Bolshevik Myth" in 1925.

Goldman witnessed terror and Russian chauvinism. She noticed that the Russians had no intentions of carrying out their promises of personal freedom and freedom for the nations of former Russia. Bergman was so disappointed that he called for the destruction of Bolshevism and exposing their most perfidious myth.

There were also many Communists in Europe that helped the Russians spread communism. One of them was Douglas Hyde. Studying in 1926 for the Methodist ministry in Great Britain, he witnessed much unemployment. He read much about the fight for freedom in India, and he became a member of a committee to aid India. He also joined the Communist Party; he sincerely believed that the Russians were fighting for the betterment of the world; and he became a journalist with the Communist newspaper, the Daily Worker. But when he began to realize that this international communism was meant only to be in the interest of the Russians, he abandoned the Communists; he and his wife became Catholics and devoted the rest of their lives to social work. Being idealists, they had fallen into the Communist nets, because they believed in an idea which falsely pro-

mised so much for the whole world.

Another idealist, Bjorn Hallstrom, a Swede, lived for several years in Russia. When he broke with the Communists, he published a book, "I Believed in Moscow." In it he pointed out that the idea of Russian communism was of no benefit for the world, but only for the nationalistic interests of the Russians. For example, the Russians never allowed him to visit Ukraine, because, as they told him, he would become "counter-revolutionary."

Hallstrom, a true idealist, renounced communism and became a missionary. As he could not live without an idea, he had to have another spiritual outlet as a substitute for his mistaken belief in communism. Many Communists were of the same category.

One of them was Arthur Koestler, an idealistic Hungarian Communist. In several of his books he revealed how communist propaganda operated in finding idealistic-minded people to work for Russian national interests.

Ignazio Silone, an Italian Communist, at the age of 21 was sent to a Communist convention in Moscow as a representative of Italian Communists. He stayed there for six years, but he also learned that communism was only in the national interest of the Russians.

Milovan Djilas, a Yugoslavian Communist, had a very interesting experience with the Russians. In his book, "Conversations with Stalin," he wrote about his dealings with Russian Communists in the years 1945-1948. He went to the Soviet Union in 1945 as the head of the Military Mission of Yugoslavia, full of illusions, believing in brotherhood and communistic solidarity based on democratic principles. Yet he learned that the Russians had an arrogant attitude towards all other Communist states, an attitude of superiority, and were chauvinistic. They did not allow one Communist country to establish relations with another Communist country without approval of the Russians.

He himself experienced national humiliation from the Russians, when Yugoslavians and Bulgarians were verbally heavily reprimanded for even discussing the possibility of a Yugoslav-Bulgarian federation. He began to understand the aims of the Russians better when he saw how the Ukrainians were subjected to the strict regime in their own republic headed by non-Ukrainians Khrushchev and Manuilsky.

From the experience of the disillusioned Communists of various countries we learn why they became Communists. They believed in the idea of communism so nicely presented to them: social justice, freedom for individuals and nations, and other attractive slogans. Selling them the idea of communism was easy. Yet they learned that this idea of international communism was only a cover for Russian chauvinistic and imperialistic nationalism.

But the Russians continue their work. They lure millions of idealistically disposed people of the world into their communistic nets. Yet this process can be stopped, if the free world will expose Russian communism as Russian national imperialism.

## Officials cite...

(Continued from page 2)

coal face. From 1988 until 1990 the number of manual workers is expected to decline by 8,000 to 10,000 annually. In addition, further distinctions are being made within the category of manual work.

Currently there are said to be five categories of work at the coal face: a) fully automatic work; b) skilled work with machinery; c) manual labor with the aid of machinery; d) manual labor without machinery; e) work on the repair of machinery. The strategy appears to be to try to decrease the number of workers in group b) by moving them gradually into group c) or moving them out of the industry entirely.

## Want to reprint an article?

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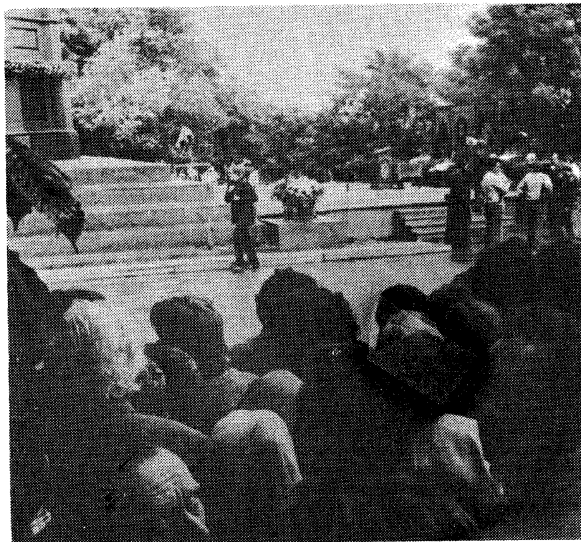
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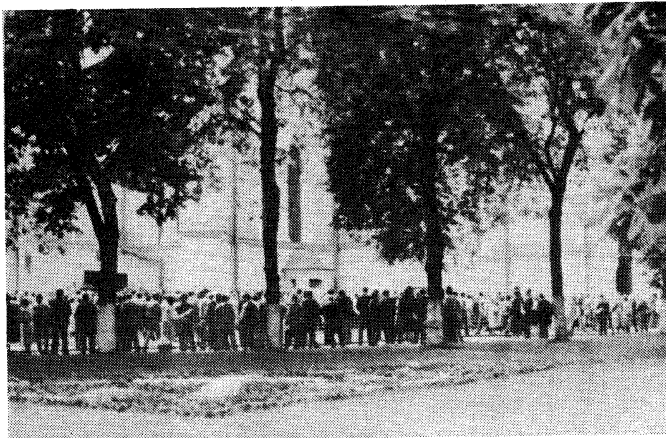
## The Millennium of Christianity in Kievan Rus': a photographic



As previously reported in The Weekly (June 12), an unofficial commemoration of the Millennium of Christianity in Kievan Rus' was held in Kiev at the foot of the St. Volodymyr Monument overlooking the Dnieper River on June 5, the same day that officially sanctioned Millennium celebrations of the Russian Orthodox Church began in Moscow. The Kiev event, organized by the Ukrainian Culturological Club, was attended by some 200 people. As seen in the photos above and on the right (which were recently received in the West), the day was rainy and foggy. The celebration began with a recording of church bells and a divine liturgy. However, authorities present forced organizers to shut off the recording of the liturgy when they said that this constituted an illegal religious service. Religious poetry by Taras Shevchenko, Pavlo Tychyna and Hryhory Skovoroda was read, and Oles Shevchenko read a statement by Pope John Paul II about repression of the Ukrainian Catholic Church. A brief speech was delivered by Serhiy Naboka, and the principal address was given by Yevhen Sverstiuk. (The full text of Mr. Sverstiuk's address was published in The Weekly on September 4.) The St. Volodymyr Monument stands on Volodymyr's Hill; it was erected in 1853.



Photos below and on the right show people gathered outside Kiev's St. Volodymyr Cathedral for official celebrations by the Russian Orthodox Church of the Millennium of Christianity in Rus'. The officially sanctioned Millennium celebrations, which began in Moscow on June 5, moved to Kiev on June 14-16. St. Volodymyr Cathedral, a seven-domed church, is located on Taras Shevchenko Boulevard. It was constructed and its interior decorated between 1862 and 1896. On the walls of the nave are depictions of the baptism of Prince Volodymyr and the baptism of Rus'.





# impse of celebrations and commemorative artwork in Ukraine



Various graphics marking the Millennium of Christianity in Kievan Rus' have been circulating in Ukraine during this jubilee year. (Some have previously been published in The Weekly.) Now, several new prints have reached the West from Ukraine, among them the four reproduced in this issue of the newspaper. (Three of them appear on this page, and a fourth is on the front page.) The print above, depicting St. George Cathedral in Lviv, is the work of Andriy Humeniuk. The one below, of St. George the Conqueror, is by his twin brother, Petro Humeniuk. The print on the front page of this issue is by Andriy Humeniuk. The brothers, who are not members of the official Ukrainian Artists' Union, reside in Lviv. Their works include oils and graphics (linocuts, woodcuts and etchings). The young artists are active also in the work of the Ukrainian Youth Theater-Studio in Lviv that was established in March. Petro and Andriy Humeniuk were born in 1957 in Lviv.



The woodcut print above is being circulated throughout Ukraine by the Ukrainian Catholic movement. It depicts St. Volodymyr, baptizer of Kievan Rus' and bears the inscription "Millennium Jubilee of the Baptism of Kievan Rus'." The name of the artist, whose initials, P.P., appear in the lower righthand corner, is not known.



The medallions above, were among several fashioned in clay by Lviv-area craftpersons to mark the Millennium of the Christianization of Kievan Rus'. The medallion on the left depicts two doves, a cross and the dates 988-1988; on the reverse side are the words "Holy Millennium of the Baptism of Kievan Rus'." The medallion on the right pictures Ss. Olha and Volodymyr together holding a cross and the dates 988-1988; the flip side bears the words "1,000th Anniversary of the Baptism of Kievan Rus'."

# Harvard Ukrainian Summer Institute features new courses, events

by Marianne Hrinda

CAMBRIDGE, Mass. — The wide range of courses offered, the unusual variety of events planned, and the eclectic mix of students attending all combined to make the Harvard Ukrainian Summer Institute of 1988 challenging and intellectually stimulating.

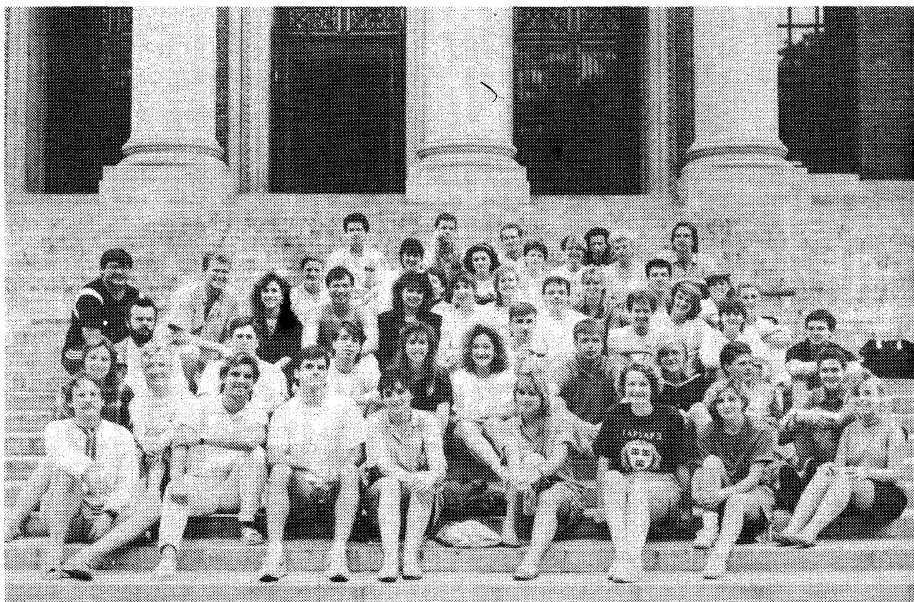
Unlike some past years, three levels of Ukrainian language were offered rather than two. Luba Dyky returned to teach "Beginning Ukrainian," her energy and constant encouragement helped get her students over the rough spots and pulled them through with more knowledge than they anticipated having. George Hawrysh, a graduate student in Slavic languages and literatures at Harvard, brought his own distinctive style to the Summer Institute, as he taught "Intermediate Ukrainian" for the first time.

But the surprise was Prof. Volodymyr Mokry who eagerly traveled from the Jagiellonian University in Krakow, Poland, to teach "Advanced Ukrainian." Interspersed throughout his classes were his thoughts on his Ukrainian heritage, readings from the works of famous Ukrainian writers and conversations punctuated with song.

Both a history and a literature course were offered, as in past years. Natalia Pylypiuk, who has taught language courses here in the past, returned to teach "20th Century Ukrainian Literature," which she did in a seminar format. Prof. Ihor Sevcenko taught "Topics in Ukrainian History to 1800" with the assistance of Dr. Donald Ostrowski and guest lecturers such as Prof. Omeļjan Pritsak, Dr. Bohdan Struminsky and Dr. Frank Sysyn from Harvard, and Prof. Yaroslav Isajevych from Lviv, speaking on topics relating to their particular areas of expertise.

"The Dynamics of Politics of Contemporary Ukraine," taught by Prof. Zenovia A. Sochor of Clark University in Worcester, Mass., was offered for the first time. This course examined the historical, institutional and cultural factors which determine the political make-up of Ukraine. The reading list including scholarly works by Yury Boshyk, Robert Conquest and James Mace.

The course was well received by students: indeed one student, Jan



Students of the 1988 Ukrainian Summer Institute of Harvard University.

Lapko from Niagara Falls, Ont., commented that she felt "flooded by the plethora of information about Ukraine and its struggles throughout the 20th century which...helped me to better understand why Ukrainians are not readily willing to acquiesce and give up their independence to anyone."

The Special Events Program appealed to a wide variety of tastes. Some popular speakers from past summer sessions were brought back: Dr. Lubomyr Hajda, speaking on the current nationalities problem in the Soviet Union, and Dr. Myron Kuropas, speaking about Ukrainian Churches in America. The founder and chairman of Visits International for Soviets and Americans (VISA), Danylo Horodysky from Berkeley, Calif., provided his listeners with sound advice on how to plan and carry out a visit to Ukraine.

Marta Pereyma and R.L. Chomiak from the United States Information Agency (USIA) gave the audience a better understanding of the typical

Soviet Ukrainian citizen. Prof. George G. Grabowicz delivered a lecture on the "Harvard-Kiev Symposium of 1988." This lecture in particular met with positive student response. It was characterized by one student as a lecture which "stands out in one's memory, not only because of his interesting and dynamic presentation, but also because of his good news about academic and cultural life in Ukraine."

Films are always an important aspect of the program and some past favorites as well as new films were shown. The 1964 classic film, "Shadows of Forgotten Ancestors," a love story set in the Carpathian Mountains amidst the rituals and folklore of the Hutsuls' was shown to an appreciative gathering of students. "Zvenyhora," the 1928 silent classic directed by Alexander Dovzhenko, was well received, as was "Harvest of Despair," the deeply moving, emotional film on the Ukrainian famine of 1932-33. "The Bell of Chornobyl," a film made soon after the

disaster at Chornobyl nuclear plant, which includes interviews with area residents, was shown to a packed audience.

An interesting and unusual addition to the special events, was two performances. A controversial event was a performance art piece, "Ex Oriente Lux," presented by Yuriy Onuch, a Ukrainian artist born in Lublin, Poland, and a graduate of the Warsaw Academy of Arts. His unorthodox performance challenged the audience and left them with many different interpretations that were discussed for days afterward.

Virliana Tkacz, a theatre director from New York City, and members of the Avant-Garde Theatre of Toronto, presented the event that seemed to ignite the most excitement. Ms. Tkacz chronicled Les Kurbas' work in the theatre, then two scenes from his famous "Jimmie Higgins" were presented. Even though the performance was only a few minutes long, its impact was great.

In their yearbook, the students later described their involvement with this presentation from start to finish: "a mysterious announcement was made about a 'workshop' and all those interested in or curious about theatre were invited to attend. For many, this was their first contact with theatre, but even the most inexperienced were made welcome and comfortable. All efforts were concentrated to produce a synchronous, smooth, but stunning piece. For the students, the event was a once-in-a-lifetime experience!"

One of the program's students, Roman Baratiak from Santa Barbara, Calif., was especially impressed because "Virliana Tkacz and the people from the AGT were so generous with their time. As an interactive program, it provided an opportunity to meet other students in an informal atmosphere." Accolades were given for the director, teachers and the convincing performers.

Finally, as always, the students made sightseeing trips to Boston, sunned themselves on the beaches, visited the nearby Ukrainian resorts, attended services at the churches, and they also had a cookout and a dance. The dance was held on a beautiful night, under the stars to a mixture of popular American and Ukrainian music.



A scene from the play "Jimmie Higgins" staged under the direction of Virliana Tkacz.

## Summer Institute students: a diverse group with myriad interests

by Marianne Hrinca

CAMBRIDGE, Mass. — A characterization of the students of the 1988 Harvard Ukrainian Summer Institute could begin with this description: enthusiastic, interested in learning, serious, motivated, surprisingly aware and politically conscious, but after a certain point such generalizations become inadequate because the students represented such a wide spectrum of individuals.

There were students from 18 states in the U.S., from various provinces in Canada, and from Argentina and Poland. More than half of the students were college-age and presently attending institutions of higher learning, but a good percentage were slightly older, some taking time off from work or thinking about career changes.

The students' reasons for attending were varied. Some wished to improve their Ukrainian language skills, or reacquaint themselves with the history or literature of Ukraine. Other students, though of Ukrainian descent, had little or no knowledge of the language, history or literature and were interested in obtaining that knowledge.

And then there were many students not of Ukrainian background: Slavic studies majors who felt a familiarity with Ukrainian culture would expand their understanding of the Slavic world or individuals who had become interested in the land of Ukraine for one reason or another.

Judging from interviews with the students, by the end of the summer session, most found that they had successfully obtained the knowledge they sought. Many also came away with something less tangible but equally important to them in a personal way.

Marius Navickas, a graduate student in linguistics at Boston College working in Balto-Slavic historical linguistics, speaks Lithuanian at home and has studied Russian, Old Church Slavonic, Polish, Bulgarian, Serbo-Croatian as well as Classical Armenian and Old Irish. He is working on his master's thesis in which he intends "to provide a descriptive linguistic analysis of the Balto-Slavic proto-language, and to identify the linguistic principles operative in the divergence of Baltic and Slavic."

"The earliest Ukrainian texts provide valuable insights into the nature of early Slavic, and the later texts are important examples of linguistic development, so I suppose it's obvious why knowledge of the Ukrainian language is important to me" he said, adding, that "when it comes time for my Ph.D. it is more than likely that Ukrainian will be important there as well."

Another scholar of non-Ukrainian descent was William Noll, who returned for a second summer of intensive Ukrainian. Dr. Noll, an ethnomusicologist, has taught at Dartmouth College, and is currently teaching at Wesleyan University. While working on his doctoral dissertation, he spent several weeks among Ukrainian-speaking villagers in Poland.

"I realized that to seriously study the music of the region, I needed to learn Ukrainian," he said. If all goes according to plan, Dr. Noll will conduct research in Ukraine in 1988-1989: he hopes to use his newly acquired skills to study the archival resources in Ukraine for the past 150-

200 years, conduct fieldwork among villagers, and record their current repertory as well as discuss their knowledge of past repertory and wedding practices.

"My summers at Harvard have been valuable in my development as a scholar not only for the Ukrainian language I have acquired but also for the opportunity to immerse myself in a Ukrainian environment: to attend the Ukrainian special events and to make friends among the Ukrainian scholars here. Luba Dyky, who was my instructor last year; George Hawrysh, my instructor this year; and Prof. Mokry, my conversation instructor, were as supportive as I could have hoped for. And of course I am thankful to have been in the place in the West with the largest collection of material on Ukrainian village music," Dr. Noll said.

Dianne Fenner, a teacher of special education and English who is working towards a master's degree in education at the University of Toronto, is a Canadian of German and Scottish descent who attended the summer program for yet another reason. "The man I hope to marry is

Ukrainian, and it is very important to him that I learn the language," she explained.

From her attendance at the Harvard Ukrainian Summer Institute she was able to derive more than a knowledge of a new language:

"I especially appreciate that I have been immersed in Ukrainian culture ... I believe that although I can never be Ukrainian, I will be able to participate comfortably in Ukrainian life in Toronto and not feel like an outsider. I have a fuller appreciation of the similarities and the differences between Ukrainians and others which has enabled me to break down some of the significant barriers (cultural) between myself and Ukrainian culture. Until I took this course I felt a sort of hopelessness — that I could never really expect to be accepted in Ukrainian cultural life because I am English — and now I have much more understanding and confidence that certain cultural barriers are really doors instead of walls; and language is one of the keys through to the other side.

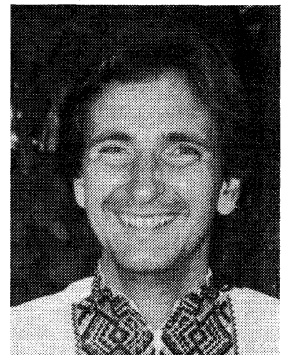
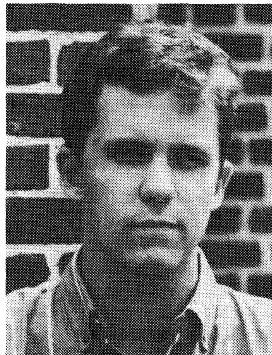
"I am grateful that the institute has been far-sighted in its vision; in offer-

ing these courses to us you have planted seeds for the future which will reap a tremendous harvest. One outstanding feature of the program has been the pride that Ukrainians have in their heritage — this has been a consistent presence all summer, and it has given me pride, too, that Ukrainians are generous enough to share their rich heritage with others. Please — do not let this program, its pride and its rich cultural air — disappear with the class of '88."

Stefan Dolgert, who traced his Ukrainian ancestry back to a great grandparent, felt distanced from that ancestry. The Irvine, Calif., resident is an undergraduate at the University of Southern California, majoring in political science and history. He attended the summer program for academic reasons, as he hopes to pursue a Ph.D in Soviet studies.

"I've become a convert," he said at the end of the summer. "I'm more aware of Ukrainian culture and political issues, and find it more interesting than what I've already studied in my Soviet/Russian courses. I am more aware of the

(Continued on page 15)



Summer school students (from left, beginning with top row): Marius Navickas, William Noll, Dianne Fenner, Stefan Dolgert, Lesia Anson, Roman Baratiak, Wolodymyr Barabash, Anna Cyrkot and Ruth Szamraj.



## Demjanjuk defense...

(Continued from page 3)

At an UNCHAIN meeting in Newark, N.J., John Demjanjuk Jr. told his audience about the newly beefed-up defense team that now includes a former Israeli judge, Dov Eitan. Mr. Demjanjuk related how, when Mr. Eitan was asked by the press if he believes his client is innocent, he replied: "This is not a matter of belief, but a matter of facts."

In fact, the former judge told the Associated Press "I was impressed by the man's openness and I feel that he is telling the truth." He also noted that there were defects in the conduct of the trial that would be brought up during the appeal to the Supreme Court and commented that Mr. Demjanjuk had been incapable of defending himself adequately.

The younger Mr. Demjanjuk also told community members gathered in Newark that the defense will begin its

presentation to the Supreme Court on December 5. The defense will have two weeks to present its case, then the prosecution will get two weeks. Afterwards, the defense will be allowed two days to sum up.

He pointed out that the defense still was trying to obtain access to Polish archives, just as the U.S. and Israel did in preparing cases against Mr. Demjanjuk.

John Demjanjuk Jr. added "We believe that the name of the real 'Ivan' is in those archives, otherwise, why wouldn't the defense be allowed access?"

At the conclusion of his talk, John

Demjanjuk Jr. played a tape recording of a Ukrainian-language appeal to the Ukrainian community from his father. In a deep, resounding voice, the elder Mr. Demjanjuk was heard to say: "Do not be apathetic, please believe in my innocence. Do not reject me now, at this crucial time in my defense."

The elder Mr. Demjanjuk also thanked "all those who are helping me in this uneven battle."

Others to address the meeting were Bozhena Olshaniwsky, president of UNCHAIN, and Ioan Onujek, who served as UNCHAIN's observer during Mr. Demjanjuk's trial in Israel.

### UNA District Committees of NEW HAVEN - SYRACUSE/UTICA - TROY - WOONSOCKET

announce that an

## ORGANIZATIONAL MEETING

will be held jointly at

SOYUZIVKA, UNA Resort, Foordmore Road, KERHONKSON, N.Y.  
on Saturday, November 19, 1988 at 1:30 P.M.

Obligated to attend the meeting are District Committee Officers, Branch Officers and 31st Convention Delegates.

ON THE AGENDA:

1. Opening
2. Review of the Districts 1988 organizational activities
3. Address  
by WALTER SOCHAN, UNA Supreme Secretary  
and ULANA DIACHUK, UNA Supreme Treasurer
4. General UNA topics
5. Adoption of membership campaign plan for the balance of the current year
6. Questions and answers
7. Adjournment

Meeting will be attended by:

**Walter Sochan, UNA Supreme Secretary**  
**Ulana Diachuk, UNA Supreme Treasurer**  
**Walter Kwas, UNA Supreme Advisor**  
**Alex Chudolij, UNA Supreme Advisor**

FOR THE DISTRICT COMMITTEES:

New Haven — **Dr. Michael Snihurowych, chairman** ..... (203) 469-9707  
Syracuse/Utica — **Dr. John Hvosda, chairman** ..... (315) 488-3616  
Troy — **Paul Shewchuk, chairman** ..... (518) 785-6793  
Woonsocket — **Leon Hardink, chairman** ..... (401) 767-1957

Branch secretaries will receive, by separate mail, the announcement and information pertaining to the participation in the meeting. For overnight stay at Soyuzivka, reservations must be sent to the Main UNA Office prior to **October 24, 1988**. Additional information may be obtained from your District Chairman or by contacting the UNA Organizing Department.

### PITTSBURGH DISTRICT COMMITTEE OF UNA BRANCHES

announces that its

## DISTRICT ORGANIZING MEETING

will be held on

**Saturday, October 15, 1988 at 3 p.m.**  
**at 600 Glenwood Avenue, Ambridge, Pa.**

Obligated to attend the meeting are District Committee Officers, Branch Officers and 31st Convention Delegates of the following Branches:

**24, 41, 53, 56, 63, 91, 96, 109, 113, 120, 126, 132,  
161, 264, 276, 296, 338, 481.**

All UNA members are welcome as guests at the meeting.

AGENDA:

1. Opening
2. Minutes of preceding meeting
3. Review of the District's 1988 organizational activities
4. Address by UNA Supreme President Dr. JOHN O. FLIS
5. General UNA topics
6. Adoption of membership campaign plan for the balance of the current year
7. Questions and answers
8. Adjournment

Meeting will be attended by:

**Dr. John O. Flis, UNA Supreme President**  
**Andrew Jula, UNA Supreme Advisor**

FOR THE DISTRICT COMMITTEE:

**Andrew Jula, president** ■ **Dmytro Holowaty, secretary** ■ **Joseph Nadzak, treasurer**

### PERTH AMBOY DISTRICT COMMITTEE OF UNA BRANCHES

announces that its

## DISTRICT ORGANIZING MEETING

will be held on

**Saturday, October 29, 1988 at 2:00 p.m.**  
**at St. Michael's Church Hall**  
**South 3rd Avenue, Manville, N.J. 08835**

Obligated to attend the meeting are District Committee Officers, Branch Officers and 31st Convention Delegates of the following Branches:

**26, 104, 155, 168, 209, 294, 312, 332, 342, 349, 353, 372**

All UNA members are welcome as guests at the meeting.

AGENDA:

1. Opening
2. Minutes of preceding meeting
3. Review of the District's 1988 organizational activities
4. Address by Supreme Treasurer ULANA M. DIACHUK
5. General UNA topics
6. Adoption of membership campaign plan for the balance of the current year
7. Questions and answers
8. Adjournment

Meeting will be attended by:

**Ulana M. Diachuk, UNA Supreme Treasurer**

FOR THE DISTRICT COMMITTEE:

**Michael Zacharko, Pres., Sofia Lonyshyn, Sec., John Babyn, Treas.**

### PENN. ANTHRACITE REGION UNA BRANCHES

announce that their

## DISTRICT ORGANIZATIONAL MEETING

will be held on

**Sunday, October 30, 1988 at 2:00 P.M.**  
**at St. Michael's Ukrainian Catholic Church Hall in Frackville, Pa.**

Obligated to attend the meeting are District Committee Officers, Branch Officers and 31st Convention Delegates of the following Branches:

**Berwick, 164, 333** | **McAdoo, 7**  
**Frackville, 242,382** | **Minersville, 78, 129, 265**  
**Freeland, 429** | **Mt. Carmel, 2**  
**Lehighton, 389** | **Shamokin, 1**  
**Mahanoy City, 305** | **Shenandoah, 98**  
**St. Clair, 9, 31, 228**

All UNA members are welcome as guests at the meeting

AGENDA:

1. Opening
2. Minutes of preceding meeting
3. Review of the District's 1988 organizational activities
4. Address by UNA Supreme Advisor, ANDREW KEYBIDA
5. General UNA topics
6. Adoption of membership campaign plan for the balance of the current year
7. Questions and answers
8. Adjournment

Meeting will be attended by:

**Andrew Keybida, UNA Supreme Advisor**

FOR THE DISTRICT COMMITTEE:

**T. Butrey, Chairman** ■ **H. Slovik, Secretary** ■ **A. Slovik, Treasurer**

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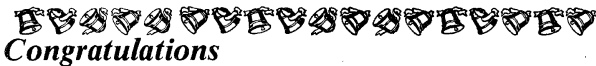
hand and machine, these quilts will be ready in six weeks and the patterns are adaptable to pillows, placemats, totebags, wall hangings, etc.

The workshop will begin October 25 and continue Thursdays through November 29 at 6:30-8 p.m. The fee is \$45 and participants are responsible for all expenses for materials.

"Ukrainian Embroidery," a workshop with the beginner in mind, is designed to teach the participant the basic embroidery stitches used in the Poltava region of eastern Ukraine. Techniques include the stitches used in the "nastylovannia" (flat stitch), "hlad"

(satin stitch) and "merezky" (drawn threadwork insertions). The workshops will meet Saturdays, October 22 and 29, at 1-4 p.m. The fee is \$40, and supplies cost approximately \$5.

For more information or to register for either workshop call (215) 884-2218.



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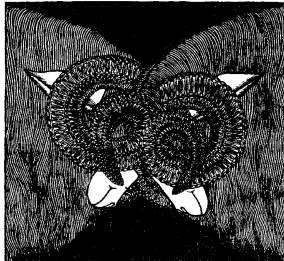
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## Marples' second...

(Continued from page 3)

so, and that it's normal to treat old people with respect — but I did not convince her. She did not comprehend my words. I almost started to cry. But, you see, she certainly had lived through war, devastation, famine. Then, relations between people were more brotherly, mutual aid and support were more sharply developed. And then there was a mother of five children. I immediately saw that the children's clothing was "dirty." [i.e., contaminated — D.R.M.] She did not want to hand it over. I swore at her, demanded, but there was no way. In her eyes was confusion, hurt. The clothing itself she threw out, but the expression in her eyes completely unsettled me.

### Entry 6

August 19. The weather is appalling. Here and there rain pours, a downpour broke out as the main flow of cars went through. Like someone had literally overturned a barrel of water. Just in time I climbed into the cabin of the vehicle. A deafening crack rang out, lightning flashed. The searchlights

went out and I found myself in pitch darkness. I was instantly soaked. My clothing stuck to my body like plaster. I shivered, I ran into the duty room, I barely had warmed up. But cars were waiting... I put on protective clothing, hung a dosimeter around my neck and went out into the street. I felt like a half-stranger, a sort-of knight from the Middle Ages. I had concealed myself from the rain, but something else was lying in wait for me. A gray, unremarkable man, glancing around furtively, slipped out from around the corner. He grabbed my arm and said: "I will give you a case of vodka!"

"For what!" I did not understand at first. He pointed to the container. He wanted to rummage through the "dirty" articles and take things.

"What for?"

"Well, to sell them in the second-hand market, or at a commission store."

I was furious. I yelled all sorts of things. During the night, several more such types approached me. Then I understood: we were standing in no man's land. On one side — the zone. On the other — you can walk or ride right up. I barely lasted until the end of the shift.

### Entry 7

How many people walked by in front of me. Young, elderly. Men and women. Their misfortune is the same. But they are all different. The men smoke nervously. The women cry. Today I attended to a young fellow. One of his boxes was "dirtyish" on top. "Let's look inside," I ordered. He started to bring it closer and dropped it. It rang out like an elephant had entered a china shop [sic!]. It turned out there was a set of chinaware inside. The fellow spread his hands helplessly and said: "For good luck." And then he told me this story. "A man helped to build an atomic energy station abroad. His wife stayed at home. She was just about to give birth. We had put a gift in storage long before. And suddenly he received a telegram: he has a son! He walked joyfully around the city, and imagined: he will have two more — no, three sons, they will grow up, they will have their own children, and someday they will all gather together in his home. Then his glance fell on a shop window: there sat a luxurious dinner service set. Just right for that future reunion, he decided. So he went and bought it. It's no big deal," he waved his hand. Then he said: "...I won't tell my wife it was contaminated. I will say that I didn't break it by accident, I did it myself. Especially. For good luck."

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## Ukrainian summer...

(Continued from page 11)

Ukrainian side of history and contemporary issues in the USSR and now have a more balanced view of the Ukrainian and Russian differences in historic fact, which I never knew existed by going through a typical Russophile history program. The evidence is convincing that there are separate Ukrainian and Russian histories and different cultural heritages."

He added: "In the future, I will be sure not to give the standard Riazanovsky version of 'Russian' history, but a less culturally biased, more objective view which does not automatically label everyone as Russian, but looks at history not through the filter of time but in such a way as to see the people in any particular period as they saw themselves at that time."

Lesia Anson, an artist from Killingsworth, Conn., was interested primarily in reawakening her knowledge of Ukrainian, which she learned as a child, but she returned to Connecticut with much more. She spoke of her need, as a young child new to the wonders of America, to be assimilated into that culture and prove that she was American, a need which continued into her later life. "As an immigrant I felt deprived of roots, but in this Millennium year I realized that my Ukrainian heritage and culture are ancient. Ukrainian traditions and values are centuries older than America. I gained a fuller knowledge of my heritage and I am a richer human being by attending the summer program which exposed me to the limitless opportunities we have for exposing the world to our culture," she observed.

Roman Baratiak from Santa Barbara, Calif., also hoped to improve his Ukrainian language skills. He is the manager of the film and lecture program at the University of California, Santa Barbara. For him, the highlight of the summer program was "the opportunity to meet other Ukrainians, and people from all over the world which is not possible in Santa Barbara, and, for someone who works during the year, the opportunity to study Ukrainian during this summer."

And thinking about his language led Mr. Baratiak to realize an area that needs attention from members of the Ukrainian academic community: the film industry. "When I put together film programs at UCSB I try to incorporate Ukrainian films into the program," he said, "but there are a limited number of Ukrainian films

with subtitles. If we could show a Ukrainian film on, for instance, Shevchenko or Franko, to a larger, not strictly Ukrainian-speaking audience we would open up interest in these authors and other Ukrainian subjects."

Wolodymyr Barabash from Ontario is presently working on a master's degree in psychology at Carleton University in Ottawa. "I had several personal reasons for studying at the Harvard Ukrainian Summer Institute. First and foremost was the chance to practice Ukrainian every day in order to strengthen my comprehension in advance of a visit to my relatives in Ukraine, whom I have never seen. Secondly, I wanted to be able to better express myself at an intellectual level during presentations and lectures. Scholars from Ukraine are visiting Canada more frequently and I have noticed that very few young people can ask questions due to language constraints."

"My last reason was to prepare myself for studies in Ukraine itself," he continued. "Discussions between Canada and Ukraine are being held with regards to student exchange. Should Ukraine open up more, I would jump at the opportunity to study neuro-psychology there as a graduate student because they have contributed much to the field. They have a different slant conceptually and it would greatly broaden my view. Also, I might be able to help them to better understand our slant in the West."

He is especially enthusiastic about describing the extra inspiration he received at the summer institute. In his survey of the summer program he wrote:

"The record hot summer of '88 at the Ukrainian Institute at Harvard was physically exhausting but intellectually very stimulating. The regimen of speaking Ukrainian every day during summer school classes was very fruitful; my Ukrainian improved 100 percent. The achievement of this goal was complemented by my meeting several Ukrainian personalities from around the world. What surprised and thrilled me was the fact that Ukrainians from countries that actively try to assimilate them are so proud of their heritage and so willing to maintain it against formidable odds. The intensity of the foreign students overwhelmed several classmates unused to or unfamiliar with the depth of the Ukrainian spirit."

"There were no 'born again' experiences. However, I believe many American and Canadian students left

and were a little less unsure of their identity as Ukrainians. I was one of the fortunate who had both Ukrainian language instruction and the intensity and passion of an Eastern European Ukrainian professor in the same class. Meeting Prof. Mokry was certainly the highlight of the summer. As a national group spread across the world we must encourage and support meetings of this nature, and summer school is the ideal vehicle. I strongly recommend that any reader who has the chance come and enroll in Harvard. I certainly plan to attend again in the future."

One student who came the farthest to attend the program was Anna Cyrkot — all the way from Legnica, Poland. In a letter to the Ukrainian Research Institute last January she wrote:

"I am a student of English at the Higher Pedagogical College in Opole, Poland. I read about your summer courses in a catalogue in our departmental library. I thought it would be a wonderful opportunity to improve both my Ukrainian and English. I am Ukrainian myself, and would like to broaden my knowledge of Ukrainian culture and history, but first of all, I would like to learn the literary Ukrainian language."

Ms. Cyrkot says that she thought it would be too expensive, especially since the program is at Harvard, the best-known American university. "I had nothing to lose by trying, and then unexpectedly, I received a very nice letter from the Harvard Ukrainian Studies Fund explaining that I could have a tuition scholarship. I was surprised because I had always heard that nothing in America comes for free."

Ms. Cyrkot, who took the intensive "Advanced Ukrainian" course said, "My Ukrainian is much improved after these eight weeks, although I still struggle to get the accents on the right syllables." She says she attended almost all the special events and particularly enjoyed the Les Kurbas evening, organized by Virlana Tkacz, in part because she participated in the student performance that evening. "It was also good to see that someone who is a professional success in America, in this case in theater, is sharing her culture with the broader world," she said.

She commented that she wondered whether "my different background would make it difficult for me to talk with the other students, but that wasn't the case. We all care about who we are — our origins. But I would say that American Ukrai-

nians are most spontaneous and assertive."

Asked whether she would recommend other Ukrainians from Poland to attend the courses, Ms. Cyrkot said, "Of course. It is a wonderful experience to learn of our proud heritage."

Ruth Szamraj took on more than a full course load when she enrolled in both the intensive "Advanced Ukrainian" and the government course, "The Dynamics of Politics of Contemporary Ukraine."

She explained: "As a graduate student in Slavic studies, I suppose I seized the opportunity to take these courses at Harvard because nowhere else will I have the chance to take courses the content of which is entirely focused on Ukraine."

Ms. Szamraj is currently working on a master's degree at the University of Michigan in an interdisciplinary program at the Center for Russian and East European Studies. The nature of the program allows her to apply the methodology of anthropology, history and political science to examine Ukrainian culture.

Ms. Szamraj, who was raised a Ukrainian Baptist on a farm in Michigan, attended the summer courses two years ago when she took "Intermediate Ukrainian" and "History to 1800." She pointed out: "My primary goal this summer has been to improve my reading skills in Ukrainian, which will facilitate my research and would be important if I have the chance to go to Ukraine for field work. I have also been able to acquaint myself with the Ukrainian ethnographic journals from the 19th and early 20th centuries that are found in the Harvard collection and I've made contacts with people interested in what I'm working on, which I'm very happy about."

In evaluating her courses, Ms. Szamraj said, "In the past I have encountered Russian majors whose education has been so Russian-centered that they question the validity of Ukrainian studies, so it was important for me to see how Prof. Zenovia Sochor, who taught the contemporary government course, applied the methods of political science to the Ukrainian experience. Also, most of the books we used came out in the last 10 years, so it is encouraging to see these issues increasingly being explored."

Ms. Szamraj also said she felt that Prof. Mokry's class was valuable for "what I learned about the Ukrainian language and Ukrainian writers," as well as for "the exposure to hearing about life in Poland and issues central to all Ukrainians."

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## PREVIEW OF EVENTS

### October 14

**NEW YORK:** Dr. Yuriy Bereznycky will present a slide-illustrated lecture on "12th- and 13th-Century Icons of Ukraine" at 7 p.m. in the Ukrainian Institute of America, 2 E. 79th St. For more information call the UIA, (212) 288-8660.

**PASSAIC, N.J.:** The exhibit, "Icons of Ukraine," will be on display, 1-5 p.m., in the parish hall of St. Nicholas Ukrainian Catholic Church, 212 President St. The exhibit, under the auspices of the Chopivsky Family Foundation, contains more than 30 photographic reproductions of Ukrainian icons. Featured in the collection are the Mother of God of Czeszochowa ("Black Madonna"), an 11th-century portrayal of St. George the Conqueror and the original icon of the Dormition Church. Admission is free.

**NEW YORK:** The New York chapter of the Ukrainian Music Institute will hold its "Alumni and Friends" concert at 7 p.m. in the Ukrainian Institute of America, 2 E. 79th St. For information call the UIA, (212) 288-8660.

**EAST HANOVER, N.J.:** The next meeting of the Ukrainian American Professionals and Businesspersons

Association of New York and New Jersey will be held at the Ramada Hotel on Route 10. The cocktail hour will begin at 7 p.m. and the meeting will start at 8 p.m. sharp. The featured speaker at the meeting will be Roman Popadiuk, assistant to the president and deputy secretary for foreign affairs. All members and their guests are invited.

**NEW BRUNSWICK, N.J.:** The New Jersey State Committee to Commemorate the Millennium of Christianity in Ukraine, Rutgers University and the New Jersey Committee for Humanities will sponsor an all-day scholarly conference on "The Millennium of Christianity in Kievan-Rus'-Ukraine," beginning at 8:30 a.m., in the Zimmerli Museum Auditorium, Rutgers University, George and Hamilton streets here. The conference will feature lectures on such topics as "What We Know and Do Not Know about the Baptism of Kievan Rus'-Ukraine?," "The Influence of Christianity on the Ukrainian Culture," "The Parting Ways of the Ukrainian Churches," and "The Global Impact of the Ukrainian Churches in the Second Millennium." Dr. Ivan Holowinsky of Rutgers University will present the opening remarks, while Dr. Taras Hunczak, also of Rutgers, and the

Very Rev. Frank Estocin of St. Andrew's Seminary will moderate the morning and afternoon sessions, respectively. Guest lecturers will include: Dr. Bohdan Bociurkiw of Carleton University, Dr. Włodomyr Stojko of Manhattan College, Dr. Frank Sysyn of Harvard University, Dr. Myroslaw Labunka of La Salle University, Dr. Leonid Rudnytsky of La Salle University, the Rev. Andriy Chirovsky of the Catholic Theological Union and Dr. George Rubchak of the University of Illinois at Chicago. For information call the committee, (201) 246-1318.

### October 16

**NEW YORK:** The Ukrainian Association of Professional Educators invites all educators as well as the general public to a special meeting at 7 p.m. in the Ukrainian Institute of America, 2 E. 79th St. The guest speaker will be Dr. Samuel Chavels, school psychologist of the Briar-Armonk School District, who will speak on the importance of correct ethnic identification for school children and its impact on healthy psychological development. Also present will be Peter Shyshka, principal of the Holy Spirit School in Bronx, N.Y. He will act as a representative and a spokesman for the assistant director of testing and the curriculum department of the Brooklyn Diocese. A wine and cheese reception will follow. For more information call Ihor Jadlicky, (718) 939-9453.

### October 20-23

**KINGSTON, Pa.:** The Marunchak Ukrainian Dance Company of Montreal will highlight the performance schedule of the 13th annual Luzerne County Folk Festival at 2 p.m. on Saturday. The Luzerne County Folk Festival is an annual four-day celebration of northeastern Pennsylvania's ethnic diversity held at the 109th Artillery Armory, Market Street. Hours are 6-10 p.m. on Thursday and Friday, 1-10 p.m. on Saturday and noon to 7 p.m. on Sunday. Advance tickets are available by contacting the Cultural Heritage Council of Northeastern Pennsylvania, (717) 654-6194.

**LAWRENCEVILLE, N.J.:** The Rider College Holocaust/Genocide Resource Center will host a conference, "The Armenian Genocide: Remembrance and Denial," 2-5 p.m. in the Rider College Student Center Theatre on Route 206 South. The keynote address will be presented by Dr. Richard G. Hovannisian, professor of Armenian and Near Eastern history and associate director of the Near Eastern Center at the University of California at Los Angeles. The program will also include live testimony of genocide survivors and a screening of the documentary, "The Forgotten Genocide," at 5 p.m.

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

**PLEASE NOTE:** Preview items must be received one week before desired date of publication. No information will be published in items will be published. All items are accord-

### October 28-30

**CLEVELAND, Ohio:** Branch 12 of the Ukrainian National Women's League of America will sponsor an art exhibit of works by Ivan Ostafyichuk, which will open at 7:30 p.m. in St. Josaphat Astrodome, 5710 State Road in nearby Parma. The artist, who emigrated from Lviv to Toronto last year, will be present. Gallery hours are: 11 a.m. to 6 p.m. on Saturday, 9 a.m. to 4 p.m. on Sunday.

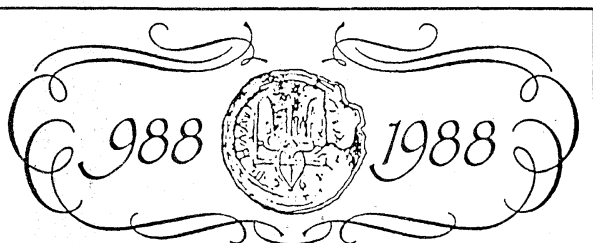
**TORONTO:** Second Wreath Toronto, a Ukrainian women's organization, will hold a conference, "Ukrainian Women: Tradition and Change," exploring the themes of feminism and ethnicity, this weekend at St. Vladimir's Institute, 620 Spadina Ave. The conference will examine through workshops and presentations, the relationship between feminism and ethnicity, as relates primarily, though not exclusively, to Ukrainian Canadian women. Guest speakers will include: Marta Bohachevska-Chomiak, academic and author; Halyna Freeland, lawyer, feminist activist and candidate for federal office; Arpi Hamalian, women's studies professor at Montreal's Concordia University; Nadia Svitlychna, former Soviet political prisoner and activist of the External Representation of the Ukrainian Helsinki Union; and Olena Terelia, physician and activist of the religious rights movement in Ukraine. The conference fee is \$45 per person, \$35 for students and seniors, and includes a wine and cheese reception and all workshops. Conference hours will be: 7-10 p.m. on Friday, 9 a.m. to 5 p.m. on Saturday and 11 a.m. to 4 p.m. on Sunday. A banquet at \$30 a ticket will be held at 7 p.m. on Saturday in the Faculty Club, University of Toronto. For more information call (416) 962-2444 or 534-0774.

### October 30

**ROCHESTER, N.Y.:** The Millennium of Ukrainian Christianity Commemorative Committee of Rochester, N.Y., will sponsor an ecumenical prayer service with participation by different Christian Churches of greater Rochester at 5 p.m. in St. Thomas the Apostle Church, 4536 St. Paul Blvd.

### ONGOING

Soviet Ukrainian pianist Alexander Slobodyanik is continuing his U.S. tour through October 15 with appearances scheduled in New York on October 11, Pasadena, Calif., on October 13, and Torrance, Calif., on October 15. For information, interested persons may call Maxim Gershunoff Attractions Inc. at the toll-free number 1-800-422-MUSIC, or (212) 752-5925.



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