

# THE Ukrainian Weekly

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## Bohdan Horyn sentenced to 15 days' arrest

JERSEY CITY, N.J. — Bohdan Horyn, head of the Lviv branch of the Ukrainian Helsinki Union, was arrested on March 15 and sentenced to 15 days' administrative arrest on charges of "disrupting the public order" during a pre-election rally in Lviv three days earlier, reported the External Representation of the Ukrainian Helsinki Union.

Mr. Horyn was picked up by two police officers at 9:30 a.m. at the Lviv (Kartynna) Gallery where he is employed and was taken to the police precinct in the city's Lenin district. There he was charged with "disrupting the public order" as a participant in the March 12 public meeting on the upcoming all-union elections.

The police took the 52-year-old dissident to the Lenin district's people's court where a Judge Maliarenko changed the charge from Article 185 section 1 to section 2 of the same article of the Ukrainian SSR Administrative Code, accusing Mr. Horyn of organizing the March 12 public meeting, reported the UHU's External Representation. The judge based the new accusation on the testimony of six policemen, who claimed as eyewitnesses that Mr. Horyn was responsible for organizing the meeting without official permission.

The Soviet authorities in Moscow however, had issued a decree in February that said no official permission was necessary for public gatherings

focused on the March 26 elections to the new Congress of Peoples Deputies.

Despite his demands Mr. Horyn was not allowed to call witnesses in his own behalf, though his demand for legal representation was fulfilled and an attorney named Zholubak took over his defense.

Although Mr. Horyn did not deny participating in and speaking at the public rally in the city's center, he denied organizing the meeting, which he said was organized by the initiative group for the formation of a popular front in Ukraine. Mr. Horyn's attorney reportedly argues that the activist was being prosecuted simply for publicly voicing his opinions, which were apparently unpopular with authorities. After Mr. Horyn finished speaking, the attorney said, the crowd still remained gathered for a long time.

Judge Maliarenko found Mr. Horyn guilty of the first charge under Article 185 section 1 of the Ukrainian SSR Administrative Code for "disturbing the public order" by publicly calling on citizens to boycott the March 26 elections and slandering the regime. The art scholar was sentenced to 15 days in prison, but neither his family nor friends were notified where he was serving the sentence.

Fellow activists reportedly sent telegrams to local government organs protesting Mr. Horyn's imprisonment.

## Nationalist historian Hrushevsky on the road to rehabilitation

by Dr. Roman Solchanyk

Little more than a year after Izvestia — not Radianska Ukraina or Pravda Ukraina — first announced that the rehabilitation of Mykhailo Hrushevsky, widely recognized as the father of modern Ukrainian historiography, had been set into motion, historians in Kiev have begun to discuss plans for the republication of Hrushevsky's works.

The recent issue of Literaturna Ukraina reports that a commission for the study of Hrushevsky's works, which was formed last December, held its first session at the Institute of History of the Ukrainian Academy of Sciences. The meeting was opened by Pavlo S. Sokhan, a deputy director of the Institute of History and head of the newly re-established Archeographical Commission of the Ukrainian Academy of Sciences.

Dr. Sokhan argued that the time had finally come to free Hrushevsky from "a whole series of vulgar and one-sided distortions and labels from the times of Stalinism and stagnation," including "one of the most ridiculous accusations — i.e., that of spying!"

The meeting, which was also attended by a representative of the informal Ukrainian Studies Club "Spadshchyna"

(Heritage), discussed plans for the republication of Hrushevsky's monumental "History of Ukraine-Rus'" (10 volumes, 14 books), described as "the first synthetic work in native historiography on a European level."

Until recently, the history has been kept under lock and key in the Soviet Union. The participants also considered publishing thematic volumes of Hrushevsky's writings, which appeared in numerous journals and serial publications from the end of the 19th century through the 1920s; his correspondence and other archival materials deposited in the Central State Historical Archive of the Ukrainian SSR; and the question of a monographic study of his life and historical views.

According to the Literaturna Ukraina report, the commission resolved to begin work simultaneously in three areas:

- (1) publication of a photo reprint edition of the "History of Ukraine-Rus'" by the Naukova Dumka publishers, the initial volumes of which should be ready in 1991;
- (2) preparation of a collective monograph devoted to Hrushevsky's life and historical ideas; and
- (3) compilation of a full bibliography of his works based in part on earlier bibliographies issued in 1906 and 1929.

These decisions represent not only a major step forward in the current campaign to rid the Ukrainian historical record of the numerous so-called "blank spots," but also a significant political victory for the reform-minded and patriotic forces in Ukrainian society against the conservative party and academic establishment.

It must be remembered that Hrushevsky, in addition to being Ukraine's foremost historian, was also the head of the Ukrainian Central Rada in 1917 and the first president of the pre-bolshevik Ukrainian People's Republic.

For more than 50 years, Soviet publications have consistently denounced Hrushevsky both for his interpretation of Ukrainian history as well as his political activities. This, in spite of the fact that in 1924 Hrushevsky returned to the Ukraine from emigration, was elected to the Ukrainian Academy of Sciences, and in 1929 was chosen a member of the all-Union Academy of Sciences.

Indeed, as late as 1987, the one-volume encyclopedia "The Great October and the Civil War in Ukraine," touted as a concrete example of the "new thinking" in historical research, described Hrushevsky as "one of the main ideologists and leaders of the bourgeois nationalist counterrevolution."

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## Dzyuba, colleagues speak of perestroika's progress

by Roma Hadzewycz

NEWARK, N.J. — Literary critic Ivan Dzyuba, a former Soviet political prisoner, and three fellow intellectuals from Kiev told more than 300 Ukrainian Americans gathered here at Rutgers University on Wednesday evening, March 22, about the effects of glasnost and perestroika in Ukraine and its prospects.

The foursome spoke under the sponsorship of Rutgers University, as part of the 1989 Shevchenko Lecture Series that has brought them first to Canada and now the United States.

Joining Mr. Dzyuba were historian Raisa Ivanchenko, poet Ihor Rymaruk and Dr. Mykola Zhulynsky, deputy director of the Institute of Literature at the Ukrainian SSR Academy of Sciences.

The speakers touched on a variety of topics: the Ukrainian language issue, the ecological movement, blank spots in history, and trends in literature and publishing.

Also broached was the matter of what some in the West have perceived as Mr. Dzyuba's recantation of the views he expressed in his book "Internationalism or Russification?" published in the West in 1968.

Mr. Dzyuba, who was first to address the capacity crowd, spoke about the changes currently under way in the USSR, focusing on Ukraine.

He noted, first of all, that the situation in the Soviet Union is due not only to the person of Mikhail Gorbachev, but also to serious objective factors: the necessity for restructuring and a crisis in the economy; limitations placed on the cultural and educational spheres of life; and stagnation in ideology. All of this has affected the society.

"The principal achievement of Gorbachev and his supporters," he said, "is that they realized the interrelationship of all spheres of life" — something

previous leaders did not, choosing only to address pieces of the complete picture.

Turning to the situation in Ukraine, Mr. Dzyuba first focused on the language question, noting, "The Ukrainian language is in a state that is not worthy of such a large nation."

"The essence of glasnost," he said, "is that the people should know what is happening in politics, ecology, and the like, and should be aware of the problems. Then the people can take part in determining how the problems of their life will be dealt with."

He pointed out that in letters to

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At Rutgers University during their North American tour: (from left) Ivan Dzyuba, Raisa Ivanchenko, Mykola Zhulynsky and Ihor Rymaruk.

## Schifter reflects on his years as spokesman on human rights

by Ted Okada

News Network International

Since November 1985, Richard Schifter has served as the assistant secretary of state for human rights and humanitarian affairs. In 1984-1985, Mr. Schifter was deputy U.S. representative in the Security Council of the United Nations, with the rank of ambassador. From 1983 to 1986 he also held the position of U.S. member of the United Nations Human Rights Commission.

A lawyer by profession, Mr. Schifter was born in Vienna, Austria, in 1923 and was a victim of Hitler's Third Reich, which greatly shaped his deep interest in human rights issues. In an interview at the State Department, Ambassador Schifter reflected on his service as human rights spokesman for the Reagan administration and the prospects for future improvements in human rights around the world.

**In 1988 we continued to see improvements in human rights for some countries and a deterioration in others. What are your reflections on the course of these developments?**

First of all, let me say something about the nature of human rights work by the U.S. government. One of the points that has to be kept in mind is that, traditionally, human rights was not a factor in foreign policy-making anywhere in the world. In the United States, it had occasionally cropped up as something that should be weighed together with other factors, such as our national security interests and economic interests. But only since the 1970s has there been a consistent pattern of U.S. governmental involvement in human rights concerns.

In the past, a foreign government would have interceded on behalf of its own citizens who were subjected to harsh treatment in their own country. Or on very rare occasions there might have been an appeal for clemency by the head of one government to the head of another government in particular situations.

What we can say when we look at the year 1988 is that, on one hand, there has been significant movement toward a more open society in the Soviet Union. We may find that perhaps, as of today, all persons who have in the past been convicted for violation of the political articles of the Soviet criminal code or the articles that prohibit religious activism would all be freed, and that certain other steps are being taken in the Soviet Union that make for a better change. It doesn't mean that we now have human rights, generally recognized, in the Soviet Union; we're still far from that. But we can see movement.

I regret that we cannot see movement in parts of Eastern Europe such as Czechoslovakia, Rumania, Bulgaria and East Germany. On the other hand, we see a more open society in Hungary and Poland; though again by no means [do we see] an establishment of principles that exist in the Western democracies or democracies generally in the world.

In 1988, we also saw some of the most serious human rights violations in Iraq, where there have been chemical warfare attacks on Kurdish communities and the large-scale uprooting of the Kurdish population in Iraq. There have been large-scale executions in Iran, quite a bit also involving the Kurds. And also in 1988, we saw large numbers of people killed in Burundi as a result of the

struggle between two ethnic groups, the Tutsis who constitute roughly 15 percent of the population and who run the country, and the Hutus who are 85 percent and who are subject to serious discrimination. Now there has been an effort by the president of Burundi to ameliorate the situation and we hope that will succeed.

**What has been your greatest accomplishment in your tenure as assistant secretary for human rights?**

I would say the use we have made of the opportunities that presented themselves by the change in outlook in the Soviet Union. I believe we have been able to enter into a productive dialogue which has changed matters there. I want to emphasize that first there were factors at work within the Soviet Union that led to this opening. Second, what is happening is obviously happening for the benefit of the Soviet people, rather than to accommodate us. At the same time, the changes that are occurring involve issues that we have taken up with Soviet authorities. We have, I think, helped them focus on the problems they have to face. And I hope we made a contribution in that fashion to the changes occurring in the Soviet Union today.

**What has been your greatest disappointment?**

I would wish that other countries in the democratic world would pitch in more in these circumstances, and would help in real action rather than merely verbalizing commitment to human rights. Let me put it to you this way, if a situation arises as it does from time to time that we say to an American business "you may not export" certain articles to a particular country which is a human rights violator. And then if all that happens as a result is that some other democratic country, a Western democracy, exports the same article to the country in question, not a great deal has been accomplished for the cause of human rights.

**In the New York Times, Stephen Sestanovich of the Center for Strategic and International Studies called the current situation under General Secretary Gorbachev akin to a "Weimar Russia," where a combination of political moderation and economic crisis in Germany helped to usher in the Third Reich. Would you agree or disagree with that assessment?**

That's a kind of judgment one can have in retrospect. However, at this point, I would say the obstacles that stand in the way of success for Gorbachev in the Soviet Union are significant and substantial. What we are dealing with is a situation in which the "command economy," the Communist approach on how to run an economy, has clearly been demonstrated to have failed. I believe, however, as [former] President Reagan and President Bush have indicated, it is in our interest that Mr. Gorbachev overcome these problems and that the Soviet Union ultimately succeed and become a more open society. And as a more open society it becomes also a peaceful citizen of the world rather than one that engages in creating international difficulties.

Some observers have noted that the very obstacle to reform in the Soviet (Continued on page 11)

## Nationalist ...

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During the past year, three Ukrainian literary journals — Kyiv, Vitchyzna and Zhovten — have each reissued one of Hrushevsky's works, and articles devoted to Hrushevsky have also been published in the Kiev press. Nonetheless, the Ukrainian party leadership and the conservative historians have made no secret of their opposition to attempts at rehabilitating the historian.

Thus, shortly after Izvestia (February 12, 1988) announced that Hrushevsky's works had been made available to readers at the Central Scientific Library of the Ukrainian Academy of Sciences, the Ukrainian historian Rem H. Symonenko, who is head of the Department of the History of the Friendship of Peoples of the USSR at the Institute of History in Kiev, attacked the Moscow newspaper for publishing "an unqualified panegyric to M.S. Hrushevsky."

Several months later, Literaturna Ukraina devoted a full page to a positive article about Hrushevsky by the literary scholar Serhii Bilokin. This time the response came from Vitaliy H. Sarbey, head of the Department of the History of Capitalism at the Institute of History, who criticized Bilokin on the pages of the party and government daily Radianska Ukraina for his "incompetent and thoroughly naive attempt to whitewash" Hrushevsky. Dr. Sarbey, it might be noted, is the author of the introduction to a scandalous piece of propaganda titled "Pid Chuzhymy Praporamy" (Under Alien Banners), which is devoted to "exposing" so-called "Ukrainian bourgeois nationalism." Even though the book was published in 1956, Dr. Sarbey did not shrink from characterizing Hrushevsky in typical Stalinist fashion as "a sworn enemy of the Ukrainian people."

The attack on Bilokin appears to have served its purpose. Literaturna Ukraina had originally announced that a full version of Bilokin's article would be published in the September 1988 issue of the literary monthly Kyiv. Thus far, that article has failed to appear. Instead, Kyiv informed its readers that "soon the journal will publish a fundamental study about the political visage and scientific activity of Academician M.S. Hrushevsky."

At the same time, Dr. Symonenko returned to the attack, criticizing Izvestia once again, this time on the pages of Komunist Ukrainy, the Ukrainian party's main theoretical organ. Dr. Symonenko argues that Hrushevsky's political convictions and his approach to history are two sides of the same coin: "At the basis of his scientific constructions is an overt nationalist con-

cept, an attempt to separate and contrapose the history of the Ukrainian and Russian peoples, to show that, supposedly, from time immemorial [Ukrainian history] took 'different paths'; that, supposedly, relations between them are steeped in irrevocable and insurmountable enmity; that, supposedly, Ukraine always oriented itself towards the West..."

History, says Dr. Symonenko, has always played a significant role in the ideology of Ukrainian nationalism, and quotes approvingly from the western Ukrainian Communist polemicist Yaroslav Halan: "It's a long road from Hrushevsky to the Banderite butchers, but it's the same one." And, if anyone still entertained any doubts as to the establishment's position on Hrushevsky party leader Volodymyr Shcherbytsky made that position clear at the October 1988 plenum of the Ukrainian Central Committee by publicly chastising Literaturna Ukraina (Bilokin) and simultaneously praising Radianska Ukraina (Sarbey).

The former, maintained Mr. Shcherbytsky, "published a big article on the well-known Ukrainian historian Mykhailo Hrushevsky in which his scientific and political activity is presented one-sidedly, and an attempt is made, to some degree, even to justify his well-known nationalist positions... It was therefore proper for the editorial board of Radianska Ukraina to publish a competent review of this article."

Presumably, the decision to go ahead with the republication of Hrushevsky's historical works was made possible by the "super internationalists" in Kiev retreating from their positions. Yet, it is instructive to point out that this kind of controversy was entirely absent in the process leading up to the republication of the works of the prerevolutionary Russian historians Klyuchevsky, Solov'yev and Karamzin. In fact, the only discussion that did emerge in this connection focused on the need to reissue their works in massive editions, which was accomplished without any apparent difficulty.

Indeed, Karamzin's "History of the Russian State," which was commissioned by the tsarist court, is currently being reissued by three Soviet publishing houses, Moskovskiy Rabochiy, Nauka and Kniga, in editions of 100,000, 300,000, and 100,000 copies, respectively. This, in addition to an earlier 766-page volume of excerpts from the history, which was published by the Pravda publishing house in half a million copies.

It remains to be seen if there will be enough copies of Hrushevsky's history to at least supply every public and university library in the Ukrainian SSR.

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Editor: Roma Hadzewycz  
Associate Editors: Marta Kolomayets  
Christyna Lapychak

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## N.J. symposium to highlight "Doing Business with Ukraine"

by Marta Kolomayets

JERSEY CITY, N.J. — Abel Aganbegyan, the chief architect of the Soviet economy, recently engaged in a spirited discussion with Murray Weidenbaum, a distinguished scholar at the Center for Strategic and International Studies, as he repeatedly reached out in what Mr. Weidenbaum calls "an effort to develop support in the United States and other

Western countries for accepting the Soviet Union into the global economy."

This may have been a high-level conversation between two high-powered economists, but it is the kind of scenario that is commonplace in this era of glasnost and perestroika. Whether it be a conversation between two policy makers, or Young and Rubicam, the advertising agency which is becoming a

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Victor Rud and Myroslaw Smorodsky of the Ukrainian American Professionals and Businessperson Association of New York and New Jersey.

## World Congress of Free Ukrainians appeal on Chornobyl anniversary

The third anniversary of the tragic catastrophe at the Chornobyl nuclear power plant in Ukraine that occurred April 26, 1986, is approaching. This was an unprecedented catastrophe whose terrible effects will be felt for decades in Europe, and especially in Ukraine and Byelorussia.

Some may state that this was an accident for which it is difficult to blame anyone. Unfortunately, that is not the case, as most strongly evidenced by the reaction of the Soviet government to this incident. Instead of warning the populace and evacuating the people from the danger zone so that they would suffer as little as possible, the Soviet government kept this a secret so that in Kiev the May 1 holiday could be observed with great fanfare.

And it is this aspect of the Chornobyl catastrophe that is condemned by the entire free world, and especially by us, the brothers and sisters of those who will suffer the accident's direct consequences.

In conjunction with this, the Presidium of the Secretariat of the World Congress of Free Ukrainians appeals to all communities to hold local demonstrations or other types of protests on Saturday, April 22, in order to commemorate the Chornobyl catastrophe with the participation of their fellow citizens. In observing this third anniversary of the Chornobyl catastrophe, we will inform our fellow citizens about the two-faced and viperous policies of Moscow which uses falsifications and sweet promises of democratization in the USSR to fool the Western world and to lull its senses and readiness for defense.

The catastrophe in Chornobyl is a tragedy for Ukraine and Byelorussia with far-reaching consequences in the entire world. Let us observe this anniversary by demanding a halt to the construction of nuclear power stations in Ukraine which present a danger to the people's health and to the environment in general. It is precisely for this that a battle today is being waged in Ukraine. Let us support our brothers and sisters in their struggle through protest actions on the third anniversary of the Chornobyl nuclear catastrophe.

For the Presidium of the WCFU Secretariat:

Yuri Shymko  
President

Wasyl Weryha  
General Secretary

## New Jersey physician receives AHRU human rights award

by Walter Bodnar

BERKELEY HEIGHTS, N.J. — An outpouring of love and appreciation gushed forth at a gala human rights awards dinner given in honor of Dr. Lubomyr Kuzmak on Sunday afternoon, March 12, here at the Berkeley Plaza.

An engraved bronze plaque in both Ukrainian and English was presented to the honoree by Americans for Human Rights in Ukraine (AHRU) in recognition of his "humanitarian services to the Ukrainian community." Over 300 guests were present.

Special guests and former patients of Dr. Kuzmak included Marko Ruban, Rostyslav (Rostyk) Cylupa and Nadia Svitlychna, who spoke on behalf of the

late Gen. Petro Grigorenko.

Original vocal selections depicting days of yore were offered by Lubomyr Kalynych as he played the guitar, while strains of harp music by Odarka Polanskyj permeated the air during the entire afternoon. Rounds of "Mnohaya Lita" sung by the guests punctuated the program.

Seated at the head table were: Dr. Kuzmak; his wife, Oksana, and daughter, Roxolana; Bozhena Olshaniwsky, AHRU president; Mr. Kalynych, master of ceremonies; the Rev. Bohdan Lukie and Sisters Maria and Damien from St. John's Ukrainian Catholic Church in Newark, N.J.; and the Rev. and Mrs. Ewhen Bohuslavsky from Holy Ascension Ukrainian Orthodox Church in Maplewood, N.J.

After Ms. Olshaniwsky greeted the guest of honor and the assembled, she introduced Mr. Kalynych, who called on the Rev. Lukie to give the invocation. Ms. Olshaniwsky gave a brief biography of Dr. Kuzmak, mentioning his birth in Lemkivshchyna, his appointment at the Silesian Academy of Medicine, his arrival in America, his rise in stature as a surgeon at St. Barnabas Medical Center in Livingston, N.J., and his noteworthy accomplishments in innovative gastric surgery.

The MC then presented the honored guests — recent arrivals to this country who were treated by Dr. Kuzmak.

The first named was Marko Ruban, who arrived amid great fanfare at New York's Kennedy Airport in his wheelchair in January 1988 for medical treat-

ment. He was accompanied to the banquet by his father, Petro, a 20-year political prisoner who came to the U.S. in the summer of 1988 at the request of President Ronald Reagan. Mr. Ruban thanked the doctor on his son's behalf. Dr. Kuzmak had arranged for special tests, medical care and therapy at no cost to the Rubans.

Rostyk Cylupa came from Poland with his father at the age of 3 over five years ago with a badly injured hand that required reconstructive surgery. Arrangements were made for free medical care and surgery by Dr. Kuzmak at St. Barnabas Medical Center. Rostyk was sponsored in the U.S. through the efforts of the American Red Cross and the Ukrainian National Women's League of America (UNWLA). Anna Krawczuk was the UNWLA social services coordinator of the Rostyk project. The young lad was accompanied by his parents and sister at the banquet. Speaking on behalf of his son, Emil Cylupa thanked Dr. Kuzmak for his services.

The late Gen. Grigorenko, who spent time in Soviet psychiatric prisons for his protests against human rights violations, arrived in this country on a six-month visa in 1977 for surgery and medical care which was arranged by Dr. Kuzmak at no cost. Early in 1978 the Soviet Union stripped the general of his citizenship, leaving him a man without a country. Former political prisoner Ms. Svitlychna recalled his tribulations and status as a pioneering human rights activist.

The cases of these celebrated patients of Dr. Kuzmak were widely reported in leading newspapers. His accomplishments in the field of medicine and human rights were the reasons Dr. Kuzmak earned the description of "dear and beloved physician and the recipient of AHRU's 1989 humanitarian award," said Ms. Olshaniwsky, as she presented him with a plaque and a multi-volume set of Taras Shevchenko's

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Dr. Lubomyr Kuzmak (seated, second from right) during a testimonial in his honor with (seated) Maria Polanska, his wife, Oksana, daughter, Roxolana, (standing) Walter Bodnar, Bozhena Olshaniwsky, Odarka Polanskyj, Roman Anderson, Nadia Ratycz and Wasyl Kiczun.

## Immaculate Conception Parish in Hamtramck celebrates jubilee

by Myrosia Stefaniuk

HAMTRAMCK, Mich. — Immaculate Conception Ukrainian Catholic Church on Sunday, March 5, celebrated its diamond jubilee, marking 75 years of service to the Ukrainian community in the metropolitan area.

At noon, in a church splendidly bedecked with floral arrangements fit for the occasion, and with the choir jubilantly proclaiming "Let us rejoice on this great day created by the Lord..." Bishop Innocent Lotocky of the St. Nicholas Diocese of Chicago concelebrated the pontifical liturgy together with Immaculate Conception pastor the Very Rev. Michael Steimach OSBM, former pastor the Very Rev. Bernard Panczuk OSBM, and other members of the parish clergy.

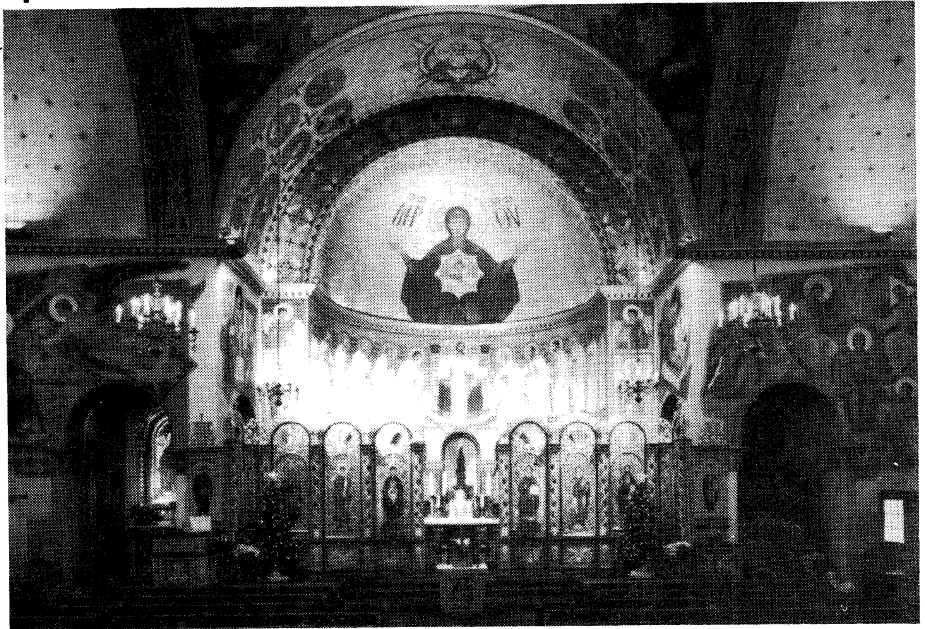
Also participating in the liturgical service were Bishop Alexander Bykovets of the Ukrainian Autocephalous Orthodox Church and Msgr. S. Chrepta

"Blessed are those persecuted for their faith, for theirs is the kingdom of God," Bishop Lotocky reminded the faithful in the homily. "Our early pioneer settlers brought their faith with them to their new home. Here they built churches and established communities. Throughout, it was their faith that kept them strong among great hardships."

Today, 75 years later, parishioners expressed gratitude to them for their faith and their strength. The faith, perseverance, sacrifice and wise foresight of forefathers were the underlying theme of all the greetings at the jubilee banquet held at the Ukrainian Cultural Center in Warren immediately following the liturgy.

Like the Biblical David, the parish pioneers sought to worship their God in a splendid temple, stated the Rev. Panczuk in his opening address. Their first humble church was a tiny wooded structure on Greyling Street, built in 1913 amidst the smokestacks of factories that provided a livelihood for the 20-some Ukrainian immigrant families.

"Few of those first founders lived to see the much grander architecture of the new Immaculate Conception Church



Interior of Immaculate Conception Ukrainian Catholic Church in Hamtramck, Mich.

constructed on Commor Street in 1942. Even a smaller number saw the church in 1965 when the painting of the interior and the iconostasis was completed by iconographer Mychailo Dmytrenko. Only a handful of the original settlers were able to witness the development of the elementary and high schools, and the flourishing of parish and community life in the years that followed," the Rev. Panczuk stated.

"But the descendants of these modern-day Davids are among us here today, and as we proclaim praise and glory to the Lord today for these accomplishments and bow our heads in gratitude for the blessings He continues to send. But let it not stop here.

"Today, as we enjoy the fruit of that simple, loving, honest faith of our pioneers, let us be proud of our achieve-

ments but let us not rest on our laurels. Rather, let that living faith continue to serve us as an example and an inspiration for the future," beseeched the Rev. Panczuk.

Zenon Wasylkevych, co-chairman of the jubilee committee, enumerated the milestones in the parish's history, the numerous religious vocations from the parish, and the outstanding pastors and assistants who have subsequently become outstanding church leaders in the diaspora. Among their numbers is Bishop Innocent, one of the former pastors of the church.

In his address, Bishop Innocent pointed out that the traditional symbol of a 75th anniversary is the diamond — one of the hardest substances in nature, subject to great depths and pressures for immense periods of time — now consi-

dered a most precious jewel with its splendor admired by all. The Immaculate Conception parish, as it celebrates its diamond jubilee is a precious jewel, firm in its commitment to the gospel of Christ, he said.

"We are assembled here as Christian brothers and sisters not only to honor those whose toil and sacrifice made our parish prosper, but also to dedicate ourselves to continue in our efforts for the good of the Immaculate Conception Church," concluded master of ceremonies Zenon Chornij.

In the closing prayer, Bishop Bykovets eloquently expressed thanksgiving to God for all the grace and generous blessings showered upon the Immaculate Conception parish, all its faithful and clergy.

### Obituary

## Helen Lapica, Ukrainian film star

RIVERSIDE, Calif. — Helen Sherban Lapica, who co-starred with Mykola Novak in the 1938 Ukrainian film "Marusia" and was co-owner of two radio stations in Riverside, Calif., died in a hospital in nearby Fontana on March 9.

She appeared in the film as Halia Troyan. Mr. Novak, now residing in Los Angeles, persuaded her to come to New York to appear in the film, a love tragedy in a Ukrainian village. The producers actually built a small Ukrainian village in New Jersey for the picture and shot the snow scenes in Vermont. The film was shown for years to Ukrainian audiences throughout the United States and Canada.

Mrs. Lapica was born Halia Sherban in Krydor, Sask. Her parents were Ukrainian-born Joseph and Frances Sherban. She grew up in nearby Haford, Sask., and graduated with honors in music from the University of Saskatchewan. While in school she had her own radio program, sang and acted in many plays in both Ukrainian and English.

She intended to go from New York to Italy to continue her musical education, but the war clouds changed her mind. Instead she met and married Ray

Lapica, a United Press reporter at the time. Mr. Lapica also edited the Trident and the English-language supplement of the newspaper Ukraina, published by the Organization for the Rebirth of Ukraine.

They moved to California in 1954 where they built three radio stations, two in Riverside and one in El Centro. The family still owns KWDJ-FM and KPRO-AM in Riverside.

For 14 years Mrs. Lapica and her sister, Ollie Sherban, did a daily radio program, "The Woman's Page," which won many awards for excellence. Among the celebrities they interviewed on the air were Maurice Chevalier, Liberace, George Burns, Dorothy Lamour, Dorothy Collins and Pat Nixon.

One of the stations was the first in California to broadcast a murder trial in full. In another murder investigated by the stations, Remmel Wayne Brice's death sentence was commuted to life imprisonment.

As a result of his experiences Mr. Lapica went to the University of Southern California Law School and obtained his degree in 1966. He has been practicing law in Riverside since 1967.

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## Chicago Ukrainians meet with candidate



Ukrainian community representatives met on March 23 with Richard Daley, front-runner in the Chicago mayoral race, to discuss community needs and the upcoming election. Seen in the photo above are (from left): Orest Baranyk of the Ukrainian Congress Committee of America, Illinois Division, John Horodecky of the Ukrainian Village Democratic Organization, the Very Rev. Marian Butrynsky of Ss. Volodymyr and Olena Ukrainian Catholic Parish, Mr. Daley, the Very Rev. Walter Klymchuk of St. Nicholas Ukrainian Catholic Cathedral, and the Very Rev. Stepan Zenchuk of St. Volodymyr Ukrainian Orthodox Cathedral.

# THE UKRAINIAN NATIONAL ASSOCIATION FORUM



**The Fraternal Corner**  
by *Andre J. Worobec*  
Fraternal Activities Coordinator

## UNA essay contest winners

In this week's article I would like to introduce the winners in Group III of Ukrainian Essay Contest titled: "What Does the Millennium of Ukraine's Christianity Mean to Me?" Also, I would like to tell you something about each of them.

(As all photos and information on the remaining winners have not yet arrived, I will postpone their write-ups for the next column.)

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The first-prize winner is **Halia Kuzyszyn** from the School of Ukrainian Studies of the Self-Reliance Organization of Ukrainian Americans in New York City. She was born 16 years ago to Oksana and Bohdan Kuzyszyn in Queens, N.Y., where she still resides with her parents. Halia is an honor student both in the Ukrainian school and at St. George's Academy in New York City. This year Halia will graduate from the academy and will take her matura exam at the Ukrainian school.

In her spare time, Halia is active in Plast, the drama studio of Lydia Krushelnytsky, participates in extracurricular activities at St. George's Academy and is a vocalist in a trio, which has recently performed at events sponsored by local Ukrainian community organizations. Halia is a member of UNA Branch 158.

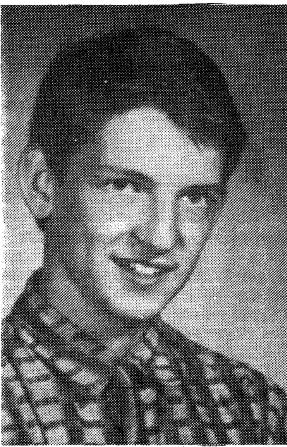


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The second-prize winner is **Rostyslav Melnyk** from Ridna Shkola in Winnipeg. "Rostyk" was born in Zolochiv, Ukraine 14 years ago. His parents are Wolodymyr and Maria Melnyk. He is a

grade 9 student at Garden City Collegiate Institute in Winnipeg.

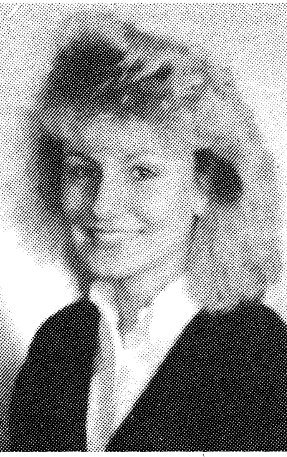
He is a member of Plast in Winnipeg, sings in the Ukrainian cathedral choir as well as in the Ukrainian school choir. Rostyk is a member of UNA Branch 445 in Winnipeg.



\*\*\*

The third-prize winner is **Taissa Kohut** of Warren, Mich. She is in grade 12 at Immaculate Conception Ukrainian High School in Hamtramck. Taissa was born in Detroit 17 years ago. Her parents are Stephen and Romana Kohut. She is a member of UNA Branch 110 in Detroit.

She is active in school athletics; she is on the girls' soccer and volleyball teams. Also she is a cheerleader for her school.



\*\*\*

The winning essays, which are in Ukrainian, will appear shortly in Svoboda.

## Branch 368 has the kids in mind

by *Andrew Maryniuk*

Dzvinka Shwed and especially Donna Maksymowich.

MIAMI — For some time, the leadership of UNA Branch 368 of Miami had been planning to hold a social affair for the young people of the branch and for children in the Miami area.

The first such affair was a spring dance of the Ukrainian American Club in Miami, on Sunday, April 17, 1988. About 30 children, mostly UNA members, took part in games and amusement activities, which were carried out briskly and with enthusiasm, thanks to the capable direction and organizational skills of Mrs. V. Galadza, E. Kocur,

The theme of the social was the Easter holidays. The children executed the usual Ukrainian hahilky, played games and eagerly competed in an Easter egg hunt. The Easter eggs were filled with small prizes. All children were winners in this competition, as all received prizes, one of which was a tee shirt with Ukrainian words and decorations.

The refreshments were delicious, as they provided an excellent way to bring the event to an end. The parents, grandparents and guests, who accompanied the children to this affair were well informed that this dance had been sponsored by UNA Branch 368.

*Andrew Maryniuk is secretary of UNA Branch 368.*

(Continued on page 15)



Children at one of the events staged by UNA Branch 368 in Miami.

## Anniversary greetings to the UNA



Слава Ісусу Христу !

UKRAINIAN CATHOLIC  
DIOCESE OF STAMFORD

No 185/89 0  
in reply refer to this number

1 березня 1989 р.

Високоповажаний Пан  
Д-р Іван Фіок  
Головний Пресідник  
Українського Народного Союзу,  
Джерсі Сіті, Н.Дж.

Вельмишановний і Дорогий Пане Пресіднику!

Щиро дякую за Ваше вітання по відомленні й запрошенні на Вшлєйний Бенкет з нагоди 95-річчя Українського Народного Союзу.

Впродовж тих 95-ти років діяльність УНСоюзу позначена незаперечними успіхами в користь української громади. За це належить вдячна пам'ять засновникові - о. Гр. Грушці, який у своїй далекозорості розумів, що попри Церкву, потрібні ще свої преса та громадська організація, яка об'єднувала б і несла матеріальну та культурну допомогу своїм членам.

Свої шляхетні наміри почав о. Грушка з Богом, у церкві з Шамокинї, де з другими священниками та делегатами братств просив благословення для нової організації. Бог поблагословив їхні чесні наміри. УНСоюз став "заморське твердинею" яка додала про своїх братів в Україні.

Допомога Україні в часі Визвольних Змагань, Карпатській Україні тому 50 літ, видання англійською Енциклопедії Українознавства, допомога у виданні "Книга Свѣтку", активна матеріальна допомога для переведення відомого нашого християнського Тисячоліття - оце жемчуги, які окрасять славу історію нашої заслуженої Братської Організації, якою є УНСоюз.

Радіючи, з приємністю мушу підкреслити, що теперішній Головний Уряд УНСоюзу з його знаменитим Пресідником тісно співпрацює з Церквою та старастеся об'єднати нашу громаду для вищих ідеалів, які були наріжним каменем для його засновників.

Щиро бажаючі й дальшого динамічного розвитку УНСоюзу, пересилаю його Проводові та всьому Членству тілі заслуженої установи якнайкращі побажання та Архирєрейське Благословення!

*Василь Спиксон*  
Василь Спиксон  
Єпископ Стємфордський

**The Ukrainian National Association:**  
**95 years of community service**

# THE Ukrainian Weekly

## April thoughts

For years, many of our dear readers have suggested: Why don't you editors, (That's what they like to call us: you editors) at The Weekly prepare an April Fool's Day issue? Well, the truth is, we'd love to do it. In fact we have a notebook full of ideas just waiting to be used should the opportunity ever arise. However, there's just too much news for us to be able to devote an entire issue (or even a pull-out) to Prima Aprilis. Nonetheless, since that day is upon us, and responding to popular demand (we've decided to democratize just like Gorbys), we'll give it a go in this small space. Here are a few of the stories we'd cover if we had the space.

- A Committee for the Defense of Volodymyr Shcherbytsky has been formed in Ukraine to counter the numerous public attacks on his person ever since the age of glasnost dawned in the USSR Donations — in non-convertible currency only — may be sent to: warden of the Brezhnev Preserve, Kiev, Ukraine. (Trust us, it'll get there.)

- Reacting to the fact that the two central organizations of Ukrainian Americans cannot seem to negotiate toward unity, a third umbrella organization has been established in the City of Brotherly Love (where the original split had occurred). The new group is called the Ukrainian American Coordinating Congress Committee of United Ukrainians in the U.S.A., or UACCCUUSA.

- Ukrainian bishops have discovered yet another calendar (in addition to the Gregorian and Julian) and have now determined that the Millennium of Ukrainian Christianity should actually be celebrated in 1989. (Do we hear groans out there?) A new committee is now being formed to plan events and to deny that we ever celebrated the Millennium in 1988.

- The kinder, gentler George Bush finally responded to the Ukrainian American community's invitation to its Millennium celebrations. He'll be there for the second Millennium, if he doesn't get a better offer.

And, finally, there's news about The Weekly itself.

- To simplify production procedures and to streamline its operations, the Weekly has introduced a newly redesigned 16-page tabloid. It will consist of only two regular features (and this cuts down on headline writing as well): Preview of Events to appear on beginning on page 16 and then proceeding to page 15, 14, 13, etc., and Review of Events, beginning on page 1 and proceeding to pages 2, 3, 4, 5, etc. Remember: send Preview items no later than one week prior to desired date of publication; send Review items no later than 10 days after the occurrence of the event in question.

Appearing occasionally will be such features as: A Glimpse of Soviet Reality (for all those businessmen who want to capitalize on the new economic possibilities in the USSR), Glasnost Dairy (covering the new openness in animal husbandry in Ukraine) and Youthful UNA'ers (to focus on new members of the Ukrainian National Association who may not be considered young and therefore, could never appear under the heading of Young UNA'ers — after all, we wouldn't want to be accused of age bias).

Well, that's all we have room for — just the headlights, as our humor mentor Slaw Rebchuk way out there in Canada would say — Besides, the deadline approaches for putting this baby to bed (as they say in journalese). So enjoy this April 1 issue. (Oops, we just realized it's really the April 2 issue... never mind.)

April  
4  
1949

## Turning the pages back...

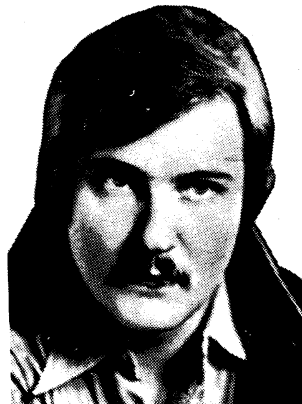
Had he lived, Volodymyr Ivasiuk would have celebrated his 40th birthday on April 4. Had he lived, Mr. Ivasiuk's music would embody the changing spirit in Ukraine today,

it would provide a social commentary on today's Ukraine, for he was truly one of the most gifted composers and lyricists of modern-day Ukraine.

However, the composer's life ended tragically 10 years ago, in May 1979; his mutilated body was discovered in the Briukhovychi Forest, 10 miles outside Lviv. His eyes had been gouged out, his fingers broken and the branches of the kalyna, (guelder rose) Ukraine's national flower, were stuck into his body.

Suicide, the five-man medical team that examined the body, had said. The bruises and lacerations were never explained; however, all circumstantial evidence points to the KGB as the perpetrator of the crime.

The KGB wanted to silence Mr. Ivasiuk. More than 15,000 Ukrainians came to the funeral in May 1979 at the Lychakiv cemetery; his songs live on as



Volodymyr Ivasiuk

(Continued on page 12)



## WASHINGTON UPDATE

from the UNA Washington Office

### Statement update

On February 22, **Sens. Dale Bumpers (D-Ark.)** and **Alan Dixon (D-Ill.)** spoke on the occasion of Lithuanian Independence Day. That same day, **Rep. Frank Annunzio (D-Ill.)**, organized a colloquy on the floor of the House about Lithuanian Independence Day in which 29 colleagues took part. The following day, **Reps. John Rowland (R-Conn.), Claude Pepper (D-Fla.),** and **Raymond McGrath (R-N.Y.)** also spoke on that subject. On February 27, **Rep. Gerald Kleczka (D-Wisc.)** addressed the subject.

Eleven Members of Congress spoke about Estonian Independence Day between February 22 and March 6. On February 28, **Sen. Dennis DeConcini (D-Ariz.)** spoke about Lithuanian and Estonia independence days. On March 6, **Rep. Donald "Buz" Lukens (R-Ohio)** spoke about Bulgarian Independence Day.

On February 22, **Sen. Paul Simon (D-Ill.)** placed in the Congressional Record testimony which **Sen. Bill Bradley (D-N.J.)** presented to the House Banking Subcommittee on International Finance, Trade and Monetary Policy on U.S.-Soviet trade. In the testimony, the New Jersey senator argued that neither open trade nor trade is realistic or desirable. Instead, he argued the United States to take the lead in developing a Western strategy toward commercial relations with the Soviet Union.

Also on February 22, **Rep. Steny Hoyer (D-Md.)** informed his colleagues about the trial of the "Prague Nine." That same day and the following day, **Rep. Peter Kostmayer (D-Pa.)** spoke about Vaclav Havel, the Czech playwright who was sentenced to nine months in prison for participating in rallies protesting the 1968 Soviet invasion.

On February 23, **Sen. Timothy Wirth (D-Colo.)** spoke about environmental conditions in the USSR. He inserted in the Congressional Record three articles addressing the issue. The first article by Stefan Hedlund, an associate professor at the University of Lund in Sweden, discussed the pollution of the Black Sea and the loss of soil in Ukraine. Prof. Hedlund wrote that "despite being only 8 percent of the Soviet land surface, the area (Ukraine) contains two-thirds of the arable land."

On February 28, **Rep. Barney Frank (D-Mass.)** stated that he felt it is too early to decide to provide the Soviet Union with most-favored-nation trade status. He also inserted in the Record the positions of the National Conference on Soviet Jewry and the Union of councils for Soviet Jews.

On February 28, **Rep. William**

**Broomfield (R-Mich.)** addressed his colleagues on "the eroding human rights position of the ethnic Albanian community in Yugoslavia." Rep. Hoyer spoke about the continuing human rights violations taking place in Rumania and the decision of that nation to "comply only with those provisions (of the Vienna final document) it considered valid."

That same day, **Rep. E. Clay Shaw (R-Fla.)** inserted into the Record an article from The Washington Times written by **Rep. Mickey Edwards (R-Okla.)** titled "Is Moscow Due That Rights Session?" In the article, Rep. Edwards writes about his recent trip to the USSR and states that one of the issues discussed was "Catholics in Ukraine." He went on to state that "representatives of the Ukrainian Catholic Church (which has been denied recognition by the Soviet state)" met with the American delegation at lunch. He concludes that the Moscow meeting should be reconsidered.

On February 28, **Rep. Norman Shumway (R-Calif.)** informed his colleagues that "for the first time in 30 years, the United Nations Human Rights Commission will consider human rights violations in Cuba."

On March 1, **Rep. Frank Guarini (D-N.J.)** congratulated the members of St. Joseph's Church in Bayonne, N.J., on the occasion of their 100th anniversary. It is "one of the oldest Slovak parishes in the East."

### Legislation update

On February 8, **Sen. Ernest Hollings (D-S.C.)**, for himself and five colleagues, introduced S. 375, a bill to authorize TV-Marti, i.e. television broadcasts from the United States into Cuba. In his remarks, the senator stated that "most of the battles will be fought not with bombs and bullets, but with ideas and facts" and that it is no coincidence that the Baltic republics, with access to Finnish television, are in the vanguard of the democratic ferment in the USSR. He informed his colleagues that "top USIA officials have assured me of the Bush administration's full and enthusiastic support for TV-Marti."

On February 9th, Rep. Frank introduced H.R. 940, a bill to establish a commission to investigate Federal involvement with the immigration of Nazi collaborators. The commission would have subpoena powers and a mandate of 18 months C sponsoring the legislation were **Reps. Stephen Solarz (D-N.Y.), Tom Lantos (D-Calif.), Dean Gallo (R-N.J.), Jim Saxton (R-N.J.), Benjamin Cardin (D-Md.),** and **Bruce Morrison (D-Conn.)**. **Rep. Barbara Kennelly (D-Conn.)**

(Continued on page 14)

## ACTION ITEM

Despite limited improvements on the Soviet human rights scene, there are still all too many instances of repression in Ukraine. Reps. Lawrence Coughlin (R-Pa.) and Steny H. Hoyer (D-Md.) are circulating a "Dear Colleague" letter urging members of Congress to join them in a letter to Mikhail Gorbachev. The letter expresses concern about the ongoing pattern of harassment and detentions of Ukrainians doing nothing more than supporting efforts at greater democratization and glasnost.

Members of the Ukrainian American community are encouraged to contact their representatives in Congress by phone or letter as soon as possible and urge them to contact Bill Klein in Rep. Coughlin's office or Orest Deychakiwsky at the Helsinki Commission to sign on to the Coughlin/Hoyer letter to Gorbachev.

For more information, contact Ulana Mazurkevich at (215) 782-1019.

Submitted by Ukrainian Human Rights Committee, Philadelphia.

## LETTERS TO THE EDITOR

## On laypeople and the church

Dear Editor:

With expectation and pleasure I turned the pages of The Ukrainian Weekly to Dr. Myron Kuropas' column and again I found article for which we should be thankful to him. The latest, was his fourth on the subject of the Ukrainian Catholic Church and vocations. Last year I made some observations in private correspondence; today, I wish to comment on this very timely and important issues.

Yes, there are some lay people "out there and out here" who understand that "we are the Church," and I think, there are many dedicated, active parishioners working, rather, giving service to all kinds of Apostleship — besides bingo and making pyrohy.

Yes, there are some priests "out there and out here" who are willing to stand up and use their laymen to delegate some permitted pastoral duties reserved to clergy two decades ago.

Yes, there are Ukrainian bishops "out there and out here," as a matter of fact, one in Stamford, Conn., who is working for the sake of strengthening the Body of Christ.

There is a laymen, who took a three-semester course for the permanent deaconate at the Ukrainian Catholic University in Rome and two years of pastoral care to the sick courses, has been active for the last five years in the apostolate to the sick, bringing them spiritual consolation, pastoral counseling and the Holy Eucharist, by visiting hospitals, nursing and private homes. Also, this layman helps in sacramental and liturgical functions, when crises (illness of priests) arise.

Thanks to Bishop Basil Losten and those priests, this laymen is authorized to give service to our Church, to our needy people. By serving the people we are glorifying God.

Yourij Malachowsky  
Flushing, N.Y.

## A response to Gawdiak

Dear Editor:

Natalka Mason Gawdiak's letter to the editor in the March 12 Weekly (Another Reaction to Korotich Speech, page 7) takes issues with my saying that Vitaliy Korotich "captivated" the audience. (Mr. Korotich spoke January 25 before Washington Ukrainian Americans.) I stand by use of that word. It accurately portrays what Mr. Korotich did: he captured the listeners' attention.

Ms. Gawdiak does not regard Mr. Korotich as a person of "stature." Dissidents and leaders of the underground Ukrainian Catholic Church have stature, she says. Stature means "quality or status achieved by growth, development or achievement."

Ms. Gawdiak also seems to fault The Washington Group for sponsoring the Korotich evening, while simultaneously stating that "it is important to meet with people like Mr. Korotich if only to ask some hard questions." Her letter fails to clarify this apparent contradiction.

Commenting on another story of mine, Ms. Gawdiak is, I think, searching for suspicious motives where there are none. She describes as a "sad and telling omission" the fact that the February TWG News article about Orest Deychakiwsky's February 3 speech did not cite his plea for Ukrainian-language Bibles to be sent to Ukraine. As is explained in the March issue of TWG News, that item, along with many others, did not appear in TWG News' report because of time and space constraints. What's more, the Bible request is covered in the longer account of Mr. Deychakiwsky's presentation found in the February 19 Weekly.

Maria Rudensky  
Editor  
TWG News  
Washington

## NEWS AND VIEWS

## Help us tell the world the truth

by Taras Hunczak

Five years ago Ukrainians throughout the world honored the memory of the millions of victims of the Great Famine of 1933. Since then, our cause and intention to spread knowledge about this forgotten tragedy have become more widespread throughout the world. Several English-language books have been published, such as Robert Conquest's "The Harvest of Sorrow" and Miron Dolot's "Execution by Hunger"; reviews have been printed in The New York Times and in Time magazine, an award-winning documentary film produced was "Harvest of Despair." In addition to this significant publicity, the U.S. government created a special U.S. Commission on the Ukraine Famine in order to investigate and analyze the causes of this tragedy, which has remained obscure to most of the world.

An important component of the commission was the testimony of wit-

Dr. Taras Hunczak, a professor of history at Rutgers University, is director of the Ukrainian Research and Documentation Center.

nesses of the famine itself; their lengthy, detailed first-person accounts are now officially documented and registered. This is a major accomplishment. But we should not stop here. The Ukrainian people have more to tell, for the famine was not the end of their suffering. The 20th century is filled with historical events. The generation which emigrated to the West after World War II carries a wealth of information about their personal experiences against a backdrop of great historical import. Their memories of these human dramas and upheavals serve as a barometer of history.

These memories — collective as well as personal — cannot be permitted to become obsolete. For this reason, the URDC is calling upon the Ukrainian community for assistance in preserving our history and thus ensure our future as a people, for the past, present and future are culturally, politically and socially inextricable. Unfortunately, gaps still exist in accurate perceptions and factual knowledge concerning Ukraine and Ukrainians. We must therefore use the media to our advantage and create data and resources that

(Continued on page 13)

## Faces and Places

by Myron B. Kuropas



## Father Joseph Denischuk: a dream fulfilled

I've long admired the power of priests in Ukrainian community life.

From its founding by Father Ivan Wolansky in 1884, our community has been formed, led and influenced by Ukrainian priests dedicated to our religio-cultural and ethno-national well-being.

And yet, despite their past and present impact on Ukrainian communal life, we rarely pay tribute to their achievements in the secular press.

This is unfortunate. Like everyone else, priests and religious need understanding and encouragement. But most of all, they need recognition for their accomplishments, especially when what they have done has an impact on our entire community.

One such priest is Father Joseph Denischuk, the dynamic Redemptorist who is most responsible for the completion of the Ukrainian Catholic Shrine of the Holy Family in Washington.

Lesia and I first met Father "Denny" soon after we moved to the Washington area in 1976. We had come to the rectory of Holy Family Church one evening to register as parishioners and were greeted at the door by a magnificent smile. It belonged to Father Denischuk who invited us in for some "imported" (from N.Y.C.) Ukrainian sausage, bread and "chai." We shall always remember that cold January night when Father Joseph, then the associate pastor, the late Father Stephen Shawel, the pastor, and Brother John Kansky welcomed us to the Holy Family community of faith with such fine Ukrainian warmth.

The memory of that evening generates other remembrances of our 20-month stay in the nation's capital — ours sons Stephen and Michael serving as altar boys; Fathers Shawel and Denischuk blessing my White House office in the Old Executive Office Building; Father Denny entertaining the youth of the parish with magic tricks (he has a special way with children) at the annual Holy Family picnic; father's many moving homilies, especially those in which he recalled his youth in western Canada and the devotion of his mother to her Christian faith.

But what I remember most about Father Denny is his dream, the erection of a Ukrainian Catholic shrine on a hill overlooking the U.S. Catholic Shrine of the Immaculate Conception.

"Just think," he told me with his usual enthusiasm, "every one of the thousands of annual visitors to the Shrine of the Immaculate Conception will look up and see the Ukrainian shrine. It will catch everyone's attention and will serve as a monument to the faith of Ukrainian Americans."

"But what you have in mind will cost millions." I responded with some skepticism. "How can a Ukrainian Catholic community the size of Washington afford such a grandiose project?"

"We've decided to initiate a national campaign," Father Denischuk replied confidently. "Our people always support worthwhile causes. We can do it."

By that time, of course, Holy Family parish had already accepted a sketch for the shrine rendered by architect Miroslav D. Nimciv and had published a commemorative book outlining the history of the parish and the goals of the

fund-raising campaign.

A committee had been formed on June 17, 1975. It included Michael Waris, chairman; Eugene Jarosewich, Walter Zadoretzky and Ihor Vitkovitsky, co-chairmen; and Helen Ostrovsky and Anna Lucille Tymm, secretaries. The fund-raising campaign was officially launched by campaign director Father Denischuk on Sunday, September 14, 1975, during the blessing ceremonies of the shrine site.

Fund-raising proceeded slowly at first as Father Denischuk went home-to-home, collecting some \$500,000 in memorial pledges and direct donations in the Washington area. By May 22, 1977, when the foundation stone was laid, the campaign had generated some \$630,700 including \$152,000 in cash.

Father Denischuk began expanding his fund-raising activities in 1978 with a visit to St. John the Baptist Ukrainian Catholic Church in Newark. By the end of the year, he had covered seven more parishes in New Jersey, collecting almost \$115,000 in memorial pledges and donations.

In 1975, Father Denischuk visited more parishes in New Jersey as well as in Maryland, Virginia, Pennsylvania and Ohio. He preached missions and spoke to parochial school children as he traveled. By the middle of 1980, he had visited a total of 63 parishes and raised some \$1 million in memorial pledges and donations.

On September 14, 1980, Holy Family parish blessed and opened a \$2 million Shrine Center which now includes a 600-person auditorium with stage, a smaller hall for 80 people, 10 classrooms, a library, a gift shop, kitchen and office space.

The first phase of the project completed, Father Denischuk hit the road again, visiting parishes in the eparchies of Stamford, Parma and Chicago raising more monies for the parish project. By 1986, enough money had been collected to begin the second phase of the shrine, the construction of the upper church or sanctuary. It was blessed by Metropolitan Stephen Sulyk on September 25, 1988.

Achieving his goal had not been easy for the traveling priest. Between 1975 and 1988, Father Denischuk visited 190 parishes in the United States and Canada, traveling more than 200,000 miles by car and 17,000 miles by air. By August 1, 1988, a grand total of \$3,994,879.80 had been collected of which \$3,743,548.80 was in cash.

All of this has been duly recorded in a marvelous dedication book which is really a history of Ukrainians in Washington. Thanks to extensive research by Father Denischuk, the commemorative book contains articles devoted to the 1919-1923 Ukrainian Diplomatic Mission to the United States; Metropolitan Andrey Sheptytsky's visit to Washington in 1921 and 1922 and the 1932 visits of the famed Ukrainian choir of Alexander Koshetz and Vasyi Avramenko's National Ukrainian Ballet. President Ronald Reagan's precedent-setting visit to the shrine in 1987 during Captive Nations Week is also reviewed.

God was good to Ukrainian Americans when he sent Father Joseph Denischuk, a Canadian-born Ukrainian, to Washington.

## ON VIEW AT THE UKRAINIAN MUSEUM

## Religious treasures of the 16th-18th centuries

The article below is excerpted (with permission) from *The Ukrainian Museum's catalogue of its current exhibit, "Treasures of Early Ukrainian Art: Religious Art of the 16th-18th Centuries."* The article by Stefania Hnatenko, exhibit curator, was translated into English by Maria Skorupsky.

When Kievan Rus'-Ukraine accepted Christianity in 988 from Byzantium, the newly converted state also adopted the art of icon painting as part of Byzantium's highly evolved artistic tradition. Byzantine esthetic ideals thus played a key role in the cultural flowering of Kievan Rus'. This is attested by the content, style, and iconographic and technical features of the icons of that period.

Unfortunately, few works from the early Christian era in Ukraine have survived. Of the icons from the period between the 11th and 13th centuries, only some 15 are extant. These include such well-known masterpieces as Our Lady of Vladimir [Volodymyrska Bohorodytsia], The Praying Virgin the Great Panagia [Bohorodytsia Velyka Panahia], and The Archangel with the Golden Hair [Arkhanhel — Zolote Volossia]. All these icons exhibit a highly professional standard and a stylistic consistency; they are characterized by a laconism of expression, a monumental approach to form, and an epic strength.

Yet they do not provide a complete

picture of the evolution of icon painting in Kievan Rus'. Much of the artistic heritage of the Kievan era fell prey to the destruction and plundering of the Tatar and Turkish hordes that swept into Ukraine in medieval times. Consequently, a more systematic study of medieval Ukrainian icon painting can begin only with individual icons and fragments of iconostases from the 14th and 15th centuries preserved in the southwestern part of Galicia, which suffered less devastation at the hands of the Mongol invaders.

An even more complete view of the artistic culture of Ukraine is offered by the iconostases created during the period ranging from the end of the 16th century to the middle of the 17th century. Three such iconostases have survived virtually intact — that of the Church of St. Paraskeva Piatnytsia (Friday) in Lviv (end of 16th to beginning of 17th centuries), that of the Church of the Assumption (Voloska) in Lviv (1638), and the iconostasis of the Church of the Holy Spirit in Rohatyn (1650).

Ukrainian icon painting is closely bound with the evolution of the iconostasis. A few observations about the icon and the technique used to paint it, as well as about the function and compositional scheme of the iconostasis, are therefore in order.

The icon was a leading genre of medieval art in countries that assimilated Byzantine cultural traditions.

Originally designating any representation with symbolic religious content, in time the term icon came to be associated with portable sacred images painted on wooden panels. In the medieval art of countries within the Byzantine sphere of influence, these religious representations were painted in accordance with set rules governing composition and the choice of Biblical subjects. Divergence from these norms was forbidden and icon painters were not even permitted to sign their works. Such restrictions on free artistic expression notwithstanding, the Ukrainian icon is distinguished by its fusion of traditional Byzantine forms and distinctive national characteristics.

Icons were made using a special technique. They were painted on lime wood panels, glued in several layers for strength and fitted with cross-pieces on the reverse side of the board to prevent the wood from warping. The area to be painted was hollowed out [kovcheh] and covered with a piece of linen [pavoloka] on a layer of gesso to produce a strong painting base. The linen surface was in turn covered with a layer of chalk or alabaster into which the outlines of the composition were either drawn or incised [graf'ia] while the ground was the still wet. The painting was then executed in egg tempera. Once dry, the icon was covered with a coating of oil [olifa].

The icon's true place in a church is in the iconostasis, a screen that separates the nave of the church where the congregation stands from the area reserved for the altar. A complex artistic composition, the iconostasis represents a harmonious union of wood carving, sculpture and painting. Almost every icon in the iconostasis functions as a component of a monumental design, related to the whole not only thematically but also stylistically and coloristically. At the same time, each icon can be viewed as an independent, self-contained work, that conveys the style of its period, the distinctive manner of the school from which it emerged, and the individual expression of its author.

Although not a single Ukrainian iconostasis from the 15th century and the first half of the 16th century has survived intact, preserved fragments allow us to reconstruct its compositional scheme. Icons were placed in the iconostasis in a set order: a bottom tier of icons of a local or occasional character [namsnyi riad], surmounted by a row of representations of the apostles, followed by a storey of prophets and evangelists. A painting of the Crucifixion crowned the whole.

According to I. Svientsitsky: "the largest tier in the iconostasis of this period was the bottom row of 'local' icons. It included icons of the Virgin and of the Savior, the icon of the saint or feast after which the church was named, and an icon of St. Nicholas. The Royal Doors were painted and were relatively small; they were usually divided into six panels and bore images of the Annunciation and of the four evangelists. An icon of the Savior 'Not Made With Hands' [Nerukotvornyi Spas] hung above the Royal Doors. The range of icons depicting holy feasts was only beginning to gain in popularity. This tier tended to be of large dimensions. The Deesis with images of the apostles, the church fathers and the evangelists appeared on a single horizontal panel. There was no separate prophets' storey at that time. The addition of this row dates to the end of the 16th to the beginning of the 17th



Icons of the apostles Paul (left) and Bartholomew (right) and St. Paraskeva Piatnytsia in Lviv.



The Ascension (detail), icon from the holy feasts tier of the iconostasis of St. Paraskeva Piatnytsia in Lviv, beginning of the 17th century.

## Early printed works also on display



ВЪНІЙЖЕ Н ДІАКОНСТВА

ОТ ДІЯКОНІЙ, БЖТКЕ  
НОЕ СЪВЕРШАТИ ТЯ  
НИСТВО. ДОЛЖЕН

ЕСТЬ, ПЕРВЪ БОУ КО МНРЕ БІТИ  
СЪ ВСЕМН, НН НМЪТИ УТО НА

А

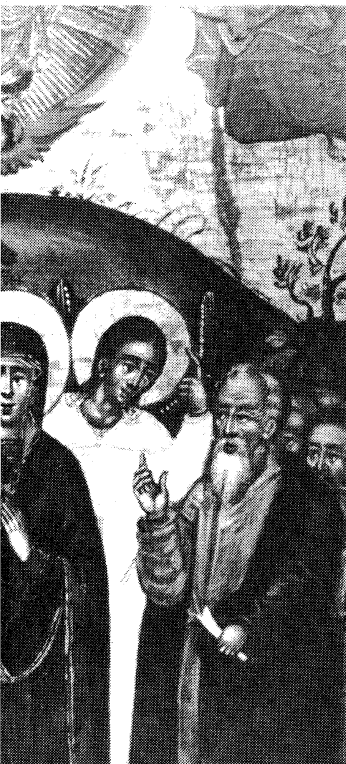
КОГО

Also on display during this current exhibit are Ukrainian manuscripts and early printed works, among them the Sluzhebnik (Liturgicon), published in Kiev by the Monastery of the Caves (Pecherska Lavra) Printing Press in 1620. A page of the text, headpiece, ornamental script and initial (woodcut) are seen in the photo above.





the apostles tier of the iconostasis of the Church of the Holy Spirit in Rohatyn, beginning of the 17th century.



of the iconostasis of the Church of St. Paraskeva of the 17th century.

centuries."

During this latter period, iconostases began to include a Passion series and a holy feasts range.

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Artistic style is often formed on a concrete historical basis. Of special significance in the history of Ukrainian art is the period spanning the end of the 16th century and the first half of the 17th century. The art of this time, as is true of Ukrainian culture as a whole, reflects a clash between the new and the old, between innovation and adherence to principles dictated by tradition.

The war with Poland in the 17th century resurrected the idea of national freedom, and this idea permeated all spheres of Ukrainian political and spiritual life. In art, too, here occurred a significant shift over a relatively brief period of time. Where previously only individual Renaissance elements had been incorporated into Ukrainian artistic culture, the spread of education and book printing and the newly born sense of national consciousness led to the adoption of the Renaissance world view as a whole. The epoch brought to the fore such major figures in Ukrainian history as Ivan Vyshtensky, Ivan Fedorovych (Fedorov), Severyn Nalyvaiko, Petro Konashevych-Sahaidachny, Petro Mohyla and others. Familiarity with the scholarly literature of Renaissance Europe, as evidenced by the book collections of the so-called brotherhoods [bratstva], contributed to the dissemination of lofty moral ideals and ethical principles.

The European Renaissance had an indisputable impact on Ukrainian cultural development. No less important, however, was the fact that the sources of ancient art, which nourished the Renaissance in Europe, had penetrated into Ukraine through Byzantium much earlier and remained there throughout the centuries, sustaining creative endeavor in various spheres of life. Zakharia Kopystensky wrote of this in his "Palinodia" when he stated that "we go to the German lands for learning, where we find things like our own, borrowed from the Greeks for a brief time, which we judiciously select, discarding rubbish and picking out the gold."

It is difficult to recreate a detailed panorama of the evolution of late 16th and 17th century Ukrainian painting because the various regions of Ukraine are not equally represented by surviving works. Numerous wars fought on its territory left Ukraine divided among its neighbors. Thus Galicia, western Volhynia and Podillia were under the dominion of Poland, northeastern and Sloboda Ukraine belonged to Russia, Transcarpathia to Hungary, Bukovina to Moldavia, and the Black Sea and Azov Sea regions to Turkey and the Crimean Khanate.

Almost the entire artistic heritage of central and eastern Ukraine has been lost, and few works from this period remain in Volhynia, only the icons of western Galicia have survived in significant numbers. Consequently, any comprehensive discussion of late 16th to mid-17th century Ukrainian painting must center largely on the body of works preserved in the western regions of Ukraine.

In the 16th and 17th centuries, the main center of Ukrainian cultural life was Lviv, and the dominant artistic style was that of the Lviv school of painting.

Although Lviv was one of the cities in Ukraine that possessed "Magdeburg rights," these rights were reserved only for Catholics; Ukrainians who were of the Orthodox faith could not participate in municipal government. For



The Archangel Michael (detail), from the deacon's door of the iconostasis of the Church of the Holy Spirit in Rohatyn, 1650.

many years the city was governed by Germans, later followed by the Poles. Ukrainians were regarded as second-class citizens and were subjected to pressures not only in the social but also in the national and religious spheres. As the struggle against such injustices intensified, the Ukrainian population of Lviv began to organize into a cohesive group. This gave rise to the formation of legalized public organizations known as brotherhoods.

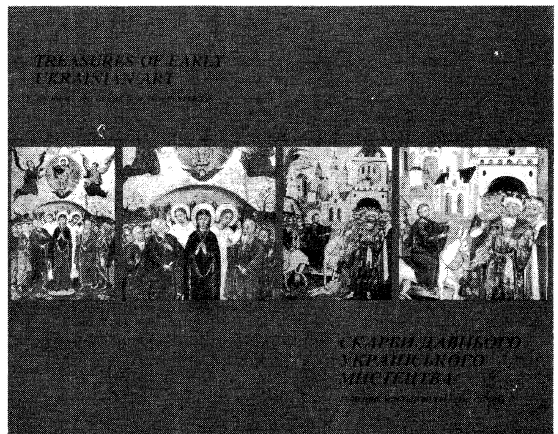
The program of the brotherhoods enjoyed widespread support in the cities. Each Ukrainian church had its own brotherhood. Most prominent was the Stavropysyian Brotherhood, affiliated with the Church of the Assumption (Voloska Church) in Lviv. It was

founded by Yuriy and Ivan Rohatynets, both saddlers; Dmytro Kvasovskyy, a tailor; Luka Huba, a furrier; and the merchants Ivan Krasovskyy, Lesko Maletsky, Khoma Babych, Stetsko Morokhovskyy and Ivan Bohatyrets. As part of their activity, the brotherhoods financed schools and printing shops.

Commissions from both Orthodox and Roman Catholic churches were executed by artists' guilds. In 1596, a separate painters' guild was founded in Lviv on the initiative of Jan Solikowski, the Catholic archbishop of Lviv. Restricted to Catholics, it survived only two years. Nonetheless, such discriminatory policies led Ukrainian painters to group around the Orthodox brother-

(Continued on page 12)

## Museum catalogue is available



NEW YORK — The catalogue to the exhibit "Treasures of Early Ukrainian Art: Religious Art of the 16th-18th Centuries" may be purchased from The Ukrainian Museum for \$14 (U.S.).

The catalogue includes black-and-white and color reproductions of icons and iconostases, as well as of manuscripts and early printed books. A bibliography also is included.

The catalogue is bilingual; the

Ukrainian text is by Stefania Hnatenko, who curated this exhibit, and the English translation is by Marta Skorupsky.

The 44-page catalogue was designed by Maria Shust, director of The Ukrainian Museum.

It may be purchased at the museum or ordered through the mail by writing to: The Ukrainian Museum, 203 Second Ave., New York, N.Y. 10003.

## Dzyuba...

(Continued from page 1)

publications, the party and the writers' union — tens of thousands of which are being sent by people from various regions of Ukraine, even those that were considered areas where the Ukrainian language had died — people are "expressing their profound concern about the state of the Ukrainian language."

The attitude of the officials also is changing in regard to the Ukrainian language question, he continued, and a law recognizing Ukrainian as the state language is expected to be adopted by the middle of this year. Mr. Dzyuba added that Mr. Gorbachev, too, came out in support of this measure while he recently visited Kiev.

The literary critic spoke also of the recent congress of the Taras Shevchenko Ukrainian Language Society which he described as very successful and as having taken place in an "atmosphere of great enthusiasm." What is most interesting about this phenomenon, he stressed, is that "the initiative came from below, from groups in various cities, including Lviv, Kiev, Kharkiv, Odessa, Dnipropetrovsk and Yalta."

He went on to point out that "revitalization and renewal are evident in all spheres of culture in Ukraine." In art, exhibits of previously banned types of expression are now being held; in theater, experimental drama troupes are now being organized (in Kiev alone there are 10 such troupes, only two of them, unfortunately, Mr. Dzyuba said, are Ukrainian); in music, various composers' music is now being widely performed; in cinema, films not previously permitted are now being shown and the repressed "Ukrainian poetic cinema" is being reborn.

Turning to the ecological movement, Mr. Dzyuba explained that "it developed in large part due to the Chernobyl nuclear accident." He added, however, that there are "terrible ecological problems" in Ukraine, citing the chemical poisoning of the Dniester River and the thallium poisoning of children in Chernivtsi as examples.

"Previously the people knew nothing about these problems, save for rumors. Now the people want control of their environment," Mr. Dzyuba said. Green World (Zelenyi Svit) is a citizens' group that is very active in his regard, and it enjoys the support of the republic's intelligentsia and writers who form the vanguard of the ecological movement.

Finally the author spoke about the People's Movement in Support of Perestroika, which is supported by the people, but is criticized by official circles and has gotten more negative than positive press.

"Opponents say it can become an alternative to the party. I do not believe

this is so because there is no talk in the program of alternatives, only calls for initiative and participation from below — from the people." He added, "I believe there can be opposition, but not a confrontational one, only constructive opposition aimed at improvements. Hopefully a wise compromise will be reached (on the movement)."

In conclusion, Mr. Dzyuba observed that those who support perestroika tend also to support the Ukrainian language and culture. "The opponents of perestroika, it seems to me, are doomed. Thus, the opponents of the Ukrainian language are doomed."

"We are very optimistic today, but we don't want to paint too rosy a picture. The situation is complex, and there are many opponents of perestroika," he commented.

### Comments on recantation

During the question and answer session that followed all four speakers' presentations, an especially pointed question was posed to Mr. Dzyuba concerning his "recantation" of his 1965 work "Internationalism or Russification?"

"Isn't it time to retract your recantation?" asked Askold Lozynskij of New York. The moderator of the evening, Prof. Taras Hunczak of Rutgers University, advised Mr. Dzyuba not to answer the question.

Mr. Dzyuba, however, chose to respond:

"I would have to tell you my entire biography in order for you to understand how my worldview, my spiritual world, was formed. Then you would be able to understand. ...

"I never — if you carefully read the book 'Internationalism or Russification?' — I never proceeded from anti-Soviet positions. These are the positions on which I proceeded: I took the ideal of communism, the ideal of Soviet authority and showed that, in reality, the policies being implemented were not the same as those we proclaimed, as those espoused by our Communist Soviet ideals. I spoke out, I criticized the reality in which I lived not because I sought to destroy this system, but because I wanted our society to be better and to truly conform with these ideals. This was my position.

"That is why, when the situation arose that I was being accused, that I was proclaimed an enemy of Soviet authority, or society ... that, it was said: you say you are for socialism, for this society, and here the enemies are using your book in various ways to fight against this society. ...

"I realize that it is difficult for you to understand this psychological pressure, but for a person who wanted to speak on the basis of this position, of these ideals, it was very difficult to accept this brand.

"I perceived the brand of anti-Sovietism as a brand that was unacceptable to me. The reputation of an anti-Soviet was unacceptable for me, and I wanted to discard it, to negate it. I wanted to demonstrate that I am here in this land with my nation, and that I will work to accomplish something beneficial. This was my position."

### Rebirth of historical memory

Prof. Ivanchenko, who is the author of several novels in addition to being a professor of history at Kiev University, began her remarks by addressing the public as "respected countrymen" and expressing appreciation "to Ukrainians on the American continent for succeeding in maintaining the Ukrainian language and culture."

"The union of both sources of Ukrainian culture and scholarship (the diaspora and Ukraine)," she said "is something we have sought for a long time. And it will happen soon."

She described current events in Ukraine as "a time of renewal in society and of a rebirth of historical memory." Blank spots in Ukrainian history exist, and many Ukrainian historical figures are unknown or known only as caricatures, Prof. Ivanchenko noted.

"We historians, too, are involved in the process of perestroika. But for a historian to reach a true conclusion he must have all the documentation. And this requires much study and much time," she cautioned.

She also cited the need "for a new generation of historians" to pursue this work of filling in historical gaps in areas such as the ancient Trypillian culture, the era of Kievan Rus', the Kozak period, etc.

There are many gaps as well, she continued, in the history of the 17th to 19th centuries. For example, "The name of Mykhailo Drahomanov was forbidden for 30 years," she said. This political thinker and historian who was seen previously only as an "ideologue of nationalism," is one whose writings would be quite beneficial to the restructuring of our political awareness, Prof. Ivanchenko observed.

Many other names also are being "reborn": Mykhailo Hrushevsky, Volodymyr Vynnychenko, Ivan Mazepa, Nestor Makhno. "Historical scholarship has a great future (in Ukraine)," she said.

"Just a year and a half to two years ago, we did not acknowledge that the famine took place. Now a commission, headed by Stanislav Kulchitsky, exists within the History Institute," she said.

Prof. Ivanchenko pointed out that the rebirth of historical memory is being felt also in the return of historical names to streets, villages and towns throughout Ukraine, such as Sahaydachny Street in Kiev's Podol section, as well as in the naming of new areas, such as Drahomanov Street in a new section of Kiev.

Finally, the scholar spoke about a project that she would like to see realized: the preparation of historical films and videos to teach children Ukrainian history. "A history video series could be useful in recreating our historical awareness, and this is necessary for our future," she emphasized.

### On the literary scene

Mr. Rymaruk, prefaced his remarks on the literary scene in Ukraine by noting, "There is much happening, but perestroika will not immediately solve all problems, including that of the relationship between Ukraine and the diaspora. We must approach this from the standpoint of reality, not from the desired ideal."

The poet said that "dignity, a feeling of self-worth, self-awareness are reappearing in Ukraine." Also making a

comeback on the streets of Ukrainian cities is the Ukrainian language.

The works of previously banned writers, such as Mykola Dray-Khmara, Mykola Zerov and Mykola Kulish, as well as Les Kurbas's book "Berezil" are now appearing.

"Taras Shevchenko, too, is being returned to the people," Mr. Rymaruk related. During this 175th anniversary of his birth the complete "Kobzar" has been published. "It contains 'Rozryta Mohyla' (The Plundered Grave) as well as other poems that previously were not published," he observed.

"But what is most important," Mr. Rymaruk continued, "is that the spirit of Shevchenko is returning: the concern for the fate of the nation, his prophesy. ..."

Among the new poets, the speaker noted "a variety of directions, but also two common traits: a natural feeling of Ukrainian awareness and a concern for general human values."

"The problem that we face is that there is not enough awareness of what had come before" (in the realm of literature), as well as the fact that "to this day, the works of writers in diaspora are separated from the spiritual creativity of Ukrainians." Mr. Rymaruk did sound a hopeful note when he reported that the Dnipro publishing house, where he is employed as poetry editor, is preparing an anthology of poetry by Ukrainian writers around the world. "But this is only the first step," he noted. "There will still be books by individual writers."

He concluded by commenting that the "union of our cultures will bring us and you many benefits."

### Apathy is obstacle

The final speaker of the evening was Dr. Zhulynsky. He told his audience that "in order to understand what is taking place in the USSR, one must understand the psychology of the people: apathy, passivity are the most fearsome traits of the people."

"The authorities' attitude toward the past created apathy within the people. And now it is difficult to reorient people so that they begin to think differently and to understand the current processes," he added.

Dr. Zhulynsky emphasized that "Perestroika is the only route (the USSR can take) and it is irreversible." He added, the "local soviets must become the masters of their own land."

Turning to the matter of "historical memory," he noted, "What kind of historical memory can we have if it has been severed?" He proceeded to cite the cases of several personages whose fate was determined by various regimes, and to note that it is much more difficult to rehabilitate political activists than cultural or historical figures.

He stressed that "The movement forward must be guaranteed, and for this it needs to be publicized in Ukraine and here." As an example of how one can assist that progress he cited the recent creation in the U.S. of an affiliate of the Taras Shevchenko Ukrainian Language Society.

"We must use the moment with the maximum possible force in order to ensure continued progress," he said. "We cannot lose this moment that has been given to us by history."

He told his listeners: "There is a given: the Ukrainian SSR. And it has to be improved. It is very easy to destroy, but to renew is difficult and requires time." He concluded, "Your energy and our energy can both be utilized in this regard."

Following a question and answer session, a reception was tendered by the Ukrainian American Professionals and Businesspersons Association of New York and New Jersey.



Ivan Dzyuba, Prof. Taras Hunczak and Dr. Mykola Zhulynsky confer.

## Schifter reflects...

(Continued from page 2)

Union is, in fact, the Communist Party itself and have asserted that its removal is the sine qua non to any improvements there. Would you agree?

I agree with the point but I want to say, looking just at that aspect, I have found in 1988 some rather significant changes. I would even say if one were to take a look at a speech by Gorbachev to the U.N. General Assembly, it basically showed significant deviations from Marxist-Leninist doctrine. And the question that arises is whether they might be prepared to leave a lot of that behind and make some very basic changes in party structure and therefore also the role of the party. There's a general attitude now of transferring powers from the party to the government which is completely contrary to what Lenin proscribed back in the early 1920s.

**What do you think of Mr. Gorbachev personally?**

It's only a gut instinct and I've often asked myself, as a good many others have, "Has he always had ideas? Or are they all new?" My impression is that he came up the ladder pretty much a believer in Leninist doctrine. Then when he got to the top, he seemed to be different from the others in that he was personally honest as distinct from all those who took graft. There was also an element of intellectual honesty. And here he was at the top and he began to look around and after a while he saw that none of the solutions he had been taught to solve the problems did, in fact, work. And the more he saw, the more he recognized the system was rotten. Then he came to the conclusion that he had to change it drastically. And, so far, he seems to have shown the courage to want to change it.

**Recently, the Soviets have stopped the jamming of Radio Free Europe and Radio Liberty. How significant is this in terms of Gorbachev's perestroika?**

Again, only time will tell, but I think it was a significant move. And one would also hope that this would be accompanied with policies for the free importation of newspapers, magazines, and books.

**The Soviets have pending proposals to significantly revamp or eliminate classes of laws that have been used against religious believers, including the Russian SFSR Criminal Code Articles 64, 70, 142, 227, 190-1, and 190-3. Fyodor Burlatsky, the chairman of the Soviet Commission on Human Rights and Humanitarian Concerns, has also said the 1929 laws on religious association would be subject to significant changes. Will these changes occur?**

We have been told that the 1929 law on religion is supposed to be superseded. Now, we'll see what the contents [of their new proposals] are when they are put before us. But what is true is that in the last year they have not prosecuted anyone under 142 and 227. My impression is that anyone convicted under 142 and 227 is now out and the number may well be down to zero.

**What still needs to be done in pressing the Soviet Union for human rights improvements?**

I believe the most important thing is whether they can be persuaded to dismantle their secret police apparatus which is really the instrument of repression. And if things were to turn sour again that would be the way new repressive measures would be enforced.

**On the issue of immigration to the U.S. from the Soviet Union, recent editorials have called for the U.S. to open its doors wider to Soviet refugees fleeing their country. What has been the response to the growing need?**

Let me make clear what our approach to this has been. What we have said is that we want the Soviet Union to allow anyone who wants to leave the country to emigrate, because that is what international law stipulates. If you take a look at the Universal Declaration of Human Rights or the Covenant on Political and Civil Rights to which the Soviet Union is party, the right to emigrate is one of the rights [those documents]. There's no corresponding right to immigrate into any country that one wants to go to. It's right to leave, but then one has to find a country that's prepared to take you in.

What the Soviets have done is to open up emigration for a number of specific groups. They have allowed Germans to leave in large numbers, and that is actually the largest number of persons leaving the Soviet Union; that rate is over 5,000 a month, a substantial amount going almost exclusively to West Germany. And the West Germans have now indicated concern about this influx and just absorbing that large number of new people.

We were the recipients of three other strains, Armenians, Jews and Pentecostals. Now, we make provisions to pay certain expenses for persons who enter the United States as refugees. The problem has been that we have run into budgetary difficulties in that we have not planned on such a substantial increase in the numbers. The other question that has arisen is whether some of the persons in question actually qualify for entry into our country as refugees, whether they have, according to the law, a "well-founded fear of persecution." A good many of them do not. We have simply decided that anyone who applies will be allowed to enter the country either as a refugee, or for the time-being what is known as "parole authority."

**What are your thoughts about the future for human rights work by the United States?**

Well, in the first instance, the struggle for a more open society in the Soviet Union has by no means been won. The issue, it seems to me, is whether one can indeed encourage a significant further opening of the Soviet system. If that occurs, it can have significant implications for not only the neighboring states but throughout the world. Because the Soviet Union could end, for example, subversion in Latin America. A great many Latin American problems could be resolved far more easily if instead of supporting direct or indirect insurrectionary movements and terrorism throughout the Latin American countries, if the Soviet Union were to see to it that its surrogate in the hemisphere, Cuba, were to keep its hand off other countries and allow them to develop in their own way. Then, perhaps, there would be a far better chance to solve the economic problems or at least ameliorate the economic problems of these countries. They now find themselves constantly battling subversion, and in many instances, Cuban supported subversion.

I would also hope there could be movement in another major country of the world, and that's China. They have decided to open up in the economic area, and the compromise struck there was that in return for opening up the economic area they would not continue to clamp down in the political area. And by and large, the kinds of freedoms a good many Chinese intellectuals are hoping for are being denied to them.

## N.J. symposium...

(Continued from page 3)

junior partner with V/O Vneshtorgkhlama, or between a small businessman in Omaha, Neb., with a cooperative in Kharkiv, business with the Soviets is perhaps the hottest topic in many a meeting room. Many have observed that this topic has reached a feverish pitch.

"Various initiatives are being undertaken in the American business community to do trade with the Soviets," said Myroslaw Smorodsky, the president of the Ukrainian American Professionals and Businesspersons Association of New York and New Jersey. "It's being done by the American Bar Association, many trade councils, the various industries and there has been a certain amount of decentralization to the republican level," he added.

And for this reason, his association has organized a two-day symposium on "Doing Business with Ukraine," scheduled for Saturday and Sunday, April 15-16, at the Ramada Inn in East Hanover, N.J.

"We as Ukrainians would like to see a development occur — not doing business with the Soviet Union, but doing business with Ukraine, as one of the autonomous republics of the USSR."

"Our feeling is that with economic betterment, there is also political and individual betterment," he said.

Since the early fall of 1988, both Mr. Smorodsky and Victor Rud, who is also a board member of the Ps & Bs, have had contact with various business persons from Ukraine. "The Soviet Ukrainians have emphasized the hope and desire that their emigration will aid and assist them in the economic redevelopment of Ukraine," said Mr. Smorodsky.

The two lawyers add that the Soviet Ukrainian businessmen do not fool themselves, they know very well, that Ukraine is probably on the level of a third-world country, economically. But because Ukraine is the second most populous republic in the Soviet Union, and it has the second largest diaspora outside its borders, the conference organizers believe that as Americans of Ukrainian descent, it is time to stop taking the risk of contact, and try to give them as much economic assistance as possible. "Of course, it must rely on basic economic principles of doing business, otherwise, it is not fair to either side," the association's president stated.

The possibilities of doing business with Ukraine are many. There is barter, counter-trade, co-production, free-trade-zone type of work, that is done in international business law, according to Mr. Smorodsky, whose speciality that is. "The variations are limited only by people's imaginations," he stated.

However, the problems are more complex: the non-convertibility of the ruble, no repatriation of capital, quality control and the like. Both the positives and the negatives of doing business with the Soviets will be discussed at the two-day meeting, which is intended for both business and non-business people alike.

The symposium, moderated by Mr. Smorodsky, hopes to acquaint Ukrainian Americans with doing business with Ukraine; the program is designed to provide a detailed and multi-disciplinary evaluation of the current situation in Ukraine and the practical aspects of undertaking business transactions with business entities there.

"If there is any way of bringing Ukraine into the mainstream, into discussion, economic, and eventually political, if there is any way to legitimize it, right now, this is the only game in town," said Mr. Rud.

This will also allow the American business community to face reality; one cannot only go through Moscow to do business with the Soviets, there are other republics to deal with and this will be in the forefront in the near future, they said.

But it is not only the American business community that will come to realize this, the Ukrainian American and Ukrainian Canadian community will see this development as well. The conference organizers also feel that a symposium such as this April event will allow an exchange of thoughts and ideas about doing business with Soviet Ukrainians. To date, no policy has been set, and the Ukrainian American community, as a whole, has not reacted to the opportunities glasnost and perestroika have to offer.

So, this unique symposium will discuss myriad topics, among them: "Ukraine and Perestroika, observations on recent political developments within Ukraine," "The effect of Gorbachev's reforms on the economic prerogative of the Ukrainian SSR," "The legal and policy framework within Ukraine affecting business with foreign companies and of Soviet trade organizations involved in commercial transactions," "Analyzing business opportunities in Ukraine and the U.S. Commerce Department's assessment of business prospects there." Other topics will include "U.S. regulations governing trade with Ukraine," "Financing trade with Ukraine, a brief overview," "Practical aspects of initiating contracts, submitting proposal and negotiating agreements with business entities in Ukraine," and "The future of trade with Ukraine, which will include an open discussion.

Among the scheduled speakers are:

- Andrew Bihun, director, Market Analysis Division, International Trade Administration, U.S. Department of Commerce;
- Prof. Ivan S. Koropecykj, professor of economics, Temple University;
- George Yurchyshyn, president, Mt. Vernon Enterprises Inc., former director of Worldwide Financial Services, Bank of Boston;
- Mykola Rudenko, chairman, External Representation of the Ukrainian Helsinki Union;
- Bohdan Hawrylyshyn, former president, International Management Institute, Geneva, Switzerland (presentation via video tape);
- Roman Kupchinsky, president, Prolog Research Corp.;
- George Kuzmycz, Office of Technology and Policy Analysis, Bureau of Exports Administration, U.S. Department of Commerce;
- Luminitza Sava, international contracts negotiator;
- Jane Fisher, deputy staff director, Commission on Security and Cooperation in Europe; and
- A representative of The Ukrainian S.S.R. Mission to the United Nations, New York, N.Y.

The symposium is only the beginning of what the organizers hope is a bright new world of opportunities and dialogue. "We just want to legitimize and catalyze our Ukrainians. We want them to get involved," they concluded.

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## New Jersey...

(Continued from page 3)

works on this 175th anniversary of the bard's birth.

Many written greetings were offered, including a message of good will from Bishop Michael Kuchmiak from Washington. Many organizations were represented, as were Dr. Kuzmak's colleagues from the medical profession.

Theodore Romankow, former mayor of Berkeley Heights and present chairman of LUV (League of Ukrainian Voters), brought greetings to Dr. Kuzmak from the present town mayor.

Other well-wishers included Dr. Roman Krawczuk, a long-time associate of Dr. Kuzmak who proffered an emotional embrace; Dr. George Demidowich from the Ukrainian Medical Association; Lydia Hladka, national vice-president of the UNWLA; Anna Krawczuk, national coordinator for social services of the UNWLA; Olha Mussakowska of UNWLA Branch 28; Maria Polanska, president of UNWLA Branch 86; Prof. Michael Ciapka, president of the Newark Self-Reliance Association; Marika Helbig, Newark Plast; Olexander Kovar, Lemko society; Taissa Bohdanska, family friend; and Volodymyr Kikta, friend and landsman.

The good doctor thanked everyone for the surprise testimonial and stated, "I accept this award on behalf of you who helped me in my endeavors; I share this award with you."

Many well-wishers mounted the stage area to personally offer congratulations and felicitations to him and his family. The doctor and his wife then visited each table and individually thanked the guests.

"People came here to honor a friend and benefactor," stated Ms. Polansky, chairperson of the awards dinner. "AHRU joins the people gathered here and the many contributors to this affair in offering their thanks to Dr. Kuzmak, his lovely wife and daughter for honoring us with their presence today."

Other members of the AHRU ban-



Emil Cylupa thanks Dr. Lubomyr Kuzmak on behalf of his son, Rosty.



Petro Ruban expresses gratitude on his family's behalf, as Bozhena Olshaniwsky looks on.

quet committee were Maria Polanska, Walter Bodnar, Marijka Demtschuk, Zirka Bekesewycz, Mary Maszera, Nadia Ratzcz, Roman Anderson and Bohdan Polansky.

## Correction

In a photo caption (bottom of page 8) that accompanied last week's centerfold story, "Lviv exhibit marks Opanas Zalyvackha's return to Ukraine's cultural life," one identification needs to be corrected and another clarified.

Vasyl Otkovych is an art scholar employed by the Museum of Ethno-

graphy and Decorative Art in Lviv, and not the museum's director as indicated in the caption.

The Museum of Ethnography and Decorative Art is also known as the Lviv branch of the Maksym Rylsky Institute of Art, Folklore and Ethnography of the Academy of Sciences of the Ukrainian SSR. Olexander Rosinsky is the Lviv museum's director.

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## Religious treasures...

(Continued from page 9)

hood.

Artists often attended meetings of the diet [sejm] in Warsaw and of local diets [sejmiki], at which they defended the interests of the brotherhoods. Thus the famous Lavrentiy Pylypovych Pukhala (Pukhalsky, Lavrysh), who worked in Lviv from 1565 to 1608 and headed his own large workshop, was a member of the brotherhood of the Church of St. Nicholas. In 1599 he was delegated with a group of other brotherhood members to the sejm in Warsaw. Fedir Senkovich, a noted Lviv painter and authority on art, whose advice was sought by Martin Campian during the reconstruction of the tower of the Lviv City Hall, attended the sejmik in Sudova Vyshnia in 1607. The well-known painter Ivan Korunka visited the court in Warsaw on more than one occasion.

Active members of the society they lived and worked in, the Ukrainian artists of this period were well-educated and familiar with the cultural attainments of other European countries through travel abroad.

Icon painting of this period is characterized by greater attention to graphic elements, which becomes an important and active component of the composition. Forms in general and details are rendered more plastic by pronounced contouring and the wide application of tonal highlighting with whitening — a quality especially characteristic of the works of the second half of the 16th century. The color scale also changes. Hues become more intense, more defined, but because the paint is applied in a solid and even layer, they lack tonal nuance. As the technique of lightening with whitening becomes more widespread, forms assume a more plastic quality. In other instances, there is a marked

tendency to use a restrained color scheme of neutral tones, thus avoiding sharp contrasts.

The introduction of gilding and ornamental engraving underscored the decorative element in icon painting. This technique, present also in Gothic art, distinguishes the Ukrainian icon from the Russian and draws it nearer to the icons of the Balkans, especially those of Serbia.

In contrast to the preceding period, painting of this period reflects an interest in the anatomy of the human body and in rendering its proportions and volume. Perhaps the greatest innovation, however, was the introduction of linear perspective, which enabled the artist to reveal true relationships and to organize objects in fields of space.

Archival sources yield the names of a number of Ukrainian painters who worked in western Ukraine during this period: Maksym Vorobey (1524-1575), Khoma (1536-1549), Fedir (1539-1564), Vasyl from Stryi (1565), Myshko from Sambir (1549), Kuzma from Rohatyn (1565), and Ivan from Peremyshli (1577). Among those working in Lviv, in addition to the artists named earlier, we know of the painter Fedir and his pupil Vasko and of the artist Vasko Maksymovych. In his workshop, Lavrentiy Pukhala employed his two sons, Ivanko and Olexander, and their two colleagues, Ivan and Andriy.

\*\*\*

"Treasures of Early Ukrainian Art" will be on view at The Ukrainian Museum through the end of May. The exhibit comprises 23 transparencies of icons from three iconostases, four manuscripts, 18 early printed works, textiles and other religious objects. Hours are Wednesday through Sunday, 1-5 p.m. For further information call the museum at (212) 228-0110.

## Turning...

(Continued from page 6)

an expression of Ukrainian national sentiment, and there are perhaps only a handful of Ukrainians both in Ukraine and in the diaspora that do not know such melodies as "The Red Rue Flower," "The Song Will be Among Us," "I am Your Wing," and the "Dance of the Waterfall."

Mr. Ivasiuk left behind a legacy that no brutal force can destroy; he left behind his songs — more than 50 of them — which are a blend of Ukrainian folk and contemporary music. His songs have been popularized by such well-known singers as Sofia Rotaru from the Soviet Union, and Alex Holub in the West, both of whom have dedicated albums to this composer.

Over the years, the Ivasiuk grave was always laden with fresh flowers. Although there was no marker for his grave, everyone, young and old, knew where it was. Tourists and Ukraine's residents alike paused over this site to remember the man who did so much for Ukrainian music, a poet of this generation.

Now, the name of Volodymyr Ivasiuk is being mentioned again. His family, most recently, wrote about the life of the composer in the Soviet press. The Lev Society (Tovarystvo Leva) in Lviv is planning to erect a monument to him at his gravesite, and memorial services for him have been held throughout the past year at the cemetery.

Mr. Ivasiuk need not worry that his songs will be forgotten. His songs will be kept in our memories, his songs will be among us.

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## Help us tell...

(Continued from page 7)

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## Helen Lapica...

(Continued from page 4)

Mrs. Lapica was a former president of the Riverside County Lawyers Wives, served on the state board of the California Bar Women's Auxiliary and was active in the symphony and opera associations.

When Mr. Lapica's play "Underground," about the Ukrainian Insurgent Army, was produced in Florida in 1952, his wife taught the cast how to sing the Ukrainian national anthem.

She was buried in the Riverside National Cemetery on March 14 and a church memorial service was held the next day. She is survived by her husband, Ray; her two children, a son, Larry, who is an attorney, and a daughter, Ronnie Joy Olenick; a sister, Ollie Sherban; two grandchildren, Kevin and Lisa Olenick; and a brother, Dr. Anthony J. Sherban.

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#### SCHEDULE OF APPEARANCES

- .....  
**PITTSBURGH, PA — Wednesday, April 5 — 8:00 p.m.**  
 Soldiers & Sailors Memorial Hall  
 5 Ave. & Bigelow Blvd. — OAKLAND
- .....  
**WASHINGTON, D.C. — Thursday, April 6 — 7:30 p.m.**  
 Archbishop Carroll H.S. Aud., 4300 Harewood Rd. NE
- .....  
**UNION, NJ — Friday, April 7 — 7:30 p.m.**  
 Burnet Junior H.S. Aud., Caldwell Ave. & Morris Ave.
- .....  
**PHILADELPHIA, PA — Saturday, April 8 — 7:00 p.m.**  
 Northeast H.S. Aud., Cottman & Algon St.
- .....  
**NEW YORK, NY. — Sunday, April 9 — 2:30 p.m.**  
 Hunter College Aud., 69 St. (bet. Lexington & Park)
- .....  
**CLIFTON, NJ — Sunday, April 9 — 7:30 p.m.**  
 Senior H.S. Aud., 333 Colfax Ave.
- .....  
**KERHONKSON, NY — Tuesday, April 11 — 7:30 p.m.**  
 Soyuzivka —Ukr. Nat'l Assoc. Estate, Foordmore Rd.
- .....  
**POTTSVILLE, PA — Wednesday, April 12 — 7:00 p.m.**  
 Academic Center, 1501 Laurel
- .....  
**So. BOUND BROOK, NJ — Thursday, April 13 — 7:30 p.m.**  
 Ukrainian Cultural Center, 135 Davidson Ave.
- .....  
**YONKERS, NY — Friday, April 14 — 7:30 p.m.**  
 Saunders H.S. Aud., 145 Palmer Rd.
- .....  
**BOSTON, MASS. Area — Saturday, April 15 — 7:30 p.m.**  
 Kresge Aud. — M.I.T., Massachusetts Ave. — CAMBRIDGE
- .....  
**HARTFORD, CT — Sunday, April 16 — 3:00 p.m.**  
 Bulkeley H.S. Aud., 300 Wethersfield Ave.
- .....  
**ROCHESTER, NY — Tuesday, April 18 — 7:30 p.m.**  
 Eastridge H.S. Aud., 2350 E. Ridge Rd.
- .....  
**BUFFALO, NY — Wednesday, April 19 — 7:00 p.m.**  
 McKinley H.S. Aud., 1500 Elmwood Ave.
- .....  
**OSHAWA, ONT. — Thursday, April 20 — 7:00 p.m.**  
 St. George's Heritage Centre, 38 Jackson Ave.
- .....  
**SUDBURY, ONT. — Friday, April 21 — 7:00 p.m.**  
 United Steel Workers of America Aud., 92 Froid Rd.
- .....  
**HAMILTON, ONT. — Saturday, April 22 — 7:30 p.m.**  
 Delta Secondary School Aud., 1284 Main St. E
- .....  
**TORONTO, ONT. — Sunday, April 23 — 3:00 & 7:00 p.m.**  
 Convention Centre Theatre, 255 Front St. W

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## Washington...

(Continued from page 6)

introduced H.R. 947 which would require that the attorney general acquire and publish dates on the incidence of criminal acts that manifest prejudice based on race, homosexuality or heterosexuality, or ethnicity.

On February 22, Sen. Simon submitted, for himself and four colleagues, Senate Resolution 62 requesting a report from the secretary of state on U.S. assistance to Armenia. The Senate agreed to the resolution.

Sen. Simon also introduced, for himself and 29 colleagues, S. 419, a bill to provide for the collection of data about crimes motivated by race, religion, ethnicity or sexual orientation. Rep. John Conyers (D-Mich.), for himself and 56 colleagues, introduced similar legislation (H.R. 1048) in the House.

Sen. Donald Riegle (D-Mich.), for

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Sunday, April 9, 1989

St. Mary's Ukrainian Catholic Church  
210 West Blaine Street, Mc Adoo, PA. 18237

Obligated to attend the annual meeting as voting members are District Committee Officers, Convention Delegates and two (2) delegates from following Branches:

McAdoo, 7  
Minersville, 78, 129, 265  
Mt. Carmel, 2  
Shamokin, 1  
Shenandoah, 98  
St. Clair, 9, 31, 228

All UNA members are welcome as guests at the meeting.

AGENDA:

1. Opening
2. Election of presidium
3. Minutes of preceding meeting
4. Reports of District Committee Officers
5. Discussion on reports and acceptance
6. Election of District Committee Officers
7. Address of UNA Supreme President DR. JOHN O. FLIS
7. Adoption of District Program for the current year
9. Questions and answers
10. Adjournment

Meeting will be attended by:

**Dr. John O. Flis, UNA Supreme President**

DISTRICT COMMITTEE:

**J. Sedor, Hon. Chairman**

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

**Branch 368...**

(Continued from page 5)

The next affair for children that the branch sponsored was a St. Nicholas party at the Ukrainian Catholic parish hall at the Church of the Assumption in Miami. The party took place on Sunday, December 4, and had a unique holiday atmosphere about it. Not only was St. Nicholas its guest, but this year there was another guest of honor. Bishop Robert Moskal of the Ukrainian Eparchy of Parma, Ohio, visited the children. On the previous day he had participated in Ukrainian Millennium celebrations in southern Florida and was visiting the Miami parish.

The church hall was packed. The children performed ably and skillfully before the huge audience. The children, most of them UNA members, were also members of the religion classes and the junior division of the Ukrainian folk

dance group of Miami. They staged a scene from Lesia Ukrainka's "Christmas Mystery Play." The play was directed by Mrs. Shwed, the parish's religion teacher.

All the children were rewarded with gifts from St. Nicholas.

With the support of the local mothers' group, UNA Branch 368 hopes to hold still more events for children and at the same time to inform the parents of the UNA's contributions to the Ukrainian community and the numerous insurance products available.

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<b>2nd day</b>	10:00 AM—2:00 PM	conference session

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**BOYS' CAMP — Saturday, July 8 — Saturday, July 22**  
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**GIRLS' CAMP — Saturday, July 8 — Saturday, July 22**  
 Similar program to boys' camp; same fee.

**UKRAINIAN FOLK DANCE WORKSHOP —  
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 Phone: (203) 824-1777

April 7

**CHICAGO:** The Arts Club Theatre, an ensemble of six actors and actresses, will present "Etched in Amber," an evening of Lithuanian poetry and performance, in translation, beginning with cocktails at 7 p.m. The New York-based ensemble, directed by Rasa Allan Kazlas, will bring to life the translated works of poets living in the West, as well as those who live in Lithuania by incorporating movement and song. Works by 20th century authors were selected which mirror events in Lithuania from its short-lived period of independence before World War II to the exile of a large segment of the population under subsequent German and Soviet occupations. Among the poets represented are Nobel Prize winners Czeslaw Milosz and Joseph Brodsky, the avant-garde American filmmaker Jonas Mekas, Lithuanian Helsinki Group founder Tomas Venclova and Sigitas Geda, a prominent leader of the Movement to Support Perestroika in Lithuania. Admission is by reservation only. The performance will begin at 8 p.m. in the Michigan Room, University Club of Chicago, 76 East Monroe. A donation of \$50 is requested. For more information call (312) 641-3428.

**UNIVERSITY PARK, Pa.:** Dr. John Fizer, a professor of comparative literature at Rutgers University, will deliver the first in a series of lectures on Ukrainian topics sponsored by the Department of Slavic Languages at the Pennsylvania State University and funded by the Woskob (Voskobijnky) Ukrainian Studies Fund, at 3 p.m. in the Eisenhower Chapel Lounge. Dr. Fizer will discuss "The Kharkiv School of Literary Critics," and a reception will follow. The lecture is open to the public. For more information call the department, (814) 865-1352.

April 7-9

**UNIVERSITY PARK, Pa.:** The 11th annual Penn State Slavic Folk Festival will be held this weekend in the Hetzel Union Building ballroom on the Penn State campus. Hours will be 10 a.m. to 10 p.m. on Friday

## PREVIEW OF EVENTS

and Saturday, 1 to 6 p.m. on Sunday. The ballroom will be filled with displays of arts and crafts of the Slavic nationalities including Ukrainian. The art of pysanka-making will be demonstrated by Nicholas, Peggy and Shana Miskovsky. Among the performers during a Saturday afternoon program will be the Penn State Ukrainian Club Folk Ensemble and the St. Michael's Ukrainian Dancers from Frackville, Pa. The festival is sponsored by Penn State's Department of Slavic Languages and the Kappa Kappa chapter of Dobre Slovo, a national Slavic studies honor society. Admission is free as are programs and souvenir buttons. A complete schedule of events may be obtained from Anna Mary Smalley, (814) 865-1352.

April 8

**GLASSBORO, N.J.:** The third state-sponsored Southern New Jersey Ethnic Festival will take place, 11 a.m. to 5 p.m., at the Student Center, Glassboro State College. The festival, sponsored by the New Jersey Department of State, Office of Ethnic Affairs and the New Jersey Ethnic Advisory Council, in cooperation with Glassboro State College, is a multi-ethnic celebration featuring ethnic performers, crafts, food and educational and cultural displays. Admission and parking are free. For information call the Office of Ethnic Affairs, (609) 984-7145.

**NEW YORK:** The Ukrainian Museum will sponsor a workshop on Ukrainian Easter traditions, including the baking of traditional Easter breads, 10 a.m. to 1 p.m. at the museum, 203 Second Ave. The workshop is open to adults and children over age 16. Fees are \$8 for adults and \$5 for seniors and students over 16. For more information and registration call (212) 228-0110.

**NEW YORK:** The Shevchenko Scientific Society in New York will sponsor a lecture by Dr. Ann Procyk on "Volodymyr Antonovych and Dmytro Bahaliy — the Worldview of Ukrainian Intellectuals in the Second

Half of the 19th Century" at 5 p.m. at the society's offices, 63 Fourth Ave.

April 9

**NEW YORK:** The Ukrainian Museum will sponsor a lecture by Dr. Yaroslav Isayevych of the Lviv branch of the Ukrainian Academy of Sciences, titled: "Centers of Cultural Activities and Book Publishing in Ukraine, in the 16-18th Centuries." The lecture will be held at 2 p.m. at the museum, 203 Second Ave.; it is being held in conjunction with the museum's exhibition on Treasures of Early Ukrainian Art, Religious Art of the 16-18th Centuries. Dr. Isayevych is currently in the United States, as a visiting professor at Harvard University's Slavic Department. During the last few months, he has been on a lecture tour, visiting various universities in the United States, as well as Ukrainian communities.

April 13

**CHICAGO:** Dr. Orest Subtelny, a professor of history at York University, will deliver a lecture on "Religion and Statehood in the Kozak State" at 6 p.m. at Loyola University. The lecture is part of a public lecture series on the Millennium of Christianity in Kievan Rus' and among eastern Slavs, sponsored by the Loyola University political science department.

**MONTREAL:** Justice John Sopinka of the Supreme Court of Canada will speak on the subject of royal commissions: "Are they a good thing?" a critical analysis of the Grange, Parker and other inquiries, including the famine commission at 7:30 p.m. in SUM hall, 3270 Beaubien East. This event is sponsored by the Ukrainian Canadian Professional and Business Association. For more information call (514) 729-4092.

April 14-16

**BOSTON:** Mandala, a Boston-based international folk dance group, will perform a Ukrainian folk dance from the Podillia region, choreographed by Richard Hladio of Toronto at John Hancock Hall, 180 Berkeley St. For more information call (617) 868-3641.

April 16

**NEW YORK:** The Rev. Leo Goldade OSBM, chaplain of the St. George Ukrainian Post 401, Catholic War Veterans, will be honored for his dedicated services to the post at a luncheon at 1:30 p.m. at the East Village Ukrainian Restaurant, 140 Second Ave. This luncheon will follow the annual Corporate Communion Liturgy at noon in St. George's Ukrainian Catholic Church. The public is invited. The luncheon is \$15 per person. For more information call Harry Polche, (718) 446-8043.

**WARREN, Mich.:** The Association of Ukrainian Artists in America will host an anniversary banquet honoring Mychajlo Dmytrenko on his 80th birthday at 5 p.m. at the Ukrainian Cultural Center, 26601 Ryan Road. The Ukrainian Bandurist Chorus will perform in concert. Tickets are \$30 for person and are available at local Ukrainian Credit Unions, from members of the anniversary committee or by calling Olha Duzey, (313) 759-1352.

**PARMA, Ohio:** The Brotherhood of St. Vladimir's Ukrainian Orthodox Cathedral will sponsor its annual Lenten breakfast in the parish center immediately following the 8:30 a.m. divine liturgy. Tickets are \$2.50 and may be purchased at the door. The film "Pysanka" will be screened continuously in the lobby during the breakfast, sponsored by the parish library. For more information call St. Vladimir's, (216) 886-3252.

April 20

**TORONTO:** Anna Makolkina, chair of Ukrainian studies at the University of Toronto, will give a lecture on "The Poeticity of Nationalism in Shevchenko's Biography," 4 to 6 p.m. in Robarts 4049, University of Toronto. The lecture is part of the Toronto Seminar in Ukrainian Studies. For more information call (416) 978-3332.

April 21-25

**DENVER:** Branch 38 of the Ukrainian National Women's League of America of Colorado will sponsor three days of events, featuring Bozhena Olshaniwsky, president of Americans for Human Rights in Ukraine, who will speak about her participation in the Peace Walk through Ukraine last year, as well as a screening of a videotaped interview with members of the Ukrainian Helsinki Union in Kiev, and an exhibit of oil paintings of Ukrainian landscapes by Ivan Kulyk. The program and a luncheon will take place at 12:30 p.m. in the Lakewood Country Club, Lakewood, Colo. on Sunday. On Monday the presentation will be made for students at the University of Colorado at Boulder, and during a radio talk show. On Tuesday, the local community will hold a candlelight ceremony and program, featuring the above, in commemoration of the third anniversary of the Chernobyl nuclear disaster at the Ukrainian Chornobyl Memorial in Cheesman Park. A reception will follow. For more information call (303) 423-1738 or 237-4026.

ONGOING:

**GOVERNORS ISLAND, N.Y.:** Taras Schumylowych will hold an art exhibition in honor of the Millennium of Christianity in Ukraine at the U.S. Coast Guard Support Center Library through April 29. The main themes are Ukrainian churches and Easter eggs. Also shown will be scenes from Governors Island and other landmarks and objects of interest.

**PREVIEW OF EVENTS,** a weekly listing of Ukrainian community events open to the public, is a service provided free of charge by The 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.), along with the phone number, including area code, 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. Submissions must be typed and written in the English language. Items not in compliance with aforementioned guidelines will not be published.

## "Wilderness exchange" planned for Ukraine

by Bohdan Hodiak

**PITTSBURGH** — If you'd like to camp, backpack, fish, boat or just relax in natural surroundings in Ukraine, the Sierra Club of Greater Pittsburgh is working on a "wilderness exchange" program that will interest you.

Tentative plans are to have a dozen or more persons vacation in Ukraine, hiking and camping in the Carpathian Mountains for a two-week period in September. The jumping-off city will be Uzhhorod, and the trip will include three days with a Ukrainian family.

Then, the following year, a dozen or more persons from Ukraine will come to western Pennsylvania for a similar vacation. This will include youths and older people, male and female. The plan is to exchange as many services as possible so the only cost for those going to Ukraine will be their airplane ticket plus \$500. About half of the \$500 will also go for airplane tickets within the USSR.

To launch the project two men from the Sputnik International Youth Travel Bureau in Donetsk, Ukraine, visited Pittsburgh recently at the invitation of Don Gibbon of the Sierra Club. Mr. Gibbon arranged a photographic exchange last year between Donetsk and Pittsburgh which was exhibited at the county court house in Pittsburgh.

Vasily Khremli and Vladimir Budko of Sputnik were eager to expand the program saying there could be exchanges in sports, the professions, various outdoor activities. They wanted to keep the programs as much "currency-free" as possible so as to limit foreign exchange.

Anyone who wants to get information on the Carpathian hiking trip, to be sent out in July, can write to Bohdan Hodiak, 900 Washington Road #305, Pittsburgh, Pa. 15228. Priority will be given to persons from western Pennsylvania and to members of the Sierra Club.