

# THE Ukrainian Weekly

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## ХРИСТОС ВОСКРЕС — CHRIST IS RISEN

### Easter represents "victory of light over darkness"

Archpastoral Easter letter of the Sobor of Bishops of the Ukrainian Autocephalous Orthodox Church.

Dear and beloved in Christ:

The Resurrection of Christ, like no other feast in the Orthodox Church, is a feast of joy and light. "Now all is filled with light — heaven and earth and the depths of the earth," as we sing in the stykhyre of the Paschal Canon. "Let all creation celebrate Christ's Resurrection, for by it (the resurrection) creation is confirmed." Creation is confirmed in the all-embracing certitude of the victory of light over darkness, good over evil, life over death.

Having undergone the ardors of Great Lent, having experienced the pain and bitterness of Passion Week and, having felt the hopelessness of the sealed tomb, we have finally come to the moment of inexpressible joy when, with the opening of the church doors, the temple, hitherto darkened, sparkles with the brilliance of hundreds of lights and the darkness of the spring heavens is penetrated by the victorious hymn, "Christ is risen from the dead, by (His) death, He trampled death, and to all in the graves He granted life."

And it seemed that at that very moment, the bright vestments of the priest glistened with radiance as did the raiment of the light-bearing angel who, standing near the Lord's tomb, said to the myrrh-bearing women: "He is not here, for He has risen as He said... He is risen from the dead and goes before you into Galilee; there you will see Him!" And it even seemed that at that moment we also were radiant with the light of Christ's Resurrection and, as the children of the Resurrected Savior vested in divine light, we entered into the New Jerusalem to be enlightened by the solemn feast.

Pascha is the most joyful and most radiant feast of the Orthodox Church, but as a matter of fact, our faith is just as joyful and just as radiant. Our faith unites us with God, bestows upon us the right to be called sons and daughters of God, gives substance to life, leads us on the path of truth, supports us during difficult times, bestows hope in the eternity of our being, first of all here on earth, and then in the radiant courts of our Creator. During its almost 2,000-year-long existence Christianity filled the world with its grace-giving influence, purified, made noble and brought closer to God human souls inclined to sin, continued to give the

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### Soviets curb release of information on accidents at nuclear stations

MOSCOW — On the day of the third anniversary of the nuclear disaster at the Chernobyl power plant in Ukraine, the Soviet government issued new directives curbing the information that may be reported by the press about nuclear plant accidents.

The New York Times reported that the curbs have angered Soviet journalists who had been taking advantage of the greater openness of the Gorbachev regime.

The government newspaper Izvestia reported on the new directives on April 26, noting that they were an infringement on the rights of the press.

The Times reported that the new curbs designate as classified nearly all reports on nuclear and conventional power accidents, breakdowns or conta-

minations of any severity.

The order was signed by the Soviet minister of energy and electrification, Anatoly I. Mayorets. It forbids the disclosure of this type of information in "non-classified documents and in telegraphic communications, as well as in material intended for publication in the open press or for export abroad."

Times reporter Esther B. Fein noted: "A decree so sharply curtailing the powers of the press is especially startling in the atmosphere of glasnost, or candor, that has been encouraged in the four-year leadership of Mikhail S. Gorbachev.

"The directive comes at a time when the government has been trying to promote the use of atomic energy amid

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### Lviv residents protest party maneuvers against independents

JERSEY CITY, N.J. — For four consecutive days last weekend between 20,000 and 25,000 people gathered in the central square of Lviv to protest what they saw as illegal elections practices by officials in that western Ukrainian city, reported the press service of the Ukrainian Helsinki Union.

The public meetings, held on April 20-23 in the city's historic "rynok," were organized by an initiative group of local

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### 20,000 in Lviv recall Chernobyl

JERSEY CITY, N.J. — Some 20,000 people gathered near the Church of the Assumption of the Blessed Virgin Mary in Lviv on April 16 for a memorial moleben for the victims of the Chernobyl nuclear disaster that struck Ukraine and Byelorussia on April 26, 1986, reported the press service of the Ukrainian Helsinki Union.

Ivan Hel, head of the Committee in Defense of the Ukrainian Catholic Church, made opening remarks and the Rev. Mykhailo Havryliv of the Ukrainian Catholic Church delivered a sermon. A memorial service dedicated to the victims of Chernobyl was concelebrated by the Revs. Havryliv and Hryhoriy Simkalo, also of the UCC.

Following the memorial service, the crowd prayed for the children of Chernobyl, the Ukrainians resettled from the 30-kilometer evacuation zone around the stricken reactor, as well as for those who caused the Chernobyl tragedy, reported the UHU press service.

They also prayed for the peaceful demonstrators who were reportedly killed by soldiers in Tbilisi, Georgia, and for Mykhailo Horyn, a leading UHU activist who was serving a 15-day administrative jail sentence in Chernivtsi.

Another sermon was delivered by an Orthodox priest and UHU activist, the Rev. Mykhailo Nyskohuz, who defended the persecuted Ukrainian Catholic Church, especially for its role in preserving Ukrainian traditions while the official Russian Orthodox Church in Ukraine has served only as an instrument of Russification.

Before the conclusion of the moleben Mr. Hel informed the crowd about an upcoming celebration of the Millen-

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*For the record***Program of the Popular Movement of Ukraine for Perebudova**

*Following is the text of the program of the Popular Movement of Ukraine for Perebudova. The text is reprinted from the journal Soviet Ukrainian Affairs, which translated it from the Ukrainian text that appeared in Literaturna Ukraina on February 16. We publish the program in two parts.*

*As reported in The Weekly, the creation of the Popular Movement of Ukraine for Perebudova (Perestroika) is supported by the nationally minded intelligentsia led by the Ukrainian Writers' Union. The Communist Party of Ukraine, however, does not want the movement to be established. Thus, the movement, has been the subject of a heated dispute between the intelligentsia and party officials in Ukraine.*

**PART I**

1. The Popular Movement [Rukh] of Ukraine for Perebudova [perestroika, restructuring] is a mass voluntary organization based on the patriotic initiative of the citizens of the Ukrainian SSR — Ukrainians, Russians, Jews, Bulgarians, Hungarians, Poles, Moldavians — of all nationalities living on Ukrainian territory. The movement is a demonstration of support for the revolutionary restructuring set into motion in our country by the party. It represents a new coalition of Communists and non-party members united in a new struggle for a fundamental socialist renewal in all spheres of public, governmental and economic life in the Ukrainian SSR.

The activities of the movement are in the interest of humanity, peace and progress. The movement recognizes the leading role of the party in a socialist society. The movement is a unifying link between the program of restructuring proposed by the party and the initiative by the broad masses of people. The movement is independent of every kind of administrative interference. The movement cooperates with the Communist Party of the Soviet Union through the Communists in its ranks who are implementing the resolutions of the 27th Party Congress and the 19th All-Union Party Conference.

2. The main goal of the movement is to assist the Communist Party in the creation and functioning of the democratic mechanism and the promotion of societal development. The democratic mechanism is to be founded on genuine people's power and on a balanced economy. The movement opposes any infraction in the social, political, national and ecological rights of the individual. The movement aspires to raise the level of consciousness, the political culture and the public activism of the Ukrainian nation [narod] and of all the nationalities living within the Ukr.SSR; to revive and consolidate national awareness and internationalist convictions in all the republic's citizens. The movement will vigorously oppose any attempt to assimilate any national minority living within Ukraine. It will support the development of the culture and education of every single minority. In areas in which minority populations are highly concentrated, the movement supports minority self-government. The movement condemns all propaganda of national annihilation and nihilism as amoral and inhuman.

Basing itself on these principles, the Popular Movement for Perebudova has the following aims:

(a) to demand a solution to the grave economic situation in the republic and the country; to improve the environ-

mental situation; to significantly raise the standard of living in the near future; (b) to expose all attempts to slow down the process of democratization and hlasnist [glasnost] in Ukraine; to serve as the guarantor of the revolutionary renewal taking place in our society;

(c) to promote the transformation of the Ukrainian SSR into a society based on laws, a society based, first and foremost, on the principles of human rights and the right of the individual to independent development;

(d) to create conditions for the transitions from people's power that exists on paper to genuine full power of the people; to demand the actual sovereignty of Ukraine and other republics in the USSR. [We maintain that] all land, water resources, air resources, energy resources, enterprises, transportation and the means of communication in the republic are the property of the people. All-union and republican organizations can use them only by securing the permission of the Supreme Soviet of the government of the Ukrainian SSR;

(e) The Popular Movement of Ukraine for Perebudova is to become the real spokesman for all the vital and social interests of the Ukrainian people [narod] and people of other nationalities living in Ukraine. It is to maintain ties with Ukrainians living in other fraternal republics as well as with Ukrainians abroad;

3. In its activities, the movement will abide by the following principles: friendship and mutual support between the peoples of the USSR, respect for individual rights and defense of human rights, democratization and socialist pluralism, law and order, social justice and hlasnist, the absence of moral or political pressure, of intimidation of dissidents, or any other persecution of an individual's system of beliefs [convictions].

4. The Popular Movement of Ukraine will pursue its goals in the following ways:

(a) Its activities will be organized in accordance with the Constitution of the Ukrainian SSR and the Constitution of the USSR. The movement insists that citizens, enterprises, organizations, state and cooperative institutions have the opportunity of exercising their constitutional rights and fulfilling their obligations;

(b) The movement supports all initiatives that either accelerate or intensify restructuring...

(c) [It] supports legal, economic and political guarantees of perebudova in our country and the USSR as a whole...

(d) [It] proposes legal and other means of allowing the Congress of People's Deputies to exercise real power; fights for abolishing or changing existing obsolete legislation...

(e) [It] supports the return to the economic framework in Ukraine that had been distorted by "ministerial policies" and by "extensive" [rather than intensive] economic development;

(f) [It] will support surveys of public opinion systematically, and will publish the results.

**Societal democratization, human rights, national rights**

(...) The movement notes that the bureaucratic system has brought about the alienation of the producers (peasants and workers) from the land and

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**Ukrainian Helsinki Union to compile White Book on Administrative Terror**

LONDON — The Ukrainian Helsinki Union has announced that it will compile a White Book on Administrative Terror in Ukraine 1988-1989 to document repressions directed against the citizens of Ukraine by Soviet authorities. The book will be sent to all signatory states of the Helsinki Accords.

The full text of the Ukrainian Helsinki Union's appeal for information to be included in the White Book, in an English-language translation prepared by the Ukrainian Press Agency based in London, follows.

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The executive committee of the Ukrainian Helsinki Union, together with the Committee in Defense of Prisoners of Conscience, appeals to all members and sympathizers of the UHU, as well as to the citizens of Ukraine with a request to help us reveal before the entire world the actions of the criminal party-bureaucratic class, which, having sabotaged the process of restructuring [perebudova/perestroika] and defending its privileged positions, has now gone on to unleash terror against the nation.

During the last year and a half in connection with the newly awakened citizens' initiatives and the independent activity of many people in Ukraine, we have a record of waves of pogroms

against popular meetings, demonstrations, elections and religious gatherings. The army, militia and specially organized units have been freely used against the nation. Hundreds of people from different Ukrainian cities, who wanted to peacefully show their solidarity with restructuring at meetings or demonstrations were beaten, arrested, sentenced to administrative arrest or monetary fines.

In these conditions those convicted have cases brought against them which are cynically fabricated, violations of constitutional rights, such as the inviolability of the individual, preventive detentions, brief arrests, often by unnamed individuals who do not show their documents or declare their reasons and the compiling of protocols, etc. have become widespread, and, as a rule, false witnesses from special units testify against them.

A strange situation has therefore arisen: beneath loudly exclaimed discussions about the move towards a society based on law in the USSR, especially in Ukraine, lies a streak of lawlessness and authoritarianism on the part of the party-bureaucratic apparatus and security organs, who faithfully carry them out.

The executive committee of the UHU and the Committee in Defense of Political Prisoners would like to draw the attention of citizens of the USSR as

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**Rev. Zeleniukh beaten by KGB**

ROME — The Rev. Petro Zeleniukh was held and beaten by police and KGB on Sunday, April 9, as he tried to celebrate divine liturgy for Ukrainian Catholics in the village of Boyanets, western Ukraine. The priest informed the Ukrainian Catholic Press Bureau in Rome of this beating in mid-April.

The Ukrainian Catholic priest, a resident of the village of Yavoriv, was celebrating liturgy when the service was interrupted by local police. The Rev. Zeleniukh was taken away for questioning, during which he was severely beaten. He was held by the police for 12 hours. Sources report that the Rev. Zeleniukh was "very cautious" during his conversation with Ukrainian Catholics in the West fearing that it was being tapped by Soviet authorities.

Reacting to the news, Cardinal Myroslav Ivan Lubachivsky, head of the Ukrainian Catholic Church residing in Rome, stated: "I ask all Catholics and

other Christians to pray for our persecuted Church and to show solidarity with our persecuted brethren. We need the public support of all believers throughout the world. Actions such as this show that there is no glasnost for the Ukrainian Catholic Church in Ukraine."

On Sunday, April 2, the Rev. Mykhailo Havryliv, a priest of the Ukrainian Catholic Church in Ukraine and a member of the Committee for the Defense of the Ukrainian Catholic Church in Ukraine celebrated a liturgy for several thousand faithful in the village of Hoshiv. This service was a day of prayer for the Ukrainian Catholic Church in Ukraine in unity with Ukrainian Catholics in Rome. In Rome, the Day of Prayer for the Ukrainian Catholic Church in Ukraine was attended by Cardinal Lubachivsky and all Ukrainian Catholic priests, religious and faithful from the surrounding areas.

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## Sapeliak meets with Canadian prime minister, members of Parliament

by Andrij Hluchowecy  
Ukrainian Information Bureau



Stepan Sapeliak (left) meets with Prime Minister Brian Mulroney (right). Seen in the center is Member of Parliament Alex Kindy.

OTTAWA — Well-known Ukrainian poet and former prisoner of conscience of the notorious camp No. 36 in the Perm region Stepan Sapeliak visited the Canadian House of Commons on Wednesday, April 19, taking the opportunity to provide Canadian members of Parliament with his insights into the current political, social and economic changes taking shape in Ukraine.

Mr. Sapeliak began his visit to Parliament Hill with a private meeting with Alex Kindy, Ukrainian-born, Progressive Conservative Member of Parliament for Calgary-Northeast. Mr. Sapeliak presented the Calgary parlia-

mentarian with a signed Canadian edition of a collection of his poetry titled "Without Sword and Native Land."

Following that meeting, Mr. Sapeliak, accompanied by Mr. Kindy, Andrij Hluchowecy, director of the Ukrainian Information Bureau in Ottawa, and journalist Stephan Jaworsky, met with Prime Minister Brian Mulroney. Mr. Sapeliak thanked the prime minister and the Canadian government for their intervention on his behalf.

Immediately following the meeting with the prime minister, Mr. Sapeliak proceeded to the Department of External Affairs, where he met with Robert W. Poetschke, deputy director of the

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## Drive to supply religious items to Ukrainian Catholics in USSR

ST. CATHARINES, Ontario — Under the auspices of St. Sophia Religious Association and the Eparchy of Toronto, Ukrainian Catholics throughout Canada are being encouraged to join in a campaign to supply Bibles, prayer books, catechetical materials, as well as chalices, hand crosses and other liturgical vessels to members of the Ukrainian Catholic Church in the USSR.

Since 1946 that Church has been illegal in the USSR and has been unable to function publicly. Although that has not ostensibly changed, Mikhail Gorbachev's reforms have emboldened its members to become more public in the religious expression.

Since 1987 seven bishops of this Church who have functioned in secret in various territories of the USSR have come out into the open and penned petitions to the authorities demanding rights for their fellow Ukrainian Catholics. More and more Ukrainian Catholic priests are organizing unofficial communities of faithful.

More and more lay people are turning to their friends and families in the West requesting Ukrainian-language religious literature. Although the Russian Orthodox Church has been allowed to exist in the USSR its domi-

nant language is Russian and little religious literature is available in Ukrainian.

These appeals have resulted in an attempt by Ukrainian Catholics in Canada to send as much religious literature to the USSR as possible. However, since the Ukrainian Catholic Church is illegal it cannot be the recipient of large scale mailings. Prayer books, Bibles and other literature must be sent one by one.

In addition, St. Sophia Religious Association at the suggestion of the Ukrainian Catholic Bishop of Toronto, Isidore Borecky has organized a campaign to send liturgical vessels to members of their Church.

St. Sophia has an extensive mailing list of members of the Ukrainian Catholic Church in the USSR and eagerly supplies addresses and religious literature to anyone who is willing to join this campaign.

Donations are invited to cover the cost of distributing liturgical vessels to the priests and bishops in the USSR.

Anyone interested in joining this campaign or making a tax-deductible donation to help defray costs may contact: St. Sophia Religious Association, 85 Lakeshore Road, St. Catharines, Ontario, L2N 2T6; (416) 937-3366.

## Defense committee initiates letter writing in defense of Ukrainian Churches in USSR

NEWARK, N.J. — A nationwide letter-writing campaign to President George Bush and Secretary of State James Baker on behalf of legalization of the Ukrainian Catholic, Autocephalous Orthodox and Protestant Churches in Ukraine is set to begin on April 30 and to continue through May.

The dates were chosen to coincide with the departure of Secretary of State Baker for talks in the Soviet Union. The campaign was organized by the Committee for the Defense of Religious Freedom in Ukraine, a lay organization based in Newark.

The organizers of the campaign received the support of the Ukrainian Christian Churches in the United States, including written endorsements from Metropolitan Mstyslav of the Ukrainian Orthodox Church, Metropolitan Stephen Sulyk of the Ukrainian Catholic Church, the Rev. Oleksa R. Harbuziuk of the Ukrainian Baptist Church, William Bahrey of the Ukrainian Evangelical Alliance of North America, and the Rev. George Dawidiuk of the Ukrainian Evangelical Assemblies of God.

The committee has sought to involve in the campaign also the American Christian community. To that end, the organizers of the campaign have sent documentary material to news media, as well as to church and civic leaders, informing them of religious persecution in Ukraine and the need for the legalization of the Ukrainian Churches.

On April 12, one of the members of the committee was interviewed by Douglas Ens, radio division manager of News Network International, a religious news service based in California, with over 1,500 media outlets in the United States.

Based on the interview, News Network International prepared a story on the plight of the Churches in Ukraine and the letter-writing campaign, which was scheduled to be broadcast on about 50 radio stations nationwide during the week of April 17.

In a follow-up letter to the committee, Mr. Ens expressed his wish to do

another story on the subject.

Sample letters to the president have been made available to all Ukrainian parishes and congregations; and the committee hopes that many will write their own letters, and that Ukrainian schools and youth organizations will encourage their members to do so as a special project.

When the letter-writing campaign is over, the committee plans to have a resolution introduced in the House of Representatives and in the Senate on the issue of legalization of the Ukrainian Churches. For that purpose, the committee has sought the services of Eugene Iwanciw, director of the Washington Office of the Ukrainian National Association, who agreed to find sponsors for the resolution.

Recently, Roman Andrushkiw, chairman of the Newark-based Committee for the Defense of Religious Freedom in Ukraine was in contact with Ivan Hel, head of the Committee for the Defense of the Ukrainian Catholic Church, based in Lviv.

Mr. Hel was pleased to learn of the letter-writing campaign and the plans for the congressional resolution.

Mr. Hel listed points applicable to the Ukrainian Catholic Church, however, some of these may be stressed when writing about all Ukrainian Churches.

These points are as follows: The Soviet government should (a) invalidate the "Sobor" of 1946, (b) pass a law on the renewal of the Ukrainian Catholic Church and provide legal and institutional safeguards to enforce that law, (c) return the churches, libraries, schools, icons and other property that was confiscated, (d) allow the renewal of the Ukrainian Catholic academy, seminary and other schools that were functioning prior to 1941, (e) give the Church legal status as an independent institution, with the right to own and manage its own funds and property without government interference, (f) give the Church the right to do missionary work, (g) return St. George Cathedral in Lviv to the Ukrainian Catholic Church and let Patriarch Myroslav Ivan Lubachivsky return to that Sobor.

The committee will be happy to supply documentary and other material, including sample letters, that may be helpful to the campaign. Requests should be sent to the committee at its address, 734 Sandford Ave., Newark, N.J. 07106.

## Appeal on behalf of Catholics in Ukraine

Following is the text of Bishop Isidore Borecky's appeal for assistance to Ukrainian Catholics in Ukraine.

To the Reverend Clergy, the parishes, the Christian organizations, and to all the devout faithful of our Ukrainian Catholic Church.

Slava Isusu Khrystu!

We are all very much encouraged by the miraculous life and renewal of our Ukrainian Catholic Church in our homeland, in Ukraine! Which of us is not proud and thankful at the heroic efforts of Metropolitan Volodymyr Sterniuk, of Bishop Pavlo Vasylyk and the other bishops, clergy, religious, and our 5 million faithful!

They ask us above all for our moral support and for our prayers in the struggle to bring the Soviet government to grant legal rights to the Ukrainian Catholic Church. And they ask us for the necessary vessels for the Divine Liturgy, since chalices and so forth are not obtainable in the USSR at any price.

We have arranged with the help of the Saint Sophia Association to ship chalices and liturgical vessels to our clergy and communities in Ukraine. The need is vast (there are over a thousand Ukrainian Catholic priests in the USSR, and every one of them needs these vessels). So we ask each of you, beloved, to sponsor one or more of these vessels. In this way, we shall be most closely united through the Holy Eucharist, the very Body and Blood of Christ, in each celebration of the Divine Liturgy in Ukraine made possible with chalices and liturgical vessels sent from our Churches, organizations, and the individual faithful here.

Now the door is open. Let us make use of this opportunity, for there is no way to tell how long this chance will last.

With every archpastoral and paternal blessing, I remain, as ever

Sincerely in Our Lord,  
+ ISIDORE  
Bishop of Toronto and  
Eastern Canada

## Nostra culpa

In The Weekly of April 16, in a news story about the Shevchenko symposium held in New York, reference was made to the Ukrainian Free Academy of Sciences. In fact, the name of the organization is the Ukrainian Academy of Arts and Sciences in the U.S.

## New York State offers exam in Ukrainian language

ALBANY, N.Y. — The Educational Department of the State of New York, annually offers high school students the opportunity to take an accredited examination in the Ukrainian language; it corresponds fully to the Regents examinations in foreign languages, and students receive three credits upon passing it.

Since Ukrainian (and some other languages) is not taught in high schools, this examination is placed under the heading Sample Comprehensive Examination in Ukrainian, and the passing grade is 85, as for all exams in this category.

This exam is given in the following schools: Albany — Guilderland Central High School; New York — St. George Academy; Syracuse — Christian Brothers Academy; Rochester — Penfield High School; Buffalo — Riverside High School; Yonkers — Sacred Heart High School; Accord — Rondout Valley High School; Troy — Troy High School.

Students who wish to take it, should file their request with the principal of their high school, whereupon he should contact the State Education Department: Mrs. Jane Barley, Bureau of Foreign Languages Education, R. 323, State Education Department, Albany, N.Y. 12234; (518) 474-5927. Students will be notified by their school office about the date and the time.

Those who do not attend a school from the above list may also take this exam. They should apply to the principal of their school, who will make arrangements for them with the principal of one of the above-listed schools, located closest to them. All inquiries from school authorities should be directed to the State Education Department. It is possible for any high school to conduct this exam, provided it has on its staff a teacher with knowledge of literary Ukrainian and it requests to be certified.

Provision has been made to recognize the value of Saturday schools maintained by various ethnic communities. The director of a Ukrainian Saturday school should inform a high school principal regarding the number of grades a student has completed and on which level he is currently enrolled. The letter should be on the official stationery of the organization or parish, which is the administrator of the school; it can be sent to the high school at the beginning of each school year.

If the director certifies that a student receives three hours of language instruction every Saturday for the duration of 40 weeks per school year (as required by the state), and has completed three years of such instruction, the passing grade will be 65, instead of 85. High school principals may confirm this ruling by contacting the head of the State Education Department, Dr. Dammer, (518) 474-5927.

Last year, the State Education Department announced that some changes will occur in the format of all the Regents exams, beginning in 1991. Credit value will increase from 10 to 20 points in the oral part; listening comprehension will be 35 points, reading comprehension — 30, writing — 15.

Therefore, it is highly advisable for Saturday school teachers, to place a considerably greater emphasis on speaking proficiency, as well as to stress basic grammar and vocabulary building.

Students, wishing to inquire about the format of this exam, may call (914) 883-6080.

## New England activists demand legalization of Ukrainian Churches

by Daria Juergensen

SIMSBURY, Conn. — Community activists in several New England cities and towns have begun a simultaneous drive to gather thousands of signatures on a petition urging Mikhail Gorbachev and Soviet authorities to legalize the Ukrainian Catholic and the Ukrainian Autocephalous Orthodox Churches.

Petitioners in Boston, and Hartford, and New Haven, Conn., have gathered hundreds of signatures on college campuses, at public meetings and on busy pedestrian crossings in an escalating campaign to protect the rights of Ukrainian Christians and to halt religious persecution in the Soviet Union.

The New England-based campaign began quietly with an Ash Wednesday vigil on February 8, when students and representatives of Ukrainian community organizations gathered at the Old State House in Hartford and in Holyoke Center on the Harvard University campus in Cambridge, Mass. Despite bitterly cold temperatures and blustery winds, hundreds of passers-by stopped to sign the document.

Since February, the campaign has spread to other colleges and universities, including the Massachusetts Institute of Technology, Trinity College, Mount Holyoke, St. Anselm's College in Manchester, N.H., Yale University, and Bridgewater State College (south of Boston).

Late in March an initial package of several hundred signatures was mailed to the Kremlin to put the authorities on notice that the campaign was under way. Since then, signed petitions have been accumulating at a clearinghouse in Hartford, where coordinators have decided to delay the next shipment until

a more sizeable mailing can be assembled.

"We are very encouraged by the initial response," said Alex Kuzma, one of the coordinators of the drive. "People from outside the Ukrainian American community are outraged when they learn that the Ukrainian Churches are still outlawed, and that priests are being fined for holding religious services. We think this could be a very important means of outreach to Christians in the West who are often unaware of the continuing repression."

To promote the petition drive among non-Ukrainians, other activists, such as Hartford native Ted Jastrzebski, have begun soliciting the support of Roman Catholic clergy in the Greater Hartford Archdiocese. Mr. Jastrzebski is working to arrange "liturgical visits" by community representatives and Ukrainian choirs to Latin Rite churches, in an effort to familiarize parishioners with the Byzantine rite, to solicit signatures, and to heighten awareness of the situation in Ukraine.

In Boston, the petition drive has been spearheaded by members of the Ukrainian American Professionals Association. The group's spokesman Alex Sich, a graduate student in Soviet studies at Harvard, has been working to obtain the cooperation of Roman Catholic clergy in the Cambridge area. Similar overtures will be made to Greek Orthodox and Protestant clergy.

"We know that world opinion is catching up with this issue," said Mr. Sich. "We know that the resolve of the Soviet government is weakening. It's essential that we mount a concerted effort in the coming months to make legalization happen. The pressure is on."

On April 1, the Boston-area campaign received an important boost from the Keston College Conference on Religion in the USSR, where the plight of the Ukrainian Churches was raised as an issue. Clergy and lay activists from California, Kentucky, Illinois, Maine, and upstate New York took copies of the petition, and many agreed to collect signatures in their regions. The Boston-Cambridge chapter of Amnesty International also has been helpful in expanding the drive.

"One of the exciting aspects of this campaign is the fact that it's not limited to any one organization or political viewpoint or religious denomination," Mr. Kuzma noted. "It can develop into a very broad-based coalition effort. We've even had atheists signing this petition because they believe in the fundamental right of human beings to worship and to follow the dictates of their conscience."

Within the next month, the Boston-area campaign plans to release a bumpersticker to complement the petition drive. Designed by graphic artist Roman Martynuk, the sticker reads: "Glasnost? Legalize the Churches in Ukraine."

According to Julie Nesteruk, a member of the Hartford chapter of Americans for Human Rights in Ukraine, and a collaborator in the petition drive, the logic behind the slogan should be obvious: "As long as the Ukrainian Churches remain illegal, glasnost remains an illusion."

To obtain copies of the petition (and/or bumpersticker), requests should be mailed to: Campaign for the Legalization of the Ukrainian Churches (CLUC), P.O. Box 1062, Simsbury, Conn. 06070.

## Lviv residents...

(Continued from page 1)

activists to air the residents' resentment over unjust tactics used by the local party apparatus to exclude independents from the ballot. Special elections to the new national Congress of People's Deputies are scheduled on May 14 in districts where no candidate won a majority in the March 26 general elections because voters crossed out their names, even in the single-candidate races.

The public criticism is over the alleged political machinations of local party officials during caucuses in such districts called to confirm nominees, among whom were the Kiev poet and leader of the still unofficial Popular Movement to Promote Restructuring or "Rukh" Ivan Drach, and Lviv writer Rostyslav Bratun. Mr. Drach was nominated by a majority of workers in a number of local factories and institutions in a Lviv district, but was eliminated in a caucus when local party committees reportedly illegally substituted chosen delegates with their own appointed electors, who outvoted him.

On Friday, April 21, an hourlong warning strike took place at eight institutions, including the Lenin factory and the "Frezeriyni Verstad" factory in support of Mr. Drach's candidacy. These are apparently the first labor strikes in Lviv since it came under Soviet rule in 1944.

On Saturday, April 22, the first secretary of the Lviv Oblast Communist Party, Yakiv Pohrebniak, who was defeated in a one-man race on March 26, as well as other party officials attended a public meeting of some 25,000 people to answer questions posed to him by organizers of the rallies. Other local party leaders who were

present at the meeting, which took place peacefully because it was permitted officially, included deputy head of the city party committee Pantsiuk, head of the district party executive committee Litiuha, Lviv city procurator Kryklyves, head of the Lviv Oblast Ministry of Internal Affairs Popov, and others.

In an effort to separate themselves from the party officials who were present, organizers from the initiative group set themselves up on the opposite side of the square from the party representatives, reported the UHU press service. Thus the speakers, who included the Lviv writers Roman Fedoriv and Mr. Bratun, and the head of the Lev Society, Lev Hryniv, addressed the crowds from the wall of the Neptune fountain.

Bohdan Horyn, head of UHU's Lviv branch, also spoke at the April 22 meeting and read aloud a list of seven resolutions, calling on the crowd afterward to vote for or against the resolutions with a show of hands.

The majority of those gathered reportedly voted affirmatively for the following resolutions.

1.) The meeting expresses the opinion that it is necessary to repeal the decisions of the district pre-electoral caucuses of all the districts in Lviv oblast.

2.) Participants of the meeting demand that all candidates nominated for the USSR Congress of People's Deputies by labor collectives be registered.

3.) As a result of revelations of a series of gross violations of the laws on elections during the process of nominating candidates for peoples' deputies and the selection of delegates to district pre-electoral caucuses, and during the district caucuses (for example in the Karpaty factory, the Institute of Applied Mechanical and Mathematical Problems, a brewery, an

insulation factory, the 50th Anniversary of October Manufacturing Association, where only after holding hunger strikes workers managed to obtain permission to hold pre-electoral conferences, and a list of other collectives), it is necessary to set up a people's commission to supervise the preparation and execution of district caucuses and the disclosure of facts about violations of the laws on elections.

4.) To express a lack of confidence in Martyniuk, secretary of the Lviv City Party Committee, for systematic falsifications and anti-democratic actions during the pre-elections campaign and district caucuses, his administrative-command style of work, and his contemptuous attitude toward the citizenry of Lviv.

5.) To form a commission composed of the Lviv citizenry to investigate the events of March 12, 1989, in Lviv and to punish those guilty of wide-scale beatings and illegal arrests of citizens. We demand the dismissal of Popov, the head of the oblast Ministry of Internal Affairs.

6.) Participants of the meeting demand financial compensation and the full rehabilitation of all those who suffered as a result of the events of March 12.

7.) To recognize the existence in the oblast of the Popular Movement for Restructuring as a new citizens' initiative and to create normal conditions for free discussion over the draft program of the Popular Movement of Ukraine for Restructuring, and not interfering in the organization of its centers.

A loud roar and mass show of hands reportedly came from the crowd when Mr. Horyn asked, "Who's for?" In response to: "Who's against?" a single hand appeared near Mr. Pohrebniak.

(Continued on page 11)

# THE UKRAINIAN NATIONAL ASSOCIATION FORUM



## The Fraternal Corner

by Andre J. Worobec  
Fraternal Activities Coordinator

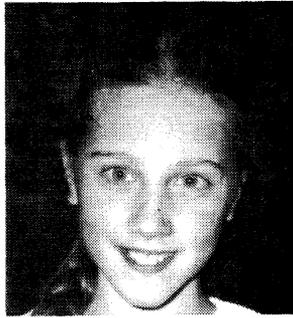
### The poster contest winners are...

This week we announce our final contest winners in the category of best posters on the topic "What the Millennium Means to Me."

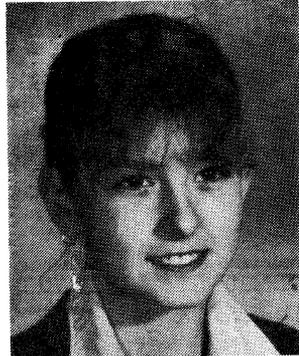
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First prize for the best poster goes to **Diana Yurchuk**, 10, from St. John the Baptist Ukrainian Catholic School in Newark, N.J. Diana, a grade 4 student, lives in Livingston, N.J., with her parents, Ireney and Olenka Yurchuk.

She is a member of the Ukrainian Dance Group led by Roma Pryma Bohachevsky and studies piano with Daria Karanovych.



\*\*\*



Second place honors go to **Sonia Kulyk**, 11, from St. Sophia Ukrainian Catholic School in Mississauga, a suburb of Toronto. She is the daughter of Oksana and Mykola Kulyk, who live in Mississauga. At St. Sophia's, she is in grade 6 and is a member of the school choir. On Saturdays she attends the Lesia Ukrainka Ridna Shkola in Toronto, where she is in grade 6 also. Sonia is active in SUM, Barvinok, a



Ukrainian folk dance group at her parish, the Assumption of the Blessed Virgin Mary, and also plays bandura under the tutelage of Valentina Rodak in Toronto. She enjoys writing, painting, listening to stories about Ukraine, and reading, especially Ukrainian literature.

(Continued on page 14)

## Statement and appeal of Supreme Auditing Committee

The Supreme Auditing Committee of the Ukrainian National Association — composed of Nestor Olesnycky, chairman; Anatole Doroshenko, vice-chairman; Stefan Hawrysz, secretary, and the Very Rev. Stephen Bilak, member — in keeping with its mandate, conducted its review of the operations and organizational status of this, the largest and oldest Ukrainian institution in diaspora, which celebrated its 95th birthday on February 22. Also reviewed during the committee's annual audit on March 29-31 were the Svoboda press, the Soyuzivka resort and the Ukrainian National Urban Renewal Corp.

As a result of its review, the Supreme Auditing Committee finds the following.

1. The Ukrainian National Association during the year marking the 95th jubilee of Svoboda, the 55th of The Ukrainian Weekly and 35th of the children's magazine Veselka, continued the tradition of its pioneers through its devoted service to members, the Ukrainian community, enriching their accomplishments with its multi-faceted activity in various fields of endeavor.

2. UNA assets increased during the year under review by \$2,700,736 and, thus, as of December 31, 1988, totalled \$63,252,965. These figures demonstrate that the organization's financial status is stable.

3. The UNA, despite the introduction of new classes of life insurance featuring reduced dues, as well as the reduction of dues for existing classes of insurance, gained only 1,161 members insured for a total of \$8,043,100. The average face amount of insurance purchased by members was \$6,933.

Enrollment of the aforementioned new members was achieved through the work of tireless branch secretaries and members of the UNA Supreme Assembly.

4. The Recording Department was engaged in multi-faceted work in several areas: conducting wide-ranging correspondence with branch secretaries, answering their letters, providing excellent and full insurance service to members. And, because new classes of insurance had come into force during the report period, the correspondence of the Recording Department doubled in volume. The Recording Department also efficiently and accurately issued new certificates, assessment lists and dues notices, and handled many other matters that constitute full insurance service to members, while utilizing its new computer system.

5. The Ukrainian National Urban Renewal Corp. once again showed significant income from rents; this income is constantly growing. During the report year, the sum of income from rents was \$3,379,776. As of December 31, 1989, the UNA's loan to the UNURC totalled \$5,320, while the loan from members holding promissory notes amounted to \$8,121,597.

6. The Soyuzivka resort successfully fulfills its role, first of all, as a Ukrainian cultural center through presentations of the best performing ensembles. It has also become an attractive center for Ukrainian youth. The Supreme Auditing Committee is pleased to note that the Executive Committee has proceeded with the construction of a new two-story building with 24 rooms for Soyuzivka employees. Also praiseworthy is the fact that general renovations and modernization of all accommodations, including the reconstruction of the Yasinnia building, are being effected at the resort.

7. The Supreme Auditing Committee calls on all UNA members and the Ukrainian community in the free world to support community and church organizations and societies in Ukraine that have spoken out in defense of the Ukrainian language, church and culture, and for the national and spiritual

(Continued on page 11)

## Update on UNA Seniors conference

POLAND, Ohio — A heavy demand for reservations to the 15th Conference of UNA Seniors has necessitated a delay in confirmation replies by Soyuzivka personnel.

Seniors will check in Sunday, May 28, during the afternoon hours; Helen Chornomaz will be in charge. The lobby will be a scene of friends meeting and newcomers welcomed.

After dinner, the seniors' president, Gene Woloshyn, will have each person stand and be recognized which will help the new guests and former guests get better acquainted. Stephen Kuropas, honorary past president, will entertain the group with his usual repartee.

Morning church services and conference business will occupy the members for the entire day on Monday. After dinner Dan Slobodian will again oversee a wine and cheese party. The party will be held under the stars on the Veselka patio with Ukrainian songs filling the night air.

On Tuesday afternoon the Labas and Bobeczkos will again direct the "Bingo Party" at the Veselka. On Tuesday night the seniors will all gather for the bonfire directed by Dr. Oleh Wolansky and Sam Chornomaz.

On Wednesday morning the seniors will board buses for a trip to the "Big Apple" to see the site that has a special meaning to anyone coming to this country by boat, the Statue of Liberty. Mary Bobeczko and Mrs. Baranowskyj are taking reservations prior to the conference so that we can reserve the buses needed.

Business will continue on Thursday morning and there will be two presentations on the 175th anniversary of Taras Shevchenko's birth. Volodymyr Barahura will speak in Ukrainian. Attorney Anna Chopek will address the same subject but from an American Ukrainian viewpoint. Mrs. Chopek is an honorary member of the UNA Supreme Assembly and has held many legal positions both in Boston and the state of Massachusetts.

On Thursday night at the Veselka hall, the conference banquet will take place, to be followed by dancing. The affair has been named "Embroidery Night." Prizes will be awarded for the most beautiful blouses, dresses, shirts and ties worn at the banquet and dance.

The balance of the business will be concluded on Friday morning and reports by the various committees will be approved.



A UNA insurance policy is

an investment in the Ukrainian community

## THE Ukrainian Weekly Easter hopes

This year as we celebrate the glorious feast of Easter according to the Julian calendar, the calendar in accordance with which our kin in Ukraine observe Christian holy days, our hearts are filled with joy also for another reason.

In this issue, our readers will see proof aplenty that, finally, Ukrainians outside of Ukraine are beginning to speak out — and to be heard by the public at large — about the religious repression in the USSR that continues to forbid the existence of the Ukrainian Catholic and Ukrainian Orthodox Churches and other denominations. As well, Ukrainians in diaspora are beginning campaigns aimed at providing religious publications and other articles necessary for worship to the faithful in Ukraine.

The Committee for the Defense of Religious Freedom in Ukraine, a laypersons' organization based in Newark, N.J., has initiated a nationwide letter-writing campaign to President George Bush and Secretary of State James Baker aimed at seeking their assistance in striving for the legalization of Ukrainian Churches outlawed in the USSR. This group has also succeeded in getting the attention of the American public and news media. Currently it is working with the Ukrainian National Association's Washington Office on preparation of a congressional resolution on the legalization of these Churches.

Meanwhile, in New England, or more precisely, in Connecticut and Massachusetts, a group of area activists has begun a Campaign for Legalization of Ukrainian Churches. Through a petition drive, these men and women have reached Ukrainians and non-Ukrainians, Christians and non-Christians, and enlisted their voices in pressing for religious freedom in Ukraine.

And, in the Toronto Eparchy of the Ukrainian Catholic Church, the St. Sophia Religious Association has announced a drive to send Bibles, prayer books, catechisms and liturgical items to members of the Ukrainian Catholic Church in the USSR. Their action is supported by Bishop Isidore Borecky, who has called upon the clergy and faithful to help support the religious revival in Ukraine through prayer, and moral and financial support.

These activities, and others we've reported on, are all worthy of broad-based Ukrainian community involvement. So, during this Easter, let's all remember our brothers and sisters in Ukraine.

May  
2  
1848

### Turning the pages back...

The first modern Ukrainian political organization, the Supreme Ruthenian Council (Holoyna Ruska Rada) was founded in Lviv, in Austrian-ruled Galicia

on May 2, 1848.

The organization arose during a period known as the "Spring of Nations" — the series of revolutions in 1848 that was characterized by the emergence of nationhood as the principal political issue. The German and Italian subjects of the Hapsburgs sought unification with their countrymen outside the empire, the Hungarians began a war of national independence, and the Poles wanted to restore their statehood. Other peoples within the empire also rose up and expressed their own national demands.

Poles in Galicia called for greater political rights for themselves, while ignoring the Ukrainian population of the province. A Polish National Council was established in Lviv on April 13. Ukrainians in Galicia, whom the Poles did not consider to be a separate nationality, declined to join the council.

The governor of Galicia, Count Franz Stadion, recognized these differences and manipulated the Poles and Ukrainians against each other in an attempt to retain Hapsburg control over the area.

Emperor Ferdinand's manifesto of April 23 abolishing the corvée in Galicia was greeted by the Ukrainians with enthusiasm. The Galician peasant, now the master of his own land, soon became interested in political, educational and cultural issues.

Meanwhile, the small segment of Ukrainian society in Galicia comprising the intelligentsia and clergy began to define itself as a separate nationality and to establish their own national institutions. The group was supported by Count Stadion.

On April 19, at the count's instigation, a group of Greek Catholic clergy addressed a petition to the emperor in which they stressed the distinct identity of Ukrainians and the fact that the Ukrainians of eastern Galicia were part of the great Ruthenian (Ukrainian) nation of 15 million. The petition also requested the introduction of Ukrainian language in the schools and administration of the eastern part of the province, access to government positions for Ukrainians and equal treatment of Roman Catholic and Greek Catholic clergy.

Then, on May 2, the Supreme Ruthenian Council was established. It was headed by Bishop Hryhorii Yakhymovych and had 66 members. Soon 50 local branches and 13 regional branches of the council were established throughout eastern Galicia. On May 15, the council began publishing the first Ukrainian weekly, Zoria Halyska. The council sought to fulfill the cultural needs of Ukrainians.

The council wanted Galicia to be partitioned into two provinces: one for Ukrainians, the other for Poles; however, it was not successful in this regard.

(Continued on page 10)

## At Eastertime

### Paska and babka forever

by Orysia Paszczak Tracz

Quick! What's tall, yellow, inside, and has 60 to 120 eggs (mostly yolks)? No, not one of Big Bird's relatives, but an old-fashioned Ukrainian babka — a traditional Easter bread. Perhaps such an irreverent opening may offend some — it is only meant in jest — because to Ukrainians, all breads, especially the Easter paska and babka, are considered not only special, but holy.

I still remember my mother baking pasky (plural of paska) when I was quite small. Whether it was Good Friday or Holy Saturday I can no longer remember (I am getting older!), but I do know that it was a day of fasting until we visited church — so all I could do is smell the sweet, warm, fresh paska, then smell the kovbasa being prepared. Together the scents reminded the famished me of Easter morning breakfast. Come to think of it, it was probably Holy Saturday, because kovbasa would not have even been out (with no meat or dairy products eaten on that day) on Good Friday.

Now I can confess to a crime committed every time Mama left the paska out to cool — as if no one noticed, the little holes all over the outside of the golden round breads, including the best one to be taken in the Easter basket for blessing in church, were my fault. How could a kid resist those delicious golden raisins in the paska, the ones soft on the inside and crispy on the side exposed to the heat of the baking pan? Now that I'm way over 21, I still give in to the urge to do this. But now I bake babky (plural of babka) both with and without raisins, because my sons like raisins on their own, but not in anything else.

While a babka and a paska are two different Easter breads, often the words are used interchangeably. The paska is a rich round bread, with elaborate symbolic dough ornaments baked into its top. The name is definitely Christian in origin, based on the Hebrew word for Passover (pronounced peisakh). In the old days, pasky were not the round baking-pan-size breads that now conveniently fit into our delicate Easter baskets. They were carried — or taken by wagon — to church wrapped in large khustyny (shawls), and could be the size of wagon wheels. In her book "Mynule Plyve y Pryideshnie" [The Past is Flowing into the Future], Dokia Humenna writes that if the paska grew so big that it could not be removed from the "pich" (clay oven), the oven was taken apart. This indicates both the size of a paska, and its ritual importance.

The baked-in dough symbols on the top of the paska include the cross, flowers, shyshky (pine cones), birds, rams horns and other curlicues, wheat stalks, and other motifs — depending upon regional and personal preferences. It takes great skill to mold the ornaments out of the rich dough (usually a stiffer dough is used for the top), and to have them remain recognizable — let alone presentable in church — after they are baked. My efforts so far have been barely passable. In the bible of Ukrainian cook books, Savella Stechishin's "Traditional Ukrainian Cookery" there is one hint on the ornaments — they are to be placed on top when it is about half risen.

I prefer the taste of a babka. This is a richer, almost cake-bread, much taller than a paska, and with a round top, with no ornamentation. Some cooks glaze the babka with a light sugar icing, but I prefer the shiny amber top resulting

from a beaten egg-milk wash. The name baba, or babka, means grandmother, or old women, and stems from the matriarchal prehistoric Trypillian culture. The respect for the holiness of bread and its accompaniment of Ukrainians during every aspect of life also stems from this first agricultural society on our territory.

There is an incongruity, however, between the name and the shape of this Easter bread. While the name is feminine, the shape is phallic, therefore masculine (according to Dr. Robert Klymasz of the Canadian Center for Folk Culture Studies of the Canadian Museum of Civilization). Phallic worship was and still is common in many cultures, and is based on the reverence for fertility in life. In our culture, most fertility symbolism stresses the feminine, and the baba symbolized the first ancestor/grain, the birth-giver.

The baking of the paska/babka was not a simple matter of baking bread (but even the latter was not simple, and always reverent). Ms. Humenna writes that it was baked with centuries-old prescribed rituals. "Baking paska was the most important event of the year for the hospodynia (woman of the house)." Even the ashes remaining from the oven after baking the paska were removed and scattered over the garden when the first seedlings were planted. The finest wheat flour was used for the Easter bread, along with butter, sugar, and many, very many eggs.

In her wonderful, touching sold-out book "Oy, Vershe, Mij Vershe" about the Lemko region of Ukraine, Iwanna Sawycky writes about Easter preparations. The story "Yak Zabilyut' Sady" [When the Orchards Turn White] tells about baking pasky after the pasky are finished. "This was a separate ritual, with separate reverent preparation — and a measure of generosity, ability and wealth of every woman in the village was the amount of eggs in the dough of the Easter bread. This was an original contest which excited not only close neighbors, but the whole village. On Holy Thursday, egg shells were strung on bushes and tree branches along the village road. Thus, the 'orchards bloomed.'" The roadside bushes blooming not with cherry blossoms or white flowers, but with shells of chicken eggs, which were to testify about the wealth and generosity of the various family households." With over 60, and up to 150 eggs per batch (mostly yolks), the village must have really bloomed.

Along with the other ingredients, the babka includes grated lemon z st, vanilla, sometimes ginger and/or saffron. The saffron (saffron) grew wild — it was the yellow pollen-covered stigma of the Crocus sativus. Today, I think the few threads of saffron in a plastic pouch in the gourmet section of the foodstore are even more expensive per gram than the dried European boletus mushroom. The yeast batter is begun by the milk sponge method, and results in a very soft dough. My mother never used a recipe, and her paska always come out just fine, although every time, she worried about it.

I do remember that you know when the dough has been kneaded enough, because it no longer clings to the hand. Easier said than done, because to get to that point, you knead until your shoulder and elbow joints separate! One year I did the sacrilegious, and tried to knead the babka in my Cuisinart. I'm not superstitious, but way in the back of my

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## BOOK NOTES

*Ukrainian Canadians in World War II*

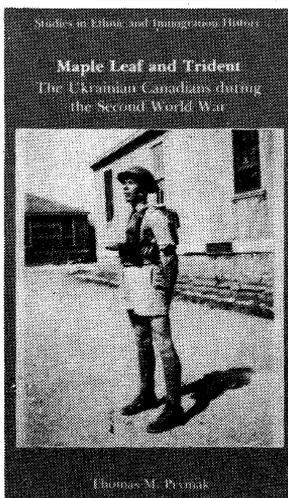
TORONTO — The participation of Ukrainian Canadians in the Canadian war effort during World War II and the political controversies that characterized that time are the subject of a full-length historical study by Dr. Thomas Prymak, fellow at the University of Toronto Chair of Ukrainian Studies.

The new book, titled "Maple Leaf and Trident: The Ukrainian Canadians during the Second World War," was published by the Multicultural History Society of Ontario with support from the Ukrainian Canadian Research Foundation.

Approximately 35,000 to 40,000 Canadians of Ukrainian background participated in the Canadian war effort during the years 1939 to 1945. As volunteers, they joined the Army, Navy, and the Air Force, supported the "Canadians All" and "Victory Bonds" campaigns, and participated in most of the major political controversies of the time.

During the war years, Ukrainian Canadians were sharply polarized into a non-Communist majority which in 1940 united to form the Ukrainian Canadian Committee, and a pro-Communist minority which consistently supported the Moscow line. Attitudes before the war and during its course, the battle of Hong Kong, the Dieppe "raid," the controversial conscription plebiscite of 1942, the invasion of Europe in 1943-1945, the Ukrainian question at the United Nations, and the problem of the Displaced Persons after 1945 are all treated in detail in Dr. Prymak's meticulously researched book.

Dr. Prymak is a research associate with the Chair of Ukrainian Studies at the University of Toronto. He has taught history at the universities of



Toronto and Saskatchewan, and has written on the history of Russia and Eastern Europe, as well as on North American ethnic history. His biography of Ukrainian historian Mykhailo Hrushevsky won the Ukrainian Historical Association Award for 1985-1986.

"Maple Leaf and Trident" is based on interviews with Canadian veterans and former activists in the Ukrainian-Canadian community, on a large mass of newly discovered archival materials, as well as on newspaper and other published accounts from the war years.

The 200-page book, illustrated with several rare photographs never seen before, is available from the Multicultural History Society of Ontario, 43 Queen's Park Crescent East, Toronto, Ontario, M5S 2C3; (416) 979-2973. Price is \$19.95 for the hard-cover edition, \$14.95 for the paperback (Canadian funds only; for mail orders add 15 percent for postage and handling).

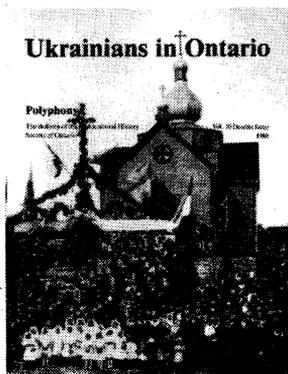
*Ontario Ukrainians are highlighted*

TORONTO — Since World War II, the Canadian province of Ontario, and in particular its major city of Toronto, has become one of the leading centers of Ukrainians in the West. Recently, Chair of Ukrainian Studies fellow Dr. Lubomyr Luciuk co-edited a special double-issue of Polyphony, the annual publication of the Multicultural History Society of Ontario, titled "Ukrainians in Ontario."

The large-format 30-page volume contains articles dealing with the multifaceted aspects of Ukrainian life in Ontario. These focus on particular communities (Toronto, Ottawa, Kingston); organizational life (Ukrainian National Federation, Canadian League for the Liberation of Ukraine); the Ukrainian-language press; Ukrainian Canadian artists and church architecture; demographic patterns; and specialized subjects like the internment of Ukrainians as "enemy aliens" between 1914 and 1920, and Oshawa's Ukrainian Flying Club.

Several chair fellows, including Dr. Bohdan Kordan, Dr. Stella Hryniuk, Marco Carynnyk, Dr. Thomas Prymak, as well as Prof. Paul R. Magocsi are among the contributors.

In an attempt to encourage interest in the subject, "Ukrainians in Onta-



rio" includes articles which describe resources for the further study of the Ukrainian experience in Ontario and a lengthy bibliography. Throughout its pages are numerous never-before-published photographs depicting Ukrainian life in the province. The volume is dedicated to the memory of Bohdan Panchuk and Stanley Frolic, two Ukrainian Canadians whose work in helping Ukrainian displaced persons emigrate to the province shaped the nature of contemporary Ukrainian society there.

"Ukrainians in Ontario" is available for \$18 (Canadian) from the publisher: the Multicultural History Society of Ontario, 43 Queen's Park Crescent East, Toronto, Ontario, M5S 2C3.

## Faces and Places

by Myron B. Kuropas



## The secret of Ukraina, N.D.

In North Dakota, Ukrainians preserve their heritage the old-fashioned way.

Maybe that's why they're still around five generations later.

North Dakota has one of the oldest Ukrainian communities in America. It was in the summer of 1898 that seven Protestant families from the village of Boyarka, Kiev region, left Ukraine to eventually settle in North Dakota. Homestead land was still available and they staked out claims, calling their settlement Svoboda. On April 4, 1901, the first Baptist Church was established in a sod house. Later, the church was moved to Kief, N.D., where other immigrants from Ukraine had settled.

Immigrants from western Ukraine began their trek to North Dakota in the early 1900s. They, too, filed homestead claims and called their new settlement Ukraina. St. Demetrius, North Dakota's first Ukrainian Catholic church was built there in 1906. A second Ukrainian Catholic church, St. Joseph, was completed in Gorham in 1912. A Ukrainian Orthodox parish, Ss. Peter and Paul, was established in 1917. As more and more Ukrainians reached retirement age, they moved to Belfield, where a third Ukrainian Catholic parish, St. John the Baptist, was created in 1944. The Ukrainian Orthodox parish moved to Belfield in 1951.

In 1933, soon after the establishment of rural mail delivery from Belfield, the Ukraina post office was closed. Today, only the cemeteries and trees remain where Ukraina once stood.

But the spirit of Ukraina lives on.

A Ukrainian Cultural Institute (UCI) was established at Dickinson State College in Dickinson, N.D., on May 31, 1980. Today, almost 10 years later, UCI has much of which to be proud.

Among other things, UCI has sponsored Ukrainian language classes, dance and bandura workshops, Easter egg shows, tours to Ukraine, classes in modern Ukrainian history, annual dance and folk arts workshops, Ukrainian festivals, Easter egg festivals, various symposiums, and numerous publications including the Journal of the Ukrainian Cultural Institute.

In existence since 1980, the UCI journal has included articles on Ukrainian cultural traditions, Ukrainian history, North Dakota Ukrainian history, the crisis in the Ukrainian Catholic Church, articles on Ukrainian dissidents, and a wealth of human interest stories on present and former North Dakota Ukrainians. "Many of our subscribers are former North Dakotans who have moved to other states," says Agnes Palanuk, UCI journal editor. "Our publication is their link with their roots. They loved their way of life in North Dakota and they come back often to visit."

One former North Dakotan and frequent contributor to the UCI journal was the late Alvin Kapusta of Max N.D. Educated at Minot State University and the University of California at Berkeley, Mr. Kapusta was in the U.S. foreign service for 18 years, concluding his State Department career as a special assistant for Soviet nationalities. His wife, Carolyn, recently donated his research library to the UCI's newly

established Ukrainian Research and Documentation Center.

Beginning with a membership of some 50 people in 1981, UCI today has over 450 members from 26 states and Canada. Some 1,600 school age children have attended the folk arts workshop, and 176 participated in the dance workshops. Over 3,500 people attended the first two Ukrainian festivals and some 1,200 Easter eggs have been shown at the annual Pysanky Shows.

Perhaps the most significant contribution of UCI thus far, especially for immigration historians, has been its oral history project, funded in part by the North Dakota Council on the Humanities. The first phase includes transcribed interviews with 32 persons in 11 communities. Fourteen were immigrants from the 1890s and early 1900s; 14 were first-generation Ukrainian Americans; one came between the two world wars; three arrived after World War II.

Believing that dedicated service should be recognized and honored, UCI has established the North Dakota Ukrainian Hall of Fame which now includes such prairie luminaries as Peter and Pearl Basaraba, George and Julia Hurinenko, Msgr. Michael Bobersky, Drs. Bohdan Hordynsky, Jaroslaw Terlecki and Anthony Zukowsky, and Steve Hlebichuk.

What is it, I wondered, that has made North Dakota such a Ukrainian oasis. Was it numbers? Hardly. According to the 1980 census, North Dakota only has 3,212 Americans of Ukrainian ancestry. Twenty-three other states have more.

To get some answers, I called Agnes Palanuk, UCI executive director. "What is the secret of the North Dakota success story?" I asked.

"I guess it's the fact that we're unlike most other Ukrainian American communities," she replied. "The UCI was founded by the children and grandchildren of Ukrainian immigrants who wanted to know more about their heritage. Our focus has always been on preserving our culture."

A 1947 graduate of St. Basil's Academy in Philadelphia, Mrs. Palanuk believes that there has been a greater influence from Ukrainian Canadians than from Ukrainian Americans. "We're not that far from Dauphin, Saskatoon and Edmonton, and we liked what they were doing up there. Their example ignited something inside of us. We yearned to know more about our roots."

What about the generation gap, I wondered. According to Mrs. Palanuk, there doesn't seem to be any. "We have what we call 'Baba Power' in North Dakota. Grandchildren visit Baba during the summer, and Baba makes sure they attend our cultural and dance workshops."

"If you had monies for a major project, what would it be?" I asked. "I would organize a total immersion course in the Ukrainian language," answered the North Dakota native. "You miss so much beauty and meaning when you don't know the language of your people."

While some of us Eastern "sophisticates" may be losing it, in the West, they're finding it.

# Keston conference examines glasnost and religion in USSR

by Marta Kolomayets

BOSTON — Last July, Soviet authorities violated their own law on religious associations by permitting local Baptists to use a huge concert hall for services in Odessa. After a three-hour meeting, hundreds of people came up to the front, pleading for Scriptures. One week later thousands of believers attended a Sunday baptismal service on a lake in the city of Kishinev, Moldavia.

Five thousand people stood on the river banks in Brest, Byelorussia, in pouring rain; the showers stopped and 15 believers were baptized. The former party boss of the city of Brest and his secretary were sitting on a bench in front of the crowd of witnesses, crying uncontrollably. A procession of 20 cars and four buses, all displaying signs: "1,000 Years of the Baptism of Rus'" travelled from Riga to Tallinn last summer to celebrate this momentous occasion. The Baltic cities' newspapers carried notices of celebrations of this jubilee and tens of thousands of believers attended events in commemoration of the Millennium.

Just a few years ago, scenes like this would have been unthinkable in the Soviet Union, but with the advent of glasnost and perestroika, Westerners have witnessed the above-mentioned events and have seen the easing of restrictions on religious associations and believers. Western experts on the religious situation in the Soviet Union caution that the Soviet Union has a long and difficult road to travel before true religious freedom is achieved, yet they see what they call "encouraging surprises."

Keston U.S.A., a branch of Keston College, a London-based independent research and information agency which monitors religious rights abuses in Eastern Europe and the Soviet Union, seized the moment recently by sponsoring a strategic seminar on the new opportunities now opening up for the support of Soviet Christians.

Organized by David Ziomek, executive secretary of Keston U.S.A., the conference, titled "Redeeming the Times," was held in Boston on Saturday, April 1, and provided an informative forum for Western Christians as to



The emigre panel consisted of Boris Perchatkin, Vadim Shcheglov, translator Iryna Katz, Mikhail Osadchey and Tengiz Gudava. Introducing the speakers is David Ziomek, executive secretary of Keston, U.S.A.

the needs of Soviet Christians, asking such questions as: What does glasnost mean for the Churches? Does this policy have a future? What can Westerners do to help Soviet Christians?

The purpose of the all-day seminar which attracted more than 100 interested individuals from around the United States (a similar seminar is to be held in Dallas on Saturday, May 6) was twofold. The morning session provided perspective, including a picture of the present situation in the Soviet Union regarding the religious communities. This general analysis then moved into an afternoon session of more specific information on how Westerners can respond, both as individuals and as Churches, to the needs of the religious in the Soviet Union.

Mr. Ziomek welcomed the audience, and introduced the first speaker, Michael Rowe from Keston College in England. Mr. Rowe, who heads the Soviet research team at Keston, has been associated with that independent institution for 12 years. His special interest focuses on the rights of Evangelical believers in the USSR.

Mr. Rowe outlined the current situation in the Soviet Union, emphasizing the fact that we must forge while the iron is hot, and take advantage of opportunities now presenting themselves.

Mr. Rowe emphasized the fact that Western support is very important in bringing about changes in the Soviet Union.

Michael Elliott, a professor of history and director of the Institute for the Study of Christianity and Marxism at Wheaton College in Wheaton, Ill., spoke about the easing of restrictions on believers in the Soviet Union. Signs of this include: a modest if still inadequate increase in the number of registered Churches; the return of a number of monasteries to the Russian Orthodox Church; a very substantial drop in the number of prisoners of conscience known by name; a relaxation of restrictions on emigration which is benefitting not only Jews, Germans and Armenians, but for the first time ever, appreciable numbers of Ukrainian and Russian Pentecostals (he noted that the U.S. Immigration and Naturalization Service has created a hold-up in this procedure with more than 150 refugees stranded in Vienna and Rome).

Dr. Elliott also pointed to a sharp increase in the number of letters from Christians in the USSR to broadcasters and others in the West; an end to jamming of Western radio programming to the Soviet Union; a first-time toleration of public Christian charity,

the Soviet media's favorable reports on religious faith, albeit along with continuing atheist propaganda.

With these bright spots, come a number of situations that remain the same, Dr. Elliott noted. Citing a list received from the Rev. Gleb Yakunin, a Russian Orthodox priest and leading dissent who courageously speaks out against the persecution Soviet believers suffer, he noted that the registration of new churches is still very difficult, believers continue to suffer widespread discrimination in employment and higher education, seminarians who are considered overzealous are often vetoed admission to seminaries by the Soviet government. The Rev. Yakunin wrote that concessions to believers are much less noticeable in the countryside than in cities frequented by Western tourists; he complained that often the most current religious texts date back to 1917, and Russian theologians as well as Western religious thinkers have not been published in the Soviet Union since 1945.

The lack of theological periodicals as well as religious instruction books and classes is also obvious, according to the dissident. There are no libraries of religious literature and Bibles are hard to get a hold of; sometimes the ones that can be bought are offered at outrageous prices. Funds directed toward the Church have often been misappropriated by officials, according to various sources in the Soviet Union.

Dr. Elliott underscored that "glasnost has brought precious little to the banned Ukrainian Catholic Church and unregistered Baptists and Pentecostals." To date none of the genuine improvements have been codified in law and the Church's recent gains could easily be erased if Gorbachev should fall from power, he added.

Dr. Elliott provided interesting statistics on the number of prisoners of conscience known by name; in March 1985, there were 400 who fell into this category; in January of this year, the number had fallen to 140. Among Christians who were imprisoned, 308 were known by name in 1985; today that number is down to 18.

Emigration statistics show that in 1986, 945 Soviet Jews were allowed to emigrate, that number rose to 8,000 in 1987 and in 1988 skyrocketed to 19,287. The numbers for emigration are also increasing for ethnic Germans and Armenians, and only since last year is that true of the Pentecostals and Baptists. Their story is the big story this year, according to Prof. Elliott, who reported that in 1987 no one from that religious denomination emigrated, in

1988 the number went up to 3,442, and in 1989 the number of Evangelicals and Pentecostals emigrating should hit 10,000.

With the end of jamming of Western radio broadcasts, Dr. Elliott added, a phenomenal amount of mail has reached these stations, asking for religious literature, thanking them for their transmissions.

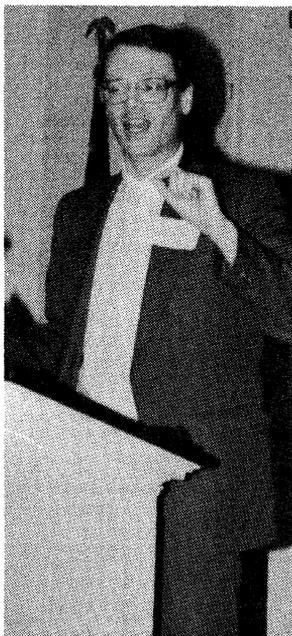
The next and last panel of the morning session was composed of eyewitnesses, an emigre panel, whose members were actually persecuted for their religious beliefs and who have since emigrated to the United States to seek a life providing them religious freedom. The first speaker, who delivered his observations through an interpreter, Iryna Katz, a lecturer from Boston University who teaches Russian, was Boris Perchatkin. Hailing from Nahodka, in the Soviet Far East, Mr. Perchatkin became a Christian at the age of 16. He served three and one-half years in prison and labor camps for his beliefs. An ordained Pentecostal minister, he emigrated with his wife, eight children and mother to the United States. Today he works at the Slavic Refugee Relief Committee, an organization he founded in June, 1988, in West Springfield, Mass.

Mr. Perchatkin spoke about the persecution of Christians — the fact that Pentecostals are illegal in the Soviet Union yet their numbers surpass 300,000 believers is evidence that glasnost has not changed their situation.

In the last seven years, he said, the believers in the city of Nahodka, which number more than 700, have stood 16 trials. He criticized the West and some of its zealous advocates of the new freedom of religion in the Soviet Union. The situation has not changed, he said: "Let us not forget that these prisoners of conscience, who may now be released, were never declared innocent, they were forced to ask the government for mercy."

"They were pressured into writing these letters to officials, often by beatings or being deprived of visits from relatives, or food rations. Not one of these people has been completely rehabilitated," he added.

(Continued on page 9)



Michael Rowe



Mark Elliott

# Church and State under Gorbachev: What has continued? What has changed?

by Dr. Mark Elliott

News Network International

Last year, Prof. Bohdan R. Bociurkiw of Carleton University published a very useful, succinct overview of the patterns of church-state relations throughout Eastern Europe, titled "Religion and the Law in Communist Eastern and Central Europe." This Canadian scholar of Ukrainian descent began by summarizing Soviet experience as a benchmark against which to judge similarities and variations in East bloc church-state relations.

In trying to sort out new opportunities and old restrictions faced by the church under Soviet leader Mikhail Gorbachev, Dr. Bociurkiw's scheme for the whole Soviet period may be placed in the context of recent developments by comparing actual Soviet legislation and administrative practice with what has and has not changed for the church since March 1985. (Note: Soviet practice according to Dr. Bociurkiw appears in bold. Commentary by Dr. Elliott follows.)

## Formal, codified restrictions

**1. Constitutional separation of church from state, school and public life.** The church, in theory, has been separated from the state but in fact the state has not separated itself from the church. Extensive state interference in church life is still the rule.

**2. Church groups may not own houses of worship or their contents.** Still the case, although legislation under discussion may change this.

**3. State permission is required for church use of houses of worship, registration of churches and clergy, the opening of seminaries and monasteries,**

**and church publishing.** State permission is still required in each instance. There is some improvement in church registrations. There is a new Seventh Day Adventist seminary and talk of three Baptist and four new Orthodox seminaries. Some Orthodox monasteries have been returned. There is also marginal improvement in church publishing, and a modest rise in legal printing, with sharply increased import permits for Christian literature from 1987 to 1989.

**4. Prohibition on organized religious instruction of youth.** Legislation currently under discussion may change this. An informal relaxation of this ban is in evidence.

**5. No religious activity permitted outside church buildings.** Still the law and the norm, but a large number of instances of open evangelism and public baptisms were tolerated during the 1988 millennial year, especially in areas open to Western tourists.

**6. No state support for religious groups.** This is unlikely to change, but surprisingly, every Marxist state in Eastern Europe, except Albania, subsidizes churches to some degree, some argue for purposes of control. In the USSR, in contrast, the church helps subsidize the state through discriminatory taxation and state pressure for church donations to the Soviet Peace Fund.

## Extra-Legal Restrictions

**1. The privileged, "confessional" position of atheism as an established faith.** Under Gorbachev some press reports have criticized atheism's institutionalized advantages over religion but to date there is no serious prospect for its dis-establishment.

**2. Denial of political, educational, and economic rights to overt believers.**

Perhaps the greatest single disability facing Christians in the USSR today is the ongoing, widespread, and systematic exclusion of them from higher education and preferred employment. Party membership, entailing an atheist oath, is a route to economic and social advancement not open to Christians.

**3. Differentiated state treatment of churches according to their political usefulness and level of cooperation.** Basic carrot-and-stick approach continues, albeit today with somewhat juicier carrots for registered churches and somewhat smaller sticks applied to unregistered churches. Continued harassment of independent-minded Orthodox, Baptists, Pentecostals and Adventists; with arbitrary measures and fines now more common than arrests. Mixed reports on fines for unregistered meetings: early accounts of less frequent and less costly fines have been followed in 1988 and 1989 by evidence of certain cases of sharply increased fines. The ban on the Ukrainian Catholic Church continues.

**4. Extensive state and police interference in the church internal affairs.** Continued state involvement in the formulation of church statutes, the selection of leaders down to the parish level, the registration process, etc. Proposed new statutes could limit this interference. On the positive side the Orthodox Sobor (council) of 1988 engaged in genuine debate over new church statutes and struck a note for true church-state separation. But a word of caution is that Soviet administrative practice has rarely if ever been restrained by legal norms.

**5. State use of the church for political purposes abroad.** The party line today is glasnost and perestroika, and church delegations abroad wholeheartedly support this policy; in this instance, presumably with more conviction than with previous party lines.

**6. Duty of the church to provide "unconditional, positive support for the regime," including contributions to the Soviet Peace Fund.** Church hierarchs' verbal and financial support for the state continue apace. At the same time a few church spokesmen have proffered a few carefully crafted, public criticisms of state dealings with the church — past and present.

**7. The obligation to conceal from the outside world the real status of religion in the USSR and to deny, if requested, any actual cases of religious persecution.** Despite comments as stated above, over all there are signs of little change. Persons outside the officially recognized churches, such as Soviet scientist Andrei Sakharov, are more likely to highlight infringements of religious rights than are church leaders. Of late, even Konstantin Kharchev, chairman of the Council of Religious Affairs, has occasionally exhibited more public candor on church problems than Patriarch Pimen of the Russian Orthodox Church, or Baptist General Secretary Alexei Bychkov.

Soviet Georgian emigre Tengiz Gudava neatly summed up the changes to date at an April 1, Keston U.S.A. conference on the current status of the church in the USSR. This Catholic layman noted the improvements are "doubly obvious: obviously positive and obviously insufficient."

*Dr. Mark Elliott is professor of history and director of the Institute for the Study of Christianity and Marxism at Wheaton College in Wheaton, Ill. He is the author of "Pawns of Yalta: Soviet Refugees and America's Role in Their Repatriation" (University of Illinois Press) and "Glasnost and the Church: Is the Window Half-Opened or Half-Closed?" due to be released in the winter of 1989.*

## Keston ...

(Continued from page 8)

"Perestroika must begin with changing the laws, for Christianity is still a suffering church in the Soviet Union," he said.

"As a rule when we appealed to the West for help, we got no responses," he said, explaining the importance of helping Christians in the Soviet Union. He spoke about the need for copying machines to circulate Pentecostal journals, as well as videotapes and literature on Christian themes. He added that it is the mission of leaders in the West to make and maintain close contact with leaders of unregistered churches in the Soviet Union.

"Pay more attention to the people who are there, who carry out the word of Christ there in spite of everything," he concluded.

The next speaker on the emigre panel was Vadim Shecheglov, a former member of the Christian Committee for the Defense of Believers' Rights in the USSR, an organization founded by the Rev. Yakunin in 1977. At first, an exclusively Orthodox organization, the committee expanded its work to include the monitoring of persecution of Baptists, Pentecostals, Adventists and Catholics. It collected more than 3,000 pages documenting the religious situation in the Soviet Union during its first few months of existence.

Mr. Shecheglov, who now resides in the West, told of the horrendous physical conditions of some of the churches in Moscow and Leningrad. Empha-

sizing the words of Mr. Perchatkin, he spoke of the need for religious literature in the Soviet Union.

He stressed the fact that Christ cannot exist in a society that is an anti-Christ and asked for the support and prayers of Westerners for the religious in the Soviet Union. Ms. Katz translated his presentation also.

In an unexpected addendum to the morning program, Mikhail Osadchev, a Russian Orthodox believer from Moscow, who is currently in the United States for a two-month visit, provided the most up-to-date information on the religious situation in the USSR. He said that no matter how many times believers in the Soviet Union appeal to local authorities, internal ministries, government officials, they get no response to their letters and requests. Once the West takes up their plight, and organizations such as Keston College and Amnesty International take an interest in their situations, action is taken in the USSR, Mr. Osadchev noted.

He illustrated this situation, using an unregistered Baptist community near Donetsk, whose presbyter was sent into exile for his religious beliefs. For a long time, the local authorities from the place of exile denied him all his correspondence, deprived him of parcels, even disrupted meetings he had with parishioners who came to visit, claiming that there were holding illegal religious services. He would complain, but to no avail. Finally news of his plight reached the West and somehow, boxes of letters would appear before him, meetings and

visits became frequent and uninterrupted. Mr. Osadchev's remarks also were translated by Ms. Katz.

The last speaker of the morning session was Tengiz Gudava, a Georgian, who became a Roman Catholic in 1983. He served a prison sentence in 1978-1982 for his participation in the student human rights movement in the USSR. After his conversion to Roman Catholicism, he became an active member of his parish, organizing choirs, distributing Bibles and founding the "Phantom Orchestra, composed of Christian and Jewish dissidents and refuseniks, the purpose of the group was to focus world attention on the breach of human rights in the USSR. In the spring of 1985, he joined the Georgian Helsinki Watch Group, and was soon arrested and sentenced to 12 years' imprisonment. He was released in 1987 and emigrated to the West that year, with his brother, wife and mother. Currently he works at Radio Liberty in New York City.

Mr. Gudava read his paper, in English, describing the changes in the Soviet Union, as doubly obvious, "obviously positive, and obviously insufficient."

Human rights in the Soviet Union must comply with those principles set forth in the Universal Declaration of Human Rights, Mr. Gudava stressed. He stated that religious life in the Soviet Union remains shadowed and isolated from the worldwide religious processes. A positive series of exchanges and contacts in this area has begun but there are

no missionary or apostolic activities, and the time has come for us to deal actively with these shortcomings, he added.

The dissemination of Bibles and religious literature is a top priority and necessity. The number of these Bibles remains highly inadequate, and it is very important to supply non-Russian nationalities with Bibles in their native languages, he added. Many Western organizations must be mobilized to provide such materials, taking the burden off of smaller groups, because the need for religious literature is tremendous.

Mr. Gudava said that exchange can also play an active role in revitalizing religious life in the Soviet Union.

"A fresh breeze of freedom has blown in the Soviet Union; our dedicated struggle of many years has blown through. The evil empire has started to fall, to crumble and to retreat. Our goal is not to miss the moment, to take the plunge, to start the great crusade for faith," he concluded.

With the stage being set for the afternoon session, which explored avenues Westerners can take to aid fellow Christians in the Soviet Union, the assembled broke for lunch.

*Next week: The afternoon session and conclusions reached during the Keston U.S.A. seminar "Redeeming the Times."*



# Ukrainian pro hockey update

by Ihor Stelmach

## Ed Olczyk's tale of two cities

by Ihor N. Stelmach

Picture this: in just two seasons, you've gone from being merely another teenager with NHL aspirations to a first-round draft pick living your lifelong dream of playing in front of family and friends.

You've just come off a record-setting junior career, a yearlong stint with the United States Olympic team and now — at just age 18 — you're the youngest player in the league, playing with and against boyhood idols.

But, just when the universe is unfolding as it should, things go sour and you're shipped out of town to one of the worst teams in the league, a club which has been a graveyard for players in the past.

Crawl inside the skin of Ed Olczyk. When this young Ukrainian began last season with the Toronto Maple Leafs, he had something to prove to both himself and the Chicago Blackhawks, who had already given up on him, their first-round draft selection, third over all, of the 1983 amateur draft.

This season, after leading the Leafs with 42 goals and 75 points last campaign, not only is he rejuvenated, he has a new purpose, a sense of being he never had in Chicago. And, for this reason, hockey is fun again.

"I feel I'm more appreciated in Toronto than I ever was in Chicago," he says. "In Toronto, they put me on the ice in all the pressure situations and I like that because it shows they believe in me. In Chicago, I don't think they ever let me fully utilize my skills."

At just 22 years of age, management has told the former U.S. Olympian he is a keystone figure who's being counted on to help change two decades of futility and restore long-lost pride to this one-time hockey graceland.

This means helping to change the Maple Leafs from pretenders to contenders, to change Hogtown's jeers into cheers, and to make the land which Harold Ballard built a top-10 NHL power once again.

Olczyk was acquired by Toronto on September 4, 1987, in a five-player trade which also brought Al Secord (now with Philadelphia), to the Leafs in

exchange for three-time 50-goal scorer Rick Vaive, speedy forward Steve Thomas and hard-hitting defender Bob McGill.

Gord Stellick, Toronto's new general manager, considers Olczyk the obvious central figure in the trade.

"Olczyk is really a key member of our five- or six-man nucleus which will either make or break this team's on-ice fortunes in the next couple of seasons," he says.

"If Toronto is going to make the jump into the league's top-10 echelon within the next couple of seasons, Olczyk will have to play a factor."

Adds coach Armstrong: "He's a mentally tough, positive-thinking guy who thrives on pressure. He's not the fastest player on the team, but he's a very smart player and he's our number-one center."

Ask anybody on the Leafs to describe Olczyk and they'll all use the same words: intensity, maturity and spirit.

In fact, Olczyk was interviewed for this article just hours before his wedding. Told he could postpone the interview until a later date, the reply was simple: "I'm always in a mood for talking hockey."

It was a spirit which was damaged at Chicago's 1986-87 training camp. After a 20-30-50 rookie season in 1984-85, followed by a 29-50-79 campaign in 1985-86, both Olczyk and the team had a sub-par year in 1986-87.

This year Olczyk netted only 16 goals and 35 assists for 51 points in 79 games and things got even worse at training camp in 1986-87 with the arrival of new head coach Bob Murdoch. Playing in boyhood-idolized Chicago Stadium was no longer fun.

"From the first time I met Murdoch, I knew I was going to get traded," Olczyk recalls. "I never got to know the man, but there was something he didn't like about me from the time he met me."

"There was nothing I could do to please that man. He got what he deserved when he was fired because I know he's the guy that was instrumental in having me traded away from my hometown team."

At the time of the trade, Murdoch said there was no conflict between him

and Olczyk, something he stands by.

"The trade was just a way of improving the team — that's all," he says. "We had to strengthen the club and we paid a price to do so by giving up some good, young talent."

Leaf defenseman Al Iafate says Chicago's loss was Toronto's gain, insisting Olczyk has the potential to become the club's first 50-goal scorer since Rick Vaive did it in 1983-84. Since then, nobody on the Leafs has even scored 40.

Iafate sees Olczyk and Wendell Clark as the two keys to any success the Leafs may have this year.

"We need a 50-goal man," he says. "And they're the two most likely candidates to do so because they have so much potential. If they're both healthy, they may both do it."

"With the Leafs, we're building around consistency and youth. Olczyk has both those ingredients and that's why he has the ability to be a leader on this team. You might call him our role model for the future."

For Leafs' defenseman Luke Richardson, 19, Olczyk's presence off the ice is equally important. He says Olczyk's high level of concentration, maturity and enthusiasm is slowly bleeding its way through the club.

"It's hard not to always be thinking about the game when you're hanging around a guy like him all the time," he laughs. "Some guys don't talk about the game much away from the rink, but Olczyk's just the opposite."

"Hockey's his life and he talks about it all the time. He's a student of the game and his spirit rubs off on the other guys. Even during meals, all he does is read the sports pages. It's this intensity which makes him a leader which could help us turn things around."

Talk about pressure to place on a 22-year-old!

Consider a few facts:

- The Leafs haven't won a Stanley Cup since 1965.
- They haven't advanced past the second round of the playoffs since 1978, a decade ago when Lanny McDonald, Darryl Sittler and Mike Palmateer were the stars.
- They haven't won a regular-season league title since 1962 when the league was still a six-team circuit.
- They have never won a division title in the lowly Norris Division.

There's no doubt Olczyk and his teammates have a difficult task filled with fan, media and ownership pressure. Olczyk doesn't mind the pressure, though. He's just glad to be playing in a city where his services are appreciated again after being "shafted in Chicago."

"Chicago wouldn't let me play my game on offense," he says. "They just wanted me to be a checker, but in

Toronto I have more of an input into the offense. I'm more of a leader here and I enjoy knowing they're counting on me to produce.

"I want to be an elite center and a team leader who can help put the Leafs back on track. If we can get it going we could have this city by the tail because the fans here are starving for a winner. It's up to us to give them something to cheer about."

Oddly enough, the 6-1, 200-pound Olczyk never played Junior A, opting instead for the Junior B Stratford Cullitons in Ontario where he set a record with 50 goals and 92 assists for 142 points in just 42 games.

The following year, 1983-84, he joined the U.S. Olympic Team at age 17 for a rigorous 70-game pre-Olympic schedule before finishing seventh in Sarajevo. During the Olympics, Olczyk, the youngest player on Team U.S.A., counted three goals and six assists for nine points in seven games.

It was during the long Olympic grind that Olczyk and Iafate became good friends as they had adjoining rooms at the team's training base in Minnesota and spent many nights swapping hockey stories.

Iafate says because they spent so much time together he got to know Olczyk so well he could sense what his teammate was thinking.

So, when Olczyk arrived in Toronto last season, it was only fitting his old-time partner from the red-white-and-blue shirts was there to help him get back on track.

"Whenever a guy gets traded there's a lot of pressure and Ed felt it in the beginning in Toronto," he says. "It was worse for him because he was a first-round draft choice and he was already being traded at age 21."

"I'm not Chicago management so I don't know what they were thinking when they traded him, but Ed bounced back and had a great year in Toronto and really proved his worth. Ed has a lot of pride and he wanted to show Chicago they made a mistake."

Al Secord, who came over in the trade with Olczyk (and has subsequently moved on to Philadelphia), described the young Ukrainian star as an offensive-minded center and a good penalty-killer with above-average defensive strengths and checking abilities which often go unnoticed.

"He likes the pressure and he'll do anything to win," he said. "In the beginning, he was a quiet leader in Toronto, but now he's changing and getting a bit more vocal in the locker room."

Olczyk: a player with a new image, a new team, a new home, a new purpose, a new wife and a new life.

**To: OLHA, NANCY & HELEN MELNYK in Rochester, N.Y.**  
 HAPPY EASTER GREETINGS  
 From DOUG in New York City

**ST. JOHN'S INSTITUTE**  
 (Edmonton, Alta., Canada)  
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**CHRIST IS RISEN!**  
**BORIS FYK,**  
 Chairman

**INDEED HE IS RISEN!**  
 Rev. deacon **TARAS MAKOWSKY,**  
 Executive Director

**Turning the pages back...**  
 (Continued from page 6)

Through the efforts of the council, a national guard was organized, and detachments of the National Self-Defense and a Battalion of the Ruthenian Mountain Riflemen were formed.

Among the Ukrainians' other achievements during this period were the following. Ukrainians of the province sent 39 of the 96 deputies from Galicia to the first Austrian parliament. A congress of Ruthenian intellectuals held in October developed a program for the cultural advancement of Ukrainians in Galicia; Ukrainians participated in the Slavic Congress in Prague in June. A chair of Ukrainian language and literature was created at the University of Lviv, and a literary and educational society was established.

According to Dr. Orest Subtelny, author of "A History of Ukraine": "By establishing institutions that would systematically promote cultural growth, the Supreme Ruthenian Council took the first crucial steps toward making eastern Galicia an organizational bastion of Ukrainianism."

However, he notes, the clerical leadership of the council, which supported the Hapsburg dynasty, often functioned merely as their tool.

"Yet taken as a whole, 1848 clearly marked a turning point in the history of the West Ukrainians. It broke their age-old inertia, passivity and isolation, and launched them on the long and bitter struggle for national and social emancipation."

## Statement and appeal...

(Continued from page 5)

rebirth of its nation. With this in mind, unofficial journals today are being published in Ukraine, groups and organizations are being established in order to promote national awareness, to educate youth about the concerns of the Ukrainian nation, to renew the Ukrainian Autocephalous Orthodox Church, to legalize the Ukrainian Catholic Church, to address ecological problems, to preserve historic landmarks, to seek justice for victims of the Great Famine and other victims of the Stalinist and Stalinist-Brezhnevite repressions, and to recognize Ukrainian as the state language.

The UNA Supreme Auditing Committee welcomes and supports all these efforts in Ukraine, and calls on our brothers and sisters in diaspora to support activists in Ukraine in their struggle for freedom and independence.

8. Only five years remain before the grand 100th anniversary of the Ukrainian National Association. During the course of this century, many Ukrainian institutions were founded but did not survive. The Ukrainian National Association exists and flourishes due to the dedicated and tireless work of the sons and daughters of its pioneers. It is their achievement also that this year we are celebrating the 95th anniversary of this God-blessed oldest community-fraternal insurance institution. And, because the patron of the Ukrainian National Association is the genius Taras Shevchenko, we call on all our members to mark the 175th anniversary of Batko Taras's birth with the greatest piety.

During the pre-convention year of the UNA, the Supreme Auditing Committee calls on branch secretaries and officers to do all possible to increase membership in the UNA.

A detailed report on the annual audit, complete with conclusions, proposals and recommendations, will be presented by the Supreme Auditing Committee to the UNA Supreme Assembly during its annual deliberations in May.

Jersey City, N.J., March 31, 1989.

For the Supreme Auditing Committee:  
Nestor Olesnycky  
Anatole Doroshenko  
Stefan Hawrysz  
The Very Rev. Stephen Bilak  
Leonid Fil

## Program...

(Continued from page 2)

the means of production, from the fruits of their labor. In essence, this is anti-humanitarian and anti-socialist. This has brought about the moral, cultural, economic and ecological degradation of both the individual and the society. Together with the Communist Party of the Soviet Union and public associations of the Ukrainian SSR, the movement will harness all its efforts to sunder the bureaucratic administrative systems which had been put in place during the times of Stalin and the era of stagnation. The movement will demand the transformation of the USSR into a true union of fraternal nations on the basis of Lenin's federalist principles.

The movement will demand the reorganization of the Soviets of Peoples' Deputies into competent and legal organs of popular representatives who hold full power on their territory. With this aim in mind, the mandates and areas of jurisdiction of the local soviets [councils], and those between the Supreme Soviet of the Ukr.SSR and the Supreme Soviet of the USSR must be delineated and codified in the Constitution.

The movement will support the creation of a state based on laws which exists for the people and not the other way around...

The movement will defend the implementation of the declared rights of the Ukr.SSR as a sovereign union republic and the right of the people to be masters over their own fate...

The movement considers as essential the people's right to freely propose candidates to the Congress of Peoples Deputies in all areas... The movement will play an active role in all electoral campaigns and will nominate its own candidates...

The movement considers that the U.N. Declaration of Human Rights (1948) and the Final Act of the Helsinki Accords (1975) and other international agreements ratified by the USSR must be fully recognized in daily affairs...

The movement affirms that the state must guarantee... by law and in prac-

tice — the safety of individuals and their living quarters; to guarantee the privacy of their correspondence and communications (telegraph, telephone and others). Repressions of any kind — for political, social, racial, national or religious reasons — are inadmissible.

The movement defends the peoples' rights to espouse any religious faith or to be non-believers, to take part in religious services or to propagate atheism.

The movement believes that every citizen has the right to have free access to information as well as the right to defend himself from disinformation...

The movement demands that the crimes perpetrated during Stalinist times be declared crimes against humanity to which the statutes of limitations do not apply. The movement demands that the names of the organizers and the people directly responsible for these crimes be made public. The movement demands that the people who lost their lives during this time be memorialized and that the victims receive moral, physical and material compensation. The movement is working closely with the Memorial Association in this matter.

The movement believes that the restructuring of the legal system cannot be carried out without a public review of the cases of citizens of Ukr.SSR who had been unjustly accused on fabricated political or religious grounds during the period of stagnation. The people responsible for these acts must be held accountable...

## Pysanka postcards available

WASHINGTON — The Washington Group is selling postcards featuring a beautiful photo of pysanky against the background of the U.S. Capitol.

The photo, by professional photographer Natalie Sluzar, was taken during the March 1988 "Pysanka Project" held in Washington in conjunction with the Millennium of Christianity in Kievan-Rus'. Most of the pysanky were created by Sofika Zielyk.

Each postcard is 75 cents, or three for \$2. To order, send a check to The Washington Group, P.O. Box 11248, Washington, D.C. 20008.

## Sapeliak...

(Continued from page 3)

USSR and East Europe Relations Division.

Mr. Sapeliak expressed grave concern over the strict new laws passed on April 8 by the Presidium of the Supreme Soviet that include prison terms and fines for anyone who publicly insults a government body.

The decree, signed by Soviet leader Mikhail Gorbachev, prohibits public appeals for undermining and overthrowing the Soviet state and social system, as well as the publication or circulation of materials containing such ideas.

After the External Affairs briefing, Mr. Sapeliak returned to Parliament Hill for a meeting with Liberal Member of Parliament for Ottawa Center, Mac Harb. The new Soviet decree, the after-effects of the Chernobyl nuclear disaster and the mysterious disease, due to thallium exposure, affecting the children of Chernivtsi were the main points brought before the parliamentarian by Mr. Sapeliak.

In the morning, Mr. Sapeliak was interviewed by Andrey Loginov, Ottawa correspondent for Radio Canada International for broadcast to Ukraine and by Paul Mooney, reporter for the Canadian Press (CP) wire service.

The previous day, Mr. Sapeliak delivered a lecture before the Ukrainian community in Ottawa. This literary event was organized by the Ukrai-

nian National Home and the National Information Bureau of the Ukrainian Canadian Committee in Ottawa.

Mr. Sapeliak is a member of the Ukrainian Helsinki Union and a founding member of the Ukrainian Association of Independent Creative Intellectuals, which publishes an independent unofficial journal, Kafedra.

In 1973 Mr. Sapeliak was arrested by the KGB for "anti-Soviet agitation and propaganda." He was tried and sentenced to 10 years of incarceration in the Vladimir prison and concentration Camp No. 36 in the Perm region. He completed his term in 1983 and took up residence in Kharkiv.

## Lviv residents...

(Continued from page 4)

Mr. Pohrebniak and his fellow party officials refrained from voting on the resolutions.

Following the April 22 meeting a specially selected delegation, headed by Mr. Fedoriv, went to the main Lviv post office, to deliver a collective telegram to the central district elections commission demanding revocation of the decisions made during the district caucuses and the registration of all nominated candidates.

On Sunday, April 23, the meetings reportedly continued in an effort by the initiative committee to come to some sort of agreement with the local party officials, although details have not yet been made available.



СОЮЗІВКА  
SOYUZIVKA

## 1989 CAMPS & WORKSHOPS at SOYUZIVKA

### TENNIS CAMP — Saturday, June 24 — Wednesday, July 5

Boys and Girls ages 12-18. Food and lodging \$200.00 (UNA members)  
\$230.00 (non-members). Tennis fee: \$60.00  
George Sawchak, Zenon Snylyk — instructors

### BOYS' CAMP — Saturday, July 8 — Saturday, July 22

Recreation camp for boys ages 7-12, featuring hiking, swimming, games,  
Ukrainian songs and folklore.  
UNA members: \$120.00 per week; non-members: \$140.00 per week.

### GIRLS' CAMP — Saturday, July 8 — Saturday, July 22

Similar program to boys' camp; same fee.

### UKRAINIAN FOLK DANCE WORKSHOP — Sunday, August 6 — Sunday, August 20

Instructor: Roma Prima-Bohachewsky  
Traditional Ukrainian folk dancing for beginners, intermediate and advanced dancers.  
Food and lodging: \$220.00 (UNA members), \$250.00 (non-members).  
Instructor's fee: \$140.00  
Limit 60 students

Advance reservations are necessary for parents wishing to stay over June 24th.

The Ukrainian National Association does not discriminate against anyone based on age, race, creed, sex or color.

For more information, please contact the management of "Soyuzivka".

Ukrainian National Association Estate  
Foondmore Road Kerhankson, New York 12446  
014-626-5641

## Paska and babka...

(Continued from page 6)

mind I know that I was punished for this — the batter was so soft that it dislodged the blade, which got stuck on the rod. That was it — I had to take the food processor, with the dough and blade still intact — to the repair shop. Using the electric mixer to get the batter smooth at the beginning is as mechanical as I am willing to get. You don't mess with ritual babka baking!

There was not just one type of babka/paska. Long ago, there were three, each baked symbolically for a specific purpose: the yellow babka for the sun, the white babka for the departed (the dead), and the black babka for the family, for people. Another version has the yellow babka for the sky and sun, the white for the air so that it may not bring evil and death, and the black babka, out of rye flour, flavored with various spices and roots, for the fertile earth. Each was baked on a different day, with special preparation of the makitra or nochva (kneading bowl) for the babka, and the dizha (kneading

trough) for the paska.

When the dough was rising, all other adults had to leave the house, and the children were sternly instructed to remain silent, and not to disturb the babka. If the paska did not rise well, baked unevenly, "fell" in the middle, or had a hole inside, this foretold family disaster, either a death or illness or great misfortune during the coming year. It was not permitted to taste the Easter bread until it was blessed Easter morning. There is even a proverb about anticipating something as impatiently as waiting to taste the blessed paska. The wood for the baking was gathered during Lent, and the kindling was from the blessed pussy willow branches received on Palm Sunday.

As with pysanka writing, special prayers were said before a woman began baking Easter bread.

Stefan Kylymnyk paraphrases a very old grandmother's prayer as the "yellow" paska was placed on the oven: "Holy paska, may you be as great and beautiful as the sun, because it is for the sun that we bake you. May all (family members mentioned individually) who

are alive be healthy. May our children grow as quickly and finely as you are. Shine for us, paska, as the holy sun shines; may our bread in the field be as rich and great as you are..."

The "white" paska heard: "May the righteous souls be as pure and holy as pure, holy, and great is this paska... May you [the souls] be as happy and comfortable as the paska in the oven. We are baking this paska for you, our ancestors, we are honoring you, and in turn, may you help us... May your time in ray (paradise) be as beautiful as these paska in the oven..."

In placing the "black" paska in the oven, the hospodynia expressed honor and respect for mother earth, and wished people and all farm animals health and well-being. She prayed for a bountiful harvest, for no storms or lightning, no hail.

Other prayers were said as the paska/babka was removed from the oven and left to cool. This bread cannot be placed on a rack or other hard surface for cooling, but must be gently laid on a bed of pillows or soft towels, and periodically turned, so that the tender bread cools evenly without setting.

I have been following the babka recipe in Savella Stechishin's cook book for many years, with fine results (except for the Cuisinart disaster). Then, around four years ago, my babky would not rise they way they should. They tasted just as wonderful as always, but were very short. This bothered me, because I followed the recipe exactly. The same thing happened the following year. Then, Easter night as I was falling asleep, the light bulb in my head lit up — the yeast! Unwittingly, I had used whatever yeast was available, and this was around the time that the new fast-

rising yeast came on the market. The babka had no energy to rise for the third time the way she always did! The next year I made sure I used regular, not fast-rising, yeast, and everything was back to normal. Maybe the solution to my problem would have come sooner if I had known and said some of the ritual prayers.

Certainly we no longer approach Easter bread baking with the same ritual reverence our ancestors did. But with memories of Mama baking according to memory, adding enough flour until the dough is "just right" (whatever that means), and kneading until the dough "shines right," I do approach this baking with my own special reverence. And even with my haphazard house-keeping, no matter what the oven looks like during the rest of the year, it must be shiny clean for the babka. In Winnipeg, with the large number of Ukrainians, paska and babka are available in the supermarkets before Easter, and are advertised as such. The bakeries all sell paska and babka. Gunn's Bakery, a second-generation North-End Jewish bakery catering to the Ukrainian, Polish and Jewish clientele, has won top awards with its paska and Ukrainian wedding bread entries at the baking conventions. It also sells a great kolach for Christmas.

Ritual bread baking is still alive, at least in western Canada. Canada's National Ukrainian Festival in Dauphin, Manitoba, holds annual ritual baking contests, with amazing entries. Oseredok — the Ukrainian Cultural and Educational Center in Winnipeg held an exhibit in its art gallery (not the museum), titled "Prastia Zhinky... A Woman's Work: An Introduction to the Art of Ukrainian Ritual Breads," December 6, 1987, to January 31, 1988. Approximately 200 different ritual breads were exhibited, with submissions from all over Manitoba and other provinces. The catalogue to the exhibit, written by Olya Marko, the art gallery curator, received an award for its art work.

With the coming Velykden, may our baby and pasky rise tall, may they taste the way they should, and may our children and their children for generations to come approach Easter morning with reverence for the traditions handed down over so many centuries. Khrystos Voskres!

## Soviets curb...

(Continued from page 1)

the growth of an anti-nuclear movement born of fear that the full truth about what happened at Chernobyl is yet to be revealed."

Izvestia did not note whether the directive affects foreign journalists, but it did say that the curbs included the transmission of prohibited materials abroad. Izvestia also said the directive covers prohibitions on reporting about failures and fires at power plants or construction sites and on accidents that cause damage, death and even "non-catastrophic environmental contamination."

In her story for The New York Times, Ms. Fein also noted that in the past several months there have been many articles in the Soviet press about birth defects in the areas of Ukraine and Byelorussia near the Chernobyl plant, as well as about the great anxiety of local residents.

## 20,000...

(Continued from page 1)

nium of Ukrainian Christianity planned for May 2 near St. George's Church in Drohobych, western Ukraine. He also announced that hahilky, Ukrainian ritual spring dances, were scheduled to be performed on Easter, April 30, as well as May 1 and 2 during the afternoon in four different locations: in Shevchenkivskiy Hai, in Bohdan Khmelnytsky Cultural Park, near St. George's Cathedral and in the city center.

Mr. Hel was reportedly arrested several days after the Chernobyl moleben in Lviv and sentenced to 15 days in prison on administrative charges. The charges were apparently unrelated to his public appearance at the April 16 memorial service but came as a result of his vocal defense of a specific church in a nearby village, reported the External Representation of the Ukrainian Helsinki Union.

## LEHIGH VALLEY, PENNA. DISTRICT COMMITTEE of the UKRAINIAN NATIONAL ASSOCIATION ANNOUNCES THAT ANNUAL DISTRICT COMMITTEE MEETING

will be held

on Sunday, May 7, 1989 at 2:30 PM  
at the Ukrainian Catholic Church  
1826 Kenmore Avenue, Bethlehem, Pa.

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

44, 46, 47, 48, 124, 137, 143, 147, 151, 288, 318, 369, 438

All UNA members are welcome as guests at the meeting.

### AGENDA:

- 1 Opening and acceptance of the Agenda
- 2 Verification of quorum
- 3 Election of presidium
- 4 Minutes of preceding annual meeting
- 5 Reports of District Committee Officers
- 6 Discussion on reports and their acceptance
- 7 Election of District Committee Officers
- 8 Address by Supreme President DR. JOHN O. FLIS
- 9 Adoption of District activities program for the current year
- 10 Discussion and Resolutions
- 11 Adjournment.

Meeting will be attend by:

Dr. John O. Flis, UNA Supreme President

Anna Haras, Honorary Member UNA Supreme Assembly

DISTRICT COMMITTEE:

Anna Haras, President

Stefan Mucha, Secretary — Ukrainian      Anna Strot, Secretary — English  
Walter Zagwodsky, Treasurer      Michael Kolodrub, Honorary Chairman

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## UKRAINIAN SINGLES NEWSLETTER

Serving Ukrainian singles of all ages  
throughout the United States and Canada.  
For information send a self-addressed  
stamped envelope to:

Single Ukrainians  
P.O. Box 24733, Phila., Pa. 19111

## WAS IT A CRIME

to repatriate 2,000,000 Ukrainians from Western  
Europe to Soviet Russia to be murdered by  
Stalin or die in his concentration camps?

Lord Aldington says "NO"  
Nikolai Tolstoy says "YES"

An English court will decide if it was a crime at the  
trial of Aldington v. Tolstoy if the \$600,000 for the  
defence can be raised.

If you believe it was a crime, send your contribution to  
"Forced Repatriation Defence Fund"  
c/o J. B. Gregorovich, Trustee  
(telephone: 416 767 1350)  
28 Riverview Gardens  
Toronto, Ontario, Canada, M6S 4E5

## Easter represents...

(Continued from page 1)

world hosts of saints and ascetics, gave inspiration to innumerable writers, poets, composers, artists, architects and masters of other trades.

But why is it that in the world of today there is so much sin and evil? Why is there such lack of faith, hopelessness, despair, lack of direction in life? Why is it that dishonor, lack of conscience, deceit, oppression, crime, alcoholism and drug abuse are continuously spreading? In many instances, the cause of all this evil can be found in a disregard for the principles of the Christian faith, in turning away from God and His Church, in exalting one's egoistical "I" as the highest decisive power and the one guidepost.

A more tragic and frightening situation arises in those places where religion is illegal and were the attempt to uproot and annihilate religion is a common policy. One turbulent 20th century witnessed persecutions directed against the Church of Christ — persecutions in comparison to which the blackest deeds of Nero, Diocletian and other abominable persecutors pale. They strove to replace Christianity with the mirage of a utopian commune and substitute faith in God with the worship of an insane dictator who demanded hecatombs for human sacrifice. Did not the devout Ukrainian nation, by the permissive will of God, offer the greatest sacrifice as a result of its faithfulness to Christ and its ancestral Orthodox Church? In the 1,000-year history of Christian Ukraine, alongside numerous bright pages of history, there are also many sad and even tragic pages. Nothing, however, can be compared to the ordeal which Ukraine was destined to experience during the past seven decades of godless Communist rule.

And thus, just as we passed the threshold of our second Millennium, in the dark and starless heavens appeared beams of light which possibly signal the arrival of a new dawn over the lands enslaved by atheists, including our Ukraine. People began to speak out; overtly they demand human, national, cultural and religious rights; they condemn the horrendous past including those who caused it, and they demand greater freedom and democracy. The Church, which for over 70 years endured persecutions, now gains respect as the one grace-giving moral power in a society demoralized to the very core by the atheist government. In the Red empire, however, as once under the regime of the tsars, there is no room for a national Church of the Ukrainian people. The Muscovite Orthodox Church, which faithfully served the tsars and assisted them in enslaving and Russifying the non-Russian nations, has not altered its approach in questions concerning an independent Ukrainian Orthodox Church, because, for the Muscovite Orthodox Church it (i.e. the Ukrainian Orthodox Church) "has not existed, does not exist and it never will."

And thus it happened that a genuine ray of sun light penetrated the darkened sky — this light being recent news from Ukraine announcing that five conscientious Orthodox Ukrainians courageously made known to the entire world that the Ukrainian Autocephalous Orthodox Church was, is and will be! Moreover, they formed an Initiative Committee for the Renewal of the Ukrainian Autocephalous Orthodox Church. In their first appeal they condemn the rule of the Russian Orthodox Church over the Orthodox Church of the Ukrainian nation and they condemn that Orthodox Ukrainians are denied the possibility to offer prayers, preach and engage in religious instruction in

their native language and make known that they will apply all efforts for the renewal of the Ukrainian Autocephalous Orthodox Church in Ukraine.

At the beginning of this century, during an era of dark Muscovite reaction, a small group of nationally conscious Orthodox Ukrainians, headed by Protopriest Vasyly Lypkivsky, fostered a dream of a free Ukrainian Orthodox Church — a Church liberated from the shackles of long and overbearing slavery. Two decades past, and this dream became a reality. We who live in the free world, who are the heirs of the 1,000-year-old Kievan Metropolia and who carry the banner of Ukrainian Orthodoxy, pray that these five courageous pioneers become the nucleus of a new rebirth of the Ukrainian Autocephalous Orthodox Church in the land of Ukraine. We beseech Almighty God to grant them strength and perseverance and, on our part, we pledge them total support.

Clothed in the brilliance of Christ's Resurrection, let us, together with our brothers and sisters in Ukraine, preserve as a precious treasure the Holy Orthodox Faith of our fathers; let us be faithful to God and His Church, let us live according to Christ's commandments and, through our deeds, let us make our contribution to the moral rebirth of the world.

May God's blessing always be with you.

Christ is risen! Indeed He is risen!  
Devotedly yours in Christ,

+Mstyslav, Metropolitan  
+Constantine, Archbishop  
+Anatoly, Archbishop  
+Volodymyr, Archbishop  
+Antony, Bishop  
+Paisiy, Bishop

Pascha, the Glorious Resurrection of our Lord, 1980, Center of St. Andrew the First-Called Apostle, South Bound Brook, N.J.

## ■ VACATION 1989 ■

- Visit scenic Nova Scotia, where ancient Etruscans had left their inscriptions, relics, and maybe treasures.  
(IN THE SEA, A QUIET HAVEN)
- See the scenic Bay of Fundy, where hardy Odysseus lost his last ship and learned the meaning of terror.
- Bring along Homer's ancient ODYSSEY, the marine sailing manual disguised as epic poetry of Greece.
- Read THE WINE-DARK SEA, book by the late Henriette Mertz, and widen your horizons.
- Remember THE BOOK OF VLES, treasure of ancestors neglected by their descendants.

VLESSIANA  
P.O. Box 422  
Dublin, Ohio 43017

**ATTENTION: WOMEN WHO SOUGHT EMPLOYMENT WITH THE VOICE OF AMERICA (VOA), THE UNITED STATES INFORMATION AGENCY (USIA), OR THE UNITED STATES INTERNATIONAL COMMUNICATION AGENCY (USICA) BETWEEN OCTOBER 8, 1974 AND NOVEMBER 16, 1984.**

**YOU MAY BE A VICTIM OF SEX DISCRIMINATION ENTITLED TO A MONETARY AWARD AND A POSITION WITH THE AGENCY.**  
**UNITED STATES DISTRICT COURT FOR THE DISTRICT OF COLUMBIA**

CARLEE BRADY HARTMAN, et al.,  
Plaintiffs,  
v.  
CHARLES Z. WICK,  
Defendant

Civil Action No. 77-2019  
Judge Charles R. Richey

### PUBLIC NOTICE

On November 16, 1984, the United States District Court for the District of Columbia found in this class action lawsuit that the United States Information Agency (USIA or the Agency), including the Voice of America (VOA), is liable for sex discrimination against female applicants for the following positions at the Agency: The USIA was also formerly known as the United States International Communication Agency (USICA). On January 19, 1988, the Court issued its opinion/ordering relief in a variety of forms to potential class members. Accordingly, this case is now in the remedial phase.

### JOBS COVERED

Specifically, the Court has found that the Agency has discriminated against women in hiring in the following jobs:

- Electronic Technician (Occupational Series 856)
- Foreign Language Broadcaster (Occupational Series 1048)
- International Radio Broadcaster (Other) (Occupational Series 1001)
- International Radio Broadcaster (English) (Occupational Series 1001)
- Production Specialist (Occupational Series 1071)
- Writer/Editor (Occupational Series 1082)
- Foreign Information Specialist/Foreign Affairs Specialist/Foreign Service Information Officer/Foreign Service Officer (Occupational Series 1085 and 130)
- Radio Broadcast Technician (Occupational Series 9340)

### WHO IS INCLUDED

All women who sought employment with the Agency in any of the jobs listed above between October 8, 1974 and November 16, 1984 and were not hired may be eligible for relief. Also included are those women who were discouraged from applying for these positions during that time period. Even those women subsequently hired by the Agency in some capacity may be entitled to participate in the remedial phase of this case.

Women who sought employment with the Agency as Foreign Service Officers or Foreign Service Information Officers may be eligible for different kinds of relief depending upon the date of application and whether they sought employment at the entry level or mid-level. Women who sought employment with the Agency as entry level Foreign Service Officers or Foreign Service Information Officers in the years 1974-1977 must use the procedure outlined below. Women who sought employment with the Agency as mid-level Foreign Service Officers or Foreign Service Information Officers in the years 1974-1984 must also use the procedure outlined below. However, women who sought employment with the Agency as entry level Foreign Service Officers or Foreign Service Information Officers in the years 1978-1984 cannot use the procedure outlined below, since the Court has ordered an alternative form of relief for them and selected women in this group will be notified individually as to their rights.

### RELIEF AVAILABLE AND HOW TO OBTAIN IT

Relief available to class members may include a monetary award and/or priority consideration for a current position with the Agency. If you think you may be entitled to relief, you must obtain a claim form, complete it fully, and return it to counsel for the plaintiff class, Bruce A. Fredrickson, Esq., Webster & Fredrickson, 1819 H Street, N.W., Suite 300, Washington, D.C. 20006 (202) 659-8515, postmarked no later than July 15, 1989.

You may obtain a claim form in person and/or in writing from several sources: counsel for the plaintiff class, whose address is listed above; in person from USIA, Front Lobby, 301 4th Street, S.W., Washington, D.C. (8:15am-5:00pm), Office of Personnel Management (OPM), Federal Job Information Center (First Floor, Room 1425), 1900 E Street, N.W., Washington, D.C. (8:30am-2:30p.m.), or from area OPM offices throughout the country; in writing, VOA-Hartman, P.O. Box 400, Washington, D.C. 20044. You should carefully consider all questions on the claim form, sign it, and return it to counsel for the plaintiffs. Do not, under any circumstances, return the claim form to the Judge, the Court or the Clerk of the Court. The Judge, the Court and the Clerk of the Court will not accept the claim forms and will not forward claim forms to plaintiffs' counsel.

### PROCESSING OF CLAIMS

The process for handling claims has not been finally decided. Thus far, the Court has ordered that responding class members demonstrate their potential entitlement to relief at an individual hearing to be scheduled at a later date. However, the Court has reserved the right to reconsider this procedure in the event the number of claims filed makes this approach unmanageable.

Should individual hearings be used, you will be fully informed as to the date and time of your hearing. Moreover, you will be entitled to legal representation by counsel for the plaintiff class or his designee at no cost to you. Legal counsel will discuss your claim with you prior to your hearing, help you prepare your case and represent you at your hearing. You may, of course, retain your own attorney to represent you, if you so desire.

At the individual hearing, you will be asked to demonstrate your potential entitlement to relief by showing that you applied for one or more of the covered positions during the period October 8, 1974 and November 16, 1984 and that you were rejected, or that you were discouraged from applying. Evidence may be required in the form of testimony, documents, or both. Once you have demonstrated these facts, USIA is required to prove, by clear and convincing evidence, that you were not hired (or each position for which you applied) for a legitimate, non-discriminatory reason, such as failure to possess requisite qualifications. Should USIA make such a showing, you would then be entitled to demonstrate that the Agency's reason is merely a cover for sex discrimination or unworthy of belief.

Following the hearing, the Presiding Official will decide whether you are entitled to relief and, if so, what relief is appropriate. You may be entitled to wages and benefits you would have earned if you had been hired (back pay) from the date of your rejection until the date relief is approved. Under the law, back pay is offset by earnings you may have had during the period. In addition, you may be found to be entitled to front pay (that is, compensation into the future until an appropriate position is afforded you). Similarly, you may be found to be entitled to priority consideration for employment with the Agency, if hired, you may further be entitled to retroactive seniority with the associated benefits and the value of any promotions you would likely have had if you had not suffered discrimination.

### REQUIRED STEPS TO FILE YOUR CLAIM

To participate in the remedial phase, you must fully complete the claim form and return it, POSTMARKED NO LATER THAN JULY 15, 1989, to counsel for the plaintiff class. Your failure to do so will result in your losing all rights you may have in this lawsuit. If you have questions about your rights or procedures available to you, you may contact counsel for the plaintiff class:

Bruce A. Fredrickson  
Webster & Fredrickson  
1819 H Street, N.W., Suite 300  
Washington, D.C. 20006  
(202) 659-8515

October 4, 1988

Date

/s/ Judge Charles R. Richey

United States District Court  
Judge Charles R. Richey

## Ukrainian Helsinki...

(Continued from page 2)

well as the international community to this. To those who are blinded by the many-worded statements of Soviet leaders on perestroika, glasnost and democratization, we would like to demonstrate the truthful picture of authoritarianism which exists in Ukraine, systemizing all the facts on repression and to compile a White Book on Administrative Terror in Ukraine 1988-1989.

### LAW OFFICES

of

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The book will comprise different sections: in one there will be information about banned popular meetings, demonstrations, administrative arrests for participation in them; another section will include facts about illegal preventive arrests, short detentions and the deportation of Ukrainian human rights activists. In a separate section we would like to give facts about the abuse of human rights: persecution for one's views at work, refusal to provide a work record [propyska], concrete examples of telephone tapping, being followed, etc.

The White Book of Administrative Terror in Ukraine will be given to all the 35 countries who signed the Helsinki Accords, the governments of which, except for the Soviet Union, have committed themselves to uphold basic human rights.

The UHU calls upon all citizens to send it facts about known examples of administrative terror to the executive committee of the UHU and the press service of the UHU, in particular to the following addresses:

- Vyacheslav Chornovil, 290056 Lviv, vul. Levitana 16/53
- Bohdan Horyn, 290054 Lviv, vul. O. Kulchytskoyi 15/94, tel: 621112
- Oles Shevchenko, 252154 Kiev, vul. Entusiastiv 25/2/145, tel: 5550936
- Mykola Horbal, 252162 Kiev, prosp. 50-Litvia Zhovtnia 14 a/103, tel: 4861387
- Ivan Sokulsky, Dnipropetrovske, vul. Marshala Koneva 3
- Vasyl Barladianu, 270023, Odessa, vul. Leytenanta Schmita 6/10

## The poster...

(Continued from page 5)

Third place was earned by **Ruslana Zawadowych**, a grade 5 honor student from St. Nicholas Ukrainian Cathedral School in Chicago. "Ruslanka," as she likes to be called, is the daughter of Roman and Natalia Zawadowych. Her late grandfather, also Roman Zawadowych, was a well-known author of Ukrainian children's literature.

Ruslana is also a grade 5 honor student at the Ridna Shkola of Chicago. She is active in Plast, sings in the children's choir of St. Volodymyr and Olha Parish, and belongs to the parish artists' studio. At age 10, Ruslana has exhibited a wide range of talents and interests. She paints, draws and has written articles to the *Plast Hotuys* magazine. She also enjoys ceramics, Ukrainian embroidery, collecting articles such as dolls and sea shells; and

sports such as ice and roller skating and bicycle riding.

Ruslana is a member of UNA Branch 131.



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### SPECIAL TOUR TO ARGENTINA INCLUDES HISTORIC UNVEILING OF SHEVCHENKO MONUMENT IN BRAZIL

ASTRO TRAVEL SERVICE is organizing a tour that will be present at the unveiling of the Taras Shevchenko Monument in Brazil. The tour also includes **Buenos Aires** (4 days), **Fos de Igvasu** (3 days), **Curitiba** and **Prudentopolis** (4 days) and beautiful **Rio de Janiero** (3 days), as well as visits to the various Ukrainian communities and churches.

The Shevchenko Monument was designed by the renown sculptor LEV MOLODOZHANYN of Winnipeg, Canada, and the opening will be presided over by the President of the World Congress of Free Ukrainians, Mr. Yuriy Shymko.

**DEPARTURES** from New York to Buenos Aires - Friday, November 24, 1989  
**RETURN** to New York — Saturday, December 9, 1989

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# UKRAINIAN FESTIVAL 1989

*Ukrainian*

## May 6

**NEW YORK:** The Pershi Stezhi Plast group in New York invites everyone to their annual "Viennese Ball" at 9 p.m. in the Ukrainian Institute of America, 2 E. 79th St. Music for dancing will be provided by a chamber ensemble. Admission is \$25 per person for adults, \$15 for students, and includes a buffet of konditorei. All proceeds will benefit the development of Plast in Ukraine. For more information call (212) 677-1551.

**HARTFORD, Conn.:** The Ukrainian American Youth Association, SUM-A, in Hartford invites the public to a spring dance at 9 p.m. at the Ukrainian National Home, 961 Wethersfield Ave. Music will be provided by the Bystra Voda orchestra of New York. For reservations call the Cooperative SUM-A gift store, (203) 246-6955.

**SAN FRANCISCO:** Branch 107 of the Ukrainian National Women's League of America and the St. Olga's Sisterhood of St. Michael's Ukrainian Orthodox Church will sponsor a seminar, featuring Lubow Wolynetz from The Ukrainian Museum in New York, who will speak about Ukrainian traditions at 10 a.m. in St. Michael's Orthodox Church, 345 Seventh St. Tickets are \$25 per person, \$15 for students and senior citizens, which includes lunch. For more information call Nora Mason, (408) 733-8158.

**NEW YORK:** A conference on Volodymyr Vynnychenko's plays and a novel will take place at 4 p.m. at the Ukrainian Academy of Arts and Sciences, 206 W. 100th St. The participants will include: Romana

Bahry of York University who will speak on "Surrogate Mother and Wife in 'The Law'"; Danylo Struk of the University of Toronto who will discuss "What is Sin in 'Sin'"; Mykola Zhulynsky of the Ukrainian Academy of Sciences in Kiev who will speak on "Ideas and Form in the Novel 'Stalin, It's Up to You Now'"; Eugene Lashchuk of LaSalle University and Larissa Onyshkevych of the Princeton Research Forum. There will also be an exhibit of the late Vynnychenko's paintings. For more information call (212) 222-1866.

**CHICAGO:** Loyola University of Chicago will sponsor a lecture by Prof. Jaroslav Pelikan of Yale University "On Trying to Have it Both Ways: The Ukrainian Experiment after a Millennium" at 4:30 p.m. in the Edward Crown Center, Lake Shore Campus, 6525 N. Sheridan Road. A reception will follow. For more information call Prof. Vasylyl Markus, (312) 670-3110 or 489-1339.

**JERSEY CITY, N.J.:** The 14th annual Heritage Festival Ball will be held at the Central Railroad Terminal at Liberty State Park, beginning with a cocktail hour at 6:30 p.m. Tickets are \$40 per person will not be available at the door but include a filet mignon dinner and five-hour open bar. Entertainment will be provided by Zaporozhe Ukrainian Dancers directed by Roma Pryma-Bohachevsky, as well as a Hungarian dance ensemble and a Dutch dance group. There will also be a parade of ethnic dress and a dance to the music of the Velvetones. Invocation will be presented by the Rev. Roman Mirchuk of Ss. Peter and Paul Ukrainian

## PREVIEW OF EVENTS

Catholic Church. For more information call Anne Banasewycz-Luzan, (201) 399-2977, or Stan Jakubowycz, (201) 458-3089.

## May 7

**SOUTH BOUND BROOK, N.J.:** The Consistory of the Ukrainian Orthodox Church of the U.S.A. invites the Ukrainian community at large to participate in this year's Provody — St. Thomas Sunday observance — at St. Andrew's Ukrainian Orthodox Church Center. The day's liturgical solemnities will be presided over by Metropolitan Mstyslav, primate of the Ukrainian Orthodox Church of the U.S.A. and Diaspora, assisted by fellow bishops and clergy. Scheduled for 9 a.m. is the traditional greeting of the hierarchs, followed at 9:30 a.m. by a celebration of the archpastoral divine liturgy and memorial service. The Consistory calls on Ukrainian youth organizations and Ukrainian and Ukrainian American veterans' associations to attend and take an active part in the solemnities. For more information call the Very Rev. Nestor Kowal, Consistory vice-president, (201) 356-5556 or (717) 343-7165.

## May 12

**NEW YORK:** Ukrainian Canadian composer and pianist Lubomyr Melnyk, well-known in Europe and

Canada, will perform his own compositions in his first concert in the United States at 7:30 p.m. in the Ukrainian Institute of America, 2 E. 79th St. A reception will follow. For more information call the UIA, (212) 288-8660.

## May 14

**WASHINGTON:** The Washington Group and the Chopivsky Family Foundation will sponsor a special Mother's Day recital by world-renowned Soviet Ukrainian concert pianist Alexander Slobodyanik, who will perform works by Mussorgsky, Liatoszynsky, Chopin and Liszt at 3 p.m. in Dumbarton Methodist Church, 3133 Dumbarton Ave. NW in Georgetown. A champagne reception will follow. Admission is \$20 for adults, \$10 for students and senior citizens. Children under 16 may enter free. The church is located one-half block east of Wisconsin Avenue, three blocks north of M Street. Paid parking is available on Prospect Street, just west of Wisconsin Avenue. Doors open at 2 p.m. Please allow ample time for parking.

## May 20

**WILMINGTON, Del.:** St. Nicholas Ukrainian Catholic Church of Wilmington will hold a golf tournament at the Three Little Bakers Country Club. Admission, including prizes, green fees, cart and meals, is \$50. To register or for more information call Orest Ginsiorsky, (302) 655-8912 or Bill Bijansky, (302) 798-2858. Last day for registration is May 5.

## TUSM slates national rights day

**NEW YORK —** The National Board of the Ukrainian Students Association of Mykola Mikhnovsky (TUSM), has finalized plans for "A Day for Ukraine's National Rights" to be held on Monday, May 22, in Washington.

The program will begin with a 5:30 a.m. "Independence Watch" in front of the Soviet Embassy.

At noon a manifestation will begin at the Taras Shevchenko Monument. From there, demonstrators will follow "Independence Trail" past the Soviet Embassy to a concluding program at Lafayette Park, across from the White House, at 2:30 p.m.

Participants will be supplied with blue and yellow Ukrainian national flags, mimicking recent rallies in Ukraine, while thousands of blue and yellow balloons imprinted with "Independence for Ukraine" will help to emphasize Ukraine's struggle for national liberation.

May 22 is the anniversary of the reburial of Ukrainian poet-laureate Taras Shevchenko in Ukrainian soil, after temporary burial in St. Petersburg (today's Leningrad).

The noon program, which is scheduled to include Ukrainian Catholic activist Yosyp Terelia and a solo performance by noted bandurist Mykola Deychakiwsky, will also commemorate the 25th anniversary of the unveiling of the Shevchenko Monument by former U.S. President Dwight D. Eisenhower in 1964. TUSM will also place a wreath of barbed wire, symbolic of the continued persecution of Ukraine, at the foot of the Shevchenko monument.

Account No. 15126 has been esta-

blished at Self-Reliance (N.Y.) Federal Credit Union, 108 Second Ave., New York, N.Y. 10003, for those wishing to contribute towards TUSM's "Action: Ukraine" campaign in defense of Ukraine's national rights and independence.

Donations or requests for additional information may also be sent to: TUSM National Board, 136 Second Ave., New York, N.Y. 10003.

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