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New atrocities reported in Afghanistan

NASIR BAGH, Pakistan — Eye-witness reports from Afghan refugees here indicate that the Soviets have unleashed what some diplomats have called a "scorched-earth policy" in Afghanistan, terrorizing civilians into fleeing that war-torn country, reported *The Wall Street Journal*.

The strategy, say diplomats and non-rebel Afghans in Pakistan, appears to be to drive civilians into nearby Iran or Pakistan, thereby denying the insurgents a major source of food and shelter. Another aim may be to put pressure on Pakistan, which already has absorbed some 2.8 million Afghan refugees and is the main rebel sanctuary.

"They're hitting civilian targets," said one European diplomat in Islamabad, Pakistan's capital. "It looks like a deliberate policy to encourage refugees."

A major part of that policy appears to be wholesale atrocities against the civilian population, according to accounts provided by refugees who have made the arduous trek into Pakistan. Many of the stories have been confirmed by independent sources such as journalists, doctors or human-rights activists who secretly visited Afghanistan.

The story of one man, Mohammad Hakim, seems typical. One morning, he said, Soviet troops surrounded his village, pulled people from their homes and demanded to know the where-

abouts of insurgents. The Soviets then brought three men and three women, all of them elderly, to the center of the village and shot them. They also blew up the town's main water well before announcing over loudspeakers that everyone had to leave or be shot.

Abdul Wadood, a 45-year-old from the village of Sanga, said he fled to Pakistan after some 10,000 troops cordoned off his village with tanks, searched every home and then tied two men to a tank and dragged them around the village until they were killed.

"The Russians told us everyone who didn't go must die," Mr. Wadood said. He added that more than 50 people, mostly women and young children, died on the way to Pakistan, mostly from exposure caused by the mountain snow.

Other refugee reports charge the Soviets with confiscating food and destroying granaries and vineyards in their campaign to force villagers to flee and to cut off food supplies to the insurgents.

Earlier this year, *The Wall Street Journal* published an article by Rosanne Klass, director of the Afghanistan Information Center at Freedom House, which outlined a host of cases involving Soviet atrocities against civilians. The story dealt with findings of the Permanent Tribunal of the Peoples (a left-leaning successor to the old war-crimes

(Continued on page 2)

N.J. legislators' resolutions urge Eastern Europe curriculum review

by Victor Lapychak

TRENTON, N.J. — In a move unprecedented in state government, specific legislation has been introduced in both houses of the New Jersey State Legislature to deal with widespread historical inaccuracies in school textbooks which misrepresent Ukrainians and other nationalities as "Russians."

The legislation calls for a review of all material dealing with Eastern Europe, Russia and the Soviet Union in elementary and high school curricula throughout the state to identify all historical inaccuracies contained therein. The Department of Education, which is assigned this review, must report the findings to the Legislature's Committees on Education.

Assembly Concurrent Resolution (ACR) No. 3007 was introduced on February 14 by Assemblyman Raymond Lesniak of Elizabeth, with 18 co-sponsors. Ten days later, Sen. John Caufield of Newark introduced an identical resolution in the upper house. He was joined by five co-sponsors. Coincidentally, the Senate Concurrent

Resolution (SCR) was also numbered 3007.

The resolutions cite the misuse of the term "Russia," and the inaccuracy of interchanging it with the term "Soviet Union." They point out that generations of public school graduates with such misconceptions embedded have assumed influential positions in higher education and the media, thus perpetuating the problem.

Also pointed out is the chagrin of many of New Jersey's ethnic groups, which, the resolutions claim, "are associated with their oppressors." The resolutions offer an innovative but correct interpretation of the problem in stating that "the teaching of said inaccuracies by public schools constitutes a violation of the civil rights of all Americans descended of the affected captive nations."

This is not the first time the topic has surfaced in the State House. A paragraph requesting such a review has been included in the Legislature's annual Ukrainian Independence Day resolutions for several years.

In 1979, the Department of Educa-

(Continued on page 3)

Amnesty International says hundreds locked in Soviet psychiatric units

NEW YORK — Amnesty International said on March 8 that it knows of nearly 200 people forcibly confined to Soviet psychiatric hospitals for political reasons in the last eight years, but that it believes the actual total is higher.

Among those confined for months or years, and sometimes punished by the use of powerful drugs, were people who were seized for calling attention to the same treatment of others, the human-rights organization said.

Amnesty said it had learned of 193 new cases since 1975, when it published a report on Soviet political prisoners which described the abuse of psychiatry and urged an end to it. That report noted some 120 known cases between 1969 and 1975, totalling over 300 between 1969 and the present.

These cases were only those which Amnesty International had been able to study in detail. They did not include people confined before 1969 — even those who were still held after that time — or many cases where it was unable to determine whether the people held were actually prisoners of conscience.

Despite appeals by psychiatrists in the Soviet Union and internationally, recent cases showed that psychiatric confinement was still used to punish criticism and protest, Amnesty International said. It cited as examples: Yuri Tarnopolsky, put in a psychiatric hospital in 1981 after arranging to meet

a Swedish journalist; Dr. Algirdas Statkevicius, a Lithuanian psychiatrist, confined in 1980 after joining an unofficial group set up to monitor human-rights violations; and Pastor Vello Salum, confined in 1981 after preaching on the national traditions of the Estonian Church.

Soviet citizens, including some psychiatrists, who have tried to expose the abuses have been imprisoned, confined in psychiatric institutions or forced to leave the country.

Soviet and foreign psychiatrists have privately examined a number of people who were held in this way, and have found no medical basis for their confinement.

One of these examined between periods of confinement was Vladimir Tsurikov, a worker from Krasnoyarsk who was put in psychiatric institutions three times after repeatedly applying to leave the country.

Describing the use of drugs on him in 1980, he wrote: "The triftazin made me writhe, and my legs began to twist about...I lost the ability to work... Fainting fits began, recurring very often. I fell and hit my head on the floor, and on the brick walls. The pain prevented me from sleeping or eating. The sulfazin made my temperature rise..."

In special psychiatric hospitals, where the regimen is harshest, other

(Continued on page 3)

Ratushynska gets 12 years

KIEV — Iryna Ratushynska, Ukrainian-born poet of Polish descent, was sentenced here to a total of 12 years' imprisonment for "anti-Soviet agita-

tion," reported *Novoye Russkoye Slovo*, a Russian-language New York daily.

Ms. Ratushynska, 28, reportedly went on trial on March 2. The terms of her sentence mean that she will serve seven years in a labor camp and five years' internal exile, a form of enforced residence.

At the opening of the trial, the poet's husband, Ihor Herashchenko, told reporters that he feared his wife would be judged mentally ill, and be placed in a psychiatric hospital for an indefinite period. Mr. Herashchenko, whose father is reportedly a member of the Ukrainian Academy of Sciences, said he and his wife have been trying for several years to get permission to emigrate.

Ms. Ratushynska, a physicist, has had her poetry published in samvydav, Soviet underground publications, and her signature has appeared on numerous appeals on behalf of imprisoned human-rights activists.

She was arrested on September 17, 1982, less than three months after KGB agents searched her Kiev apartment and reportedly seized several volumes of unpublished samvydav materials.



Iryna Ratushynska

Dissident profile

Vasyl Rozlutsky: serving fourth term

JERSEY CITY, N.J. — On August 25, 1980, Vasyl Rozlutsky, an electrical welder, was arrested after KGB agents searched his apartment and confiscated several of his poems. Ultimately, he was charged with "anti-Soviet slander." It was the fourth time Mr. Rozlutsky was arrested, and he had already served a total of 13 years in Soviet labor camps.

What made his most recent arrest different from his previous encounters with the state was that he was charged with a political offense. Because of the lack of much detailed information concerning Mr. Rozlutsky's past, it is difficult to know whether his previous arrests had an overtly political dimension. But what facts are available provide a sketch of a colorful and tempestuous man.

Vasyl Semenovich Rozlutsky was born in 1935 in the village of Vovche in the Lviv area of western Ukraine. As a young boy he was convicted in the post-war years of "vengeful" arson, and served six and a half years in a labor camp before being amnestied. The exact circumstances concerning his crime are not known.

Some time later, Mr. Rozlutsky was arrested a second time. According to available information, he was charged with "hooliganism" after he clashed with a border commander during a Hutsul wedding. Found guilty, he was sentenced to three and a half years in a labor camp.

Serious injuries sustained in a coal mining accident indirectly led to Mr. Rozlutsky's third arrest. As a result of the industrial mishap, Mr. Rozlutsky suffered a fractured skull, a broken collarbone and three cracked ribs. A medical commission classified him as an invalid of the third category, concluding that his injuries were not severe enough to grant him second-category status. Following the ensuing clash, Mr. Rozlutsky was arrested and sentenced to three years' imprisonment for "hooliganism."

Thus far, the portrait of Mr. Rozlutsky that emerges appears to be that of a quick-tempered rowdy rather than a political activist battling an unfair system. But, judging from the sketchy accounts received in the West by various human-rights groups, sometime after his release from the labor camp Mr. Rozlutsky began to write short stories and poems. It was his writing that was to lead to his fourth arrest.

In April 1980, agents of the Soviet secret police, the KGB, conducted a search at Mr. Rozlutsky's home in the town of Chervonohrad in the Lviv oblast. They confiscated a manuscript of his prose work, "Carpathian Stories." Shortly after the search, Mr. Rozlutsky reportedly left town to find work.

On the day of his return, August 25, KGB agents searched his apartment a second time. This time, they confiscated his poems "Mazepa" and "After 40." Although neither poem ever appeared in samvydav (Soviet underground publications) and, according to reliable reports, no other copies of the poems existed, Mr. Rozlutsky was arrested.

He was held without charge in Lviv. Another search was conducted at his home on September 26, but the agents found nothing. For a long time after his arrest, Mr. Rozlutsky's wife, Maria, was not informed of the charges proffered against her husband.

The exact date and duration of Mr. Rozlutsky's trial is not known. He was probably tried sometime in late 1980 or early 1981. The charge was a political one, "slandering the Soviet state," which is Article 187-1 of the Criminal Code of the Ukrainian SSR. He was sentenced to three years in a labor camp. Added to his previous sentences, Mr. Rozlutsky will have served a total of 16 years in Soviet labor camps when he is released, probably sometime this summer.

New atrocities...

(Continued from page 1)

tribunal which indicted America for its Vietnam role), which met in Paris for three days last December.

The panel of judges — French, Swiss, Belgian, Yugoslav, Mexican and Indian — ranged from socialist humanitarians to lifelong fellow-travelers. They heard testimony from a number of Afghan and European witnesses who described acts of torture, rape, sadism, murder and the use of chemical weapons.

A 22-year-old medical student described the maimings, rapes and electric-shock treatments carried out by sadistic guards in the prison where she was held. Another witness told of two boys who were doused with gasoline and set on fire when they refused to tell Soviet soldiers where their father was hiding.

Other witnesses spoke about contaminated grain, exploding bullets, poison

gas and booby-traps designed to maim rather than kill.

Perhaps the most horrifying testimony recounted the methodical massacre of over 100 villagers, mostly children, in the Logar Valley near Kabul in September 1982. After hustling the people into an underground irrigation ditch, Soviet troops sealed it up, planted incendiary weapons and watched as the civilians were burned in the ensuing inferno.

As the evidence piled up, the Journal reported a Norwegian observer as remarking: "Perhaps the time has come to reconvene the Nuremberg trials."

As a result of the brutality of the Soviet campaign, Afghan refugees have been streaming into Pakistan. In Nasir Bagh, a sprawling camp of tents and mud houses a few miles northwest of Peshawar on the Afghanistan border, the official population is given as 14,300, but refugees have said that about 2,000 people arrived last week alone.

Two Uniate priests sentenced to eight years' imprisonment

JERSEY CITY, N.J. — Two priests of the outlawed Ukrainian Catholic (Uniate) Church were each sentenced to five years' imprisonment and three years' internal exile following a trial in the western Ukrainian city of Lviv.

News of the trial, which took place in October 1981, recently reached the West when it appeared in the November 1982 issue of the Chronicle of the Catholic Church in Lithuania, an underground publication.

According to the account, Vasylyl Kavaciv, 49, and Roman Stepanovych Esip, 32, both from Lviv, were charged under Article 209 of the Ukrainian Criminal Code, which makes it a crime to engage in actions "under the appearance of preaching religious beliefs"

and "drawing minors" into such activities.

The Ukrainian Catholic Church was formally liquidated by Soviet authorities on March 8-10, 1946, when a bogus sobor, convened without official permission of the Ukrainian Catholic hierarchy, declared that the Church was "reuniting" with the Russian Orthodox Church. Even though the sobor was illegal, violating both Catholic and Orthodox law, Soviet authorities have used it as grounds for refusing to register the Ukrainian Catholic Church and its clerics.

Nevertheless, the Church continues to exist underground, and has come to be known as the "Church of the Catacombs."

(Continued on page 14)

Soviet dissident said to recant

MOSCOW — A Soviet dissident arrested 15 months ago has made a televised confession that his actions were wrong and charged that he was manipulated by U.S. intelligence agents, reported Reuters.

The dissident, Valery Repin, 32, broadcast a statement on local television in Leningrad saying he hoped his repentance would help all people who believed in foreign propaganda to see the truth, Tass, the Soviet press agency, reported on March 3.

There have been several occasions in the last 10 years when dissidents have made public confessions on Soviet television. In such cases, they normally have their sentences reduced. Last April, Alexander Bolonkin, a 49-year-old dissident and former political prisoner, recanted publicly on television during a broadcast between periods of a hockey game. Like Mr. Repin, he also said that Soviet dissidents such as Nobel Prize winner Andrei Sakharov were manipulated by Western intelligence agencies.

Dissident sources have said that a number of such confessions are made under duress. Amnesty International, the human-rights group, said at the time of Mr. Bolonkin's confession that he had been threatened with beatings and rape while serving a three-year sentence shortly before he recanted.

The Reuters release did not provide any details about Mr. Repin's confession or his appearance during the broadcast. Before his arrest in December 1981 on charges

of "anti-Soviet agitation and propaganda," Mr. Repin administered the Leningrad operations of the Alexander Solzhenitsyn Fund, set up by the Nobel Prize-winning author before his expulsion from the USSR to assist the families of political prisoners.

Ruban begins exile term

NEW YORK — Ukrainian dissident Petro Ruban, 43, who completed a six-year labor-camp term late last year, has started serving a three-year exile sentence, reported the External Representation of the Ukrainian Helsinki Group.

Mr. Ruban, who was imprisoned in a labor camp in the Voroshylovhrad oblast on the easternmost tip of Ukraine, will serve his exile in the village of Horodkivka in the Vinnytsya oblast, some 120 miles southwest of Kiev.

A woodcarver by trade, Mr. Ruban was arrested on October 13, 1976, for activities with the Ukrainian national movement. He had previously served two terms, the last being from 1965 to 1973.

The External Representation also reported that Mr. Ruban's 8-year-old son, Marko, is paralyzed from the waist down as a result of an accident, but it did not elaborate.

Mr. Ruban's wife, Lidia Fedosiyivna, and their children live in the town of Pryluky in the Chernihiv oblast north of Kiev.

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N.J. legislators'...

(Continued from page 1)

tion started the process by undertaking a data-gathering survey intended to identify all pertinent textbooks used by public schools. Perhaps because of the lack of formal legislative authorization, the next step of commissioning historians to review the accuracy of the material was never begun.

When groups in the Ukrainian community, seeking to continue the process, approached Messrs. Lesniak and Caufield for their assistance, it was decided to undertake a somewhat different approach to push the process along.

Because the Independence Day resolutions are commemorative and serve merely as a formality, they are non-binding. A concurrent resolution, however, is of greater importance. As such, it must go through the full legislative odyssey, which consists of committee scrutiny and approval, and then approval by the full chamber. This past

January, the sponsors decided to delete the paragraph dealing with the review from the 1983 Ukrainian Independence Day resolution, and introduce concurrent resolutions on the subject.

The concurrent resolutions, if passed, would not only provide legislative authorization to start the review, but keep the Legislature informed of the progress.

Sen. Caufield said: "The review is a tool to show us exactly how serious and widespread the inaccuracies are. A conclusive expert review and report will dictate the next step."

Assemblywoman Mildred Garvin, one of the co-sponsors and chairwoman of the Assembly Education Committee, added: "I think a report to the Legislature is a good idea. When everyone sees the extent of the inaccuracies our children are being taught, there will be widespread support for change."

The chief sponsors were commended by Zenon Onufryk, a member of the Governor's Ethnic Advisory Council. "Caufield and Lesniak have been

Miklovs to become bishop in Ruski Krstur ceremonies

VATICAN CITY — Chirotony ceremonies for Bishop-elect Slavomir Miklovs of the Krizevci Eparchy for Ukrainians in Yugoslavia will take place on March 25, the Feast of the Annunciation of the Blessed Virgin, reported sources at the Vatican.

The laying-on of hands will be conducted by the secretary of the Sacred Congregation for Eastern Churches, Archbishop Myroslav Marusyn; Auxiliary Bishop Joakim Segedi, the administrator of the Krizevci eparchy; and the apostolic visitor for Catholics of the Byzantine Rite in Macedonia, Bishop Joakim Herbut; at the church in Ruski Krstur where the bishop-elect's predecessors, Bishop Dionysus Niaradi and Archbishop Gabriel Bukatko, are buried.

The Rev. Miklovs will celebrate his first liturgy as bishop on May 23 in Krizevci, his new home, the location of the bishop's residence. He will be the 12th Krizevci eparch since the establishment of the eparchy on June 17, 1777.

Bishop-elect Miklovs, who was named successor to Archbishop Bukatko by Pope John Paul II, is by nationality a Ukrainian. In the second half of the 18th century, his ancestors resettled from Transcarpathia near the Danube to the Ruski Krstur area in Yugoslavia. The bishop-elect's grandfather later settled in Diordov, northeast of Novi Sad, near the Tisza River, a settlement that is primarily Serbian, therefore Orthodox.

The first group of Ukrainians settled

there in the 19th century, but soon lost their ethnic identity. The settlement developed so that by 1956 over 2,400 Greek Catholic Ukrainians lived in the area. The Ukrainian eparchial church used today was built in 1900. The relations between the Serbs and Ukrainians are good.

The Rev. Miklovs, born on May 16, 1934, was raised in this environment, one of seven children of Simeon and Veronica Miklovs. His mother instilled in him a deep belief in God. According to his parents' wishes, he was to learn the craft of a shoemaker and take over his father's business. But his parents soon realized that it would be better if he continued with school, thus he became a student in the gymnasium in Novi Sad. Soon after, he announced his intentions to enter the priesthood, and Bishop Bukatko took him under his wing as a seminarian in his eparchy.

In 1952-53 he joined the seminary in Rijeka, which he attended until the state government closed it in 1955. Bishop Bukatko then sent him to the seminary in Pazin, from which he graduated. In 1957-58 he began Catholic theological studies in the Zagreb Seminary, from which he graduated in 1965.

In 1961-63 the Seminarian Miklovs joined the army for a two-year tour of duty, after which he returned to the seminary. On July 7, 1964, Bishop Bukatko ordained the Rev. Miklovs after which he went back to finish his theological studies in Zagreb and took

(Continued on page 4)



New Jersey's Assemblyman Raymond Lesniak, Assemblywoman Mildred Garvin and Sen. John Caufield.

Soviet lecturers take varied bribes

MOSCOW — Lecturers at a Soviet college took anything from rubles to fresh fish as bribes for good marks, and even the chief examiner was in on the racket, reported Reuters.

Citing a report in a Moscow newspaper last month, Reuters said that bribery at the Chernihiv teacher-training college in Ukraine reached such refinement that in the English department there was a sliding scale of rates ranging up to 10 rubles (about \$14) for top marks.

A Russian-language lecturer took a payment of 200 rubles (\$280) from the entire class, and the head of sports took cognac, fish and cassettes, the Moscow paper Trud reported.

So that those who had bought their way through college should not fall at the last hurdle, the head of the examining board was paid off with a television set and, in the course of time, over 1,000 rubles in cash.

Trud said the staffers involved had all been jailed for unspecified terms at a recent trial. It did not say how they had been discovered.

Clearly, in the USSR, it appears that polishing an apple and placing it on the teacher's desk will curry little favor unless it's accompanied by caviar, cognac or hard cash. One can only but marvel at the progress of the non-capitalist East.

friends of the Ukrainian community for a long time," said Mr. Onufryk, "and we owe them our thanks." He also thanked Assemblywoman Garvin, whose expertise, he said, "was instrumental in helping draft this legislation."

Sen. Caufield, in turn, credited the Ukrainian community for initiating the idea of a review, and for soliciting political support. Action in this regard was taken by the Media Action Coalition and the Ukrainian National Association, in addition to many individuals.

Sens. Hirkala, Weiss, DiFrancesco, Foran and O'Connor joined Sen. Caufield in co-sponsorship of SCR 3007.

In addition to Assemblyman Lesniak and Assemblywoman Garvin, co-sponsors of ACR 3007 included Assemblymen Deverin, Otlowski, Flynn, Gallo, Bishop, Albohn, Littell, Haytaian, Zimmer, Kavanaugh, Smith, Patero, Van Wagner, Visotcky, Hollenbeck, Janiszewski and Doria.

Amnesty International...

(Continued from page 1)

inmates have been severely beaten by convicted criminals employed as orderlies.

Amnesty International noted that Soviet law says people may only be forcibly confined if they are dangerous to themselves or others. In the hundreds of cases of people identified by Amnesty International as prisoners of conscience there was no evidence to suggest this and no attempt by official psychiatrists to prove that the political prisoners were indeed dangerous.

Yuzyk marks 20 years in Senate

OTTAWA — Sen. Paul Yuzyk, UNA supreme director for Canada, marked the 20th anniversary of his appointment to the Canadian Senate on February 4.

The retired professor of East European, Russian and Soviet history at the University of Ottawa, who will turn 70 in June, was appointed to Canada's upper house in 1963 by the late Prime Minister John Diefenbaker. A native of Saskatchewan, he is the author of many books, mainly on Ukrainians in Canada, and numerous articles.

Throughout his career, Sen. Yuzyk has been a member of several parliamentary associations comprised of members from both house, the Senate and the House of Commons. Among them are the Canadian Parliamentary Association, the International Parliamentary Union, the Canadian Commonwealth Society, the Canada-Japan Society, the Canadian NATO Parliamentary Association, the Canadian Helsinki Parliamentary Group, the Baltic Evening Parliamentary Sponsoring Group and several others.

Sen. Yuzyk has concentrated in two fields. Since 1975 he has been vice president of the Canadian NATO Parliamentary Association, and this year was unanimously re-elected to that post at the annual meeting held February 2.

He has the longest record (10 years) of any Canadian parliamentarian as delegate to the annual session of the North Atlantic Assembly. In that body he was rapporteur of the Subcommittee on the Free Flow of Information and People for four years and the editor of the quarterly publication of the Assembly, The Bulletin, which monitors the human-



Sen. Paul Yuzyk

rights provisions of the Helsinki Final Act carried out by the Soviet and Western blocs.

Sen. Yuzyk continues his activities in the area of human rights. For the past six years he has been vice president of the Canadian Helsinki Parliamentary Group, having been re-elected this year.

He was a Canadian delegate to the Belgrade Review Conference and to the Madrid Review Conference, which is still in session. His work consists of meetings with Canadian Ambassador Louis Rogers, the foreign minister and senior officials of the Department of External Affairs. He raises matters of human rights in the Senate sessions and in the press.

Leading publications review "Memoirs"



Petro Grigorenko

JERSEY CITY, N.J. — "Memoirs," an autobiography by exiled Ukrainian dissident Petro Grigorenko, continues to be reviewed by some of the nation's leading publications.

The book was recently reviewed by Joshua Rubenstein in The Wall Street Journal, who praised the author's "marvelous memory for details." Mr. Rubenstein, who is the author of a book

on Soviet dissidents, found the final 200 pages of the 462-page book, which deal with Gen. Grigorenko's initial steps into the world of dissent, to be "the most accessible."

The review appeared along with Mr. Rubenstein's comments on two other recent books by or about Soviet dissidents, Diana Kaminskaya's "Final Judgement," and "On Sakharov," a collection of essays and tributes to exiled physicist Andrei Sakharov.

Gen. Grigorenko, 75, a leading Soviet general when he became disillusioned with the Soviet system. After speaking out against Khrushchev at a Moscow party meeting in 1961, he became one of the leading figures in the burgeoning human-rights movement before being arrested and sent to a mental hospital in 1963. Recommitted in 1968, he was released in 1974 and, three years later, stripped of his citizenship while in the United States for medical treatment.

Lengthier reviews were published in recent issues of Newsweek and National Review.

Gene Lyons of Newsweek praised Gen. Grigorenko's "fascinating, if often slow-moving, autobiography" of his journey from Communist Party loyalist to human-rights activist.

In his review, Chilton Williamson Jr., chief literary critic of the National Review, called Gen. Grigorenko's account of his life and times "wonderfully moving not only as a memoir of a truly heroic life but as a fragment of an epic that, like Wagner's 'Ring,' evokes a spectacle of a world moving from the most primitive darkness into a fully human consciousness."

Gen. Grigorenko's book was also favorably reviewed in The New Yorker and Business Week magazines.

Lithuanian bulletin urges cooperation of Ukrainians, Balts

WASHINGTON — The ELTA Information Bulletin of the Lithuanian National Foundation Inc., which has on several occasions chastized The New York Times for its editorial policy of interchangeably using the terms "Russia" and "Soviet Union" and the terms "Russian" and "Soviet," recently proposed that Baltic and Ukrainian scholarly organizations work together toward effecting a change in this policy.

ELTA suggested that "Baltic, Ukrainian and related scholarly organizations should prepare a special paper on this question and arrange for a meeting with the editors and publishers of The New York Times."

The New York Times Manual of Style and Usage permits the use of the words "Russian" and "Russians" "in general references in stories and headlines to citizens of the Soviet Union as a whole, although the Russians are only one of that country's many nationalities." The manual also notes that "Russia," "Soviet Union" and "USSR" "may be used as nouns meaning the country or its government."

In addition, ELTA pointed out, The Times has begun using the terms "ethnic Russian" and "non-ethnic Russian," (the latter, one surmises, when referring to persons of a nationality other than Russian). ELTA noted that "none of the non-Russian nationalities in the USSR consider themselves 'non-ethnic Russians'" and that "Soviet terminology also avoids using this nonsensical term."

For the information of Ukrainian scholarly societies that may be interested in contacting the Lithuanian National Foundation in regard to the proposed joint action, the organization's address is 1611 Connecticut Ave. NW, Suite 2, Washington, D.C. 20009.

Miklovs...

(Continued from page 3)

on the position of pastor in the Ruski Krstur region. In 1965 he became a co-pastor in the same region as well as spiritual director for young boys in the area.

One year after taking on the post, the young priest recruited three boys to the Seminary Minor and established his apartment as a meeting place for theology and seminary students during their summer and winter vacations.

Through the years the Rev. Miklovs has recruited a large number of students who were sent to the Ukrainian Papal Seminary Minor in Rome.

In 1968 Bishop Bukatko named the Rev. Miklovs a visitator for the parish in Vukovar, where he was able to work closely with the people.

When the Rev. Herbut was named bishop of Skopje-Prizren in 1969 and left his post as director of the eparchal seminary, the Rev. Miklovs was named his successor, a post he held until his nomination as bishop.

Over 100 seminarians from the Krizevci eparchy have attended the Papal Seminary Minor in Rome, in the years 1967-72, thanks to the Rev. Miklovs' efforts. The Rev. Miklovs has also edited the eparchy's newsletter, and served as the financial secretary and chancellor of the eparchy.

The Krizevci eparchy has over 50,000 faithful.

The bishop-elect is the fifth priest of the eparchy named a bishop. He succeeds the late Archbishop Bukatko, and Auxiliary Bishop Segedi, who has been serving as temporary eparchal administrator since October 1981.

Maryland Ukrainian education society honors community activists, scholars

BALTIMORE — At the recent 10th anniversary banquet held at the Johns Hopkins University Club here, the Ukrainian Education Association of Maryland Inc. bestowed honors upon nine activists who over the years have aided Ukrainian interests.

Foremost to be recognized at the banquet was the Rev. John F. Cronin S.S., author of 12 books and professor emeritus of St. Mary's Seminary, Baltimore. The Rev. Cronin, who was twice cited by Pope John XXIII for his leadership in the American civil-rights movement, was lauded for recognizing the plight of Christians under Soviet tyranny and expressed concern for their needs. President Paul Fenchak presented the Rev. Cronin as guest of honor and summarized his distinguished academic career.

Another distinguished scholar honored was Dr. Joseph S. Roucek, a Czech American sociologist and historian. Dr. Roucek, unable to be present because of illness in his family, was cited for research and publications about Slavic peoples in America for over 50 years. Prof. Roucek's foremost book, "One America — The History, Contributions and Present Problems of Our Racial and National Minorities," was completed in 1937 in collaboration with Francis J. Brown and remains to this day one of the best studies of pluralistic America.

Others recognized by the Association were as follows: Andriy Chornodolsky for directing Ukrainian festivals in Baltimore; the Rev. Ivan Dornic for securing housing facilities for elderly Slavic Americans of Baltimore; Dr. Victor Hrehorovich for community leadership; Dr. Dmytro Kostriubak for community leadership; John Malko for serving as business manager of fund-

raising endeavors for the publication of the book, "The Ukrainians of Maryland"; Prof. Askold Skalsky for editing the bulletin, News from Ukraine, for 12 years; and Dr. Roman O. Tatchyn for expanding interest in Ukrainian literature by rendering the first translation of Ivan Franko's "The Master's Jest" into English.

Prof. Wasył Palijczuk, chairman of the art department at Western Maryland College, served as awards chairman at the banquet and presented certificates to recipients.

Addresses were delivered by Prof. John Higham of Johns Hopkins University, author of "Strangers in the Land," and by Prof. Alexander Luznycky of Weidner College.

Officers of the Ukrainian Education Association are Mr. Fenchak, president; Lydia Czumak O'Neil, vice president; Stephen Basarab, secretary; John Malko, treasurer; and Wasył Tatchyn, membership chairman. The association meets the first Friday of each month at 7:30 p.m. at the Ukrainian Citizens Club, 3101 O'Donnell St., Baltimore.

American scholar seeks quotations

PHILADELPHIA — An American scholar here is interested in obtaining Ukrainian quotations on women to be included in his forthcoming book. Of special interest are quotations made by prominent Ukrainian men as well as folklore expressions.

All quotations should be documented as well as possible and sent to: Dr. Gary K. Clabaugh, Department of Education, LaSalle College, 20th and Olney Avenue, Philadelphia, Pa. 19141.

Nationalist organizations' leaders discuss community concerns with UNA officers

JERSEY CITY, N.J. — The presidents of three affiliated organizations, Mykola Plawiuk of the Leadership of Ukrainian Nationalists, Pavlo Dorozynsky of the World Coordinating Council of Ideologically Affiliated Nationalist Organizations and Dr. Bohdan Shebunchak of the Organization for the Rebirth of Ukraine, met with UNA officers here to discuss current Ukrainian community concerns.

The meeting, which took place at the UNA headquarters on February 18, touched on the upcoming World Congress of Free Ukrainians, which is slated for the fall of this year, as well as other

aspects of Ukrainian community affairs in the diaspora.

Mr. Plawiuk stressed that a positive approach is essential in dealing with Ukrainian matters, that new forms of activity are needed in community life, and that dialogue among various Ukrainian factions is necessary.

Mr. Plawiuk also noted that objectivity and cooperation in dealing with the myriad problems faced by the Ukrainian community are a prerequisite to solving those problems.

Messrs. Plawiuk, Dorozynsky and Shebunchak met also with editors of Svoboda and The Weekly.



Pavlo Dorozynsky (second from left) and Mykola Plawiuk (second from right) with UNA officers Walter Sochan, John O. Flis and Ulana Diachuk.

UNA district committees meet

New York

NEW YORK — The annual meeting of the New York UNA District Committee was held on February 10, at the Ukrainian National Home here.

Upon opening the meeting, Mykola Chomanczuk, chairman of the New York District Committee, welcomed branch officers as well as Stefan Hawrysz, UNA supreme organizer, Mary Dushnyk, honorary member of the UNA Supreme Assembly, Dr. Wasyl Palidwor, dean of New York branch secretaries, and Ihor Zupnyk, the new organizer for New York. Because of a prior commitment, UNA Supreme President John Flis, arrived later.

Following the selection of a presidium consisting of Onufry Germaniuk, chairman, and Olena Hentisz, secretary, as well as a nominating committee comprising Stepan Chuma, Stefania Rudyk and John Choma, Mr. Chomanczuk called on Michael Juzeniw, past district secretary, to read the report of last year's meeting.

Officers' reports were then given. Chairman Chomanczuk thanked those who contributed to the total of 214 new members organized in 1982 for the district and insured for the amount of \$548,000. Also reporting were vice chairman Mr. Juzeniw, secretary Mrs. Hentisz, treasurer William Chupa and auditing committee chairman Roman Krupka. A vote of confidence was given to the outgoing officers on the recommendation of the auditing committee.

At this point the nominating committee submitted and the meeting participants unanimously elected the following slate of officers: Mr. Chomanczuk, chairman; Mr. Juzeniw and Evdokia Milanytch, vice chairmen; Mrs. Hentisz, secretary; and Mr. Chupa, treasurer.

Committee chairmen are: Walter Lewenetz (Ukrainian), Mrs. Dushnyk (Ukrainian), press; Mr. Chuma and Mrs. Rudyk, program; Ivan Pryhoda and Mr. Choma, organizing. Members-at-large are Maria Kulchysky and Myron Zalipsky. Auditing committee members are: Mr. Krupka (chairman), Harry Polche and Ivan Yaremchuk.

The first speaker, the supreme organizer, Mr. Hawrysz, congratulated the New York District for organizing 214 members and especially for the 55 new members enrolled in December for a total of \$166,000. He then introduced the new organizer for New York, Mr. Zupnyk, who had been an insurance salesman in Europe.

Mr. Hawrysz thanked the following who led in the 1982 organizing campaign in New York: first, with 29 members, was UNA advisor Walter Kwas (Branch 88). He was followed by Mrs. Milanytch, 13 members (Branch 450); Mr. Chomanczuk (Branch 5), Dr. Mykola Schpetko (Branch 489) and Dr. Oleh Wolansky (Branch 88), 12 members each; Mr. Juzeniw (Branch 194), Mr. Pryhoda (Branch 200) and Walter Szpaczynsky, (Branch 327), 11 each; George Yurkiw (Branch 310) and Mrs. Dushnyk (Branch 293); 10 each. Several others organized less than 10 members.

Mr. Hawrysz reminded everyone about the UNA offer for members up to age 65 to double their life insurance without a medical examination. The offer expires March 31. In his report, the speaker stated the UNA had organized 2,483 members in 1982 for a total of \$6 million and had lost 1,207 members. He concluded with the assurance that the UNA is endeavoring

to cement relations within the "Soyuz" family.

By this time Mr. Flis had arrived and was invited to address the meeting. The UNA president greeted the newly elected officers and commended all who had joined in the organizing effort. In his overview report, he noted that UNA assets increased despite decreased dues income and cash surrenders of \$495,000. The UNA building is fully rented, he said, and it showed a profit of \$215,000. However, costs and expenses are rising.

In reporting on UNA donations, he noted that Ukrainian American churches and various institutions as well as organizations, were the beneficiaries, and that scholarships totaled more than \$175,000 in the past eight years alone. Mr. Flis appealed to all to join in the further development of the UNA.

Called upon to say a few words, Mrs. Dushnyk reminded branch officers to urge parents and grandparents to send youngsters to UNA tennis and children's camps and courses at Soyuzivka this summer and that branches with funds should sponsor a child or two to the camps. She also reminded applicants for UNA scholarships to submit applications to the UNA before March 31.

Following a brief question-and-answer period, Mr. Hawrysz called Dr. Palidwor, past secretary of Branch 204 and a former judge, to the presidium. Mr. Flis, in presenting Dr. Palidwor with a plaque of recognition, noted Dr. Palidwor's dedicated service to the UNA for 32 years as a branch secretary and as a member of several convention by-laws committees, and for his leadership in the community. Assisting in the presentation were Mr. Hawrysz, Mrs. Dushnyk and Mr. Chomanczuk.

Surprised to tears, Dr. Palidwor thanked the UNA for the unexpected honor and promised his further cooperation. All present then joined in singing "Mnohaya Lita" for the popular and deserving Dr. Palidwor.

Mr. Chomanczuk concluded the meeting by inviting all to a repast prepared by committee members.

Detroit

DETROIT — Thirty-one delegates representing 11 UNA branches in the Detroit area took part in the annual meeting of the Detroit UNA District Committee here at the Ukrainian National Home on Saturday, January 29.

The meeting was called to order by district chairman Roman Tatarsky, who greeted UNA Supreme President John Flis and honorary member of the district Paul Duda. A presidium was then elected, consisting of Mr. Tatarsky, head; and Roman Lazarchuk, secretary. The minutes of last year's meeting were read by Hryhoriy Korbiak.

Next on the meeting's agenda was the reading of executive members' reports. Mr. Tatarsky mentioned in his report that this is an anniversary year for Svoloda, The Ukrainian Weekly and Veselka. He spoke about the contributions the UNA has made to the Ukrainian community, including both the financial and moral support it has extended to Ukrainian organizations, clubs, churches.

He mentioned that although the district does not have a permanent organizer, the secretaries and branch members have contributed in making the past year one of the best for recruitment of new members. He reported that

172 new members joined the UNA, insured for a sum of \$574,000; the district's quota was met by 81.4 percent.

The following secretaries and branch members contributed to this effort: Mr. Tatarsky of Branch 94 (45 members), Walter Boyd-Boryshevych of Branch 94 (20), Wolodymyr Litynsky of Branch 341 (25), Dr. Atanas Sliusarchuk of Branch 174 (18), Stella Fedyk of Branch 292 (13), Mr. Korbiak of Branch 146 (12), Petro Zaluha of Branch 183 (10), Olha Marushchak of Branch 82 (nine), Yaroslav Baziuk of Branch 185 (eight), Mykhailo Bober of Branch 235 (25). Branches 75, 167, 302, 463, 504 and 506 did not organize any new members in 1982.

Mr. Tatarsky also spoke about UNA monetary gifts awarded to the graduates of the local School of Ukrainian Subjects and the Ukrainian high school in the area. He said that the district had organized a one-week trip to Soyuzivka this past summer. Mrs. Fedyk was responsible for the arrangements, and the members of the district expressed their thanks to her.

A social gathering for UNA members of the district was also held during the summer at Mr. Boyd-Boryshevych's home, where the association's matters were discussed, reported Mr. Tatarsky. He added that this year he was also a delegate to the Michigan State Fraternal Congress, where he was elected to the educational commission. On November 13-14 he attended the district committee chairmen's meeting at Soyuzivka and took part in the annual branch meetings of his district.

Mr. Korbiak, secretary of the district, reported that the district held two general meetings and six meetings of the district executive board. Treasurer Baziuk reported that the district had \$178 in the bank.

The auditing committee work was reported by Dr. Sliusarchuk who commended the district on its organization and book-keeping and proposed to grant the outgoing board a vote of confidence.

Following, the 1983 board was elected, on the proposal of the nominating committee which consisted of Dr. Sliusarchuk, Mrs. Marushchak and Mr. Korbiak. The new Detroit District board consists of Mr. Tatarsky, chair-

man; Mr. Boyd-Boryshevych, vice chairman; Mr. Lazarchuk, secretary; Mr. Zaluha, assistant secretary; Mr. Baziuk, treasurer; Wasyl Papiz, press secretary; Eugene Repeta, organizational secretary; Dmytro Koshylovsky, Mykola Konchak and Mr. Litynsky, members of the board. The auditing committee consists of Mrs. Fedyk, Dr. Sliusarchuk and Mrs. Marushchak.

After the elections, Mr. Flis spoke to the UNA members. He thanked the district for its warm welcome and hospitality, and began talking about UNA matters. He said that 2,483 new members were organized last year, insured for \$6,010,000. During this time period Canada organized only 203 members, he said.

The supreme president said that December was a fruitful month, since 582 new members were organized for a total of \$1.3 million of insurance. Mr. Flis congratulated the Detroit District for its hard work and Mr. Tatarsky for becoming a member of the UNA Champions Club for the 10th time.

Mr. Flis discussed financial matters next. He said that the UNA has almost \$48 million in assets; space in the UNA building is fully rented; income from rent is \$2,056,000. The UNA has paid off its bank debts for the building to various banks, but it still owes \$8.4 million in loans. He mentioned the expense of UNA publications and Soyuzivka, as well as grants the UNA has made toward various Ukrainian institutions and churches, which totaled \$191,937 in the past eight years.

Another issue brought up during his talk was the positive work the UNA does by giving students scholarships. He encouraged UNA members to continue to work for the benefit of the UNA.

After his talk, Mr. Flis answered various questions, concerning the possibility of purchasing a Soyuzivka-type resort for the western United States, the merger of the UNA with the Ukrainian Fraternal Association and the possibility of a permanent organizer for the area.

Mr. Duda also said a few words about the pioneering days of the district. The meeting ended with Mr. Tatarsky thanking all for attending and with a special thank-you to the supreme president for visiting Detroit.

TO THE WEEKLY CONTRIBUTORS:

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

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

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

• MATERIALS MUST BE SENT DIRECTLY TO: THE UKRAINIAN WEEKLY, 30 MONTGOMERY, ST., JERSEY CITY, N.J. 07302.

Soviet bedlam

In his memoirs, Gen. Petro Grigorenko, who spent nearly six years in Soviet psychiatric institutions for his political beliefs, paints a nightmarish picture of life in Soviet mental wards. It is a world where mentally healthy political prisoners are locked up with dangerous lunatics and the criminally deranged. It is a world of almost inhuman cruelty, in which sound minds are strained to the breaking point by drugs, physical abuse and the constant exposure to genuinely psychotic behavior. A sane individual may be reduced to babbling incoherence by drugs which also cause hair to fall out or wrack the body with convulsions, drugs often administered so often that running sores open on the patient's buttocks. In this world patients are wholly at the mercy of brutal guards and the quackery of psychiatrists, a large number of whom appear to see their science not as a form of treatment, but as an instrument of punishment — as a tool of the state.

This last point is particularly important now, at a time when Soviet psychiatric abuses have once again come under close scrutiny, with extensive articles appearing in *The New York Times* and other publications. Moreover, the issue takes on new meaning in light of the Soviet Union's decision to withdraw its All-Union Society of Psychiatrists and Neuropsychologists from the World Psychiatric Association just five months before the association's congress, which was expected to challenge Soviet practices and vote on a resolution to expel the USSR from the body.

Much of the renewed interest in Soviet psychiatry shown by Western experts understandably centers on determining the validity of its clinical and diagnostic aspects. In his article in *The New York Times Magazine*, American psychiatrist Walter Reich challenged Soviet diagnostic techniques and methodology, and questioned the Soviet concept of "sluggish schizophrenia," a category most prominently used in dissident cases.

Exposing the cynicism and shoddiness of Soviet psychiatry's conveniently quasi-scientific approach to mental illness is clearly an important obligation. Proving that men like Gen. Grigorenko and Vladimir Bukovsky are sane — as Western experts did — does much to debunk the Soviet claim that most dissidents are, in fact, mentally impaired. But there is another aspect to Soviet psychiatry, one that falls outside the scope of purely scientific concerns, which needs to be addressed. And that is the nexus between Soviet psychiatry and the country's criminal justice apparatus and the legal system on which it is based. This complex and sinuous connection, which allows the government to blatantly use psychiatry for its own ends, is even more menacing to non-conformists than the actual diagnoses and pseudoillnesses, because it leaves the final judgement as to a person's sanity directly in the hands of his persecutors.

When a case is launched against a dissident in the Soviet Union, it is the investigator who decides whether the accused should be subjected to a psychiatric examination. Once this happens, the accused virtually loses all procedural rights. The investigator need not inform the accused that such an examination is to be carried out, what the results of the examination were and the recommendation of the psychiatrist, or if any new charges are to be brought against him as a result of the examination.

Moreover, prisoners of conscience subjected to psychiatric diagnosis are often not permitted to meet their lawyers, as was the case with Ukrainian dissident Yossyp Terelia in 1977.

In addition, under the Soviet criminal code, it is left to the court to decide whether to permit the accused to attend the hearing of his case. Most prisoners of conscience have not been permitted to attend the court hearings on whether they were accountable for their action. In the 1977 case of dissident Vladimir Rozhdnev, neither the judge nor the procurator nor the defense lawyer nor trial participants ever saw the accused in court.

It should come as no surprise that, as Amnesty International pointed out in 1980: "Soviet courts in political cases almost invariably accept not only the findings of forensic psychiatric commissions, but also their recommendations as to what should be done with the accused."

Because the length of time a prisoner may spend in a psychiatric hospital is left to the discretion of psychiatrists, many view incarceration in a mental institution as harsher punishment than serving a set term in a labor camp. In some cases, political prisoners judged accountable for their actions (sane) have been sent back by the court for re-examination only to be found unaccountable and facing indefinite imprisonment in a psychiatric hospital rather than a labor camp.

Such abuses are only the tip of the iceberg. Soviet courts often flaunt Soviet criminal statutes by assigning non-violent political prisoners to special psychiatric hospitals, which the law states are designed for people who "represent a special danger to society." Since violent criminals are often confined in ordinary psychiatric hospital, a double-standard obviously exists for dissidents. In addition, prisoners of conscience diagnosed as mentally ill are often held in detention for exorbitant lengths of time, refused visits from their families, or have their cases heard in camera, all violations of Soviet law.

What all this means, of course, is that there's much more to Soviet psychiatric abuses than misdiagnosis and bogus illnesses. The entire apparatus is corrupt, tailor-made to fit into the Soviet system's machinery of repression. It equates the acts of a mass murderer with those of a man who puts up a wall poster, judging both to be actions denoting mental aberration. In the view of Soviet psychiatry, society must be protected from both men. This in itself is sick. As we flinch in disgust at this despicable abuse of a legitimate discipline, this hideous inversion of healing and torment, we in the West must continue to insist that there is no room in the civilized world for such institutionalized perversion.

A glimpse of Soviet reality

Questions remain concerning
Andropov's stand on nationalities

by Dr. Roman Solchanyk

Amidst all of the ink and paper that has thus far been consumed by journalists and learned professors in the search for the key to understanding what the Soviet Union will be like under the new leadership of Yuri Andropov, precious little is to be found about what course Soviet nationalities policy may take in the future.

To a certain extent, this is to be expected. Interest in Soviet nationality problems has never been very great in the West, particularly in the United States.¹ Moreover, it may well be too early to tackle this problem at the present stage of "the Andropov era." Thus far the new general secretary of the Communist Party of the Soviet Union (CPSU) has addressed himself to nationality relations on two occasions, and the composite picture that emerges is far from clear.

In his speech last December marking the 60th anniversary of the formation of the USSR, Mr. Andropov stated in a forthright fashion: "Our final goal is clear. It is, in Lenin's words, not only the drawing together (sblizheniye) of nations, but their merging (sliyaniye)."² The revival of the concept of merger of nations was clearly the most significant aspect of the speech, and there is no doubt that it was duly noted by all those concerned with the elaboration and implementation of Soviet nationalities policy.

Less than a month later, the Soviet Communist Party leader returned to the national question in his address to the session of the Presidium of the USSR Supreme Soviet on January 12. On this occasion he did not refer to merger. Indeed, the content and general tone of his remarks were extraordinarily "pro-nationalities," with a distinct accent and emphasis on the national distinctiveness of the peoples of the USSR.³

What is it possible to deduce from this? In which direction is Soviet nationalities policy headed? Are Mr. Andropov's seemingly inconsistent remarks about the Soviet nations and nationalities another example of the stealth and cleverness that observers have recently been ascribing to the Kremlin leader?

Some light may be cast on these questions by a recent article written by R. I. Kosolapov, chief editor of *Komunist*, which is based on his speech at the all-union scientific-practical conference on "The Development of National Relations under Conditions of Mature Socialism: The Experience and Problems of Patriotic and International Uprighting" held in Riga on June 28-30, 1982.⁴ Mr. Kosolapov deals with several key issues bearing on national relations and nationalities policy in the Soviet Union, and he does so in a manner that is in no way reminiscent of the standard treatment of the national question during at least the past decade. In fact, the article may properly be termed revisionist, insofar as the issue of merging of nations is concerned.

Like Mr. Andropov at the 60th anniversary celebrations, Mr. Kosolapov begins his hard-hitting argument by citing Lenin's statement that the merging of nations is socialism's goal. "As clear a statement as this," says Mr. Kosolapov, "leaves no room for reinterpretation." What follows is a concerted attack on those unnamed Soviet experts on nationality affairs who are said in the

past decade to have consistently de-emphasized the merger of nations as a relevant issue for contemporary Soviet society:

"Thus, the attempts of certain social scientists to ignore Lenin's idea of the merger of nations or, even worse, to depict it — without referring to the source — as an echo of great-power chauvinism have evoked only amazement. If one were to speak frankly, only a few years ago comrades who insisted on developing this idea in an unadulterated form and comparing it with practice found themselves in a difficult situation with some scientific collectives and editorial boards and were forced to overcome a definite psychological resistance."

Mr. Kosolapov then cites two recent publications as examples of "softness" on the issue of merger of nations. The first is an article by M. I. Kulichenko, head of the Sector of the Theory of Nations and National Relations at the Institute of Marxism-Leninism in Moscow. Mr. Kulichenko, who is one of the foremost experts on the national question in the Soviet Union, stands accused of "imposing a ban" on applying the concept of merger of nations. Citing Mr. Kulichenko's observation that this concept has an irritating effect on a good many people, Mr. Kosolapov argues that this is precisely why the author advocates that it be avoided.

The fact that Mr. Kulichenko has been singled out for criticism is extremely significant. He has consistently been an authoritative figure in the Soviet scholarly community who has forcefully argued for moderation on the national question in his prolific writings. Moreover, Mr. Kulichenko's article appeared in an anthology issued under the imprimatur of the USSR Academy of Sciences Scientific Council on Nationality Problems, which is thought to be something in the nature of a council of advisers serving the Communist Party leadership on nationality issues.⁵

This may not bode well either for Mr. Kulichenko or for the council's leadership, at the head of which stands Yu. V. Bromlei, director of the Institute of Ethnography at the Academy of Sciences.

The second publications singled out by Mr. Kosolapov is a historiographical survey of the CPSU's nationalities policy edited by T. Yu. Burmistrova,⁶ in

(Continued on page 14)

1. In a recent article, Walter Laqueur writes that "nowhere has there been...so little appreciation of the importance of ideology (or religion or nationalism) in politics" as in the United States. See his "What We Know about the Soviet Union," *Commentary*, Vol. 75, No. 2, February 1983, p. 14.

2. RL 510/82, "Andropov Speaks on Nationalities Policy," December 21, 1982, and RL 516/82, "Andropov and the Merging of Nations," December 22, 1982.

3. RL 27/83, "Andropov and the Supreme Soviet on the National Question," January 13, 1983.

4. R. I. Kosolapov, "Klassovye i natsionalnye otnosheniya na etape razvitiya sotsializma," *Sotsiologicheskiye issledovaniya*, 1982, No. 4, October-December, pp. 8-21.

5. "Aktualnye problemy natsionalnykh otnosheniy v svete konstitutsiyi SSSR," Moscow, Nauka, 1981.

6. "Natsionalnaya politika KPSS. Ocherk istoriografii," Moscow, Izdatelstvo Politicheskoy Literatury, 1981.

News and views

Calendar controversy rocks Orthodox Church of America

by Dr. Frank Sysyn

During the Julian calendar Christmas observances, many American newspapers carried articles on the dissent within the Orthodox Church of America (OCA). As of September 1, 1982, all parishes of the OCA, formerly called the Russian Orthodox Greek Catholic Metropolia, were ordered by the Synod of Bishops to observe the Gregorian or "new" calendar for fixed feasts (Christmas, Epiphany, the Assumption, etc.). Because the date of Easter and other movable feasts was set by an ecumenical council, no change was made for these holy days.

In making a calendar change, the OCA followed Churches such as the Greek and Rumanian Orthodox, which adopted this so-called "revised Julian Calendar" both in their homelands and their American branches early in this century. The protests over the change of the calendar that have erupted represent deep dissatisfaction among the OCA believers over the "Americanization" of their Church and over the synod's view of the role of the laity in decision-making and control of properties.

For the Ukrainian community, the controversy in the OCA is of interest for two reasons.

First, it involves the same issues that created divisions in the Ukrainian Catholic Church in the 1960s and 1970s when some hierarchs decided to make the Gregorian calendar mandatory in their sees.

Secondly, the believers of the OCA are predominantly the descendants of immigrants from western Ukraine who converted from the Greek Catholic (now called Ukrainian or Ruthenian Catholic) Church at the beginning of this century. Many are aware of their "regional" — Galician, Lemko, Uhro-Rusyn — identities and a number view themselves as Ukrainians.

For both these reasons, careful attention should be paid to the calendar controversy in the OCA.

There are a number of similarities between the calendar controversy in the OCA and that among Ukrainian Catholics. Therefore, before discussing the present controversy in the OCA, it would be useful to review the reasons for the conflict over the calendar issue in the Ukrainian Catholic Church.

The reasons for and against change of the calendar in the Ukrainian Churches are numerous. In favor is the fact that the Julian calendar does not coincide with the solar year and every 128 years it becomes a day more inaccurate. Also, Ukrainian Christians are divided from the majority of other Christians by observing different holy days. In addition, it is difficult or inconvenient to celebrate holy days at times different from those the general American populace does, since many people must work and students do not have vacations. Finally, usually unspoken is a desire to adapt the Ukrainian churches to American life by making them less "foreign."

Against the change is the argument that the spirituality of the Ukrainian holy days is usually more pronounced because they are not associated with the rather secular and commercial American observances. In addition, change breaks the unity of observance of the Ukrainian community, since the Ukrainian Orthodox universally maintain the Julian calendar, as do Ukrainian Catholics in many countries, including Ukraine. By changing the Easter observance to the Gregorian calendar and the Western method of computation, the Ukrainian Catholic Church gives up one more aspect of its Eastern character.

Finally, the proponents of the old calendar tend to be dedicated to retention of the Ukrainian nature of the Church and to believe that separate holy days serve to reinforce Ukrainian identity. They see calendar change as but one step in "denationalization," and point out the benefits of the old calendar in keeping Ukrainian customs alive among peripheral community members and mixed marriages.

Differing views in the Ukrainian community engendered conflict in the 1960s because hierarchs and clergymen in some dioceses of the Ukrainian Catholic Church in the United States decided to abandon voting by parishes and to introduce the Gregorian calendar in all parishes. The intensity of the reaction was unexpected. It partially derived from a general fear of "Americanization" of the Church, but also stemmed from resentment that bishops would impose their decision without taking into account the sentiments of the faithful. It led to a rethinking of the position of laymen in the Church, in particular of their relation to church properties. These were questions

that had divided Ukrainian Catholics in the early 20th century and had prompted massive conversions to Orthodoxy.

While the relative roles of laymen, priests, clergy and bishops in the Ukrainian Catholic Church remains a debated question, in a number of areas the controversies of the 1960s have subsided as trust has been rebuilt. The hierarchy has become more willing to permit those faithful who wish to retain the Julian calendar to do so, although in many areas Ukrainian Catholics who wish to celebrate the old holy days have no facilities provided. Accompanying this new attitude has been a clearer affirmation of the hierarchy of its desire to retain the Ukrainian nature of the Church and to "de-Latinize" and restore Eastern Christian traditions.

Finally, the improvements in the Ukrainian Catholic Church's position since the accession of John Paul II have reassured, if not fully satisfied, the laity associated with the patriarchal movement that the Ukrainian Catholic Church will be allowed autonomy within the Catholic Church.

The calendar controversy in the Orthodox Church of America has many of the same roots. The faithful of the Church descend from immigrants from western Ukraine who wished to resist "Latinization" of their religious life in the United States. They immigrated as "Rusyn" or Ruthenians without possessing modern Ukrainian national consciousness. Here they formed brotherhoods, sisterhoods and community organizations, which purchased land and built churches. They therefore became accustomed to lay control of parish properties.

When they found that Roman Catholic bishops were hostile to their establishment of Eastern-Rite churches and their retention of customs such as a married clergy, they began to search for other means of keeping their religious traditions. The Russian Orthodox Church began an active conversion campaign, and tens of thousands of Rusyn immigrants converted. The arrival of a Ukrainian Catholic bishop, Soter Ortynsky, in 1907, did not fully stop this process. Only after 1918 did the discontented have a Ukrainian Orthodox alternative.

Of the early converts, some were ardent Russophiles who saw Ukrainians as part of one Russian people. Most, however, were traditionalists, well aware of the difference between themselves and the "Moskali," but intent on preventing Roman Catholic influence on their religious life and on asserting the laity's rights in the Church.

The Russian Orthodox Church was willing to make considerable concessions to them. It renamed itself "The Russian Orthodox Greek Catholic Church" and allowed local congregations great autonomy, including in some cases ownership of property. The Bolshevik Revolution greatly weakened the Russian Church in the United States since financial support from Russia ceased.

Orthodox groups who had been under the Russian bishop, such as the Greeks, Syrians, Rumanians and Serbians, formed their own dioceses under their Mother Churches. Members who had a clear Ukrainian national consciousness passed over to the newly forming Ukrainian Orthodox Churches, but this movement was much more widespread in Canada than in the United States.

By the 1950s, the "Russian Orthodox Greek Catholic Metropolia" was but one, albeit the largest, of three Russian Orthodox Churches in the United States. A Russian emigre Church, usually called the Synodal Church, saw itself as the successor of the Tsarist Russian Church and attracted a large portion of Russian emigres. A diocese of the Russian Patriarchate of Moscow controlled a number of parishes in the United States and denounced the "Metropolia" as an uncanonical Church, insubordinate to its Mother Church.

Meanwhile, the Russian leadership of the Metropolia tried to combat the claims of the other two Russian Churches and to increase central authority. The Russian Orthodox Greek Catholic Metropolia received relatively few new members after World War II, since many Russians preferred the Synodal Church, while new immigrant Ukrainians joined the Ukrainian Orthodox and Catholic Churches. Hence the Metropolia found itself primarily composed of second- and third-generation parishioners who were of western Ukrainian, not of Russian descent, although they did not view themselves as Ukrainians.

(Continued on page 10)

THE GREAT FAMINE



This year marks the 50th anniversary of one of history's most horrifying cases of genocide — the Soviet-made Great Famine of 1932-33, in which some 7 million Ukrainians perished.

Relying on news from *Svoboda* and, later, *The Ukrainian Weekly* (which began publication in October 1933), this column hopes to remind and inform Americans and Canadians of this terrible crime against humanity.

By bringing other events worldwide into the picture as well, the column hopes to give a perspective on the state of the world in the years of Ukraine's Great Famine.

MAY 1932

On May 25, 1932, *Svoboda* received a lengthy letter from Hnat Porokhivsky, a man in Bucharest who had made contact with many of the refugees who had escaped to Rumania from Ukraine. He also collected news items from the Rumanian press about the peasant refugees who made it over to Bessarabia.

In his letter, Mr. Porokhivsky says he had the opportunity to travel to the border near the Dnister. He cites the reasons Ukrainian peasants escaped to Rumania, on the basis of his talks with them.

He writes that, according to the Rumanian press, which dutifully covered any news about Ukrainian refugees in the period between January 1 and March 13, it was recorded that the following number of people made it from Soviet-occupied Ukraine to Rumania: 315 men, 234 women, 283 boys and 223 girls. All were either Ukrainian or Rumanian.

Quoting Rumanian newspapers, Mr. Porokhivsky writes: "On the night of February 5-6, Bolshevik guards saw five men and one woman trying to make it across the Dnister. The woman was killed, the men made it to the Rumanian border. The corpse of the woman was left on the spot for crows to peck at."

Another news account in the Rumanian press included this brief. On the night of March 21-22, all the residents of Skutury, who were threatened with deportation to Siberia, tried to escape to the Rumanian side. They were surrounded by border guards. For the next three hours all that was heard was screaming and shots ringing out as people were killed.

A common characteristic in all these escapes, says Mr. Porokhivsky is that all of the people who flee know that they will be shot at, or even killed, by Soviet border guards, but they say that they would rather take this chance than live in "Soviet hell."

Mr. Porokhivsky writes: "All the materials I have collected serve as evidence of the hardships of life in Ukraine, the terror that reigns, the persecution of the Ukrainian population by the Soviets, the robbing of the people and the overworking of the laborers."

The Soviet government's indiscriminate pursuit of grain quotas went to all lengths, and the peasants were threatened if they did not perform the work expected of them by the authorities. This, in turn, caused many peasants to flee in order to save their lives and avoid being sent off to Solovky or Siberia.

Mr. Porokhivsky traveled to the Bessarabian-Ukrainian border and spoke to various people who had escaped to Rumania. Following are quotes from some Ukrainians who escaped to Bessarabia.

Eighteen-year-old Volodymyr Hrytskiv of the village of Nezavertaylivka, said: "I escaped because my mother was sent to Solovky for not meeting her grain quota. I ran away to save myself from a famine death."

(Continued on page 12)

150 attend institute's tribute to prima ballerina Pereyaslavc

NEW YORK — Dancers and non-dancers alike gathered on February 25 at the Ukrainian Institute of America to celebrate the diamond jubilee of prima ballerina Valentina Pereyaslavc. The institute-sponsored evening of reminiscences and music was attended by more than 150 people as a tribute to Mme. Pereyaslavc, who has dedicated almost six decades to performing and teaching classical ballet.

Roma Pryma-Bohachevsky, a former student of the honoree, presided over the program that opened with welcoming remarks by Walter Nazarewicz, institute vice president. Ms. Pryma-Bohachevsky followed with the evening's opening presentation, in which she fondly recalled her early student days with Mme. Pereyaslavc in Lviv.

Mme. Pereyaslavc began her illustrious dance career at age 9, when she entered what is now the Bolshoi Ballet School in Moscow. Following graduation in 1926, she became first a soloist with the Kharkiv Opera Ballet Theatre, then a prima ballerina in 1927.

During the next 15 years, Mme. Pereyaslavc danced extensively with both the Kharkiv company and with local groups throughout Ukraine, appearing in a number of popular ballets such as "Coppelia," "Sleeping Beauty" and "Don Quixote." In 1939 she helped establish the Lviv Ballet.

World War II momentarily interrupted Mme. Pereyaslavc's dance career, but did not dampen her spirit or creative ability. Shortly after the war she opened and operated a ballet school in a camp for Ukrainian displaced persons in Ingelstadt, Germany, until finally arriving in the United States in 1949. Two years later, the dancer was invited to join the faculty of the American Ballet Theatre by the company's director, Lucia Chase.

Throughout the following 32 years, while still with the American Ballet Theatre and other companies in Europe, Mme. Pereyaslavc found opportunity

to teach a "who's who" of ballet dancers of this century. Among these were Natalia Makarova, Alicia Alonso, Mikhail Baryshnikov, Melissa Hauden, Rudolph Nureyev and Dame Margot Fonteyn. Always aware of her Ukrainian background, she also taught ballet to hundreds of young Ukrainian Americans in Philadelphia and New York City.

All these accomplishments were underscored by a number of guests at the anniversary celebration. Honored guest Ostap Tarnawsky, president of the Slovo Ukrainian Writers' Association, took time to emphasize the important art form in Ukraine.

Also, three other former students of the ballerina — Oksana Bazylevsky, Basil Tereshakovec and Andrij Shul — spoke warmly of Mme. Pereyaslavc's enormous patience and dedication to her students.

Lastly, dance critic Robert Larken offered his humorous recollections "of a time when a none-too-perfect student tried his best under the watchful eye of Madame Pereyaslavc."

Musical highlights for the evening were provided by another special guest, New York City Opera baritone George Bohachevsky. He was accompanied by pianist Daria Hordynska-Karanowych, who also performed two solo pieces.

Other honored guests who helped pay tribute to Mme. Pereyaslavc were American Ballet Theatre general manager Charles Dillingham and Valya Vishnevskaya, who for many years was the piano accompanist for the prima ballerina.

The evening was brought to a close by tiny ballerina Nina Baczynska of the New York City Ballet, who presented a large bouquet of roses to Mme. Pereyaslavc. The audience stood for a hearty "Mnohaya Lita," and adjourned to a buffet reception and special exhibit of memorabilia related to the life of Mme. Pereyaslavc.



Valentina Pereyaslavc addresses the audience as Roma Pryma-Bohachevsky, program emcee, looks on.



Mme. Pereyaslavc is flanked by Walter Nazarewicz (right) and Vladymir Hnatkowsky of the UIA.

"The Ukrainian Experience" at Western Maryland College

WESTMINSTER, Md. — Nestled in the rolling hills of Maryland at Westminster lies the campus of Western Maryland College, a liberal arts school that began operation in 1868. During the month of January 1983 a Slavic flavor came to the college as Prof. Wasyl Palijczuk, chairman of the art department, offered a course titled "The Ukrainian Experience."

Fifteen students of various cultural backgrounds, including one Black American, enrolled in the three-credit course. Interspersed with classroom instruction were weekend student visits to Ukrainian families in the Baltimore-Washington areas, as well as student attendance at Ukrainian cultural functions.

The textbook for the course was the book by Stephen Basarab, Paul Fenchak, Wolodymyr C. Sushko et al., "The Ukrainians of Maryland," and a lengthy final examination was based on this and other sources. Prof. Palijczuk is the author of the chapter in "The Ukrainians of Maryland" that dealt with Ukrainian art in Maryland.

In order to add depth and interest to the course, Prof. Palijczuk employed a number of guest lecturers. Artist Halyna M... discussed and demonstrated the art of Easter eggs, and Andrij... presented an overview of the

techniques, styles and content of Ukrainian art.

Ukrainian music was reviewed by Maria Ulanowicz, while Orest Lasuk explained the principles of Ukrainian dancing. Oksana Palijczuk diagnosed impacts of growing up in a subculture, and Oksana Koropecki explained Ukrainian traditions. Daniel King commented on his "assimilation" into the Ukrainian culture.

Historian Mr. Fenchak lectured on misconceptions about Slavs in America,

and Mr. Sushko reviewed geographical, historical and ethnological facets of Ukrainian history. Askold Skalsky reviewed the dissident movement in Ukraine.

Msgr. Walter Paska, rector of St. Josaphat's Ukrainian Catholic Seminary in Washington, presented analyses of Ukrainian Church history.

The culmination of the course was a Ukrainian feast prepared under the direction of Gertrude Podolak and Yaroslava Lasijczuk by course students.

At the feast all students were presented with certificates of attainment by Prof. Palijczuk, and the students presented two gifts to the head librarian of the college: four-year subscriptions to both Forum — A Ukrainian Review and The Ukrainian Weekly. These materials will complement other Ukrainian holdings now in the library of Western Maryland College.

When "The Ukrainian Experience" was first offered in 1977 as a course at

(Continued on page 15)

Canadian Heritage Festival slated for Newfoundland

ST. JOHN'S, Newfoundland — The government of Canada is contributing \$285,000 to the 1983 Canadian Heritage Festival to be held in the province of Newfoundland and Labrador from June 28 to July 13, the minister of state for multiculturalism, Jim Fleming, announced today.

He made the announcement following the signature of an agreement with Len Simms, Newfoundland minister of culture, recreation and youth.

Under the sponsorship of Multiculturalism Canada, and this year in cooperation with the government of Newfoundland, the Canadian Heritage Festival is an annual amateur arts

event, which brings together representatives of the performing folkloric arts across Canada and contributes to their further development.

This year's Canadian Heritage Festival will take place concurrently with the 400th anniversary celebrations of Newfoundland.

"I am pleased," said Mr. Fleming, "that the Canadian Heritage Festival, which has become an annual event of performing arts, has helped contribute to the integration of ethnocultural art forms into Canadian life. The festival promotes understanding and encourages cooperation and interchange among all cultural groups in Canada."

The festival will be a province-wide event of approximately two weeks' duration, in which individuals from each province and territory will participate. The event will start on July 1, Canada Day, in the Arts and Culture Centre in St. John's, and the grand finale will be staged at the Arts and Culture Centre in Corner Brook, where the "Hand-a-Shore" Folk Festival is taking place, on July 11.

"During the 1983 Canadian Heritage Festival," said Mr. Fleming, "representatives from various cultural backgrounds will be able to express their heritage through music, song and dance."

Panorama of Ukrainian culture in the Big Apple

by Helen Perozak Smindak



Kozaks in New York

There is probably no Ukrainian theatrical presentation that appeals more deeply to Ukrainian sentiment than the three-act opera "Zaporozhets za Dunayem" (The Kozak Beyond the Danube). Semen Hulak-Artemovsky's work, first performed in 1863, embraces all that is dear to Ukrainian hearts and souls: music, songs, folk dances, comedy, romance, religious faith, and a deep love for one's homeland. With its happy ending — the freeing of Kozaks imprisoned by the Turks (and with that, the reunion of the hapless lovers, Oksana and Andriy) — "Zaporozhets" delivers a propitious omen for all those who continue to hope for the independence of Ukraine.

A performance of "Zaporozhets za Dunayem" by the Ukrainian Opera Ensemble of New York on February 20 offered even more — the premiere of an additional act for which the music was composed by Stanislav Liudkevych and the libretto by Roman Kupchynsky. Thus, it was not surprising that the auditorium of the Fashion Industries High School in Manhattan was almost completely filled for the Ukrainian Opera Ensemble's venture into the land of the Kozaks.

Though many in the audience, aware of the auditorium's acoustical faults and the respiratory infections troubling members of the cast, sat back and enjoyed Hulak-Artemovsky's delightfully sentimental melodies, a number of patrons found shortcomings and discussed these during intermissions. Some felt the orchestra was weak, that the tempo dragged; others thought the acting was stiff and the scenes disconnected. A few pointed out that the costumes were not entirely correct and questioned whether middle-aged matrons decked out in ribboned floral headdresses could plausibly portray village maidens.

Despite these faults, the opera was roundly cheered by the audience, which gave the largest share of applause to Lev Rejnarowycz, a Brooklyn church choir director who began an operatic career 40 years ago with the Lviv Opera in Ukraine. With his deep bass voice, rumbles of laughter and a swaggering walk, Mr. Rejnarowycz gave a fine portrayal of Ivan Karas, the friendly, humorous Kozak who must account for every move to his shrewish wife, Odarka (the role was sung by Marta Kulczycka-Andriuk). Another soloist who found favor with the audience was Stefan Szkafarowsky, in the role of the Imam.

Compliments for excellent work were bestowed on the Syzokryli Dancers and their choreographer, Roma Pryma Bohachevsky. Along with two outstanding members of Philadelphia's Voloshky Dancers, Michael and Andriy Korchak, the group of young men and women brought a whirlwind of color and movement to Act II with a traditional hopak, inspiring the audience to clap in time with the music. Later, the Syzokryli female dancers, in azure blue harem pants and veils trimmed with gold, performed a graceful harem dance, spicing up a rather slow-moving Act III — the newly added act which depicts the visit of Karas to the Sultan's palace.

Though "Zaporozhets" usually concludes on a jubilant note with singing and dancing, the Ukrainian Opera Ensemble's version ended with quiet, religious feeling. Toward the end of the



In the reverential hymn "Vladyko neba i zemli," the Kozaks and their families give thanks to God for the Kozaks' safe return to their homeland. Kneeling at center stage is Ivan

Karas, with his wife Odarka at his side, and next to him are the reunited lovers, Oksana and Andriy (Maria Jasinsky-Murowany and Leonid Bederiw).

act, the Kozaks and their families knelt down on the stage to sing the beautiful hymn "Vladyko neba i zemli" (Father of heaven and earth). Following the example of Ukrainian priests in front-row seats who stood throughout the singing of the hymn, most of the audience rose and remained standing. (Several persons who did not get up explained later that it was not necessary to stand when the hymn is part of a stage performance.)

At the opera's finale, Basil Andriuk, the ensemble's administrator, came on stage to thank Mr. Rejnarowycz for his diligent efforts as general manager. The audience responded with a standing ovation and the singing of a hearty "Mnohaya Lita" for Mr. Rejnarowycz.

The cast of "Zaporozhets" included Maria Jasinsky-Murowany (Oksana),

Leonid Bederiw (Andriy), Mykola Holodyk (the Sultan), Mykhajlo Jablonsky (Sellegh Agha, a Turk from the Sultan's suite), Maria Levitzka (Akhmed), Bohdan Bohush (Prokip, Andriy's rival), Adrian Pawluk (the servant, Hassan), and Anya Rejnarowycz (the voice of Odalisque).

The symphony orchestra was conducted by Raphael Wenke. Music director was Jaroslav Lishchynsky; art director, Mykhajlo Jablonsky; set decorators, Mr. Jablonsky and Mr. Holodyk; Danube landscape, Ms. Rejnarowycz-Borysenko, and singers' costumes, Maria Rejnarowycz.

Spice of life

Interested in cultural variety, excitement, rock music, classical artistry, folk



Zaporozhian Kozak Ivan Karas, played by Lev Rejnarowycz, and his wife Odarka (Marta Kulczycka-Andriuk) carry on a vehement argument in the first act of "Zaporozhets za Dunayem" as they sing the aria of Ivan and Odarka that has become a classic in the Ukrainian music repertoire.

art, Ukrainian traditions? Then this is the weekend to take it all in — a concert by one of the country's best pop rock bands; an exhibition of pysanky at The Ukrainian Museum; an international doll collection at the Ukrainian Institute; the season's final concert of the institute's Ukrainian Composers Series; a photographic exhibit and an exhibit of traditional Hutsul inlay work at downtown galleries, and New York's annual tribute to the bard of Ukraine, Taras Shevchenko.

The four-piece rock band, the Chesterfield Kings, including Orest Guran of Rochester, N.Y., takes the stage at midnight Saturday at The Peppermint Lounge, 100 Fifth Ave. (at 15th St.). Admission is \$10 (half-price if you come in before 11 p.m.). Reservations are not necessary.

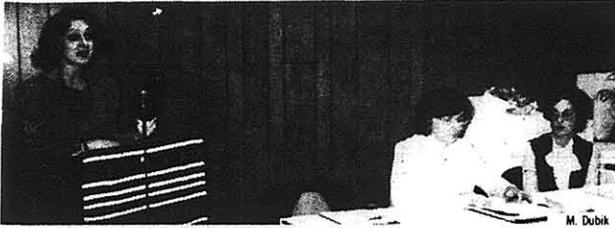
In step with the Easter season, The Ukrainian Museum at 203 Second Ave. unveils its eye-catching collection of pysanky on Saturday at 1 p.m. Slavko Nowytski's popular film "Pysanka" will be shown in connection with demonstrations of decorating techniques on March 12, 13 and April 2, from 1 to 5 p.m. (For information, call 288-0110). The ongoing exhibit, "Lost Architecture of Kiev," continues to attract viewers.

Some 250 dolls in costumes from around the world are included in an exhibit scheduled to open for viewing on Saturday, March 12, from 2 to 7 p.m., at the Ukrainian Institute. Included in the exhibit are toys from private collections and architectural models.

In the fourth and final concert of this season's Ukrainian Composers Series, Juliana Osinchuk and Thomas Hrynkiw join forces today in presenting overtures by Ukrainian composers, arranged for two pianos. The concert, to be held at 4 this afternoon at the Ukrainian Institute, Fifth Ave. at 79th St., also features Met Opera bass-baritone Andriy Dobriansky, New York City Opera tenor Edward Evanko and soprano Marta

(Continued on page 12)

D.C. parish presents lecture series



From left: Marta Pereyma, Natalia Kormeluk, Aristida Staruch.

WASHINGTON — The Ukrainian in English Series committee sponsored its first panel presentation, "Ukrainian Traditions Through the Year," at the Ukrainian Catholic National Shrine of the Holy Family here on Sunday, February 6.

Moderator and panelist Marta Pereyma gave a presentation on "Spring Festivities." Natalia Kormeluk and Aristida Staruch, the other panelists, elaborated on "Summer/Fall Celebrations" and "Winter Holidays," respectively. Each presentation was illustrated with slides depicting these holidays, prepared and shown by Theophil Staruch.

The panelists conveyed the deep symbolism of Ukrainian traditions, their participatory nature and their ability to draw the Ukrainian community closer together. The audience responded warmly by urging the panelists to produce a brochure on Ukrainian holidays and traditions — a "how to" guide.

Future presentations include "Taras Shevchenko in Word and Song" in March, and "A Survey of Ukrainian History" in April. A panel discussion on "Growing Up Ukrainian in America" is under consideration for the fall. For further information please call Marta Pereyma at (703) 528-3075.

80 religion teachers attend Philadelphia's catechetical workshop

PHILADELPHIA — Eighty religion teachers of the Philadelphia Archeparchy schools attended the February 19 Catechetical Workshop at St. Peter and Paul Parish in Bridgeport, Pa. The workshop was hosted by Msgr. Ronald Popivchak STD, pastor, and sponsored by the Philadelphia Archeparchial Catechetical Commission, whose executive director is Msgr. Russell Danylchuk of Carnegie, Pa.

The theme of the workshop was "Prayer and the Catechist." Two keynote speakers addressed the group. The Rev. Martin Canavan spoke on "The Catechist — An Icon of Christ" and the Rev. Theodore Humanitzki on "The Catechist — A Person of Prayer."

The afternoon sessions were conducted by Sister Jerome (on the use of icons in teaching prayer), the Rev. Roman Mirchuk (on the liturgy in teaching response), Sister Anthony Ann (on customs and our faith growth), Sister Helena on prayer and the family.

Sisters Rita and Germaine oversaw the liturgical exhibit and sale of religious articles.

The divine liturgy at 4:30 p.m. concluded the day's activities, with the Revs. Humanitzki and Lonchyna concelebrating. The liturgical responses were led by Peter Martinick, the choir director and cantor, and sung by the participating catechists.

Msgr. Danylchuk, executive director, and Sister Jerome, director of the Office of Religious Education, coordinated the workshop.

The next workshop will be hosted by Rev. John Stevensky on Saturday, March 12, at St. Nicholas Parish in Minersville, Pa. The Philadelphia Archeparchy noted that the workshop is open to all catechists, parents, men, women and young people interested in the work of catechists, or in their personal spiritual enrichment.

Registration forms may be obtained from the Office of Religious Education, 815 N. Franklin St., Philadelphia, Pa. 19123; (215) 627-0143; or from Father Stevensky, 415 N. Front St., Minersville, Pa. 17954; Phone (717) 544-4581. The deadline is March 9.

Calendar controversy...

(Continued from page 7)

Hardpressed by the Moscow Patriarchate, which opposed the resistance of some parishes to turn their property over to the Metropolia's central administration, the leaders of the Russian Orthodox Greek Catholic Church decided to embark on a program of "Americanization" that would transform their Church into the "Orthodox Church of America." The price they paid was to submit their Church to the Moscow Patriarchate, which granted them autocephaly. This raised a furor among Russian emigres, who saw this submission as a capitulation before the Kremlin.

The refusal of the patriarch of Constantinople and the Greek Orthodox Church in the U.S. to recognize the OCA's claim to be the "autocephalous Orthodox Church" for the United States and Canada has resulted in bitter struggles among Orthodox jurisdictions. The OCA has succeeded in winning over groups of Rumanians, Bulgarians and Albanians to whom it affords the right to keep separate diocesan structures. At the same time, it has sought to eradicate ethnic traces among the faithful of the former Russian Orthodox Greek Catholic Metropolia.

Knowing little of the land of their origin and its language, those faithful who wish to resist the Americanization of their parishes are poorly equipped to maintain their heritage. Since most think of themselves as Russians — although they are aware of their Galician, Lemko or Uhro-Rusyn descent, they do not recognize that their ancestral tongue and customs are Ukrainian and that their parents came from the same regions that the parents of their Ukrainian neighbors did.

They concentrate their energies on cultivating ethnic foods (varenyky, holubtsi), artifacts (pysanky) and customs (Christmas Eve holy supper). In their ethnic identity the Julian Christmas plays a major role, particularly because they have inherited their parents' and grandparents' abhorrence of Latinization. They also have inherited the immigrant generation's mistrust of bishops and its belief in congregational autonomy.

It is in this context that after 15 years of permitting parish votes, the Synod of Bishops of the OCA has announced the calendar change. A journalist, Bill Bell, described the situation in a news release from the Knight-News-Tribune Service, published in many U.S. newspapers (e.g. The Pittsburgh Press, Thursday, January 6, 1983):

"At its simplest, the uproar concerns the date that Christians of the Eastern Orthodox faith celebrate the birth of Jesus Christ.

"But it also concerns the nagging suspicion among the rank-and-file faithful that Church leaders are trying to 'Americanize' their flocks.

"After years of smoldering dissent and uncertainty, the issue reached a flashpoint September 1 when the 11 bishops who govern the Orthodox Church in America

formally set December 25 as Christmas Day.

"The dispute already has led to several court cases, ecclesiastical sanctions, priestly defiance and divided congregations."

Mr. Bell also reports that the Rev. John Skvir of the Church of St. Peter and Paul in Jersey City maintained: "Some parishioners are unhappy. They want the old customs. Surprisingly, some of our younger members want to keep January 7, too." (St. Peter and Paul was founded by a group that broke away from the Ukrainian Catholic Church of the same name in Jersey City and is located near the headquarters of the Ukrainian National Association.)

Mr. Bell concludes:

"One outspoken opponent of the switch in Christmas dates is the Rev. John Sorochka of St. John the Baptist in Mayfield, Lackawanna County, Pa. 'We didn't want a change and we refused to accept it,' he said. 'The bishop sued us on grounds that we defied him. We argued that it was our church, built by our people.'

"The first round in the legal fight went to St. John the Baptist, and the bells of the church rang, calling parishioners to a thanksgiving service. The fight is not over, however, and Sorochka vows to continue his resistance on grounds that his church does not want to abandon its traditions. 'It's frightening,' he said. 'Just because you respect other traditions is no reason to copy them.'"

It should be noted that Father Sorochka does not appear as pastor of St. John's in the Calendar of the Orthodox Church of America for 1983. The hierarchy obviously intends a long battle against the dissidents, as can be seen from the following letter sent to the faithful in December 1982.

"Dear Brothers and Sisters in Christ,

"I am writing to you because of my deep personal concern that our holy Church has become the target of a terrible attack. This assault is being directed at the Church in this country by certain misguided persons who are trying, right now, to change the way we Orthodox organize and administer our parish communities.

"As an Orthodox Christian, you know that our Church maintains that original churchly order established with the Apostles in the New Testament; that is, the people of God (the laity) united in fellowship with their pastor and spiritual shepherd, the local bishop. The bishop, in turn, together with the parish priest, ministers to each local parish community. The Orthodox Church knows no other structure, no other order than this!

"It is precisely this God-ordained order that is now under attack. A small but vocal group of misguided individuals have begun a frontal assault on our Church's historical position. At this very moment, in one of our dioceses, this dissension-sowing group is looking for ways to separate Orthodox people from their pastor and bishop. They are proclaiming, and aggressively promoting through legal action, a new and dangerously unorthodox form of Church struc-

ture — a structure intentionally lacking in genuine pastoral and hierarchical leadership.

"Even now, as you read this letter, these individuals are attempting to lead some of our parish communities away from our Church. As your metropolitan, I cannot allow our people to be so misguided by these attempts to destroy our unity in Christ. I cannot remain silent as parishes are disturbed by the spirit of dissension, confusion and false teaching.

"Therefore, with the concurrence of the Metropolitan Council, our Church is seeking every means whereby our parishes, our people and the teachings of our holy faith may be protected from these and other such attacks. We need your help to accomplish this great task.

"In the name of our holy faith, I ask you now to help support this special Legal Defense Fund for our Orthodox Church in America. Your gift will help us defend our traditional form of Church order whenever that order is subject to attack.

"May God bless you for your help and prayerful support in this most urgent cause.

"With love in Christ,

"Theodosius, Archbishop of Washington, Metropolitan of All America and Canada."

One cannot help seeing a certain irony in the position of Metropolitan Theodosius. His Church benefited greatly from revolts against Catholic hierarchs' authority by laymen who wished to maintain religious customs. His Orthodox Church permitted local congregations great autonomy, including ownership of properties for many years. It would seem that the Russian Orthodox Greek Catholic Metropolia thought that by adopting a new name it could escape its past, but its past has caught up with it.

It would appear that, in making their decision, the bishops of the OCA did not pay heed to the difficulties that the calendar caused among Ukrainian Catholics. There is, of course, a major difference in the situation. The hierarchs and the laity of the Ukrainian Catholic Church were conscious of their national identity and sought to preserve it, although differences of opinion existed on the importance of the calendar in maintaining national identity. In the OCA, the hierarchs seem intent on stamping out ethnic affiliation, while the descendants of the Galician, Lemko and Transcarpathian immigrants have little knowledge about their ethnic background.

In general, the Ukrainian community can only look with compassion on this last stage for the Russophile movement of western Ukraine. The loss of these people to the Ukrainian community was sealed largely by the difficulties in establishing the community and the Ukrainian Churches in the early 1900s. In some cases, however, the present calendar controversy may cause members of the OCA to rediscover their roots. Since Ukrainian Orthodox Churches retain the Julian calendar, those members of the OCA who view themselves as of Ukrainian descent may wish to retain the old calendar, and their ancestral traditions, by joining Ukrainian Churches.

Florida wedding for Helen Olek

Notes on people



Newlyweds Walter and Helen (Olek) Scott.

ST. PETERSBURG, Fla. — UNA Supreme Advisor Helen B. Olek married Walter Scott on February 12 at the Epiphany of Our Lord Ukrainian Catholic Church here.

The ceremony was performed by the Rev. Jaroslaw Fedyk with Ann J. Petrow and Reginald Rand in attendance.

Also present were Mr. and Mrs. John Kohut, Mr. and Mrs. Joseph Lesawyer (Mr. Lesawyer is an honorary UNA member and former UNA supreme president), Josephine Michalenko (former UNA advisor).

Mr. and Mrs. Anthony Nako, Mr. and Mrs. Wladimir Zaremba, Mr. and Mrs. John Sulypa, Mary Andreyko and Steve Popovych were also in attendance.

Mrs. Scott was a UNA supreme advisor from 1962 through 1970. She resumed the position in 1978, and was re-elected at the 1982 UNA convention held in Rochester, N.Y. She is also a member of the UNA's national sports committee.

The Scotts are active members of St. Joseph's Ukrainian Catholic Church in Chicago. They plan to spend winters in Florida and summers in Chicago.

Matrimony for two in McAdoo



Louis Harasymczuk and Christine Slovik: to wed in June.

MCADOO, Pa. — Mr. and Mrs. Adolph Slovik of McAdoo, Pa., announced the engagement of their daughter Christine Marie to Louis John Harasymczuk, son of Mr. and Mrs. John Harasymczuk of Hallstead, Pa.

Miss Slovik, a 1974 graduate of Marian High School, and a magna cum laude graduate of the University of Scranton in 1978, received her MBA in finance from the same university in 1981. She is presently employed by IBM in Endicott, N.Y.

Miss Slovik, a member of Ukrainian

National Association Branch 7, has been active in Ukrainian affairs as a member of the dance ensemble and choir of her home parish, St. Mary's Ukrainian Catholic Church in McAdoo.

Mr. Harasymczuk, a 1971 graduate of Montrose High School, and a 1975 graduate of Lock Haven State College; received his MBA in finance from the University of Scranton in 1981. Mr. Harasymczuk is presently employed by Savin.

The wedding is planned for June 4 in McAdoo.

Poet published

NEW YORK — The works of Ukrainian poet Bohdan Boychuk were recently published in Pequod, a journal of Contemporary Literature and Literary Criticism.

The works, translated by the author and Mark Rudman, include "Taxco," "You Come," "Three Dimensional Love," and "The Blind Bandura Players."

Mr. Boychuk is the author of five books of poetry in Ukrainian and co-editor of "Coordinates," an anthology of 20th century Ukrainian poetry. He has translated into Ukrainian works of such American poets as ee cummings and Mark Strand.

Ordained priest

LONDON — The Ukrainian Catholic Church here recently welcomed a new priest to serve its community. Roman Cholij was ordained on Sunday, January 9, at the Cathedral of the Holy Family in Exile located in London's fashionable Mayfair district.

Bishop Augustine Hornyak, the apostolic exarch for Ukrainian Catholics in Britain, ordained the young man.

The Rev. Cholij, who is a former medical student, is the third priest to be ordained in Britain in the past 12 months. He studied at the Salesian College in South London and spent six years at the Ukrainian Catholic University in Rome.

His ordination was featured in two London newspapers, the Catholic Herald and The Universe.

Signs Vegas contract

LAS VEGAS, Nev. — Joy Brittan (Kozody) recently signed a one-year contract with the MGM Grand Hotel here in Las Vegas.

Ms. Brittan, who was raised in Winnipeg, moved to Toronto at the age of 17 and managed to land a weekly spot on the CBC-TV show "Juliette Variety Show," where she worked for three years.

Soon afterward, she signed with a national entertainment agency and formed her own musical group which was called "Joy". After appearances in major clubs across Canada and the United States, the group was signed to a three-year contract to star in the lounge of the Sands Hotel and Casino.

In between appearances there, Ms. Brittan appeared without her group on a tour of the Far East and at major hotels in Houston, Detroit, Memphis and Nashville, Tenn., Biloxi, Miss., and Reno, Nev.

While still in Winnipeg, Ms. Brittan attended Ukrainian night school, where she learned to write and speak Ukrainian as well as various Ukrainian arts and cooking.

Recently she took time off from her Las Vegas schedule to perform at Ukrainian festivals and church functions in Ukrainian in Winnipeg, Tucson and Phoenix, Ariz., and Hollywood. Ms. Brittan said that performing for her people has been a dream come true.

Ms. Brittan, who is an accomplished singer, dancer, pianist and guitarist, recorded an album in Ukrainian called "Ukrainian Joy," (Ukrainska Potikha.) She hopes to record a special Christmas album next year, she said.

Ms. Brittan's career currently has her

busy in the \$10 million Donn Arden production "Jubilee," which has a cast of 125 performers and 35 musicians. Ms. Brittan is a principal singer-dancer in the show and she is featured in seven numbers.

When she is not busy doing the show in the MGM Grand Hotel, she is taking Ukrainian language lessons, doing Ukrainian handicrafts and making varenyky for her husband.

Keeps commission post



Prof. John Teluk

NEW HAVEN, Conn. — John Teluk was recently reappointed to a fourth four-year term as a member of the New Haven City Plan Commission.

Prof. Teluk, teacher of economics at the University of New Haven, was first appointed to the commission by Mayor Bartholomew F. Guida in 1971. He has worked on several studies on cooperation between business and government, including a report on the business climate in the greater New Haven area titled "Survey Shows Poor Tax Climate Driving Away Business." It was published in the New Haven Register, and financed by the Commission for Higher Education and the University of New Haven as a community service.

In cooperation with Dr. Joseph Parker, he has delivered papers at the Eastern Economic Association Conventions, the Atlantic Economic Conference and the annual New England Business and Economic Conferences. Prof. Teluk and Dr. Thomas Katsaros are co-authors of a book titled "Capitalism, A Cooperative Venture."

Presently, Prof. Teluk is also Commissioner of Capital Projects Committee for a second term.

A former UNA supreme auditor, Prof. Teluk is a member of Branch 414.

Judge Gonas honored

SOUTH BEND, Ind. — Judge John S. Gonas was recently honored by the American Biographical Institute of Personalities of America for distinguished political achievement. He was also included in the publication, "Who's Who in America Law, (third edition).

Judge Gonas is recognized as the only man in history who served in both houses of the legislature and all three courts: township, county and state Appellate Court. He has also been a candidate for office in 40 campaigns.

He has been involved in the political realm for over 50 years; he is known as a lawyer, engineer, prosecutor, public defender, professor, fraternalist and author.

Judge Gonas is a member of UNA branch 176 in Chicago.

Panorama...

(Continued from page 9)

Kokoska-Musijchuk.

If you haven't visited the **Mayana Gallery** during the past week to look over the exhibit of household objects adorned with traditional Hutsul inlay work, today is your last chance. The gallery, at 21 E. Seventh St., is open from 1 to 8 p.m.

An early start will enable you to stop in at Mayana, visit the show of photographs by **Anatoly Volych** (final day) at the Ukrainian Artists' Association gallery, 136 Second Ave., and proceed uptown to Washington Irving High School, 17th St. and Irving Place, for the Shevchenko concert set for 2:30 p.m. Sponsored by the United Ukrainian American Organizations of New York and the Shevchenko Scientific Society, the concert will include a presentation of the second act of the opera "Kateryna" by the Ukrainian Opera Ensemble of New York, as well as solos by members of the ensemble, a dramatic recitation by **Stefka Nazarewich-Juzeniw**, and an address by **Dr. Wasyl Lew**.

Theater row

• That revival of the 1936 Rodgers and Hart musical, "On Your Toes," featuring **Natalia Makarova**, **George de la Pena**, **Dina Merrill**, **George S. Irving**, **Christine Andreas** and **Lara Teeter**, has many critics on their toes screaming "It's a hit!" The production opened last Sunday at the Virginia Theatre, 245 W. 52nd St., and Mr. de la Pena got a good hand from New York Times' **Frank Rich**, who referred to him as Miss Makarova's "expert partner." **Jeffrey Lyons** of WPIX-TV thinks the show is fabulous. "On Your Toes" began its life at the Kennedy Center for the Performing Arts in Washington, and the Washington Post's **Alan M. Kriegman** wrote that "former American Ballet Theatre dancer **George de la Pena** reaffirms the acting talent he showed in the title role of the film 'Nijinsky' in his 'On Your Toes' parody of a conceited Russian premier danseur."

• **Claudia Hreczylo Dzundza**, a freelance costume painter, is one of five artists who worked on the spectacular costumes for "Cats," the musical by **Andrew Lloyd Webber** based on **T.S. Eliot's** "Old Possum's Book of Practical Cats." The costumes and the musical can be seen at the Winter Garden Theatre, Broadway and 50th Street. Ms. Dzundza has worked on costumes for the San Francisco Ballet, painted costumes for **Rudolf Nureyev's** appearance a few weeks ago on WNET-

TV, and recently finished a costume-painting project for the **Erick Hawkins Dance Company**. A self-taught artist who does most of her work on an eight-foot table at home, she worked alongside other painters in a workshop to prepare the costumes for "Cats."

• Research for **Sam Shepard's** 1972 rock play, "The Tooth of Crime," playing until March 20 at La Mama Annex, 74A E. 4th St. in the East Village, was done by **Virlana Tkacz**, a New Yorker who hails from Newark. Miss Tkacz, a production manager at La Mama, works on American Indian, Chinese and other ethnic plays, and often collaborates with **George Ferenz**, the director of "The Tooth of Crime." The rock play, named an Obie winner in 1973 by The Village Voice, features eight actors and a five-piece band with "lots of rock-and-roll music." Ms. Tkacz directed her own play, "All of God's Chillun," at Columbia University last October.

Notes on artists

• **Rachmaninoff's** Piano Concerto No. 1 and **Tchaikovsky's** Symphony No. 2 (the so-called "Little Russian" Symphony because of a recurring Ukrainian melody in its theme) will be performed on March 16 at 8 p.m. by the Hunter Symphony and pianist **Juliana Osinchuk** at Hunter College Assembly Hall, 69th St. between Lexington and Park Avenues. The concert is a tribute to the late **Herbert Rogers**, a well-known concert pianist and Hunter College professor who was



Juliana Osinchuk

also a teacher and family friend of **Miss Osinchuk**. The pianist's appearance continues a string of recitals and concert performances in recent months, including an October recital with violinist **Adrian Bryttan** in Washington, a November recital with violinist **Kevin Lawrence** at the University of Virginia, a solo recital in November at Alabama's University of Montevallo (including compositions by **Kosenko** and **Shtoharenko** requested by the students, and a master class for students), and a November lecture in Toronto on **Liudkevych** in conjunction with the staging of **Liudkevych's** opera "Kavkaz." Miss Osinchuk, presently teaching at Hunter College, gave a solo recital and master class at Bradford College on February 24.

• Bass-baritone **Andrij Dobriansky**, heard on two consecutive Saturday afternoons on Texaco radio broadcasts of the Met's "Adriana Lecouvreur" and "Arabella," and pianist **Thomas Hrynkiw** have been invited to attend the \$100-a-plate dinner being given by Lord and Taylor's Fifth Avenue store on March 23 as a benefit for the Newport Music Festival. Mr. Hrynkiw has served as the festival's music director for several years. Mr. Dobriansky, who has appeared at the festival, expects to make a Newport Festival benefit appearance at L&T's on March 31, before going out on the Met's national tour in April to sing Quinot in "Adriana" and **Nikitich** in "Boris Godunov."

• **Lydia Czorny**, president of the Echo of the Steppes Performing En-



Thomas Hrynkiw

semble, has announced that the ensemble will give a series of performances, beginning with today's **Shevchenko** concert in Silver Spring, Md. The group will perform at St. Catharines, Ont., on March 19 at 7 p.m., at **Laura Second Secondary School**, and in the Buffalo suburb of Cheektowaga, N.Y., on March 20 at 2 p.m. in Holy Trinity Parish Hall. The ensemble is affiliated with the New York School of Bandura, which is currently preparing to release its first album. About 90 per cent of the recording has been completed, according to school administrator **Nick Czorny**, including a 10-minute segment from "Zaporozhets za Dunajem," which features the voice of **Alicia Andreadis** with 27 students singing and playing banduras. Prior to that, on February 19 and 20, students participated in a bandura seminar led by **Julian Kytasty**, school director, and **Nick Nemyzhytsky** of Detroit.

On the air

• Playing the role of **Miss Carmichael**, **Holly Palace** will appear in two episodes of ABC-TV's four-part series "The Thorn Birds," a romantic story set in Australia in the 20s. Based on a best-selling novel, "The Thorn Birds" will be aired on March 27 from 8 to 11 p.m., March 28 and 29 and 9 to 11 p.m., and March 30, 8 to 11 p.m.

• Highlights: ABC's Sunday afternoon sports program of February 27 zeroed in on the Pro Skate Championships held last December at Madison Square Garden. Participants in the competition included the Ukrainian Canadian brother-and-sister team of **Mark and Janet Hominuke** and Canadian skater **Shelley Winters**, who is of part Ukrainian ancestry... On March 5, **Lydia Savoyka** of the U.S. Catholic Conference appeared as a panelist in a WOR videotaped presentation on Latin New York, and **Mark Haines** co-hosted the Saturday night news on ABC, Channel 7... **Alfred Hitchcock's** 1944 thriller "Lifeboat," starring **John Hodiak**, **Tallulah Bankhead** and **Walter Slezak**, hove into view on WOR on March 7 — at 3 a.m.... "The Little Fugitive" (1953), a modest movie classic rarely shown now, was aired on March 10 by WHT cable television. Illustrating the eccentricities of a child adrift in a tiny and tawdry playground, the film shows Brooklyn-born **Richie Andrusco** in a day at Coney Island. Back in the '50s, little **Richie Andrusco** and his mother were guests of the Ukrainian Youth League of North America at the league's second annual Athletes of the Year banquet. Wonder where Mr. Andrusco is now?

MAY 1932

(Continued from page 7)

Ivan Myroshnychenko, 23, from a village in the Donbas region fled to Rumania on January 6, 1932, because "all of our stored grain, and livestock was taken from us for we did not meet the government's grain quota. Everyone was threatened with Solovky."

Sophia Kohut, 18, of the village of Khoroshivka, said: "They wanted me to join the Communist Party. I did not want to; they did not let me live."

Fedor Horodnyk, 23, of Chornobil in the Kiev region told Mr. Porokhivsky: "I could not serve the Communists who ruined my family."

Mr. Porokhivsky talked to 20 different people and got the same type of response from all. He gives his own explanation based on the news briefs he read and the refugees he interviewed. He says that the Soviet government planned to collect a certain amount of grain in 1931-32. The government did not take into consideration whether a village could meet this quota and sent

the peasants to jails or to Siberia, and it even shot at or killed the ones who spoke up. Mr. Porokhivsky ends his letter to Svoboda by saying that the physical existence of the Ukrainian people is threatened by the greatest danger they have ever had to experience.

A story datelined Moscow that appeared in Svoboda on May 17, 1932, reported that, despite the Soviet government's issued statements and planting campaigns, the peasants do not meet the quotas issued. According to the five-year plan, 200 million acres of land should have been planted — only one-fourth of the quota.

In the month of May 1932 the body of **Charles Lindbergh's** baby son, who had been missing for two months, was found in a forest.

Amelia Earhart Putnam, an American aviator, also made world headlines as she became the first woman to make a solo flight across the Atlantic, exactly five years after Mr. Lindbergh's

solo flight.

The Japanese-Chinese battle raged on, with the Japanese troops moving through Manchuria toward Khabarovsk.

In the Soviet Union, all talk was centered on war with Japan. Newspapers in the Soviet Union reported rumors that America would help the USSR if indeed it came to war between the two countries.

In Japan, people were so absorbed by war talk that they took little interest in the funeral of **Ki Inukai**, the 77-year-old prime minister of Japan and leader of Japanese nationalists, who was assassinated by young officers who broke into his apartment.

In France, a Russian emigre shot and killed the president of France, 75-year-old **Paul Doumer**. The president was succeeded by **Albert Lebrun**.

In Western Ukraine, which was then under Polish rule, mass arrests and trials of members of the Organization of Ukrainian Nationalists continued.

Toronto's Office of Religious Education holds annual meeting

TORONTO — The Office of Religious Education of the Toronto Eparchy held its annual meeting here on January 17.

Among those in attendance were the Rev. Terry Lozynsky, office director; the Rev. John Tataryn, chairman of the Liturgical Commission; Sisters Ruth, Esther and Bohdonna; and Gloria Chychota, a representative of the St. Demetrius Ukrainian Canadian Women's League.

During the meeting, the Rev. Lozynsky read a letter from Bishop Isidore Borecky, head of the eparchy, appointing Sisters Esther Kurylo and Bohdonna as associate directors of the office. Sister Ruth Aney will continue as art director of the office's publications.

The main point of the agenda was the necessity to conduct a proper survey in the eparchy to realistically establish where religious education is occurring on the parochial level and who is responsible for these local programs. A catechetical survey has already been developed by the members and has been already distributed to each pastor. Sister Esther will be responsible for the province of Quebec, and the Ottawa and Kingston, Ont., areas, while Sister Bohdonna will coordinate the remainder.

The office plans to study the results and to develop programs and centers that will meet the religious education needs of the eparchy.

The meeting also approved a catechetical supplement for the eparchal newspaper, *Nasha Meta*. The first supplement will appear toward the end of February and will be printed in both Ukrainian and English.

A lengthy discussion was also held concerning the publication of a new Ukrainian-English prayer book for children between the ages of 8 and 15. Sister Bohdonna has been working on the manuscript for this book for the past year, and it is ready for printing.

Additional discussion centered on the development of organizational life for children, with the main area of concern being the Altar Boy Society and the Companions of Mary.

During the luncheon, participants honored Sister Bohdonna on the occasion of the 50th anniversary of her religious life. After a warm "Mnohaya Lita," the Rev. Tataryn presented her with a Mother of God icon.

Khmelnynchenky Plast unit holds ski camp in Killington



The Khmelnynchenky Plast unit organized a ski camp in Killington, Vt., during the week of January 9-14, which was attended by a group of 33 "starshi plastuny." The camp leaders were Marko Chuchra, George Kriak, Andy Tytla, Alex Salewycz and Roman Tytla. Despite a relatively mild winter, many slopes at Killington were

covered with snow, providing very enjoyable skiing. It was also an opportunity for older Plast members, pictured above, (college students and recent graduates from New York, New Jersey, Connecticut and Pennsylvania areas) to spend time together in a fraternal atmosphere. The Khmelnynchenky say they hope to hold a similar trip next year.

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Two Uniate...

(Continued from page 2)

During the trial, the two men were charged with organizing religious activities and conducting illegal services among Ukrainian Catholics between 1974-81. They were also accused of teaching religion to minors, hearing confessions and asking young people to abstain from eating meat during fast days, a practice the prosecution said endangered their health.

Both men conceded that they were priests, but pleaded innocent to the charges of corrupting minors and jeopardizing their health.

The trial was attended by workers summoned from local factories, technical schools and offices. Only a few faithful were allowed in the courtroom, but reports indicate that many of the spectators sympathized with the priests.

The Chronicle also said that the trial judge, P.O. Romaniuk, frequently ridiculed the faithful in the courtroom, ordered their documents checked and had them photographed.

Most of the witnesses called were minors, a large number of whom recanted statements made during the preliminary investigation because they claimed the transcripts had been altered. A teacher who had been present during the preliminary investigation reportedly supported the students' accounts.

After they disputed the official versions of their testimonies, most of the witnesses were warned that their uncooperative behavior could have an influence on the evaluation of their conduct and their future.

The defense contended that the priests did not, as charged, refuse to register with authorities, but that the state would not register them even though believers gathered signatures requesting that the two be certified.

The Rev. Kavaciv was born in 1934 in the village of Yablunivke in the Lviv region. Before his arrest he worked as an orderly in a Lviv hospital. The Rev. Eisp was born in the village of Vodena, also in the Lviv region, and was unemployed at the time of his arrest. Both men have had no previous arrests.

Questions...

(Continued from page 6)

which the following rhetorical question is posed: "Is the position, which is put in such a definite form, that nations will cease to exist in the future correct, given that history does not yet provide sufficient material for the solution of the question at the present stage of development?"

This also does not sit well with Mr. Kosolapov, although he characterizes the viewpoint represented in this collective work as "more balanced and constructive."

Mr. Kosolapov, of course, has his own ideas on the merger of nations. Above all, he views this concept as thoroughly valid. The problem, he suggests, is that it has been discredited:

"I think that in large part a negative role in the fate of the idea of the merger of nations has been played by its vulgar-utopian usage, according to which this kind of merger was treated as the complete liquidation of national characteristics and the effacement of any kind of linguistic and ethnic distinctions. Remember Makar Nagulnov in Sholokhov's 'Podniataya tselina,' who, in explaining the Communist future, predicts that 'everyone's faces will be pleasantly dark-complexioned and all

the same.' Precisely this or some kind of similarly naive thought was at times accepted as Marxism with all of the resulting consequences. But Lenin should be treated according to Lenin, and not according to Nagulnov."

According to Mr. Kosolapov, Lenin's notion of the merger of nations must not be infused with a meaning that Lenin had not intended. In short, the merger of nations is a perfectly sound concept that has nothing to do with the disappearance of nations as we know them. This is the nature of Mr. Kosolapov's dialectic, which clashes head on with the conventional Soviet thesis that the merger of nations represents in fact a non-national society.⁷

It should be noted that Mr. Kosolapov provided a hint of his views on the national question and the merger of nations in two unsigned editorials that appeared in *Komunist* in the summer and fall of 1982.⁸ Now it is known that he publicly presented his ideas in June of that year.

Two questions arise. To what extent, already at that time, had Brezhnev lost control over the direction of Soviet nationalities policy? To what extent does Andropov share the views of Mr. Kosolapov, who until now has not figured prominently as a theoretician of the national question in the USSR?

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7. See, for example, I. P. Tsameryan, "Natsiyyi i natsionalnie otnosheniya v razvityom sotsialisticheskom obschestve," Moscow, Nauka, 1979, p. 182.

8. See Roman Solchanyk, "Merging of Nations' Debated," *Soviet Analyst*, Vol. 11, No. 22, November 10, 1982, pp. 5-6.



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PREVIEW OF EVENTS

(Continued from page 16)

individuals and/or groups. For information call Yuri Wedmid at (201) 249-5893 (evenings).

Sunday, March 27

EDMONTON: Judging of the pysanka contest sponsored by the Edmonton branch of the Ukrainian National Youth Federation will be held today at 2 p.m. There are three categories, age 7-12, 13-17 and 18 years and older. The first two categories will have cash prizes of \$50, \$35 and \$20. The third category will have prizes of \$75, \$50 and \$25.

To be eligible, pysanky must be received no later than March 19. All pysanky entered in the contest will be displayed, and the prizes will be awarded to the winners by Mary Lemessieur, minister of culture at the Provincial Museum and Archives, 12845 102nd Ave. Edmonton.

The cash awards were donated by the Heritage Trust, Ukrainian Credit Union and the Ukrainian Women's Organization, Edmonton branch. The pysanky will become the property of the UNYF Edmonton branch and, therefore, will not be returned. For further information please phone: Chester Kuc (403) 474-3352 or Karen Huk (403) 436-8305. Please mail pysanky to UNYF Pysanka Contest, 11138 50th St., Edmonton, Alberta T5W 3B2.

LOS ANGELES: Branch 55 of the Ukrainian National Women's League of America under the auspices of the Ukrainian Art Center, will present a pysanka exhibit at the Ukrainian Art Center from noon to 5 p.m. The program at the exhibit will also feature the award-winning film "Pysanka," a "best of show" pysanka contest, and the sale of Easter ritual breads, paska and babka. The center is located at 4315 Melrose Ave., Los Angeles, Calif. 90029. For more information, please call (213) 668-0172.

ROCHESTER, N.Y.: The Ukrainian National Association's District

Committee here will sponsor a showing of "Helm of Destiny," the UNA-commissioned film by Slavko Nowytski, at 2 p.m. at the Ukrainian Civic Center, 831 Joseph Ave. Also, the UNA's fraternal activities coordinator, Marta Korduba, will speak about the role of youth in the fraternal movement.

TUCSON, Ariz.: The Ukrainian American Society of Tucson, Inc. will present a commemorative program in honor of Taras Shevchenko today at 2 p.m. at the Band Building, 5010 E. Bellevue.

WHIPPANY, N.J.: The Ukrainian National Women's League of America in Whippany, Branch 61, will hold its annual Easter bazaar featuring the sale of homemade kovbasa, paska, babka, and various cakes, along with its traditional display and sale of pysanky, embroidery kits, ceramics, and Ukrainian egg decorating kits. The bazaar will be held at St. John's Ukrainian Catholic Church Hall on Route 10 (corner of Route 10 and South Jefferson Road), Whippany, from 10 a.m. to 2 p.m. The public is invited.

CARNEGIE, Pa.: The St. Peter and Paul Senior Ukrainian Orthodox League Chapter of Carnegie will hold its 15th annual Easter egg and food sale from 11:30 a.m. to 3:30 p.m., at the parish auditorium on Mansfield Boulevard here. Last year, the group made over 1,000 pysanky, with the proceeds from the sale going to the church building fund. Beverly Kapeluck and Patricia Sally, are serving as co-chairmen of the event.

ONGOING

WINNIPEG: The public opening of the exhibit "Rosemary Kowalsky: Paintings and Drawings, 1977-1983," was held on Friday, March 4, at 8 p.m., in the gallery at the Ukrainian Cultural and Educational Centre.

The 44 works selected for this exhibit, which runs through April 24, show the development of the artist's work from 1977 in the direction of landscapes, with architectural motifs, as seen in the "Charleswood Series" and the 1983 painting, "Italy I."

This exhibit was organized by the gallery at the Ukrainian Cultural and Educational Centre with partial assistance from the Manitoba Arts Council. Gallery hours are Tuesday through Saturday, 10 a.m. to 4 p.m., Sunday, 2 to 5 p.m. It is located at 184 E. Alexander Ave., Winnipeg.

NEW YORK: The Ukrainian Museum will hold pysanka workshops and demonstrations on Saturdays and Sundays, March 12 through April 17. The workshop schedule is: for adults, March 19 and 27, April 9, 10, 16 and 17. Two sessions will be available on these days, from 9:30 a.m. to 12:30 p.m. or from 1:30 to 4:30 p.m. Children's (age 12-16) workshops will be held on March 20 and 26 either from 10 a.m. to noon or from 1 to 3 p.m. Fees per session are \$10 for adults, \$8.50 for senior citizens and students, free for children.

Pysanka demonstrations will be held during regular museum hours on March 12 and 13 and April 2, from 1 to 5 p.m.

ERIE, Pa.: The Erie Art Center will present an exhibition of Ukrainian Easter egg design titled "Delicate Treasures" Sunday, March 20, through Sunday, April 17.

The exhibition is made possible with the assistance of the Ukrainian National Women's League of America, Erie Branch 116.

The Erie Art Center, located at 338 W. Sixth St., is open Tuesday through Sunday from 1 to 5 p.m.

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

PLEASE NOTE: Preview items must be received one week before desired date of publication. No information will be taken over the phone. Preview items will be published only once (please note desired date of publication). All items are published at the discretion of the editorial staff and in accordance with available space.

A SPECIAL OFFER FOR UNA MEMBERS: DOUBLE YOUR LIFE INSURANCE WITHOUT A MEDICAL EXAMINATION

WHO CAN DOUBLE HIS INSURANCE?

All current members of the UNA between the ages of 0 and 65

WHAT PLAN OF INSURANCE CAN I CHOOSE?

For ages 0 to 60, any life or endowment plan now being offered by the UNA

For ages 61 to 65 the member must choose the Whole Life Plan, Class W.

WHAT PREMIUM RATE WILL I PAY?

The rate will depend on the plan of your choice and current age

WHAT AMOUNT OF INSURANCE CAN I BUY?

You may apply for the same amount of insurance, thus doubling your protection with the UNA, or for less. However, the minimum would be \$1,000.

DO I NEED A MEDICAL EXAMINATION?

The Home Office will accept the application without a medical examination. Only if your non-medical application indicates that you have a health problem, will the Home Office request a medical report.

ATTENTION: THIS OFFER EXTENDED to MARCH 31, 1983

Members who have not yet done so can take advantage of this offer.

Please contact your UNA branch secretary to apply for the above offer. If you wish to obtain an application and additional information from the UNA Home Office regarding this insurance, send your name and address to:

UKRAINIAN NATIONAL ASSOCIATION, Inc.

P.O. Box. 17a ■ Jersey City, N. J. 07303

Name

Street and number

City, state or province, postal code

"The Ukrainian..."

(Continued from page 8)

Western Maryland, the students presented the college with the two-volume Ukraine: A Concise Encyclopaedia.

As a result of the course, one student learned that her cultural identity was Ukrainian and another student concluded that he was not a Russian.

Prof. Palijczuk noted that special thanks were due to all families who hosted students for weekends in their homes.

STUDENTS

Troubled with CAREER DECISIONS?

EMPLOYMENT TRENDS?

PROFESSIONAL OPTIONS? ETC., ETC. ...

THEN COME VISIT OUR **1st ANNUAL CAREER DAY**

The Ukrainian American Professionals & Businesspersons in cooperation with

The Ukrainian Institute of America

WILL OFFER FREE COUNSELING TO STUDENTS AND YOUNG GRADUATES

Saturday, March 26, 1983, 12-5 p.m.

Ukrainian Institute of America

2 East 79th Street, corner 5th Ave., New York, N.Y. 10021

For information call — Yuri Wedmid, (201) 249-5893

BRING
YOUR
FRIENDS

Sunday, March 13

NEW YORK: The Ukrainian Institute of America will present the Ukrainian Composers Series No. 4, "Ukrainian Operatic Excerpts." Featured performers will be pianists Juliana Osinchuk and Thomas Hrynkiw, bass-baritone Andrij Dobriansky and tenor Ed Evanko. The concert begins at 4 p.m. at the institute, 2 E. 79th St.

NEW YORK: The Plast branch in New York will sponsor a costume ball for "novatstvo," today at 2 p.m. Titled "The Circus Has Come to Visit Us," it will take place at St. George School Auditorium.

RANDOLPH, N.J.: The Newark branch of the Ukrainian Music Institute will present a student recital at 2:30 p.m. in the auditorium of the County College of Morris. Featured will be the piano students of Taissa Bohdanska and Halyna Klym.

Monday, March 14

JENKINTOWN, Pa.: A free health career workshop will be held from 8:30 a.m. to 12:30 p.m. at Manor Junior College, Fox Chase Road and Forrest Avenue in Jenkintown. The workshop will offer prospective students and interested persons an overview of all of Manor's health programs.

Special experience will be offered in the following programs: animal science technology, expanded-functions dental assisting, medical assisting, medical laboratory technology and optometric technology.

For information on the health career-workshop or any of Manor's programs, call Eileen Suffet, chairperson, at (215) 887-7676 or the Manor College admissions office at (215) 885-2360 or (215) 884-2216.

Wednesday, March 16

NEW YORK: Pianist Juliana Osinchuk will be featured in a tribute to Herbert Rogers with the Hunter Symphony conducted by Clayton Westermann. The concert will be held at 8 p.m. at the Hunter College Assembly Hall, 69th Street between Lexington and Park avenues. Featured works include Rachmaninoff's Piano Concerto No. 1 and Tchaikovsky's Symphony No. 2. Tickets are available from the Hunter College Music Room 1515 or at the door for \$4.

PREVIEW OF EVENTS

Thursday, March 17

JENKINTOWN, Pa.: Manor Junior College Medical Club is hosting a special presentation by Paul Cerwinka, microbiologist of Dekalb Laboratories of Whitmarsh. Mr. Cerwinka will give a presentation on "Phlebotomy and Specimen Collection Techniques," from 11:30 a.m. to 12:30 p.m. in Room 5-6 of the Academic Building on the college campus, located on Fox Chase Road and Forrest Avenue.

The lecture is free. For additional information, call the college at (215) 886-2216.

Saturday, March 19

YONKERS, N.Y.: The Yonkers SUM-A branch will sponsor an open volleyball tournament today, followed by a dance to the sounds of the Iskra and Vatra bands. For more information call (914) 969-7486 (days) and (914) 476-6781 (evenings).

Sunday, March 20

ADDISON, Ill.: The UNA documentary film, "Helm of Destiny," will be shown today at St. Andrew's Ukrainian Orthodox Church Hall after the liturgy. The public is cordially invited.

BEL AIR, Md.: The Lyman Ukrainian Dance Ensemble will perform here at John Carroll High School during the first Slavic Folk Festival, sponsored by the Ss. Cyril and Methodius and Our Lady of Dormition Slavic Catholic Churches. The festival will begin at noon with a divine liturgy and will continue throughout the day with foods, and arts and crafts booths. The Lyman dancers will perform at 2:30 p.m.

Admission to the festival is free, but there is \$3 charge for the folk dancing show at 2:30 p.m. Senior citizens' admission is \$2, and children between 6 and 12 will be admitted for \$1. Those under age of 6 may attend the show for free. For more information in Bel Air, contact Clare Sherzer, (301) 879-2380, in Baltimore call Orest Lasiuk at (301) 761-5932 or the Slavic center at (301) 276-7676.

NEW YORK: The Ukrainian National Association/Ukrainian Institute of America Performing Artists Group will present a program titled "A Song of Leaving," at 5 p.m. at the Ukrainian Institute of America, 2 E. 79th St.

Singer-actor Taras Shipowick will team up with vocalist Christine Iwaniv to perform excerpts from the award-winning musical, "A Song of Leaving." Bohdan Andrusyshyn will perform a selection of international folk songs, accompanying himself on the guitar.

Other musical accompaniment will be provided by members of the Chervona Kalyna Orchestra: Oleh Sochan, Oleh Kaniuka and John Saramula.

Anya Dydyk will emcee the program. A wine-and-cheese reception will follow. Suggested donation: \$6. For more information please call the UNA fraternal activities coordinator at (201) 451-2200 or (212) 227-5250.

Monday, March 21

CARTERET, N.J.: The senior chapter of the Ukrainian Orthodox League of St. Demetrius Ukrainian Orthodox Cathedral will sponsor a homemade kovbasa sale today from 3 to 8 p.m. in the Community Center, 691 Roosevelt Ave. For information call Marie Decibus at (201) 541-7233 or Olga Novak at (201) 969-1375.

CAMBRIDGE, Mass.: A study group of Harvard academics formed to explore various issues of modern Ukrainian history, politics and life, which was organized by Dr. Jack Porter and Dr. James Mace, will sponsor a talk titled "The Rise of Nationalism and Conflicting National Claims in Ukraine: The Effect on Interethnic Relations." Dr. Mace will speak tonight. For more information please call (617) 495-4053.

Friday, March 25

NEW YORK: The Harvard Ukrainian Research Institute and the Ukrainian Institute of America will sponsor a lecture by Dr. Frank Sysyn titled: "Travelers in Kozak Ukraine — The Significance of the Kozak Period in Ukrainian History," at 7:30 p.m. at the institute, 2 E. 79th St.

Weekend of March 25-27

SLOATSBURG, N.Y.: A Discovery Weekend for high school students age 14-18 will be held at St. Mary's Villa here. It will be sponsored by the Diocese of Stamford Youth Apostolate, 161 Glenbrook Road, Stamford, Conn. 06902. Deadline for applications for the weekend is Friday, March 18; cost is \$35. For more information call Sister Dorothy SMI at (203) 325-2116.

Saturday, March 26

SPRING VALLEY, N.Y.: Yaroslava Surmach Mills will hold a Ukrainian Easter egg workshop at Ss. Peter and Paul Ukrainian Catholic Church, 41 Collins Ave., from 1 to 4 p.m. Admission is a \$9 donation to St. Ann's Sodality. This price also includes materials used in the workshop. The workshop will also include a slide show of Mrs. Mills' "Search for the Easter Egg in Ukraine" and a talk on the meaning and technique of decorating pysanky.

JENKINTOWN, Pa.: A free court reporting seminar will be held today from 9:30 a.m. to 12:30 p.m. at Manor Junior College, Fox Chase Road and Forrest Avenue.

The seminar is open to anyone interested in learning about the unique role of the court reporter and the opportunities within this field as a free-lance reporter.

Included in the workshop-seminar will be a mock trial with professional court reporters participating to demonstrate the skills needed by the court reporter as they perform their role as the official court stenographer.

To register for the seminar or for directions to the suburban Philadelphia area campus of Manor College, please call the Manor office of admissions at (215) 885-2360 or (215) 884-2216.

NEW YORK: The Ukrainian American Professionals and Businesspersons, in cooperation with the Ukrainian Institute of America, will hold their first annual Career Day for students and recent graduates at the UIA, 2 E. 79th St., corner of Fifth Avenue, between noon and 5 p.m. Counselors for various fields will be available for informal sessions with

(Continued on page 15)

Institute to counsel elderly

NEW YORK — The Ukrainian Institute of America has begun a new monthly series of counseling sessions specifically tailored for senior citizens.

Titled "Information Briefings for the Elderly," the sessions are designed to keep the senior population informed on important subjects such as updates on Social Security and Medicare benefits, changes in New York City Section 8 housing codes, and various other forms of aid available to the senior members of our community.

The first session was to be held on Saturday, March 12.

The sessions will be conducted by Mykola Shpetko, Lydia Savoyka and Dr. Roman Osinchuk.

Mr. Shpetko, now retired, worked for over 20 years as a social worker in New York City, following his immigration

from Ukraine, where he served as judge and attorney.

Ms. Savoyka is currently with the U.S. Catholic Conference and is a well-known figure throughout New York's ethnic communities for her work in immigration and with refugees.

Free transportation will be provided for those seniors interested, and buses will leave from in front of St. George Ukrainian Catholic Church in the East Village. The sessions are open to all senior citizens and are free of charge. The program will begin with a luncheon and will be followed by a two-hour counseling session.

Information Briefings for the Elderly will be held on April 9, May 14 and June 11. These will be held from 10 a.m. to noon.

Museum slates pysanka show

NEW YORK — March 12 through June 26 The Ukrainian Museum will display approximately 300 pysanky (Ukrainian Easter eggs) from its own collection. In conjunction with the exhibit, a special program of workshops and demonstrations is planned.

Many donors through the six years of the museum's existence have contributed to the uniqueness of the collection.

For centuries, Ukrainians have adhered to the same ancient designs in decorating Easter eggs. The tradition goes back to pre-Christian rituals associated with the welcoming of spring. The oldest forms of pysanky designs symbolize the entire universe through representations of the sun, moon and stars. Later pysanky use Christian symbols, such as fish and churches.

Both types of designs, according to Ukrainian mythology, protect against all evil and ensure well-being, happiness

and health. In order to do so, the pysanka has to be properly made, that is, according to a specific formula as in any ritual. For this reason the Ukrainian pysanka design has remained structurally unchanged.

Color also has important symbolic meaning. Red symbolizes happiness and love; yellow symbolizes prosperity and fertility in the home; green stands for abundance of vegetation; blue influences health. The combinations of these colors in the pysanky, along with the various symbolic figures, represent a totality of happiness, love, prosperity and health.

The exhibit will be open Wednesdays through Sundays, 1-5 p.m. The Ukrainian Museum will be closed on Ukrainian Easter Sunday, May 8.

Admission to the museum is \$1 for adults, and 50¢ for students and senior citizens.