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Arrest Yevhen Antonenko-Davydovych

ELLICOTT CITY, Md. — The son of well-known Ukrainian poet and dissident mentor Borys Antonenko-Davydovych was arrested during the summer and sentenced to four years' imprisonment, reported the Smolokyp Ukrainian Information Service.

According to recent reports from Ukraine, Yevhen Antonenko-Davydovych, 30, was tried in Kiev, the Ukrainian capital, on a criminal charge, the exact nature of which is not known. Reports indicate that the prosecutor had asked for a six-year term.

The younger Davydovych, whose father was exiled in the early 1930s during Stalin's massive crackdown on

Ukrainian writers, had previously served a five-year sentence in 1971-76. The following year, he was sentenced to a one-year term.

The elder Davydovych, now 83, gained prominence in 1928 with the publication of his novel, "Smert" ("Death"). In the early 1930s, he and scores of other Ukrainian writers and intellectuals were exiled from Ukraine. Many of his contemporaries were executed.

Rehabilitated in the 1950s, he returned to Ukraine, where a volume of his short stories was published in 1959. He fell out of official favor in the 1960s.

Bishop Roborecki dies

TORONTO — Bishop Andrew Roborecki of the Saskatoon Eparchy in Canada died of a heart attack on Saturday, October 23, here while attending the convention of the Brotherhood of Ukrainian Catholics. He was 71.

Bishop Roborecki was born in Mosty Veiky, western Ukraine, on December 12, 1910. He arrived in Canada as a young boy with his parents. He graduated from St. Paul College in Winnipeg in 1929 and from St. Augustine Roman Catholic Seminary in Toronto in 1934. That same year in Winnipeg he was ordained into the priesthood.

He served Ukrainian Catholic parishes in Dauphin and Roblin, and other cities in the province of Manitoba, as well as St. Josaphat Parish in Toronto.

In 1948 he was appointed auxiliary bishop of the Ukrainian Catholic Eparchy of Winnipeg and was consecrated in Toronto. He was subsequently appointed exarch of Saskatoon in 1951 and eparch of Saskatoon in 1956.



Bishop Andrew Roborecki

Bishop Roborecki was a member of various Ukrainian and Canadian Catholic organizations, including the Council of Ukrainian Catholic Bishops.

Support Ukrainian Helsinki Group Day

On June 21 the U.S. Congress passed a concurrent resolution (H. Con. Res. 205) which confirms that the Soviet Union, despite guarantees in its own constitution and in various international agreements it has signed — especially the 1975 Helsinki Accords signed by the USSR along with 34 states including the United States and Canada, the U.N. Charter and the Universal Declaration of Human Rights — continues to violate these commitments "by denying to the citizens of Ukraine rights of national identity and basic human rights in every walk of life," and it "flagrantly persecutes and imprisons the citizens of Ukraine who are lawfully engaged in asking their government for the institution of national and human rights in Ukraine."

The resolution further confirms that "continued violations by the Soviet Union of human rights, and in particular, its persecution of the members of the Ukrainian Helsinki Monitoring Group, are factors that contribute to tensions between the East and West." For these reasons, Congress recommended that the president of the United States set aside November 9, the day the Ukrainian Helsinki Group was founded in 1976, as a day honoring the group, and demand that the Soviets "release incarcerated members of the group" and "cease the persecution and imprisonment of those citizens in Ukraine asking for the institution of national, civil and individual rights in accordance with the Soviet Constitution, the United Nations Charter, the Universal Declaration of Human Rights and the Helsinki Accords."

In accordance with the resolution, President Ronald Reagan on September 23 issued a proclamation which designated November 9 "as a day honoring the sixth anniversary of the establishment of the Ukrainian Public Group to Promote the Implementation of the Helsinki Accords."

In the proclamation, the president also declared: "In commemorating the sixth anniversary of the founding of the Ukrainian Helsinki Monitoring Group, we renew our determination never to forget the valiant struggle of the peoples of Ukraine for their inalienable rights, and we pledge to do all we can to ameliorate the plight of those Ukrainians who have been persecuted by the Soviet authorities for attempting to assert their rights."

Hence, the Congress and the president — our Congress and our president — have made an authoritative and significant statement. We, U.S. citizens of Ukrainian descent, now have the important obligation to do everything in our power to make sure that word becomes deed.

For the proper actualization of the congressional resolution and the presidential proclamation, a committee has been formed through the initiative of the External Representation of the Ukrainian Helsinki Group, and it has already begun making plans to take advantage of the opportunity provided by the resolution and the presidential proclamation declaring a day honoring the Ukrainian Helsinki Group.

We, the leadership of Ukrainian fraternal associations that throughout the history of American Ukraine have conducted similar actions, wholeheartedly support and ally ourselves with the actions of the committee and ask all our members and branches, as well as the entire patriotic Ukrainian American community, to participate.

Jersey City, N.J. — Scranton, Pa.

October 1982

Supreme Executive Committee of the Ukrainian National Association
 Executive Committee of the Ukrainian Fraternal Association

Slavists seek Helsinki monitors' release

WASHINGTON — The American Association for the Advancement of Slavic Studies, meeting here on October 14-17, drew up an appeal to Soviet President Leonid Brezhnev and Volodymyr Shcherbytsky, head of the Communist Party of Ukraine, urging them

to release imprisoned members of all the Helsinki groups, reported the Smolokyp Ukrainian Information Service.

The appeal, signed by 82 Slavists attending the AAASS's 14th convention, said that the imprisonment of members of the groups, set up to monitor Soviet compliance with the 1975 Helsinki Accords, "casts doubt on the Soviet Union's commitment" to the agreement.

Copies of the appeal were also sent to the Soviet U.N. Mission, the Soviet Council of Ministers, the Soviet Supreme Court, as well as other Soviet officials and several Soviet newspapers.

Two Soviet Slavists, Vladimir Mikoyan from the Soviet Embassy and Henryk Trofymenko from the Institute for the Study of the U.S.A., had been invited but failed to attend.

Several Ukrainian scholars and professionals took part in the conference. Among the Ukrainians taking part in the panels were Yuriy Bozhyk, Roman Serbyn, Ivan Lysiak-Rudnytsky, Stepan Rapaviv, Roman Solchanyk, Roman Szporluk, Stepan Horak and Marta Bohachevsky-Chomiak.

Several Ukrainian organizations had set up information booths, including Smolokyp, which displayed samples of Ukrainian samydvad, and the Shevchenko Scientific Society and the Ukrainian Academy of Arts and Sciences, which had a joint display of scholarly materials in Ukrainian and English.

Hierarchs asks prayers for Ukrainian dissidents

PHILADELPHIA — U.S. Ukrainian Catholic hierarchs here have asked that Church members in the United States offer a prayer for persecuted Ukrainian dissidents on Sunday, November 7, in conjunction with President Ronald Reagan's proclamation designating November 9 as a day commemorating the formation of the Ukrainian Helsinki Group.

The brief appeal, issued on October 22, urges Ukrainian Catholics to "ask God in His mercy to help those suffering in Ukraine and in exile to persevere in their faith in God, our Ukrainian Catholic Church and the Ukrainian nation, and to bring an end to their suffering and allow them to live in peace and liberty, and with the freedom to worship God and to work to safeguard Church and national attainments."

The appeal was signed by Metropolitan Stephen Sulyk, Bishop Basil Losten of Stamford, Bishop Innocent Lotocky of Chicago and Auxiliary Bishop Robert Moskal of Philadelphia.

Dissident profile**Vasyl Stus:
persecuted poet**

JERSEY CITY, N.J. — In 1959, Vasyl Stus, then 21 years old, seemed to have a future of limitless possibilities as a rising young Ukrainian poet. His early poetry was being published in various Ukrainian periodicals. In 1963, his major poetry began appearing in Dnipro, a leading literary journal. Less than 10 years later, however, his career came to an abrupt end when he was arrested for "anti-Soviet agitation and propaganda." The road from budding young poet to social pariah was a long and painful one, and it ran parallel to the poet's commitment to the cause of human rights in Ukraine.

Vasyl Stus was born January 8, 1938. After graduating from a pedagogical institute, he served in the Red Army before enrolling as a degree candidate in the Taras Shevchenko Institute of the Ukrainian Academy of Sciences. By the early 1960s, he had gained a reputation as a talented poet, literary critic and translator.

But as his creative powers blossomed, so did his concern for the national and human rights of his fellow Ukrainians, many of whom were being arrested and put on trial in the early 1960s.

In 1965, risking his reputation as a major poet, Mr. Stus began writing numerous appeals on behalf of persecuted Ukrainian intellectuals and dissidents. On September 4 of that year he, along with writers Ivan Dziuba and Yuriy Badzio, interrupted a screening at the Ukraina movie theater in Kiev, and urged fellow Ukrainians to speak out against the arrests and closed trials of the "Shevchiesiatnyky" which had just begun in Ukraine.

As a result of the incident, Mr. Stus was expelled from the Shevchenko Institute and was not allowed to complete his dissertation. His poetry, once so highly regarded, suddenly disappeared from the pages of the Soviet Writer, and within a year he lost his position as graduate researcher at the National Historical Archives.

Forced to seek employment as a manual laborer, Mr. Stus worked mainly on subway construction projects, but he was quickly fired, ostensibly because he was working outside his profession.

In 1967 he wrote an open letter to the Presidium of the Writers' Union of Ukraine in which he criticized the legal proceedings at the trial that year of journalist Vyacheslav Chornovil.

Mr. Chornovil, who in 1966 refused to testify at the trials of Mykhailo Horyn and others because of illegalities in the proceedings, was himself sentenced to three years' imprisonment. He was charged with "slandering the Soviet state" for compiling a set of documents that catalogued the many violations of Soviet law and judicial procedures that had occurred at the trials of several Ukrainian intellectuals.

Mr. Stus's open letter was a response to an article by O. Poltarsky critical of Mr. Chornovil which had appeared in the journal Literaturna Ukraina.

In April of the following year, Mr. Stus's signature appeared along with 138 other Ukrainian activists on an



Vasyl Stus

appeal to Soviet President Leonid Brezhnev, Communist Party head Alexei Kosygin and Ukrainian Communist Party leader Nikolai Podgorny scoring the illegality of the trials of the Ukrainian intellectuals.

In the first week of 1972, Mr. Stus joined the Citizen's Committee in Defense of Nina Strokata, political activist and wife of Sviatoslav Karavansky, who had been sentenced to four years' imprisonment for "anti-Soviet agitation and propaganda" earlier that year.

Shortly after, on January 12, 1972, Mr. Stus was arrested and charged with "anti-Soviet agitation and propaganda" under Article 62 of the Ukrainian Criminal Code, the all-embracing clause in the code which allows authorities to detain dissidents on the pretext of maintaining national security.

During his trial that September, the prosecution accused Mr. Stus of allowing his poetry to be published in the West. They also tried to certify the young poet insane. He was sentenced to five years in a labor camp to be followed by three years' internal exile.

Mr. Stus served his labor-camp term in Perm and Mordovia, where he was the subject of constant harassment. In November 1975, while being transported to Mordovia, Mr. Stus was attacked and stabbed by an assailant purported to be a pro-fascist extremist. His wounds were so severe that he required hospitalization.

In 1976, while in Camp 17 in Mordovia, Mr. Stus had 300 of his poems confiscated, along with translations he had made from Goethe, Rilke, Kipling and other foreign poets.

While in the labor camp, Mr. Stus had to undergo stomach surgery for acute ulcers. Two months after the operation, he was denied a prescribed special diet needed for recovery.

Exiled to the Magadansk region in 1977, Mr. Stus was forced to work in the mines despite a worsening heart condition. In addition, he was continually harassed.

In July 1978, a local newspaper branded the poet a "vicious fascist," claiming that he was "ready to butcher, plunder, kill."

After completing his term, Mr. Stus returned to Kiev where he

(Continued on page 12)

**KGB nabs Ukrainian fugitive
who tried to flee to West**

JERSEY CITY, N.J. — A Ukrainian who had served time for trying to escape to Finland in 1974 and had been in hiding for nearly a year to escape re-arrest was recently taken into custody by the KGB in the Tyumen region of Siberia, reported the Smolenskyp Ukrainian Information Service.

Oleksander Shatravka, 32, an author whose works had appeared in several underground publications, was charged with "anti-Soviet agitation and propaganda." He had sought refuge in Siberia in 1981 after getting word that his arrest was imminent.

In 1974, Mr. Shatravka and a group of friends crossed the Finnish frontier

and asked for political asylum. Instead, the Finns turned the group over to Soviet authorities, and he was sentenced to seven years' imprisonment. Mr. Shatravka reportedly took the action after numerous appeals to be allowed to emigrate had failed.

After his release in 1981, he learned that the KGB was planning to re-arrest him and he fled to the remote Tyumen region. After his arrest, he was returned to Ukraine.

Mr. Shatravka is the author of a book, published in samvydav, titled "If You are Sick of Freedom, or the Stomach of a Cannibal."

Ukrainian poet arrested

AMSTERDAM, Netherlands — Sources in Ukraine report that Iryna Ratushynska, a 28-year-old poet, was arrested by the KGB in Kiev on September 17 and charged with "anti-Soviet agitation and propaganda," reported the Smolenskyp Ukrainian Information Service.

Ms. Ratushynska, a physicist who is married to the son of a member of the Ukrainian Academy of Sciences, has reportedly been seeking permission to leave the Soviet Union for several years.

Her poetry has appeared in samvydav,

Soviet underground publications, and her signature has appeared on numerous appeals on behalf of imprisoned human-rights activists.

In June, agents of the KGB, the Soviet secret police, reportedly searched her Kiev apartment and seized several volumes of unpublished samvydav materials. At the same time, security agents conducted searches at the homes of psychiatrist Natalia Kutsenko and her husband, Borys Shulmann, and writer Pavlo Protsenko and his wife, Iryna Diakiv, according to Smolenskyp.

"Parasitism" law passed in Poland

WARSAW — The Polish Parliament passed a law on October 26 providing for forced labor, or even imprisonment, for "social parasites" and "shirkers" who cannot prove that they are gainfully employed, reported The New York Times.

In approving the measure, the authorities dismissed a letter from the Catholic leadership urging that the bill not be passed because it was "contrary to the social interest." Similar legislation has been proposed in the past, but has been opposed by intellectuals, some political figures and the Catholic Church, all of whom argued that it could be used for political purposes.

Similar measures are on the books in Czechoslovakia and the Soviet Union, where the "parasitism" law has been used by the regime to arrest and prosecute dissidents and social undesirables.

The new regulation now gives martial-law authorities the right not only to dismiss dissident workers who actively support the outlawed Solidarity trade

union, but to punish them as "work-shirkers" for being unemployed.

According to The Times, the bill requires all able-bodied men between 18 and 45 years old who are not employed or enrolled in school to explain what they do for a living.

If the explanation is deemed unsatisfactory, they would be registered as "work-shirkers." The state would then find them a job or a place of study and they could also be called on to perform 60 days of compulsory work a year during "emergencies."

Anyone refusing to register or to carry out the compulsory work could be fined or jailed or have his apartment taken away, a severe punishment, given the acute housing shortage.

The new law could presumably be used against the 50 workers dismissed from the Gdansk Shipyard three weeks ago for trying to organize a strike to protest the outlawing of Solidarity. It appears these men will now be required to register with the state.

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Amnesty International releases report on political imprisonments, killings

NEW YORK — Amnesty International, issuing its yearly review of political imprisonment and related human-rights violations, said on October 26 the world community must face up urgently to the use of political killings by governments.

Citing examples from El Salvador, Syria and several other states, AI said in its annual report that thousands of people were killed in 1981 "by order of their government or with its complicity."

Amnesty International said it was determined to campaign worldwide against such killing, which was often linked to another abuse it has spotlighted — the "disappearance" of people abducted or arrested by authorities.

"Governments must not be allowed to evade responsibility when they choose to obliterate suspected opponents," the report stressed.

The Amnesty International Report 1982 contains country-by-country summaries of many other abuses — including torture, the death penalty and imprisonment of people for their ideas or origins — and of the struggle to end them. It has separate entries on 121 countries and regional reviews of developments in 1981.

The report contains documented facts on executions in Iran — more than 2,600 during the year — and the unfair trials that preceded them, "disappearances" and torture. In Chile, the continuing drive against all forms of dissent in the Soviet Union, executions in South Africa and other developments. Indian peasants in Bolivia, wall-poster writers in China, objectors of military service in Western Europe, and thousands of ordinary people all over the world are reflected in its 367 pages. The common denominator is the violation of their fundamental rights as human beings.

The report's preface points out that

Soviets may buy Western butter

JERSEY CITY, N.J. — Apparently ignoring the old Maoist adage "butter will make us fat, guns will make us strong," the Soviet Union is poised to make huge purchases of the creamy stuff from the European Economic Community, which is unwittingly being pushed to sell by the United States.

According to The Economist, butter production has risen dramatically this year in all EEC member states except West Germany. Apart from the Soviets, nobody else is in the market for the amount of butter the community will have to dispose of by the end of the year.

Thus far, the EEC's 18-month ban on subsidized sales has prevented such sales, but a compromise solution is in the works which will allow the butter to flow eastward.

The EEC is expected to lift the butter ban partly because the United States, whose butter stocks are already at record levels, will supply it either directly or indirectly by dumping it on the world market.

But until the EEC's final decision, expected to come within the next few weeks, the Soviets will have to wait a bit before being, ahem, buttered-up by the West.

Amnesty International last year launched a publicity campaign to expose the "disappearance" of political opponents at the hands of government forces. Both "disappearances" and unlawful killing by governments, it says, "represent an outright attack on values and rights which the world community has struggled to establish."

In El Salvador, mutilated bodies are found after soldiers or police arrest people who are suspected of opposition or who merely live in suspect areas. "In Guatemala, thousands of people described by government representatives as 'subversives' and 'criminals' have been shot on the spot or seized and killed later," the report says. In Syria, security forces were reported in 1981 to have sealed off communities, dragged people from their homes and shot them.

Reports of killings by troops or police have continued to come from other countries, including India, the Philippines, Bolivia and Colombia.

"The extent of the practice and its recurrence in different countries lead Amnesty International to believe that the problem must now be confronted by the international community as a matter of the utmost urgency," the report says.

The 1982 report covers the calendar year from January to December 1981, and does not cover recent instances of large-scale killings of civilians such as those in Lebanon and Guatemala.

Amnesty International, 21 years old this year, now has more than 350,000 members and supporters in over 150 countries.

CIUS plans symposium on bilingual learning

EDMONTON — The Canadian Institute of Ukrainian Studies (CIUS) will hold its first academic symposium on teaching and learning in the Ukrainian language, titled "Osvita: Teaching and Learning in Ukrainian," on November 5 and 6 at the University of Alberta.

The symposium, which will be held in Lister Hall, will concentrate on the Ukrainian-English bilingual program which was introduced on a trial basis in the Alberta school system in 1974 and adopted in 1976.

Participants of the seven panels, who will discuss directions for the future of the educational research, include scholars at the university and former graduate students who have completed their research and currently teach in, or provide support services for, the bilingual program.

The panel will cover: Ukrainian language as it exists; Ukrainian language as it is learned; verbal processes in the Ukrainian bilingual classroom; evaluation of Ukrainian bilingual classrooms; Ukrainian language behavior: teacher and parent; Ukrainian language learning: the social dimension; and Ukrainian learning: the political dimension.

Opening remarks will be presented by Manoly R. Lupul; the luncheon address will be delivered by Jim Cummings, the author of a work titled "Bilingualism and Minority-Language Children."

The two-day conference is open to the public. For more information please write to Canadian Institute of Ukrainian Studies, 352 Athabasca Hall, University of Alberta, Edmonton, Alta. T6G 2E8; or telephone (403) 432-2972.

Dr. Lev Dobriansky nominated U.S. ambassador to Bahamas

WASHINGTON — President Ronald Reagan has nominated Dr. Lev E. Dobriansky, an economics professor at Georgetown University in Washington, to become the U.S. ambassador to the Commonwealth of the Bahamas.

An announcement made Monday, October 25, said that Dr. Dobriansky will succeed William Schwartz in the Caribbean post. The nomination must be approved by the U.S. Senate.

Dr. Dobriansky, 64, a Ukrainian community activist for many years, was born in New York City.

He has taught economics at New York and Georgetown universities, and has been director of the Institute on Comparative Political and Economic Systems at Georgetown University since 1970.

He has also been a member of the faculty of the National War College and an adviser to the State Department.

Among the organizations in which he has held executive positions are the National Captive Nations Committee and the Ukrainian Congress Committee



Dr. Lev E. Dobriansky

of America. He was a recipient of the Shevchenko Freedom Award in 1964. He has also been active in the Republican National Committee.

Justice Department moves to deport Koziy

WASHINGTON — The Justice Department moved on October 22 to deport Bohdan Koziy, who allegedly concealed his activities with the German-controlled Ukrainian police during World War II, reported United Press International.

The government filed papers in U.S. Immigration Court in Miami against the 59-year-old Fort Lauderdale hotel-keeper, whose citizenship was revoked in March by a federal judge for allegedly failing to disclose his background when applying for immigration to the United States.

The Office of Special Investigations,

an arm of the Justice Department, said that Mr. Koziy failed to disclose he had participated in the murder of a Jewish family in 1943 while serving with the police in Ukraine.

Most of the evidence against Mr. Koziy during the trial, which began on September 15, 1981, was supplied by seven alleged eyewitnesses whose testimony was videotaped in the Soviet Union and Poland.

In addition, the Soviets supplied the prosecution with documents purported to prove Mr. Koziy's membership in the police unit.

HURI to publish early chronicles

CAMBRIDGE, Mass. — To commemorate the millennium of the Christianization of Rus'-Ukraine in 988, the Harvard Ukrainian Research Institute is proposing the publication of critical editions of the three earliest chronicles of Rus': the Povist' vremennykh lit (to 1116); the Kievan Chronicle (1118-98) and the Galician-Volhynian Chronicle (1205-89).

Translations of these chronicles into English will be included. Prof. Horace G. Lunt of Harvard University will translate the Povist' vremennykh lit, Prof. Tatiana Cizevska of Wayne State University will translate the Kievan Chronicle, and Prof. George Perfecky will be asked to prepare a second edition of his translation of the Galician-Volhynian Chronicle that was published in 1973.

It was in 1973 that Prof. Omeljan Pritsak, director of the Harvard Ukrainian Research Institute, outlined, in the preface to Prof. Perfecky's translation of the Galician-Volhynian Chronicle, a project that would include critical editions of both the Kievan and Galician-Volhynian Chronicles as well as a translation of the Kievan Chronicle into English.

The editorial board in charge of the critical editions will include Dr. Pritsak, Ihor Sevchenko, Prof. G. Lunt, Edward L. Keenan, Bohdan Struminski and Huge Olmsted, all of Harvard University.

Timely and accurate realization of the project, which will be a major advance on all previous editions, will require computer assistance and the establishment of principles of textual criticism. Thus, two HURI associates who have specialized in these areas, Zack Deal and Donald Ostrowski, will carry out the day-to-day task of preparing the critical edition under the watchful eyes of the editorial board.

The expense of the project will not be small — an estimate for preparing the critical editions alone using computer assistance has been \$150,000. Fortunately, the National Endowment for the Humanities has expressed an interest in the project and will give serious consideration to funding that part of the project. However, that funding, should it come, would include neither publication costs, nor preparation of the translations.

With computer assistance the first part of the project, that is, the critical editions on which the translations will be based, can be completed within three years, according to the HURI.

HURI spokesmen added that with the support of the Ukrainian Studies Fund and the encouragement of the Ukrainian community there should be no obstacle to completing the entire project before the millennium celebration in 1988.

Temple's Ukrainian club resumes activity

PHILADELPHIA — Entering its 22nd year, the Temple University Ukrainian Association revived itself in the new academic year by electing the following officers: Bohdan Patrylak, president; Maryana Mychailuk, vice president; Oksana Mychailuk, secretary; Julia Ichtariow, treasurer; and Roman Lupan, coordinator of intercollegiate affairs.

Among its planned activities, the club will sponsor an Intercollegiate Student Evening on November 20 at 6 p.m. at the Ukrainian Cultural and Educational Center in Abington, Pa. This social affair will include entertainment by the members of student clubs at various colleges in Philadelphia. Officers of those clubs are urged to contact their colleagues at Temple.

Present at the club's first meeting was its adviser, Prof. Volodymyr Bandera, who congratulated the outgoing president, Bohdan Besaha, and his supporters for their outstanding performance during the past year. Especially significant was the club's trip to Rep. William Gray in Washington with an appeal on behalf of imprisoned patriot Oles Berdnyk who has an official invitation to lecture at Temple University.

The club also discussed plans for the repetition of the course "Ukrainian Culture and Civilization" during the spring semester. This three-credit course

is scheduled as Slavic 142, for Mondays and Wednesdays at 12:30-1:45 p.m., and will be taught by Prof. Eleonora Adams of the Slavic Department. Students will also listen to several guest lecturers and go on field trips. Previous participants in that course offered their enthusiastic recommendations. While nine students have signed up already, it is important that others take the course as an elective. Additional information may be obtained by phoning Dr. Bandera at (215) 787-5039.

The Temple University Ukrainian Association has its mailbox and a club room in the Student Activity Center where friends meet regularly around noontime. The new president said he hopes that even those "Ukes" who have tight schedules will support the club and use the many opportunities to make new friends and cultivate their Ukrainian roots.

The Ukrainian Association is supported actively by several faculty members as well as by many alumni. Indeed, the participation of the alumni in the annual Temple U. Ukrainian Forum and their financial contributions go a long way in supporting and encouraging the students to pursue social and cultural activities year after year.

The Providence Association, the Ukrainian Savings and Loan Association and other organizations have also supported the two accredited courses at Temple University through donations.

Manor students hold fund-raiser

by Roman Dubenko

JENKINTOWN, Pa. — The Ukrainian Cultural Student Club at Manor Junior College opened the 1982-83 academic year with a Ukrainian Festival at Manor Junior College on September 19, and by selling candied apples to raise funds to purchase and send Ukrainian books and textbooks to underprivileged Ukrainian children in Argentina.

The club has been involved in similar charitable activities before, as witnessed by last year's Christmas donation to St. Basil's Orphanage in Philadelphia, a gesture which the club plans to repeat this Christmas.

The club performs a number of functions at the school, including sponsoring the traditional Christmas "Sviata Vechera" (to be held this year on December 12), serving as a support

group for the Ukrainian Heritage Studies Center (UHSC) at Manor, as well as playing a social role in organizing various student activities.

This year's officers are: Lola Chychula and Genya Pastuszok, presidents; Janet Scheilhardt, vice-president; Bonny Deuteremann, secretary; and Kathy Kelly, treasurer. The club's moderators are Christine Izak, curator at the UHSC Museum, and Roman Dubenko, coordinator of the UHSC and Manor faculty member.

The Ukrainian Cultural Club is hoping to sponsor a series of get-togethers with other Ukrainian clubs at area colleges and universities in the near future. For further information regarding the Manor Junior College Ukrainian Cultural Student Club please contact Mrs. Izak at (215) 885-2360, ext. 15, or Roman Dubenko at 885-2360, ext. 19.

HURI launches Speakers Series

by Oksana Piasecky

BOSTON — The Greater Boston branch of the Friends of Harvard Ukrainian Research Institute and the Ukrainian Club of Boston initiated its Speakers Series for 1982-83 on September 26, at Harvard University with journalist and historian Ivan Hvat addressing "The Ukrainians in Poland after 1945 — The Lemko Issue."

Mr. Hvat, a graduate student of history and political science at the University of Munich, Germany, is a free lance journalist for Radio Free Europe, and writes extensively about Ukrainians in socialist countries, primarily those in Poland and Czechoslovakia.

Currently a research associate at the Harvard Ukrainian Research Institute, Mr. Hvat is researching the Lemkos for his book "Lemkivskyj Zbirnyk" to be published next year.

Mr. Hvat explained the political reasons for keeping the Lemkos almost invisible from the Polish population, until ironically an article in *Literaturna Ukraina* in 1968, titled "In Poland Live Ukrainians" exposed their existence.

Mr. Hvat recreated the painful history of the Lemko forced resettlements, the misunderstandings between them and the Ukrainian nationalists, and suggested that the present situation for Lemkos in Poland is not encouraging. Although they have been officially recognized to exist as a minority with rights, the economic situation in Poland precludes any significant rehabilitative projects, such as the restoration of destroyed churches or establishment of Ukrainian schools.

The next guest speaker in the Speakers Series on October 24, will be George G. Grabowicz, presenting his newly published book on Shevchenko, "The Poet as Mythmaker."

N.J. Ukrainians host Smith

by Boshena Olshaniwsky

TRENTON, N.J. — Ukrainians of Trenton and vicinity, under the gracious chairmanship of Oksana Mykytyn, played host on Sunday, October 2, to Rep. Christopher H. Smith, the Republican candidate from New Jersey's 4th District to the United States Congress. The occasion was the annual picnic of the Ukrainian National Home in Trenton.

The usual fare of delicious holubtsi, varenyky and home-made cakes was served and, after sampling the delicacies, Rep. Smith lingered and shook hands with the crowd. He was officially introduced after his arrival by Dan Marchishin and Ihor Olshaniwsky and then was welcomed by Mrs. Mykytyn.

His brief to-the-point speech stressed his commitment to human rights for the oppressed Ukrainians in the Soviet Union and his feeling of responsiveness to the needs of his constituents. A guided tour was arranged by the Mykytyns and Dr. Omelian Kocopey through the Ukrainian National Home, which has been designated a historical landmark and once belonged to a relative of Napoleon.

Rep. Smith, though only a freshman congressman, has participated in many congressional actions in defense of Ukrainian political prisoners. One of



Rep. Christopher H. Smith

his biggest accomplishments was the sponsorship of the House Concurrent Resolution 205 in the House of Representatives on October 21, 1981, which passed both Houses on June 21, and which resulted in Presidential Proclamation No. 4973 designating November 9, 1982, as the Day of the Ukrainian Helsinki Group.

He also wrote and coordinated a joint letter to Leonid Brezhnev and was successful in getting 106 other congressmen and senators to co-sign it with him in the defense of seriously ill and exiled Ukrainian writer and poet Ivan Svitlychny.

Delaware candidate feted

WILMINGTON, Del. — A cocktail reception was held here in honor of Dennis E. Greenhouse, Democratic candidate for Delaware state auditor. The chairpersons for this affair were Sen. Joseph R. Biden of Delaware and Anthony Murowany Jr., president of Murowany Electric.

The reception was held at the residence of Mark Murowany, Mr. Greenhouse's campaign manager. During the 1980 elections, he served as the trea-

surer for this Democratic candidate.

Among the people who attended was Wilmington Mayor William McLaughlin and State Treasurer Thomas Carper. Mr. Carper is presently seeking Republican Thomas Evans's congressional seat.

The evening's festivities began with Sen. Biden making a speech. In his remarks, the senator underscored the importance and the need for well-qualified candidates like Mr. Greenhouse. Mr. Biden concluded his comments by calling upon the electorate to support Mr. Greenhouse in the November elections.

The next speaker was Mr. Greenhouse, who delivered a stinging attack on the Republican incumbent's record.

Mr. Greenhouse concluded the formal segment of the reception by thanking his hosts and those in attendance for their continued support.

Seeks third term as state rep



Myron J. Kulas

CHICAGO — Myron J. Kulas, a Ukrainian American from Chicago, is making a bid for his third term as a state congressman in the 10th State Congressional District in Illinois. He is the Democratic Party's choice for that seat in the November 2 election.

Mr. Kulas is an active member of the Ukrainian community in Chicago, having served as president of the Ukrainian American Youth Association (SUM-A) and managing officer of Security Savings and Loan Association. He organized and directs a theatrical group that has recently appeared in several Ukrainian communities with its satire and comedy show.

As a state congressman he was instrumental in passing legislation which allows credit for language training in Ukrainian Saturday schools.

Obituary

Walter Sywanyk, branch secretary

HILLSIDE, N.J. — Walter Sywanyk, secretary of UNA Branch 43 for the past 18 years, died here on Wednesday, October 20, the day of his 69th birthday.

Mr. Sywanyk was born in Jersey City, N.J., in 1913. He became a member of the Ukrainian National Association in 1948, and in 1964 was a co-founder of the Taras Shevchenko Society — UNA Branch 43 in Hillside, N.J. He served as the branch's first treasurer, and later became its secretary.

Together with William Gural, former Hillside mayor, Mr. Sywanyk, enrolled many young American-born Ukrainians into Branch 43.

Mr. Sywanyk was a delegate to four UNA conventions, including the latest held in May.

Surviving are his wife Anastasia, sons Michael and Jaroslaw, and daughter Anna. The funeral was held Saturday, October 23.

Conference explores relations between Ukrainians and Jews

WASHINGTON — An all-day conference on Capitol Hill explored the problems and possibilities of bringing about greater understanding and cooperation between the Ukrainian and Jewish communities. The conference, held in the Rayburn House Office Building on Tuesday, September 21, brought together the leading advocates of improved Jewish-Ukrainian relations from North America and Israel.

It was conducted under the congressional sponsorship of Reps. Benjamin A. Gilman (R-N.Y.) and Edward J. Derwinski (R-Ill.), and was attended by a number of their colleagues in the House.

The list of speakers addressing the conference included: UNA Vice President Myron Kuropas and David Roth, director of the Institute on Pluralism and Group Identity of the American Jewish Committee, both of Chicago; Prof. Petro Potichnyj and Howard Aster of McMaster University in Hamilton, Ont.; Bohdan Wytwycky, author of "The Other Holocaust," and Israel Kleiner and Yakov Suslensky, organizers of the Society for Jewish-Ukrainian Contacts in Jerusalem.

Among the U.S. representatives who came to the conference were Eugene V. Atkinson (R-Pa.), Mario Biaggi (D-N.Y.), Dante Fascell (D-Fla.), Peter A. Peyser (D-N.Y.) and Eldon Rudd (R-Ariz.).

Stepan Procyk, president of the Ukrainian Democratic Movement, which organized the conference, opened the session by pointing out that the importance of normalizing Ukrainian-Jewish relations is reflected in the amount of Soviet propaganda aimed against it.

Greeting the participants, Rep. Gilman said he was happy to take part in the conference, which strives to improve ties between Ukrainians and Jews. The two peoples, he said, have much in common — the tragedies of their history and the richness of their cultures and traditions.

Dr. Potichnyj and Dr. Aster gave a historical overview of Jewish-Ukrainian relations and discussed the reasons for some of the conflicts between the two communities. Their remarks were based on a paper they presented at an earlier conference in Canada. The paper was published in *The Ukrainian Weekly* in six parts (July 18 through August 22).

The author of "The Other Holocaust," Dr. Wytwycky, criticized Jewish chroniclers of the Holocaust for describing it as solely a Jewish tragedy and ignoring the victims of other nationalities. There were Nazi collaborators among all occupied nationalities — including Jews — but they were individuals and their guilt cannot be placed upon entire nations, he said.

Dr. Kuropas and Mr. Roth discussed Ukrainian-Jewish relations in the Chicago area. They agreed that the time had come to heal old wounds and work toward improving future relations. Mr. Roth, a leader in the Midwest division of the AJC, spoke about his efforts to that end and about the problems he encountered on both sides. The good relations that now exist are, for the most part, on the individual level, he said. But he expressed the hope that these ties would expand with time.

Dr. Kleiner expressed his dismay that Jews in the West, in general, have a negative perception of Ukrainians. The

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How to achieve Ukrainian-Jewish cooperation

Below are the texts of two addresses delivered at the conference on Ukrainian-Jewish relations held in Washington on September 21. Dr. Myron B. Kuropas, vice president

of the Ukrainian National Association, provided a Ukrainian perspective on such relations, while Dr. Israel Kleiner of the Society for Ukrainian-Jewish Contacts spoke from the Jewish perspective.

Ukrainian perspective

by Dr. Myron B. Kuropas

In a well-researched and interestingly written treatise titled "Jewish Ukrainian Relations: Two Solitudes," Drs. Potichnyj and Aster have provided us with a historical overview of a problem which has recently taken on new significance for Ukrainians living in North America. Even though the authors argue that their effort is but a preliminary investigation and modestly conclude — as academics have a wont to do — that "much work is required in the future" — their essay provides important insights into the complexities of the problem.

Now that we are aware of the problems inherent in attempts to achieve better cooperation between Ukrainians and Jews, the question that remains to be answered is: Where do Ukrainians who wish to improve relations with Jews go from here?

I have decided to address this question from a decidedly short-term perspective, not as an academic but as a community activist who has worked with certain Jewish leaders in the United States and has reached some admittedly biased conclusions based not on extensive research but on personal experience.

My views are neither dispassionate nor are they representative of most Ukrainians. My ideas are nothing more — nor less — than a set of personal biases developed as a result of many happy years of fruitful cooperation and occasional confrontation with Jews associated with the American Jewish Committee. As in all meaningful, long-term interpersonal relationships there have been good times and bad times,

Jewish perspective

by Dr. Israel Kleiner

An answer to the question "How to achieve Jewish-Ukrainian cooperation?" makes sense only if both sides — the Ukrainian and the Jewish — agree that such cooperation is necessary. There is no such agreement so far.

The Ukrainian side — practically speaking, this means all emigre Ukrainian political groups and nationally conscious Ukrainian dissidents in the Soviet Union — unanimously agree that cooperation with the Jewish community serves their interests and that it could be useful for both sides.

On the Jewish side, however, only relatively few individuals — mostly from among the recent emigres from the USSR — share this view about the necessity of understanding and cooperation with the Ukrainian community.

The current psychological conditions in the West pose a rather difficult problem: how to explain to Western political leaders and the public the meaning of the nationalities problems in the USSR? Acting quite understandably within the framework of political arrangements and conceptions prevalent in the West, Western political circles find it difficult to deal with a political reality that is basically alien to the West. The essence of nationalities problems in the USSR lies in that level of percep-

but the ties have endured because they are based on an honest and open approach and a willingness to take risks. My remarks, therefore, are in the nature of a series of highly personal recommendations for Ukrainians interested in working in the decidedly uncertain and ambiguous arena of Jewish-Ukrainian cooperation at a time when the maintenance of ethno-national integrity is so vital to the future of the Ukrainian American community.

Before one can adequately address the future of Ukrainian-Jewish relations, one must first recognize the influence of the past on our two peoples and its present impact on the perceptions each group has of the other. Reviewing the past dispassionately is helpful but if one really wants to get at the crux of our problem, it is necessary to probe beneath the surface. This can be very distressing, even painful, but it is an absolutely essential aspect of the healing process. Because of what has occurred in the past, improving relations between Ukrainians and Jews will be slow and often frustrating. It is for this reason that the Ukrainian approach must be based on realistic rather than romantic expectations. Only in this way will we avoid disappointment, disillusionment and the possibility of further estrangement.

Ukrainians working with Jews should realize, first of all, that the vast majority of Jews in America are totally indifferent to Ukrainian national aspirations. In this regard, Jews are no different from most other Americans.

Ukrainians should also be aware — and this is most important — that there is a definite segment of the Jewish American community which is openly hostile to our community. This is

especially true of many Jewish Americans of East European ancestry and their offspring who, having had little if any direct contact with Ukrainians in the United States, base their understanding of the current Ukrainian reality on what they "remember" or have learned regarding Ukrainians in the old country. For whatever reasons, some justified, most not, Jewish Americans of this lineage believe Ukrainians are anti-Semitic. Unfortunately, this attitude has become part of Jewish folklore in this country and regardless of evidence to the contrary, Bohdan Khmelnytsky, Symon Petliura and Babyn Yar will remain as constant reminders to all such Jewish Americans that Ukrainians are — as suggested by Lucy Dawidowicz and others — historically anti-Semitic. In their minds, Ukrainians can never be trusted because — to reduce the problem to its most primitive terms — Ukrainians are, if not born anti-Semites, then certainly conditioned to be anti-Semites from an early age. Never mind that Khmelnytsky was fighting to free his people from Polish oppression; that the Ukrainian National Republic had a Ministry of Jewish Affairs and a minority policy which by East European standards was second to none; that Petliura had no control over the pogroms which were inspired by the Russian Black Hundreds and freewheeling atamans; that thousands of Ukrainians were also slaughtered at Babyn Yar; and that many Ukrainians sheltered Jews from the Nazis at great risk to their own lives and family security. At least two generations of Jews have been brought up to believe in Ukrainian anti-Semitism, and they have never questioned it. Many Jewish families, more-

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and therein lies the problem of mutual understanding. The negative impression about nationalism widespread in the West mainly as a result of the recent Nazi past in Europe is uncritically applied to any nationalism, even to one whose spirit is close to the ideals of George Washington, Giuseppe Garibaldi or Theodor Herzl.

These are the problems faced by the new emigrants from the USSR, the Jewish activists in the USSR (of which I was one) who try to explain to Jews in Israel and in the West why they are interested in the Ukrainian question. The great majority of Jews in the West know of Ukraine only that Ukrainians are anti-Semites, and that is all. This understanding is as adequate, for example, as if the world knew France only for the fact that Frenchmen eat frogs' legs.

Ukraine is a land that in territory, population and economic potential is approximately equal to France. And this is the crux of the matter. For us Jews — at least for those of us that seriously think about the future of the Jewish people and all its parts, no matter where they live today — this problem has two major aspects to which I would like to draw your attention: first, the safety and the national survival of Jews who live in Ukraine (and they number approximately 700,000, according to official statistics, but in fact somewhat more, close to 1

million); second, the question of the Soviet threat to the existence of Israel (and this threat today is a central question for Israel's security, as well as for the safeguarding to Western interests).

Because of precisely these two problems, from our, the Jewish side, the question was raised about the necessity of understanding and cooperation with, ideally, all of the Ukrainian people, and practically, with the anti-Communist Ukrainian national forces.

And, since the Soviet threat exists not only for Israel but for all of the West, the problem, primarily in the second aspect I touched upon, becomes a matter of concern for all of the free world and, first of all, the United States as the accepted leader of this world.

In our view, the cause of Jewish-Ukrainian understanding for the achievement of mutual interests of both peoples can be advanced only if the world Jewish community comes to understand the meaning and significance of the problems that are involved. The sooner this happens, the better it will serve our national interests. The acceleration of this process toward understanding is the goal of the Association of Jewish-Ukrainian Ties which we founded in Israel.

Luckily, during our activities, it became apparent that this problem is understood by many more Jews than we had thought just a few years ago. One

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Lessons of November 1

On November 1, we Ukrainians celebrate the day when, 64 years ago, the Ukrainian National Rada in western Ukraine announced in Lviv that it had seized power in the name of Ukrainian sovereignty. Months earlier, on January 22, 1918, their eastern brothers had proclaimed independence from Russia. One year later, the ideal of a unified Ukraine was briefly realized with the Act of Union, which once again brought all Ukrainians together under one banner. All these events illuminate two central concepts: the ineradicability of the principle of Ukrainian independence and the indispensability of national unity.

The first concept is easy to illustrate. From the early Princely Era to the Kozak Period, Ukrainian history is marked by resistance to foreign rule. To cite a more recent example, Ukrainians in Lviv capitalized on the instability of the Hapsburg Empire in 1848 and established the Supreme Ruthenian Council. Its manifesto declared that the Galician Ukrainians were part of the great Ukrainian people and demanded the establishment of a Ukrainian province in Galicia.

The concept of national unity is a broader idea, barbed with such complexities as geography, historical context and the social, political and economic exigencies of time and circumstance.

But in a broad sense, it can safely be said that the events of November 1, as well as those of January 22, 1918 and 1919, came about partly because there was, in a large view, a general consensus of overall purpose. In the turbulent and chaotic situation created by the imminent collapse of the Austro-Hungarian Empire and the Bolshevik Revolution, Ukrainians in Galicia and in eastern Ukraine realized that they had an opportunity to fulfill a historical dream, a dream embodied in the Act of Union.

Although the western Ukrainians under Austria-Hungary and the eastern Ukrainians under Russia each had their own regional objectives, had conflicting notions of which side could better serve the Ukrainian cause and, in fact, often faced each other in combat during World War I, events pushed them toward working with each other for the ideal of a free Ukraine. In late 1917, for example, a Galician battalion of the Sich Riflemen was formed in Kiev from western Ukrainian prisoners of war formerly in the Austrian army to defend the Ukrainian capital, along with small units of the Kievian garrison, against the Bolsheviks.

Sadly, the gains garnered on November 1 and subsequently in 1919 did not last. The anarchic instability of the region made a systematic organization of the Ukrainian state extremely difficult. Politically, it was faced with, among other factors, the Bolshevik threat, the Denikinists and their call for an indivisible Russia, organized bands of anarchists, foreign troops and the designs of Poland.

But we would be shirking the truth if we did not say that the eventual disintegration of unity seriously hurt the Ukrainian cause and partly contributed to the weakening of the liberation struggle. Although we will not delve into the excruciatingly complex issues involved here, suffice it to say that the regional differences between eastern and western Ukraine, political exigencies, and disagreement over tactics and alliances, led to a split between the Ukrainian National Republic in the east and its Galician counterpart.

We do not bring this up to renew old debates or animosities. We do so only because the concept of unity and its importance is a critical issue in our community today. When we reflect on the courageous achievement engendered in the November 1 declaration and the January 22 acts, it is imperative that we take an honest look at all the factors that contributed to their demise. There are lessons to be learned from our history, lessons which we should not shy away from. When we commemorate the anniversary of the November 1 events, we should ponder long and hard the cherished concept of Ukrainian independence, the benefits of unity and the pitfalls inherent in its absence.

Letter to the editor

Support Fenwick for senator

Dear Editor:

Congresswoman Millicent Fenwick is a household name in every Ukrainian home. She is the protector and defender of the Ukrainian people in the struggle for human rights and was the author of the bill creating the Helsinki Commission to monitor human-rights violations in the Soviet Union and other states signatory to the 1975 Helsinki Accords.

Millicent Fenwick is a seasoned performer, a woman of quality, credibil-

ity and competency. She has the vast experience to be the only effective senator from New Jersey for our cause. We need this skillful, public-spirited servant to eternalize her capable leadership and prudent, fiscal management so that all of us will survive. She deserves and needs your staunch support.

Help elect Millicent Fenwick as our next U.S. senator on Tuesday, November 2.

Andrew Kevbida
Maplewood, N.J.

News and views

The UCCA executive board against the world congress

The commentary below was originally published in the Ukrainian language in the October 16 edition of *Novyi Shliakh*, (*The New Pathway*), a Ukrainian Canadian newspaper. The English translation was prepared by *The Weekly staff*.

by Leonid Fil

The split in Ukrainian community life that culminated at the 13th Congress of the Ukrainian Congress Committee of America elicited general indignation and concern about the future of our community. It placed the Presidium of the World Congress of Free Ukrainians Secretariat in a complex situation, because this body bases its activity on national central representations, national and international organizations and cooperation with the Ukrainian Churches.

Being aware of the great responsibility for maintaining unity in Ukrainian community life, the Presidium of the WCFU Secretariat on June 27, 1981, was faced with the problem of who should represent the Ukrainians of the United States at the plenary session of the Secretariat — John O. Flis and Dr. Bohdan Hnatiuk, who were elected to the Presidium at the third WCFU congress, or Oleksa Kalyynyk and Stefania Bukshovany, who were proposed by the UCCA National Council to take their places.

After a discussion, Metropolitan Maxim Hermaniuk — supported by Metropolitan Mstyslav and Stephen Selyk — made the following proposal, which was accepted: that the Presidium of the WCFU Secretariat initiate discussions between the UCCA executive and those organizations that walked out of the 13th congress and formed the Committee for Law and Order in the UCCA for the purpose of finding a settlement of the conflict; that the composition of the U.S. delegation be left intact until the fourth WCFU congress; and that the by-laws committee recommend amendments to the WCFU by-laws so that there would be no doubt about who has the right to recall elected members of the Presidium of the WCFU.

This unanimously approved proposal was accepted by the UCCA delegation, and Mr. Kalyynyk and Mrs. Bukshovany were not accepted into the Presidium of the WCFU Secretariat, while Mr. Flis and Dr. Hnatiuk remained. It seemed that sound thinking had prevailed and that the divisiveness in the United States would not be transmitted to the WCFU.

The fourth congress of the WCFU, in accordance with the by-laws, is to be held in 1983 in Toronto.

At the meeting of the WCFU Presidium in Toronto on September 11, the deadline for the upcoming congress was set and the preparations committee for the congress was to be created. Here, once again, the problem of the U.S. delegation arose. In accordance with the June 27, 1981, decision of the Presidium, the following were proposed to represent the United States on the congress program committee: Ivan Bazarko, Ignatius Billinsky, Mr. Flis, Dr. Hnatiuk, Roman Drazniowsky and Wolodymyr Masur. Messrs. Billinsky and Masur were against the participation of Messrs. Flis and Hnatiuk in the committee. The ensuing discussion showed that the Presidium of the WCFU Secretariat, including the presi-

dent, Mr. Bazarko, felt that the June 27, 1981, resolution was binding and that they should act in accordance with it.

There was a motion to decide this matter by means of a vote and to present this decision of the Presidium for ratification to the next plenary session of the WCFU Secretariat.

Mr. Billinsky, saying that the delegation from the UCCA executive had no mandate to vote on such a motion, asked the Presidium to allow him to present the motion to the UCCA executive meeting on September 18, and he expressed the hope that this matter would be positively settled, because without this settlement there was no sense in calling together the members of the WCFU Secretariat for a plenary session.

We have learned that the UCCA executive, at its meeting on September 18, not only rejected the decision of the Presidium of the WCFU Secretariat, but decided, behind the Presidium's back, to hold negotiations with the president of the Ukrainian Canadian Committee (UCC).

In other words, the UCCA executive wants to involve the UCC presidium in internal U.S. matters and to share the blame for the conflict in the United States.

We are thoroughly convinced that the UCC presidium, whose representatives on the WCFU Presidium voted for Metropolitan Hermaniuk's motion, will stand firm on the position of law and order in the community. In the past, before the first congress of the WCFU, the UCC presidium assumed the proper position toward the UCCA executive as well as toward the opposition that was united in the Committee for Community Unity, and this led to the participation of all Ukrainian organizations of the United States. Now, the united Ukrainian community in Canada must unambiguously let its brothers in the United States know that it is concerned about their disunity, that it does not approve of it, and that it is decidedly opposed to transmitting this conflict into the realm of the WCFU, which throughout the years has conducted very successful work with the aid of Ukrainian Canadians. We cannot allow the intolerance and lack of mutual respect of Ukrainian Americans to affect Ukrainian communities beyond the borders of the United States.

The UCCA executive bears the greatest responsibility for the fact that two years after the break-up at the 13th UCCA congress it has not succeeded in settling the conflict. If the UCCA demands to be recognized as the representative of the entire Ukrainian community in the United States, then it should be held responsible for bringing about harmony among all Ukrainian organizations. If the UCCA has not been able to accomplish this, then it cannot demand that the united Ukrainian community in Canada become its ally. On the contrary, the UCCA executive must understand that its position in regard to the decisions of the WCFU Presidium is a conscious attempt to transmit the U.S. conflict into the realm of the WCFU, a situation that could lead at its worst to the destruction and at the very least to the weakening of the WCFU.

This conflict in the United States and the UCCA executives' actions against the WCFU must elicit a healthy reaction on the part of the organized

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The Madrid Review Conference: an updated report

Twelfth semiannual report by the president to the Commission on Security and Cooperation in Europe on the implementation of the Helsinki Final Act, December 1, 1981 to May 31, 1982.

Part VII

CHAPTER FOUR

IMPLEMENTATION OF BASKET III: COOPERATION IN HUMANITARIAN AND OTHER FIELDS

Basket III is intended to promote the free flow of information, ideas and people among the participating states.

This section of the Helsinki Final Act contains specific measures which the participating states resolve to undertake to foster human contacts, improved access to information, and cultural and educational exchange. Basket III and Principle VII of Basket I incorporate the primary human-rights provisions of the final act.

HUMAN CONTACTS

The states participating in the final act commit themselves to facilitate family reunification and meetings; marriage between citizens of different states; wider travel for business or professional reasons; improvements in the conditions of tourism; meetings among young people; and sports contacts.

Family reunification and visits

To some extent, the final act has led to freer travel policies in the East overall, but much remains to be done in achieving the goals of the final act in this field. In general, the Eastern countries have maintained a policy of stringently limiting and controlling their citizens' movement abroad. It should be noted that the USSR has ratified the U.N. Charter and other international documents, such as the International Covenant on Civil and Political Rights and on economic, social and cultural rights, in which the right to leave one's country and return thereto is enumerated. But in practice the regime denies Soviet citizens this right. Travel outside the USSR is prohibited except for the departure of limited numbers of authorized personnel, primarily to Eastern countries under the auspices and strict control of the government or other official institutions. Reunification of divided families is the only officially recognized basis for emigration from the Soviet Union, but the actual Soviet record of compliance in this regard is poor.

Actual restrictive practices in the countries of Eastern Europe vary considerably. Some countries are nearly as restrictive as the Soviet Union. Others, notably Hungary and Poland, have

been relatively lenient in allowing their citizens to travel abroad. It should be noted, however, that the freedom of Poles to travel inside their own country and abroad was significantly curtailed by the imposition of martial law on December 13, 1981.

The process of emigration in some Eastern countries can involve lengthy delays, substantial costs and a complicated bureaucratic process. Even then, applicants may be refused exit permission, sometimes repeatedly over a period of many years. They may not be given adequate explanation for refusals and may suffer loss of employment, harassment and denial of other social benefits solely because of their wish to emigrate.

The U.S. government regularly and systematically intercedes with Eastern governments on behalf of relatives of American citizens who have been refused permission to emigrate to join their families in the United States. U.S. embassies abroad submit periodic lists to local governments containing the names of citizens denied permission to emigrate to the United States for reasons of family reunification. The accompanying table shows the number of unresolved family reunification cases between the United States and the countries indicated being monitored officially by the United States as of April 30, 1982.

The following section examines in detail the situation of family reunification and family visits in individual countries.

SOVIET UNION: The Soviet record in the areas of emigration and family reunification continued to worsen during the review period. Emigration from the USSR reached a peak in 1979 when approximately 70,000 persons received exit permits. Emigration decreased steadily since 1979 but now appears to have leveled off after reaching a 10-year low recently. With the continuing deterioration in East-West relations, family reunification applicants from widely varying areas of the Soviet Union reportedly are being denied exit permission because of the "current state of relations between the U.S. and the USSR."

Most citizens have little or no chance to emigrate. There is no published Soviet law on emigration. Authorities recognize family reunification as the only acceptable grounds for emigration. Only Soviet Jews, ethnic Germans and Armenians have been permitted to emigrate in significant numbers in recent years. During the reporting period, however, the number of exit visas issued continued to decline in all ethnic categories, and new bureaucratic obstacles to emigration were introduced.

All applicants for emigration from

the Soviet Union encounter some degree of official harassment. The Soviet government regards a desire to leave the Soviet Union as tantamount to treason or evidence of insanity and subjects applicants to whatever form of discrimination it deems appropriate to the individual case. Unsuccessful applicants face harassment at the workplace or actual loss of jobs; they are accosted on the street by "hooligans" and experience social ostracism. Successful applicants face lengthy and costly procedures and the loss of much of their personal property as the price of emigration.

Soviet authorities have made the application process even more difficult during the reporting period. In many localities, Soviet officials accept only a few applications each month. Jewish applicants, especially, have experienced problems in receiving required letters of invitation sent registered through the international mails. The number of petty bureaucratic obstacles has also risen. Required letters of invitation (vzovs) from relatives abroad are considered valid for a period of one year from date of issuance. The embassy formerly could extend the validity of the vyzovs. Recently, Offices of Visas and Registration in some cities, especially Yerevan, have declined to accept vyzovs that have been extended by the embassy and insist on new letters of invitation from the United States. Persons reapplying for exit permission after the statutory six-month waiting period are also increasingly being required to supply all new documents (formerly reconsideration was made on the basis of previously submitted documents). Acquiring all new documents, including clearances from places of residence and employment, is very time consuming and often, in view of bureaucratic obstructionism, virtually impossible. Exit permission for emigration — if it is forthcoming at all — customarily can take up to six months or more. Jewish applicants are required to renounce Soviet citizenship, a procedure which costs 500 rubles (\$700).

Soviet performance on family reunification has sharply deteriorated during the reporting period. No divided family cases on the U.S. representation list were resolved. It is even difficult to estimate the number of Soviet citizens who unsuccessfully sought emigration for family unification. The Soviets have defined "family" in increasingly strict terms. Only the closest of relatives — spouses, parents, children — meet that definition. There are reports of the use of a "pre-application questionnaire" by Soviet authorities to weed out those without immediate relatives abroad; in that manner, the Soviets are able to claim that a high percentage of "applications" are granted. The fact is that uncles, aunts, cousins and even brothers and sisters are rarely considered "family" and are therefore not even allowed to apply. But even those with "first-degree" relatives abroad are often unable to emigrate.

For example, the number of Armenians emigrating from the USSR has declined. During the past five months, the Armenian Office of Visas and Registration granted less than a third of the number of exit permits issued in the previous reporting period. From May 1980 until October 1981 the Yerevan Office of Visas and Registration ceased accepting applications for emigration altogether, except from the spouses of foreign residents. While Yerevan is now

accepting applications from persons with parents and children as well as spouses abroad, the number of applications is being arbitrarily limited. Reportedly, only two to nine application forms are given out each week even though there are some 400 persons waiting to receive application forms.

During this period October 1, 1981, to April 30, 1982, the U.S. Embassy in Moscow issued 68 immigrant visas as well as 174 pro forma visas for third-country processing. Most of these pro forma visas were issued to persons joining close relatives in the United States. Soviet performance on family visits remained at a low level during the reporting period. A total of 749 visas were issued to Soviet citizens for family meetings. The application procedure for family visits continues to be time-consuming and without assurance of success. Refusals are often arbitrary. Also, the Soviet authorities employ the practice of requiring family members to stay behind during visits abroad to ensure the traveler's return. The great majority of family visits are granted to Armenians, and lately even this group has experienced difficulty in obtaining exit permission.

BULGARIA: Emigration is provided for by law in Bulgaria, but rarely permitted. A few prospective emigrants are subjected to overt government persecution. Most are not, however, unless they have engaged in overt "anti-state" actions. Improvements in everyday life, on the other hand, such as promotions, new jobs and educational opportunities, are denied to prospective emigrants even if the state does not intend to approve their departure.

Bulgaria's cooperation on family reunification since Belgrade remains intermittent and limited. Only a handful of the family reunification cases represented by the United States since the final act was signed have actually been resolved. During the reporting period, no cases were resolved, and several new ones were added to the backlog.

Bulgarian performance on visits for the purposes of family reunification remains limited. During some reporting periods there has been encouraging progress, but the issue has not been eliminated. In addition to the family reunification cases outlined above, the U.S. Embassy has 13 cases (21 individuals) on its family visitation list for representation to the Bulgarian authorities. There are some indications that a lower percentage of Bulgarians who apply for such visas actually receive them now. The Bulgarian Foreign Ministry recently announced the resolution of two of these cases, although the individuals involved have yet to receive travel documents.

From October 1, 1981, to April 30, 1982, the United States granted 14 visas at its embassy in Sofia for the purpose of family reunification and 105 visas for the purpose of family visits. There were no refusals of visas to U.S. citizens desiring to travel to Bulgaria for family meetings in the six-month period ending March 31.

CZECHOSLOVAKIA: Czechoslovakia has continued to resolve family reunification cases with the United States. Nevertheless, obtaining permission to emigrate is a long and arduous process taking a minimum of three months and in many cases six months to a year. While immediate family cases are often resolved relatively quickly, non-nuclear cases are more

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DIVIDED FAMILY CASES

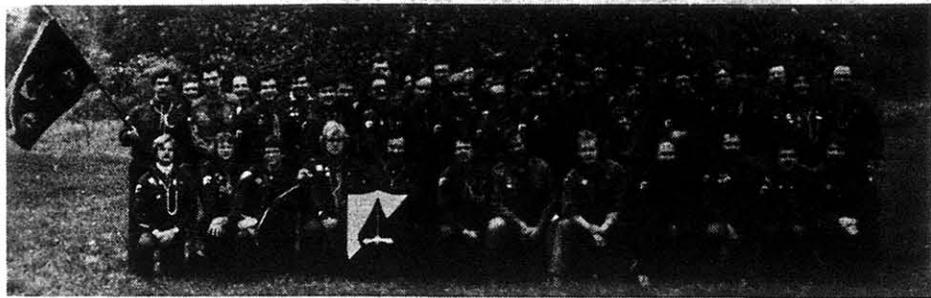
	Nuclear Families ¹		Non-nuclear Families ²	
	Cases	Individuals	Cases	Individuals
Bulgaria	9	16	7	17
Czechoslovakia	1	1	6	19
GDR	0	0	10	27
Hungary	3	3	3	10
Poland	125	206	446	1,317
Rumania	11	22	422	777
USSR	71	217 ³		

¹ Spouses and their minor children.

² These cases involve the separation of other relatives such as brothers and sisters.

³ Figures for the U.S.S.R. include both nuclear and non-nuclear families.

Plast unit holds annual meeting in Ohio



Members of the Pobratymy Plast Unit gather for photograph upon the conclusion of their 19th meeting held at the Pysanyi Kamin Plast camp in Middlefield,

Ohio, on October 9-10. About 50 members and candidate members attended the meeting where a new executive board, headed by Rostyk Storozuk, was elected.

School of Bandura Ensemble opens fall season



The New York School of Bandura performs at the College of Staten Island.

NEW YORK — The New York School of Bandura Ensemble started its fall season on Saturday, September 25, by participating in the second International Festival at the College of Staten Island.

Under the musical direction of Julian Kytasty the group performed several numbers and was greeted with enthusiastic applause by the audience.

The school's administrator, Nick Czorny, was also on hand, giving out

informative leaflets about the bandura and the school.

The school's activities are made possible, in part, by funds from the New York State Council on the Arts.

Poltava dancers perform at World's Fair



The Poltava dance troupe of Pittsburgh.

KNOXVILLE, Tenn. — Poltava, the Ukrainian dance ensemble of Pittsburgh, charmed thousands of people during their performances at the World's Fair here. They represented the Ukrainian American community at the fair during the week of July 18-25.

The group, which is composed of 24 dancers of Ukrainian descent, is directed by Luba Hlutkowsky, who founded the

ensemble in 1963. During their performances at the World's Fair, the members of the group who range in ages from 15 to 30, were filmed and their director was interviewed by three television stations.

The group's repertoire consists of 30 original dances. They represent various regions in Ukraine as well as various time periods. Included in their program

is a dance titled "Teren" which is taken from the period of Kievan Rus'.

Each evening during its week's stay at the World's Fair, the group would perform dances from one specific region of Ukraine. On Sunday evening, their last performance included a program that had representative dances from all areas. The group was rewarded with tumultuous applause.

Request for book tags mystery rider as Burger kin

BALTIMORE — Helping a damsel in distress led to an interesting and rewarding encounter for Mr. and Mrs. Paul Fenchak of Baltimore recently. Mr. Fenchak, the co-author of "The Ukrainians of Maryland," was leaving St. Michael's Ukrainian Catholic Church with his wife when she spotted a woman near the door apparently trying to figure out how she was going to make her way through the torrential downpour.

Coming to her aid, the Fenchaks offered her a ride, which turned out to be to the Baltimore headquarters of the Legion of St. Mary. En route, the mystery guest said that she lived in Washington and, although a Roman Catholic, liked to attend Byzantine liturgies. A linguist, she said she wanted to learn more about the Ukrainian Catholic Church, and spotting a copy of Mr. Fenchak's book on the seat of the car, asked where she might purchase a copy. Mr. Fenchak said that she could order the book from the Ukrainian Education Association of Maryland Inc.

We can only imagine Mr. Fenchak's surprise when a check arrived bearing the signature of Mary Margaret Burger, the daughter of Chief Justice Warren Burger of the U.S. Supreme Court. The Fenchaks have since learned that their rainy-day passenger had converted to Catholicism in 1966.

St. Clement opens fall semester

PHILADELPHIA — The official opening of the fall semester at St. Clement Ukrainian Catholic University, Philadelphia Center, took place on Tuesday, October 5.

The fall semester schedule, which concentrates on religion and science, includes such topics as the concept of science from Aristotle to today discussed by Prof. Eugene Lashchuk, and a historical perspective on physics and religion by Prof. Oleksa Bilaniuk. A talk on religion and education will be delivered by the Rev. Dr. Lubomyr Husar; biology and religion will be discussed by Prof. Roman Maksymowich.

"Science and religion — harmony or conflict" will be the topic of Prof. Lashchuk, and a lecture on religion and medicine will be given by Yuriy Isajiw. The last two lectures in the series will include the topics of religion and the health of a person, given by Sister Nadia, and religion and psychiatry, discussed by Dr. Eugene Novosad.

The series lectures are held every Tuesday through December 7, at 7:30 p.m. at the Philadelphia Center, 7911 Whitewood Road, Elkins Park.

The first lecture, delivered by the Rev. Dr. Rafael Turkoniak, pastor of St. Nicholas Church in Passaic, N.J., concentrated on new scientific findings concerning the Ostrih Bible.

In addition to the Tuesday evening courses, the Philadelphia Center will also sponsor guest speakers, including the Rev. Dr. Ivan Hryniach and the Rev. Turkoniak. Dates for these lectures will be announced. For more information call the center at (215) 635-1555.

Panorama of Ukrainian culture in the Big Apple

by Helen Perozak Smindak



Tourists' reunion

Zealous patrons of Ukrainian arts like Vera and Tony Shumeyko, who attend almost all the Ukrainian concerts, festivals, exhibits and dinners in the Big Apple (and sometimes beyond), know that Ukrainians love nothing better than to sing and dance. So for this year's edition of the annual "Tours to Ukraine" reunion at Soyuzivka, as in previous years, they planned a Saturday night program that included lots of singing and dancing; entertainment by the popular Ukrainian Dancers of Astoria, dancing to the lively tunes of a three-piece Hirniak band accompanied by the mellow vocalizing of Ihor Rakowsky, and group singing to guitar and accordion accompaniment. There were dozens and dozens of prizes to be raffled off during dinner, and, of course, there was plenty to eat and drink — "zakusky" during the cocktail hour in the Veselka bar, and trays and tables loaded with snacks for the midnight-to-dawn song fest in the Poltava villa.

For Vera Kowbasniuk Shumeyko, president of Kobasniuk Travel Inc., and her husband, Anthony Shumeyko, who runs an insurance company, the October 16-17 weekend was their 22nd annual tour reunion. For the tourists, guests and employees of the Manhattan-based KTI agency, now in its 63rd year of business, the Soyuzivka outing provided a look at highlights of some of this year's tours, via a Saturday-afternoon slide show, and advance information about escorted group tours to Ukraine and Eastern Europe in 1983.

The slide presentation included views of statues and historic buildings in Lviv and Kiev photographed by New York architect Apollinare Osadca, and scenes in Ukrainian cities visited by Roman Mykta of Clifton, N.J., and Ivan Luchehko, Jersey City, N.J.

Before dinner in the Veselka pavilion, a moment of silence was observed in memory of Thomas Shepko, the New York artist-illustrator who died in Munich in September. Mr. Shepko, who had served as a tour escort on several KTI trips, was also an accomplished musician whose accordion music had become a tradition of the tour reunions. On behalf of the agency's director and employees, KTI Eastern Europe tour manager Barbara Bachynsky extended sympathy to his widow, Hania Shepko, who was among the 225 guests attending this year's reunion.

Dinnertime proceedings, emceed by Mrs. Bachynsky, included the introduction of guests from Finnair, Swissair and Lufthansa airlines and the Maryland Casualty Company, impromptu harmonizing by Ulana Steck and Dozia Lastowewy to the accompaniment of Andrew Farmiga's guitar, and the Ukrainian Dancers' appearances on stage with colorful dances choreographed by their director, Elaine Oprysko. Mrs. Oprysko, who has been teaching and choreographing Ukrainian dances for 35 years, introduced the numbers, including a dance of flirtation, Nozzychky (the Scissors Dance), Tsimba, a spoof on Kozak life, and Hopak.

Stanislav (Slavko) Kosiv of New York teamed up with Mr. Farmiga to provide an accordion-guitar background for the group sing-song in Poltava.

On Sunday, guests who put off walks in the sunlit red-gold woods until the afternoon and attended church services

in the morning reaped an unexpected bonus — the sound of two Ukrainian church choirs blending voices gloriously in a community service celebrating the 40th anniversary of the Ukrainian Insurgent Army (UPA). Held in the Kozak-style modern wood Holy Trinity Ukrainian Catholic Church after the Sunday liturgy, the service was led by the pastor, the Rev. Bohdan Volosin, and an Orthodox priest, the Rev. Konstantyn Kalynowsky, with a capella singing by the combined choirs of Holy Trinity church and the local Ukrainian Orthodox Church conducted by Prof. Bakum.

Mystery runner

Everyone knows that Alberto Salazar won the New York City marathon on October 24, but no one appears to know the identity of a male runner whose blue and yellow shirt bore the word Ukraine and an imprint of the trident emblem. Described by spectators as 30ish, with medium brown hair, the mystery runner crossed the finish line about 30 minutes after Salazar, or approximately 2 hours and 30 minutes after the start of the race.

Could it have been William T. Moroz, 30, from a Central New Jersey running club, who clocked 2:46:22? Or was it Steve J. Podgajny, 32, of the Running East club in Maine, with 2:34:12? Perhaps it was Runner No. 8791, who covered the 26-mile, 385-yard course through the city's five boroughs in 2:38:11.

A quick scan of the October 25th Daily News' listing of the 13,746 participants who finished the race revealed a good many Slavic names. Phone calls to a few of those living in New York unearthed several bonafide Ukrainian runners (but no clue to the mystery runner).

Bill Chomin, 33, running his third New York marathon, reported that he achieved his best time so far with 3:39:39. A resident of Brooklyn, he has an administrative job with the state.

Bohdan N. Czartorysky, 26, an intern at the Downstate Medical Center in Brooklyn, said it took him more than four hours to complete the run. A knee injury suffered during training acted up again during the race, forcing him to slow down.

Queens College student Joseph M. Smindak, 22, of Bayside Hills, completed his first New York marathon in 2:47:45, and John Tymczyn, 28, of Forest Hills, who works for the Consolidated Edison Company as an instructor, made it in 3:06:12.

John Wowk, 29, of Staten Island, recorded 2:58:32 in his second New York marathon. A biology teacher at John Dewey High School in Brooklyn, Mr. Wowk expressed disappointment voiced by most marathoners. He believed he could have run faster if it were not for the headwind which buffeted the runners during the first 21 miles of the race.

Headliners

• Mike Royko, syndicated columnist of the Chicago Sun-Times who is of Ukrainian ancestry on his father's side, was the featured guest on a recent Phil Donahue Show. Known for his sardonic wit and humor, Mr. Royko was once asked to run for the office of mayor of Chicago. A Pulitzer Prize winner, he is the author of "Boss,"

chronicling the administration of Mayor Daley, and a book titled "Sez Who, Sez Me."

• Theodor V. Shumeyko was recently elected vice-president of T.J. Ross and Associates by the board of directors. The oldest public relations firm in the United States, the company was formerly Ivy Lee & T.J. Ross. Mr. Shumeyko joined the company last January after operating his own marketing communications firm, The Shumeyko Group, for 10 years. Earlier, he was director of public relations and publicity for Burlington Industries, and prior to that, director of public and community relations for Monsanto/Chemstrand. Mr. Shumeyko worked on the staff of The Ukrainian Weekly and was associated with the Ukrainian Youth League of North America as editor of the organization's Bulletin and the quarterly publication The Ukrainian Trend.

• Msgr. Emil Manastersky, pastor of the Annunciation of the Blessed Virgin Mary Ukrainian Catholic Church in Fresh Meadows, Queens, and church trustee Joseph Englat of Bayside and Harry Kalan of Queens Village were pictured in the North Shore Tribune of October 14-20 as they accepted a proclamation from Borough President Donald Manes noting the 25th anniversary of the founding of the church.

• At the Richard Tucker Foundation Gala, which took place October 24 at Carnegie Hall, Paul Plishka opened the program with an aria from the opera "Nabucco." Mr. Plishka, according to The New York Times's Tim Page, was one of "a cast of well-known operatic figures who donated their services." Thomas Fulton and Richard Bonyng conducted the Gala Symphony Orchestra, and the artists heard included Shirley Verrett, Roberta Peters, Alfredo Kraus, Giuseppe Giacomini, Sherrill Milnes, Joan Sutherland and Olivia Stapp, with Grace Bumbry as host. The concert was broadcast live by WQXR-Radio.

Art exhibits

• A one-man show of non-objective paintings by Soho artist Bruce Cunningham will run from November 9 through 27 at the 55 Mercer Street Artists Gallery, 55 Mercer St., in Soho. A reception is planned for the opening

day, from 6 to 8 p.m. Mr. Cunningham, the son of the former Anna Staleny and nephew of Mary Dushnyck, has taught art at universities throughout the country. His work has been exhibited in various American and Canadian museums and galleries. Winner of a fellowship grant from the National Endowment of the Arts, he is listed in "Who's Who in American Art."

• Beginning November 12, New York artist Liuboslav Hutsaliuk will have a two-week show of his oil paintings at the Eko Gallery in Warren, Mich. Mr. Hutsaliuk, who studied at the Cooper Union in New York, will be present at the opening of the exhibit. A talk on the artist's work will be given by one of his first teachers, artist Edward Kozak.

Institute's fall program

The Ukrainian Institute of America, which has embarked on such an ambitious cultural and educational program that journalists cannot keep pace, held the official opening of its fall season on October 17. I was out of town that weekend, but I'm told that the reception went well. Guests were greeted by administrative director Andrii Dobriansky, heard from vice-president Walter Nazarewicz about the multitude of events included in the institute's new program, and listened with pleasure to a new voice on the Ukrainian scene, baritone Ihor Darian. Mr. Darian, who has been studying and performing in Italy and Yugoslavia in recent years, offered three selections. He was accompanied by Thomas Hrynkiw and introduced by Anya Dydik.

Since mid-September, the institute has sponsored an exhibit of art by Jurij Solovij, a lecture by Prof. Omeljan Pritsak of Harvard University, and a testimonial to ethnic and minority groups in New York. Classes have begun in Ukrainian language, culture, bandura building and playing, and American naturalization.

This afternoon at 3 p.m., an afternoon of classics will be presented as the first of a two-part series sponsored by the Ukrainian National Association and the institute, featuring pianist Laryssa Krupa, actress Stefka Nazarewicz and soprano Laryssa Magun-Huryn.



Baritone Ihor Darian performs at the fall opening of the Ukrainian Institute of America. Thomas Hrynkiw is the piano accompanist.

Priest to mark 50th



Msgr. Stephen V. Knapp

MINNEAPOLIS — The observance of the 50th anniversary of the priesthood of Msgr. Stephen V. Knapp, pastor of St. Constantine's Ukrainian Rite Catholic Church here, will be held on Sunday, November 14, with Bishop Innocent Lotocky of Chicago, many priests, family members and invited guests in attendance.

The program will include a divine liturgy of thanksgiving at 10:30 a.m. and a banquet at 1:30 p.m. at the Leamington Hotel.

Msgr. Knapp was born in the mining community of Simpson, Pa. He received his basic education in his hometown, and in 1927 went to Rome, where he pursued theology studies and was awarded a doctorate in philosophy by the Angelicum University and later a licentiate degree in sacred theology.

Upon his return to the United States, he served parishes in Philadelphia, Arnold-New Kensington, Pa., Detroit, Hamtramck, Mich., Chicago, and for the past 18 years in Minneapolis.

During the past 50 years, Msgr. Knapp contributed much energy and talent to the Church and community. He built or restored many churches and schools. In Minneapolis, under his guidance, a new church was built in place of the old one. Adjacent to the church a small museum was erected

Notes on people

where samples of Ukrainian arts and crafts are preserved. Today, the new St. Constantine's Church can be considered a landmark in the Twin Cities, and a unique example of Ukrainian Byzantine architecture in this part of the United States.

For his accomplishments and his dedicated service to the Church and community, the Apostolic See in 1962 bestowed upon him the title of monsignor and papal chamberlain, and in 1976, Pope Paul VI elevated him to the rank of prelate of honor.

In 1973, the spiritual leader of Ukrainian Catholics, Patriarch Josyf Slippy, honored Msgr. Knapp with the title of canon, and in 1981, conferred the rank of mitred archpriest, the highest distinction for a priest in the Eastern Rite Church.

Magocsi in Uzhhorod

TORONTO — Dr. Paul R. Magocsi of the University of Toronto delivered the 1980 inaugural lecture of the Chair of Ukrainian Studies at the University of Uzhhorod in Ukraine on August 4. The lecture was on "National Cultures and University Chairs."

Dr. Magocsi chose not to speak on Transcarpathian problems, one area of his expertise, but rather on a topic touching on broader Ukrainian issues both in the homeland and abroad.

Prof. Ivan Hrančak, vice-rector of the University of Uzhhorod, chaired the proceedings at which more than 30 professors were present. The audience seemed particularly interested to hear praise given by Dr. Magocsi to the achievements of the Shevchenko Scientific Society, the Ukrainian Underground University, and the Ukrainian Free University, as well as individual scholars like Mykhailo S. Hrushevsky. The lecture was followed by a discussion which focused on research in Ukrainian studies being conducted in the West, especially at Harvard and Toronto.

Dr. Magocsi's inaugural lecture was also republished this summer in *An Baner Kernewek*, the organ of the Cornish Nationalist Party in southwestern Britain. The historical struggle for Ukrainian scholarship is being

viewed by other national minorities as a model for their own efforts at self-assertiveness. A reprint of "National Cultures and University Chairs" is available for \$2.50 from: Bookroom, University of Toronto, Toronto, Ont., Canada M5S 1A1.

Surmach welcomes Nixon

SADDLE RIVER, N.J. — Myron Surmach Sr., famous Ukrainian apiarist and resident of this town, proved that he is also a good neighbor. When ex-President Richard Nixon and his wife Pat moved into town about a year ago, Mr. Surmach sent them a welcoming note on behalf of Saddle River Republicans, reported the Sunday Record recently.

Mr. Nixon quickly replied. This inspired Mr. Surmach to write again, this time asking the ex-president for permission to install some beehives around the four and a half-acre property.

Mr. Surmach contends that beekeepers live the longest and he plans to convince Mr. Nixon to keep at least one hive. He adds that Mr. Nixon would then be known as the longest-living ex-president.

Mr. Surmach had one more request for Mr. Nixon. He asked him to pose for a picture in a beekeeper's outfit for the Ukrainian edition of his autobiography. Well, that book is already out in Ukrainian without Mr. Nixon's picture. Mr. Surmach hopes that he will have better luck getting the ex-president to pose for a picture for the English edition. "It would be good for him and for beekeepers all over the world. They all know him," Mr. Surmach said.

Roy Gonas elected

CORAL GABLES, Fla. — Roy B. Gonas was recently elected president of the Coral Gables Chamber of Commerce for the year beginning October 1.

Mr. Gonas, a graduate of Indiana State University and the Cumberland School of Law, also completed additional study in international law at the City of London College and the Hague Academy of International Law.

At present, he has a law office for the practice of international and corporate law in Coral Gables where he resides with his wife Cami Enegren and their two sons.

Mr. Gonas has been active in civic and professional organizations in the area. He has received the David H. Hendrick Distinguished Service Award from the Coral Gables Jaycees. He serves as secretary/treasurer of the International and Naturalization Committee, Dade County Bar Association. He is also on the advisory board of international marketing and finance at the School of Business Administration at the University of Miami.

His civic activities include service as director of the Rotary Club of Coral Gables and past honorary member of the Easter Seal Society.

On Friday, September 24, Mr. Gonas was installed as president of the Coral Gables Chamber of Commerce annual installation dinner dance, which was attended by his entire family, including his father John and his brother John with his family.

The elder John Gonas is a member of Chicago UNA Branch 176, while his sons Roy and John are members of Chicago Branch 425.

Zuks finish tour

MONTREAL — Ukrainian Canadian pianists Luba and Irene Zuk recently returned from a European tour where they entertained audiences with their piano duets and compositions for two pianos.

The recital programs consisted of music for two pianos by Canadian composers, with the exception of the Athens concert where works from their standard repertoire were also included.

Beginning in early May, the sister and brother played in Athens as part of a program presented by the Canadian Embassy in connection with the visit of Governor General Edward Schreyer. Throughout the rest of the month, they performed in London, and Birmingham, England, Edinburgh, and Graz, Austria. While in Austria, the duo also recorded the entire program for broadcasts by the Austrian State Radio.

Although during this tour they performed as a team, both are primarily solo pianists.

Wachnas hold reunion



The Wachna family held a reunion this summer in Windsor, Ont. But it was no ordinary family reunion, because the Wachna family is no ordinary family. The family boasts over 100 members and its three-day reunion included everything from a wine and cheese party, to tug of war, baseball,

Ukrainian craft displays, Ukrainian dancing and bandurists. The Wachnas held a banquet with a program which included a family history display and a dance. The first Wachnas came from Ukraine in the late 1890s and settled in Canada. Today there are Wachnas all over the United States and Canada.

Shown above are reunion participants.

Kean opens photography exhibit



New Jersey Gov. Tom Kean leafs through a book describing "Ukrainian-Americans: An Ethnic Portrait," a photo exhibit by Donald Lokuta (at left), during the recent opening in the State House Rotunda. Looking on are Lydia Hladky of the Ukrainian National Women's League of America and David S. Cohen of the New Jersey Historical Commission. The display, consisting of 20 photographs and taped explanations, ran through October. Mr. Lokuta, a professor of photography at Kean College, has photographed other ethnic groups in the state, including Newark's Portuguese community. Accompanying the exhibit was a book, published by the Historical Commission and designed by the New Jersey Bell Telephone Co., a copy of which was presented to the governor.

Catechists meet in Detroit

DETROIT — Catechists from various parishes in the Detroit area met at Immaculate Conception High School early last month to discuss their catechetical experiences. The main speaker at the meeting, organized by the Rev. Abraham Miller OSBM, was the Rev. Andriy Chirovsky, director of catechesis for the St. Nicholas Diocese. His wife, Halyna, who was also present at the meeting is administrative assistant to the director.

In attendance at the first meeting were teachers, coordinators and principals from Immaculate Conception Elementary and High Schools, St. Josaphat's Parish and Our Lady of Perpetual Help Parish.

Father Chirovsky outlined new developments in catechesis, focusing on the Ukrainian Catholic Religious Association (UCREA) and the Eastern Catholic Diocesan Directors of Reli-

gious Education (ECDD). Both bodies serve to pool resources and provide much-needed catechetical materials.

A discussion was held on the subject of immediate needs of catechists, with consensus arising on the point of the necessity of workshops for further catechist formation and self-improvements.

One such workshop was held a few weeks after the meeting, on Friday, September 17, in Hamtramck. The workshop, sponsored by the St. Nicholas Diocese Office of Catechists, featured Sister Martha Moyta OSBM, of the Parma Ruthenian Diocese Office of Religious Education.

Father Chirovsky said he hopes to organize at least two extensive weekend workshops for catechists during this school year — one in Detroit and one in Chicago.

Soyuzivka hosts upstate festival

KERHONKSON, N.Y. — The third annual Ukrainian Festival, sponsored by the Ukrainian community here, was attended by about 800 people, reported The Times Herald Record.

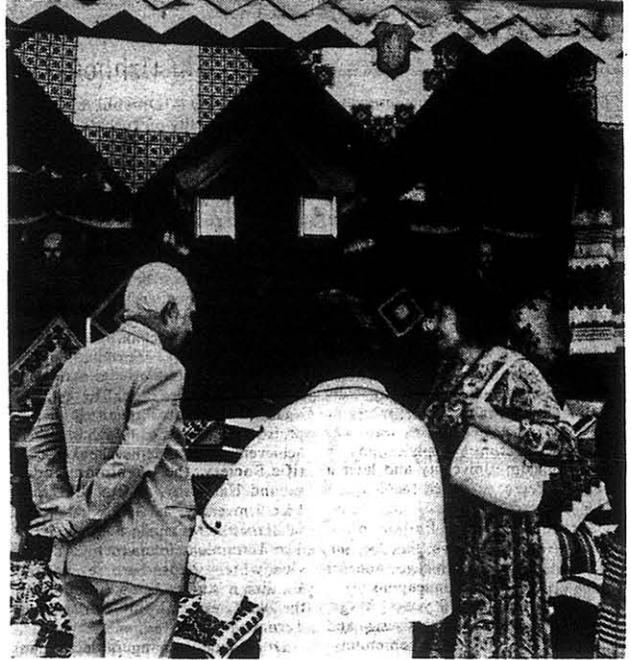
The festival, held September 19 at Soyuzivka, the Ukrainian National Association resort, consisted of booths with folk art and food. The entertainment program emceed by Roman Shwed included Promin, a Ukrainian folk music ensemble, the Bandura Ensemble of New York, and a choral group composed of seniors from the Ukrainian Catholic and Orthodox parishes.

Daniel Slobodian, an organizer of the event, estimated that of the 800 people attending the festival, only about half

were members of the area's Ukrainian community. The other half were local people who came for entertainment, to admire Ukrainian crafts or to eat the prepared Ukrainian foods, he told the newspaper.

In his remarks to festival-goers, Mr. Slobodian spoke about the Ukrainian Kozaks, comparing them with the Minute Men of American Revolutionary War fame. He also described the scene depicted in Reppin's famous painting "Kozaks' Reply to the Sultan."

Proceeds from the festival are donated to charitable organizations, Mr. Slobodian added. He said that planning for next year's festival has already begun; it will commemorate the 50th anniversary of the famine of 1933 in Ukraine.



Festival-goers admire the contents of one of the folk-art booths.

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Марійки Гельбгір



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CARTAGENA December 27	CHRISTMAS AND NEW YEARS VACATION Air/transfers/ DON BLAS Hotel suites with kitchenette — Scope Tour Escort throughout	\$ 669.00 9 days
MARGARITA January 15	Air/transfers/Deluxe accommodations at the MARGARITA CONCORDE Hotel — Scope Tour Escort throughout	\$ 479.00 8 days
CANCUN February 12	Air/transfers/EL PRESIDENTE Hotel — Scope Tour Escort throughout	\$ 599.00 8 days
LECH I March 11	SKI TRIP TO AUSTRIA Air/transfers/Hotel/Breakfast-Dinner Daily/Hotel taxes & portorage — Scope Tour Escort throughout	\$ 978.00 8 days
LECH II March 11	SKI TRIP TO AUSTRIA/SWITZERLAND LECH I and transfer to St. Moritz/Zurich. In St. Moritz Breakfast- Dinner daily/6 day SKI PASS/Hotel taxes & portorage/Zurich overnight & breakfast	\$1,438.00 17 days

Vasyl Stus...

(Continued from page 2)

continued to sign open letters and documents, making an impassioned appeal for the then-imprisoned dissident Valentyn Moroz, now in the West.

In 1979 he joined the Ukrainian Helsinki Group, set up in 1976 to monitor Soviet compliance with the Helsinki Accords, signed by 35 states the year before.

On May 13, 1980, Mr. Stus, then 42, was arrested by the KGB and charged with "anti-Soviet agitation and propaganda." The closed trial was held in Kiev on October 10-14, with Mr. Stus's mother and sister allowed to attend only the final day of the proceedings.

Mr. Stus was sentenced to 10 years in a labor camp to be followed by five years' internal exile.

Shortly after Mr. Stus went on trial, exiled Soviet physicist and human-rights activist Andrei Sakharov, sent an appeal from Gorky to the Madrid Conference to review the Helsinki Accords, which had convened November 9. In the appeal, Dr. Sakharov urged the signatories and "all who value human dignity and justice" to speak out in support of Mr. Stus, who is a member of the P.E.N. Club, an international organization of writers.

Most recently, Poetry International, meeting in Rotterdam, Holland, awarded Mr. Stus a literary prize which includes 10,000 Dutch guildens.

In failing health, Mr. Stus, who has a wife and son, is not scheduled to be released until 1997 when he will be 59 years old. When he completes his sentence, he will have spent 23 of those years in labor camps or exile.

The UCCA...

(Continued from page 6)

Ukrainian community.

It is terrible that because of a conflict with the UCCA the session of the WCFU Secretariat cannot be held. If this conflict is not settled very soon, then the Presidium of the WCFU Secretariat elected unanimously at the third WCFU congress has a duty to do everything possible so that the fourth congress of the WCFU takes place in Canada in accordance with the by-laws.

If the Ukrainian community in the United States prefers to engage in internal battles, then the Ukrainian community of Canada, with the cooperation of communities of other countries, will make sure that the fourth congress of the WCFU is properly prepared and that it takes place. This will be proof of community maturity, and, at the same time, an expression of public opinion for the maintenance of unity in our organized community life.

Under the pressure of this public opinion, the UCCA executive would

surely be forced to think twice and review its position. Perhaps this will help it not only to end the conflict with the WCFU but also to take measures to rectify the unhealthy state of affairs in the United States and to find common ground with those organizations that are not in the executive bodies of the UCCA.

Certainly, it must be obvious to the UCCA leaders that without the Ukrainian National Association, the Ukrainian Fraternal Association, the Providence Association of Ukrainian Catholics, the Ukrainian National Women's League of America, Plast, ODUM, the Organization for the Rebirth of Ukraine and affiliated organizations, veterans' organizations and many other organizations, without the UCCA branches in Philadelphia, Detroit, San Francisco and other cities, it is extremely difficult to call themselves representatives of the entire Ukrainian community.

And, if they do not become aware of this, then it is the duty of the organized Ukrainian community to tell them this at the fourth congress of the WCFU. Until such time as an all-Ukrainian community central representation exists once again on the territory of the United States, all U.S. Ukrainian organizations must be represented within the WCFU forum, because this is the way the WCFU is constituted. As long as it is the world representative body of all Ukrainian organizations, it must deal with all organizations, even though there may be misunderstandings among them.

We believe that the Presidium of the WCFU Secretariat will be able to accomplish this arduous task and that the Ukrainian community will help it do so.

Jewish perspective

(Continued from page 5)

person who, it appears, agrees with our approach to the Ukrainian question — at least as a private individual — is Prime Minister Menachem Begin. When in 1977, soon after Mr. Begin's first government came into power, I sent him a memorandum explaining in more detail the two aspects of the Ukrainian problem I mentioned earlier. I received a handwritten reply from Mr. Begin in which he agreed completely with my position. Obviously, the fact that Mr. Begin came from Eastern Europe and is aware about the situation in the USSR from his own personal experience explains why he understands perfectly the problem which we address today.

Mr. Suslensky will talk about what can be achieved through Jewish-Ukrainian cooperation. I shall only briefly explain those two major aspects I mentioned earlier and about which I wrote to Prime Minister Begin.

First of all: about 1 million Jews live in Ukraine. Their personal safety at some time in the future, as it has at certain times in the past, will suddenly find itself in the hands of the Ukrainian population. The personal safety of every Jew in Ukraine will depend on how the Ukrainian people will view the Jewish minority. If the Ukrainians should view Jews as enemies of their national aspirations and as servants of Russian imperialist interests (and that is the way Ukrainians viewed Jews in the past) then Jewish life in Ukraine will once again be threatened. If Ukrainians see Jews as allies in a common national liberation, then the Jewish minority will be safe in Ukraine, and conditions will emerge for its national-cultural preservation and development. Such a conception of Jewish-Ukrainian relations was vividly posed in a series of essays by Vladimir Zhabotynsky written between 1904 and 1914. His idea remains true today.

The inimical feelings expressed by Jews in the West, and by the Jewish press as well, toward Ukrainians and the Ukrainian national liberation movement result from the Jewish remembrance of history and are an expression of their emotional approach to history. But this hostility toward Ukrainians strains Jewish-Ukrainian relations to the extent that it threatens fatally Jews living in Ukraine. And if there were to be pogroms in Ukraine in the future (which is something we are trying to prevent), then those Jews who today are placating their psychological complexes with hostile statements towards Ukraine will have to carry part of the blame for the worsening of conditions for Ukrainian Jews.

In addition, the anti-Ukrainian statements we so frequently hear from some Jewish sources greatly help the Soviet policy of "divide and conquer," the policy of inciting the various peoples of the USSR against each other. In helping this Soviet policy, these statements, more basically, do not serve the interests of the Jewish people nor the West, in general.

The authors of these anti-Ukrainian statements which unknowingly help Soviet policy, at the same time ignore a long series of historical facts. In truth, the history of Jewish-Ukrainian relations is not composed only of pogroms: It included periods of cooperation between Ukrainian and Jewish national forces; there was a time when the leadership of the Ukrainian national movement and the Ukrainian press in tsarist Russia along with the Jewish press fought against the Black Hundreds movement, which was hostile

towards both the Jewish and the nationally conscious Ukrainian communities. There was a time when the Ukrainian press demanded the vindication of Bailis, the Kiev Jew who was provocatively accused by the Black Hundreds in the ritualistic shedding of Christian blood. There was a time when all major Jewish political parties in Ukraine cooperated effectively with the government of the Ukrainian National Republic, the independent Ukrainian state that existed from 1917 to 1920.

We are not concerned so much with history, however, as with the immediate needs of the present. History should only serve to help us grasp properly the political and social backdrop to today's events.

And the second of the two major aspects which we are discussing, and about which I wrote Mr. Begin, is: in the Russian imperialist tradition, the Near and Middle East has been one of the main directions for expansion for centuries. Both the tsarist empire and its inheritor and political successor, the Soviet Union, have looked at the Near and Middle East as a region for its closest and most active expansion. Today, this expansion is a death threat not only for Israel but for all of the Western world.

If we were to look at a map, we would see that Ukraine is the doorway to the USSR to the Black Sea, and through it to the Mediterranean Sea, and a doorway to the Balkans, and through them, again, to the Mediterranean basin. This means that the political independence of Ukraine would cut short Russian imperialistic designs on the Mediterranean Sea basin. This would not only provide security for Israel but would also remove much of the West's concern about its vital interests.

This is why we speak of the need for understanding the Ukrainian problem. There is, of course, a third aspect to this problem — the humanistic aspect. One of the larger European nations, the Ukrainian nation of 40 million with an ancient culture, is undergoing forced denationalization and Russification, and the destruction of its national cultural life. The tragedy of this people, no matter how one looks at the history of Jewish relations with them, cannot be ignored by those who value the principles of cultural humanism.

Therefore, when we pose the question "how to achieve Jewish-Ukrainian cooperation," we must, first of all, answer the following.

The Jewish side in this dialogue must correctly determine what its interests are, how these interests are related to Ukraine, the Ukrainian national movement and the Ukrainian community in the West. Only after having realized the state of affairs and our interests in them, will we create an atmosphere that is conducive to cooperation with the Ukrainian community.

We must, of course, also demand from the Ukrainian side that it do its share in what serves our mutual interests. We have certain reservations primarily concerning tactics and practical day-to-day activities of the Ukrainian side. But in what is most important — the realization of the basic importance of our cooperation — the Ukrainian side is far ahead of our Jewish side. This situation is harmful for us.

Our main objective today, therefore, is to change the negative psychological atmosphere, created mainly by the Jewish side, which interferes in the achievement of our goal of better defending the interests of our people, the Jewish nation and of the free world. Whoever holds these interests dear, we call on them to join us.

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Ukrainian perspective

(Continued from page 5)

over, have their own personal pogrom stories to "substantiate" the perception.

Given the background and deep-seated visceral emotionalism surrounding this view of Ukrainians, most attempts to convince such Jews of a contrary view are likely to be perceived as an attack on tradition and family integrity. The harder Ukrainians try to persuade Ukrainophobic Jews that their perceptions are open to serious question, the greater the likelihood that Ukrainian "guilt" will be confirmed and that Ukrainians will be accused of "rewriting history."

The older Ukrainian perception of Jews, it should also be pointed out, is also based on certain historical prejudices. Many Ukrainians in Europe distrusted Jews because they were not Christians, they dressed differently, they observed different customs, and because some exploited the Ukrainian peasant. Jews, moreover, were perceived as the servants of Ukraine's oppressors, whether they held the keys to Ukrainian churches in the name of Polish tax collectors or suppressed the Ukrainian national spirit as Bolshevik commissars. Never mind that Jews fought alongside Ukrainians in the Ukrainian National Army, openly supported and joined in the formation of the Ukrainian National Rada, were members of the Ukrainian peace delegation at Versailles, offered testimony on behalf of the persecution at the trial of Petliura's Soviet Jewish assassin, and, more recently, find themselves victims of the same goddess, maniacal, Russian oppressor as Ukrainians. In the minds many older-generation Ukrainians all Jews are internationalists who will always be opposed to Ukrainian nationalism and who even now work to discredit the Ukrainian national movement in America.

Given these two irreconcilable prejudices from the past, one might well wonder why either group even bothers to communicate with the other. The answer, of course, is hope; hope in the humanity which abounds in both of our peoples and gives rise to the belief that the past can teach us to build a different future. This does not mean we must forget the past. This is impossible. What is possible, however, is a conscious determination to acknowledge the negative perceptions of both groups and to resolve that neither shall pre-determine the future. Self-fulfilling prophecies are not what we are after. Another generation of hate and suspicion will only serve the interests of our common enemy.

Having worked with the American Jewish Committee for the past 15 years

Conference explores...

(Continued from page 5)

future of 1 million Jews living in Ukraine will depend on the way relations between the two peoples evolve, he said. Jews in the West should keep this fact in mind, he added, and they should take a more positive position with respect to the national aspirations of the Ukrainian people.

Mr. Suslensky analyzed some of the factors that have served to divide Jews and Ukrainians and those that have brought them together. The two communities should cooperate in areas where their interests coincide, he said, as in fighting against Soviet totalitarianism and for national and human rights in the USSR. He also called on both Jews and Ukrainians to fight anti-Semitism and Ukrainophobia.

The conference was chaired by Natalie Sluzar.

and having developed what I consider to be a close personal friendship with David Roth, our next speaker, I am convinced that Ukrainians can benefit from working with Jews if their approach is based on the following rationale:

1. The realization that a sizable segment of both the present Jewish and the Ukrainian American community will never be convinced of the value of Ukrainian-Jewish cooperation. Attempting to change the minds of bigoted Ukrainians and Jews is not only a debilitating waste of time, such efforts run the risk of exacerbating hostilities even further. Ukrainians who are determined to hate Jews, and Jews who are determined to hate Ukrainians are quick to discover "hidden motives" and "plots to undermine community cohesion" whenever their biases are disturbed.

2. The long-term cultivation of Jewish-American leaders, preferably of the younger generation, who are amenable to cooperative effort around common agendas. Most of the progress made thus far is based on the building of mutual trust — even friendship — between individual activists from both groups.

3. The development of common agendas which are mutually beneficial and non-threatening. Much has been accomplished in the past in the domestic arena when issues such as ethnic studies, neighborhood revitalization, mental health and the ethnic elderly were addressed. In the international arena, the question of human rights has provided an excellent opportunity for meaningful coalition.

4. The continuation of efforts to bring small groups of Jews and Ukrainians together to discuss common concerns. Even if nothing is resolved or operationalized, it is important that Jews and Ukrainians continue to meet. Seemingly non-productive communication is better than no communication at all.

5. The continued sharing of information vital to each group's interests. Many Jews now regularly receive The Ukrainian Weekly, compliments of the Ukrainian National Association, an organization which has consistently demonstrated its support of greater cooperation between Jews and Ukrainians. The American Jewish Committee has been gracious enough to reciprocate with complimentary copies of various pamphlets and position papers on issues of concern to Jews. This type of exchange needs to be expanded.

6. The exploration of means by which the younger generation can get to know each other better. Ukrainians have three major youth organizations — Plast, ODUM and SUM-A — as well as a national students' organization, all of which could play a major role in developing future intergroup agendas. Summer exchanges between young Israelis — who appear to be far less hostile to Ukrainians than their American counterparts — could serve to develop significant ties between our two groups in the future.

7. The realization that regardless of our present differences, Ukrainians and Jews have a common enemy in the Soviet Union. Any joint effort to weaken Soviet hegemony in Eastern Europe is in the interests of both groups.

The road ahead, of course, is uncertain and murky, but as I reflect on the future, I am reminded of an interview I had with Simon Wiesenthal while I was in Vienna in 1977. Anyone who has ever

visited Mr. Wiesenthal's offices is immediately struck by the presence of a huge map of Europe which dominates one entire wall and which is covered with Stars of David of various sizes. Each size represents a specific number of Jews massacred by the Nazis, the smaller stars for hundreds, the larger stars for hundreds of thousands. Since Mr. Wiesenthal was born and raised in Lviv, I was able to conduct my interview in Ukrainian.

After covering many topics — including Mr. Wiesenthal's efforts to bring those who had participated in the annihilation of Jews to justice — we turned to the topic of the future of Ukrainian Jewish relations. Surprisingly, Mr. Wiesenthal was optimistic. "The line which separates good and evil people," he stated "runs through all nations. I am only interested in those Ukrainians who wantonly killed Jews." The question which many Ukrainians now feel needs to be resolved, however, is the manner by which guilt is to be determined. Do we rely on Soviet documentation almost exclusively or do we permit due process to be exercised to the fullest.

These then, are just some of the short-term activities which Ukrainians and

Jews in North America can continue to initiate to effect a healing process which is essentially long term. Some of us see the need for such action but we must have broader involvement within both communities to have an impact. I am very pleased with today's proceedings because I believe they signal the beginning of a new era of communication which could someday lead to greater understanding, mutual sympathy and cooperation between two of the world's most persecuted peoples. Given enough time, we may even get to like each other.

" (FIRST ENGLISH TRANSLATION) "

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(Continued from page 7)

difficult and nearly always require U.S. intervention unless the applicants are past working age. Some harassment of applicants for emigration may occur, such as demotion or loss of job after applying, but does not follow any pattern.

Czechoslovakia denies the right of repatriation by the expedient of depriving citizenship to those of its citizens it does not wish to have return, usually in political cases involving prominent dissidents. Emigration passports are not valid for return to Czechoslovakia without special endorsement. Voluntary expatriation is frequently a condition for permission to emigrate, particularly in cases where the emigrant does not have close relatives abroad.

Elderly or retired people continue to have the best chance of receiving permission to visit relatives in the United States. Ordinary Czechoslovaks of working age have significantly greater difficulty. The American Embassy in Prague issued approximately 1,020 visas for family meetings from October 1, 1981, through April 30, 1982, and 42 immigrant visas for family reunification. Large numbers of U.S. citizens wanting to visit relatives in Czechoslovakia usually have not encountered difficulties in obtaining visas. In many cases, even former citizens of Czechoslovakia usually have not encountered difficulties in obtaining visas. In many cases, even former citizens of Czechoslovakia who departed the country illegally and subsequently became American citizens have also been permitted to visit, provided they obtained documentation of their loss of Czechoslovak citizenship from the Czechoslovak Embassy in Washington (so-called "normalization of status"). However, greater numbers of American citizens of Czechoslovak descent have been refused visas to travel to Czechoslovakia within the last year. New visa regulations, applicable to former Czechoslovak citizens who departed the country illegally, are being strictly interpreted and appear to be responsible for the situation. Czechoslovakia also continues to deny visas to individuals whom it considers to have engaged in "anti-Czechoslovak" or "anti-Socialist" activity in the United States.

GERMAN DEMOCRATIC REPUBLIC: Emigration is officially discouraged, and travel to the West is almost impossible for most GDR citizens under retirement age. The vast majority of applications for exit permits in recent years have been refused. Many who apply to emigrate lose their jobs, are harassed and are sometimes imprisoned. Occasionally children are discriminated against in school. Some applicants undergo long interviews with party or police officials, during which they are pressured to abandon their applications to leave. Most of those who do succeed in leaving legally are allowed to do so because they have relatives in the West, usually the Federal Republic of Germany.

In the strictly bilateral U.S.-GDR family reunification area, the generally good GDR performance reported previously continued. Although no cases were resolved during the period August-December 1981, 11 cases were resolved during the January-April 1982 period. Three cases have been outstanding for over a year, with one unresolved for over 18 months. This pattern may develop into a long-term trend because between October 1980 and March 1981 there was a similar dry spell, followed by a spate of approvals in the spring and summer of 1981.

The GDR published new official

guidelines on March 17, 1982, expanding the categories of persons who can apply for permission to visit family members in the West. Approval or denial is a political decision made by the authorities; the criteria used to make these decisions have not been made public. As in the past, pensioners (age 60 for women and 65 for men) can apply as can non-pensioners who wish to visit a close relative in the event of death or life-threatening illness, a birth, a wedding anniversary celebration. In addition, non-pensioners may now apply to visit close relatives in instances of confirmations, first holy communions, and 60th, 65th, 70th, 75th and any further birthdays. The travelers must prove through the presentation of appropriate documents both the relationship and the purpose of travel. In the past, many persons have been denied even though they fit the categories of persons who could be granted permission to travel. Others were delayed until their reason for travel no longer existed. Since more persons will now be allowed to apply for family travel to the West, it would be logical to presume that more will be granted permission and actually travel. However, the actual effect of the new regulations will depend on how the GDR authorities adjudicate requests.

During October 1, 1981, to April 30, 1982, the U.S. Embassy in Berlin issued four immigrant visas.

HUNGARY: Hungary's practice on family reunification and family visits continues to be relatively good. There are no systematic sanctions imposed on those who wish to emigrate, and emigrants may take a modest amount of personal property with them.

From October 1, 1981, through March 31, 1982, the U.S. Embassy in Budapest granted 1,618 visas for family visits. The decrease from the last report represents a normal winter seasonal adjustment. The two most frequent reasons for denial of exit permits for visits abroad to Hungarians are insufficient time since the last visit to the West or insufficient proof of the ability of the U.S. sponsor to provide support. A Hungarian usually may not visit a person who has remained abroad from Hungary under circumstances considered illegal under Hungarian law until five years have elapsed. In several instances, the Hungarian authorities have granted permission for individuals to join immediate relatives "illegally" abroad without representation from the U.S. Embassy. However, in other cases the Hungarian authorities continue to restrict the reunification of families under this provision. Visas are usually not denied to Americans for family visits to Hungary.

The U.S. Embassy in Budapest granted 69 immigrant visas for family reunification in the six-month period ending April 30, 1982.

POLAND: Martial law has brought little official change in Polish policy with respect to legally authorized emigration. In general, the Polish government discourages emigration, and the basis on which emigration passports are issued remains unclear although the principle of family reunification continues to be officially espoused by the Polish authorities.

The Polish government's Socio-Economic Committee reported in January that about 174,000 people — one-fifth of the 870,000 Poles who went abroad in 1981 — have failed to return. The Polish government's emigration policy has been enforced in most cases by simply denying Poles passports valid for emigration and by requiring those who do receive such passports to divest themselves of property in Poland and to repay the state for the cost of higher

education. A large number of unresolved family reunification cases persists between the United States and Poland.

Another and more disturbing aspect of Polish "emigration" policy surfaced after the imposition of martial law. In early March, the Polish Ministry of Interior announced that Poles still interned under martial law could apply to leave the country permanently with their families. Although initial indications are that relatively few of the several thousand internees have expressed interest in accepting emigration passports, there has been increasing evidence that the Polish authorities are pressuring at least some detainees and ex-detainees to seek exile as an alternative to continued detention, loss of employment, loss of chances for advancement, loss of housing opportunities, or other forms of severe harassment. This is a cynical and deplorable policy which, in effect, offers the detainees the choice of continued imprisonment without being formally charged with any criminal act, or of permanent exile from the homeland and people they sought to serve by espousing greater democracy, social and political justice, and regard for human rights. The net effect is forced deprivation of citizenship, expulsion from their native country and permanent exile — all without due process — which constitutes a clear and egregious violation of human rights and fundamental freedoms provided for by the Helsinki Accords. Although a Polish press spokesman reportedly told foreign journalists that interned activists who leave Poland may return whenever they wish, it is clear that the martial law authorities would like to rid themselves of troublesome detainees by forcing them into exile in the West.

Poland does not prevent the return of Polish citizens who are temporarily abroad and, in fact, encourages citizens to retain Polish citizenship even after they have been abroad for several years. However, the Polish government has long had a policy of preventing or delaying the travel of people who have immediate family members abroad without authorization of the Polish authorities.

Despite martial law, Poland continues to encourage foreign visitors. However, foreign tourists are able to visit Poland only if they arrange travel through official Polish travel offices. Even before martial law, the number of U.S. visitors to Poland was down due to the deteriorating economic situation and sometimes tense political environment there. After December 13, fewer than 1,000 Americans visited Poland by the end of March 1982, and many of these were officials or journalists.

The U.S. Embassy in Warsaw issued 1,512 immigrant visas for family reunification during the period ending April 30. Issuance came to a standstill in the immediate aftermath of martial law for required revalidation of passports but resumed on a more regular basis in January. While it is clear that not everyone who wants to immigrate to the United States from Poland — and who is qualified to apply for an immigrant visa — has been successful in obtaining an emigrant passport for that purpose, the Polish performance in this respect has gradually continued to improve, despite martial law.

RUMANIA: Rumania views emigration as a privilege granted by the government and does not recognize the right of citizens to live where they choose or to leave when they choose, notwithstanding Rumanian commitments undertaken in the Helsinki Final Act and in various bilateral agreements. The Rumanian authorities inter-

pret these agreements as being pertinent only to family reunification and humanitarian cases, and these remain the only recognized grounds for emigration. Rumania, however, does allow limited numbers of citizens whom it considers undesirable — such as dissenting Protestants and the most recalcitrant of the politically disaffected — to emigrate.

The government in Rumania attempts to discourage emigration through administrative, social and economic constraints, which can often impose a heavy burden upon individuals, including loss of job, demotions, reductions in salary and other forms of discrimination during the lengthy period when an application to emigrate is pending. Periodically, the official media undertake anti-emigration campaigns. For example, in March, the party daily *Scintea* published an article titled "Chasing After an Illusion" which described the unfortunate experiences of an emigrant who returned to Rumania after living in the West. Other articles discussed the "humiliating conditions" and alleged horrors of Rumanians living abroad.

Passport issuance procedures are among the slowest of the East European states, arbitrary and unpredictable. Waits of months or even years are not uncommon. If passport approval is granted, applicants must sell all real property at set government rates. They are forbidden to take any funds out of the country. Passport holders lose homes, jobs, pensions, education for children and access to state-subsidized medical care, and cannot depart without an entry visa from the country named in the exit visa — which may be a state chosen by the authorities rather than the applicant. If unsuccessful in securing the requisite visa, the Rumanian passport holder faces reintegration into Rumanian society as a pariah at considerable sacrifice.

Visas for temporary visits abroad are a rare privilege. Seldom are entire families issued passports at the same time. At least one member of the immediate family usually must stay behind to ensure the rest of the family's return.

There has been no appreciable overall improvement in the Rumanian divided family record during the reporting period. Although the number of unresolved nuclear divided family cases decreased slightly since the last semi-annual report, the number of non-nuclear divided family cases increased. Between October 1, 1981, and March 31, 1982, the U.S. Embassy in Bucharest issued 901 tourist visas to Rumanians, of which the vast majority were for visits to relatives in the United States. During the same period, the U.S. Embassy issued immigrant visas or documents for third-country refugee processing (TCP) to a total of 1,192 persons. The ratio of TCP's to immigrant visas is seven to one.

Americans rarely encounter problems in obtaining visas to visit relatives in Rumania. Although some visitors obtain Rumanian visas in advance of travel, the majority arrive at Bucharest's international airport or at the land borders without visas. Entry permission is almost always granted by immigration officials on the spot and at no cost. Official policy continues to encourage Western visitors as a source of hard currency. However, the authorities prefer travel by groups, rather than individuals, both to increase receipts and to facilitate governmental regulation.

The system established in 1979 for voluntary registration with the Rumanian Federation of Jewish Communities

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The Madrid...

(Continued from page 14)

of Rumanian Jews wishing to emigrate continues to function, although a considerable case backlog of approximately 300 individuals who registered over a year ago continues to exist. Emigration to Israel in 1981 was somewhat lower than in 1980. Several hundred thousand Jews have left Rumania since World War II, and only perhaps as few as 35,000 remain.

The Rumanian government permits emigration both on a family reunification and a non-family reunification basis of ethnic Germans to the Federal Republic of Germany. Reportedly, emigration of ethnic Germans decreased significantly in 1981.

Binational marriages

In accordance with the final act, the participating states pledge to consider favorably applications for entry or exit for citizens of the participating states in order to marry citizens of another participating state. The following chart indicates the problem cases which the United States was monitoring as of April 30, 1982.

Bulgaria	0
Czechoslovakia	0
GDR	7
Hungary	0
Poland	7
Rumania	60
USSR	22

The resolution of binational marriage cases with Rumania remains a troublesome problem. The approval process takes, on the average, 16 months. This is substantially longer than for other countries signatory to the Helsinki Final Act.

The uneven Soviet record on binational marriages remains unchanged. Although Soviet authorities do not welcome binational marriages, in the past the ceremonies were generally allowed to take place. As of the end of March 1982, 44 binational marriage exit permit applications had been delayed by Soviet authorities for more than six months. At least 17 Soviet spouses of U.S. citizens have been repeatedly denied exit permission for periods ranging from two to five years. One has been denied exit permission for more than seven years, and the spouse has not been allowed to visit during this period. In contrast, during the reporting period only 22 Soviets received exit permits to join a spouse in the United States.

In April a group of binational spouses conducted a 10-day hunger strike in Moscow to draw attention to their situation and to put pressure on the Soviet authorities to resolve their requests to emigrate favorably. The group included Soviet citizens married to Americans, French and West Germans. They also sent open letters to Presidents Reagan, Mitterrand and Brezhnev and to Chancellor Schmidt urging humanitarian resolution of their cases. On May 10, six binational spouses began an indefinite hunger strike for reunification with their families in the West.

Although GDR performance in the binational marriage area has been good during the past few years, there are now two binational marriage cases in which GDR citizens have waited more than six months for exit permission and another who has been waiting for over a year with no indication that she will be allowed to leave.

In contrast, there are no active cases reported from Bulgaria, Czechoslovakia, Hungary or Poland in which exit or entry permission in a binational

marriage case was denied or delayed for as long as six months. In general, the Polish government has been willing to issue emigration passports to newly acquired spouses of American citizens without delay.

Travel for personal or professional reasons

The final act signatories agreed to facilitate travel for personal or professional reasons. Nonetheless, the Soviet Union and most other East European countries basically do not permit personal or professional travel abroad by their citizens except under conditions of strict government control and monitoring. They generally encourage visitors from the West, however, but visitors who attempt to see refuseniks or dissidents or who bring in religious articles or literary material forbidden by the authorities are subject to harassment.

Bulgarian performance since Belgrade on travel and tourism has been praiseworthy. Bulgaria and the United States agreed to facilitate official visas in August 1981, reducing issuance time and fees in many categories of visitors' visas. Nonetheless, minor difficulties and administrative problems encountered by U.S. and other Western tourists in Bulgaria continue as the Bulgarian tourist infrastructure stretches to the maximum to accommodate the influx of Western tourists.

Hungary maintains a rather liberal travel policy for its citizens. In the six-month period ending March 31, 1982, the U.S. Embassy in Budapest issued 461 tourist visas and 653 other non-immigrant visas to Hungarians. The decrease from the previous report is due to normal seasonal factors. The number of Hungarians traveling to the United States at their own expense with no U.S. sponsor continues to increase. Hungary also liberalized travel regulations to Western countries effective January 1, 1982. Hungarian citizens now legally have the opportunity to visit the West at least once a year and are permitted to purchase more foreign currency when going abroad on a private tour.

As reported previously, Poland considerably relaxed restrictions on travel by Poles abroad in April 1981. Perhaps a million Poles received tourist passports in 1981 for the first time, a substantial increase over previous years. However, with the advent of martial law on December 13, 1981, the freedom of Poles to travel abroad was largely curtailed. The authorities revoked all passports issued before December 13 and indicated that they would issue passports only for official travel or in grave emergencies and to persons who have received permission to emigrate. Restrictions on travel were eased somewhat on March 15 when the Interior Ministry announced that Polish tourists would be permitted to make individual visits to other East European countries but would only be able to travel to the West in official tour groups for events such as sporting matches. At the same time, the passport restrictions also were relaxed in the cases of elderly or disabled persons and the "non-productive." It appears likely that this relaxation was designed to encourage the permanent departure from Poland of persons who are burdens on the economy and possibly of persons who are employed in private rather than state enterprises.

During the six-month period ending March 31, 1982, U.S. consular offices in Poland issued 6,766 tourist visas and 1,619 other non-immigrant visas to Poles. Since the imposition of martial law, the number of applicants for

visitors' visas has been reduced to a trickle.

Other East European countries tend to follow the Soviet model of tight control on travel by their citizens abroad. The Bulgarian and Rumanian travel regulations are especially restrictive. In Bulgaria, a stay of longer than one month in other East European countries requires a passport and a visa, a special invitation from the visited country, and entails currency exchange. A Rumanian tourist does not need a visa to visit East European countries but must have an exit visa, issued for six months only, to leave Rumania.

In the past, Czechoslovak citizens in theory were allowed to travel abroad at least once every three to five years. In the case of individual tourism, this regulation may no longer apply, and priority may now be given to those who have not traveled abroad in the past. According to official Czechoslovak statistics, in 1981, 9,244,772 Czechoslovak citizens traveled abroad for purposes of tourism, a 10-percent drop compared to 1980. Of these, 8,743,842 visited "Socialist" countries, while only 500,930 traveled elsewhere. In addition, the ability of Czechoslovak citizens to travel to Poland, Hungary and Yugoslavia has been further restricted during the last six months: In the case of Poland, an invitation is now required, while in the case of Hungary, Czecho-

slovak citizens must convert their money to forints only at official Czechoslovak exchange offices since Hungarian currency is now semi-convertible. In addition, effective January 1, Czechoslovak citizens desiring to travel to Yugoslavia now must apply for a new specially designed "gray" passport permits passage only through neighboring "Socialist" states and is valid only for Yugoslavia. Reportedly, by this procedure Czechoslovak authorities hope to eliminate an escape route for Czechoslovak citizens seeking to emigrate to the West.

The Soviet Union, alone of the East European countries, maintains extensive official areas closed to foreigners, as well as ostensibly open areas to which travel by visitors is effectively denied.

Religious contacts and information

The final act confirms the legitimacy of religious contacts among the participating states. Nonetheless, as noted in more detail in the section on religious freedom in Chapter Two of this report, unfettered religious contacts and exchange of information are actively suppressed in the Soviet Union and some East European countries, where strict state supervision of religious activities is the rule.

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UKRAINIAN AMERICANS of the STATE OF NEW YORK

VOTE FOR MARIO CUOMO FOR GOVERNOR

He is a friend to us.

GEORGE WOLYNETZ, JR.

Member of New York State Advisory Council on Ethnic Affairs

OIL AND GAS PROGRAM

EARN 50% NET AFTER TAX ON A \$10,000 INVESTMENT IN LESS THAN 6 MONTHS

A 19 — well program with a 99% write-off, is being offered with 65 units at \$30,300 per unit payable as follows: all cash or \$10,000 cash and a 2 1/2-year letter of credit for \$23,100. The \$2,800 is to cover interest. The \$30,300 can be written off in 1982 yielding a tax refund of \$15,150 in the 50% tax bracket. The wells, to be drilled in Ohio, will be in production by the end of 1983 and will pay the principal and interest on the letter of credit. Incidentally, 95% of the wells drilled in Ohio are producing wells. After the letter of credit obligation is paid off, you will receive income for the remainder life of the wells of about 7 years, about 25% of which income will be tax free. This income should be about \$30,000.

This program is available to residents of all states except Michigan and Pennsylvania, and you must have a net worth of at least \$150,000, excluding homes. Another less expensive program with less stringent investor qualifications is available but only to Ohio residents.

For the past 4 years I have been investing my own money with Leader Equities, Inc., an Ohio company offering the program, and can vouch for its integrity. This company has been in operation since 1972, has assets of \$8.9 million, D/E ratio of 3/1, and has not borrowed a cent against its reserves estimated at \$15 to \$17 million.

This program will close December 1. For further information contact

GEORGE KAP, ESQ. (Kapustiansky)
685 Rockwood Dr. ■ Akron, Ohio 44313
(216) 864-5828 (home)

Sunday, October 31

NEW YORK: The Ukrainian Institute of America/Ukrainian National Association Performing Artists Group will present the first in a series of concerts for the fall season. "An Afternoon of Classics" will be held today at 3 p.m. at the Ukrainian Institute of America, 2 E. 79th St. The program will feature young Ukrainian performing artists: pianist Laryssa Krupa, actress Stefka Nazarkewycz and soprano Laryssa Magun-Huryn, accompanied by Marichka Sochan-Shmorhay. The suggested donation of \$5 will cover both the concert and the reception. There will be a champagne intermission. A reception following the program will allow guests to meet the performers.

NEW YORK: The United Ukrainian American Organizations of New York, the UCCA branch, is sponsoring a concert commemorating the events of November 1, 1918, this afternoon at 2:30 p.m. at Washington Irving High School, Irving Place and 17th Street. Tickets are \$5 and \$6 and may be purchased at Arka, Eko and at the door. Special divine liturgies will be offered in the Ukrainian churches of the New York area at noon today.

Friday, November 5

EDMONTON: The Canadian Institute of Ukrainian Studies is sponsoring a two-day conference on "Osvita: Teaching and Learning in Ukrainian" at the University of Alberta.

The symposium starts today at 9 a.m. at Lister Hall and runs through Saturday evening. The purpose of the symposium is to provide an objective forum to share research results and to suggest directions that future educational research might take. For more information contact: Canadian Institute of Ukrainian Studies, 352 Athabasca, Hall, University of Alberta, Edmonton, Alta. T6G 2E8, Canada; or call (403) 432-2972.

LOS ANGELES: The opening champagne reception of a special photographic exhibit by Danyo Stoyko will be held tonight at 8 p.m. at the Ukrainian Art Center Gallery. According to Daria Chaikovskyy, gallery director, the exhibit, titled "Photo Essays," will include at least 80 color images of varying sizes. The photographer, Mr. Stoyko, will be on hand during the three-day preview (Friday night, Saturday from 11 a.m. to 3 p.m. and Sunday, noon to 6 p.m.).

The exhibit will be at the gallery, 4315 Melrose Ave., through November 18. Gallery hours are Tuesday through Saturday, 11 a.m. to 3 p.m. For more information call (213) 668-0172.

Weekend of November 6-7

ST. PETERSBURG, Fla.: This weekend there will be a Ukrainian Autumnfest from noon to 9 p.m. both days, on the church grounds of Epiphany of Our Lord Ukrainian Catholic Church, 434 90th Ave. N., (near Fourth Street, State Highway 92). Ukrainian food, arts and crafts, games, bingo, raffle and entertainment. Dancing to the live music of Bo Bemko's Orchestra. Free admission. Proceeds for the benefit of the church

building fund. For further information call: (813) 576-2488.

KERHONKSON, N.Y.: The Orlykivtsi Plast Unit is sponsoring the 21st annual "Orlykiada" this weekend at Soyuzivka. The theme of this year's competition is "Ukraine — Land of Your Parents."

This year, youth from over 16 Plast branches will take part in the competition which consists of three parts: short questions and answers, performances (including sketches, Plast humor, Ukrainian songs, dances and recitations) and examples of Plast handiwork.

The Saturday evening festivities include the crowning of a "Hetmanych" and "Hetmanivna."

Saturday, November 6

PHILADELPHIA: The 10th annual Ukrainian Press Ball sponsored by World Federation of Ukrainian Women's Organizations and the Ukrainian Journalists' Association of America, will be held tonight at St. Joseph Auditorium, 4521 Disston St. Tickets are \$15 per person; \$10 for students.

IRVINGTON, N.J.: Ukrainian National Women's League of America Branch 75 is hosting "Vyshyvani Vechernytsi" at 8:30 p.m. in the Ukrainian National Home, 140 Prospect Ave. Dance music will be provided by the Chervona Kalyna Orchestra, admission is \$10 per person. For reservations call Hanya Myhal, (201) 964-6742.

NEW YORK: The Ukrainian Academy of Arts and Sciences (UVAN) and the Slovo Association of Ukrainian Writers are sponsoring a special conference to mark the 80th birthday of Hryhoriy Kostyuk today at 5 p.m. at the Academy's building, 206 W. 100th St. The conference includes such speakers as George Shevelov, Petro Holubenko, Danylo Struk, John Fizer, Bohdan Rubchak, Mychailo Voskobiynyk and the octogenarian himself.

DETROIT: St. John's Ukrainian Catholic Parish will have a special liturgy of thanksgiving at 6 p.m. honoring couples — from newlyweds to those who have been married 24 years — all of them on their way to a silver anniversary. After renewing their vows during a celebration service, there will be a social with food, refreshments and dancing at St. John's hall. Tickets are available in advance or at the door, \$15 per couple.

Sunday, November 7

NEW YORK: The opening of an exhibit of art works by Iryna Homotiuk-Zielyk will take place today at 1 p.m. in the Ukrainian Artists' Association Gallery, 136 Second Ave., fourth floor. The exhibit will be open November 7-14. Gallery hours are 6-8 p.m. weekdays, and 1-8 p.m. weekends.

NEW YORK: A public committee for the commemoration of the 40th anniversary of the founding of the Ukrainian Insurgent Army (UPA) is sponsoring a scholarly conference at

PREVIEW OF EVENTS

the Ukrainian Institute of America, 2 E. 79th St., beginning at 3 p.m.

Myroslav Labunka will preside over the proceedings of the conference; opening remarks will be delivered by Vasyl Kachmar, the head of the public committee.

Speakers participating in the first session are: Yaroslav Bilynsky — "The Origins of the Ukrainian National Resistance Movement during the German Occupation of Ukraine"; Mykola Lebed — "The Organization of Anti-German Opposition by the OUN, 1941-43"; Myroslav Prokop — "The Development of the OUN Platform During the German Occupation of Ukraine and the Political Platform of the UPA"; Taras Hunczak, Yevhen Stachiw — "The UPA in German, Bolshevik and Polish Documents and Appraisals."

The second part of the conference will consist of a discussion of the successes and failures of the UPA. Participants in this session are: Antin Dragan, Roman Illytskyj, Vasyl Kalynowych, Anatole Kaminsky, Olha Kuzmowycz, Alexander Motyl and Petro Sodol. Each session will be followed by a question-and-answer period.

EASTPORT, N.Y.: A "zakuska" (Ukrainian smorgasbord) will be held at St. Mary's Ukrainian Orthodox Church hall on Montauk Highway. The dinner is from 5 to 7 p.m.

Tickets are \$8 for adults, \$4 for children under 12. They are limited and may be obtained by calling Stella Nidzyn at (516) 325-0482; no tickets will be sold at the door. The parish recently became a member of the Ukrainian Orthodox Church of the U.S.A. South Bound Brook, N.J.

Sunday, November 14

NEW YORK: Ukrainian National Women's League of America Branch 72 is sponsoring a Musicales featuring three outstanding young artists at 3 p.m. at the Ukrainian Institute of America, 2 E. 79th St. The artists are Orest Harasymchuk, pianist; Odarka Polanskyj, harpist; and Ihor Ponomarenko, violinist. The co-chairwomen of the committee are Helen Prociuk and Ann Bezkorowajny.

ONGOING:

WINNIPEG: The Ukrainian Cultural and Educational Centre, 184 Alexander Ave. E.; is exhibiting the paintings and sculptures of Ukrainian artists throughout the fall months in Gallery I. Gallery II is exhibiting woodcuts by Jacques Hnizdovsky.

The museum at the center is currently displaying traditional folk art of the Hutsul region, and pysanky and kylym from various regions in Ukraine. Center hours are Tuesday through Saturday, 10 a.m. to 4 p.m., and Sunday, 2 to 5 p.m. For more information, please call (204) 942-0218.

Media Action Workshop slated for Soyuzivka, November 13-14

JERSEY CITY, N.J. — A Media Action Workshop is scheduled to take place November 13-14 here at Soyuzivka. The purpose of the workshop is to address the problem of prevailing misinformation relating to Ukraine and Ukrainians in governmental agencies, specifically the Library of Congress and the U.S. Census Bureau.

The Ukrainian National Association Fraternal Activities Office, in collaboration with the Media Action Coalition, will sponsor this one and a half-day workshop.

According to Zenon Onufryk, president of the Media Action Coalition, the identity of Ukraine and those of Ukrainian ancestry is inaccurately represented in the Library of Congress and the U.S. Census Bureau. "This has a detrimental effect on Ukraine and those whose heritage is derived from Ukraine," he said.

"The American press and academic circles refer to these governmental agencies for information. Unfortunately, the Ukrainian community has not recognized the significance of this misrepresentation and has not in the past, made a concerted effort to correct this problem," he added.

The workshop is an opportunity to accomplish a specific, constructive task within a limited time frame, according to the Fraternal Activities Office, and young Ukrainian Americans will be able to make a significant, goal-oriented contribution to the community.

The workshop will feature guest speakers who will brief the participants about the organizational structure of the aforementioned governmental agencies. Among them will be Prof. Taras Hunczak of the history department at Rutgers University, who will speak about "The Perception of Ukraine in America."

Participants of the workshop will delineate a specific strategy of correcting the misinformation, which they will implement during the course of the workshop. Also on the agenda is the development of a long-term strategy for dealing with the problem.

The idea behind this workshop was generated last spring, at the UNA-sponsored Sharing and Communicating Workshop, a forum where young Ukrainian Americans discussed problems facing the Ukrainian community, as well as long- and short-term solutions.

Those who are interested in participating in the workshop should contact the UNA Fraternal Activities Office: (201) 451-2200, (212) 227-5250; 30 Montgomery St., Jersey City, N.J. 07302. The UNA will cover the expenses of room and board for the participants.

St. George post to honor veterans

NEW YORK — The St. George Post of the Catholic War Veterans will distribute that organization's "Cross of Peace" emblem at all divine liturgies on November 7 to commemorate Veterans' Day.

Other CWV posts across the country will be distributing the emblems honoring this nation's veterans.

A panakhda has been scheduled after the noon liturgy at St. George's in memory of all deceased veterans. All New York City Ukrainian organizations are invited to take part in this memorial service by sending representatives with organizational banners, according to Michael Luchof, post commander.