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Philadelphians mark Solidarity Day

by Olena Stercho Hendler

PHILADELPHIA — The Day of Solidarity with Ukrainian political prisoners was publicly observed by Philadelphia-area Ukrainian Americans with a lunchtime program held in Philadelphia's City Hall on January 12.

Solidarity Day has been marked for the last 14 years by Ukrainian political prisoners in the gulag as an expression of solidarity with one another and as a protest against Soviet abuses of human and national rights.

Citations commemorating the day were presented by Mayor W. Wilson Goode and on behalf of the City Council by Councilman Thatcher Longstreth. The featured speakers during the program, which in this year of the Millennium of Christianity in Ukraine, focused on the persecution of religious believers, were Robert W. Farrand, deputy undersecretary of state for human rights and humanitarian affairs, and Nadia Svitlychna of the External Representation of

the Ukrainian Helsinki Group.

The program, which was sponsored by the Ukrainian Human Rights Committee of Philadelphia (UHRC), was opened by Ulana Baluch Mazurkevich, UHRC head. After Ms. Mazurkevich's remarks, Mayor Goode gave a brief but powerful address in which he noted that Americans who take basic, fundamental freedoms for granted have a special obligation to join in solidarity with those who are denied them.

Karen Warrington, press secretary to Mayor Goode, read the Proclamation of the City of Philadelphia commemorating Solidarity Day. The proclamation, in part, referred to the severe religious persecution in Ukraine in this Millennium year and urged Philadelphians of Ukrainian origin to preserve their religious legacies as an expression of solidarity.

Sister Gloria Coleman of the Archbishop's Interreligious Task Force and Msgr. Michael Federowicz, pastor of

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UNA to pay \$1 million in dividends

JERSEY CITY, N.J. — The Ukrainian National Association will pay out \$1 million in dividends to its members, thanks to a financially successful year in 1987.

This was among the decisions made at the most recent regular meeting of the UNA Supreme Executive Committee, held December 30, 1987, here at the UNA Home Office.

The meeting, chaired by Supreme President John O. Flis, was attended by: Supreme Vice-President Myron B. Kuropas, Supreme Director for Canada John Hewryk, Supreme Vice-President Gloria Paschen, Supreme Secretary Walter Sochan and Supreme Treasurer Ulana Diachuk.

The officers' reports began, as has become customary, with the supreme treasurer's report.

Treasurer's report

Mrs. Diachuk's report covered the first 11 months of 1987. During that period, the treasurer noted, the UNA reorganized its investments in bonds. Forty-nine low-yielding bonds were sold for \$2,415,219, with a loss of \$237.12. With the funds obtained from the sale, the UNA bought government bonds paying between 9.3 and 10.31 percent for five- to 10-year terms. In all, 74 bonds either matured or were sold for a total of \$4,604,711. Sixteen bonds were bought for \$6,391,255.

As of the end of November 1987, UNA assets totalled \$60,435,817, having grown by over \$3 million, or more precisely, by \$3,182,025. In 1986, during the same 11-month period, UNA assets had grown by \$2,376,791.

All income for the first 11 months of 1987 amounted to \$11,411,851, the supreme treasurer reported. Dues collected totalled \$2,618,762, a sum \$46,508 less than last year. Income from investments came to \$6,213,615, a figure \$496,640 greater than in 1986. The UNA's loan to the Ukrainian National Urban Renewal Corp. brought in interest of \$2,060,000, while Soyuzivka income was \$869,761 (however, this includes UNA support totalling

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Former UNA organizer Orichowsky dies

SOMERSET, N.J. — Wasyl Orichowsky, the Ukrainian National Association's former supreme organizer, died here at his home on Saturday, January 16, following a lengthy illness. He was 66.



Wasyl Orichowsky

Perm camp 36-1 closed by Soviets, inmates moved to different location

NEW YORK — The notorious special-regimen labor camp VS 389/36-1 at Perm was closed down by Soviet authorities on December 8, 1987, and all inmates, guards and personnel were moved 60 miles away to Perm camp No. 35, reported The New York Times and the External Representation of the Ukrainian Helsinki Group (UHG) last week.

The move was interpreted by Times columnist A.M. Rosenthal in a January 19 op-ed column as a way for the Soviets to avoid foreign inspection of what was known as a "death camp" when a 15-member Western delegation arrives in Moscow for high-level talks on January 25.

"Suddenly and without announcement, Perm 36-1 was closed on December 8, according to information I have received and trust," wrote Mr. Rosenthal in his column. "So Moscow can keep its ban on any foreigner's inspection; there's nothing left to inspect."

Members of the Vienna-based International Helsinki Federation for Human Rights, who were invited to Moscow for a week of discussions with top Soviet officials, had asked to visit six Helsinki monitors imprisoned at the notoriously harsh camp No. 36-1 during their trip, reported The New York Times on December 31.

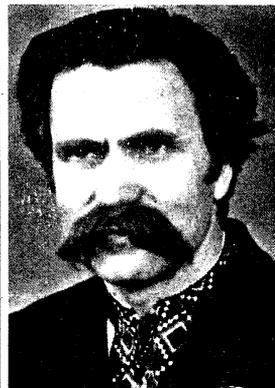
"Little has changed for the 12 transferred political prisoners," however, who still languish in incarceration, said Nadia Svitlychna, head of the UHG's External Representation, in a January 4 letter to Mr. Rosenthal.

"Their (the prisoners') conditions of imprisonment, terms and even the prison personnel remain the same," wrote Ms. Svitlychna, a former political prisoner herself.

"As before, Mart Niklus and Ivan Sokulsky sit in solitary confinement cells, Petro Ruban, Hryhorii Prykhodko, Boris Romashov and Mikhail Alekseyev sit together in one cell. I should mention here that Mr. Prykhodko is gravely ill and that his illness — virulent tuberculosis — endangers the lives of his cell mates."

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Lukianenko begins exile in Tomsk



Lev Lukianenko

NEW YORK — Ukrainian human and national rights activist Lev Lukianenko was transferred in early December into exile in the Tomsk region after completing a 10-year labor camp term at the notorious Perm camp No. 36-1, according to the External Representation of the Ukrainian Helsinki Group.

The transfer occurred upon the liquidation of special-regimen labor camp No. 36-1 at Kuchino, in the Perm region, on December 8, where the 59-year-old dissident was incarcerated as an "especially dangerous recidivist." The other inmates of the notorious "death camp," where six prisoners are known to have died, as well as the guards and personnel, were moved to another Perm labor camp, VS 389/35, some 60 miles away.

A founding member of Ukrainian Helsinki Monitoring Group and its principal legal advisor, Mr. Lukianenko worked for several years in the

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FOR THE RECORD: Nadia Svitlychna's remarks on Day of Solidarity

by Nadia Svitlychna

Following is the full text of remarks by Nadia Svitlychna at the Philadelphia commemoration of the Day of Solidarity with Ukrainian Political Prisoners. Ms. Svitlychna, a former political prisoner who served four years in Soviet prisons for participating in the writing of samvydav publications, currently heads the External Representation of the Ukrainian Helsinki Group.

January 12 has come to be known as the Day of the Ukrainian Political Prisoner.

"It was on January 12, 1972, that severe and cruel repressions were perpetrated by the Communist regime in Ukraine. The Day of the Ukrainian Political Prisoner is being commemorated by Ukrainian political prisoners in the Soviet Union. In addition, political prisoners of other nationalities, as well as those Ukrainians who are not in prisons or are living abroad, join them in solidarity."

These words were written several years ago by Vyacheslav Chornovil, then a political prisoner himself, a victim of the repression of January 12, 1972. On that date he wrote: "A heavy duty is being levied against our people who not only pay with our natural resources and exhausting labor but with our Ukrainian patriots — people of thought, ideas and action — the heaviest duty of all... Today, on the Day of the Ukrainian Political Prisoner, I protest against the policy of resolving the national question by means of barbed wire and spiritual murder."

The tradition of commemorating January 12 as the Day of the Ukrainian Political Prisoner goes back 14 years. The date was picked symbolically since the arrests took place before and after 1972 — at different times and on different dates.

Vyacheslav Chornovil is no longer in prison. He was one of the first in Ukraine to respond to the professed and much-publicized glasnost, or openness. He responded with a deed: by reviving *The Ukrainian Herald* — the first independent publication in Soviet Ukraine. In reality, the Soviet policy of glasnost is only window-dressing. As far as the question of independent public thought goes, the main controller of it remains the KGB. In Ukraine, as well as in the rest of the Soviet Union, the law of the KGB is the law of the jungle.

Under this arbitrary "law of the jungle," representatives of Ukraine and of other non-Russian Soviet republics were forcibly removed



Nadia Svitlychna speaks at the Day of Solidarity commemoration in Philadelphia.

from the trains and planes recently and detained by police on spurious charges of committing petty crimes. In reality, however, they were harassed for the explicit purpose of preventing them from attending a human rights seminar in Moscow on December 10, 1987. This unlawful act of using blackmail and intimidation in Ukraine by the representatives of the Soviet government prevented the Ukrainian delegates from coordinating the "nationalities problems" section of the Press Club Glasnost seminar in Moscow.

Lacking in principle and attesting to the superficiality of the so-called changes in attitude by the Soviet government toward human rights manifests itself in the fact that political prisoners continue to serve time in prisons and labor camps on the catch-all charge of "anti-Soviet agitation and propaganda." The most flagrant example of this continuing plan of repression is the existence of a special-regimen labor camp in the Urals.

Because of a worldwide public outcry protesting the horrible conditions in Camp 36, a sleight-of-hand move was made by Soviet officials to show the world that a restructuring of their political prisoners' situation was taking political prisoners from Camp 36 to nearly Camp 35 in the Urals. Having effected this change of address on December 8, 1987, the prisoners were then assigned a slave laborers' working quota of sewing 400 cloth covers per day. The prisoners will again pay for their inability to fulfill the assigned norm of work by being punished with cold and hunger.

There are 12 known prisoners — eight of them Ukrainians — left in the labor camp of special regimen designated as VS-389/35-1. This camp is a veritable microcosm of persistent traditional anti-Ukrainianism. That is the characterization given to it by its former inmates: Yuri Fedorov (Russian), Balys Gajauskas (Lithuanian) and Vasyi Stus (Ukrainian). Stus died in this camp while being kept in a punishment cell during Gorbachev's rule.

Today, the Ukrainian prisoners of this camp are protesting against the abuses of fundamental human rights — protestations through declarations and hunger strikes. They are: Mykola Horbal, Vitaliy Kalynychenko, Ivan Kandyba, Vasyi Ovsienko, Yevhen Polishchuk, Hryhoriy Prykhodko, Petro Ruban and Ivan Sokulsky. They are supported by co-prisoners from the Baltic countries: Gunars Astra, Mart Niklus and Enn Tarto as well as a Russian from Ukraine, Mikhail Alekseyev. Other Ukrainian prisoners who are dispersed among other labor camps and awaiting our solidarity with them are: Pavlo Kampov, Serhiy Babych, Petro Saranchuk and others such as Hanna Mykhailenko who is in a psychiatric prison, as well as Yuriy Badzio, Levko Lukianenko and Mykola Matushevych who are in exile.

Let us not abandon them! Neither let us forget the brave men and women who, in the face of the uncertain and dangerous conditions take the brunt of the defamatory campaign against them in the Soviet press and live with constant threats

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Mykola, Raisa Rudenko in Munich



Ivan Laputka

Mykola and Raisa Rudenko, who arrived in Frankfurt, West Germany, on December 13, 1987, are seen above as they appeared at a press conference in Munich three days later. Mr. Rudenko, 67, a founding member and former chairman of the Ukrainian Helsinki Group, recently completed a 12-year term of imprisonment and exile. (An in-depth story about the Rudenkos' first press conference in the West appeared in *The Weekly* on December 20, 1987.)

The Rev. Vynnytsky is released

FRAMINGHAM, Mass. — The Rev. Mykhailo Vynnytsky, a Ukrainian Catholic priest, has been released from incarceration near the northern Siberian city of Arkhangelsk and has returned to his hometown of Lviv, reported the *Keston News Service* in late December.

The Rev. Vynnytsky, a Redemptorist monk, was sentenced in 1985 to five years' strict-regimen labor camp and three years' exile for his activity in the underground Ukrainian Catholic or Uniate Church in western Ukraine.

Keston cited issue No. 17 of the

samvydav *Chronicle* of the Catholic Church in Ukraine as its source. The *Chronicle* reportedly described how the Lviv authorities harassed the Rev. Vynnytsky on the pretext that he did not have a permit to reside in the city, then arrested him in June 1985 while he was celebrating liturgy in a parishioner's home.

He was convicted the following month for violating the law on passports, "parasitism," and "infringement of the rights of citizens under the guise of performing religious rituals" (Article

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Lukianenko...

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1950s as a lawyer in the Lviv region of western Ukraine. He was first arrested in January 1961 for co-authoring a draft constitution for the Ukrainian Workers' and Peasants' Union based in Lviv. He was sentenced to death for "treason" and "anti-Soviet agitation and propaganda" for calling for the peaceful secession of Ukraine from the USSR, a right guaranteed under the Constitution of the Ukrainian SSR. His sentence was commuted, however, to 15 years' labor camp and exile.

His second arrest occurred in

December 1977 for his activities with the Ukrainian Helsinki Group and for his authorship and dissemination of samvydav articles, which were published later in the West. The former Chernihiv, Ukraine, resident was sentenced for "anti-Soviet agitation and propaganda," under Article 62 of the Ukrainian SSR Criminal Code, to 10 years' special-regimen labor camp and five years' exile.

The remaining portion of his sentence, five years in exile in the village of Berezovska in the Tomsk region, has reportedly been reduced by one-third under an amnesty marking the 70th anniversary of the Bolshevik Revolution.

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U.S.-USSR radio bridge explores possibility of Ukrainian Catholic liturgy in Ukraine

by Marianna Liss

CHICAGO — A group of Ukrainian Catholics from Chicago may be able to openly celebrate a Byzantine rite Catholic liturgy in the Ukrainian language in Ivano-Frankivske at the invitation of the exarch of the Russian Orthodox Church in Kiev, Archbishop Makary.

Though as yet not confirmed by the Russian Orthodox Church or the Soviet government, the invitation came on December 14, 1987, during a local public radio program, "Midday," hosted by Sondra Gair on station WBEZ, 90.1 FM, December 14. The invitation was offered by Archbishop Makary in a conversation with the Rev. Andriy Chirovsky.

The station co-sponsors with the Soviets a twice-a-month radio bridge to the USSR. Kiev is featured on the second Monday of the month, and Moscow is on the last Monday.

For the December 14 program, the Rev. Chirovsky of St. Joseph's Ukrainian Catholic Church on the Northwest side of Chicago, was asked to join the panelists, including this reporter from The Ukrainian Weekly, to ask questions of the Kiev participants.

After various panelists discussed the significance and popular reactions toward the recent arms reduction summit between President Ronald Reagan and General Secretary Mikhail Gorbachev, Archbishop Makary talked about co-existence, suggesting that in the Soviet Union, atheists and believers have learned to live with one another.

He said that in the Soviet Union, they have had a "great experience of living together, not just living together, but building up this country."

"The believers of the Russian Orthodox Church and of all religions in the Soviet Union are participating in the great process." And I think our daily lives, our daily collaboration, our daily

work together — it's just witnessing that it's possible to live together.

"It's possible to work together, it's possible to build a better society together," he said.

The Rev. Chirovsky challenged the assertion that all religions have equality, reminding the archbishop of the liquidation of the Ukrainian Orthodox and Catholic Churches.

"If Marxism and the Church do co-exist," the Rev. Chirovsky continued, "can a group of Ukrainian Catholic students accompanied by their spiritual leaders, come to the city of Kiev? And will the city of Kiev allow them to celebrate, openly, a Ukrainian Catholic liturgy in the city of Kiev? Something that has not been allowed for 40 years?"

The Russian hierarch answered that when he visits western Ukraine, in Ivano-Frankivske, there are many believers who attend Russian Orthodox services. There are so many people, he said, that there is no room for all who want to attend his pontifical liturgies.

He insisted that there were no Uniates, as he called them: "All the people in the Western part of Ukraine (have) now joined, really, the Russian Orthodox Church. And in 1946, on the Council of Lvov [sic], by the decision of the clergy and believers — the former Uniate Church — joined the modern Church, the Russian Orthodox Church. These are the historical acts which we cannot simply cancel."

"I think this (is the) reality, and today all believers in the Western part of Ukraine join the Russian Orthodox Church," Archbishop Makary stated.

But he also took up the gauntlet, saying, "Please, Father, if you come to Kiev, I would be very glad to take you to my diocese and to show to you how well our churches are attended ... by believers."

Replying to the archbishop, the Rev. Chirovsky asked: "If indeed there are no

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Ellis Island Museum Wall of Honor to spotlight immigrant heritage

NEW YORK — The final phase of fund-raising and specific exhibit themes, including a new American Immigrant Wall of Honor on which forebears' names can be inscribed, have been announced for the Ellis Island Museum. Restoration of Ellis Island and the 200,000-square-foot historic Main Building is scheduled to be completed by 1989, when the museum will open to the public.

'Execution by Hunger' now in paperback

CAMBRIDGE, Mass. — Miron Dolot's book about the 1932-33 man-made famine in Ukraine titled "Execution by Hunger" is now out in paperback.

The W. W. Norton publication is available for \$7.95 (U.S.) in bookstores throughout the world. In Canada the book is being distributed by Penguin Books.

Ukrainian bookstores, organizations and individuals may place bulk orders for the paperback edition of the book with: Harvard University Ukrainian Studies Fund, 1583 Massachusetts Ave., Cambridge, Mass. 02138.

"Execution by Hunger" was first published by W. W. Norton in a hard-cover edition in 1985.

"The brick and mortar we are repairing and the historic artifacts being restored are merely symbols of our great immigrant heritage. The immigrant stories that will be told, the ethnic history of our country and the emotions felt here at Ellis Island are the real focal points of our effort," said Stephen Briganti, president of the Statue of Liberty-Ellis Island Foundation, the organization responsible for the fund-raising and over-all construction and restoration of the Statue of Liberty and Ellis Island in cooperation with the United States Department of Interior, National Park Service.

Each exhibit will enliven a particular aspect of the immigration experience. Together, the exhibits will recreate the entire immigration process, the emotions and the thoughts of our ancestors as they began their new lives in America.

Paul Knaplund, for example, arrived at Ellis Island in 1906 and describes his experiences in his memoirs. "At last ... the Statue of Liberty and Ellis Island were sighted. Expectancy and hope, admiration and awe were perhaps the prevailing emotions. Some shouted and talked excitedly, others just stared in silence."

Possibly the most personally gratifying display at the Ellis Island Museum will be the American Immigrant Wall of

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Ostafijchuk, artist from Ukraine, begins new life in Canada

by Daria Darewych

TORONTO — Ivan Ostafijchuk, a prominent artist from Ukraine, arrived in Toronto on January 14 to begin a new life in Canada. Marriage made it possible for him to leave Lviv in April 1987. He spent almost nine months in Yugoslavia, however, before being issued a visa by Canadian authorities.

The Canadian Ukrainian Immigrant Aid Society, headed by Bohdan Mykytiuk was responsible for bringing the artist to Canada.

Mr. Ostafijchuk is expected to settle in Toronto, but he is hoping to be able to travel to see Western masterpieces of art.

A very talented and versatile artist, Mr. Ostafijchuk has an impressive exhibition record. He was born in the village of Trostianski in western Ukraine in 1940, and graduated from the Lviv Institute of Applied and Decorative Arts in 1966, having studied with Leonid Levytsky and Yaroslava Muzyka. For some time he worked in tapestry design and mural painting, but eventually graphic art became his main concern.

Mr. Ostafijchuk's early prints were stylized variations on folk art themes. In 1969 he created some distinctively original illustrations to Vasyly Stefanyk's moving short stories. He also illustrated the works of such other prominent Ukrainian writers as Ivan Franko, Lesia Ukrainka and Marko Chermshyna.

Some of Mr. Ostafijchuk's graphic images are rooted in the life and customs of his native village in the Carpathian Mountains. In the series of lithographs "Hutsul Legends" he has transformed the fantastic world of Hutsul folklore and the Carpathian landscape into a powerful visual statement. In "Olexa Dovbush" Mr. Ostafijchuk explored the legends surrounding this

famous folk figure in a series of memorable prints.

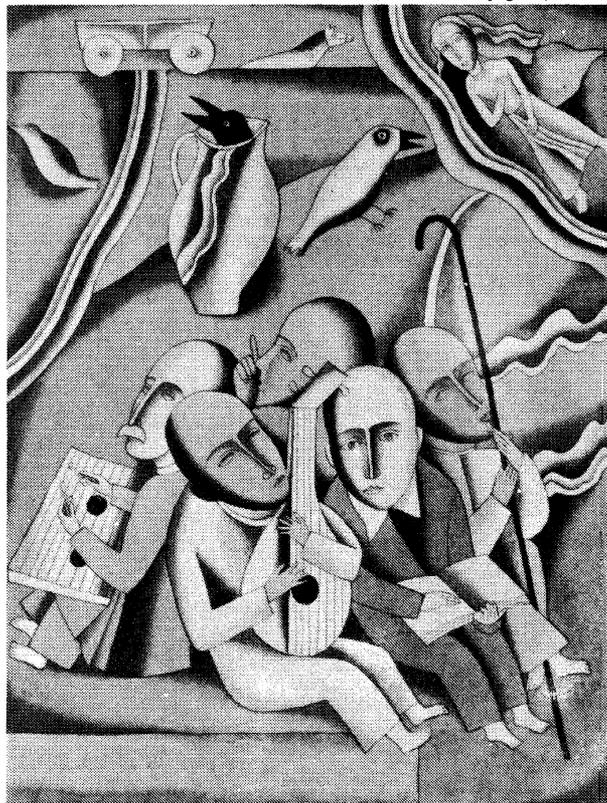
The deliberately bare, allegorical images of the drawings in "Summer Impressions" are expressive of this thoughtful and philosophical artist. Unlike the rhythmic dark and light patterns of the prints, the more recent monotypes, particularly of the "Ukrainian Folk Songs" suite, are symphonies of muted, unblurred harmonies of color.

More recently Mr. Ostafijchuk illustrated the poetry of the popular and talented contemporary Ukrainian writer Lina Kostenko titled "Orchard of Unmeltable Sculptures" and published in Soviet Ukraine in 1987. Although the lino-prints which illustrate the text were conceived in color, they appear as dramatic compositions in black and white only.

In contrast to these starkly brooding flat areas of solid black with slashes of white, the colors in some of his more recent oil paintings and monotypes are vibrant and expressionistic, revealing yet another aspect of Mr. Ostafijchuk's complex vision.

Only a handful of Ukrainian artists have been allowed to emigrate to the West, and none of the better known ones like Volodymyr Makarenko, Vitalij Sazonov or Volodymyr Strelnikov have had an opportunity to settle in Canada. Unlike these non-conformist artists who were not members of the Soviet Artists Union, Mr. Ostafijchuk was an officially established artist whose work was accepted for exhibitions in the USSR. In 1978 he was honored with a small catalogue and retrospective exhibition held in the Artists Union Gallery in Lviv. The jury of the IX Biennale of Graphic Design in Brno, Czechoslovakia, in 1980 awarded

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"Duma," 1978 watercolor by Ivan Ostafijchuk.

Philadelphia conference compares U.S. and Soviet constitutions



Panelists (from left) Rep. Henry J. Hyde, Dr. Paul Goble and Dr. Richard Hanusey speak during a conference comparing the U.S. and USSR constitutions.

PHILADELPHIA — In conjunction with the celebration of the 200th anniversary of the American Constitution, the Ukrainian Educational and Cultural Center in Philadelphia sponsored a unique conference titled "A Comparative Conference: U.S. and USSR Constitutions — A Focus on Ukraine."

The event was timely also because it coincided with the historic U.S.-Soviet summit in Washington.

The conference, which was conceived in order to pay tribute to the American Constitution, served also to illuminate and contrast the freedoms which are protected by the U.S. Constitution and to focus on the numerous violations of freedoms currently guaranteed under the Soviet Constitution.

The event featured a panel of distinguished guests. Rep. Henry Hyde (R-Ill.), who serves on three committees in Congress: the Judicial Committee, the Foreign Affairs Committee and the Select Committee on Intelligence; and Dr. Paul Goble of the Soviet Nationalities Desk of the U.S. Department of State were the key presenters.

Former Congressman Charles F. Dougherty introduced the seminar topic, presented a biographical sketch of each of the speakers and served as moderator.

Dr. Richard Hanusey, former associate superintendent of the public schools in Philadelphia and presently professor of education at Temple University, was the respondent.

Rep. Hyde spoke eloquently on the topic, stating that "the Soviet Constitution is known more for its breaches than for adherences to it" and that the "Soviet Constitution is merely a shelved

document that is manipulated to the advantage of the state."

He addressed himself also to the topic of Christianity and its impact on the Soviet state. Speaking of the Church and how it has been used as a means of Russification, he emphasized that Christianity is the Soviet state's worst enemy because Marxism denounces spirituality.

Human dignity and individual spirituality are protected by the American Constitution, whereas they are not under the Soviet Constitution, he added.

Dr. Goble focused on the 15 Soviet republics' constitutions and their interactions and relations with Moscow. All these constitutions are similar with slight differences, he said. In Georgia, for example, citizens are permitted to carry arms. However, the Supreme Soviet has the ultimate power and in fact supercedes the constitutions of the republics.

The constitution of Soviet Ukraine does allow certain few rights, as the right to establish its own school system, cultural institutions and even its own Communist Party structure. Ukraine also has a seat in the United Nations. These few privileges would be taken away if the republic constitution should be revoked.

Speculating on the future, Dr. Goble stated that he believes General Secretary Mikhail Gorbachev is likely to continue ignoring the non-Russian republics, since to date he has not issued any statement on them. Mr. Gorbachev, in fact, is the only Soviet leader since Lenin who has not served in a non-

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Ukrainian Catholic teachers prepare Millennium materials for schools

TORONTO — At the request of the Metropolitan Separate (Catholic) School Board of Toronto, a committee of Ukrainian Catholic teachers was organized to prepare Millennium materials for both staff and students of the board.

Metro Separate is the largest school board in Canada with 191 elementary schools and 34 secondary schools. Over 6,000 teachers instruct a student population of 104,630.

The teachers have already met four times and have formulated the following approved projects: a multi-media kit on the Millennium for primary, junior and intermediate grades; resource materials for high school students; monthly inserts on Millennium topics for the Director's Bulletin; liturgical displays; in-service programs for resource teachers.

The multi-media kit will be available this month and orders have already been received from across Canada and the United States.

To inaugurate the Millennium Celebrations, a Ukrainian icon display was mounted on November 19, 1987, at the Catholic Education Center.

A combined students' choir of St. Demetrius and Cardinal Slipij Catholic Schools opened the display. Over 85 children's voices filled the center with two beautiful Ukrainian hymns honoring the Mother of God and St. Volodymyr.

The children's program concluded

with the first public performance of the Ukrainian Millennium Hymn sung in English. The English rendition, prepared by the Rev. Terence Lozynsky of St. Demetrius, was very well received.

The director of education, B. Kipp, welcomed all participants to the icon display and called upon the chairperson of the board, Caroline DiGiovanni.

Mrs. DiGiovanni expressed her gratitude for the work accomplished by the Ukrainian Catholic teachers' committee and assured everyone present of the board's continued participation in the Millennium celebrations, including the next event, a liturgical display on March 24.

The Rev. Geary, superintendent of religious education, called upon the Rev. John Tataryn, pastor of St. Demetrius, for the inaugural address, who noted: "Our fellow Catholics of the Roman rite are very knowledgeable about their Protestant brethren of various denominations, even being greatly influenced by them in worship and community life, but when it comes to the ancient and highly developed treasures of the Christian East, little if anything is known."

"On the threshold of the Millennium of Christianity of the Ukrainian people," he said, "we bring to you, our Roman Rite brothers and sisters the glory of the Eastern Church." The Rev. Tataryn stated that icons are the Eastern Church's "windows to heaven."

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Parma parish honors volunteers

PARMA, Ohio — St. Vladimir Ukrainian Orthodox Cathedral here recently honored the staff of the parish library at its annual Thanksgiving dinner.

For over two years, the staff of the library — parish volunteers — have provided many hours of service, sometimes up to three nights a week, ordering, systematizing and cataloguing books and organizing cultural displays.

The pastor and chairman of the library, the Rev. John Nakonachny, with the assistance of pastor emeritus, the Rev. Stephen Hankavich, presented certificates of appreciation with a copy of a 16th century lithograph of St. Nestor the Chronicler to Helen Norka, Olena Narizhna, Maria Sulym, Antonina Shyika and Taisa Mahlay.

The Rev. Nakonachny in his remarks mentioned the accomplishments

of the library and its importance in the life of the parish.

Three years ago, several parishioners together with the Rev. G. Halycia, assistant pastor, planned a long-range project to mark the Millennium of the Baptism of Ukraine. The parish allocated a room in the school, completely furnished it and work began to establish a functioning library and cultural room.

To date, approximately 4,000 books have been catalogued in both Ukrainian and English, and a collection of folk art has been initiated. All these collections of books and displays depend totally on donations (both financial and material) of parishioners and non-parishioners. With continued support and cooperation, the Library and Cultural Room will be a vibrant commemoration of the Millennium not only for 1988, but for many years to come.

House of Ukraine elects board

SAN DIEGO — Elections of board members for the House of Ukraine were held here recently at the House of Pacific Relations Hall of Nations Building in Balboa Park.

The 1988 board members are: Ingrid Kytasti, president; Mike Pomiak, vice-president; Ludmilla Rowinsky, secretary; Bill Loznycky, treasurer; Maryann Bohatch, membership secretary; and Olexander Skop, "hospodar."

Also elected were Roman Oleksyshyn, sergeant at arms; Maksym Harmash, OIha Gerega and Sofija Skop, auditing committee; and Ms. Kytasti, Joanne Hodowany-Stone and Marta Oleksyshyn, delegates to the House of Pacific Relations. A vacancy exists for the important position of cultural director, but a candidate for the position will be actively sought by the new board members.

The House of Ukraine is one of the many national groups of an organization called the House of Pacific Rela-

tions, a private, independent organization that came into being in the years following the California Pacific International Exposition held in 1935.

The houses are set in Balboa Park, which holds the famous San Diego Zoo. Each house displays its cultural exhibits to the public Sunday afternoons throughout the year at 1:30-4:30 p.m. and at outdoor programs during the summer months. Thousands of visitors stream through the houses and are rewarded with an educational experience.

The House of Ukraine is a non-political, non-religious and non-profit organization. Independent membership is available in compliance with its by-laws.

For more information on the House of Ukraine and its 1988 calendar of events contact: House of Ukraine, c/o House of Pacific Relations, Inc., Balboa Park, San Diego, Calif. 92101; (619) 298-9139.



Volunteers who work in St. Vladimir's parish library (from left) Helen Norka, Maria Sulym, Taisa Mahlay and Olena Narizhna, receive certificates of appreciation from the Very Rev. Stephen Hankavich and the Rev. John Nakonachny.

THE UKRAINIAN NATIONAL ASSOCIATION FORUM

St. Nicholas visits children of UNA Branches 37 and 234

ELIZABETH, N.J. — On Sunday, December 20, 1987, UNA Branch 37, the Lubov Sisterhood, and Branch 234, Zaporizka Sich, were host to a St. Nicholas party for the benefit of the children of the branch and their friends.

The program began when Marta Sawycky, the program director, introduced herself and introduced the children to her rich repertoire of games. The unusual thing about these children's games was that they were set to music. Music played an essential part in them: not only was it a background for each of the games, but it made participating in them enjoyable and stimulating for a 4-year old and 13-year old alike.

At the end of the children's program, St. Nicholas appeared at St. Vladimir's Church Hall accompanied by two angels. He addressed the children and proceeded to distribute gifts to them. In addition to gifts such as coloring books

and crayons, each child received a copy of Veselka, compliments of the two sponsoring UNA branches.

The guests and children were treated to a delicious buffet and refreshments organized by Joyce Gedman, president of Branch 37.

Other persons who were responsible for making this event successful were Eudokia Bodnarenko, who assisted Mrs. Sawycky during the children's games, Olga Oseredczuk, secretary of Branch 37, and Michael Chytra, secretary of Branch 234.

Playing an active part in this program was Andre J. Worobec, UNA's fraternal activities coordinator. Thanks are also in order to Theodore Rozumiko for excellent photos of this event.

Between 30 and 40 guests, about half of them children, were present. All enjoyed themselves and were looking forward to St. Nick's visit next year.



St. Nicholas and his angels, Ulana Zahaykewych (left) and Pamela Gedman, pose with UNA branch officers (from left) Joyce Gedman, president of Branch 37, Olga Oseredczuk, secretary of Branch 37, and Michael Chytra, secretary of Branch 234.



St. Nicholas with children during his visit to Elizabeth, N.J.

**THE UNA: MORE THAN
AN INSURANCE COMPANY**

The Fraternal Corner

by Andre J. Worobec
Fraternal Activities Coordinator

Fund-raising for fraternal projects

Many branches do not have enough funds in their treasuries and, consequently, hesitate getting involved in a fraternal project. Fund-raising may be just the project to get the branch involved. Here are some reasons it may prove valuable:

1) It creates a goal toward which members can direct their efforts, namely helping the needy, a charity, a worthy cause or to finance future fraternal projects.

2) It generates activity and gets people involved.

3) Certain activities, such as a walk-a-thon, candy sales, raffle sales, etc. get young people involved.

4) Funds raised by the branch's volunteer efforts can be used to finance other fraternal projects.

5) The main office will be inclined to provide additional financial aid when the branch generates activity on its own.

We can see that fund-raising can have a snowballing effect on branch activity. Let me suggest some fund-raising ideas:

- Collections: Taking up a collection or asking for donations is usually the simplest way to raise funds. The disadvantage is that many people shy away from giving money or are under financial strain. A collection often is successful when an important need arises in the community, or when the funeral of an individual inspires others to donate to a worthy cause in his or her memory.

- Fifty-fifty club: An informal raffle may be conducted at regular meetings. Part of the money collected by selling chances is raffled off as the prize and the rest goes to a fraternal fund to be used for activities at a later date.

- Walk-a-thon, bike-a-thon, bowl-a-thon or similar events: The active participant is sponsored by a donor who pays him per mile, per kilometer walked or ridden, or per pin bowled, etc. It is most suitable to get younger members involved. Pre-teens, teens, young people or those who "feel" young are often eager to participate. If a large number of participants, such as a whole school or a youth organization, is involved the amount paid by each sponsoring donor does not have to be large and more donors can be persuaded to participate. It is a good idea to inject an element of competition among the participants and to provide prizes for most miles walked or most money raised, as well honors and publicity.

- Raffle: This is best conducted by an

organization with a raffle license, if done on a large scale. There is a lot of flexibility in the type of prizes, how many chances sold, how much to charge for each chance. Often the prizes are donated and can consist of electric appliances, services performed by a professional, etc. This is a good activity to get young people involved.

- Show, concert, sports event: Revenue from admission is donated to a worthy cause or used for future fraternal projects.

- Selling paid ads for a publication: Many professionals or businesses are eager to donate money for ads, because they want to advertise. It is often a good policy to patronize the sponsors of the paid ads.

- Caroling: In the Ukrainian community this is often used as a fund-raiser during the Christmas season.

- Garage sale, flea market: Donated items are sold and proceeds go to finance a worthy cause or fraternal project.

- Selling candy, perfumed candles, cookies, etc.: Such items may be obtained from fund-raising organizations on consignment and the profits go to the fraternal fund.

- Dance, party, picnic, etc.: The admission charged is the principal source of revenue. Other fund-raising events can take place during the dance, e.g. raffle, bake sale, concession sales, beverage sales, etc.

- Running a concession: During any public event, festival, picnic, dance, etc., this is a good source of income.

- Paper drive, clothing drive, or any other drive: Articles are sold to provide revenue for a worthy cause. In case of clothing, they can be given to the needy or sold as used items.

- Bingo: Large institutions and churches have used bingo as an important fund-raiser. It is important to conform to the local or state (provincial) laws.

- Running a thrift shop, ex-toggery, used clothing store: Used items donated are sold and revenue is used for worthy causes. This can be run like a flea market or garage sale, but on a permanent basis. Part of the clothing or used items can be distributed to the needy, or sent to needy Ukrainians, in Brazil or Poland, for example. (I can supply addresses upon request as well as other information on sending clothing

(Continued on page 12)

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THE Ukrainian Weekly

Musical camps

And we'd thought we'd seen enough Soviet cynicism. As if the ridiculous December 26 letter to the editor of The New York Times by a certain Ivan Rakhmanin, "inspector of Soviet prisons," describing the luxuries of life at Camp Kuchino, or Perm camp VS 389/36-1, had not been sufficiently cynical.

When official threats and harassment were not enough to stop an unofficial seminar on humanitarian affairs from taking place in Moscow in mid-December, the Soviets made a decision to stage their own alternative talks on human rights with a non-governmental organization. Thus, in an admittedly unprecedented move, the Soviet government invited a delegation from the Vienna-based International Helsinki Federation for Human Rights for a week of "high-level" discussions in Moscow, beginning on January 25. Anticipating the demands of a Western human rights monitoring body visiting Moscow and, at all costs, endeavoring to avoid any danger of embarrassment that foreign inspection of their medieval punitive system would bring, the Soviets have invented a new game, called musical camps.

Thus, in December that thorn in their side, special-regimen labor camp No. 36-1, which brought the USSR such anguish in the public relations department, was wiped off the face of the earth. So that now, if the 15 Westerners visiting Moscow request to see the place of suffering that took at least six lives, there will be nothing to show. The Soviets can prove that the camp, so publicized in the Western press, doesn't exist, or perhaps they will say it never existed. Perhaps it was all a myth.

However, this camp is no myth. The entire camp was moved intact 60 miles away to another Perm camp site, VS 389/35. The majority of inmates are the same. The guards and personnel are the same. The harsh regimen is the same. Only the address has been changed.

This game of musical camps reveals that Soviet cynicism toward the West and its contempt for human rights has remained unchanged, despite official promises of change in the age of glasnost.

LETTER TO THE EDITOR

A thank you for donation

Dear Editor:

Thanks, to a great deal, to the kind cooperation of the Ukrainian press which published our appeals, the need for help to Ukrainians in Poland in completing the construction of the residence for children of the Taras Shevchenko School in Bialy Bor gained wide publicity in Ukrainian communities in Canada and the U.S.

Our community quickly and generously reacted with donations which enabled the Ukrainian Canadian Social Services to promptly send substantial sums of money to Poland.

Following are some quotations from a letter which leading Ukrainians in Poland recently wrote to the UCSS:

"We are very grateful to UCSS and to all Canadians Ukrainians for all you have done and still intend to do for us in order to help us complete the students' residence of the Taras Shevchenko School... We are grateful because thanks to people like you, people of good will and great heart, our project is progressing to completion... Before the beginning of the next school year our building will be completed and with the first ringing of the school bell will be filled with children's voices. Thanks to God, we are now over that period of uncertainty when the lack of funds threatened the discontinuance of construction in the months of May and June 1987. Today, the balance in our

accounts permits us to look into the future more optimistically although we are still far away from full success. However, we hope that in decisive year of 1988 we will not be alone and that this students' residence, the joint project of Ukrainians from all corners of the world will open its doors to Ukrainian children in Poland. Your part in this endeavor is great and we thank you from the bottom of our hearts, our Dear Friends. We cannot thank everyone individually in Canada who donated to this project. Let our thanks to you be at the same time our thanks to all those Ukrainians in Canada who help us financially."

As can be seen, the disruption of the construction was prevented only because of our prompt assistance and can only be completed with our continued assistance. Therefore, let us not forsake our brethren in Poland. They still need our help.

Further donations towards the construction of the students' residence in Bialy Bor may be sent to: Ukrainian Canadian Social Services, Head Office, P.O. Box 168, Station "M", Toronto, Ont., M6S 4T3, to a branch of UCSS in your area, or to our branch: Ukrainian Canadian Social Services, 456 Main St., Winnipeg, Man., R3B 1B6.

Ukrainians in the U.S. may send their donations to: United Ukrainian Relief Committee, 1319 W. Lindley Ave., Philadelphia, Pa. 19141.

J. Slywinskyj
Manitoba Branch, UCSS
Winnipeg

LEADERSHIP CONFERENCE: Perceptions of Ukrainians

by Patience T. Huntwork

Patience T. Huntwork, a lawyer, is founder and co-chairperson of the Independent Task Force on ABA-Soviet Relations, an international organization which has spearheaded the opposition to the American Bar Association's Declaration of Cooperation with the Association of Soviet Lawyers. Following is her speech on "Non-Ukrainians' Perceptions of Ukrainians" delivered at The Washington Group's Leadership Conference on October 10, 1987.

...I am here to talk about Ukrainians, not about me. I should just say that I think Soviet repression, or Nazi and Soviet repression, is the central moral question of our age. We all have to ask ourselves, "How do I, individually, react to the repression of my fellow human beings?" If we do not have some reaction to that, then we are failing as human beings, and we are wasting our education and the privileges that we have here in America. ...

In December of 1985, there were two newspaper clippings on my desk. One of them was about the ABA-Soviet agreement signed by the American Bar Association. It was incumbent upon me to at least cut the clipping from the paper. That clipping was on my desk.

The second clipping was about the Medvid incident. That incident was my very first contact with Ukrainians. Prior to that time I had never — to my knowledge — seen the word "Ukrainian" in the newspaper. I feel I am an educated person. I attended prep school here in Washington. I received my undergraduate degree at Stanford, and my law degree at Yale. Yet, I had never heard of the Ukrainian famine, and I had no knowledge of any Ukrainian issue.

This is not because these issues are not important. They are very, very important. I suspect that one reason I had never heard of them is because they are very important.

I had the clipping about the Medvid incident and it centered on Orest Jejna and what he had attempted to do for the defector Medvid. I have heard a lot of negative reactions from Ukrainians about their community's response to the Medvid incident. You should know that, to some of us in the non-ethnic world, what your community did during the Medvid incident was one of the most heroic acts of that year, and a validation of everything that we thought America stood for.

I feel that the purpose of this country is to give refuge to Medvid. Otherwise, why be America? Why not be some other country? When our country did not save Medvid, it simply, to my mind, became another country. So, the fact that there was even one individual in the world willing to go and attempt to save Medvid seemed to me the ultimate American act.

So, I had these two clippings on my desk, and I called up Orest Jejna, and that is how we came to work together on the American Bar Association's agreement with the Soviets. He agreed to help me, and I was impressed at the casual indifference with which he agreed to help, and to sign the resolution to abrogate the ABA-Soviet Agreement. ...

At the same time as I was getting to know Ukrainians, I was also coming to know the Jewish community. These two parallel experiences were very important to me. The Jewish community was outraged about the [ABA-Soviet] agreement, just as the Ukrainian community

was. The tragedy of the separation of these two communities is that they are like brothers. Their reactions are those of brothers. The experience I had was similar to "two solitudes." The two communities were not communicating. I was communicating with both of them, but they were not communicating with each other — until later, later in our experience.

At one point, I received some material about Ukrainian history. This was the first experience I had with Ukrainian history. I discovered something which absolutely astounded me, which was the Ukrainian dream of liberation and independence. I am sure you feel that you have heard a lot about that throughout your lives. Perhaps you even have conflicting feelings about it, because I know you feel it is "unrealistic," and some of you are not sure how to express the issue.

In my opinion, the idea of national rights and liberation is one of the most exciting and captivating ideas, intellectually. Because for the first time I realized that someone was proposing an alternative to the Soviet Union. As an intellectual concept, it had to be done, and yet no one else, to my knowledge, was doing it. Mankind's nightmare was that Hitler's Reich would last for 1,000 years. If you give the Soviet Union perpetual existence, the Third Reich is lasting 1,000 years.

Certainly there must be some group that is willing to posit an intellectual alternative to the Soviet Union. That is what Ukrainians do, and that, I think, is your major mission in our society — not to feel inferior because it does not happen two years from now, but to always present it as an intellectual alternative and as a moral imperative.

It is a moral imperative to speak out for Ukrainian independence because the domination of the Soviet Union over Ukraine was accomplished by means of genocide. Now, genocide is a very special act. It must have some very special sanctions. One of them must be the forfeiture of all the benefits derived from that genocide. The lack of legitimacy of the Soviet domination of Ukraine must always be in the forefront as your community communicates with the outside world.

I have a couple of comments on the Millennium — what I think you should be doing with the Millennium. I know you are fighting with the Russians over the Millennium. That is important to you, but you may be missing a public relations opportunity, to communicate that one single, captivating idea about Ukrainians, which is resistance to the Soviets.

If you commemorate the Millennium in your community and you do not at the same time, somehow, also portray resistance by the Ukrainian Helsinki monitors and by your nationalist dissidents, if you do not portray the reality of resistance to the Soviets, then you are missing out on a public relations opportunity.

The major strength of the Ukrainian community is in the people. Are you an effective community? The answer is very definitely, yes. Because Ukrainians individually convey an intensely strong national identity. Each individual Ukrainian somehow can magically convey that, and it is very, very effective. You have some people in your community who are superb lobbyists for the Ukrainian cause. You need to use those people.

The good news is that you have got a
(Continued on page 15)

An appeal on the 50th anniversary of the birth of Vasyl Stus

Below is the full text of a letter, written on the occasion of the 50th anniversary of the birth of the late Vasyl Stus, by Yevhen Sverstiuk, Ivan Svitlychny and Vyacheslav Chornovil of the Ukrainian Association of Independent Creative Intelligentsia who are honorary members of the International PEN Club. The letter was addressed to Francis King, president of this world association of writers.

As a result of the letter, translated into English by Marta Skorupsky, Mr. King wrote to General Secretary Mikhail Gorbachev seeking the return of Mr. Stus's confiscated works and the release of his earthly remains to his widow, Valentyna Popeliukh, for burial in Kiev. (See *The Weekly*, January 17.)

We publish the complete text of the letter by Messrs. Sverstiuk, Svitlychny and Chornovil, as a tribute to the late Vasyl Stus, a truly remarkable writer who died tragically at the age of 47 on September 4, 1985, in special-regimen camp 36-1 in Kuchino, Perm region.

To Mr. Francis King, the president of International PEN, concerning the commemoration of the memory of the Ukrainian poet Vasyl Stus on the occasion of the 50th anniversary of his birth.

On January 6, 1988, on Christmas Eve!, it will be 50 years since the birth of Vasyl Stus — a true poet and a true citizen. He passed through our impoverished literary life almost unnoticed — it was so cloudy and dark that no one took notice of anybody.

In the age of stagnation, spiritual values depreciated catastrophically. Self-interest corrupted the soul of an entire generation. Fear made people petty and mean. They looked, but did not see, they listened, but did not hear...

One day when some descendant of ours carelessly dismisses this generation of emotionally crippled people, people with divided consciences and two mother tongues, too feeble to carry the torch of the spirit into the future there will, nevertheless, arise before him the names of those who did not squander their gifts and who did not fall.

And towering among them will be a stern figure with a granite profile and piercing but kindly eyes. Vasyl Stus — a man of rare moral gifts, a true measure of conscience in a world of shattered and eroded notions of honor, truth, and decency. Remarkably, he preserved his style through all the harsh stages of his life.

It was this that also caused his tragedy: he carried the spark bestowed upon him by God with dignity and noble courage, unyielding and steadfast. He was conscious of the greatness of God's gift and of his human obligation.

On such paths poets perish.
Here are the stages of his life.
Born in Vinnytsya region.

Childhood and school years spent in the Donetsk region.

The Donetsk Pedagogical Institute.

Military service — a construction battalion in the Urals — three years.

Fellowship at the Institute of Literature and expulsion for taking part in civil protests.

Various manual and temporary jobs — seven years.

Mordovian strict-regime labor camps — five years.

Exile in the Magadan region — three years.

Second arrest for human rights activities in the Ukrainian Helsinki Group — served five years.

Death in a special-regime camp in the Urals at the age of 47 on September 4, 1985, and a grave at the camp cemetery under marker No. 9.

Only half of Vasyl Stus's works are known to us.

Individual cycles of poems were published at the beginning of the '60s in Kiev journals.

His collections of poetry, "Winter Trees" [Zymovi drevi], "The Jolly Cemetery" [Veselyi tsyntar], and "Palimpsests" [Palimpsesty], were published abroad.

His translations from Goethe, Rilke, Baudelaire and Kipling remain uncollected.

His unpublished novels and stories remain uncollected. Somewhere among the materials of his criminal case lies the talented essay, "Phenomenon of the Age" — a defense of Pavlo Tychyna the poet, against Pavlo Tychyna the official bard mounted as a laughing stock for school children.

We do not know Vasyl Stus's last collection of verse, "The Bird of the Soul" [Ptakh dushi]. Perhaps this is the poet's greatest work, a powerful burst of creativity just before death.

The poetry of Vasyl Stus can be divided into three periods:

Works written before imprisonment.

Works written in prison.

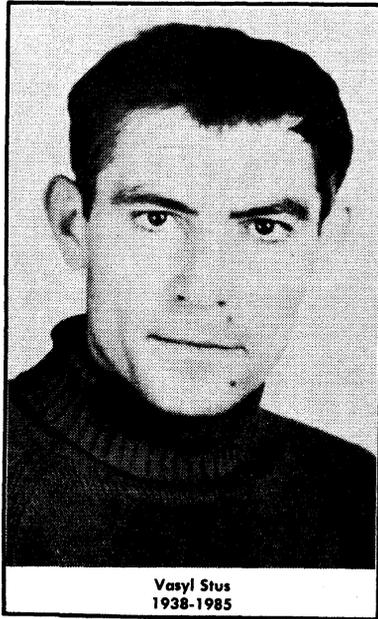
Works written in farewell.

Vasyl Stus emerged from the literary school of Rilke. He was never a poet of the social idea. For this very reason the powerful lyrical stream of his poetry went almost unnoticed against the background of the intensely publicistic poetry of the '60s in Ukraine.

His distinct voice occasionally expressed social ideas, but they were rather the flutterings of a bird in a cage:

*Here's how I live: like an ape among apes
Constantly beating my sinful brow
That bears the brand of care
Against the hard stone walls,
As their slave...*

(Translated by Marco Carynyk)



Vasyl Stus
1938-1985

At times, smirks of insolent submission broke through:

*More than in Marx,
I believe in your chrome leather boots,
So how in the devil can I be politically unreliable?*

Finally, foreboding rang with a piercing, prophetic note:

*My dossier, vast as the future,
Was surely overlooked by some drone,
Like those who robbed my white world,
Robbed my land, robbed my peace.*

But it wasn't overlooked...

... must the literary legacy of an innocent poet who was tortured to death now serve out the remainder of his 15-year sentence?

Yet, contrary to the diagnosis of criminality they received, it is a fact that Stus's poems from his first period touched upon politics no more than this lament:

*How still it is on earth! How still
And how unendurable without the skies!*

We do not know how criminals who have been caught and locked up in prison feel. But for a poet — an author of lyrical verses and one who takes part in his nation's self-defense with words — to be surrounded by a convoy with guard dogs, barred prison vans and Stolypin wagons, seven rows of barbed wire, towers with machine guns — the situation is so absurd that he splits into two people and awakens in his own, more natural, world.

You aren't really here, not really here.

Vasyl Stus's prison poetry is not a social response to this absurdity. His "Palimpsests" (the title of his prison collection) are the original inscriptions, the pristine engravings of the spirit, which rise from the depths like a song of time and fate. To every heavy blow of the fist over the strings of his lyre the poet replies with the voice of his inner being, which has not yielded to circumstances. Of course, one senses "how unendurable this native foreign land, this scorched paradise, this desecrated temple" is to him.

Of course, global issues appear:

*Kiev — behind bars. Kiev
Entire in the window's square.
Has Batu Khan's march begun,
Or is it the maddened horde?*

But in the midst of this absurdity, beyond the harsh material reality, he raises his own temple:

*God has lifted his hand
And raised a cluster
Above the Easter stars,
Innumerable and countless.
This goldened blueness,
This sad gold,
Stealing the soul from my body,
Have illuminated me.
The blizzard keeps,
The barbed wire grows hoarse,
And the golden firebird
Rises towards the zenith.*

Of course, every morning the firebird again alights on the earth and sees:

*A dawn like birds' eggs,
feeble, weakly blue,
which have fallen out of their nests and chirp...*

But during the day the firebird flies away altogether, and reality entrenches upon the spirit:

*This God-sent Golgotha
leads to a vale, not to the stars.
And the shadow wanders stealthily.*

For the sake of brevity, here are several characteristic opening lines of Stus's poems:

Return to me, my memory!

The Church of St. Irene cries out from the mist

Only you sanctify the white world

Unrecognizable beloved city

The stolen sun stares walleeyed with a terrified eye

Eastward, eastward, eastward, eastward,

*My life is already in an inventory,
broken down and plotted on graphs.*

I haven't seen the harvest yet, nor cut the green wheat.

I haven't finished loving. I haven't lived. And I've no regrets.

How I want to die!

A star shone just for me this morning.

Vasyl Stus's readers should be warned: his poems cannot be skimmed; one must enter into them, slowly make oneself at home in them, as he made himself at home in his prison cells and his prison transports. Only then will a unique phenomenon of 20th century poetry become revealed.

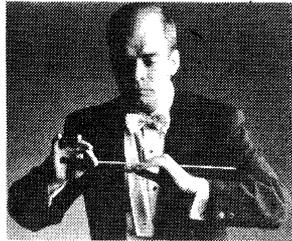
"Weep, sky, weep and weep! Wash the unabated sea/of thin-voiced waters" — this is the breaker that carried Vasyl Stus to the Sea of the Great. Not many of the great drained such an overflowing cup and experienced such a dark void beneath their feet over so many years, and drew from this void the weight of the Word. Pasternak's "unparalleled simplicity" as old

(Continued on page 10)

1. According to the Julian calendar followed by Eastern-rite churches.

2. The translation of this and other passages or entire poems that bear no translator's name is interlinear rather than poetical. No attempt has been made to render the rhyme or meter of the original.

Internationally known artists to perform concert of "Religious Music of Ukraine"



The concert "Religious Music of Ukraine" will be performed by (beginning at top, from left) Gilda Cruz-Romo, Paul Plishka, Marta Senn, Vyacheslav Polozov, Andrij Dobriansky, and William Noll, directing the Choral Guild of Atlanta (below).

JERSEY CITY, N.J. — In three weeks, Avery Fisher Hall at Lincoln Center in New York City, will be the site of a historic concert commemorating a historic event — the Millennium of Christianity in Rus-Ukraine.

Titled "Religious Music of Ukraine," the February 14 concert will bring internationally known artists to the stage of an internationally famous concert hall to perform music by Ukrainian composers Dmytro Bortniansky, Mykola Lysenko, Semen Hulak-Artemovsky and Artem Vedel, as well as the world premiere of an oratorio, "The Neophytes," by a contemporary Ukrainian composer, Marian Kouzan of Paris.

The Lysenko works to be performed are the Overture from the opera "Taras Bulba" and "The Days Pass," set to a poem by Taras Shevchenko, national poet of Ukraine.

Works by Bortniansky on the program include two sacred choral certicos, "Glory to God in the Highest" and "Tell Me, O Lord, When My Time Will Come," as well as three arias and a soprano-tenor duet from the rarely performed comic opera "Le Faucon."

A choral concerto by Vedel, "On the Rivers of Babylon," and the glorious hymn "O, Ruler of Heaven and Earth" round out the program.

The concert will be opened by Alex Trebek, host of the TV game show "Jeopardy."

The concert's sponsor, the Mazepa Foundation Inc., has engaged the distinguished American conductor William Noll and opera stars Gilda Cruz-Romo, soprano, Marta Senn, mezzo-soprano, Vyacheslav Polozov, tenor, Paul Plishka, bass, and Andrij Dobriansky, bass-baritone, for the gala concert.

The Choral Guild of Atlanta, accompanied by members of the Metropolitan Opera Orchestra will perform under the direction of Mr. Noll.

Mr. Noll has won the praise of Robert Shaw and Margaret Hillis, and of music critics throughout the United States, as one of the nation's most brilliant choral and symphonic conductors. Music director and conductor of the Choral Guild of Atlanta, co-artistic director and principal conductor of the Atlanta Opera, Maestro Noll has appeared with acclaim in Carnegie Hall,

with the Opera Orchestra of New York in Lincoln Center, with the New York City Opera, and in the John F. Kennedy Center for the Performing Arts in Washington, as well as with the Spoleto Festival in Italy and Charleston, the Savannah Symphony, the New Mexico Symphony, and on tour in Europe with L'Orchestre des Jeunes.

Ms. Cruz-Romo, a native of Mexico, is one of the world's leading operatic sopranos, having sung major roles with La Scala, the Metropolitan Opera, Rome Opera, the Vienna State Opera, Covent Garden, Paris Opera, Teatro Lirico in Barcelona, and Bellas Artes in Mexico City. Ms. Cruz-Romo was featured in an Orange Festival film of Verdi's "Aida," conducted by the late Thomas Schippers, and in a "Live from the Met" broadcast of Verdi's "Otello."

Ms. Senn, a native of Colombia, is one of the fastest-rising stars in the opera world. Having begun her international career in 1982 by winning prestigious competitions in Paris and Baltimore, Miss Senn has gone on to triumph at La Scala, the New York City Opera, the San Carlo in Naples, Washington Opera, La Fenice in Venice, the Lyric Opera of Chicago, and in London, Paris and Rio. She frequently appears in joint concerts of opera and zarzuela with Placido Domingo.

Mr. Polozov, a native of Ukraine, made international headlines upon winning the Fifth International Madame Butterfly Competition in Tokyo, in May of 1986, and announcing his intention to live in the United States. The tenor, who had sung leading roles with the Bolshoi Opera in Moscow, Minsk Opera and Kiev Opera, went on to great success in debuts with La Scala, the Metropolitan Opera and the New York City Opera.

Recent engagements of this meteoric artist include Rome Opera, Washington Opera, the Metropolitan Opera, the Opera Orchestra of New York, San Francisco Opera, and appearances in France, Germany, Italy and the United States. Maestro Mstislav Rostropovich chose Mr. Polozov to sing the role of Dmitry in a recording for Erato of Mussorgsky's "Boris Godunov," also starring Ruggiero Raimondi, Galina Vishnevskaya and Nicolai Gedda.

Mr. Plishka, an American of Ukrainian heritage, is celebrating his 20th anniversary as one of the leading basses of the Metropolitan Opera. An artist of worldwide distinction, Mr. Plishka will be singing at the Met, in Houston, Lyons, Cincinnati and Milan (La Scala) during the current season.

The basso sings regularly with major opera companies throughout North America and with La Scala, Covent Garden, Hamburg State Opera, Paris Opera and Berlin Opera. In March 1987, Mr. Plishka was inducted into the Hall of Fame for Great American Opera Singers in the Academy of Vocal Arts, Philadelphia.

Mr. Dobriansky, a native of Ukraine, has been singing with the Metropolitan Opera since 1969, performing more than 50 roles in 900 performances. The bass-baritone has appeared with great success with the Philadelphia Lyric Opera, the Cleveland Orchestra, Connecticut Grand Opera, the Newport Festival and the Berkshire Opera Company.

Mr. Dobriansky, an authority on the folk music and the art music of Ukraine, is the musical director for this concert.

Born in Ukraine in 1925, Mr. Kouzan is the composer of a wide range of contemporary music, including "Metal" (1973) for voices, brass and percussion,

(Continued on page 16)



Virsky's Ukrainian dance company returns to rave reviews in U.S.

by Helen Smindak
Special to The Weekly

NEW YORK — In 1937, premier danseur and choreographer Pavlo Virsky of the Odessa Ballet recruited a small group of dancers, trained them for six months and brought this folk dance troupe to Moscow to compete in the first National Festival of Folk Dance. The group took all the major prizes.

At a time when Russian choreographer Igor Moiseyev was just beginning to form his school in Moscow, Virsky's choreography was being hailed as unique. Blending classical ballet and folk dance steps in his choreography and thus theatricalizing Ukrainian folk dances, Virsky produced exciting and beautiful stage spectacles. The male dancers were praised for their agility and athletic prowess, the women for their graceful movement and charm.

The Virsky ensemble grew in stature and renown to its position as one of the two principal dance ensembles in the Soviet Union and was officially established in 1951 as a national institution. The troupe began to tour internationally — Europe, the Orient, South America and Canada. In 1962, the late impresario Sol Hurok brought the Ukrainian dance company to New York. It returned to the United States in 1966 and again in 1972, each time to unanimous acclaim from reviewers and the public. Folk dance groups in North America were inspired to copy Virsky's style and ideas.

After a 15-year absence, the ensemble — now billed as Virsky's Ukrainian State Dance Company — arrived in the United States earlier this month for a 10-week transcontinental tour under the aegis of ICM Artists.

Preceded by a three-week promotional drive and two-day warm-up in upstate Schenectady, the tour opened at the Mark Hellinger Theatre here on January 12 for a two-week run.

In celebration of the company's 50th anniversary, the repertoire features revivals of several Virsky "signature"



Virsky's Ukrainian State Dance Company in a dramatic scene from a Kozak dance.

works that made the troupe world-famous: the lyrical "Embroiderers" dance; the heart-pounding drills and dances of the Zaporozhian Kozaks, ending with the sound of clashing swords to the tune of the Ukrainian marching song "Zasvystaly Kozachenky;" the jocular men's squat-dance "Povzunets" and the exciting "Hopak."

The program also includes two new works, "The Carpathians" and "My Russia," both choreographed by Virsky's successor, Miroslav Vantukh.

Precision and technique

Mr. Vantukh, formerly the artistic director of the Yunist dance troupe in Lviv, has honed the ensemble into a marvel of top-notch precision and

unsurpassed technique. Indeed, the dancers are so skilled — the men so breathtaking in their leaps, twirls, spins and jumps, the women so bright and quick with their delicate and lively steps in fast-paced dances — that viewers are mesmerized. In the process, however, the spirit and freshness of Virsky's works have not been completely preserved.

Capacity audiences broke into spontaneous applause as the company (there are 82 dancers, almost all of them in

their early 20s) strode proudly onto the stage in the opening number. Enthusiastic, smiling, attired in colorful costumes representing various regions of Ukraine, they stood shoulder to shoulder in massed formation and called out, as one: "My z Ukrainy!" With that, the dancers fanned out into a variety of regional dance steps and figures, ending with a formal offering to the audience of bread and salt carried in by two young ladies in Poltava dress.

(Continued on page 13)



Miroslav Vantukh's "The Carpathians."



A scene from Pavlo Virsky's "Dance of the Zaporozhian Kozaks."



The Transcarpathian "Wedding Dance" choreographed by the late Pavlo Virsky.

Arizonans begin Millennium celebrations

by Nadya Wirlo

PHOENIX, Ariz. — November 17, 1987, marked an important day for the Ukrainian community in Arizona. In the west wing of the Arizona State Capitol building, a proclamation was read by the governor, proclaiming 1988 the year of the Millennium celebration of Christianity in Ukraine.

Ukrainians from all over the state, Tucson, Phoenix, Scottsdale and Mesa, attended. The Rt. Rev. John Krestniuk of St. Mary's Protectress Ukrainian Orthodox Church and the Rev. John Korotec, pastor of the Assumption of the Blessed Virgin Mary Ukrainian Catholic Church, were present.

The Rev. Korotec, in the invocation, gave thanks that Ukrainians in the United States, as free people, are allowed to celebrate such an occasion here in our state's capital with our states' governor, while our brothers and sisters in Ukraine cannot.

Millennium Committee Chairman Walter Chopiwyk spoke also of the fate of fellow Ukrainians in the USSR.

Members of the Ukrainian National Women's League of America, Branch 3, modeled authentic costumes from that of the Sarmatian woman of the third century B.C. to a Kievan townsman

of the 18th century. UNWLA member Olga Sliwka was responsible for the research and recreation of the costumes.

Gary Giordanov of the State Legislature, addressed the audience and, pointing to his Italian ancestry, said that all of us came to America for the same reason: freedom. He thanked Ukrainians for taking a stand on what so many take for granted, and noted that it is the yearning for freedom that holds this country together.

Gov. Evan Mecham then read the proclamation: "I am with you always even on to the end of the world," we are assured in the gospel of Matthew. Few people in all of its history have remembered that promise more faithfully or lived by it in the face of greater odds than the courageous people of the Ukrainian Church who first embraced Christianity 1,000 years ago. The Christian experience officially began for the Ukrainians in the year 988, when St. Vladimir the Great, the ruler of Kiev, symbolically baptized his realm. His acceptance of Christianity shared by his subjects profoundly altered the course of Ukrainian history and gave rise to a wealth of spiritual and social values which has sustained Ukrainian culture even to this day."



Ivan Zeleny appears as St. Vladimir the Great at a Millennium celebration in the Arizona State Capitol.

An appeal...

(Continued from page 7)

age approached," his poems "Hamlet" and "Had I but known that this might happen when I made my debut" — these are but distant intimations of those voyages in black seas, those self-discoveries in which Vasyly Stus lived, from which he emerged in bursts, from which he created his terrible poetry of death — and harmonized it.

*How cruel you are, discovery
of the road of lost roads!
Let existence end,
Let the weary spirit succumb,
Let the phantoms grow distant
On the pitch black water,
Yet we lived, and loved, I think,
And we'll stay young forever.*

But we are most concerned about Vasyly Stus's greatest works, those of his third period, his works of farewell. We have nothing from those fatal '80s when he was forbidden to write poems in his letters. We know that he wrote much and easily during those sleepless nights in the cell. We can imagine how each morning the sleepy guard opened the feeding window and repeated the same bored phrase: "Come, now, prisoner Stus, let me have you scribbles." Vasyly stared back absently, as if he had heard nothing. Then the iron locks clattered open and two guards and the duty officer searched the empty cell, felt every last thing with their fingers, and removed every scrap of paper with writing on it. Horror verbum! Vasyly turned towards the bars with a prayer in his pain-filled eyes.

More than likely, the literateurs in uniform and plain clothes treated these poems with indifference: they contained nothing of interest to them — as much from the official standpoint as from the standpoint of their tastes. Probably there were poems about the evanescence of phenomena on the river's surface, but no more mentions of lost islands of the past, because memories give pain, like a festering wound. We know how authorities and values changed, how the spirit withered, how eyes dulled and voices stilled in the atmosphere of absolute poverty, hunger and cold in the dim light of the bare bulb (remember Nietzsche: do not trust any thought that was born of other than the pure air of the mountain tops!) We know how obtrusive, wingless images lay siege in the stale darkness behind a blind window. But we also know that with such trappings a man stands closer to heaven in the bright and pure hour of creative inspiration. We know for certain that until the very end his closest companions, Rilke and Goethe, remained with him.

Vasyly Stus's manuscripts must be in the possession of those ministries and committees which had the baneful privilege of carrying out the judgements passed on the tribunes of the spirit and of conducting a great poet through the stages of their harsh regime.

Father, forgive them; for they know not what they do.

His last song, his 300 poems, comprise his final collection, "The Bird of the Soul." Where is it?

Vasyly Stus remains an imprisoned poet. His poems remain incarcerated even after the poet himself had been tormented to death in the punishment cells of special regime. His legacy has not been returned to his family. There is no legal or moral justification for this. This is both inconceivable and intolerable.

*Throw a stone at a poet,
And a mountain will fall.*

Apparently the unpunished are waiting for the mountain to fall. The mountain has begun to move. The world's cultured circles know and remember Vasyly Stus. He is not one of those poets who catches the public's attention for a short while and is then forgotten. Collections of his works are being translated into various European languages and are appearing in the West. A strong interest in his poetry is emerging in Ukraine and in the Soviet Union. This interest will continue to grow. The republican publishing house should print a selection of his works. People need to be told in a language that they can understand: must the literary legacy of an innocent poet who was tortured to death now serve out the remainder of his 15-year sentence? Or is it, perhaps, condemned forever? If so, its importance will increase tenfold.

Recall the fate of Lorca after his death. Not only the deaths of the two poets can be compared, but also their works. They share the essential element of greatness: genuineness.

"This book has a single hero — suffering" ... Who said this of his favorite book? Lorca or Stus? Lorca. But this applies to Stus to an even greater degree.

Lorca was indeed a poet of tragic fate. But even in his darkest nightmare he could not have imagined his distant Ukrainian brother, who began his work in deadly conditions — without publications, and reached his zenith in conditions when unfettered poetry was treated as a crime and every scrap of paper was included in the criminal dossier.

Thus Lorca was a poet with a relatively fortunate fate... But Vasyly Stus, too, was grateful to his fate:

*How good it is that I've no fear of dying
Nor ask myself how ponderous my toil
Nor bow to cunning magistrates, degrading
Presentiments of unfamiliar soil.
That I have lived and loved, yet never burdening
My soul with hatred, curses or regret.
My people! It is to you I am returning.
In death I somehow find my fate.
I turn my pained but goodly face to living
And in filial prostration I begin.
I meet your eyes in fair thanksgiving
And join my kindred earth as closest kin"
(Translated by Marco Carynyk)*

Today Vasyly Stus is beginning to join his kindred earth as closest kin to resound as a tragic chord in its song. In time we will learn to read his lyrics as a chronicle of our age, as our own hushed voice. So far, the Western world knows Vasyly Stus better than we do. In September 1985, radio stations in all European languages reported the death of the Ukrainian poet. The press published obituaries and government statements concerning his death. As far as we know, publications about Stus appeared in various European languages. This was his entrance into the world arena.

We appeal to the literary community in our country, to the Ministry of Culture of the USSR, to the president of International PEN, to the feeling of solidarity among contemporary poets to commemorate through UNESCO the 50th anniversary of the birth of the Ukrainian poet Vasyly Stus. He deserves this honor, his name has symbolic significance for the end of the 20th century. Against the current, under the harshest conditions, he championed the traditional Ukrainian ideals of humanism, patriotism, and democracy. He nobly upheld these ideals to the end. On such individuals is culture maintained, its principles of disinterestedness, its spirit of responsibility for the fate of one's native land and of the planet. We are certain that our appeal will be supported by the literary circles of the Soviet Union and of the West. Among the Germans, Vasyly Stus has long since won recognition. For the Poles, he is the highest representative of Ukrainian culture. In the English-speaking world, Stus is the representative of our culture and of our Don Quixotic spirit. Today, as never before, this spirit is needed to preserve our spiritual heritage, to maintain it whole and pass it on to our children.

Honorary members of International PEN
Yevhen Sverstiuk
Ivan Svitlychny
Vyacheslav Chornovil

This appeal was supported by a meeting of the Ukrainian Culturological Club on October 18, 1987, in Kiev.

3. This poem has also been translated by C.H. Andrusyshen. The differences between the two variants demonstrate the difficulty of rendering Vasyly Stus's poetry into English:

*How well it is that I am not afraid of death
And do not ask how heavy is my cross,
That I do not bow my head to you, malevolent judges,
In the foreboding of what unknown mileposts I have yet
to pass.
I have loved and loved without acquiring defilement,
Odium, malediction, or regret.
My people! I will yet return to you,
And in my death I will become restored to life.
In my torment, and with my candid face,
I will bow down to the ground to you, as your son,
And honestly will glance into your honest eyes,
As I become one with my native soil.*

Philadelphians...

(Continued from page 1)

the Cathedral of the Immaculate Conception in Philadelphia and vicar-general of the Ukrainian Catholic Archeparchy for the United States, followed with religious invocations and remarks.

After the invocations, Mr. Farrand addressed those assembled in a speech which focused on three basic issues — the status of Churches in Ukraine today, the existence and treatment of Ukrainian political prisoners, and the present approach of the government of the United States to U.S.-Soviet relations.

"The Ukrainian Christian Churches — Orthodox, Catholic, Baptist, Evangelical — survive today under the harshest conditions and in the face of unrelenting Soviet hostility," Mr. Farrand observed.

"I need not remind you of the terrible losses suffered by the Ukrainian Catholic Church... which saw the number of its bishops reduced from eight in 1938 to none today, the number of its churches ... from over 4,000 to none today, the number of its monasteries and convents from 142 to none today, the number of its student priests from more than 200 to none today," he continued.

"A similar story can be told for the Ukrainian Orthodox Church, which was forcibly incorporated into the Russian Orthodox Church in 1946. But the irony is — and even Soviet sources agreed with this assessment — that despite the confiscations of church property, despite the imprisonments, the forced exiles, the killings and torture of believers, both the Catholic and Orthodox communities continue to exist today — operating either underground or within the confines of the Russian Orthodox Church. The key point is: they exist," he stressed.

After citing the words carved on the Shevchenko monument in Washington, which Mr. Farrand passed daily en route to work some years ago, he remarked that "...Shevchenko, were he

alive today would have swelled with pride to see you...remembering those brave sons and daughters of Ukraine who languish in Soviet prisons merely for holding to values which tower above those of the state."

Mr. Farrand then spoke about the disproportionate numbers of Ukrainians which make up the population of known political and religious prisoners in the USSR, about the special-regimen camp 36-1 at Perm, and in particular, about the cases of Mykola Horbal, Ivan Kandyba and Petro Ruban and his family.

Mr. Farrand then turned up to the present approach of the U.S. government to relations with the USSR. "I know many of you will be concerned that in the glow of the recent summit between President Reagan and General Secretary Gorbachev, official Washington may be buying into the Soviet line with undue haste... But, frankly, I know of no one working on U.S.-Soviet affairs in our government who thinks the Soviets have suddenly become tame overnight and that we have entered a totally new era in relations with them. We are wary and skeptical."

He added: "But having said that, it would be foolish not to listen to what the Soviets have to say in their apparent new mood and to weigh, in light of their actions — not their words, what our response to these changes should be... Now is the time for sober analysis, quiet discussion and a coming together in the West over what it is we want to achieve... If we go about it wisely, we should be able to turn this new set of circumstances to our advantage."

"I am happy to report," Mr. Farrand continued, "that during the recent summit, the president raised first with General Secretary Gorbachev the human rights issues we had on our agenda before discussing the INF treaty, which was the big newsmaker. Although I am not able to go into the details of those talks on human rights, I can say they were lively, emphatic and frank, and little of importance was left unsaid... All the issues and names I have

spoken about here were raised during the summit... We are encouraged to note that the Soviets seem now to understand the human rights is a permanent fixture on our agenda... They can count on it and you can count on it."

Following Mr. Farrand's address, students from St. Basil's Academy in Fox Chase, Pa., sang "Maty Synovi" and "Oy, u Luzi Chervona Kalyna," under the leadership of Halya Porytko.

Afterwards, Councilman Longstreth, in the presence of his colleagues, Marian B. Tasco and George Burrell, made brief remarks and presented the citation of the City Council of Philadelphia in honor of Solidarity Day. The citation added the council's voice of solidarity to those "hundreds upon hundreds... who bravely spoke up against attempts to destroy the Ukrainian language, culture, religion and the denial of basic human rights."

The final speaker on the agenda was Ms. Svitlychna, a former Ukrainian political prisoner and member of the Ukrainian Helsinki Monitoring Group.

For full text of Nadia Svitlychna's remarks, see page 2.

Ms. Svitlychna began her remarks by quoting the words of Vyacheslav Chornovil, who initiated the Day of Solidarity with Ukrainian Political Prisoners. She then focused on Mr. Chornovil's present activities in their relation to "glasnost."

"Chornovil ... is one of the first in Ukraine to respond to the professed and much-publicized glasnost or openness," Ms. Svitlychna said. "He responded with a deed: the renewal of the Ukrainian Herald — the first, independent publication in Soviet Ukraine."

Describing glasnost as window dressing, Ms. Svitlychna then cited recent incident when the KGB's "law of the jungle" prevailed as Chornovil and three others were detained on fabricated, petty charges in order to prevent them from coordinating the "nationalities problems" section of the Press Club Glasnost human rights seminar in Moscow.

Ms. Svitlychna also pointed to recent events in Perm special-regimen camp 36-1 as a flagrant example of the continuing Soviet repression of dissenters. "On December 8, 1987," she reported, "their address was changed [the inmates were moved to another camp] and they were assigned a slave laborer's working quota of sewing 400 cloth covers during one working day. And, as before, they will pay for their inability to produce the assigned norms of work by being punished with cold and hunger. There are 12 known prisoners, eight of them, Ukrainians, left in the labor camp."

"This camp is a veritable microcosm of persistent traditional anti-Ukrainianism. That is the characterization given to it by its former inmates: Yuri Fedorov (Russian), Balys Gajauskas (Lithuanian), Vasyli Stus (Ukrainian)," she noted.

Ms. Svitlychna concluded by urging the assembled not to abandon or forget the Ukrainian political prisoners and dissidents who were observing Solidarity Day on the date, and especially not to forget those, such as the editorial board of the Ukrainian Herald, "who in the face of the uncertain and dangerous conditions, live with constant threats and detainment, have the audacity and fortitude" to openly continue the fight for human and national rights.

Approximately 200 persons attended the Solidarity Day program. The event was covered by three Philadelphia television stations and The Philadelphia Inquirer. The UHRC sponsors public Solidarity Day observances annually.

Winnipeg man writes oratorio for Millennium

by Chris Guly

WINNIPEG — A local producer and writer of radio jingles has turned his energies and attention to next year's Millennium celebrations and has produced an oratorio in honor of the great St. Vladimir (Volodymyr), prince of Kievan Rus', in the harmonic language of some of this century's great composers.

Danny Schur, 19, wrote "Vlad of Kiev" after reading an article by the late Patriarch Josyf Slipyj, archbishop-major of the Ukrainian Catholic Church, in a monthly Ukrainian-English publication.

"The situation he (Slipyj) wrote about in present-day Ukraine was absolutely horrible. There is an atrocious state of personal and religious freedom in Ukraine. Churches are just museums in the Soviet Union," explained Mr. Schur.

Rather than become involved in a politically active group or organization in the city, Mr. Schur channelled his anger through music and decided to "celebrate the Millennium as it should be celebrated."

While continuing to earn a living writing music and lyrics for radio commercials with his own advertising agency, Boomtalk, Mr. Schur spent his spare time penning a 10-song oratorio to be produced next year with the Kosetz Choir of Winnipeg.

"Vlad of Kiev" will feature a full choir and narrator, and will be accompanied by electronic keyboards and percussion. The storyline, entirely in English, will follow the legends of the Apostle Andrew preaching in the area of Ukraine to the time that Prince Vladimir ordered all Kievans baptized along the banks of the Dnieper River in 988.

The Ethelbert, Man., native has adapted his work in the harmonic language of 20th century repertoire, relying heavily on the influences of the likes of George Gershwin, Andrew Lloyd Weber and Stephen Sondheim. Mr. Schur has also ensured that the oratorio will follow a functional tonality to ensure that its harmonic language appeals to as many people as possible.

In a synopsis of "Vlad of Kiev," Mr. Schur describes a secondary purpose behind the project. He states that "with a tactful and diplomatically designed protest imbedded in the work, repeat performances and media hype could bring pressure on Soviet officials."

The Rev. Vynnytsky...

(Continued from page 2)

209 of the Ukrainian SSR Criminal Code).

The Rev. Vynnytsky's early release was overshadowed by his brutal treatment while in camp, wrote Keston. The Chronicle reported that he was confined to an isolation cell for more than 100 days and spent two months and later five months in the camp prison in a period of less than two years.

The Chronicle said that the camp authorities reportedly persecuted him for performing his duties as a priest and monk, refused him a Bible or breviary, confiscated letters to his family and friends, and prohibited visits or the receipt of parcels and money from his supporters.

The Rev. Vynnytsky's most recent incarceration was his fourth since 1950. The 61-year-old priest had previously served terms totalling 13 years in prison and labor camp, and also served eight years in exile.



Philadelphia Mayor Wilson B. Goode receives a copy of "Harvest of Sorrow" by Robert Conquest from Uiana Mazurkevich during the Ukrainian Human Rights Committee's annual observance of the Day of Solidarity with Ukrainian Political Prisoners.

UNA to pay...

(Continued from page 1)

\$180,000).

UNA disbursements during the report period totalled \$8,229,826, Mrs. Diachuk continued. Death benefits paid out amounted to \$793,209, a sum \$62,022 less than the previous year. Cash surrenders totalled \$367,485, or \$20,673 less than in 1986. The sum of dividends paid to members was \$823,906 — \$23,543 more than the year prior. Matured endowment certificates paid \$930,937, or \$14,273 more than in 1986.

Soyuzivka's expenses, according to the supreme treasurer, went down from the previous year by a sum of \$239,943, totalling \$996,130. The Svoboda Press publishing house also had lower expenses, reaching \$1,157,200, or \$81,119 less than in the previous year.

The Ukrainian National Urban Renewal Corp. had income totalling \$2,969,959, which included rental income of \$2,927,705. As compared with the previous year, rents brought in an additional \$91,000. Expenses for building administration came to \$1,086,055; interest paid on loans was \$2,602,750.

The total amount held in promissory notes increased by \$1,074,464 to \$7,633,578.

Secretary's report

Mr. Sochan reported that branch secretaries and organizers acquired 1,230 new members during the 11-month report period. Of this number, 477 were signed up to the juvenile department, 633 to the adult and 120 were accepted under Accidental Death and Dismemberment certificates.

Over the same period, the UNA showed a loss of 842 members through cash surrenders, 786 through maturing endowments, 1,051 through fully paid-up certificates in classes P20 and P65, and 854 members by deaths.

As of November 30, 1987, the UNA had a total membership of 74,334, including 18,555 in the juvenile department, 49,241 in the adult and 6,538 members insured under accidental death certificates. In the reported 11-month period, the UNA sustained a total loss of 1,807 members.

The best months of this membership campaign were: March with 130 new members insured for \$494,500 and

October with 143 members insured for \$1,143,000. The average amount of insurance on the new certificates in March was \$3,800, while in October the average amount of insurance on new members reached \$8,000. For the whole 11-month period the average amount of new-member insurance was \$6,333, Mr. Sochan noted.

Following the revision of insurance rates and the introduction of new classes of insurance, there was a sharp increase in the popularity of term insurance in class T-5 and T-10, as well as in T-23 and in ART (Annual Renewable Term) and DT-30 (30-year Decreasing Term) insurance. In both the juvenile and adult departments, the supreme secretary observed, increasing popularity was manifested in the single-premium classes of insurance, when the rates of these classes were reduced after September 1.

Much intensive work was required for the preparation and the release of the new certificates for the new classes of insurance, based on the 1980 Mortality Table, as well as for the introduction of several other major changes in UNA insurance.

All the new certificates, the new classes of insurance, as well as the basic changes adopted in the UNA's insurance system, required much publicity in news releases and in advertising in the press, Svoboda and The Ukrainian Weekly. These descriptive news items and advertisements were later printed separately and distributed at the UNA's regional seminars, or were mailed together with the new rate books.

Also included were special promotional materials prepared for the seminar participants.

For almost three full months, the UNA held regional seminars at which the three supreme executive officers of the Home Office lectured on the new classes and changes. The results show that these seminars were very necessary and were beneficial for the complete understanding by the branch secretaries and other UNA activists of the new classes, new certificates and the new rate book, as well as with all changes in the UNA's insurance business. It is expected that as a result of holding these seminars, the membership campaign will expand considerably and will bring more gains in new members, Mr. Sochan stated.

In the Recording Department, the work with new classes, new certificates and all UNA insurance changes, is at the same time undergoing computerization, under the expert guidance of Jaroslav Tomorog, a specialist in this field.

At present, the Recording Department is understaffed, because during

the report period three employees took well-deserved retirement. Ads seeking new employees are being published in the press.

Other officers' reports

Mrs. Paschen reported on her participation as a UNA representative at the National Fraternal Congress in Chicago, as well as her attendance at the UNA's insurance seminar in that city, and the dedication of St. Andrew's Ukrainian Orthodox Church in Bloomington, Ill. The supreme vice-president also noted that she and Oleksandra Mudry were preparing an article about the UNA for a publication planned on the occasion of the Millennium of Christianity in Rus'-Ukraine.

The supreme director for Canada concentrated his remarks on his representation of the UNA at various functions, including meetings of the World Congress of Free Ukrainians, the 75th anniversary jamboree of the Plast Ukrainian Youth Organization, as well as many other community events. Mr. Hewryk also reported that in 1987 he personally had enrolled 16 new members into the UNA, insured for a total of \$48,000 (all endowment certificates).

Dr. Kuropas spoke about his travels, including a trip to Rome, where he participated in a conference of Catholic laity, as well as his role at seminars for teachers about the Great Famine of 1932-33 in Ukraine. The supreme vice-president also mentioned his activity in community groups and his publications.

Supreme president's report

Mr. Flis spoke first about his role as the UNA's chief representative at a number of gatherings and events, as well as his participation in various meetings.

He then turned to matters concerning the UNA's resort, Soyuzivka, where the construction of new quarters for employees is soon to begin according to plans drawn up by architect Myroslav Sichynsky. The costs of this venture are estimated at \$375,000. Former Soyuzivka manager Walter Kwas, now a supreme advisor, is serving as a consultant for the project.

The supreme president also reported on the insurance seminars held throughout the United States and Canada this past fall. He, too, stated that he found the seminars to be useful and a boon to organizing efforts.

Mr. Flis then summarized the written report of the UNA's fraternal activities coordinator, Andre J. Worobec.

He devoted considerably more time

to the status of the UNA's sales department. Henry P. Floyd left his position as national sales director as of December 24, 1987. Mr. Flis noted, but the two other members of the department, Nicholas Boyko and Michael Stecyna are continuing its work. The UNA executives are reviewing the resumes of several candidates for the UNA sales force and are constantly looking for new recruits.

In other matters discussed at the executive committee meeting, the officers decided that the UNA Supreme Assembly would hold its annual session at Soyuzivka on June 9-11, with the Scholarship Committee meeting on June 8.

It was also reaffirmed that the Supreme Executive Committee should meet at least four times per year, and it was agreed, in accordance with a proposal by Mr. Hewryk, to devote the next meeting to matters concerning the UNA's Canadian Representation.

In an effort to further support teachers' seminars about the Great Famine, the UNA executives voted to print an additional 1,000 copies of a famine curriculum prepared by Dr. Kuropas.

Former UNA...

(Continued from page 1)

Surviving are Mr. Orichowsky's wife, Daria, also a former secretary of Branch 353; sons, Bohdan with his wife, Maria, and Stefan with his wife, Rosa; daughters, Nataalka, with her husband, the Rev. Ivan Panasiuk, and Christine; and a granddaughter, Tara.

The funeral was held Wednesday, January 20, with liturgy at the Nativity of the Blessed Virgin Mary Ukrainian Catholic Church in New Brunswick, and burial at St. Andrew's Ukrainian Orthodox Cemetery in South Bound Brook, N.J.

Memorial donations, in accordance with the family's wishes, may be made to the Harvard Project on the Millennium of Christianity in Ukraine.

Fund-raising...

(Continued from page 5)

to Ukrainians abroad.)

If you have any other fund-raising ideas, let us know. Write to the fraternal activities coordinator at the UNA. If you have conducted a successful fund-raising affair please let us know about that, too, so we can pass on the information to other branches.

Ukrainian Catholic...

(Continued from page 4)

He continued: "Ukrainian religious treasures, especially icons, are found today throughout the world. 'Our Lady of Vladimir' and 'Our Lady of Victory,' two miraculous icons given by the Byzantine Emperor Basil as a wedding gift to his sister, Anna, when she married St. Vladimir the Great, are no longer in Ukraine. The former is now in the Tretyakov Gallery in Moscow and the latter is in the Dominican Monastery in Gdansk, Poland.

"Our Lady of Czestochowa" was better known to Ukrainians as 'Our Lady of Belz' before she was taken to Poland. Countless thousands of Ukrainian icons, many of them priceless, were destroyed by the Communists, others taken to Germany by the occupying forces and, more recently, many have fallen into the hands of non-Christian emigres from the USSR as valuable pieces of art. Nevertheless, just as the deep Christian faith produced many miraculous icons in the past, so even today, new miraculous icons are making their appearance," he said.

**Insure and be sure.
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Nadia Svitlychna's...

(Continued from page 2)

and detachment, have the audacity and fortitude to declare themselves as the editorial board of The Ukrainian Herald — the official publication of the severely repressed Ukrainian Helsinki Group. They are Vyacheslav Chornovil, editor-in-chief, and members of the editorial board: Pavlo Skochok, Mykhailo Horyn and Vasyli Barladianu.

Let us support them, the individuals who are fighting for genuine democratization in the Soviet Union.

Virsky's...

(Continued from page 9)

The first half of the program continued at a high level of visual interest and good humor with a charming quadrille performed by a small group of men and women; the men's hilarious Squat Dance, which requires muscles of steel for the six-minute ordeal of executing competitive steps from a squatting position, and a lively wedding dance from the Transcarpathian region, the women in full pleated skirts and dainty caps, the men in mountaineers' fitted white wool trousers and decorated vests.

"Ukrainian Lads," a dance of competition, was presented by artists of the male ensemble, who strove to outdo one another in a dizzying whirl of air turns, jumps and squatting steps to rapid-tempo music. The female dancers exhibited lyric grace and poise as they moved through the complex and highly attractive patterns of "The Embroiderers," a round dance portraying the creation of a design by women from the village of Reshetylivka in the Poltava region.

In the dramatic "Zaporozhsti" dance, a rhythmic drum beat and the loud thump of wooden lances pounding on the stage floor accompanied 17th-century style military drills and formations performed by the men of the company, all clad identically in red Kozak costumes, red boots and black hats. As the soldiers completed their drill practice, two bewhiskered old Kozaks arrived on the scene and drew the squad into a fierce, exciting exhibition of dancing and swordsmanship.

Less inspiring, though at times very breathtaking, was the second half of the program. It opened with Mr. Vantukh's "The Carpathians," bringing on stage dancers in Hutsul, Bukovynian and Transcarpathian garb. Though new and different, this number would have been well served by selective spotlighting to point up the excellent dance formations and the distinctions in regional folk dress.

Mr. Vantukh's "Russian Dance," which began as a graceful round dance for women in long jewel-encrusted gowns, gave way to a tempestuous group dance by men and women in

revue-type costumes. "The Sailors' Dance" offered another tumultuous display of the male dancers' agility.

Interspersed between these fast dances were slower-paced, humorous pieces — an old cobblers' dance titled "The Shoemakers," a trio of life-size puppets in "Under the Cherry Tree," and a Chumak foursome in "New Boots."

The Hopak, though beautifully danced by the entire company, wound up as an anticlimax, having lost its full impact due to the repetition of gymnastic feats in earlier numbers.

Throughout the program, the audience greeted the dancers' work with enthusiastic applause, cheers, whistles and cries of "Bravo." At the end, the company responded with encores of the Hopak conclusion before taking several bows, applauding the audience and finally marching off stage.

Reviews by New York's leading dance critics were good, with The New York Times' Anna Kisselgoff expressing the view that Virsky's brilliant dancers "cannot be surpassed." On the other hand, Charles Jurrist of the Daily News, who felt this was less a dance event than "a combination of folk festival and acrobatics display," criticized the production for a lack of variety and an over-amplified orchestra.

Ukrainians in the audience said they were delighted to see Virsky's choreo-

graphic images of Ukraine's historical past, but many were dismayed to note "improprieties" in costuming and stage props. These errors included an excessive use of floral motifs on women's jackets and on decorative ritual cloths ("rushnyky"), glittery ornaments in women's floral headdresses and a jarring discord in the giant stage backdrop, which featured a Petrykivka-style floral decoration set between two ritual cloths embroidered with red and white geometric motifs.

Because of the unusually cold weather and the security check of ladies' handbags at the theater entrance (a precaution taken at all events featuring performers from the Soviet Union), performances tended to begin a few minutes late. Theater-goers joked with each other as they passed electronic surveillance just inside the door. Others read handbills distributed by members of TUSM (Ukrainian Student Association of Mykola Michnowsky), who told this reporter that the text set forth "an objection to the Soviet Union using culture as a weapon in its propaganda campaign."

The Virsky troupe, concluding its New York engagement this afternoon, will appear next in Trenton, N.J., and then in Boston, Washington, Chicago, Detroit, San Francisco, Los Angeles, Cleveland, Columbus, Ohio, Milwaukee, Sarasota and Clearwater, Fla.

Philadelphia...

(Continued from page 4)

Russian republic, Dr. Goble noted.

Dr. Hanusey geared his remarks to encompass the views of both presenters and introduced an analysis of the Bill of Rights found within the American Constitution in contrast to the Soviet Constitution. Dr. Hanusey posed pertinent questions to Rep. Hyde and Dr. Goble: What can be done to effectively monitor the implementation of the Helsinki Accords? What can we do in the U.S. about the policy of Russification in Ukraine?

Another concern Dr. Hanusey emphasized is the current Soviet citizenship law which imposes sole citizenship on any individuals born on what today is Soviet territory for three generations. This, in fact, places naturalized American citizens in danger when traveling as tourists in the USSR since the Soviets can insist they, as Soviet citizens, are subject to their laws.

At the conclusion of the presentations, the audience joined in a lively discussion of the issues. A reception followed for all the guests, who had an opportunity to view an exhibition of fine arts on the occasion of the Millennium of Christianity in Ukraine sponsored by the Dora Gift Shop located in the Ukrainian Educational and Cultural Center.

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ATTENTION!!! MEMBERS OF BRANCH #179, ST. VLADIMIR'S SOCIETY ST. LOUIS, MO.

On January 1, 1988 following the resignation of
Branch Secretary Mrs. Louise Kiser-Hritz,
Branch 179 was merged with Branch 452
"THE UKRAINIAN YOUTH CLUB"
whose Secretary is

Mrs. Natalie Shuya

All members of Branch 179 should refer all matters pertaining to their membership and insurance and should send their dues payments to the new Secretary:

Mrs. Natalie Shuya, 6646 Howard Avenue, Hammond, Ind. 46324

DETROIT DISTRICT COMMITTEE of the UKRAINIAN NATIONAL ASSOCIATION announces that

ANNUAL DISTRICT COMMITTEE MEETING

will be held

Sunday, January 31, 1988 at 3:00 p.m.

at U.N.W.L.A. Detroit Regional Council, 27040 Ryan Rd., Warren, Mich.

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

20, 75, 82, 94, 110, 146, 165, 167, 174, 175, 183, 235, 292,
302, 303, 309, 341, 463, 504 and 506

All UNA members are welcome as guests at the meeting.

AGENDA:

1. Opening and acceptance of the Agenda
2. Verification of delegates credentials
3. Election of presidium
4. Minutes of preceding annual meeting
5. Reports of District Committee Officers
6. Address of UNA Supreme Secretary, WALTER SOCHAN
7. Discussion on reports and their acceptance
8. Election of District Committee Officers
9. Adoption of District activities program for the current year
10. Discussion and Resolutions
11. Adjournment

Meeting will be attended by:

Walter Sochan, UNA Supreme Secretary
Roman Tatarsky, UNA Supreme Advisor
Michael Babij, Honorary District Member

DISTRICT COMMITTEE:

Roman Tatarsky, Chairman
Wasyli Papiz, Press Secretary

Roman Lazarczuk, Secretary
Jaroslaw Baziuk, Treasurer

Ukrainian National Association

Monthly reports for November

RECORDING DEPARTMENT

MEMBERSHIP RECORD

	Juv.	Adults	ADD	Totals
TOTAL AS OF OCTOBER 31, 1987	18,586	49,359	6,558	74,503
GAINS IN NOVEMBER 30, 1987				
New members.....	37	65	16	118
Reinstated.....	24	67	7	98
Transferred in.....	1	7	—	8
Change class in.....	1	2	—	3
Transferred from Juv. Dept.....	—	—	—	—
TOTAL GAINS:	63	141	23	227
LOSSES IN NOVEMBER				
Suspended.....	12	49	31	92
Transferred out.....	—	2	—	2
Change of class out.....	1	5	—	6
Transferred to adults.....	—	—	—	—
Died.....	2	66	—	68
Cash surrender.....	28	58	—	86
Endowment matured.....	31	39	—	70
Fully paid-up.....	19	86	—	105
Reduced paid-up.....	—	—	—	—
Extended insurance.....	—	—	—	—
Cert. terminated.....	—	2	12	14
TOTAL LOSSES:	93	307	43	443
INACTIVE MEMBERSHIP				
GAINS IN NOVEMBER				
Paid up.....	19	85	—	104
Extended insurance.....	6	24	—	30
TOTAL GAINS:	25	109	—	134
LOSSES IN NOVEMBER				
Died.....	1	28	—	29
Cash surrender.....	17	21	—	38
Reinstated.....	3	7	—	10
Lapsed.....	5	5	—	10
TOTAL LOSSES:	26	61	—	87
TOTAL UNA MEMBERSHIP				
AS OF NOVEMBER 30, 1987	18,555	49,241	6,538	74,334

WALTER SOCHAN
Supreme Secretary

FINANCIAL DEPARTMENT

INCOME FOR NOVEMBER, 1987

Dues From Members.....	\$235,968.10
Income From "Svoboda" Operation.....	89,669.46
Investment Income:	
Bonds.....	\$357,754.43
Certificate Loans.....	2,676.21
Mortgage Loans.....	40,723.63
Banks.....	33,986.53
Stocks.....	44,026.79
Real Estate.....	51,662.51
Total.....	\$530,830.10
Refunds:	
Taxes Federal, State & City On Employee Wages.....	\$13,920.59
Taxes-Canadian Withholding & Pension Plan.....	339.94
Taxes Held In Escrow.....	1,623.00
Employee Hospitalization Plan Premiums.....	1,179.07
Bank Charge Ret'd.....	11,216.04
Insurance Group Ret'd.....	1,143.00
Postage Ret'd.....	.70
Refund Of Secretaries Expenses Ret'd.....	191.34
Telephone Ret'd.....	5.46
Total.....	\$29,619.14
Miscellaneous:	
Donations To Fraternal Fund.....	\$5,356.23
Ukrainian Heritage Defense Fund Donations.....	2,183.89
Profit On Bonds Sold Or Matured.....	309.49
Sale Of "Ukrainian Encyclopaedia".....	1,050.00
Total.....	\$8,899.61
Investments:	
Bonds Matured Or Sold.....	\$2,863,560.39
Mortgage Repaid.....	16,048.71
Certificate Loans Repaid.....	7,066.84
Total.....	\$2,866,675.94
Income For November, 1987.....	\$3,781,662.35

DISBURSEMENTS FOR NOVEMBER, 1987

Paid To Or For Members:	
Cash Surrenders.....	\$30,478.02
Endowments Matured.....	96,289.50
Death Benefits.....	49,800.00
Interest On Death Benefits.....	41.09
Reinsurance Premiums Paid.....	22.00
Dues From Members Returned.....	59.67
Indigent Benefits Disbursed.....	2,000.00
Scholarships.....	300.00
Total.....	\$178,990.28
Operating Expenses:	
Real Estate.....	\$95,541.00
Svoboda Operation.....	90,553.55
Official Publication-Svoboda.....	66,426.00
Organizing Expenses:	
Advertising.....	\$8,152.48
Medical Inspections.....	454.80
Reward To Special Organizers.....	5,384.62
Traveling Expenses-Special Organizers.....	4,375.00
Field Conferences.....	4,582.42
Total.....	\$22,949.32
Payroll, Insurance And Taxes:	
Salary Of Executive Officers.....	\$12,916.68
Salary Of Office Employee.....	33,239.93
Employee Benefit Plan.....	23,047.87
Insurance-General.....	2,468.17
Taxes-Federal, State And City On Employee Wages.....	17,591.92
Total.....	\$89,264.57
General Expenses:	
Books and Periodicals.....	\$14,222.46
Dues To Fraternal Congresses.....	50.00
Furniture & Equipment.....	2,176.29
General Office Maintenance.....	1,954.84
Insurance Department Fees.....	253.00
Operating Expense Of Canadian Office.....	156.72
Postage.....	1,555.46
Printing And Stationery.....	3,577.42
Rental Of Equipment And Services.....	272.92
Telephone, Telegraph.....	1,059.86
Traveling Expenses-General.....	647.07
Total.....	\$25,930.04
Miscellaneous:	
Convention Expenses.....	\$75.00
Loss On Bonds.....	193,842.43
Youth Sports Activities.....	144.00
Ukrainian Heritage Defense Fund Disbursements.....	1,000.00
Fraternal Activities.....	100.00
Donations.....	15,600.00
Accrued Interest On Bonds.....	40,842.01
Total.....	\$251,603.44
Investments:	
Bonds.....	\$2,500,595.00
Mortgages.....	95,000.00
Stock.....	44,026.79
Certificate Loans.....	7,077.85
Real Estate.....	11,429.02
E.D.P. Equipment.....	4,275.00
Total.....	\$2,662,403.66
Disbursements For November, 1987.....	\$3,483,661.86

BALANCE

ASSETS		Liabilities	
Cash.....	\$3,104,448.99	Life Insurance.....	\$58,213,711.88
Bonds.....	43,131,065.38	Accidental D.D.....	1,584,933.40
Mortgage Loans.....	4,369,682.57	Fraternal.....	94,229.70
Certificate Loans.....	701,603.99	Orphans.....	364,810.62
Real Estate.....	1,209,249.44	Old Age Home.....	88,637.53
Printing Plant & E.D.P. Equipment.....	340,062.39	Emergency.....	89,494.32
Stocks.....	1,245,153.65		
Loan to D.H. - U.N.A.			
Housing Corp.....	104,551.04		
Loan to U.N.U.R.C.....	6,230,000.00		
Total.....	\$60,435,817.45	Total.....	60,435,817.45

ULANA DIACHUK
Supreme Treasurer

U.S.-USSR...

(Continued from page 3)

Ukrainian Catholics in Ukraine and everyone has become Russian Orthodox, I would like to take you up on your invitation, Archbishop Makary, to visit Ivano-Frankivske and to celebrate the Ukrainian Catholic liturgy openly in that city. Would you be willing to do that?" The archbishop affirmed the invitation.

The Catholic Archdiocese, with the accord of Bishop Innocent Lotocky of the St. Nicholas Ukrainian Catholic Diocese, is attempting to confirm the invitation, taking the suggestion at face value.

The Rev. Chirovsky believes that such a trip may, as he says, prove interesting. On the issue of becoming used by Soviet propaganda, the father said that he knows that that is the risk they must take.

At the end of the discussion, The Weekly, asked the participants in Kiev if it was possible for The Ukrainian Weekly and Svoboda to set up a press bureau in Kiev, since the discussion had turned to issues of mutual understanding through communication.

Stanislav Lazebnyk, from the Ukraina Society, which publishes newspapers aimed at the readers outside the USSR, explained that there were Ukrainian-language papers in Kiev and in Ukraine generally.

Following that observation, the editor-in-chief, Victor Stelmar, suggested an exchange between Chicago and Kiev newspapers. He said, "We would gladly receive guests from Chicago, especially in the view that the newspaper (News from Ukraine) is published in Ukrainian there. I think it would be nice to organize an exchange of delegations, not only from the newspapers, which are published in the Ukrainian community, but also newspapers like the Chicago Tribune."

Referring to an interview by a Chicago Tribune correspondent during the Chernobyl nuclear accident, he went on to say, "And it would be interesting for us. You can treat it as a practical suggestion to establish an exchange of articles between the Chicago Tribune and News from Ukraine on subjects of interest for both sides."

Yuriy Shcherbak suggested that a book be written — "A Week in the Life of Chicago/A Week in the Life of Kiev," he said, "so that we would like to find out about everyday life in both sides."

At the luncheon afterwards there was much excitement about the panelists' proposals.

Perceptions...

(Continued from page 6)

great product to sell. The bad news is that you are not selling it right now. Because you are not putting your superb Ukrainian communicators into high-visibility situations. I think you probably should seek out more high-visibility situations for Ukrainians.

In my work with the Task Force [on ABA-Soviet Relations], I have numerous times seen two or three Ukrainians go into a situation, and somehow that situation is transformed tremendously to the benefit, certainly of my cause, and of the Ukrainian cause. Because the typical Ukrainian makes an indelible impression. I do not think you realize the force and power that you have simply in the individual people that make up your community.

I hope that the major Ukrainian organizations are always aware of who these great communicators are. Perhaps they are already aware, but they must be increasingly aware. Put those people in high-visibility situations, and you will not have the problem with your image that you are so concerned about.

There is also a problem I see with "burnout." Ukrainians burn out, because Ukrainians must follow a number of different commandments — a whole list of commandments that they get when they know they are Ukrainian. These commandments are conflicting.

They are:

- Number one: Do not assimilate.
- Number two: Assimilate, so that you can be successful in the non-ethnic world, and achieve in your profession.
- Number three: Speak only Ukrainian, so you can perpetuate your Ukrainian identity.
- Number four: Speak English, so you can be proficient in it and advance the Ukrainian cause.

• Number five: Remember Ukrainian independence.

• Number six: Do not speak about Ukrainian independence, because it is unrealistic.

• Number seven: Remember Chernobyl. Remember the Famine. Remember Demjanjuk and OSI. Do not mention Demjanjuk and OSI. Remember the Millennium. Write letters to the editor. Do not write letters to the editor that are not proficient and that embarrass your community.

And so on, and so on, and so on. Until, I think, there comes a time when Ukrainians burn out. I think that the major Ukrainian organizations can provide one important service. That is to give such positive feedback to Ukrainian activists that burnout never happens. That should be the very minimum that the organizations do. If I started to mention the Ukrainian activists in this room who are giving beyond the call of duty, I would be here all day. The major organizations should certainly let them know they are valued. ...

I appreciate your giving me a chance to come here and share these thoughts with you. Thank you very much.

Ostafijchuk...

(Continued from page 3)

Mr. Ostafijchuk a gold medal for illustration.

Mr. Ostafijchuk's artistic achievements are already very considerable. He decided to seek permission to come to Canada because he felt that here, among the large Ukrainian Canadian community, he would have the chance to express himself best through his art. It will be very interesting to see some of his work, and to observe the effects of a new culture and complete artistic freedom on the art of one of the better known graphic artists of Ukraine.

Ellis Island...

(Continued from page 3)

Honor. Located just off the Great Hall and adjacent to the historic Registry Room will be a unique area devoted to an exhibit of names of all national origins. It will be a collective display, representing the individual family heritages that created the history of America.

With a contribution of \$100 or more to fund the museum and its exhibit, donors can place a name of their choice on the American Immigrant Wall of Honor. It is the first opportunity to place the name of an immigrant ancestor or an individual's family name on permanent public display at a national monument. Contributions of \$1,000, \$5,000 and \$10,000 also will receive places of honor. The funds raised will be used to complete the Ellis Island project.

"For many years, Ellis Island was abandoned, perhaps representing America's utilitarian ways rather than a lack of pride in its heritage. But, once again, we have become interested, even proud of our ethnic roots and traditions, much like our great-grandfathers," noted Mr. Briganti. "This interest and enthusiasm to learn more about our heritage and to honor it is really what Ellis Island is all about."

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 330 Independence Ave. S.W., Washington, D.C. 20547
 Можна також звертатися тел. до Janet Haspert (202) 485-8117

PREVIEW OF EVENTS

January 27

WASHINGTON: The Ukrainian Congress Committee of America, in conjunction with the U.S. Congressional Ad Hoc Committee on the Baltic States and Ukraine, will sponsor a reception commemorating the 70th anniversary of Ukrainian Independence Day with a reception for over a dozen members of the U.S. House of Representatives and the Senate at 6 p.m. in room B-339 of the Rayburn House Office Building. The reception is open to the public. For information call Myron Wasyluk at the Ukrainian National Information Service, (202) 638-0988.

January 29

WASHINGTON: Four employees of the United States Information Agency (USIA) who served as Ukrainian-language guides at the American exhibition in Kiev last year and one who worked as a researcher will speak about their experiences in an English-language presentation for the public at 7:30 p.m. at the Holy Family Parish Center, 4250 Harewood Road NE. Valentyna Limonchenko and R.L. Chomiak will discuss their stay in Kiev as guides, while Oksana Dragan will describe her role as a researcher for the exhibit. Marta Pereyma and Peter Fedynsky will describe their experiences as guides in Kiev and Rostov-on-Don, as well. The event is being sponsored by The Washington Group. For information call Maria Rudensky, (202) 244-4113.

January 30

SILVER SPRING, Md.: The Ukrainian Association of Washington is sponsoring its annual Malanka winter banquet and ball at the Indian Spring Country Club, Layhill Road. Cocktail hour begins at 6:30 p.m., dinner at 7:30 and a presentation of debutantes at 9. Music will be pro-

vided by the Howerla and the Alex and Dorko bands. Formal dress is required and admission is \$50 per person, \$30 for students. For reservations and information call Eugene Iwanciw, (703) 237-0428.

NEW YORK: The Slavic Heritage Council of America will sponsor a Slavic Concert, under the direction of Stanley Pelc, featuring nine ethnic performing groups, including the Syzokryli Ukrainian Dancers of New York, at 8 p.m. in Alice Tully Hall at Lincoln Center, 65th Street and Broadway. Tickets are \$15 and \$10 and can be purchased through the Alice Tully Hall box office.

January 31

NEWARK, N.J.: The Mothers' Club of St. John the Baptist Ukrainian Catholic School invites the public to meet with Oleh W. Iwanusiw, author of "Church in Ruins," a first edition color publication in Ukrainian and English commemorating the Millennium of Christianity in Kievan-Rus and covering 650 localities and 692 churches in the Eparchy of Pere-myshl. The author will be present at the sale of his publication after the 8:30, and 11 a.m. liturgies in the church hall, 719 Sanford Ave.

February 6

WARREN, Mich.: The annual winter dance, sponsored by the Ukrainian Student Organization at Wayne State University, will be held at 8 p.m. at the Ukrainian Cultural Center on Ryan Road. The dance, commemorating the club's 50th anniversary, will feature the music of Nove Pokolinnia from Toronto. Admission is \$10 (in advance) and \$12 (at the door). All proceeds will benefit the Harvard Millennium Project. For more information or tickets call Roman Nestorowicz, (313) 754-4397, or Orest Sowirka, 759-5934.

Famine commission fund-raiser planned

PHILADELPHIA — The Ukrainian Human Rights Committee of Philadelphia will sponsor a cocktail party/buffet to raise funds for the benefit of the Commission on the Ukraine Famine.

The fund-raiser will be held on Sunday, February 7, at 4 p.m. at the Ukrainian Cultural Center, 700 Cedar Road, Philadelphia.

Dr. James E. Mace, staff director of the commission, and Dr. Olha Samilenko Tsvetkov, staff member, will be

present to speak with those attending about the progress of the commission's work and what still remains to be done. Admission to the cocktail party/buffet will be \$25 per person.

All members of the Ukrainian community are invited and encouraged to attend. The occasion presents an excellent opportunity to make individual contributions to the commission, which sorely needs funds to finish its most important task.

Internationally known...

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tape, and two actors, which was commissioned and broadcast by ORTF of France; the septet "The Seven Gates of the Unknown" (1976); "Nyaya" No. 2 for violin and piano, performed during the 1978 Grand Tetons Music Festival; "The Strange World of Jacques Hnizdovsky," premiered during the 1979 Strasbourg Festival; "A Path for the Dawn" (1981), created for the Jeanne Loriod Sextet; and "Cantata for the Love of Man" (1984), premiered in the Cathedral of Chartres.

Composed in Paris, "The Neophytes" transforms Shevchenko's classic 1857 poem, which equates the Roman Empire with Tsarist Russia and the persecution of the early Christians with the repression of Ukrainian patriots, into a dramatic oratorio for soloists and chorus. The work was written especially for the Millennium of Ukrainian Christianity.

Tickets to the gala concert in Lincoln Center for the Performing Arts are \$125, \$100, \$75 and \$45 per person. All tickets are available through the Avery Fisher Hall box office and through Center Charge, (212) 874-6770.

Special tickets to the concert and a subsequent reception are available for \$250 and may be purchased only from the Mazepa Foundation, 272 Old Short Hills Road, Short Hills, N.J. 07078; (201) 376-1748. The black-tie reception will take place on the Promenade of Avery Fisher Hall immediately after the concert. A champagne buffet will be served.

Nadia Matkiwsky of the Mazepa Foundation noted that the tickets prices may seem steep to concert-goers, but, she explained, this is due to the fact that the concert is presented without funding by any major corporation or foundation. She noted that without such funding a Metropolitan Opera production, for example, would probably average \$250 per ticket.

Perm camp...

(Continued from page 1)

wrote Ms. Svitlychna.

"The other six prisoners, who were transferred from camp 36-1, are not in cells nor were they in camp 36-1 prior to their transfer. As you can see, the address changed, but little else."

"Nevertheless, this change does make it more likely that they will be forgotten," wrote Ms. Svitlychna. "Camp 36 ceased to exist! But did it really?"

As Ms. Svitlychna indicated in her letter, 12 inmates remain in a special-regimen labor camp for "especially dangerous recidivists" now located at Perm camp No. 35 at Vsesvyatskaya station in the Perm region.

The known prisoners are: Mikhail Alexeyev, a Russian from western Ukraine; Mykola Horbal, Ukrainian Helsinki monitor and poet; Vitaliy Kalynchenko, an engineer and UHG member; Ivan Kandyba, lawyer and Ukrainian Helsinki monitor; Mart-Olav Niklus, zoologist, English teacher and Baltic Helsinki Group member;

The Mazepa Foundation, she continued, is hoping to defray as much of the costs of staging the concert as possible. She described the foundation as a group of people who decided to contribute their money to promote Ukrainian culture, and she pointed out that the Millennium concert is not the foundation's first venture. Its two previous cultural endeavors were the catalogue accompanying the centennial exhibit of works by the late Ukrainian sculptor Alexander Archipenko and a concert in tribute to Shevchenko at the Kennedy Center in Washington.

For this concert the Mazepa Foundation opted to engage world-renowned performers because, as Mrs. Matkiwsky said, "the top critics will come out to hear William Noll and the Atlanta Chorus," and the top-notch operatic singers who will perform the all-Ukrainian program.

She added that PBS and the Corporation for Public Broadcasting were interested in broadcasting the concert live, but that this would have cost hundreds of thousands of dollars more — an amount impossible to come up with without major corporate sponsorship. Nonetheless, PBS's interest is noteworthy — "their music director was very impressed by the music (on the concert program)," Mrs. Matkiwsky said.

The repeat performance of this concert of "Religious Music of Ukraine" slated for February 28 in Atlanta will be taped by the local affiliate of PBS, which will air segments on its music program.

According to Mrs. Matkiwsky, staging the Millennium concert has been a learning experience for Mazepa Foundation members. This and the foundation's other projects will go toward establishing the group's track record in presenting cultural events and, hopefully, will help the foundation when it seeks funding from major corporations and federal and state government agencies for its future projects.

Vasyl Ovsienko, a philologist and UHG member; Yevhen Polishchuk, Ukrainian nationalist; Hryhoriy Prykhodko, Ukrainian from Dnipropetrovske; Boris Romashov, Russian samvydav publisher; Petro Ruban, Ukrainian craftsman and sculptor; Ivan Sokulsky, poet, journalist and UHG member; and Enn Tarto, Estonian activist and philologist.

Most of the inmates had their sentences reduced by one-third of what remained of their terms before the entire camp was transferred from camp No. 36-1 under a six-month old amnesty marking the 70th anniversary of the Bolshevik Revolution.

Latvian national rights advocate Gunars Astra was transferred last month from camp No. 36-1 to a prison in his native Riga, Latvia, apparently as a result of mass protests for his release all over Latvia, according to Ms. Svitlychna. The move may result in his release before completing his term by the end of January, she said.

The whereabouts of two Perm camp 36-1 inmates, Vyacheslav Ostrogyad and Semen Skalych, are currently unknown.

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