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200,000 in Lviv profess faith as Gorbachev-pope meeting nears

LVIW — With the historic Vatican summit between Pope John Paul II and Soviet leader Mikhail Gorbachev less than one week away, an estimated 200,000 Ukrainian Catholic believers marched through the streets of Lviv to profess their faith on Sunday, November 26, reported Ivan Gel, the Ukrainian Catholic lay leader, in a telephone call to the Very Rev. Mitred Marian Butrynsky, pastor of Chicago's Ss. Volodymyr and Olha Ukrainian Catholic Parish.

That Sunday, proclaimed as a "Day of Prayer and Fasting" throughout the world by Ukrainian Catholic Cardinal Myroslav Ivan Lubachivsky, primate of Ukrainian Catholics, witnessed the faithful attending a noontime outdoor liturgy near the Porokhova Bashta (Gunpowder Tower) on Pidvalna Street, across the way from the former building of the Shevchenko Scientific Society in Lviv, which has recently been revitalized.

Prior to the start of the liturgy, which was served by 38 priests, Mr. Gel, the head of the Committee in the Defense of the Ukrainian Catholic Church, read a declaration, as well as several docu-

ments, including a telegram to Mr. Gorbachev appealing for legalization of the Ukrainian Catholic Church in Ukraine, a message to President George Bush and Pope John Paul II.

The documents emphasized the rights of Ukrainian Catholics; they contained appeals to official circles of the USSR and other international bodies to support the demands of Ukrainian Catholics to legalize and rehabilitate the Ukrainian Catholic Church and for the Soviet Union to abide by the Helsinki Accords and other international agreements.

Despite snow, ice, and sub-zero temperatures, the huge congregation assembled for the open-air service, reported Keston College. The specially constructed altar and a beautiful cross, made of colored glass was surrounded by various banners, blue and yellow flags, and tridents. Portraits of the martyr St. Josaphat, Metropolitan Andrey Sheptytsky, Cardinal and Patriarch Josyf Slipyj and Pope John Paul II, executed by artist Yaroslav Maceiukh, surrounded the altar.

After the liturgy, the multitudes, (Continued on page 5)

Canada to open Kiev Consulate Prime minister visits Ukraine's capital

JERSEY CITY, N.J. — Prime Minister Brian Mulroney, visiting Kiev on November 23, announced that Canada would open a consulate in the Ukrainian capital in recognition of "the close ties of family and friendship that find the peoples of Canada and Ukraine."

The announcement was made during the second leg of Mr. Mulroney's five-day trip to the Soviet Union, which also included visits to Moscow and Leningrad.

In the capital of Ukraine, Mr. Mulroney also held talks with the recently named first secretary of the Communist Party of Ukraine, thus becoming the first Western leader to meet with Volodymyr Ivashko.

According to the Toronto Star, Mr. Ivashko, who replaced Brezhnev era holdover Volodymyr Shcherbytsky, told the prime minister that he is committed to reforms "as part of a stable process."

During meetings with Ukrainian leaders, Prime Minister Mulroney and External Affairs Minister Joe Clark brought up human rights issues, including legalization of the Ukrainian Catholic Church, the Star reported.



Prime Minister Brian Mulroney

Addressing a news conference, Mr. Mulroney said the issue of the Ukrainian Catholic Church "got a sympathetic hearing" from Ukrainian SSR officials, but that "there were no hard and fast guarantees" that the Church will be legalized, The Globe and Mail reported.

While in Kiev, Prime Minister Mulroney also laid a wreath at the Taras Shevchenko monument and defied police barricades by walking over to a crowd gathered in front of Shevchenko University, located across the street from the monument to the 19th century bard.

He also spoke at a dinner with the Council of Ministers of Ukraine, expressing hope that "the friendship between the peoples of Canada and the Soviet Union and Ukraine (may) be an example for all the peoples of the world."

Kiev Consulate

An official announcement from the Office of the Prime Minister noted:

"The establishment of this consulate-general will permit the nearly 1 million Canadians of Ukrainian origin to maintain stronger ties with their families in the Soviet Union."

The release also stated:

"The Canadian mission in Kiev will not only provide consular services, but will also actively promote trade and business relations between the two countries.

"Diplomatic notes on this subject have been exchanged with the government of the USSR. As is usual in such

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Catholicism in Ukraine on eve of Gorby's meeting with pope

by Kathleen Mihalsko

After 43 years of unrelenting persecution, the world's largest outlawed Christian denomination — the Ukrainian Catholic Church — appears to be on the verge of legalization. On December 1, Mikhail Gorbachev will become the first Soviet party leader to meet with the Catholic pontiff, and it is widely expected that the status of the catacomb Church in Ukraine will dominate their talks.

The mere fact that the meeting is set to take place is an indication that the Vatican is encouraged by steps already taken by the Soviet leadership to clear the obstacles to legalization. Pope John Paul II has stated on a number of occasions that the normalization of relations between Moscow and the Vatican depends on the lifting of the Stalin-imposed ban on the Ukrainian Catholic Church (UCC).

In recent weeks, the number of positive signs given by Soviet officials on the subject of the UCC's fate has multiplied. Yuri Khristoradnov, the career party functionary who last spring took over the chairmanship of the Council for Religious Affairs, said in an interview on November 1 with Western reporters that he was optimistic about the Church's eventual legalization.

Mr. Khristoradnov was seconded by

deputy foreign minister Anatoly Adamishin, the highest-ranking official thus far to indicate that the prohibition on the UCC is coming to an end. Mr. Adamishin told a news conference on November 22 that Ukrainian Catholics are now worshipping without harassment and that all religions will enjoy equal rights once the new law on freedom of conscience is adopted.

The long-awaited new legalization on religion is not, however, expected to be taken up in parliament until next spring's session of the Supreme Soviet, and it is not yet known whether Ukrainian Catholic congregations will be permitted in the interim to register themselves in accordance with the existing law.

Meanwhile, impatient Ukrainian Catholics have begun to take matters into their own hands. The Church of the Transfiguration in Lviv was reclaimed by Catholics on October 29, when the Rev. Yaroslav Chukhniy, one of the now formerly Orthodox priests who serves the parish, paid devotion to the pope and declared that he was reconsecrating the church to the Greek-Catholic faith. The Rev. Andriy Horak appealed to the congregation to oppose the Rev. Chukhniy's move, but to no avail.

The Rev. Chukhniy and other Ukrainian Catholic clergymen are now hold-

ing daily masses in the Church of the Transfiguration and small groups of worshippers are keeping vigil at night. Local authorities in Lviv and Russian Orthodox Church leaders have denounced the takeover as illegal, while efforts to find a compromise have been unsuccessful.

Estimates put the number of Ukrainian Catholics in Ukraine at between 4 and 5 million people. The difficulties of counting adherents to any religious faith in the Soviet Union are compounded, in the case of the UCC, by its years of existence in the underground. But evidence of the Church's continued strength in western Ukraine has been provided by the mass demonstrations, processions and open prayer meetings that have become fairly regular occurrences not only in Lviv but in Ivano-Frankivske, Ternopil and other localities.

On September 17, more than 150,000 people wound through the streets of Lviv in a procession that culminated in front of the Cathedral of St. George, the historical seat of Ukrainian Catholicism. The event coincided with large-scale commemorations of the 50th anniversary of the Soviet occupation of western Ukraine, thus underscoring the volatility of the current political situation in Ukraine's western regions.

(Continued on page 13)

Ukrainian studies society formed in Ukraine

JERSEY CITY, N.J. — An association of Ukrainists was established in Ukraine during a conference held in Kiev on October 19 and attended by 300 delegates.

The Association of Ukrainian Studies, as it is called, was created in response to a call from the International Association of Ukrainian Studies which urged the establishment of national associations of specialists in this field. The IAUS was founded in June at a worldwide conference of scholars meeting in Naples, Italy.

In Kiev, the delegates to the founding conference of the Association of Ukrainian Studies elected Ivan Dzyuba, publicist and literary critic, and a former Soviet political prisoner, to head the organization. The board also includes four vice-presidents, an academic secretary and heads of commissions.

The meeting also adopted statutes, in accordance with which the association will function under the aegis of the Ukrainian SSR Academy of Sciences and will be a constituent part of the International Association of Ukrainian Studies.

Among those attending the founding conference were scholars and representatives of Ukraine's creative unions. Dr. Bohdan Krawchenko, director of the Canadian Institute of Ukrainian Studies based at the University of Alberta, addressed the conference, stating: "Your revival will simultaneously become our revival."

The aim of the Ukrainian association

is to promote the exchange of scholarly information between researchers of different countries, and to promote progress in the field of Ukrainian studies.

The International Association of Ukrainian Studies is headed by Dr. Vitaliy Rusanivsky, director of the Potebnia Institute of Linguistics, Ukrainian SSR Academy of Sciences. Its vice-presidents are: Dr. George Grabowicz (United States), Mykola Zhulynsky (USSR), Dr. Riccardo Picchio (Italy) and Dr. Ryszard Luzny (Poland). Oleksa Myshanych (USSR) is the academic secretary.

The first International Congress of Ukrainian Studies, organized by the IAUS, is to be held in Kiev next year in late August or early September.

In the United States, Dr. Grabowicz, director of the Ukrainian Research Institute at Harvard University, is organizing the founding meeting of the American Association of Ukrainian Studies, which is to be held at Harvard on December 8-9.

A delegation from Ukraine is expected to attend the conference at Harvard, and Dr. Rusanivsky is to report on the status and work of Ukraine's Association of Ukrainian Studies.

As well there are to be reports by various commissions of the International Association of Ukrainian Studies delivered by the following: Dr. Omeljan Pritsak (Archeographic Commission), Dr. Krawchenko (Publications Commission) and Dr. Isajevych (Bibliographic Commission).

Ukraine's environmentalists discuss formation of Green political party

by Myroslav Ilyniak

TORONTO — Emulating the various environmental groups in Western Europe, Soviet Ukrainian environmentalists have proposed to form their own "Green" political party.

The proposal is contained in a program of Zelenyi Svit (Green World) adopted at its first all-republic conference which took place in Kiev, October 26-28. A copy of the program, along with the first issue of a new Ukrainian environmental bulletin, was recently obtained by ECOLOS, a Toronto-based Ukrainian environmental group.

Details of a new party are still vague. An initiating committee has been struck to prepare a plan of action. However, according to one of the main organizers of the conference, it may be some time before a Ukrainian Green party becomes a reality.

"In principle, the idea of transforming Zelenyi Svit into a Green party was broadly accepted," said Yuriy Vasylovych Myschenko in a telephone interview. "However, we are still a young organization. Though Zelenyi Svit has united many Green groups, in organizational and financial terms, we are not yet fully prepared to form such a party."

Mr. Myschenko, who is secretary of Zelenyi Svit and a member of the Ukrainian Academy of Sciences, estimates that there are already about 200 known environmental groups active in every oblast of Ukraine. The largest of these is in Kiev with a core of about 300 activists.

However, due to space and financial constraints, not all of the Ukrainian environmental groups were represented at the conference. In all, some 300 delegates attended, mostly from Kiev, Odessa, Dnipropetrovsk, the Crimea, Kharkiv, Mykolayiv, Cherkasy, Chernivtsi, Lviv and other oblasts in western Ukraine.

As well, there were 300 guests at the conference, some of whom represented environmental groups in Poland, Czechoslovakia, Holland, Canada and Sweden, including Peter Wilkinson from Greenpeace and Adrian Ivakhiv from ECOLOS.

A video of the conference, also obtained by ECOLOS, shows a near-capacity lecture hall being addressed by Dr. Yuriy Scherbak, one of the founders of Zelenyi Svit and a people's deputy to the Soviet parliament, and Dr. Dmytro Hrodzynsky of the fledgling Soviet Ukrainian environmentalist movement.

In the foyer outside of the hall, there were poster displays about environmental problems in Ukraine and a photo and art exhibit.

Some of the exhibited paintings were extraordinarily morose and apocalyptic, such as the painting of a bare tree with three large branches pointed upward like a pitchfork. The tree is located near Chernobyl and was featured in a documentary about the 1986 nuclear plant disaster. Some say that it resembles the tryzub; and as an icon, it represents the environmental plundering of Mother Ukraine.

Banners near the displays proclaimed: "Eocicide — No!", "We demand a Chernobyl Nuremberg" and "Be active, not radioactive."

Discussion inside the conference hall focused primarily on organizational and program matters.

"The purpose of the conference was to consolidate the efforts and the resources of the Green movement in Ukraine," explained Mr. Myschenko.

Delegates also heard presentations about Chernobyl and other environmental hotspots in Ukraine. There was some debate about the proposed program and the plan to form a Green party, said Mr. Myschenko. But over all the discussion was generally non-confrontational and except for some minor details, the basic principles of the program were adopted without any major amendments.

Another major point of discussion was the impact of Western companies on the fragile environment of Ukraine in the new era of East-West business relationships blossoming under perestroika.

Occidental Petroleum, owned by U.S. industrialist Armand Hammer, was strongly criticized for the poor environmental record of its petrochemical plants in Kalush, near Ivano-Frankivsk, and in Odessa.

"We regard Hammer as an environmental imperialist," said Mr. Myschenko.

While the conference itself proceeded in a non-controversial tone, the situation was somewhat more tense at a subsequent demonstration.

As seen in the video obtained by ECOLOS, several hundred demonstrators gathered at the entrance to the artists' building where the conference took place. Some carried placards calling for the termination of all nuclear power plants in Ukraine.

"Our basic slogan is survival," said Yuri Tkachenko, one of the leaders of Zelenyi Svit, addressing the demonstrators.

Suddenly there was a great commotion as one person was arrested by the ever-present Kiev militia. The crowd started chanting, "Release him." The fate of the arrested demonstrator, or whether other arrests were made, is not known.

According to Mr. Myschenko, the Soviet Ukrainian news media gave positive coverage of the conference, though in some cases it was critical of the Green party idea. Reporters from Sweden, Holland and the United States were present at the conference.

Mr. Myschenko indicated that Zelenyi Svit has formed close ties with other environmental organizations in Western and Eastern Europe, particularly Greenpeace. He said that Zelenyi Svit looks forward to working with ECOLOS.

One way diaspora Ukrainians can help, said Mr. Myschenko, would be by providing technical and financial support for the creation of an independent institute of environmental studies in Ukraine.

France to open Kiev Consulate

PARIS — The French daily newspaper *Le Monde* reported on November 16 that a reciprocal agreement on the opening of new consulates was reached by the Soviet Union and France.

France is to open a consulate in Kiev, while the USSR will open one in Strasbourg. No dates have yet been set.

The agreement came during the November 14 visit of French Foreign Affairs Minister R. Dumas to Moscow, where he met with President and General Secretary Mikhail Gorbachev.

Recently, West Germany and Finland opened consulates in Kiev, and Canada announced its intention to do so on November 23. The United Kingdom and the United States have plans for consulates in the Ukrainian capital as well.

Shevchenko society renewed in Lviv

NEW YORK — The Shevchenko Scientific Society was re-established in Lviv on October 23, at a special meeting convened by an organizing committee composed of leading Ukrainian scholars, reported the Shevchenko Scientific Society based in New York.

The Shevchenko Scientific Society, the oldest Ukrainian scholarly association, was founded in 1873 and existed in Lviv until 1940. Afterwards the majority of its members transferred its headquarters to Munich and later to New York, Toronto and Australia, where autonomous branches continue to function.

In its statutes, prepared before the October 23 meeting, the revived society states that it is "a successor to the NTSh (Naukove Tovarystvo Shevchenka) which was active in Lviv from 1873 to 1939" and that its goal is to "renew, enrich and introduce the material and spiritual culture of the Ukrainian nation into contemporary life."

Renewal of the society had been in the planning stages for more than a year, the New York headquarters of the Shevchenko Scientific Society reported.

Site chosen for Lviv's Shevchenko monument

JERSEY CITY, N.J. — A republic-wide contest aimed at soliciting designs for the Taras Shevchenko monument to be erected in Lviv has been concluded, but no grand prize winner was selected, reported the November 2 issue of *Literaturna Ukraina*, the Kiev newspaper published by the Ukrainian Writers Union.

As a result the contest has now been extended through December 30, 1989, and the jury will announce its decision in early 1990.

The jury did decide that the Shevchenko monument in Lviv could be erected on Lenin Plaza (Prospekt), in accordance with the wishes of the

majority of Lviv's populace.

At the meeting convened to re-establish the society in Lviv, Prof. Oleh Romaniv, corresponding member of the Academy of Sciences of the Ukrainian SSR, was elected president. Elected to serve as vice-presidents were: Prof. Yaroslav Isajevych, Ivan Stefaniuk and Roman Kucher. Prof. Oleh Kupchynsky was elected secretary.

The Shevchenko Scientific Society in New York also noted that the Lviv society plans to seek the return of its two buildings at 26 Charnetsky St., which currently house the Institute of Social Sciences of the Academy of Sciences. Efforts are under way to find a new headquarters for the Social Sciences Institute.

As well, the society is seeking the return of its archives and library, the bulk of which are now found in the Stefanyk Library.

The Shevchenko Scientific Society traces its beginnings to December 11, 1873, when it was established as a literary institute called the Shevchenko Society. With the Soviet occupation of western Ukrainian lands in 1939, the society officially ceased to function on January 14, 1940.

The members of the jury, having reviewed 63 design proposals that were on display in order to allow the public to submit its comments, decided to award two second prizes and one third prize. The jury members noted that none of the submitted proposals fully satisfied the public's desires and the prerequisites specified by the contest and, therefore, no first prize winner was announced.

The fund for the monument has now reached a sum of 530,000 karbovantsi, *Literaturna Ukraina* noted, adding that 23,000 of this was raised during the public exhibit of the proposed designs.

Charitable fund to help children, others in Ukraine

NEWARK, N.J. — On September 8-10 a constituent assembly of the Popular Movement of Ukraine for Perebudova (Rukh) was held in Kiev. The founding congress, consisting of 1,109 delegates, manifested a unity of purpose of most of the pro-democracy groups in Ukraine.

Delegates represented such diverse groups as the Writers' Union of Ukraine, the Ukrainian Helsinki Union, Memorial, the Taras Shevchenko Ukrainian Language Society, Zeleni Svit and many other political, cultural and ecological associations.

Among those present were members of the Academy of Sciences, elected deputies to the Congress of People's Deputies, members of the Supreme Soviet of Ukraine, miners, industrial workers, farm workers, former political prisoners, Ukrainian Catholic and Ukrainian Orthodox believers and clergy. All were united by the platform adopted by the Rukh.

Among the guests attending this congress was Prof. Taras Hunczak, who, upon his return to the U.S. called upon his fellow activists to form an ad hoc committee for the purpose of establishing a fund to help Ukraine at this critical time.

The response of the Ukrainian community in the U.S. to this initiative was immediate, overwhelming and most generous.

The effort to help Ukraine was greatly reinforced by Volodymyr Yavorivsky, the head of the Kiev regional Rukh organization and the head of the Great Council (Velyka Rada) of the Rukh; an elected deputy to the Congress of People's Deputies, who visited the United States at the invitation of Sen. Bill Bradley and Rep. James Florio.

In his appearances, Mr. Yavorivsky called upon all who are concerned with the welfare of Ukraine to help Ukraine through this fund.

Encouraged by the response of the Ukrainian community, the ad hoc committee decided to broaden its organization and invited others to participate in establishing a formal structure. After numerous consultations and deliberations, three members of the ad hoc committee, Prof. Hunczak, Roman Voronka and Victor Rud decided to incorporate the charitable fund under the name The Children of Chernobyl Relief Fund (CCRF), which intends to provide humanitarian, educational and charitable aid to Ukraine utilizing volunteers from the Rukh organization in Ukraine.

The following people have agreed to serve on the board of directors of the CCRF: Profs. Hunczak and Voronka, Mr. Rud, Achilles Chreptowsky, Marian Kots, Zenon Matkivsky, Bozhena Olshaniwsky, Nadia McConnell, Bohdan Vitvitsky, Ihor Wyslochy, Andrew Fylypovych, Bohdan Kekish, Lida Czernyk, Myroslaw Smorodsky, Yaroslav Pastushenko, Myron Hnateyko. On December 2, the board of directors of CCRF will hold its first meeting in Newark, N.J., to elect its executive committee and to formulate plans for its activities for the next year.

As of mid-November 1989 approximately \$400,000 has been donated (Continued on page 15)

Philadelphians scramble to host Ukrainian activists

by Olena Stercho Hendler

PHILADELPHIA — Members of Philadelphia's Ukrainian community scrambled three times in the space of two weeks to rearrange already crammed schedules in order to give enthusiastic receptions to a trio of Ukrainian activists who have excited Ukrainian communities throughout the U.S. in the last month: Volodymyr Yavorivsky, Mykola Horbal and Volodymyr Mokry.

Mykola Horbal, former political prisoner, current executive secretary of the Ukrainian Helsinki Union and leading activist in the Kiev branch of Rukh, the Popular Movement of Ukraine for Perebudova, addressed a standing-room-only crowd on October 7.

His appearance was followed by that of Volodymyr Mokry, a Ukrainian member of the Polish Sejm and a speaker at the founding conference of Rukh in Kiev, who spoke to a more intimate gathering on October 13.

These appearances were capped by that of Volodymyr Yavorivsky, chairman of the Kiev regional branch of Rukh and an elected deputy to the Soviet Congress of People's Deputies, on October 21. Mr. Yavorivsky's and Mr. Mokry's presentations were sponsored by the Ukrainian Human Rights Committee of Philadelphia (UHRC); Mr. Horbal's was co-sponsored by the Ukrainian National Women's League of America and the UHRC.

Since all three were active participants in the founding congress of the Popular Movement of Ukraine for Perebudova, each gave a detailed account of events at the congress, as well as his views on the current state of affairs in Ukraine. (The details of which have been reported in depth on the pages of this newspaper.)

Mr. Mokry's presentation was highlighted by a showing of portions of a videotape of the Rukh congress, which inspired the Philadelphia audience to spontaneously close Mr. Mokry's appearance with the singing



Mykola Horbal and Olha Stokotelnina with members of the Ukrainian Human Rights Committee and friends (from left) Christine Perfecky, Orysia Hewka, Chrystia Senyk, Ulana Mazurkevich, Olena Stercho Hendler and Tamara Stadnychenko Cornelison.

of "Hey u Luzi Chervoua Kalyna" — the same way proceedings in the hall in Kiev were ended.

Each speaker interpreted events and presented views based on his distinct perspective — Mr. Horbal, as a veteran political prisoner of 16 years; Mr. Mokry, as a Ukrainian and Solidarity activist living in Poland; and Mr. Yavorivsky, as one of the pre-eminent leaders of Rukh and a people's deputy.

These various perspectives, however, all coalesced into a stirring and resounding message: Ukraine lives. Each, also, in his own fashion, praised the accomplishments of the Ukrainian diaspora, and particularly its role in preserving and developing Ukrainian culture.

The speakers were peppered with a barrage of questions from their audience, which resulted in lengthy and lively exchanges of views.

During Mr. Yavorivsky's appearance, the UHRC collected approximately \$12,000 in donations to support Rukh, which has been deposited at the Ukrainian Selfreliance Credit Union in Philadelphia.

The UHRC is continuing its fundraising efforts on behalf of Rukh. Those wishing to contribute may do so by depositing money directly into Account No. 678360, "Rukh Fund," at the credit union or by mailing their contributions to the UHRC at P.O. Box 7101, Philadelphia, Pa. 19117. All checks mailed to the UHRC should be clearly labeled "Rukh Fund."

Contributions were also collected and transmitted to assist Messrs. Horbal and Mokry.

During his stay in Philadelphia, Mr. Mokry conducted an exhaustive two and one-half hour interview with Trudy Rubin and other members of the editorial board at The Philadelphia Inquirer.

Similarly, Mr. Yavorivsky met with the Inquirer's Fane Montaigne, the newspaper's new Eastern European correspondent stationed in Moscow who made arrangements during the meeting to maintain further contacts with Mr. Yavorivsky. Both interviews were arranged by UHRC head Ulana Mazurkevich.

Famine inquiry completes sessions

TORONTO — A non-governmental Commission of Inquiry into the Famine in Ukraine 1932-33 closed a three-day final session in London on November 17. At this session a final report on the facts and responsibility for one of the great tragedies of modern times, the starvation in Ukraine — the "breadbasket of Europe" — was considered.

The commission was organized at the initiative of The World Congress of Free Ukrainians, but is entirely independent in its work.

The commission is composed of Prof. Jacob Sundberg (president), Prof. Joe Verhoeven, Prof. Ricardo Levene (Hijo), Prof. John Humphrey, Prof. Georges Levasseur, Prof. Covey Oliver and the late Prof. Col. Gerald Draper.

The commission noted that it deeply regrets the passing of the late Prof. Col. Draper who made a valuable contribution to the work of the Commission.

The commission expects to publish its findings by February 1, 1990.

The commission held two previous sessions. In May 1988 it met in Brussels, and in October-November of that year it met in New York.

Horbal, Rudenko confer with Jewish leaders

NEW YORK — Mykola Horbal, representing the Ukrainian Helsinki Union and the Popular Movement of Ukraine for Perebudova (Rukh) and Mykola Rudenko, representing the External Representation of the Ukrainian Helsinki Union, met with representatives of the American Jewish Committee here on November 27 to discuss Rukh and the general state of Ukrainian Christian and Ukrainian Jewish relations in Ukraine.

Messrs. Horbal and Rudenko both gave brief presentations on Rukh's founding congress, its resolutions and its position on national minorities in Ukraine, especially its stance towards Ukrainian Jews and their cultural needs today. Both guests stressed that Rukh is not an exclusively Ukrainian organization but includes Jews, Russians and other minorities in its ranks and leadership.

The representatives of the AJC spoke about the need to find a common language between the diasporas of both nations and to concentrate on the positive aspects of our histories. Among topics raised were the views of the Rukh on Jewish immigration, on the founding of Jewish schools in Ukraine, the

printing of Jewish history books, the impact each culture had on the other.

Mr. Horbal spoke about his experiences in the labor camps where he was imprisoned together with numerous Jewish prisoners of conscience, and their cooperation and the friendships which developed under the worst of circumstances. Mr. Horbal also stressed that it was very important for the Jewish communities in Ukraine to support Rukh because it was in everybody's interest that democratization of Ukrainian society take place. The alternative to Rukh is a return to neo-Stalinism, and the implications of this are well known to both Ukrainian Christians and Ukrainian Jews, he said.

The consequences of the Chernobyl disaster was another topic raised at the meeting, and it was noted that radiation did not discriminate between children of different faiths — all were subject to the same terrible hazards and all needed immediate care.

At the meeting it was decided to try and improve communications between the Ukrainian American and Jewish American communities, to hold more discussions, and to find a way to realistically help Ukrainian Jewish communities in Ukraine.

200,000 in Lviv...

(Continued from page 1)

among them many young people, carrying banners, icons and portraits, walked in procession to the Cathedral of St. George, where the clergy served a moleben dedicated to the freedom of the Ukrainian Catholic Church. Following, the tape-recorded message of the holy father, which he delivered to the recently concluded Synod of Ukrainian Catholic Bishops and meeting of the Ukrainian Patriarchal Society in Rome was broadcast to the multitudes over loudspeakers.

Yevhen Hryviv, a leading Ukrainian activist, vice-chairman of the Lviv chapter of the Memorial Society and head of its executive, read a resolution about the society's position toward the UCC and its demands for that Church's legalization. It read, in part:

"In accordance with general human categories of humanism, international rights and the Constitution of the USSR, every human being may profess any religious conviction or none at all. This is why Memorial, starting at the all-union level down to the regional level, has persistently demanded that the Greek Catholic Church be granted legal status, its church property be returned to the believers and by doing so to reduce the tension, and finally to help consolidate all citizens around the idea of perestroika.

"At the same time, Memorial declares its support for all church organizations, which have believers. We regard positively the attitude of understanding towards the problems of the faithful by local Soviet and party authorities — and also by oblast authorities, which are reflected in the restraint displayed at the transfer of the Church of the Transfiguration to the Greek-Catholic Church. In a legal-based state the government cannot sympathize with any section of the population on the basis of religion, just as there cannot be hostility between the population on the basis of religion. We call on everybody to unite on the basis of the policy of perestroika and the radical program of Rukh and Memorial in the name of our fatherland and in the name of an independent, sovereign Ukrainian republic. Eternal Glory to our heroes, who gave up their lives in the struggle against violence, tyranny, and for human rights and the rights of people."

Mr. Hryviv also announced the candidacy of Mr. Gel for the republican Congress of People's Deputies. Elections are currently slated for March 1990.

Mr. Gel thanked the crowds for their participation and extended his gratitude to the city government, which did not interfere with the day's activities, granting permission for both the liturgy and the manifestation to take place on the streets of this western Ukrainian city.

No services were held in the Cathedral of St. George that Sunday. Only a small group of adherents to the Russian Orthodox Church attended a service on the grounds of that church, which was surrounded by the militia. Mr. Gel reported that currently the Russian Orthodox Church is in a panic; it is demoralized, having lost the majority of its faithful in Ukraine to either the revived Ukrainian Catholic Church in western Ukraine or the Ukrainian Autocephalous Orthodox Church.

Similar events took place in the western Ukrainian city of Ivano-Frankivsk where 20,000 people attended religious services, and Chernivtsi which attracted a crowd of 200 Greek Catholics, reported the Ukrainian Press Agency.

Rukh has established a Commission on Freedom of Conscience, headed by Ivan Hrechko, which also supports the

demand for restoration of the Ukrainian Catholic Church.

Numerous journalists and media representatives were present on Sunday, November 26, and the procession was shown the same evening on Soviet television with a favorable commentary. The Soviet TV commentators also denied earlier allegations that the Ukrainian Catholics were using violence, reported Keston College.

Writing in the Philadelphia Inquirer on Monday, November 27, a staff writer, Steve Goldstein, present at the Sunday events in Lviv, wrote:

"The demonstration, held peacefully and without police interference, was the most dramatic illustration yet of the issue expected to be at the center of the historic meeting in Rome on Friday between Soviet President Mikhail Gorbachev and Pope John Paul II.

He described the day's moving events in this way: "As tens of thousands of voices sang Ukrainian Catholic hymns, one priest sat in the snow behind a makeshift altar to hear confessions from young and old believers, some of them carrying small Bibles and rosary beads..."

" 'Slava Ukrainy' Glory to Ukraine, people called to one another as they marched up a hill to Khmelnytsky Square in front of the cathedral, where thousands more joined the original marchers for speeches and prayers exhorting secular and religious leaders to make the Ukrainian Catholic Church a legal entity once again," he wrote.

Mr. Goldstein interviewed Rostyslav Bratun, a people's deputy from Lviv, who also holds a leadership position in the Popular Movement of Ukraine for Perebudova, known as Rukh. Mr. Bratun told the reporter: "Nationalism is already so high here that by not legalizing the Church, it would encourage the extremist elements. I think Gorbachev is interested in solving this problem because it has already attracted too much international attention."

Mr. Goldstein also talked to Archbishop Ireney, the newly appointed prelate for the Russian Orthodox Church in Lviv, who said: "The Uniate Church must be registered (legalized), but not at the expense of the Russian Orthodox Church. We don't have anything against them, but they have chosen an evil way by seizing the churches that belong to us." The reporter also asked the ROC leader if he was afraid of the loss of influence, as well as places of worship for the Orthodox Church. He said: "When people have free choice as to which faith there can be no fear. There will be enough believers for everyone."

In conclusion, Mr. Goldstein quotes two leading activists in Lviv, supporters of the Ukrainian Catholic Church and both former political prisoners.

"If there is a disappointment" in the results of Gorbachev's meeting with the Pope, Mr. Gel warned, "there could be an emotional outburst of unknown consequence. The Ukraine could see even more activity like in the Baltic republics or in Moldavia."

"The Vatican has indicated that the pope is hoping to travel to the Soviet Union perhaps as early as 1992, and to visit the Catholic strongholds of Ukraine and Lithuania. By that time however, the question of what the Soviet government thinks of Ukraine and of its Church may be moot — at least according to Bohdan Horyn who heads the local Helsinki Watch movement to safeguard human rights."

"There will be an independent Ukraine built on the ruins of the old Soviet empire," he said. "There is no need for secession, because the Soviet empire is disintegrating right before our eyes!"

New ROC official expresses willingness for dialogue

JERSEY CITY, N.J. — In his first press conference as the head of the Russian Orthodox Church's foreign relations department and on the eve of the Pope-Gorbachev summit, Archbishop Kirill of Smolensk and Kalinigrad said that his Church is prepared to discuss freedom of worship for believers of the Ukrainian Catholic Church and hinted that seized property would be returned to them, reported The Irish Times of Dublin on Wednesday, November 29.

At a press conference in Moscow, on Tuesday, November 28, the move represented what reporter Conor O'Clery called "a breakthrough in the campaign by the Vatican for the lifting of the ban on the Ukrainian Catholics, imposed under Stalin in 1946 and the return of hundreds of churches transferred to the Russian Orthodox Church."

According to the Irish Times, Archbishop Kirill condemned the takeover by Ukrainian Catholics on October 29 of the Church of the Transfiguration in Lviv, stating that this threatened violence and bloodshed in Ukraine. (The mayor of Lviv as well as Ukrainian Catholic eyewitnesses to the event and journalists, including the CBC and a French camera crew, have stated on various occasions that no violence was involved in this parish's conversion to Catholicism.)

Despite this, Archbishop Kirill confirmed that because of the October 29 action, the ROC called off a conference with Vatican cardinals, a pre-summit meeting in the Kremlin. When questioned by a reporter, who stated that the Ukrainian Orthodox had "defected to the Ukrainian Catholic Church," Archbishop Kirill responded that the official Orthodox report on the takeover showed that violence was threatened.

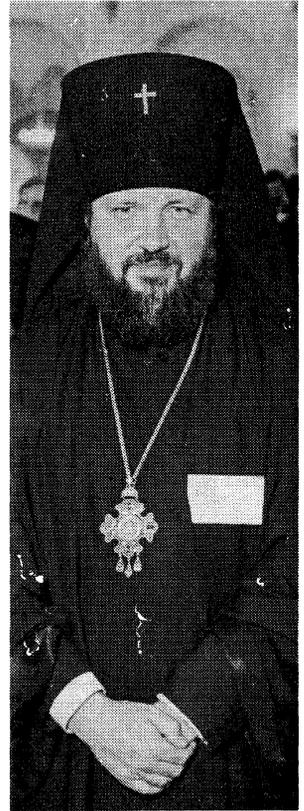
Archbishop Kirill said: "It would be very dangerous if people started to believe in the power of force. If such a belief is allowed to proliferate in western Ukraine, I see very difficult days ahead."

Regarding the conversion of the Church of the Transfiguration to Catholicism, he relayed the following information: "After the first liturgy, the priest announced that he was joining the Uniates. A large group, mostly men, then entered the church. Some held metallic objects and batons and pushed away those who objected."

He said the crowd didn't allow the church rector, who opposed the move, to give the second reading. "The rector then suffered a heart attack and asked for communion, but they refused this request and he was taken to hospital."

This differs from a report in Newsweek, December 4, by Fred Coleman, who writes: The Rev. Yaroslav Chukhnyi, "an Orthodox priest who underwent a clandestine conversion to Catholicism, got halfway through a service at Lviv's Church of the Transfiguration on October 29 without revealing his secret."

"Then he came to a passage where he was to acknowledge Patriarch Pimen of Moscow, the head of the Russian Orthodox Church. The 35-year-old priest, who had been born into a Catholic family, referred instead to Pope John Paul II. 'What are you doing?' Father Andrey Horal cried out in horror, but the congregation shushed him. When Father Yaroslav explained in his sermon that he had converted to Catholicism and wanted to take the church with him, Father Andrey stormed out, but no one followed. 'I had



Archbishop Kirill

taken enough confessions to know that the congregation was with me,' Father Yaroslav said, 'but I was ready to go to the catacombs if we failed.'

"Since the moment the church has stayed open 24 hours a day, with Catholic believers gathering at all hours to sing hymns or attend services. Often six or seven priests officiate at the same time at different altars," wrote Mr. Coleman.

The ROC leader, at the Moscow press conference was also asked if the Russian Orthodox Church was prepared to give back churches to the Ukrainian Catholic Church that were sequestered after the second world war.

The archbishop replied: "The issue of the Catholics in western Ukraine should be solved in the context of dialogue. All technical questions should be solved also by dialogue. The term technical questions, according to The Irish Times, refers to the exchange of churches, monasteries, convents and other property in the event of the Ukrainian Catholic Church being legalized as is now expected early next year."

Seizing the opportunity to engage in dialogue with the head of foreign relations with other Churches, Bishop Basil Losten of Stamford, a Ukrainian Catholic hierarch, sent Archbishop Kirill a telegram on November 29. Its contents read as follows:

"In response to your invitation to Ukrainian Catholics to meet with you, expressed in your press conference Tuesday morning, we are prepared to come to the Soviet Union at the earliest possible date for exploratory conversations. I request the assistance of the DECR in obtaining Soviet visas for myself and my companions."

As of the printing of this issue of The Weekly, the bishop has not received a response from Archbishop Kirill.

THE Ukrainian Weekly

Canada's consulate

Prime Minister Brian Mulroney's announcement that Canada would open a new consulate in the USSR — in the Ukrainian capital — must be hailed by Ukrainians throughout the world, coming as it does at a crucial time for this most populous non-Russian republic.

The announcement, made in Kiev, was the culmination of a period of increased contacts between Canada and Ukraine, among them a visit by Ukrainian Canadian businesspersons who, along with interested persons in Ukraine, explored the possibilities of increasing trade and business contacts between the two countries.

And, it was a savvy move for various reasons, including the potential opportunities that exist for business and the fact that there are between 750,000 and 1 million persons of Ukrainian descent living in Canada, the vast majority of whom are certain to support the opening of a Kiev consulate.

Indeed, on the eve of Prime Minister Mulroney's visit to the USSR, a delegation of Ukrainian Canadians, representing the Ukrainian Canadian Committee, Ukrainian Canadian Professional and Business Federation, Canadian Institute of Ukrainian Studies, Canadian Ukrainian Immigrant Aid Society and the World Congress of Free Ukrainians, met with government officials to press the community's agenda on relations with the USSR in general and Ukraine in particular.

Foremost among the recommendations made by the Ukrainian Canadians was that Canada open a consulate in the Ukrainian capital.

The idea was supported for business reasons, for reasons of travel and tourism, for human rights, immigration and refugee reasons, and for reasons of cultural and academic exchanges.

Of particular note was the presentation by Dr. Bohdan Krawchenko director of the Canadian Institute of Ukrainian Studies, who stressed the importance of a Canadian consulate in Kiev in view of current political developments in the Ukrainian republic that are leading to increased independence from Moscow, that is decentralization, in all spheres of activity. Dr. Krawchenko argued that Canada's support of this process would go a long way towards promoting democratization in the USSR.

Therefore, we welcome Mr. Mulroney's timely announcement, and we wish Canada Godspeed in this endeavor. To be sure, no date has yet been set for the official opening of the consulate. However, the prime minister has promised to handle the matter expeditiously, treating it as a priority.

One only hopes that Canada will be more successful in realizing its goal of a Kiev Consulate than the United States has been, for the idea of a U.S. consulate in Ukraine's capital has been in the works since 1973 and has yet to become reality.

And, as the saying goes, time is of the essence.

Dec.
3
1722

Turning the pages back...

Often referred to as the Ukrainian Socrates, philosopher and poet Hryhoriy Skovoroda was born on December 3, 1722, to a Kozak family in the Poltava region of Ukraine.

A contemporary of Kant, his influence spread to other Slavic countries, as his works, written in the form of dialogue made a profound anthropologism the source of his philosophical contemplation.

He began his studies at the age of 12 at the Kiev-Mohyla Academy and later also studied in Vienna, Munich and Breslau. He was a court singer in St. Petersburg from 1741 to 1744, and from 1745 to 1750 he was a member of the tsar's diplomatic corps to Hungary. He then became a teacher of poetry and ethics in various regions of Ukraine, including Kharkivshchyna and Bilhorodshchyna.

However, he seemed to find his true calling as a wandering philosopher. To him, man was the greatest riddle in life and self-knowledge the most important means of its solution.

According to Ukraine: A Concise Encyclopedia, Skovoroda's philosophical system embraces three aspects: the ontological, the cognitive and the ethical. He states that man is a microcosm reflecting the macrocosm. In order to get to know the universe, one must first know man, that is, oneself. Self-knowledge, therefore was for Skovoroda the first aim of philosophy, the Socratic "know thyself."

The universe had two aspects for him, one visible and material, which was worthless, and the other, invisible and spiritual, to which alone man's life should be dedicated.

Skovoroda believed that the search for truth is not an end in itself, but a means which prompts us to exercise wills and to use our hearts. It is happiness, according to the Ukrainian philosopher, that is the aim of our lives; not however, the happiness which results from material satisfaction, but that which comes to us when we fulfill our inner quest and, through it, God's will.

Thus, self-knowledge and living one's life according to the natural order and therefore in accord with God are the major premises of Skovoroda's thought. He was also a great student of the Bible and carried it at his side wherever he went.

Skovoroda died on November 9, 1794. On his gravestone is inscribed: "The world wanted to trap me, but never succeeded."

BOOK REVIEW

A rare voice: Bohdan Boychuk's poetry in English translation

Memories of Love: The Selected Poems of Bohdan Boychuk. Mark Rudman, editor; David Ignatow and Mark Rudman, translators. Riverdale-on-Hudson, N. Y.; The Sheep Meadow Press, 1989. 101 pp. \$10.95.

by Wolodymyr T. Zyla

A prolific writer, Bohdan Boychuk began to publish his lyrics in the 1950s. He is the author of six books of poetry, two novels and eight plays, all written in Ukrainian. He has also acted as editor of the Ukrainian literary magazine *Suchasnist* and the co-editor (with Bohdan Rubchak) of the anthology of modern Ukrainian poetry, "Coordinates." Some of his poems have appeared in English (in such journals as *Frank*, *Grand Street*, *2PLUS2*, *Pequod*, and *Translation*). He himself has translated Samuel Beckett, e.e. cummings, Juan Ramon Jimenez and many other contemporary poets.

Mr. Boychuk's most recent volume of verse, "Memories of Love: Selected Poems," is a translation by David Ignatow and Mark Rudman in cooperation with the author. Mr. Rudman writes concerning the cooperation:

"Bohdan is extraordinary to work with: rigorous and open; indefatigable. He fought to retain the integrity of the original text against willing adversaries; David Ignatow and I did our best to make an English poem. The three of us shared dissatisfactions that kept us alert. Because he [Boychuk] is an expert translator as well as a poet."

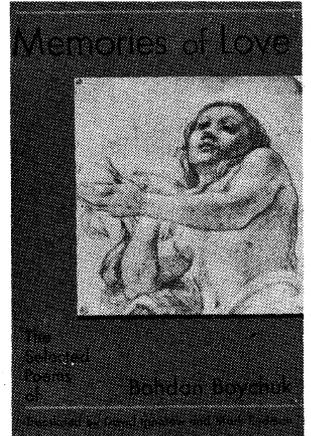
The result is poetry that an English reader of non-Ukrainian descent will appreciate fully.

The collection consists of four parts: "Three Dimensional Love"; verses about the poet's concealed longing for his mother country; poetry for entertainment; and lyrics.

The most elaborate part is "Three Dimensional Love." It is "the central triumph" of the collection. Metrically it mixes the songlike quatrain, free verse and prose poems. Thematically it breaks into erotic, existential and historic parts. It "locates its crisis in a timeless, universal problem: the futility of trying to heal the gap between subject and object, man and nature, which intertwine."

The poet's longing for his mother country as seen in part two is humanly centered, but without biographical roots. It is definitely portrayed from a distance of time and space filled with metaphors which often develop into a highly personal symbolism. In general, however, Mr. Boychuk's metaphors concerning reality are both appropriate and vivid. In his poetry one finds often surprising images but they appear without visible excess or pretension.

The third part is an original mixture of prose and verse forms. Here the poet is in search of meaning, and each word



carries its own weight as it is simultaneously viewed modernistically. In his "Letter," for example, Mr. Boychuk is an existential poet who tries to interrogate "the Creator" about the meaning of his creation, yet confesses to his fears as he does so: "I'm scared by the unknown."

The last part contains some lyrics which, characteristically of Mr. Boychuk's poetry, "relentlessly strip away the object from the stream of life".

You are divided by everything you meet/you are borrowed by everything you love — ("Landscapes")

Thus man becomes an abstract persona, reduced to a skeletal self.

The poet's language, in general, is simple, direct and transparent, but always full of meaning. Some critics call his style "courageous, severe, lyrical." This applies probably to his early poetry, written still under the impact of the tragic plight of the Ukrainian peasant world. In his most recent poetry he comes closer to contemporary American and English style.

The collection as a whole is both useful and refreshing. With "Memories of Love," Mr. Boychuk has reached new heights in his creativity, touching the very fiber of our minds in searching "for the meaning of life through love amid the Holocaust." The collection, without doubt, is one of those rare voices which will speak to future generations about our time.

"Memories of Love" may be ordered for \$10.95 from: Sheep Meadow Press, P.O. Box 1345, Riverdale, N.Y., 10471; or The New York Group of Ukrainian Poets, 5998 Palisade Ave., Riverdale, N.Y. 10471.

NOTICE TO PUBLISHERS AND AUTHORS

It is *The Ukrainian Weekly's* policy to run news items and/or reviews of newly published books, booklets and reprints, as well as records and premiere issues of periodicals, only after receipt by the editorial offices of a copy of the material in question.

News items sent without a copy of the new release will not be published.

Send new releases and information (where publication may be purchased, cost, etc.) to: The Editor, *The Ukrainian Weekly*, 30 Montgomery St., Jersey City, N.J. 07302.

Number of independent publications in Ukraine grows

LONDON — A growing number of new independent publications have appeared in cities all over Ukraine and among Ukrainian populations in other Soviet cities, including journals, almanacs, newspapers and bulletins, which reflect the wide variety of informal movements and groups, reported the Ukrainian Press Agency based here.

Nasha Vira

The first issue of *Nasha Vira* (Our Faith), a publication of the banned Autocephalous Ukrainian Orthodox Church, was published on September 1, 1989. The editors of the journal, which focuses on the history as well as the present revival of the Church, include M. Budnyk, O. Ofeniak and O. Tkachuk.

A number of publications have popped up in cities and regions all over Ukraine, published by regional organizations of the Popular Movement of Ukraine for Perebudova.

Vilne Slovo

With the publication of the second issue, the newspaper originally called *Visnyk Rukhu* (Herald of the Movement) was renamed *Vilne Slovo* (Free Word) and serves as an organ of the Kiev regional Rukh organization.

Dosvitni Vohni

Dosvitni Vohni (Flames at Dawn) is a new Rukh bulletin for the Kiev Oblast. The first issue is dated September 1989 and consists of discussions of issues of concern at the time, including the draft elections law and draft law on the Ukrainian language.

Perspektyva

The first issue of *Perspektyva* (Perspective) is dated June-September 1989. The publication is the organ of the Initiative Information Center of Rukh in Kiev, which hopes to give access to free uncensored information to every citizen. Although published by Rukh, *Perspektyva* is autonomous. It consists mainly of documents, testimonies, appeals and materials about other groups — all with minimal commentary.

The journal will however contain separate editorial commentary as well as commentary submitted by readers. This information center, besides undertaking publishing work, will also deal with requests from unofficial groups, including giving them access to printing and other facilities.

Rukh

Rukh (Movement) is the name of the Popular Movement's publication in heavily Russified Dniprodzerzhynske. The journal's first issue contains articles on Rukh's activities, the reasons for forming a Rukh organization in Dniprodzerzhynske, the Molotov-Ribbentrop Pact and on national symbols.

Halychyna

Halychyna (Galicia) is the organ of the Ivano-Frankivske Oblast Rukh organization. The first issue, which appeared in September, contains documents and materials related to the region's Rukh branch as well as a satirical selection of quotations from a collection of articles by Volodymyr

Shcherbytsky, the former Ukrainian party chief.

There is also a list of 30 members of the executive council, which consists of activists from local organizations of Memorial, the Dzvyn Society in Rohatyn, the Vidrodzhennia (Rebirth) Society in Kalusky, the Taras Shevchenko Ukrainian Language Society, the Prosvita Society in Kalusky, the political club Shyrist (Breadth) in Ivano-Frankivske, the literary group *Iskry Yunosti* (Sparks of Youth), and others.

Bukovynskiy Visnyk

The Bukovyna regional Rukh organization began publishing its organ journal, *Bukovynskiy Visnyk* (Bukovynian Herald) in August. In the first issue the editors write that because local official newspapers closed their doors to their publications the Rukh branch began to publish *Bukovynskiy Visnyk* as *samvydav*. The editors however expressed their hope that in the near future readers may be able to purchase *Bukovynskiy Visnyk* in kiosks throughout the region.

Na Spolokh

The first two issues of *Na Spolokh* (Alarm) appeared in August and will serve as the organ of the Kharkiv region Rukh organization.

Holos

Kievian members of the Congress of People's Deputies, supporters of Boris Yeltsin's Interregional Group of Deputies and the Popular Movement of Ukraine for Perebudova began in August to publish a bi-weekly newspaper, *Holos* (Voice), in both Ukrainian and Russian.

The first issue focused on several key topics, including the draft law on elections, and contained information

about the Ukrainian Deputies Club in Kiev.

Regional Memorial organizations also have been publishing their own journals since last spring.

Poklyk Sumlinnia

Poklyk Sumlinnia (Call of Conscience) is the information herald of the Lviv regional historical-educational organization, Memorial. The first issue of the 10-page publication, dated August 1989, contains an introduction for readers to the aims and goals of Memorial, its list of resolutions from the organization's founding conference, as well as several sections focusing on such problems as the restoration of the graves of the Sichovi Stritsi (Ukrainian Sich Rifleman), the rehabilitation of cultural figures repressed and murdered during Stalinism, and the militia raid of a Plast camp last summer.

Dzvin

The Ternopil Oblast Memorial society launched its organ publication *Dzvin* (Bell) also in August. The first issue of the newsletter highlights such questions as the secret protocols of the Molotov-Ribbentrop Pact, the restoration of graves of Sichovi Stritsi and victims of Stalinist repression, the murder of political prisoners by retreating Soviet forces in 1941, the legalization of the Ukrainian Catholic and Ukrainian Orthodox Churches, the need to open Prosvita educational societies in Ukraine, and more.

Porohy

Former political prisoner Ivan Sokulsky started up his own publication last spring called *Porohy* (Rapids) in the eastern Ukrainian city of Dnipropetrovske. Mr. Sokulsky is a member of the informal Ukrainian Association of Independent Creative Intelligentsia and

his journal is of a literary and cultural nature.

The second issue of *Porohy*, which appeared in the summer, has over 260 pages and is devoted to the 175th anniversary of Taras Shevchenko's birth.

Natsionalnyi Vopros

The Moscow branch of the Ukrainian Helsinki Union has begun publishing its own Russian-language journal, *Natsionalnyi Vopros* (The National Question), of 44 pages, edited by Serhiy Matko. The first issue focuses on such issues as Sovietization versus Russification, the Ukrainian Catholic Church, the rehabilitation of the late poet Vasyly Stus, the deportation of so-called "anti-Soviet" elements from the Baltic states, and more.

Trybuna

Trybuna (Rostrum) is the name of a new four-page bulletin published by the Ukrainian Youth Club, based in Riga, Latvia. The first issue, which came out in July identifies the newsletter's focus on a wide range of subjects, such as economic, political, ethnographic, historical, religious, social, and ecological questions.

Rada

Volodymyr Chemeris and Dmytro Korchynsky, members of the Ukrainian National Democratic League, have started up a publication called *Rada* (Council) in Kiev. In April the first 17-page issue appeared, containing mostly political materials, documents and articles. These included articles by and about eminent Ukrainian historian Mykhailo Hrushevsky, an account of NKVD operations against the Ukrainian Insurgent Army (UPA) between 1945 and 1962, and documents of the Ukrainian Supreme Liberation Council (UHVR).

Information Bulletin

The Kharkiv branch of the informal Ukrainian Helsinki Union introduced their own *Information Bulletin* last summer, edited by Valery Bondar and Ihor Kostiv. The first issue highlights the activities of the UHU's Kharkiv branch, formed in June, as well as those of such informal groups as the Ukrainian Youth Association (SUM) and the Initiative Committee for the Revival of Ukrainian Youth in Slobozhanshchyna.

Chasopys

The informal Spadshchyna (Heritage) Society in Kiev published an almanac of Ukrainian studies, *Chasopys* (Periodical). The first issue is 238 pages long and is dated March 1989. This issue contains a "Word to Our Readers," which states that it is an independent publication and an academic-publicistic journal, and that most of the material will be contributions by members of Spadshchyna. These materials will include, documents of the club, scientific/academic works, publicistic writings, critiques, bibliographies and a chronicle of the group's activities.

Vilna Ukraina

The organization Molod Ukrainy (Youth of Ukraine) based in Drohobych, western Ukraine, publishes an independent journal, *Vilna Ukraina* (Free Ukraine), beginning with their inaugural issue of April 1989.



Cover page of *Poklyk Sumlinnia* (Call of Conscience) published by Lviv's Memorial.

Paul Plishka triumphs in his debut performance in Kiev

JERSEY CITY, N.J. — Metropolitan Opera bass Paul Plishka, who has performed throughout the world in the finest opera houses, recently sang the role of Tsar Boris in Modest Moussorgsky's "Boris Godunov" at the Kiev Opera.

Mr. Plishka's two performances on September 27 and 29 in Kiev were, as News from Ukraine put it, "a complete success," eliciting prolonged applause from the audience, which on both occasions filled the state opera and ballet theater to capacity.

Last year, the basso had performed two solo concerts in Moscow.

It was the renowned singer's first trip to the Ukrainian capital, however, and the Ukrainian press, radio and television accorded him much attention, focusing on the fact that Mr. Plishka is of Ukrainian descent. Mr. Plishka's grandfather had emigrated from the Lviv region of western Ukraine to America in 1910.

Mr. Plishka told the 16 correspondents of Ukrainian news media gathered at a press conference on September 28 that his dream is to visit and sing in Lviv. (A tape recording of their interview was made available to The Weekly.)

The singer spoke of his youth, noting that both his parents were born in the U.S. and that he spoke a little Ukrainian as a boy, but had not had much exposure to Ukrainian culture.

A decisive moment as regards his Ukrainian identity came when, after having been with the Metropolitan Opera for several years he was appearing as Pimen in a new production of "Boris Godunov."

He recalled that an interviewer asked if it was easy to sing the Russian repertoire because of his Russian background. "I said 'I am not Russian, I am Ukrainian.' At this moment was my birth as a Ukrainian," Mr. Plishka said.

"When that article appeared in the paper, many Ukrainians in the United States first found out that I was Ukrainian. And they approached me and brought me all kinds of music.



Paul Plishka acknowledges applause at the Kiev Opera.

Every day in the mail I get pages of Ukrainian music to sing. Over the years, I have now met many Ukrainian people who've taught me and told me about the Ukrainian culture, my Ukrainian heritage, the Ukrainian music and Shevchenko, and all these things which

I was not aware of before.

"And it makes me think that if my grandfather came to the United States in 1910 and I was born in 1941 — this is 31 years, 31 years is the tiniest span of time — physically I feel very Ukrainian.

"So now, when I sing these songs and read the words of the beautiful Ukrainian songs, I can feel them. I can really feel them in my heart and not only as a Ukrainian, but as a human being. These emotions are universal," he stressed.

Describing how he was received at the Kiev Opera, Mr. Plishka said:

"Singers throughout the world are a family... When a singer comes to the opera house they are very eager to show the outside world how good they are. When I came here I could see immediately the pride they had in their theater and then for me it was another responsibility. I suddenly had to prove to them that I was worthy of their pride, worthy to be able to sing with them.

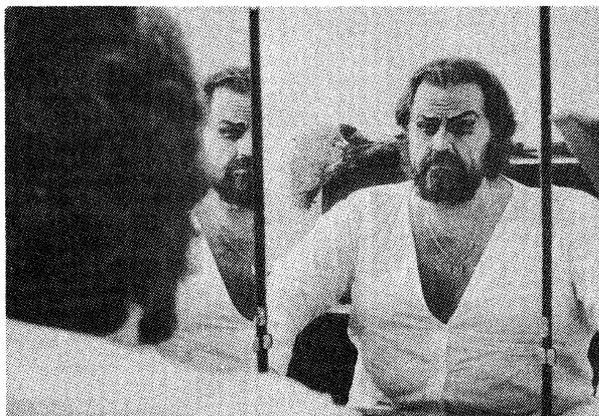
"So the guest opens up his voice and his heart, and sings the best he can. And he waits for his colleagues to say 'yes' or 'no.' After the rehearsals two days ago I felt a very warm 'yes.' I was very proud of everyone's sincere participation in the opera. They gave everything they had, and I gave everything I had for it. And together I think we made a very beautiful performance.

"I owe a great deal of thanks to the maestro (Ivan Hankalo) for his sympathetic participation, collaboration with me. We did not have much time to rehearse, so it had to be a sense of feeling one another instinctively, and this maestro was wonderful for this. I cannot pick out any individual colleague, they were all very good. But I have to pick out Varlaam (Vladlen Hrytsiuk)

(Continued on page 15)



The Metropolitan Opera bass in a scene from "Boris Godunov."

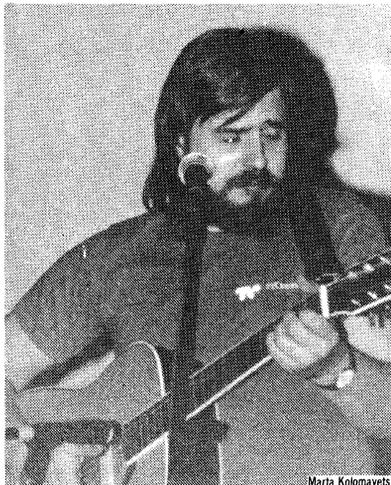


Paul Plishka prepares for his role as Tsar Boris.



Ukrainian journalists interview Paul Plishka.

Modern-day bards reflect on humor, heritage and spirituality



Marta Kolomayets

Andriy Panchyshyn

by Marta Kolomayets

NEW YORK — While America was rocking to the beat of Bobby McFerrin's "Don't Worry, Be Happy," in the summer of 1988, Ukraine thundered "Don't Worry, Be Happy" for reasons of its own. The sounds of Ne Zhurys erupted and can now be heard on a whirlwind tour of the United States and Canada.

Ne Zhurys (Don't Worry), the Lviv-Stage Theater-Studio is currently Ukraine's number one export, supplying audiences of all ages with a brand of music and humor that reflects the changes in Ukraine. The ensemble reacts to the new openness prevalent in Mikhail Gorbachev's Soviet Union; its repertoire demonstrates that Ukrainian music is experiencing an explosive rebirth and its style is uniting Ukrainians throughout the world.

During a recent conversation in New York three of the group's members, Andriy Panchyshyn, Viktor Morozov and Vasyl Zhdankin, spoke about their concerns, work and plans for the future.

"Our name does not really reflect the mood in Ukraine today," said Mr. Panchyshyn, who often at concerts introduces himself, tongue in cheek, as the popular singer Andriy Panchyshyn, who performs songs written by the famous Lviv songwriter Andriy Panchyshyn and music by the well-known composer Andriy Panchyshyn.

According to the ensemble's artistic director, Mr. Morozov, the group's name came about accidentally, and not so accidentally. "It was during one of our early appearances, we performed under the auspices of the Lviv-based *Tovarystvo Leva* (Lion Society) as its musical section. A fan came up to one of our members and asked him our name. He answered, "Ne Zhurys."

"However, we're not the first Ne Zhurys to perform in Lviv," he continued. Back in the late 1940s and early 1950s, a jazz ensemble by that same name entertained audiences with Ukrainian language jazz songs, tangos, etc."

"People in Ukraine today don't necessarily want music to entertain. The changing atmosphere is not conducive to this," Mr. Panchyshyn said.

But, he also understands that music is an important vehicle of expression for today's youth and feels they, in particular the youth of eastern Ukraine, can be spoken to, can be nationally and culturally reawakened through music.



Roma Hadzewycz

Vasyl Zhdankin

"Our youth has relied on British, American and Russian rock because we did not have our own music," he added. "We talk about shortages in Ukraine: sugar, soap; we've also had a deficit of Ukrainian music for our youth."

The times, they are a changing, according to Mr. Panchyshyn, who was pleased to see a good eight to 10 groups appear at the Chervona Ruta festival this past September in Chernivtsi, a four-day fest which was billed as the first republican competition of Ukrainian contemporary music and pop song. "That's still a tiny number for a country of 52 million, but it's a start," added the man who just two years ago made a living as programming engineer.

Yet, today, as the 30-year-old performs in concert, donned in jeans and a t-shirt, it seems that the stage has always been home to him. Of the three interviewees, he is the only one who performs solely his own works, humorous-satirical songs that comment on society today. "I've always said what I think. The older generation has lived in fear, and this panic has become a way of life for them. I found this fear, this life instilled by a Stalin stereotype to be so absurd that it became funny. And as I found humor in it, it stopped being powerful.

"Now, I see as my goal at each concert to have at least a few people walk away with a lighter heart, being able to laugh at it all. Yes, the times have changed; whereas before we had laughter through tears, now we have laughter with hope of a better tomorrow."

Mr. Panchyshyn is the author of such songs as "Oholoshennia" (Advertisement) which comments on the state of the Ukrainian language and "Video" which includes the words: "To have a VCR is like being abroad. Over there life is so wonderful; everyone owns a car, loads of money, a white villa and a fair-skinned woman. Everyone there dances for joy and only the blacks work."

He has also dedicated a series of songs to such memorable figures in the history of Ukraine as Lazar Kaganovich and is constantly looking for new victims to attack. He jokingly confesses that he has a special power in predicting history, citing the fact that just a few short days after he wrote a ditty suggesting that Volodymyr Shcherbytsky resign, the Ukrainian Communist Party chief fell from power.

Mr. Morozov, who is the artistic director of Ne Zhurys, also indulges in satire, putting to music some of Mr.

Panchyshyn's biting words. Yet, this 39-year-old composer, poet and translator also looks to reawaken something spiritual in his Ukrainian audiences. A native of Ternopilshchyna, but a Lviv resident since the late 1960s, Mr. Morozov begins every concert during this current tour with his rendition of Vasyl Symonenko's poem, "Ukrainskyi Lev," which he set to music. "Gray Lviv, capital of my dreams, the source of my joy and hopes. My soul bursts, I understand you, but Lviv understand me at least a bit," he sings in his captivating baritone.

In an expressive style, he also sings of the blank spots in Ukrainian history, demonstratively calls for the return of the Ukrainian language in a song with words by Eduard Drach and traces all the suffering Ukraine has undergone over the centuries, in a song titled "Istoria."

"Now we have a historic chance to claim what is ours," referring to this period of *perebudova*. "If we miss the moment, the next time may be too late for Ukraine," he added.

In recent days, Mr. Morozov admits he has spent much of his time thinking about Ukraine. "I've been able to see the Ukrainian diapora, to talk to people, for which I am grateful. But I've also had the opportunity to step back and look at Ukraine objectively. When you're right in the middle of a situation, you get caught up in a daily routine and lose sight of reality," he concluded.

He worries about the assimilation of youth, a problem that has affected not only the young people of Ukrainian descent in the West, but also many Ukrainians throughout the Ukrainian republic.

Mr. Morozov is overjoyed that Mr. Zhdankin, a kobzar, won the grand prix at the Chervona Ruta Festival, for Mr. Morozov notes that this is a symbol of our cultural and musical rejuvenation. "Kobzars are our heritage," he said.

Mr. Zhdankin, a kobzar/bard concurs with Mr. Morozov. At the Chervona Ruta festival, he noted, the youth saw that our culture is worth preserving, worth imitating. "Although for decades, their heritage, their traditions were taken away from them, their genetic memory was impossible to crush.

"Our youth is interested in its history, its roots. The time has come for our national culture to have meaning in the global community. Our culture must compete internationally, as it did in the



Marta Kolomayets

Viktor Morozov

early 1920s when Petliura's government sent the Koshetz choir to Europe to gain international prominence. Such relations once again could build bridges for Ukrainians," concluded the bard.

Mr. Zhdankin sings traditional Ukrainian folk songs, historic ballads and dums, and contemporary poetry he sets to music. As he sings in a deep, rich voice, he accompanies himself on the kobza.

All three artists see the Chervona Ruta festival as a most positive step in the rebirth of Ukrainian music. They are all winners of top awards at the festival, and realize the influence Ne Zhurys extends and the following it has in Ukraine.

"For almost a year, we worked in a kind of vacuum," said Mr. Panchyshyn, and "it seemed to me that we were all alone, we had no descendants, but we arrived at the festival in Chernivtsi and saw that among the performers we had soul-brothers," said Mr. Morozov.

I saw the group, the Brothers Hadiukyn and felt that they were native to us, there was a common ground," said Mr. Panchyshyn. "We've also noticed quite a few voluntary populizers of our programs," he continued.

"In Kiev, I know the Chervona Ruta tapes are circulating among the young people," added Mr. Zhdankin.

Mr. Morozov, who has been involved with music for practically his entire life, as a soloist with the group Smerichka and as the director of the Lviv ensemble Arnika, sees that other groups, different in style from Ne Zhurys, are also gaining popularity in Ukraine. He classifies them into three types.

In the first category, he includes the group Ve-ve, labeling it a Ukrainian post-punk rock ensemble, which has a surrealistic center that reflects the surrealistic reality of Ukraine today. Ve-ve, he concluded, is a very sad group, and if listened to for long stretches, its music can send one into a depression. "That music, reflects the life of a person in the big city, lost without a language and a culture.

In the second category, he places the Brothers Hadiukyn, who fall into the category of Ukrainian post-punk-rock-wedding. Their compositions are popular songs often using the deformed language spoken by youth. "Sometimes I get goosebumps listening to how sincerely and how accurately they capture specific moments in the life of a Soviet citizen."

The third category includes such poets as Irvanets, Andrykhovych and

(Continued on page 12)

New Ukrainian church rises in Sault Ste. Marie, Ontario

by Ulana Plawuszczak

SAULT STE. MARIE, Ontario — The ancient home of the Algonquin Indians before the coming of the white man is today the home of Ontarians from many backgrounds. Sault Ste. Marie, with a current population of over 81,000 is the largest city in the District of Algoma — an international city linked to Sault Ste. Marie, Mich., its American counterpart.

The city was originally called Bawating by the Ojibway Indians, in reference to the rapids in the St. Mary's River to the south of the settlement. When Jesuit missionaries founded their mission on this site in 1668, they named it Sault de Sainte Marie.

On September 3 of this year, on the Feast of Mary's Nativity, Sault Ste. Marie witnessed the official opening of St. Mary's Ukrainian Catholic Church. This blessed event was the culmination of efforts by a diverse yet integrated parish community — testimony of the vigor, commitment and activity of citizens here.

Early history

Earlier in the century, Sault Ste. Marie already was a haven for Ukrainian Catholic immigrants. In 1912, a separate ecclesiastical province for the Greek-Catholic Church in Canada was formed and the Rev. Nykyta Budka, prefect of the Theological Seminary of Lviv, was appointed as its first bishop. Arriving in Canada in December of that same year, the Rev. Budka began a tour of many Ukrainian Canadian communities and helped to organize their spiritual life.

Soon, new churches could be seen grazing eastern and western Canadian horizons. In eastern Canada, new

churches appeared in Montreal, Sydney, Toronto, Hamilton, Brantford, Kitchener, Sudbury and Sault Ste. Marie.

Sault Ste. Marie became a modest but active center of Ukrainian Canadian Catholic life owing to a moderately large labor colony, which was organized there at the end of the first pioneer era. Ukrainians began to settle in "The Sault" ("Soo" as it is pronounced) as early as 1907. Ukrainian cultural life began to take shape in 1916, and the first Ukrainian parish, St. Mary's, was established the following year.

Although the community was small and impoverished, it very much desired to have its own house of God and so the first St. Mary's Church was built at 118 Pittsburgh St. in 1918. However, since St. Mary's had no pastor of its own from 1918 to 1942, fellow city-dwellers of the Latin Rite Catholic Church tended to use the church more than Ukrainians did.

To the joy of the Ukrainians, the first Ukrainian pastor finally arrived in 1942 and, with the arrival of the second Ukrainian immigration in the 1950s, the parish began to flourish. In 1985, a new location was sought for the church which would be more central and accessible to the widely dispersed parish community. Also, it was time for a large, better-built facility.

Realizing a dream

Parishioners worked together to realize their dream, investigating all possibilities and seeking the financial and moral support of many sources. The chosen property, at 293 St. George's Ave. E., was purchased from the Basilian Fathers. As it was essentially bushland, it had to be cleared by the parish members themselves. This task did not present a problem, however, for



The newly consecrated St. Mary's Ukrainian Catholic Church in Sault Ste. Marie.

this historically pioneering community. In fact, this promising and worthwhile endeavor summoned all forces of the small Ukrainian population of Sault Ste. Marie, which does not otherwise have an organized community life.

The champion of the project was the church's pastor, the Rev. Anton Szymchalski, a young, energetic and positive thinker who came to the parish on September 3, 1985 — precisely four years to the day that the new St. Mary's was to be consecrated. Invited by Bishop Isidore Borecky, exarch of the Ukrainian Catholic Church of Eastern Canada and bishop for the Toronto Eparchy, another ardent supporter of the new church, the Rev. Szymchalski arrived at a time when the church community had been in limbo, as it had been without a priest for three months. Spirited perhaps due to his mixed Irish-Ukrainian heritage, the good father proceeded to teach himself the Ukrainian language and to roll up his and everyone else's sleeves.

The design chosen for the church was created by architect Gordon Mezzomo of Gugula, Smedley, Mezzomo in Sault Ste. Marie. Construction was begun in September of 1987 under the direction of Fincan Construction.

While it appeared that the parish was well on its way to realizing its dream, the hope of seeing the church erected in time to celebrate the Millennium of Ukrainian Christianity in 1988 was dashed by various technical and financial difficulties lasting until January of this year.

Never losing faith, however, the community continued to work with both architect and contractor, and the building procedure finally resumed. Parish council president Andriy Obarymskyj encouraged everyone, young and old, to pitch in, thus making the project a true labor of love. Bingo was and continues to be held every Friday at the Oddfellows hall, and the ladies of the parish, notes Christine Telka, their president, made varenky and holubtsi, held bake and crafts sales, and hosted a variety of cultural events to help raise funds.

A larger, more concerted financial campaign was launched in 1987. Local enthusiasts helped by bringing in a total of \$20,000 in donations. Parishes in other cities, notably from the Toronto Eparchy, also donated generously, and other groups and institutions, such as Community Trust Co., also came through.

Most importantly, through the persistence and generous spirit of Bishop Isidore, and owing to the confidence and support shown by the Ukrainian

(Toronto) Credit Union Ltd. in providing substantial financial assistance where other Ukrainian and non-Ukrainian financial institutions simply feared to tread, the life-giving amount of \$500,000 was raised.

Consecration day

Hence, it is with love, faith and gratitude that representatives of the 150 families (both Ukrainian Catholic and Roman Catholic) making up St. Mary's parish — almost double the number of families in 1985 — came together to celebrate the consecration of the church on that beautiful day of September 3.

Church-goers can easily spot the five domes of St. Mary's when coming around the bend of St. George's Avenue. Soon, the domes will shine in gold in the daylight brightness — a welcoming beacon. The majestic Greek cross structure of the church is set off by its natural surroundings and the healthy acreage upon which it stands.

Upon entering, the faithful are greeted by streams of light pouring through the large windows to each side, through which the heavens can always be seen and which will one day be adorned with stained glass images. The patron saint of St. Mary's, the Holy Mother of God, is raised high above the altar and the original iconostasis from the first church gleams between Her with an inner glow.

Consecration day saw the church filled to capacity. The choir, made up of long-time parishioners dressed in embroidered Ukrainian shirts, sang heartily, and the faithful joined them in their devotion, both in Ukrainian and in English. The service was divided into three sections, corresponding to the three particular moments during the burial and resurrection of Jesus Christ. The local clergy were joined by celebrants from nine churches within and outside of Sault Ste. Marie.

During their sermons, the Rev.-Szymchalski and Bishop Borecky drew attention to the fact that St. Mary's Ukrainian Catholic Church has been built in the image of the eternal Church in heaven. The holy relics of the Church symbolize the martyred "cata-

(Continued on page 14)



Bishop Borecky, clergy and faithful during consecration services.

Oops!

In the story about the 40th anniversary celebration of Ukrainians in Rhode Island (October 29), the assistant pastor of St. Michael's Ukrainian Orthodox Church in Woonsocket was misidentified. He is the Rev. Mario Mazzarelli.

Scholarly lectures cover economic, political developments in Ukraine

NEW YORK — The Ukrainian Academy of Arts and Sciences in the U.S. (UAASUS) opened its 1989-90 year with two top-notch analytical lectures on current issues. Dr. Emil Bej, associate professor of economics at Shippensburg University in Pennsylvania, lectured in Ukrainian on "Private Plots in the USSR: Their Development and Their 'Fall,'" Dr. Zenovia A. Sochor, associate professor of political science at Clark University in Worcester, Mass., spoke in English on "The Political Impact of the Congress of People's Deputies in the USSR."

Both professors had been elected full members of the UAASUS in March of this year; this was their first appearance at the Academy. The conference, held on September 23, was chaired by political scientist Yaroslav Bilinsky, president of UAASUS.

With his characteristic erudition, his perfect command not only of Soviet economics but also of Soviet law and history, Prof. Bej, having chosen for closer analysis private plots in Soviet agriculture, painted a depressing picture of the Soviet economy as such, not only of Soviet agriculture.

At the outset of his lecture, Prof. Bej stressed that already in 1918 Lenin had nationalized all agricultural land in Soviet Russia. Since 1918 to date, all the land has been owned by the Soviet state, even though at different times, most notably during the New Economic Policy (NEP) and now again under Mikhail Gorbachev, the peasants were allowed to utilize the land for extended periods of time. But everything depended on the state's favorable attitudes toward the peasant-leasees, who held the land literally at the pleasure of the state, as tenants.

Even Stalin, who had rammed through the murderous collectivization, to a certain degree made concessions to the peasants and allowed them to work on the so-called private plots, which varied in size from 0.1 to 0.15 hectares, or roughly 0.3 to 0.5 acres, Prof. Bej noted. Stalin did so because, first, the newly organized collective farms could not feed even the collective peasants and, second, they could not supply enough food to the cities.

Khrushchev, according to Prof. Bej, was "practically one of the hardest of hard-line Communists." This attitude he inherited from his first wife (nee Shevchenko), a worker and militant Communist, who had died during the famine of 1921. Khrushchev went about enlarging the collective farms and transforming them into state farms and agrocities. The really successful private plots, however, were progressively cut down in size by Khrushchev.

In contrast to the currently fashionable thinking, which may have originated with Mr. Gorbachev, Prof. Bej characterized Brezhnev as the greater pragmatist. Quietly, without publicly admitting it, Brezhnev began to introduce the Hungarian model of agriculture cum light industry. Brezhnev also firmly anchored the peasants' right to private plots in his Constitution of 1977.

Mr. Gorbachev knew full well how bankrupt collective agriculture really was, Prof. Bej continued. In story from his native Stavropol region Komsomolskaya Pravda wrote in 1979 that while melons grown on private plots were promptly harvested by schoolchildren who were paid kopecks by the tenants of the plots, who then sold the melons on the market for rubles, on the very same farm the melons on the collective fields were literally rotting on the stalk, for the collective farm chairman did not have the authority to go beyond the economic plan and pay as much cash for

harvesting the melons in time.

Now, under Mr. Gorbachev's general secretaryship, the collective farm system has practically ceased to exist, and with it has fallen the successful Stalinist compromise of the private plots, said Prof. Bej. The collective farms have become "a superstructure, an umbrella organization." Under the kolhosps there are now hidden personal, family, cooperative and brigade subdivisions. On some collective farms "Soviet farmers" (radianski fermery) are beginning to make their appearance such as the ambitious agricultural administrator in Ukraine, who leased 420 hectares of land for 50 years and called his farm "Iowa" — yes, after the American state Iowa. What an end to socialist agriculture, Prof. Bej commented.

Prof. Sochor provided the UAASUS conference with a splendid analysis backed by outstanding documentation. She also told in detail the impressions of one of the most illustrious delegates to the Congress of People's Deputies, Academician Andrei Sakharov. (Short-

ly after the congress, Dr. Sakharov had been invited to a luncheon in his honor given by the president of Harvard University in Cambridge, Mass.)

Using the newly elected Congress of People's Deputies as an example, Prof. Sochor confirmed Prof. Bej's critical analysis in a different field, in politics, so that the two presentations complemented each other.

Though the progressive people's deputies were in a minority, some 300 out of a total of 2,250, and though one of those progressives characterized the congress as "aggressively obedient," Prof. Sochor's opinion, as well as in the opinion of Academician Sakharov, who, on the whole, had been very disappointed, the Congress of People's Deputies had a tremendous impact on the Soviet nomenklatura as well as on the political consciousness and political skills of ordinary Soviet citizens.

For the first time in Soviet history all the debates of this protoparliament were shown on television and printed in full in Izvestia. In Russia, in Ukraine

and in the other republics to citizens remained practically glued to their television sets during the entire first session of the congress, Prof. Sochor noted.

She analyzed in detail three themes: the politicization of Soviet society, the transformation of glasnost, and the weakening of the old leading role of the Communist Party of the Soviet Union (CPSU). Brezhnev gave both the nomenklatura and the common people socio-economic guarantees in return for public compliance. He was not very demanding, Prof. Sochor said, thus the dictum "The managers pretend to pay us, and we pretend to work." Now Brezhnev is regarded in the Soviet Union as the worst of all Soviet leaders, worse even than Stalin.

Mr. Gorbachev, on the other hand, is very popular, Prof. Sochor continued. In a Soviet public opinion poll, which was largely confirmed by a Western survey of Soviet emigres, only 4 percent of the respondents were against perestroika

(Continued on page 14)

Jacyk Center in Alberta focuses on historical research

EDMONTON — Established in 1988 at the Canadian Institute of Ukrainian Studies of the University of Alberta, the Peter Jacyk Center sponsors research and publishing on Ukrainian history. An endowment from Peter Jacyk of Toronto and the Matching Funds Program of the Province of Alberta provides secure funding for Ukrainian historical research in perpetuity.

The first major project of the center is the preparation of an English-language translation of Mykhailo Hrushevsky's 10-volume "History of Ukraine-Rus", along with historiographic introductions, current information about archival sources and bibliographies of literature that appeared after the publication of the volumes. The English translation project is intended to make the major synthesis encompassing Ukrainian history from the earliest times to the 17th century available to the wider scholarly community.

The center also sponsors bibliographic and research projects preparatory to work on an authoritative multi-volume history of Ukraine from the 17th century to the present.

The center will introduce additional programs and projects in the near future. An annual international bibliography of current works in Ukrainian history will make the center a clearinghouse for reference and research. A monograph series on Ukrainian history to be published by CIUS Press will include new books as well as English translations and republications of classic works of Ukrainian historiography.

The center will organize conferences and colloquia on Ukrainian history. An archaeological project will further archival work and publish sources. The center also hopes to offer grants and fellowships to further the research and the study of Ukrainian history.

The Jacyk Center has been founded at a crucial time for the development of Ukrainian historical studies. Ukrainian history as a field has made much progress in recent years in North American publishing and education. The center intends to further individual scholars' and publishers' efforts and to ensure that important periods and topics are not

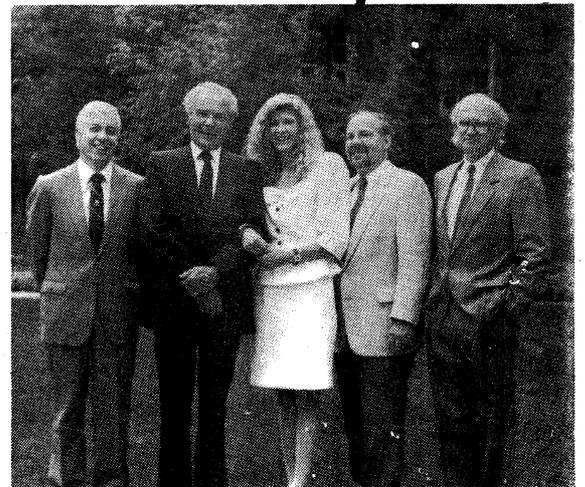
neglected. Established just as historical studies in Ukraine and the Eastern bloc are undergoing critical appraisal and revival, the center hopes to facilitate scholarly interchange and cooperation with historians in Ukraine and Eastern Europe.

The Jacyk Center strives to assist historians of diverse interests and methodological schools to devote their talents to Ukrainian history, so that historical studies on Ukraine may benefit from new resources and opportunities. It seeks to carry out its programs in close cooperation with other scholarly institutions and organizations in North America and abroad.

The Peter Jacyk Center for Ukrainian Historical Research at the University of Alberta was officially opened on August 11 with a \$1 million endowment from Peter Jacyk and a \$2 million matching grant from the Department of Advanced Education, Government of Alberta. The center is located at the Canadian Institute of Ukrainian Studies (CIUS), and its first director is Dr. Frank Sysyn, formerly of Harvard University.

Mr. Jacyk was born in Stryi, western Ukraine, and moved to Canada in 1949, settling in Toronto. In 1959, he began his own company, Prombank Investment Ltd., of which he is the president and major shareholder. He has long been a generous benefactor of Ukrainian causes. He has worked for three decades for the Fund-Raising Committee for the Entsyklopediya Ukrainoznavstva, edited by the late Volodymyr Kurbijovyc, and his donated large sums previously to this project, as well as to the Ukrainian Research Institute at Harvard University, and to Ukrainian studies at the University of Toronto.

Dr. Sysyn was formally appointed director of the new center on August 1. He holds a Ph.D. from Harvard University, where he held the position of assistant and associate professor of history, in addition to being associate director of the Harvard Ukrainian Research Institute. He is author of "Between Poland and the Ukraine: The Dilemmas of Adam Kysil, 1600-1653" (1985) and an expert on 17th century Ukraine. Currently he is on the Humboldt Foundation fellowship in Germany.



Seen from left are: Dr. Paul Davenport, president, University of Alberta; Peter Jacyk; his daughter, Nadia Jacyk; Dr. Frank Sysyn, director of the Jacyk Center; and Dr. Bohdan Krawchenko, director of the Canadian Institute of Ukrainian Studies.

Modern-day...

(Continued from page 9)

Neburak, collectively known as BUBABU (burlesque, balahan and buffomania). Mr. Morozov notes that the ensemble began as a joke among the poets, but is now a very serious group, whose first book of poems is soon to be released.

In the years to come, such groups will influence the up-and-coming generations of Ukrainian music stars, yet, it is the members of Ne Zhurys who have left an indelible mark on Ukrainian music during this era of perebudova.

Yet, where did they get their creative drives? Mr. Panchyshyn found his musical inspiration in country-western music, for as he explains, it allows the artist to have a dialogue. "I never imagined that it could work in Ukrainian, but I heard the Poles adapt it to their needs, so I thought I'd give it a try."

Mr. Morozov, on the other hand, was influenced by the sounds of Joan Baez and Bob Dylan, as well as Simon and Garfunkel and the Mamas and the Papas. Mr. Zhankin adds Pete Seeger to this list.

Now, the three men are looking ahead to the future, as they approach the last stretch of their Canadian tour.

Although their first performances in October in western Canada were characterized by a stand-offish reaction from the audiences, the performers believe that at first the public was suspicious of a group that came from Ukraine, solely under the sponsorship of a Canadian company, Kobza of Toronto. However, by the time their

concert came to a close, the public's hearts warmed to them and any problems were quickly dismissed.

As the tour progressed, Mr. Morozov noted that certain audiences in North America were indistinguishable from audiences in Ukraine.

"It is essential for us to work together for the good of Ukraine," said Mr. Panchyshyn, "to do good for Ukraine. In my opinion, the stronger Ukraine is, the stronger its emigration will be, the bonds then exist for the preservation of our youth, of our language, of our culture."

Planning is already under way for Ne Zhurys to head down under to Australia for a series of concerts and then possibly swing over to western Europe to tour Belgium before returning to Lviv. Once at home, the group has already begun thinking of a tour of eastern Ukraine.

Ne Zhurys may also incorporate some material from the original group of that same name into its repertoire, stated Mr. Morozov. "Recently, we were fortunate to meet up with some of the original Ne Zhurys ensemble, and they were very excited about this idea," he said.

But don't worry, for they plan to return to North America, probably next year with a new repertoire.

Will any songs cover their experiences in the United States and Canada? They won't say anything definite, but Mr. Morozov and Mr. Panchyshyn have already written some new material since they arrived on these North American shores. However, cautions Mr. Morozov, "creativity is never understood and never foreseen."

Tourists' reunion concentrates on dramatic changes in Ukraine

by Helen Smindak

KERHONKSON, N.Y. — There was excitement in the air and patriotic sentiment when a host of this year's travelers to Ukraine met at Soyuzivka in October to share reminiscences of their trips.

The gathering was the 26th annual reunion held by the Kobasniuk Travel agency of New York for members of its escorted group tours and their families and friends. The weekend, which drew some 350 residents from various regions of the country, was most notable this year for its reflection of perestroika and of recent dramatic changes in Ukraine.

Speaking to the audience assembled for the Saturday afternoon slide presentation, Vera Kowbasniuk Shumeyko, president of Kobasniuk Travel Inc., said: "You won't believe what is happening in Ukraine now — the situation has become so different. Now Kiev teenagers are conversing in Ukrainian, and young people in Lviv are learning the words of the Ukrainian national anthem. Visitors' visas are good for urban centers as well as for certain provinces, and visits to villages are now possible." She asked participants to "help the people in Ukraine, financially and emotionally."

Mrs. Shumeyko's plea was reiterated at the dinner that evening by the Rev. Patrick Paschak of St. George's Ukrainian Catholic Church in New York. Just back from a KTI tour to Ukraine, he described a day when he made visits to several churches in Lviv and heard the liturgy and people singing at the Church of the Carmelite Nuns.

"The first thing to be done is to try to open all our churches; that needs our full support," he told dinner guests. Commenting on the political movement that has been started by the citizens of Ukraine, the Rev. Paschak said that this was a very emotional problem for Ukrainians and cautioned that "we must proceed carefully."

The changing conditions in Ukraine were vividly depicted in a slide show presented by Prof. John Luचेchko of Jersey City State College, "Ukraine Through the Eyes of the Tourist then and Now."

Early scenes showed nostalgic landscapes and views of thatched-roof houses, storks, barefoot children, beggars, churches and the Pecherska Lavra, as well as sights deemed obligatory by Intourist for foreign eyes — factories, nursery schools and young Pioneers, and bridal couples standing beside war memorials.

The final scenes pictured a manifestation in Lviv on September 17, as Ukrainians of all ages walked en masse through the center of the city to St. George Cathedral, many carrying blue and yellow Ukrainian flags and trident-embazoned banners. Nighttime scenes reflected the lights of hundreds of candles placed in windows and on the streets.

In introductory remarks, Prof. Luचेchko noted that tourism was unknown in the Soviet Union until the founding of an official tourist agency, Intourist, in 1929. From then until 1939, the "tourist" trade handled some 10,000 travelers a year, mainly journalists, businessmen and embassies' personnel, but became virtually non-existent during World War II and Stalin's dictatorship.

Tourists began to trickle into the Soviet Union in the mid-50s, after Stalin's death, and in 1959 Mrs. Shumeyko traveled to Ukraine to survey the situation. Her talks with Intourist led to the formation of the Kobasniuk Travel escorted group tours, with the first tour departing for Ukraine on September 9, 1960.

Prof. Luचेchko said it has been estimated that 40,000 Ukrainians from the Western world visited Ukraine between 1960 and 1988, some 30,000 of them from the United States alone.

A video of last summer's Chernivtsi pop festival, recorded by New York University student Christine Polenza, showed young people waving Ukrainian flags, cheering, whistling and applauding performers. For viewers, the jubilant scenes provided a natural segue into the lively cocktail hour that proceeded dinner.

An outstanding performance of Ukrainian folk dancing by the Chaika ensemble of Yonkers, N.Y., jovial harmonizing by Andrew Farmiga's Ukrainian Troubadours, and original music and lyrics by vocalist/guitarist Hryhorij, a recent arrival from Lviv, highlighted dinner at the Veselka Pavilion. With KTI staffer Marta Danyluk emceeding proceedings, hundreds of gifts donated by Lufthansa, Swissair and KLM airlines were distributed to guests before Slavko Kosiw's band began to play for dancing. The socializing continued well into the night with a post-midnight party at the Poltava villa.

The Ukrainian Weekly: 56 years on the job

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RESEARCH ASSISTANT WANTED

Dr. David R. Marples of the Canadian Institute of Ukrainian Studies is seeking an assistant for a research project, provisionally entitled "Ukraine in the 1940s." The period of work is from February 1 to approximately July 1, 1990. The following qualifications are required:

- fluency in Ukrainian
- good reading knowledge of Russian and possibly German
- willingness to travel

The salary will be approximately C\$1,500 monthly, and the assistant will be provided with an office at the Canadian Institute of Ukrainian Studies. Travel expenses to Edmonton, if needed, will also be provided. Please send a cv, along with the names of two referees, by December 15, 1989, to:

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Catholicism..

(Continued from page 1)

The latest display of the UCC's determination to gain legal recognition came on November 26, as up to 200,000 people in Lviv matched and prayed in what was described by one Western news correspondent as a massive show of "national and religious fervor."

The imminent legalization of the outlawed Church will result in a significant loss of parishioners, property and revenue for the Russian Orthodox Church, into which the UCC was forcibly amalgamated in 1946. Understandably, much of the Russian Orthodox Church hierarchy is staunchly opposed to what the UCC's detractors term the "reanimation of Uniatism." Filaret, the metropolitan of Kiev and Galicia and exarch of Ukraine, makes no secret of his hostility and alarm at the prospect of legalization, and he has gone on record more than once as saying that "reanimation" could lead to inter-religious warfare in Ukraine and a possible Nagorno-Karabakh situation.

During an exchange of views this October in a commission of the Supreme Soviet, Yuriy Sorochyk, a radical young deputy from Lviv, responded to such charges by saying that "60 percent of the voters in my district belong to the Greek Catholic Church. Uniatism is the most painful issue we face. On September 17, 150,000 people went into the streets of Lviv to call for the re-establishment of Uniatism and the annulment of the decisions of the Lviv Synod [of 1946], which was orchestrated by organs of the NKVD in newly liberated Ukraine. No one is planning to seize churches, but one has to understand that the Uniate Church has lived in very difficult circumstances and it will continue to exist. They are not just a bunch of extremists."

At the end of August, the Ukrainian exarch, together with Metropolitan Filaret of Minsk and Byelorussia, and other Russian Orthodox leaders, met at the Vatican with Pope John Paul II. The delegation from the Moscow Patriarchate urged the pope to moderate his stance on the legalization of the UCC, offering as an alternative their assurances that Ukrainians who adhere to the Catholic faith would be free to worship in Roman Catholic parishes.

Rejecting any such compromises, on October 5 the pope called on Soviet religious and state authorities to "proceed without delay to the recognition of the rights of [the Ukrainian Catholic Church]." His appeal was made during an address to Ukrainian Catholic bishops who were holding a two-week synod in Rome.

Presumably, the Soviet state authorities to whom Pope John Paul appealed have not been in a happy position, caught as they are between the goals of normalizing relations with the Vatican and establishing religious freedom for their own citizens, on the one hand, and activating the support of the Russian Orthodox Church for the reform and remodelling of Soviet society, on the other.

The antipathy of the Russian Orthodox hierarchy toward the question of the "Uniates" is a main reason why it has proven easier for Moscow to satisfy the Vatican's demands on matters not related to the UCC. Vincentas Sladkevicius, for instance, was elevated to cardinal in June 1988, having spent many years under virtual house arrest in Lithuania. And last July, the Vatican was able to appoint a bishop for the diocese of Minsk — the first time in the post-war era that the Kremlin has ever given its approval to the naming of an episcopal-rank diocesan administrator outside the Baltic states. Indeed, sources in Rome say that in various respects, Moscow has proven quite eager to smooth relations with the Vatican in time for President Gorbachev's audience with Pope John Paul.

That eagerness may explain why, on the eve of the planned arrival of a Vatican delegation to Moscow almost two weeks ago, Metropolitan Filaret of Minsk gave up his post as chairman for external affairs of the Russian Orthodox Church. Filaret is not leaving empty-handed, inasmuch as he will now head the newly established Exarchate of Byelorussia (with the new title of metropolitan of Minsk and Grodno).

But both the timing of his removal and the identity of his replacement are highly significant. Ezio Mauro, Moscow correspondent for La Repubblica, noted that Filaret's relations with the Catholic pontiff were far from cordial, and that the Byelorussian Church leader complained of the "anti-Eastern" views instilled in the pope by virtue of his upbringing in the Polish Catholic tradition.

Furthermore, Filaret is quoted as saying, "when the holy father says that the Uniate Church is alive and continues to function, well, that cannot fail to be disturbing. That is a political road that results in violence, that will always produce negative reactions, and that does not, as history teaches us, lead to

unity. We are against the Vatican's position, which represents a serious obstacle, spiritual interference, and an action capable of igniting unsound nationalist phenomena."

It is all too evident from the foregoing that the Byelorussian church leader's attitude toward Pope John Paul and relations with the Vatican is at odds with the spirit of detente being fostered by Kremlin leaders. In a clear sign that Filaret is himself viewed by the Soviet leadership as a "serious obstacle" to the evolution of Moscow-Vatican relations, he was replaced on or around November 20 as chairman of the ROC's department for foreign church relations by Archbishop Kirill, of Smolensk and Kaliningrad, former secretary to the late Metropolitan Nikodim.

There is a remarkable twist to the story. Kirill's superior died suddenly on September 5, 1978, during an audience with Pope John Paul I. Unverifiable rumors arose that Nikodim's death was engineered by the KGB because the metropolitan had become too friendly with the Vatican. Whatever the case, Kirill is said to be a continuing supporter of the ecumenical dialogue begun by Nikodim.

Archbishop Kirill's reputation has just been borne out by late-breaking events. At a press conference on November 28 in Moscow, Archbishop Kirill made the historic announcement that Ukrainian Catholics should have full freedom of worship and that "technical problems" — meaning, presumably, the question of church property — should be resolved through dialogue. On that note, he condemned the takeover of the Church of the Transfiguration, saying that a resort to violence would only complicate the issue. (It should be noted, however, that in contrast to various Soviet media reports and the protestations of the Russian Orthodox hierarchy of Ukraine, no violence or force was used to reclaim the Church — such charges have even been denied by the mayor of Lviv, Bohdan

Koty).

But for all intents and purposes, and in spite of the numerous problems that must still be resolved, the right of the Ukrainian Catholic Church to exist has now been recognized by both the Soviet government and the Russian Orthodox Church.

In recent weeks, with the growing realization that the post-war ban on the UCC was about to be lifted, the New Testament phrase, "Render unto Caesar what is Caesar's, and unto God what is God's," has been gaining popularity with a variety of Soviet commentators. It appears to convey the message that the secular authorities wish, like Pontius Pilate, to wash their hands of responsibility for the unpleasant business of sorting out conflicting Catholic and Orthodox claims to church property.

Local Ukrainian authorities are in an especially uncomfortable position. While conservative party circles continue to this day to besmirch the "Uniates" with the old charges of fanatic nationalism and anti-Sovietism, officials in Ukraine's traditionally Catholic western regions are at a loss for guidance in a dramatically changing situation.

A good example is provided by the case of Yuriy Reshetlyo, who is charge of religious affairs for the Lviv Oblast. In an interview published last January in the Ukrainian journal *Liudyna i Svit*, Mr. Reshetlyo lashed out at the notion of restoring the Ukrainian Catholic Church, which, he said, had never existed — there had been a Greek Catholic Church, but it had "liquidated itself" for good reason in 1946.

In a more recent interview, this time in the latest issue of the Italian magazine *Panorama*, Mr. Reshetlyo admitted that "it is impossible to erase 400 years of history from people's memories." From now on, according to the Lviv official, the question of the Ukrainian Catholics will have to be settled at the level of the Vatican and the Moscow Patriarchate.

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New Ukrainian...

(Continued from page 10)

comb" Ukrainian Catholic Church in Ukraine, its hierarchy and faithful.

In the evening, a reception was held at the Ramada Hotel's Cambrian Room. Again, the room was packed with people, including guests from Thunder Bay, Sudbury, Garson, Marathon, Wawa, St. Catharines, Toronto and Ottawa. The air was festive and the dance floor (later to sway to the music of the Night Shift band) was crisscrossed by a sudden flurry of enthusiastic youngsters clothed in their Sunday finest.

After all assembled had finished the bountiful and tasty dinner, and the carafes of wine were a little less full, the official program of the evening unfolded. Greetings and best wishes were heard from clergy representing other churches in the vicinity, and members of the clergy and parish council of St. Mary's Church expressed their thanks to a number of individuals and groups.

Several written greetings were presented and further donations in the sum of several thousand dollars were acknowledged. A special presentation was made by Taras Pidzamecky, corporate

solicitor for the Ukrainian (Toronto) Credit Union Ltd. In a demonstration of the credit union's continued faith and support, Mr. Pidzamecky gave greetings on behalf of the UTCU president, Michael Rebyk, and presented the pastor with a further \$4,000 to help sponsor the new chandelier for the church.

Mr. Pidzamecky congratulated the parish council and all parishioners for their success. He observed that Ukrainian community life coast to coast owes a debt of thanks for its very existence to those tens of thousands of varenyky lovingly made and sold by caring community members.

The Rev. Serge Kelleher, secretary to Bishop Borecky, spoke at length about the situation in which the catacomb Ukrainian Catholic Church finds itself in Ukraine and elsewhere in the Soviet Union, and encouraged Ukrainians in the diaspora to exert their influence by writing letters, establishing personal contacts and sending over badly needed religious articles.

Lastly, Bishop Isidore further praised the clergy, parish council and parishioners of St. Mary's and appealed to them once more for action in order to help the Church in Ukraine. "We must

be of one soul and one heart," he stated.

A look ahead

The next day, the Rev. Szymchalski described the plans he has for the Church, including a home for senior citizens to be located just across the street on a sizeable parcel of land, and the priest's residence, which is to be built beside the new church. The pastor

and his supporters believe in these projects and are already busy getting started on them.

As the church grows, it will become more and more an integral part of the Sault Ste. Marie community. Beginning next year, buses coming through the city will have a 15-minute stopover in order to allow visitors to tour the church and visit its giftshop — the only Ukrainian store in town.

Scholarly lectures...

(Continued from page 11)

and as many as 89 percent approved of it.

When in the fall of 1984 Prof. Sochor was in Moscow on an academic exchange with the USSR Academy of Sciences, she said none of the Soviet scholars wanted even to talk about a possible successor to then Secretary General Konstantin Chernenko. The mood was one of political indifference and apathy. How, having called the elections and having allowed the convocation of the admittedly conservative Congress of People's Deputies and the even more conservative new USSR Supreme Soviet, Mr. Gorbachev has awakened intense interest in politics not only among the intelligentsia (for all his general pessimism, Academician Sakharov was euphoric when he talked about the congress), but also among the common people, Prof. Sochor added.

At first, Mr. Gorbachev allowed for glasnost because it suited his plans. Even Stalin and Brezhnev made use of limited criticism and self-criticism to whip disobedient political adversaries and bureaucrats into line. But under Mr. Gorbachev, glasnost has been transformed into something different, to wit, an open questioning of the country's problems and the government's general policy. The political

demands of the people's deputies and the new Supreme Soviet, some of which were addressed even to Defense Minister Gen. Dimitri Yazov (traditionally, the Soviet military had been a sacrosanct institution), were a big surprise for Mr. Gorbachev, who had wanted to limit perestroika to economic reforms, Prof. Sochor observed. An even bigger surprise at the congress proved to be the nationalities question which exploded in full force.

In the last part of her lecture, Prof. Sochor has documented in detail how Mr. Gorbachev, upon encountering strong opposition from the party apparatus, set about, first, to diminish the functions of the once all-powerful Secretariat of the CPSU Central Committee (in November 1988), and, second, to cut the power of the CPSU Central Committee itself (in April 1989). He shifted the point of political gravity to the new Soviet parliament and protoparliament, which latter re-elected him state president.

Prof. Sochor concluded her lecture by saying: "Gorbachev has instituted a revolution from above, which altered the power balance between the party and the state organs, and which has led to an awakening of political consciousness among the population. Now there is also evidence of grass-roots restructuring. The question is whether it will be a complement or a challenge to Gorbachev's policy."

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Canada to open...

(Continued from page 1)

cases, a number of details concerning the new post's opening are to be worked out with the Soviet authorities concerning such matters as location, timing and other modalities. The Canadian government will be proceeding with this matter on a priority basis."

No date has yet been set for the consulate opening.

The president of the Ukrainian Canadian Committee (UCC), Dr. Dmytro Cipywnyk, welcomed plans to establish a Canadian consulate in Kiev.

"The UCC has consistently advocated the need for a Canadian consulate in Ukraine's capital city of Kiev," stated Dr. Cipywnyk, "and we are elated that the prime minister has taken such an important initiative for furthering the ties of family and history that bind the peoples of Canada and Ukraine."

The Ukrainian Canadian Committee as an umbrella council for nearly 1 million Canadians of Ukrainian descent, has been lobbying hard for Canada to establish a diplomatic presence in the Ukrainian capital.

"A Canadian consulate in Kiev," said Dr. Cipywnyk, "will facilitate Canadians' increasing needs in matters such as trade, immigration, cultural exchanges and tourism with the Ukrainian republic."

"At the same time," continued the UCC president, "the Kiev Consulate will provide an important means of monitoring the progress of glasnost and perestroika in a republic of over 50 million inhabitants."

At the Shevchenko monument

When Prime Minister Mulroney participated in a ceremony at the Shevchenko monument near Kiev's Taras Shevchenko University, plainclothes police lined barricades to keep a crowd of about 500 away from the official proceedings, reported The Globe and Mail.

"The only people the Canadian prime minister is going to meet over there today are KGB," the newspaper quoted one of the demonstrators, Bohdan Ternopilsky, as saying. "Those are only Communist Party people selected to go to the monument," Natasha Gorban told a reporter.

Meanwhile, militia and KGB officers carried walkie-talkies and used video cameras to film the crowd, reported the Canada Press news service.

At the monument, Mr. Mulroney began his remarks by noting that last year Canadians "celebrated the fact that Ukrainians were the first to carry the torch of Christianity in the heart of Eastern Europe. ... It was 1,000 years ago, when Prince Volodymyr the Great baptized the population of his kingdom in the Dnieper River that Ukrainians entered the great community of European Christian civilization."

He then went on to speak of Shevchenko:

"Ukrainians in Canada still revere the memory of the poet, painter and patriot, Taras Shevchenko, one of Ukraine's most distinguished sons. It is an honor for me to come here today to pay homage to him. Taras Shevchenko is symbolic not only of Ukraine, but of the struggle of men and women every-

where to assert their dignity. ...

"By remembering him today, we give meaning to his suffering and pay tribute to the great and lasting legacy of his art. He is still with us, not only in the monuments which bear his name throughout Ukraine and especially here in Kiev, but also in his poetry.

"Shevchenko's verse captures poignantly and forever the essence of his homeland, its suffering and its courage. Through his poetry run themes dear not only to Ukraine and its people, but to all humanity.

"For Shevchenko is a poet not just of one time, the 19th century, and one place, Ukraine, but for all times and all peoples, everywhere."

Mr. Mulroney concluded his remarks by saying, in Ukrainian, "God bless you."

The CP reported that since the area around the monument had been sealed off by police, the crowd could not get near the prime minister. However, Mr. Mulroney walked across the street to shake hands with the crowd, some of whom carried blue and yellow flags of independent Ukraine.

The Globe and Mail reported: "Mr. Mulroney and his wife, Mila, delayed the departure of their motorcade to walk across the street, reach over the barricades and shake hands. A large cheer went up from the crowd, huddled in a freezing drizzle. The KGB officers tensed. But it was all over in a few minutes without incident."

"These are leftovers from the neo-Stalinists," Ivan Drach, leader of the Popular Movement of Ukraine for Perebudova, told the newspaper in describing the KGB.

Mr. Drach, who managed to cross the police barricade to meet the prime minister, thanks to members of Mr. Mulroney's entourage, told him: "You just won 50 million friends in Ukraine."

In an apparent attempt to prevent a nationalist demonstration during the Mulroney visit, Soviet authorities detained Oles Shevchenko, a leading activist of the Ukrainian Helsinki Union, and Dmytro Korchynsky of the Association of Independent Ukrainian Youth. According to the London-based Ukrainian Press Agency, unidentified individuals dragged the two into unmarked cars. Mr. Shevchenko was driven to the Shevchenko regional militia headquarters, while Mr. Korchynsky was taken to the Moscow regional militia building. They were released several hours later.

The UPA also reported that the crowd near Shevchenko University carried four banners which read: "Ukraine and Canada: sister countries," "UHU greets the prime minister of

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Address at dinner

Speaking in the evening of November 23 at a dinner given by Ukrainian government officials, Prime Minister Mulroney noted that almost a century after Ukrainians first arrived in his country, "the Ukrainian language is still spoken and Ukrainian heritage is still strong and impressive."

He then went on to explain Canada's policy of multiculturalism:

"I am sometimes asked what it means to be Canadian. How do we define ourselves? And how is a sense of belonging fostered among people who have come from the four corners of the globe to become citizens of Canada?"

"I believe the answer lies in tolerance; tolerance of differences in race, language, religion and color and expressed openly in a free and democratic society. We have recognized that diversity is infinitely more a source of strength and dynamism than a cause of friction."

Paul Plishka...

(Continued from page 8)

specially because it reminds me very much of my father as a younger man."

Segments of the interview were broadcast on radio and television, and stories appeared in several newspapers, including News from Ukraine and Vechirniy Kyiv.

Following the first performance of "Boris Godunov," a group of Ukrainian American fans who had traveled with Mr. Plishka to Kiev, hosted a reception for the Metropolitan Opera singer and his wife, Judy, as well as directors and performers of the Kiev Opera.

During the fete, there was a series of warm messages, but perhaps the warmest came from the maestro who welcomed Mr. Plishka with the words, "Dear countryman."

Marta Fedoriw, who led the group of American fans visiting Kiev and was instrumental in arranging Mr. Plishka's Kiev performances, raised a toast to the singer on behalf of Ukrainian Americans.

Ms. Fedoriw is currently trying to arrange a Lviv appearance for Mr. Plishka.

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Mr. Mulroney also mentioned some prominent Ukrainian Canadians "who have made an immeasurable contribution to the building of the Canadian nation."

"I think, for instance, of the painter William Kurelek, who has captured so evocatively the joys of childhood in Canada's prairie provinces; of delegations of influential Canadian businessmen of Ukrainian origin who visit Ukraine, exploring opportunities for trade with you; or of Canada's next governor-general and head of state, the honorable Ramon Hnatyshyn. He will bring honor to his new responsibilities and joy to the hearts of all Canadians," he said.

Mr. Mulroney's visit to the Soviet Union was the first by a Canadian prime minister in 15 years. Upon arrival in Moscow from Stockholm, Sweden on November 20, at the head of a delegation of 250 businessmen, Mr. Mulroney and his wife were greeted at the airport by Prime Minister Nikolai Ryzhkov and Foreign Minister Eduard Shevardnadze.

Charitable fund...

(Continued from page 4)

and pledged, including the generous gift of \$260,000 by Iwanna and Marian Kots. At present, the monies are deposited at various branches of the Self-Reliance credit unions from Los Angeles to New York. To date, \$4,325 has been spent to purchase a computer system which Mr. Yavorivsky delivered to Kiev.

The first major shipment of medical supplies was organized for the CCRF through the dedicated efforts of Nadia and Dr. Zenon Matkivsky, who secured supplies valued at approximately \$100,000. There were delivered by Mr. Yavorivsky to Kiev and were distributed through the Rukh organization to local hospitals.

The Children of Chernobyl Relief Fund has far-reaching plans for aiding Ukraine at this crucial period of time. Recently it was revealed that not 31 people, but 250 persons who were at the Chernobyl plant at the time of the 1986 nuclear accident have died. Hundreds of thousands of people, many of them children, are in grave danger. The CCRF hopes to help these victims, as well as provide needed educational and charitable aid to children living in Ukraine.

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December 3

NEW YORK: The Verkhovyny Plast sorority will sponsor an evening devoted to Ukrainian poet and critic Ivan Svitlychny of Kiev for his 60th birthday at 5 p.m. in the Ukrainian Institute of America, 2 E. 79th St. The program is divided into four parts: Svitlychny — the literary figure, Svitlychny — the friend, Svitlychny — the brother, and Svitlychny — the prisoner. Speakers will include special guests: Yevhen Sverstiuk from Kiev, Mykola Horbal from Kiev, Hryhoriy Herchak and Ludmyla Lytovchenko of Toronto, Nadia Svitlychna and Volodymyr Kurylo. Everyone is invited.

December 6

ANN ARBOR, Mich.: Renowned Ukrainian poet Lina Kostenko, who will serve as poet-in-residence for two months at the University of Michigan, is scheduled to speak at noon in Lane Hall, corner of State and Washington, as part of the Center for Russian and East European Studies' lecture series. The lecture is open to the public. Upon her arrival in the United States on December 2 this will be Ms. Kostenko's first visit to the West. For more information call Roman Szporluk, (313) 764-0351, Assya Humensky, (313) 747-2136, or Vera Andrushkiw, (313) 751-8625.

December 8

ANN ARBOR, Mich.: Lina Kostenko will give a poetry-reading of her works in both Ukrainian and English at 8 p.m. in the Rackham School of Graduate Studies, Washington and Fletcher streets, University of Michigan campus. A reception will follow. The public is invited. After serving as poet-in-residence at U of M, Ms. Kostenko will serve as a Woskob Koston in the Humanities at Pennsylvania State University.

NEWARK, N.J.: Americans for Human Rights in Ukraine will sponsor a program of "Music — Songs — Ballads," featuring performer, composer and musician Hryhoriy Her-

chak, as well as a discussion about life in Kiev by Ludmyla Lytovchenko at 7:30 p.m. in the hall of St. John the Baptist Ukrainian Catholic Church, Sandford Avenue and Ivy Street. The couple emigrated from Kiev over a year ago and now reside in Toronto. Mr. Herchak, a former political prisoner, will sing folk songs, dumy and ballads, while playing a guitar or lyre. This is the fifth program in the "Friday Night" series of evening programs focused on Ukraine, sponsored by AHRU. For more information call (201) 373-9729.

December 9

WASHINGTON: The Washington Group invites everyone to a presentation on the TWG trip to Ukraine and Christmas party at 6 p.m., Van Ness East Party Room, 2939 Van Ness St. NW. The party will feature a buffet, open bar, slides, exhibit, music and dancing. Admission is \$15 for non-members, \$10 for members. For more information call Marta Zielyk, (202) 244-8836.

TORONTO: The popular vaudevilian ensemble Ne Zhurys from Lviv will perform in concert at 7:30 p.m. in Humber College, 3199 Lakeshore Boulevard W. Due to the belated arrival of three additional Ne Zhurys members, the concert will feature a new program. For more information call Kobza, (416) 253-9314.

NEW YORK: The Ukrainian Engineers Society of America and the Ukrainian Medical Association of North America invite the public to a traditional "yalynka," Christmas celebration, at 7 p.m. in the Ukrainian Institute of America, 2 E. 79th St. The program will feature performances by Petro and Taras Krysa, Alexander Slobodyanik Jr., Kalyna Cholhan and Chrysanna-Anisa Woroch. Admission is \$10 and includes buffet and cocktails. Proceeds will be donated to charity.

December 9-10

WASHINGTON: Branch 78 of the

PREVIEW OF EVENTS

Ukrainian National Women's League of America will hold a Christmas art fair, 1-8 p.m. on Saturday, and 1-4 p.m. on Sunday, at the Ukrainian Holy Family parish center, 4250 Harewood Road NE. The fair will feature works by such artists as Hnizdovsky, Hutsaliuk, Bozhemsky, Onyshevych, Hirniak-Voyevodka, Kormeliuk and Fur-Fedkiv. For more information call Marta Terlecky, (703) 521-3048.

December 10

TORONTO: Ne Zhurys will perform in concert at 7:30 p.m. in Humber College, 3199 Lakeshore Boulevard W. For more information call Kobza, (416) 253-9314.

PARMA, Ohio: An exhibit/sale of art works from Ukraine, dedicated to the 175th anniversary of Taras Shevchenko's birth, will take place here, noon to 9 p.m. at the St. Pokrova Ukrainian Catholic Church. The exhibit, arranged by the Trident Group Corporation of Cleveland, chaired by Leonid Oleksiuk, will feature oils, graphics and watercolors executed by some of Ukraine's finest artists: Vasyly Lopata of Kiev, Ostap Patyk of Lviv, Mykola Krynyckij of Lviv, Roman Romanyshyn of Lviv, B. Novakivsky of Lviv, V. Tchebanyk of Kiev, O. Ivashchenko of Kiev, V. Skubura of Kiev, A. Bazylevych of Kiev and others. A limited quantity of the well-known black pottery of Havarechchyna, created by Marian Matusevych, will be available. For more information call (216) 521-2050.

NEWARK, N.J.: The Lisovi Mavky Plast sorority invites everyone to have their picture taken with St. Nicholas when they sponsor "Pictures with St. Nicholas" during the annual Newark Plast branch's Christmas bazaar, 8:45 a.m. to 12:30 p.m. in the basement of St. John the Baptist Ukrainian Catholic Church. Christmas ornaments and refreshments will be available. For more information on "Pictures with St. Nicholas" call Natalia, (201) 372-7276.

NEW YORK: The Music at the Institute concert series invites the public to a recital by a foremost pianist from Kiev, Mykola Suk, at 3 p.m. at the Ukrainian Institute of America, 2 E. 79th St. The program will feature works by Beethoven, Skoryk, Bartok and Liszt. Tickets are \$25 each, \$10 for senior citizens (limited seating). For more information call the UJA, (212) 288-8660, 3 to 6 p.m. on weekdays.

CLIFTON, N.J.: Post 17 of Ukrainian-American Veterans will hold their annual Christmas party at the Chris Club. For more information call Michael Wengryn, (201) 472-9237.

WINNIPEG: Oseredok, the Ukrainian Cultural and Educational Centre, 184 Alexander Ave E, will host an exhibit, "Heart and Soul," of paintings by Jeanette Shewchuk. The official opening will begin at 2:30 p.m. Everyone is welcome and admission is free. The exhibit is scheduled to run through March 7, 1990. Gallery hours are: 10 a.m. to 4 p.m. on Tuesday — Saturday, 2 to 5 p.m. on Sunday. For more information

call (204) 942-0218.

SCRANTON, Pa.: A celebration of Ukrainian customs and traditions will be presented at the Anthracite Heritage Museum, McDade Park, 2-4 p.m., in the Christmas program, "Ukrainian Christmas: St. Nicholas Visits the Children." The program is sponsored by the Ukrainian Heritage Council of Northeastern Pennsylvania and the Anthracite Heritage Museum and Iron Furnaces Associates. Seating is limited and reservations are required. Reserve tickets must be purchased at the museum prior to the performance. Admission is \$2.50 for adults, \$1 for children 12 years old and younger. For more information call Chester Kulesa, (717) 963-4845.

PARMA, Ohio: The Senior Chapter of the Ukrainian Orthodox League at St. Vladimir's Ukrainian Orthodox Cathedral will hold its annual Christmas craft fair in the parish center immediately following the 8:30 a.m. divine liturgy until 4 p.m. For more information call (216) 885-1509 or 886-1528.

December 11

JENKINTOWN, Pa.: Manor Junior College will host a career night focusing on the allied health fields, medical laboratory technology and expanded functions dental assisting and medical assisting on the college campus, Fox Chase Road and Forrest Avenue. For more information call the admissions office, (215) 884-2216.

December 12

MONTREAL: Ne Zhurys will perform in concert at 7:30 p.m. in Rosemount High School, 3737 Beaubien E. For more information call Kobza, (416) 253-9314.

December 14

KITCHENER, Ont.: The Ne Zhurys ensemble of Lviv will give a performance at 7 p.m. in the Ukrainian Community Hall, 15 St. Michael St. For more information call Kobza, (416) 253-9314.

December 17

SASKATOON, Sask.: The 10th annual Christmas Sing, featuring Ukrainian, German and English carols, will be held at 7 p.m. at the Ukrainian Museum of Canada, 910 Spadina Crescent E. The Vesna Ukrainian Youth Choral and Bandurist Ensemble will perform a variety of Ukrainian and English carols while Concordia Volkslieder will perform an arrangement of German carols. Admission will be \$20 at the door. For more information call (306) 244-3800.

ONGOING:

WESTMINSTER, Md.: Matted reproductions of Taras Shevchenko's better-known paintings will be exhibited in the Western Maryland College Decker Student Center through December 15. The exhibit is sponsored by the Ukrainian Club and the Washington-Baltimore Ukrainian community in honor of the 175th anniversary of the bard's birthday. The exhibit is being arranged by Prof. Wasyl Palijczuk.

Сучасний Львівський ансамбль НЕ ЖУРИСЬ!



„КОБЗА”
ОРГАНІЗУЄ КОНЦЕРТИ
Під патронатом
Комітету Українців Канади

Організує фірма „КОБЗА”, тел. (416) 253-9314.
факс: (416) 253-9515 під патронатом
Комітету Українців Канади

CANADA TOUR

Dec. 9, Sat.
TORONTO Humber College
3199 Lakeshore Blvd. W.
7:30 p.m.

Dec. 10, Sun.
TORONTO Humber College
3199 Lakeshore Blvd. W.
7:30 p.m.

Dec. 12, Tues.
MONTREAL Rosemount High School
3737 Beaubien East
7:30 p.m.

Dec. 14, Thurs.
KITCHENER Ukrainian Community Hall
15 St. Michael St.
7:00 p.m.

NEW CONCERT PROGRAM FEATURING THREE
NEWLY ARRIVED MEMBERS OF NE ZHURYS.