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Borecky denies reports he resigned Toronto bishop says he'll stay on until successor is named

by Marta Kolomayets

JERSEY CITY, N.J. — Bishop Isidore Borecky has denied recent reports that he has resigned from his post as hierarch of the Toronto Ukrainian Catholic Eparchy. These reports have been circulated in a press release sent to Ukrainian newspapers.

"I have not resigned and do not intend to resign from my post until a co-adjutor who will succeed me is named," Bishop Borecky told *The Weekly* during a telephone interview on Thursday, May 4.

The bishop, who was first made aware of the release from the Sinodo Gerarchia Cattolica Ucraina Segretariato (the Secretariat of the Ukrainian Catholic Hierarchal Synod based in Rome) when *The Weekly* phoned him, said he had heard about a similar release from Metropolitan Maxim Hermaniuk's office. (Metropolitan Hermaniuk is the prelate of the Ukrainian Catholic Church in Canada.) *The Weekly* received the Secretariat's release from Bishop Basil H. Losten's chancery in Stamford, Conn.

In reaction to these reports, which were sent out to outline the "proper interpretation of the decree of resignation of bishops in the Ukrainian Catholic Churches" (See full story in *The Weekly*, April 9), Bishop Borecky said he was disturbed by the fact that

Ukrainian Catholic bishops are so concerned with his particular situation and the status of his resignation.

"This is my matter and I believe that our bishops should be more concerned with the situation of our Church in Ukraine, with our hierarchs, clergy and faithful in Ukraine," he said.

"They (the bishops) have advised me to hand in my resignation because I cannot win with Rome. Well, I have no intention of winning or losing. This is not a game."

"This a matter of principle. It is not a matter of Isidore Borecky resigning as bishop. It is a matter of the Ukrainian Catholic Church, a pomisna (particular) Church, which is not subordinate to the Latin Rite Church," he said. "This is a principle upheld by Patriarch Josyf (Slipj); this would have never happened if he were still alive today."

In the press release circulated by Bishop Losten's office, 11 points are listed as clarifications on the retirement of bishops: among those most important and those dealing with Bishop Borecky's situation are the following:

"The resignation of the Most Reverend Isidore Borecky, bishop of Toronto since 1948, has been greatly discussed in the press. In a letter dated April 3, 1989, Bishop Isidore, who recently completed his 78th year of life, presented the customary letter of resignation."

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30,000 in Lviv protest machinations in bye-elections of people's deputies

JERSEY CITY, N.J. — An estimated 30,000 people attended a demonstration on the evening of May 3 in the western Ukrainian city of Lviv to protest against official manipulation of upcoming bye-elections, reported a spokesman from the Lviv region branch of the Ukrainian Helsinki Union on May 4.

Speaking via telephone, Bohdan Horyn told *Radio Liberty's* Ukrainian Service that the protesters were not deterred by warnings in the local press that all demonstrations in the city had

been banned. The figure of 30,000 demonstrators would make the rally the largest so far in a series of protests against illegal tactics used by local party authorities to block popular nominees from standing as candidates in the bye-elections on May 14 for the new Congress of People's Deputies.

The blue and yellow Ukrainian national flag was again prominently displayed during this protest, reported Mr. Horyn. In fact, a resolution passed at the meeting, among other things,

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Official rally in Kiev marks Chornobyl disaster anniversary

JERSEY CITY, N.J. — An official organized mass rally marking the third anniversary of the Chornobyl nuclear disaster drew tens of thousands to the Dynamo stadium in the center of Kiev on April 26, reported several Western press agencies last week.

The crowd was estimated at 20,000 by Western correspondents who were then in Kiev, according to Agence France Press, while the official Soviet press agency, TASS, placed attendance at the meeting at 40,000. The rally was orga-

nized by the local party committee and Zelenyi Svit (Green World), a semi-official group concerned with ecological issues in Ukraine.

The gathering was addressed by Ukrainian writers and cultural activists, including Dmytro Pavlychko and Les Taniuk, as well as workers from the Chornobyl power station and "heroes of the Chornobyl tragedy," reported Reuters and the press service of the Ukrainian Helsinki Union.

(Continued on page 2)

UNA executives review activity \$500,000 donated to community groups in 1988

JERSEY CITY, N.J. — The Ukrainian National Association's Supreme Executive Committee met on Saturday, April 15, here at the association's headquarters, to review its activity during the past quarter and to formulate plans for the coming months.

During the meeting, an overview of the UNA's donations in 1988 to Ukrainian community organizations and projects revealed that the organization had allocated some \$500,000 for various causes ranging from the Harvard Project on the Millennium of Christianity in Ukraine, to the UNA scholarship program, to the specific needs of Ukrainian youth organizations.

If the UNA's dividends to members, its funding of UNA publications that serve the entire Ukrainian community and its donations to various book projects are added to that sum, the total amount of the UNA's payments to the community and UNA members amount to \$2 million.

The Supreme Executive Committee meeting was chaired by Supreme President John O. Flis and attended by Supreme Vice-President Myron B. Kuropas, Supreme Director for Canada John Hewryk, Supreme Vice-President

Gloria Paschen, Supreme Secretary Walter Sochan and Supreme Treasurer Ulana Diachuk.

Also present at the meeting were Svoboda's editor-in-chief, Zenon Snylyk, and the director of the UNA's Washington Office, Eugene Iwanciw. Mr. Iwanciw was invited to attend the meeting to submit a report on the office's activity.

Support for myriad projects

A report on the UNA's support for community projects showed that during 1988 the organization had paid out the following sums: \$120,000 to the Harvard Project; \$10,000 for the building of a new Ukrainian Catholic Church in Jersey City, N.J.; \$30,750 toward scholarly and cultural institutions; \$31,372 in payments from the UNA Emergency Fund; \$21,000 to Churches and religious organizations; \$13,538 to youth organizations; \$17,000 in medical assistance; \$26,000 for special pages and advertisements in the *Svoboda* Press; \$11,500 to Armenian earthquake victims; \$4,526 for sports activities; and \$6,300 for fraternal activities.

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Canadian exchange students face difficulties in Ukrainian SSR

by Dr. David Marples

EDMONTON — Over the past month, two incidents have occurred in the Ukrainian SSR involving Canadian exchange students. The most serious occurred in late March, in Lviv, on the eve of the Soviet elections, when a University of Alberta graduate student was detained by the authorities for allegedly helping to affix to walls of building leaflets calling for a boycott of the elections.

More recently, a student in Kiev was called in for questioning by the authorities, declined to do so, and subsequently a complaint was registered with the Canadian Embassy in Moscow which maintained that she was a "troublemaker."

The question arises: Is there any evidence that these students were involved in serious indiscretions? If not, why are they being subjected to what appears to be unprecedented harassment?

Ostap Skrypnyk, who is 27 rather than 25 as implied in the Soviet account that appeared in *Pravda* Ukraine on April 1, is a graduate student in history at the University of Alberta in Edmonton. He is the first student to participate

in an exchange agreement between the university's Canadian Institute of Ukrainian Studies (CIUS) and the University of Lviv.

Such an agreement was reached in 1987 following visits to Lviv by the institute's director, Dr. Bohdan Krawchenko, and Dr. Brian Evans, then university vice-president for research.

Notably, Mr. Skrypnyk's supervisor in the department of history, Dr. John-Paul Himka, has visited Lviv on many occasions and is about to take up a similar exchange arrangement commencing in late May.

The agreement is for the exchange of one student and one scholar from each university for a minimum period of three months. Both Soviet nationals currently in Edmonton, however, are established scholars in their 40s.

Mr. Skrypnyk's visa application was delayed, and although he was scheduled to arrive in Lviv in September 1988, he reached his destination only in November. (The reporter for *Pravda* Ukraine appears to have been unaware of this delay.)

Before describing the events that took place on March 23-24, it should be emphasized that Mr. Skrypnyk was not

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

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

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

CONCLUSION**Social justice**

The humanization of society is one of the most important tasks facing the Ukrainian Popular Movement for Perebudova.

The movement defends the citizens' right to freely choose where they want to live and where they want to realize their potential.

The movement demands that an objective minimum standard of living be set, that data on this minimum be published regularly, that data on the income of various groups in the country, a price index, and on the dynamics of inflation in the country be made available. This should be accompanied by a program of salary increases, one that would keep pace with inflation.

The movement declares that our society should become a society of citizens with equal rights, free of special privileges for nomenclatura members...

The movement demands increased construction of housing...

The rearing of children at home by the mother is to be recognized as socially beneficial labor and subsidized as such by the state.

Issues of health are some of the most important questions facing society... The first task is to protect the environment...

The economy

The movement believes that cost-accounting is the foundation for the republic's economic sovereignty.

The economic sovereignty of the republic creates the conditions necessary for the free development of the Ukrainian ethnos, the republic's core population. The territory of the republic is the only area where this population can exist as a national entity, an entity with a particular historical continuity. The economic well-being and sovereignty of the republic also ensures the well-being of all the nationalities living in Ukraine...

The movement believes that the forced collectivization that had been imposed by Stalin and his henchmen resulted in brutal violence over the peasant. It destroyed the peasant's love for land and the feeling of being master over this land...

The movement believes that the proposal brought forward at the 19th All-Union Party Conference on informing the population about each republic's contribution to the region or to the economy of the USSR should be implemented as quickly as possible...

Ecology

(...) 1. To demand the adoption of

laws guaranteeing the republic's sovereignty in implementing all economic, legal, and administrative measures aimed at protecting the environment.

2. To support the "Green Peace" movement and other ecological organizations in every way possible.

3. The movement insists on a fundamental review of existing energy policies and especially of nuclear energy development in Ukraine. It demands the suspension of the construction of the Chyhyryn and Crimean nuclear power plants. It is essential to have an independent commission review the safety standards at existing plants. The Chernobyl nuclear power plant should be shut down.

4. The movement believes that there can be no democratization and glasnost [glasnost] without the full disclosure of detailed information of the nitrates concentrated in [food] products, and of the radioactive contamination of water and air...

5. The movement demands the suspension of construction of ecologically dangerous enterprises in highly populated areas...

7. The movement believes that economic development in the republic is impossible without identifying and making public the cadastre of land resources and a legal defense of this greatest of resources [land]. When the cadastre of land (and the necessity of paying for natural resources) are not taken into consideration, ministries can make demagogic claims about the economic feasibility for one or another project without taking the value of the land and other natural resources into consideration...

National question, language, culture

1. The Popular Movement of Ukraine for Perebudova sees as one of its most important tasks finding a just and democratic solution to problems related to the existence and development of the Ukrainian nation [narod], its equality among the other nations [narod] of the USSR, the sovereignty of its state, language and culture along the lines of the principles formulated by Lenin on the nationalities question. There can be no internationalism where national interests and rights are ignored or given a low priority. The national and the international exists in indissoluble unity. Natural processes of internationalization, of drawing closer together [zblyzhennia] and of mutual enrichment have nothing in common with mechanical processes of merging [zlytia], assimilation or levelling.

2. A deformation of internationality relations has taken place as a result of gross violations in the Leninist nationalities policies during the times of Stalin and Brezhnev with the annihilation of a significant portion of the Soviet Ukrainian intelligentsia. The sphere of Ukrainian-language use was significantly constricted. The prestige of the Ukrainian culture was artificially lowered. Today, we find ourselves confronted with a need for radical governmental measures aimed at promoting fairness in the area of nationality, at reviving the nation's [narod] spiritual treasures, guaranteeing the broad-based functioning and well-rounded development of the Ukrainian language. For it is language that is the determining factor in the existence of a nation or ethnos.

The language of each nation [narod] is the foundation of its national exist-

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Official rally...

(Continued from page 1)

The rally was reportedly followed by a candlelit march Khreshchatyk in memory of the victims of the Chernobyl disaster. "The police did not register a single incident. Even a procession by young people holding lighted candles along the Khreshchatyk caused no inconvenience or tension in the city center," the government newspaper *Izvestia* was reported by Reuters to have written.

The press service of the Ukrainian Helsinki Union reported, however, that a group of activists from the Ukrainian Helsinki Union attended the rally displaying a blue and yellow Ukrainian national flag. Afterward the group of activists marched down Kirov Street toward the Khreshchatyk with their flag and held a pre-election meeting. No other details of the size or content of the meeting are known.

The participants of the official Chernobyl rally urged the Ukrainian SSR's Council of Ministers to raise before the

30,000 in Lviv...

(Continued from page 1)

called on the authorities to recognize and restore Ukraine's national symbols, he said.

The participants of the rally voted to boycott the bye-elections unless they were opened to all candidates, and especially the writers Ivan Drach and Roman Ivanychuk, who are leading figures in the still unofficial popular movement for restructuring and national renewal in Ukraine, also known as Rukh.

Mr. Horyn, who heads the region's UHU branch, spoke at the public meeting, which also expressed its solidarity with the Georgians and observed a moment of silence for the victims of the recent militia crackdown against protesters in Tbilisi.

Another protest meeting has been called in Lviv for Saturday, May 13, on the eve of the bye-elections, reported Mr. Horyn.

May Day rallies

The mass demonstration occurred only two days after an official May Day march in Lviv, in which a column of representatives of informal groups that numbered 2,000 at its peak, took part.

Representatives of informal groups had met in Lviv on April 24 to discuss their participation in the May Day march and chose Ihor Derkach, a member of the UHU regional council, to lead the column.

Thus, members of local informal groups gathered on the morning of May

national government the question of the inadvisability of the operation of the Chernobyl nuclear power station and a halt to new power generating facilities at operating stations, reported TASS.

Speakers called for making the 30-kilometer zone around the Chernobyl plant an international research ground, wrote TASS, and mentioned "the need to raise before the republican Supreme Soviet the question of holding a referendum regarding further development of nuclear power engineering on the territory of Ukraine."

Agence France Presse reported that some of the participants in the Kiev rally also demanded an end to "press censorship" about the nuclear accident.

Up to 15,000 people rallied in the western Ukrainian city of Lviv on April 26 to commemorate the third anniversary of Chernobyl and to protest the exclusion of a popular nominee, Ivan Drach, as a candidate in upcoming bye-elections to the new USSR Congress of People's Deputies, reported Agence France Presse.

In front of St. Elizabeth's Roman Catholic Church on Pryvokzal Square, reported the press service of the Ukrainian Helsinki Union. There, however, the demonstrators were met by several local officials, including Lviv City Procurator Kryklyvets, City Party Committee First Secretary Volkov and head of the City Executive Committee Kotyk, who tried to convince the crowd not to display Ukrainian national symbols, including blue and yellow flags, during the march.

The crowd of informal organizations refused to put away their flags and other national symbols and marched down May 1 Street toward the Lviv Opera Theater on the city's main thoroughfare, reported the UHU's press service.

In an effort to prevent the march from going any further, the officials ordered local militia to block the street with trucks and cordoned off Lenin Prospect, where the opera house is located, with a unit of policemen. The column of protesters broke off into sections, which proceeded to head toward the Opera Theater via side streets. The flagbearing groups were met by police in front of the opera house and many protesters were reportedly beaten.

Some protesters managed to climb across police barricades and gathered together to form a new column to march toward the stage where the official ceremonies were taking place. However, the police once again broke up the crowd and attempted to seize the displayed Ukrainian flags and national symbols.

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WCFU, rights group, Balts protest Soviets' amended criminal code

TORONTO — The Human Rights Commission of the World Congress of Free Ukrainians, the Inter-Religious Task Force for Human Rights and Religious Freedom in the Soviet Union, the Estonian World Council and the Lithuanian World Congress issued a joint statement in reaction to a new Soviet decree amending the USSR legal code "on criminal liability for state crimes."

In their joint statement the four organizations appeal to the 35 signatory states of the Helsinki Final Act to protest against the legal changes that went into effect on April 11, which, they write, "are in violation of human rights norms and inconsistent with promises made by the Soviets."

The organizations also call on the governments of the Helsinki Accords signatories "to hold off attendance at the conference in Moscow in 1991 until these articles are either removed from the Soviet Criminal Code or amended to conform with international standards of justice and human rights."

One of three scheduled conferences on the human dimension of the Helsinki Accord, the Moscow meeting was set to take place providing that the Soviet Union complies with the provisions in the Helsinki Final Act and the concluding document of the Vienna follow-up meeting.

The complete text of the April 24 statement follows.

On April 8, 1989, new laws with respect to "crimes against the state" were signed by President Mikhail Gorbachev immediately upon his return from summit meetings in the United Kingdom.

In the last two years, Soviet spokesmen have issued numerous statements

about the forthcoming law reforms, specifically of articles of the Soviet Criminal Code which were traditionally used to incarcerate individuals for speaking out or criticizing the state. Soviet officials promised the new laws would conform with democratic principles, humanitarian standards and with international law.

The new decree signed by President Gorbachev "On Amendments and Addenda of the USSR Law 'on Criminal Liability for State Crimes' and Certain Other USSR Legislative Acts" are in violation of human rights norms and inconsistent with promises made by the Soviets.

Since the Soviet government somewhat improved its performance with respect to human rights and fundamental freedoms, the signatories to the Helsinki Accords meeting in Vienna, signed the Vienna document in January of this year, which also provides for the third meeting on human rights to be held in Moscow in 1991.

The prerequisite to holding such a conference in Moscow is a continued verifiable Soviet compliance with the provisions articulated in the Helsinki Accords and the Vienna Document, as well as implementation of new mechanisms to the set out in Paris (May 30-June 23, 1989), and Copenhagen (June 5-June 29, 1990), aimed at resolving all outstanding violations of human rights. Many Western signatories declared that they will not participate in the Moscow human rights meetings if the Soviets do not comply with the obligations which they have undertaken.

The Inter-Religious Task Force for Human-Rights and Religious Freedom in the Soviet Union, the Human Rights Commission of the World Congress of Free Ukrainians, the Estonian World Council and the Lithuanian World

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Grigoryants on Soviet legal reforms

Following is a reaction by rights activist Sergei Grigoryants of Moscow, editor of *Glasnost* magazine, to the decree of the Presidium of the USSR Supreme Soviet on new laws covering crimes against the state. The comments, made in a telephone conversation on April 13, were released in English translation by the Human Rights Commission of the World Congress of Free Ukrainians.

We still don't know how this law will be applied... but it is in the same spirit of anti-democratic laws which were published in October. The laws on demonstrations and on the use of internal military forces which are allowed to conduct searches without formal permission of the procurator; the law which allows shooting of women and children.

...I believe the law will be applied selectively, at the whim of the government. This new decree parallels some of Stalin's most Draconian laws. No one after Stalin has ever enacted such monstrous laws.

...I believe it is an obvious violation of the Vienna Final Document, violation of the right of freedom of speech, freedom of the press, freedom to express personal views about officials and institutions. There is a very sharp and obvious worsening of the situation in the Soviet Union. Unfortunately, people in the West don't see it yet.

...One does not have to be very astute to see that the law which

replaces Article 190(1) is far worse, although Article 190(1) was reprehensible not so much because of its legal formulation but in its practice and application... Under the new article, punishment is prescribed for criticism of any Soviet official, any person elected to any position, not to mention any Soviet institution. The meaning of this law is that even if one has good reason to call a secretary of the city council a villain, one has committed a crime against the state, one has offended an employee of the state, one has discredited a state organization... This is such a fantastic law and so unbelievable, the entire population of the Soviet Union can be arrested, starting with Gorbachev and ending with a caretaker. Everyone in the Soviet Union has something against a government organization or an employee of it, and now that is a crime against the state.

...As a matter of fact this law was applied immediately upon publication. I had a call yesterday [April 12] from a Jewish group. They were going to have a meeting for which permission was given and later withdrawn, upon publication of the law, because one of the four agenda items was to condemn the activities of the anti-Zionist committee. The meeting was forbidden because people have no right to discredit a government organization. Now you cannot say anything even against a kindergarten if the teachers are bad. This also is a government organization.

Washington memorial service recalls Chernobyl

by John A. Kun
UNA Washington Office

WASHINGTON — A third anniversary memorial service for the victims of the Chernobyl nuclear accident was held in front of the Soviet Embassy on Wednesday evening, April 26.

Approximately 50 Ukrainians as well as several non-Ukrainians, attended. The event was organized by the Ukrainian American Community Network of Washington under the direction of Larissa Fontana.

A panakhida (requiem) service was conducted by the area's Ukrainian clergy, the Rev. Hryhory Podhurec of St. Andrew's Ukrainian Orthodox Church, the Rev. Joseph Denischuk of the Ukrainian Catholic National Shrine of the Holy Family and the Rev. Taras Lonchyna of the Holy Trinity Particular Ukrainian Catholic Church.

Following the memorial service, a letter from the World Congress of Free Ukrainians was personally delivered to the Soviet Embassy by Hanya Mack, Natalie Gawdiak and Larissa Fontana. The letter pertained to the siting of nuclear plants in Ukraine and demanded an end to further nuclear plant construction there.

At the Soviet Embassy, the group asked for a Ukrainian-speaking official, and they were then received by a Soviet representative, Mr. Dunaysky, who

comes from western Ukraine. In Ukrainian, the group discussed several topics, including Chernobyl: the suspiciously low victim count of 31, the Soviet reluctance to seek outside aid immediately following the Chernobyl accident and the Biblical reference to "wormwood" in Revelations (8:10-11), where a great star falls burning from heaven and poisons the waters ("wormwood" in Ukrainian is "chornobyl"). While Mr. Dunaysky claimed not to be a Bible reader, Ms. Gawdiak recommended that he read it — if not for religious reasons, for its merits as a great piece of literature.

Mr. Dunaysky did assure the Ukrainian Americans that since the Soviets have a moratorium on nuclear plant construction in Ukraine, the closed reactors at Chernobyl would not be reopened.

Upon leaving, Ms. Fontana questioned Mr. Dunaysky as to the reasons the Ukrainian Communist Party boss Volodymyr Shcherbytsky, has not been removed from his official capacity. Mr. Dunaysky shrugged and said, "It's a difficult problem."

The gathering of Ukrainian Americans then proceeded to Lafayette Park where the clergy blessed the Chernobyl tree, an American beech planted one year ago by an environmental group, Friends of the Earth.

Borecky...

(Continued from page 1)

nation to the holy father. At the request of Pope John Paul II, the normal procedure for submitting letters of resignation was postponed, so that Bishop Borecky could be actively involved in the Millennium celebration of Ukrainian Christianity and be permitted to commemorate his golden jubilee of priestly ordination as well as his 40th anniversary of episcopal consecration, both anniversaries which occurred in 1988.

Bishop Borecky denied that he had submitted a letter of resignation dated April 3. Chancery officials confirmed this fact. He did say that he will be ready to resign the day after a co-adjutor is named for the eparchy of Toronto. "I have been working for 51 years," he said. "But I will not leave my flock unattended."

The press release also states that the "resignation of Bishop Borecky has no causal connection whatsoever with other matters or events which may have occurred during the current year, allegations of which have appeared in the press. Other Ukrainian Catholic bishops upon completing 75 years, have submitted their letters of resignation. The same courtesy extended to the holy father to Bishop Borecky was also extended to them on account of the Millennium celebrations of Ukrainian Christianity."

Bishop Borecky reported that he was given no reason for his resignation being demanded. He said he believes that as a bishop of the Ukrainian Catholic Church he need not adhere to the canon law applied to the Latin Rite Church. He did mention that when he was called to Rome in December, the topic discussed at length was the ordination of married priests in Ukraine this summer. His resignation also was discussed. The fact that these two topics were discussed during lengthy meetings lead Bishop Borecky's supporters to believe that indeed the demand for his resignation is related to the ordinations in Ukraine.

It must also be pointed out that during April the priests ordained in

Ukraine in 1988 were encouraged to submit written letters to Rome asking the Holy Father for his favor ("laska").

Although some of the married men ordained in Ukraine submitted such letters, the priests from Bishop Borecky's eparchy decided not to do so. According to Bishop Borecky, such a letter to the pope would show that "we are not a full-fledged Church with equal rights" as stated by the Second Vatican Council. The bishop said he believes he in no way wronged his Church, he in no way wronged Rome, and no such letters to Rome were necessary. "As a pomisna Church, what favor do we need?" the bishop asked.

Lastly, the press release reports that the "present draft code of Canon Law for the Eastern Catholic Churches states in canon No. 208 article No. 1 that a bishop who has completed his 75th year of age is requested to submit his resignation from his office. This draft is expected to be promulgated soon, perhaps even before the end of this year. Upon its implementation, it will be the official law for all Eastern Catholic Churches."

Bishop Borecky said that comment about this was unnecessary, for a draft law is precisely that, a draft law.

What is interesting about the press release is the fact that it was sent out on the letterhead of the Synod of Bishops, yet the last time the synod met as such was in the fall of 1987. All legislative decisions can be made only by the Synod of Bishops. Any minor decisions can be made by the governing body of bishops, or at least five bishops. Thus, it is not clear who issued the press release about the clarification on the retirement of bishops.

What is interesting to note is the fact that Bishop Borecky did receive official communication from Rome just last week. This consisted of congratulatory remarks from both the pope and the Eastern Congregation commending the bishop for the wonderful work he has done for the Ukrainian Catholic Church in his over 50 years of service to its faithful. Bishop Borecky will be honored by the faithful on May 27 at a jubilee banquet at the Royal York in Toronto.

Summer institute at Harvard U. receives grant

CAMBRIDGE, Mass. — The growing interest in Ukrainian-language courses has encouraged the Harvard Ukrainian Summer Institute to expand and improve its language program and to seek financial assistance in addition to that provided by the Ukrainian Studies Fund (USF), the main supporting agency of both the Harvard Ukrainian Research Institute (HURI) and the Summer Institute.

With the assistance of grants from the Social Science Research Council and the Soviet and East European Languages Area Center in the last two years, Harvard University has become the only institution of higher learning on this continent to offer three intensive Ukrainian-language courses in the summer.

The Ukrainian Studies Fund and its auxiliary organization, Friends of the Harvard Ukrainian Research Institute, are committed to continuing their support and plan to establish a permanent endowment for the Ukrainian Summer Institute within the next decade.

In an effort to continue its expansion and improvement, the Summer Institute has applied for and been awarded a grant from the Social Science Research Council for its 1989 session. This grant is awarded by the Joint Committee on Soviet Studies of the Social Science Research Council and the American Council of Learned Societies for summer language training programs of the Soviet Union (other than Russian).

This funding is supported by a grant from the U.S. Department of State under Title VIII (The Soviet-Eastern European Research and Training Act of 1983.) The purpose of this grant is to provide support for the improvement and additions to existing programs of summer language institutes.

Among other things, this grant provides for a language coordinator to oversee and coordinate the summer language courses. The language coordinator has already begun implementing changes to the language curriculum that will affect both the instructors and the students. A weeklong seminar will be held at the Harvard Ukrainian Research Institute one week before the 1989 summer session begins for the language instructors and other graduate students specializing in Ukrainian language. This seminar will provide an introduction to the theory and practice of second-language teaching.

Though students will sign up for their courses at the time they apply for the program, placement tests will be administered on the first day of class to ensure that each student is enrolled at the proper level. All three levels — beginning, intermediate and advanced — will use "Modern Ukrainian" by Assya Humesky as the main text in addition to various other required readings. The two recommended dictionaries are the English-Ukrainian Dictionary by M.L. Podvezko and M.I. Ball, and the Ukrainian-English Dictionary by C.H. Andrusyshen. Both the textbook and the dictionaries will be available from the Publications Office at HURI.

The language classes will meet for two hours every morning with one hour of conversation in the afternoons. The language laboratory facilities will be available to the students. In addition to the weekly evening lectures and films planned for the program as a whole,

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Magocsi proposes renaming HURI in honor of Pritsak

TORONTO — Dr. Paul R. Magocsi of the Chair of Ukrainian Studies at the University of Toronto has proposed, in a letter to the president of Harvard University, Derek C. Bok, that the Harvard Ukrainian Research Institute be named in honor of its retiring director, Dr. Omeljan Pritsak.

Dr. Pritsak will be replaced as director of the institute by Dr. George Grabowicz.

The full text of Dr. Magocsi's letter follows.

"On April 7, 1989, friends and colleagues of Omeljan Pritsak will gather at Harvard University to honor the person who more than any other established within the context of North American university life the discipline of Ukrainian studies. During the last

quarter of a century, it was Omeljan Pritsak who had the idea and who provided the impetus to create the first chairs of Ukrainian studies and the first Ukrainian research institute at Harvard University. It was he who selected and trained a new generation of scholars who now hold leading positions in Ukrainian and Slavic studies in the United States and Canada.

How easy it is today to speak of the growth and achievements of Ukrainian scholarship and not realize that two decades ago the situation was radically different. Often against insuperable odds and in an academic world entrenched with unsympathetic traditional attitudes, Omeljan Pritsak persisted and made Ukrainian studies respectable. All of us who toil in

Ukrainian studies today will remain ever grateful to Omeljan Pritsak, who in a real sense made what we do possible.

In recognition of his truly pioneering role in the history of Ukrainian studies in North America, it would seem most appropriate on the occasion of his 70th anniversary and his retirement from Harvard University that the institution which he did so much to create be renamed the Omeljan Pritsak Ukrainian Research Institute at Harvard University (Ukrainskyi Doslidnyi Instytut Harvardskoho Universytetu imeny Omeliana Pritsaka). This would seem a most appropriate means of reminding present and future Ukrainianists of the person who gave Ukrainian studies the place it deserves in the world of humanistic knowledge."

Canadian...

(Continued from page 1)

only screened carefully by the University of Alberta, but that he has a reputation as a quiet, diligent student. Although his father is prominent in the Ukrainian emigre community — he is currently vice-president of the umbrella group, the World Congress of Free Ukrainians — the younger Skrypnyk has never been a political activist. For the past year, he has been a research assistant with the CIUS, contributing articles to the Encyclopedia of Ukraine, which is being published in an eventual five-volume edition by the institute's office at the University of Toronto.

The account in Pravda Ukrainy, however, maintains that Mr. Skrypnyk has intruded "impudently" in the internal affairs of a foreign country. It disputes his claim that on the night of March 23 he met an acquaintance whom he only knew by sight, and that it was this person, cited as one Volodymyr Trubiychuk, who was pinning up the posters. Among other slogans, the posters evidently called for the forming of "cells of the Ukrainian National Movement" within the ranks of the Soviet Army, sabotage of work by militia workers and the statement regarding the elections: "Not a single registered candidate ought to win."

The article states that suspicion about Mr. Skrypnyk is raised by the "striking one-sidedness of his interests," by the fact that he did not meet with his advisor at Lviv University for three months, that he has attended meetings not approved by the authorities, and that he has traveled to Kiev and Vilnius without approval from the office of Visas and Permits.

It maintains also that he has met with "suppliers of misinformation to the American Radio Liberty and foreign nationalist publications" such as (Vyacheslav) Chornovil, Horyn and Kalynets (it is not specified in the article which Horyn or Kalynets are meant). In brief, therefore, the Soviet view is that Mr. Skrypnyk came to the Soviet Union to meddle in politics.

It cites, in addition, a briefing that Mr. Skrypnyk received from the Canadian Security Intelligence Service (CSIS) before departing for Lviv, asking whether CSIS accords all Canadian students such treatment or if Mr. Skrypnyk was specially "selected." The implication is that Mr. Skrypnyk was a foreign agent.

According to a CSIS official, what Mr. Skrypnyk actually received in Edmonton was something called a "protective security briefing." This consists of advice regarding behavior in the Soviet Union. Such discussions are purely voluntary, and offered by CSIS to anyone who is traveling to the Soviet

Union for an extended period. That Mr. Skrypnyk attended such a briefing suggests only that he was being particularly careful.

Following the detainment of Mr. Skrypnyk by the Lenin District Office of the Ministry of Internal Affairs for over an hour on March 23-24 the CIUS received a letter of complaint from the Embassy of the USSR in Ottawa.

Subsequent inquiries by the CIUS, however, with Mr. Skrypnyk's family in particular, indicate that the student maintains his total innocence in the entire affair. It appears that he was simply walking home alone that night, and came across Trubiychuk putting up posters. Pravda Ukrainy makes it clear that the two had barely walked 10 meters before the patrol car drew up.

As for his work routine in Lviv, it is far from unusual for students to meet with supervisors very irregularly. Mr. Skrypnyk's master's thesis is well advanced, and he does not require constant attention. It is possible that he may not have adjusted to the stricter "rules" of Soviet society in terms of meetings and travel, but the likelihood is that the episode is a result of the relatively harsh day-to-day political life in the city of Lviv.

Mr. Skrypnyk, significantly, has not been asked to leave the University of Lviv. Nevertheless, the angry tone of the Pravda Ukrainy article is reminiscent of an earlier period in Soviet reporting.

More recently, it was reported that another CIUS research assistant, Chrystia Freeland, who is an exchange student from Harvard University, was called in for questioning by the authorities in Kiev. Ms. Freeland, like Mr. Skrypnyk, is from Edmonton, and also comes from a family (on the maternal side) that has been politically active in the emigre community. She is the niece of Mr. Skrypnyk's supervisor, Dr. Himka.

Since she arrived in Kiev late last summer, she has been actively involved in Kiev life. In November, she attended the anti-nuclear power demonstration called "Ecology and Us." In February, she was nominated the Canadian delegate at the inaugural meeting of the Shevchenko Ukrainian Language Society. At that time, her photograph appeared in Ukrainian newspapers.

She has acted as an editorial assistant to the weekly newspaper News from Ukraine, the style of which has changed radically over the past few months, from a conservative weekly dominated by the quest to emphasize the superiority of Ukrainian life in the USSR to that in the West, to a newspaper concerned more with documenting the progress of glasnost and with the development of the Ukrainian language in the republic.

Ms. Freeland turned down a request from the Kiev Committee for State

Security (KGB) to speak with them. The complaint to the Canadian Embassy in Moscow referred to transgressions of the law that she was said to have committed. It appears that on one occasion she took the subway in Kiev without paying the five-kopec fare, which hardly constitutes a serious crime.

There is little doubt, however, that Ms. Freeland has been under close surveillance for some time, and is currently being subjected to what might be termed "old-style harassment."

From Ms. Freeland's own account, it is known that she is the only one among the exchange students from Harvard who can speak fluent Ukrainian (although upon hearing her "Galician" accent, the Kievians usually think she is a Pole). She has become very familiar not only with language developments, but with the progress of the Popular Front in the Ukrainian SSR, the program of which has been subjected to regular criticism in the press. On at least one occasion, she has provided the CIUS with an update of events by telephone.

Both incidents reflect the volatile political situation in Ukraine today. It is virtually impossible for an inquiring and intelligent young Canadian to go to the republic for any length of time and not be asked to attend meetings, to join in the discussions about glasnost, or the Ukrainian language, or the 175th anniversary celebrations of the birth of Taras Shevchenko, particularly if he or she happens to be fluent in the Ukrainian language.

In some respects, Ukrainians have looked to Canada for guidance or support on the language question. Contacts between the CIUS and Ukrainian institutes and organizations are now so numerous that it would be difficult to list them all.

Evidently, however, they are not popular in all quarters. There remain elements in Ukrainian society that still wish to subject foreigners to constant harassment and surveillance; these elements also disprove of some of the recent events, and it would appear that they also would prefer to place obstacles in the way of exchange agreements such as those that have resulted in the sojourns of the two Ukrainian Canadians in Lviv and Kiev.

Moreover, in at least two districts of Lviv, electoral candidates have not been appointed, partly as a result of an "unsanctioned pre-electoral meeting" held there on March 12. It seems that Mr. Skrypnyk may have been dragged into the uproar over these events. Traditionally, the city has been the main location for Ukrainian nationalist feeling, and the situation there is more sensitive than in Kiev.

The events in both cities indicate that in Ukraine, at least, the democratic movement in the Soviet Union still has a long way to go.

Keston conference examines glasnost and religion in USSR

Last week's Weekly reported on Keston U.S.A.'s conference devoted to exploring new opportunities available to Westerners who want to assist Soviet Christians in obtaining religious instruction. Reports have shown that Soviet Christians are already taking advantage of freedoms granted under President Mikhail Gorbachev, stepping out into areas of activity closed to them until recently. Part I of this extensive report focused on the situation in the Soviet Union today.

The conclusion below reports on the second part of the conference, which was devoted to concrete methods and opportunities Westerners can use to help their brothers and sisters in need, helping them receive the religious literature and instruction they need to quench their spiritual hunger.

by Marta Kolomayets

BOSTON — Part II of "Redeeming the Times," the strategic seminar on new opportunities now opening up for the support of Soviet Christians focused on practical methods Westerners can use to aid their brothers and sisters.

The seminar sponsored by Keston U.S.A., a branch of Keston College, a London-based independent research and information agency which moni-

tors religious rights abuses in Eastern Europe and the Soviet Union, was held at the Park Street Church in Boston on Saturday, April 1. The first speaker of the afternoon session was Archdeacon Aram Stepanian, from the Voice of the Armenian Church, who has preached on several occasions to his people in Armenia.

He spoke, in a charismatic fashion, about the spiritual hunger in Armenia. He emphasized the fact that the people turned to the Church after the tragedy of the December earthquake which killed tens of thousands and left even more homeless.

Archdeacon Stepanian spoke of the need for ministries, for preachers to go to the Soviet Union and spread the word of God to the people who long for it.

The following speaker, Charles Whittle from the World Christian Broadcasting Corporation spoke about the shortwave radio as an important medium to use in transmitting information and religious instruction to the Soviet Union. He underscored the fact that with the relaxation of jamming of radio stations to the USSR, millions of people have tuned into broadcasts from the West, and an audience can reach up to 55 million listeners.

Shortwave is not an omni-directional

source of communication, but a medium that has a very high focus on a pinpointed location, according to Mr. Whittle, who stresses that like a good retailer who sets up many stores in good locations, a radio station owner must know that this, too, is the secret of his success, and he must set up transmitters in many locations. Broadcasting into the Soviet Union must be carefully surveyed, with locations established depending upon where a signal can be transmitted from and heard in the Soviet Union.

He discouraged the setting up of new stations, for this practice is expensive and instead encouraged Westerners to supply financial support to religious broadcasting networks, as well as for independent programmers, for air time is very expensive, while the need for broadcasting to the Soviet Union continues to increase.

Mr. Whittle noted that a new problem for broadcasters is the current influx of mail and requests from Soviet citizens. "For over 30 years we worked with virtually no response, yet in faith continued to provide religious instruction. Now, we have responses from the people who thank us for teaching them the Bible. As Western broadcasters travel to the Soviet Union, they are often greeted by Soviet citizens who have been listening to their programs for years. 'We never thought we would get to meet you,' they tell the Westerners," reported Mr. Whittle. He noted that help in dealing with this mail and answering letters is also a concrete way to assist in a partnership program.

There is a great future in radio ministry, according to the broadcaster, who says he is inspired by the responses received from Soviet believers. Although often overwhelmed by the amount of mail and requests received by these Christian broadcasting stations, he is encouraged and feels Westerners must "keep on keeping on."

Dr. Mark Elliott, the director for the Study of Christianity and Marxism from Wheaton College in Wheaton, Ill., spoke about the easing of certain restrictions on church life and religious expression in the Soviet Union, concentrating on the number of Bibles and religious literature that has been made available in the Soviet Union over the past two years.

Giving a brief historical review of the availability of Bibles in what is now the Soviet Union, he said that at the beginning of this century through 1917 and the Bolshevik revolution only 1 million copies of the Scriptures were available to a population that exceeded 190 million.

From 1917 through 1986, 4.1 million Bibles were made available in the Soviet Union, but most of these religious books were either smuggled into the country, printed clandestinely, or secretly imported. Only about 450,000 Bibles were government-sanctioned, through the Russian Orthodox Church.

Prof. Elliott's "guesstimate" of how many Bibles were made available in 1987-1988 is 1.2 million to 1.3 million books, and most of these have been imported using legal means. He emphasized the fact that the vast majority of the Bibles are in the Russian language and stressed the tremendous need for Bibles in other national languages in the Soviet Union.

His projections for 1989, according to reports he has received from various Western-based Bible societies, churches, mission groups and religious organizations amount to anywhere from 5.5 million to 6 million Bibles for the Soviet Union. Although, he cautioned, "these

figures are not set in concrete," he feels that the need is there and the support must be found in the West.

Dr. Elliott also emphasized the importance of monitoring delivery and distribution of Bibles in the Soviet Union. Although the times are now more open, he recalled a situation a few years back when a Bible shipment to Rumania was discovered being used as toilet paper for citizens of that particular area.

In the Soviet Union, over the past two years, the track record has been better, he said, for feedback is available from Soviet citizens who write letters of thanks to the West for religious materials they receive.

The mailing of Bibles to individual addresses is another practice that Dr. Elliott encourages. He noted that Open Doors International has sent 80,000 copies of the New Testament in this manner and the Slavic Gospel Association has managed to mail 25,000 to individual addresses it has received.

He noticed that with the advent of glasnost and perestroika, the number of clandestinely printed religious materials had decreased substantially. He also noted that efforts have gone beyond the scope of Bibles. Only recently Dr. Ross Campbell, a psychiatrist from Chattanooga, Tenn., and author of the book, "How to Love Your Child," a Christian guide published by Scripture Press, signed a deal with the Soviets who want to translate his book and print 500,000 copies to instill higher moral values in child rearing and family life. Dr. Campbell mentioned that his book was first noticed by a woman from a Soviet ministry on children's upbringing and family life, who browsed through the Moscow Book Fair in 1986. Although it is not common practice to give away books at the fair, Dr. Campbell was inspired into giving her the book. She followed up, and requested that an official Soviet publishing house take this on as a project.

Michael Rowe, the last speaker on the official seminar program, stressed that "what we do now can help ensure that things do not change for the worse, — or if they do change for the worse, they will not change to the same extent witnessed during the period of stagnation."

As the head of the Soviet research team at Keston College in England, he sees the possibilities of developing friendship from correspondence. "We are able to see that over the years some of our letters did get through, they did not go into the void of the Soviet Union." He is encouraged by the numerous letters Keston receives and sees that relationships on an individual basis are extremely important both for Soviet citizens and Westerners alike. "Build on individual relationships," he strongly encouraged.

He noted that sending books to individual addresses and parcels to both church addresses and individual believers is also essential, for the void there is great. Mr. Rowe encouraged financial support to groups who broadcast to the Soviet Union and stressed the need for translators and writers for these broadcasts.

He encouraged support to groups who promote ministries and missionary work. He mentioned various unofficial groups, among them a youth ministry in Leningrad which preaches the word of the Lord by holding meetings and public forums; they preach using videotapes and music, playing various instruments. They need both new musical instruments and video equipment, and they are just one of hundreds of groups

(Continued on page 15)

Soviet draft law on religion

Keston College, a London-based research and information center monitoring the situation for religious believers of all faiths in Eastern Europe and the Soviet Union, recently received what appears to be the draft of the proposed new USSR law on freedom of conscience. According to Keston, this draft was shown to Soviet religious leaders sometime between February 12 and 14 by Konstantin Kharchev, chairman of the USSR Council for Religious Affairs.

In a number of its provisions the proposed law goes some way toward meeting criticisms by believers of existing legislation. Though they will not be satisfied by all of its contents, the changes set out in the first section, articles 1-7 include:

1. The right to "spread religious and atheist views" (Article 3) an apparent contradiction of Article 52 of the Constitution which permits only atheists to spread their views in the wider society.

2. The possibility in certain cases for believers to substitute one civil duty for another, i.e. a qualified right for conscientious objection (Article 5).

3. The right to participate in social life, utilizing the mass media and participation in wider social movement (Article 6).

4. The right to study or teach religion both privately or together with others, at home or at the religious society" (Article 7).

Articles 8-26 set out some of the more practical rights and duties of religious communities, detailing the way in which they come into being and the framework within which they function. Among other things this draft gives proper legal status of monasteries and theological institutes (Article 8), returns to the churches the full right of juridical personality taken from them in Lenin's decree on separation of church and state (Article 9), gives them the right to have direct personal contacts with co-religionists abroad

(Article 19), and by implication gives them the right to carry out charitable work (Article 20) — something denied in the previous law. Moreover, Article 27 states that if an international treaty to which the USSR adheres is in conflict with the law on freedom of conscience, then the former shall be applied.

Yet despite these changes this draft leaves much to be desired. The provisions regarding the religious education of children remain unsatisfactory in that they do not make it clear whether parents may send their children to catechism classes or Sunday schools, speaking only of their right "to ensure the religious and moral education of their own children" (Article 3). Articles 10-11 retain the old requirement that religious associations be registered with the local authorities, though believers may appeal to the Council for Religious Affairs if their request for a church is refused — many believers had hoped that they would also be able to appeal to the civil courts if the CRA also refused their request. (Ironically, the February issue of the leading Soviet law journal "Sovietskoye Gosudarstvo i Pravo" published a draft by jurist Yuriy Rosenbaum which included just such a right of appeal.)

This draft falls short of meeting the hopes of believers and many of its provisions remain ambiguous, with their interpretation left up to local officials or the CRA. The clauses on registration still depict it as a sanctioning act rather than a simple recognition of the existence of a religious community. Yet it is a considerable improvement on the past in that it does not ban many activities prohibited by the 1929 law on religious associations. In a climate where it is officially said that "what is not forbidden is allowed" this marks some improvement.

Keston will publish any subsequent drafts and the full text of the law on religion as soon as it becomes available.

THE Ukrainian Weekly

Soviet legal reforms

On April 11, the Soviet press published the decree of the Presidium of the Supreme Soviet on amendments to the law "on criminal liability for state crimes." This was the much-awaited legal reform that Soviet officials have promised for nearly two years, the new laws that were supposed to conform with democratic principles.

Bohdan Horyn of the Ukrainian Helsinki Union described the new laws as "a total reversal to anti-democratic methods in our political and social life." This decree, he said, is not the first "reactionary law" instituted during the Gorbachev regime; it was preceded by a decree on meetings and demonstrations, and an anti-democratic law on elections. The West, he said, has swallowed the Soviets' so-called democratization and thus gives its "tacit approval to such anti-democratic measures."

Let's take a look at the laws themselves.

Article 7, states that "Public calls for the overthrow of the Soviet state and social system," or for its change by methods contrary to the USSR Constitution, or for obstructing the execution of Soviet laws for the purpose of undermining the USSR political and economic system, and equally the preparation for purposes of dissemination or the actual dissemination of material containing such calls" are punishable by deprivation of freedom for up to three years or a fine of 2,000 rubles; when commented repeatedly by an organized group or via technical means designed for large print runs, the penalty is up to seven years' deprivation of freedom or a fine of up to 5,000 rubles; when such acts are committed on instructions from abroad, or involve the use of assets or technical means received from abroad, the punishment is even more severe: deprivation of freedom for between three and 10 years.

Previously, Soviet law, as provided in Article 70 of the Russian SFSR Criminal Code, stated: "Agitation or propaganda carried on for the purpose of subverting or weakening the Soviet regime or of committing particular, especially dangerous crimes against the state, or the circulation for the same purpose of slandorous fabrications which defame the Soviet state and social system, or the circulation or preparation or keeping, for the same purpose, of literature of such content shall be punished by deprivation of freedom for a term of six months to seven years, with or without additional exile for a term of two to five years, or by exile for a term of two to five years." For repeat offenders, or for crimes committed during wartime, the punishment was deprivation of freedom for three to 10 years, with or without additional exile for two to five years.

The law that replaces the previous anti-Soviet slander provisions covers "The public insulting or defamation of the USSR supreme organs of state power and government, other state organs constituted or elected by the USSR Supreme Soviet, or officials appointed, elected or approved in office by the USSR Congress of People's Deputies or the USSR Supreme Soviet, of public organizations and their all-union organs constituted according to law and acting in conformity with the USSR Constitution" and provides that this be punishable by deprivation of freedom for up to three years or a fine of up to 2,000 rubles.

The earlier law on slander covered "The systematic circulation in an oral form of fabrications known to be false which defame the Soviet state and social system and, likewise, the preparation or circulation in written, printed or any other form of works of such content" and stipulated that the punishment was deprivation of freedom for a term not exceeding three years, or by corrective tasks for a term not exceeding one year, or by a fine not exceeding 100 rubles.

A new law covering "deliberate actions aimed at inciting national or racial enmity or dissension, degrading national honor and dignity, and any direct or indirect restriction on the rights or establishment of direct or indirect privileges for citizens depending on their race or nationality" provides punishment of three years' deprivation of freedom or a fine of up to 2,000 rubles; when these acts are combined with violence, fraud or threats, or when committed by officials — up to five years, or up to a 5,000 ruble fine; when committed by a group, or when involving loss of human life, or other grave consequences — up to 10 years' deprivation of freedom.

A careful reading of the old and new laws reveals that, yes, the law on "overthrow of the Soviet state and social system" tightens up the previous broadly worded and widely applied law on "anti-Soviet agitation and propaganda." However, the law's stipulation that this crime, when committed by an organized group or via high-tech means that make wide dissemination possible deserves a more severe penalty, surely is meant to curtail activities of certain groups and their appeal to a broad audience. Equally troublesome is the provision that when such acts are committed on "instructions from abroad" or use "technical means received from abroad," which seems designed to limit contacts with foreigners and is so vaguely worded that it may be broadly applied.

In regard to the law on "insulting and defaming" organs and officials of the state and public organizations, it must be pointed out that whereas the prior law on slander covered "fabrications known to be false," the new law is actually less precise, makes no distinction as to the truth or untruth of the insulting or defamatory statements, and upgrades this offense to a state crime, as opposed to a regular criminal offense.

And, the new law on "infringement of national or racial equality" — even as acknowledged by the official Soviet press (commentaries in Pravda and Izvestia noted that they are especially targeted at activists in the Baltic and Caucasian republics, and Ukraine) — is aimed directly at nationalist trouble-makers throughout the USSR.

What then, do we make of this "democratization" of the Soviet law? Frankly, not much. If this is all there is to Soviet legal reform, then the West should make its dissatisfaction known in no uncertain terms by refusing to attend the special conference on humanitarian affairs that has been slated by Helsinki Accords signatories for 1991 in Moscow. Soviet legal reform is, simply put, out of the line of the promises made, formally and informally, by the Soviets.



WASHINGTON UPDATE

from the UNA Washington Office

Statement update

On April 7, **Sen. Joseph Lieberman (D-Conn.)** spoke about the 175th anniversary of the birth of Taras Shevchenko. Stating that Shevchenko "represents the eternal Ukrainian desire for national independence," the Connecticut legislator gave a brief history of Shevchenko's life and impact.

In a statement in Congress on April 12, **Rep. George Gekas (R-Pa.)** congratulated the Ukrainian National Association on its 95th anniversary.

Legislative update

IMMIGRATION: On February 23, **Sen. Paul Simon (D-Ill.)** introduced, with two co-sponsors, S. 448 to amend the Immigration and Nationality Act to change the level and preference system for admission of immigrants, stressing family re-unification.

On February 28, **Sen. Phil Gramm (R-Texas)** introduced S. 474, which would deny the adjudication of certain political asylum claims made in the United States. That same day **Sen. Simon** introduced S. 476 which would increase the number of refugee admission numbers allocated for Eastern Europe/Soviet Union and East Asia.

On February 28, **Rep. Lawrence Smith (D-Fla.)**, for himself and eight colleagues, introduced H.R. 1173, which would provide funds to reimburse localities which are impacted by substantial increases in aliens applying for political asylum. The following day, **Sen. Edward Kennedy (D-Mass.)** introduced, with 10 co-sponsors, similar legislation, S. 489.

Rep. Gerry Sikorski (D-Minn.) introduced H.Con.Res. 73 on March 14, which expresses the sense of the Congress that the number of refugees admitted to the U.S. and the appropriation for programs for refugee migration and resettlement should be increased. The resolution also states that the Justice Department should re-establish

the presumption that Jews and members of other religious minorities emigrating from the Soviet Union qualify for refugee status. **Sen. Charles Grassley (R-Iowa)** introduced S.Con.Res. 25, an identical resolution, on March 17.

On April 11, **Rep. Bruce Morrison (D-Conn.)** introduced H.R. 2022, which would establish certain categories of nationals of the Soviet Union and Indochina to be presumed to be subject to persecution and, therefore, qualify for refugee status. It would also adjust the status of certain Soviet and Indochinese parolees to that of refugees. The attorney general, in consultation with the secretary of state and the coordinator for refugee affairs, would establish the categories of aliens qualifying under the bill. Jews and Evangelical Christians are specifically named as categories. On April 26, the House Judiciary Committee's Subcommittee on Immigration, Refugees, and International Law, chaired by Rep. Morrison reported H.R. 2022 to the full committee without amendment.

Meanwhile, **Rep. Jim Leach (R-Iowa)** introduced, for himself and two co-sponsors, H.R. 1626, which authorizes the secretary of state to establish a loan program to make guaranteed loans available to certain refugees. On March 7, **Rep. Barney Frank (D-Mass.)** introduced, for himself and 56 colleagues, H.R. 1280, a bill to amend the Immigration and Nationality Act with respect to grounds for exclusion and deportation of aliens. Among the grounds for exclusion or deportation is participation in Nazi-sponsored persecutions, but no mention is made of participation in Communist-sponsored persecutions. Two days later, **Rep. Romano Mazzoli (D-Ky.)**, with **Rep. Hamilton Fish (R-N.Y.)** introduced H.R. 1353, a bill to allow nationals of certain foreign states in crises authorization to remain temporarily in the U.S. On March 23, **Rep. Morrison** introduced H.R. 1630, which provides for administrative naturalization.

(Continued on page 14)

May
13
1933

Turning the pages back...

Fifty-six years ago, on May 13, a committed Communist and ardent Ukrainian, writer and publicist Mykola Khvylioviy took his own life. He was 45.

Born Mykola Fitlev in Trostianets, Kharkiv gubernia of Ukraine, Khvylioviy was a leading figure in the Ukrainian cultural renaissance of the 1920s in Soviet Ukraine who had joined the Bolsheviks in 1919, three years after graduating from the Bohodukhiv Gymnasium.

He began his literary activity by writing poetry; in 1921 his first collection of poetry, "Moldist" (Youth), was published. He then began writing prose; the first collection of his prose works was "Dosvitni Symfoniyi" (Twilight Symphonies), 1922.

The Encyclopedia of Ukraine notes of Khvylioviy's work: "In his brief period of creativity (less than five years), he masterfully depicted the revolution in Ukraine and the first hints of its degeneration, using a rich gallery of characters, most of them members of the intelligentsia. The characters' initial infatuation with the revolution ends in disillusionment..."

Khvylioviy was active in various literary organizations; he was one of the founders of Hart, a proletarian writers' group; after becoming disillusioned with Hart's toeing of the official line, he and a few colleagues formed Urbino; Later, he opposed both Hart and Pluh, a peasant writers' group, for promoting mass participation in literary work instead of striving for artistic quality, notes the Encyclopedia of Ukraine. Then, in 1925, he initiated Vaplite, the Free Academy of Proletarian Literature. It was at this time that he tried writing novels.

Khvylioviy was known as an excellent pamphleteer and polemicist, and it was his work in this field that inspired the literary discussion of 1925-1929. He spoke out for Ukraine's psycho-intellectual orientation toward Europe and against its dependence on Russia. "A nation can manifest itself culturally only if it finds its own unique path of development," he stressed. He further developed his position

(Continued on page 15)

LETTERS TO THE EDITOR

Yuppie Ukraine is not answer

Dear Editor:

In recent issues of The Weekly I have noticed two items which, considered together, raise important questions.

The first is Natalka Mason Gawdiak's letter (March 12 issue), pointing out *inter alia* the need in Ukraine for Bibles and religious literature as opposed to "fast food and rock music." The other is an announcement (April 9 issue) of a symposium on "Doing Business in Ukraine." An article in the same issue notes that Ukrainian Canadian business and professional people plan to travel to Ukraine in May to study "investment prospects."

Certainly it is salutary to strengthen our contacts with Ukraine in order to bring it out of its economic as well as cultural isolation. But in doing so we must not assume — nor should we wish — that Soviet Ukrainians will accept the current Western ethos that so many of us have uncritically adopted. The materialism and cultural sterility of the West — "fast food and rock music" if you will — are as foreign to Ukrainian values and traditions as those of the East. That the latter may be yielding to the former is small comfort.

Nor should we assume that any but the naive and the unscrupulous will adopt our economic practices wholesale. Indeed, we should be wary of those too eager to do so.

The better minds and consciences in Ukraine (e.g., the Helsinki Union) appear to favor a mixed economy emphasizing a cooperative rather than corporate model of economic enterprise. This would mean enterprises owned and operated by employees, not investors. Such a system would continue our neglected tradition of agricultural cooperatives. For Ukrainian Catholics it would also have the virtue of consistency with Catholic social doctrine of the last hundred years.

Our entrepreneurs can help pry Ukraine loose from an exploitative and inefficient system. But must we thereby impose upon it the moral blight of consumerism and the injustices of our own economic models? Initially, we may be able to help a capital-poor Ukraine only through joint ventures along the usual capitalist lines. Yet in the long run — in economics as well as in politics and culture — Ukraine must chart its own course. In our dealings with Ukraine, we should respect its people's economic preferences and their ethical, religious and cultural values, whether or not we have retained them ourselves.

It is not too early to say, "Ukraina tak — ale yaka?" A Yuppie Ukraine is not necessarily the answer.

Andrew Sorokowski
San Francisco

Finally, the truth about conference

Dear Editor:

In his forthright and insightful column "Faces and Places," Myron B. Kuropas has finally told the truth about the important 1983 McMaster University Conference on "Jewish-Ukrainian Relations in Historical Perspective," which had been organized by Profs. Peter J. Potichnyj and Howard Aster.

Although the recently published proceedings of that conference tell much of the story, it is Dr. Kuropas's column that finally has given the

conference the wide informed publicity it deserves (see his "Ukrainian-Jewish relations and a lost legion," The Ukrainian Weekly, April 16).

Yaroslav Bilinsky
New York

Our community has been had

Dear Editor:

I believe that a dialogue is necessary between the Jews and the Ukrainians. Discussions should be open and candid. The conference at McMaster University was a step in the right direction.

However, I was deeply disturbed and annoyed by the comments made by Dr. Omeljan Pritsak. To state that we Ukrainians as a nation must "pay for our sins" by dying in Israel. Did he mean that Ukrainians as a nation are guilty? Or had he identified "war criminals" and thought they were the ones who would go to Israel?

And does Dr. Pritsak represent the Ukrainian community at Harvard? Wasn't it the hromadas who collected millions of dollars to fund Harvard's Ukrainian studies? If so, what does it all mean?

First of all, Dr. Pritsak has a lot of explaining to do. Second, we should look at Harvard and determine whether the Ukrainian community should support such representation. It seems that the voices which did not support the Harvard studies program were right. The Ukrainian community has been had.

Roman G. Golash
Palatine, Ill.

But in whose best interests?

Dear Editor:

On April 12, in my local Allentown, Pa., newspaper, The Morning Call, I was distressed to find on page A7 an advertisement titled "Looking for a few good men as candidates for the Ukrainian Catholic priesthood."

Obviously the Uniate Church in America is going outside the Ukrainian community with such a wide net cast to lure new priests.

But doesn't this insult the many married Ukrainian men who would like to become priests were it not for Uniate hierarchical subservience to celibacy as dictated by Roman Catholicism? Doesn't this place Rome's dictate before the best interest of the survival of a truly Ukrainian Church, staffed by and for Ukrainians?

Peter B. Hrycenko
Allentown, Pa.

An unforgettable summer at HURI

Dear Editor:

The recent announcement of the continuing Ukrainian summer program at Harvard University (The Ukrainian Weekly, March 19) brought to mind an experience I will never forget.

Last year about this time, due to the persistence of my dear mother, I took some time out to mail an application and an essay to the Harvard Ukrainian Research Institute. Having been in the middle of my second year of mechanical engineering studies at the time, I was less than enthusiastic about putting aside my work to write yet another

paper. But, the extra time paid off and though I wasn't quite sure why, I was walking the streets of Boston a few short months later.

I arrived at Harvard last summer (1989) with mixed feelings. Not only was I concerned about the fact that I had completely sidetracked my engineering studies, I was also curious of my peers participating in the program. In my younger days I had been through a few summers of Plast, spent a couple of years in the first grade at Ukrainian school, but it had been a long time since I had any social interaction with other young Ukrainians. Too long.

The first few days with the group of new faces took some time to get used to, but it wasn't long before those once unfamiliar became friends. After all, we were facing professors like Sohor and Shevchenko, infamous for their high homework expectations. We saw films and heard lectures given by such well versed speakers as Myron Kuropas. We grappled record heat temperatures and participated in endless Millennium activities.

And after all was done and summer had passed I realized that it was more than the times we shared that had united us. Quite simply, it was who we are, Ukrainians.

I'll never forget last summer because the person I got to know better was myself. I'm sure there are others like myself whose curious nature questions their heritage. If enough interest can be stimulated would be very interested in sharing my own ideas upon organizing a Ukrainian student group in the southern California area this summer. (Please feel free to send me any input to P.O. Box 6663, Beverly Hills, Calif.)

My best regards to all those who participated in last summer's program. I hope we all meet again in the not too distant future. And most of all I thank the Ukrainian community for all its efforts to promote this and other youth-oriented programs. Your time has inspired me as I'm sure, many others.

Orest Kulewicz
Beverly Hills, Calif.

Artists sought for information

Dear Editor:

I am in the first stages of writing a book on the origins and symbolism of Ukrainian folk art, and its continuity in

Canada to the present. Publication is planned for 1991 to mark the centenary of official Ukrainian settlement in Canada.

Through your publication, I would like to contact Ukrainian Canadian artists working in all media (ceramics, glass, textiles, metal, jewelry, wood, etc.) who are inspired by Ukrainian folk art and employ the folk motifs in their works. Photographs or photocopies of selected art with a short biographical sketch will help me in selecting the artists and works to be included in the book.

Please write to: Orysia Tracz, c/o Department of Archives and Special Collections, Elizabeth Dafoe Library, University of Manitoba, Winnipeg, Manitoba, R3T 2N2.

Orysia Tracz
Winnipeg

Bravo to ladies of The Weekly

Dear Ladies:

Bravo! Bravo! Bravo! Concerning your disclosure in the April 16 issue, that The Ukrainian Weekly consists of a three-female editorial staff, obviously, the picture of you three in the year-end edition did not take the place of a thousand words (a basic principle I learned when taking a course in photojournalism).

I have often thought of writing to compliment you three on your coverage and translations of news, activities, editorials, etc., without prejudice, and most importantly — meeting your deadline every week without glaring boo-boos. I hope your salaries are commensurate with your talents and output. If not, you have my gratitude and thanks for your dedication.

I always look forward to receiving The Weekly, sometimes, impatiently.

Mary Andreyko
Pinellas Park, Fla.

The Ukrainian Weekly welcomes letters to the editor. Letters should be typed (double-spaced) and signed; they must be originals, not photocopies. The daytime phone number and address of the letter-writer must be given for verification purposes. Anonymous letters or letters signed by fictitious persons will not be published. Please keep letters concise and to the point.

For the record

Rep. Steny Hoyer on Chernobyl disaster

Following is the text of a statement by Rep. Steny Hoyer (D-Md.) on the occasion of the third anniversary of the Chernobyl nuclear accident in Ukraine.

Mr. Speaker, April 26 marked the third anniversary of an event that will not soon be forgotten. On that date in 1986, reactor No. 4 at the Chernobyl nuclear power plant, in the Ukrainian republic of the Soviet Union, exploded. The impact of this disaster — the largest at any nuclear power plant — was tremendous. Not only did it severely affect the environment of several countries, it took a heavy toll in human lives and suffering as well.

As co-chairman of the Commission on Security and Cooperation in Europe, mandated to monitor and encourage compliance with the Helsinki Final Act, I have followed with

interest and concern the environmental and social impact of the Chernobyl accident. The accident, and the Soviet response to it, are directly related to several areas on which the Final Act focuses, from cooperation between states in environmental protection to human contacts and the free flow of information.

The Chernobyl accident sent highly radioactive particles floating across Europe and around the world. Ukraine, Byelorussia, the Baltic States, sections of the Russian Republic, northern Poland, Finland and Sweden, the first to be hit with the radiation, experienced economic losses, especially as agricultural products were contaminated. To this day, a large area of Ukraine and Byelorussia remains devastated.

(Continued on page 12)

PHOTO FOLLOW-UP: Thousands attend ecumenical moleben and p



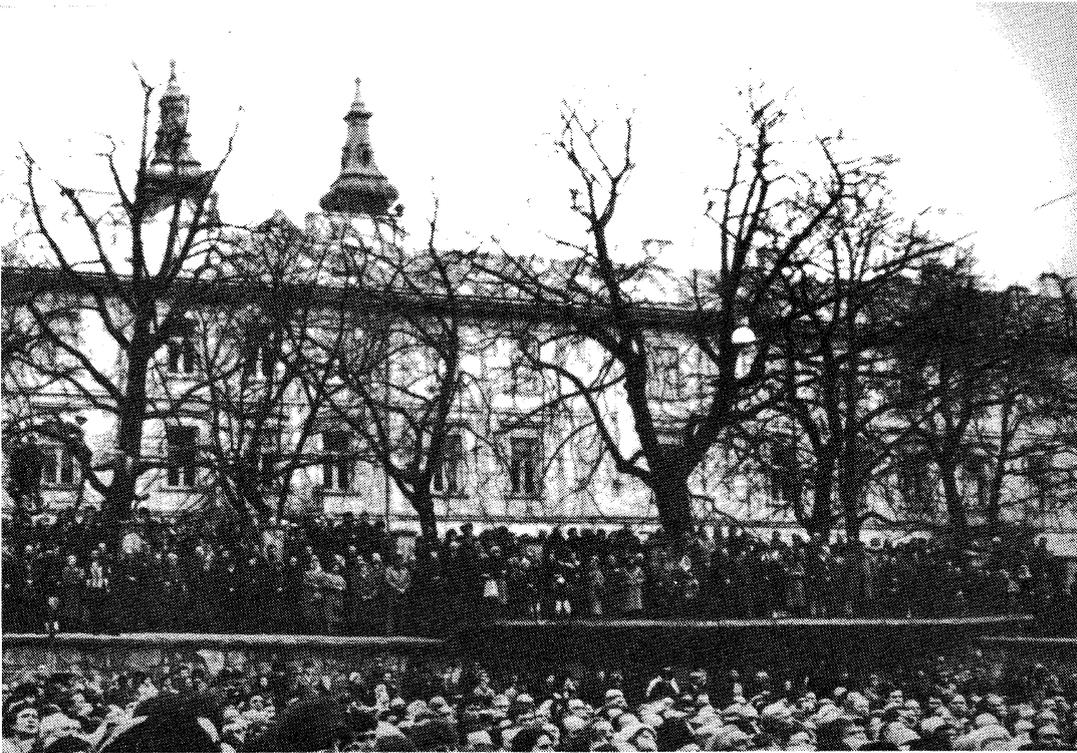
Photos above and below show the March 5 public rally, the first to be held by the Ukrainian Memorial Society which held its inaugural conference in Kiev a day earlier. At the rally, attended by thousands, speakers noted that Stalinism is still alive in Ukraine today and protested against the repressive measures implemented by the regime of First Secretary Volodymyr Shcherbytsky of the Communist Party of Ukraine. Speakers included party officials and former political prisoners and rights activists, among them Lev Lukianenko, Yuriy Badzio, Yevhen Sverstiuk, Ival Hel and Yaroslav Lesiv, who is now a Ukrainian Catholic priest. (The Weekly's story on the Memorial Society and its rally appeared on March 12.)



In the photo above, Bohdan Horyn of the UK rally held in Lviv on March 12. Thousands meeting turned into an angry demonstration scatter the crowd. Photo below shows authorities breaking up election meetings (date unknown) held in Lviv. meeting appeared



Public meeting in Lviv, pre-election rally in Kiev



Seen in the photos on the left and below, is the February 26 ecumenical memorial service in Lviv held on the occasion of the 128th anniversary of the death of Taras Shevchenko, Ukraine's national poet. Between 25,000 and 30,000 people came to the city center for the service led by (as seen in the photo below) the Revs. Mykhailo Nyskohuz and Mykhailo Voloshyn of the Ukrainian Catholic Church. Also seen in that photo (on left) is Ivan Hel, head of the Committee in Defense of the Ukrainian Catholic Church, and (next to him) Ivan Hrechko, a cultural activist. The crowds gathered near the Church of the Assumption. Police did not attempt to disperse the gathering; however, certain political and religious activists were reportedly prevented from attending when they were picked up outside their homes and taken into police custody. (A story on the service appeared in The Weekly on March 5.)



In Helsinki Union addresses a pre-election gathered in the city center that day, and the after local police violently attempted to arresting a participant in one of the pre-the Weekly's story on the March 12 public (March 19.)



St. John's School in Newark: changing to meet students' needs

by Oleh Kolodyi

NEWARK, N.J. — After 25 years, busing is returning to St. John the Baptist Ukrainian Catholic School.

The Father's Club of the school has worked during the past year to initiate a busing program in order to bring children living further out in the suburbs to St. John's School. After a feasibility study, the parish council approved the project in February and the Ukrainian National Association contributed \$10,000 of the \$24,000 price for a 52-passenger bus.

A core of drivers is being formed from among parents and other part-time workers. A group of fathers is preparing to take the state driving test in order to qualify as drivers. The bus will be bringing in students from as far away as Morris County.

Michael Koziupa, who heads the Father's Club, was instrumental in starting up the program. He explained: "We wanted to reach out to other Ukrainian children because we are excited about what is happening at St. John's School. We don't think our children can get a better Ukrainian Catholic education. Enrollment is up slightly from last year and we would like to maintain this trend. The plan for next September is to run the bus from Morris County. By having a set of pick-up points we hope to keep the total trip under an hour."

This will not be the first time students will be bused at St. John's. George Torbych, another father instrumental in purchasing the bus, recalls his own student days at St. John's in the 1950s: "At that time almost all of us lived in the Newark area. The school had three buses and made stops in Newark, Maplewood and Irvington. The trip took about an hour for the more distant students. I remember getting on the bus at seven in the morning every day and spending a good part of that hour having a good old time with my friends. Of course we used that time to study if we had tests."

Busing is just one of many changes occurring at St. John's through the efforts of a dedicated group of parents working with the pastor and with teachers. Another new feature is an intramural program, a seasonal sports program in which 60 percent of the children are participating.

Nestor Olesnycky, organizer of the program, thinks such a program has great value: "When I was still in college I began a basketball program at St. John's. Although we didn't win many

games, we had uniforms, cheerleaders and lots of fun. It served to raise morale at the school and gave the children experience in team sports and socialization. I thought an intramural sports program might serve a similar purpose. Right now we are finishing up an indoor soccer program and will be starting volleyball. Next year we will add basketball."

Every Thursday the children who participate stay after school for two hours to receive instruction in a seasonal sport and to play games with their intramural team. The intramural program has received a lot of support from the community.

Donations from the Ukrainian National Association, Trident Federal Savings and Loan, Self Reliance Federal Credit Union in Newark, and Litwyn and Litwyn Funeral Directors, have enabled the school to purchase uniforms and equipment, and to pay for coaches.

Soccer coaches include Stefan Kasyanenko Jr., and Michael Palyvoda, a father at the school who is donating his time without compensation. Volleyball coaches include students from Maplewood's Columbia High School championship volleyball team.

Even though in the last 10 years the Ukrainian community in the Newark area has become more dispersed, St. John's School is a prime example of what can be accomplished through combined efforts of a dedicated group of parents, teachers and a supporting pastor who think it is important to bring up their children in a Ukrainian Catholic environment.

A perfect example of parents' involvement are Nestor Olesnycky and his wife, Ivanka. While Mr. Olesnycky was busy setting up the intramural program, Mrs. Olesnycky was head of the Mother's Club, which this year sponsored a group of visiting speakers at the school.

"We had Yaroslava Surmach Mills come to the school and speak about publishing books and read from her own books to the children. Tania D'Avignon showed slides from her trip to Ukraine and spoke about her work with National Geographic. We have someone from the Newark Museum come in every month to give a presentation on science, history, etc. It's been very exciting both for us and the children to expand their cultural horizons by listening to these speakers. We hope to make such presentations a regular part of the school year at St. John's," said Mrs. Olesnycky.

These presentations by the Mother's Club have been made possible through hard work, particularly through fundraising efforts such as this year's raffle

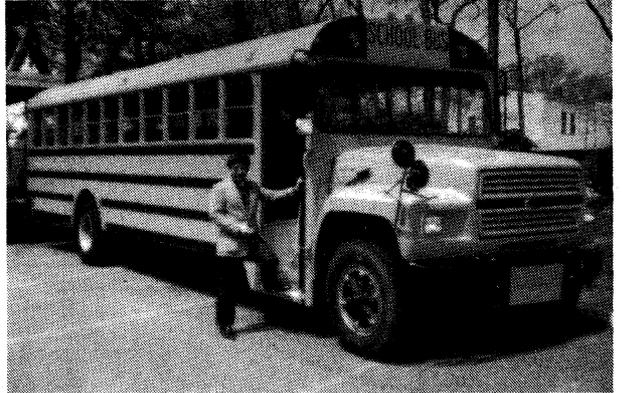
which the Mother's Club hopes will reach 10,000 people and raise money for the school.

The Rev. Bohdan Lukie, pastor of St. John's Parish, said he believes the school can remain the focal point of religious and community life by reaching out to those living further away.

"There are many young Ukrainian couples living within a half hour of St. John's. Many of them may wind up attending Latin rite churches. We want to do everything possible to reach out to these people and make them part of our community; so we are starting programs like busing, an after-school

program and a pre-school day care center for working parents. Those couples who feel bringing up their child in a Ukrainian religious atmosphere is important will make the extra effort to use the bus or to car pool to school. Right now we have parents who live as far as 35 miles from school and last year we even had a couple who was considering commuting from Queens, N.Y. It was only the morning traffic jam that kept them from doing it."

Anyone interested in getting more information or who would like to visit the school may call the principal, Sister Maria Rozmarynowycz at (201) 373-9359.



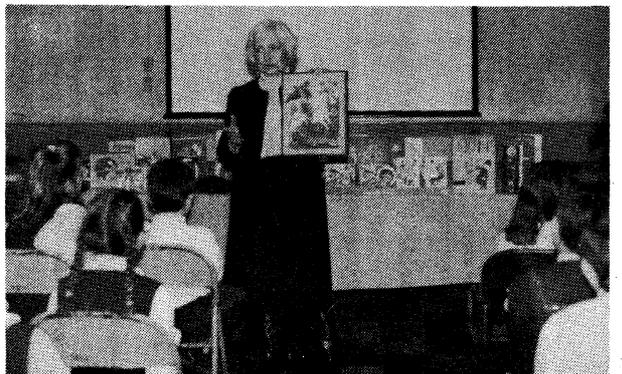
The Rev. Bohdan Lukie, pastor of St. John's Church, with the parochial school's new bus, partial funding for which was provided by the Ukrainian National Association's donation of \$10,000.



One of the school's intramural sports teams; this one is sponsored by the Self-Reliance credit union.



Tanya D'Avignon (photo on left) and Yaroslava Surmach Mills (right) were among the recent guests who addressed students at the parochial school during special assemblies.



Pastuszek honored by Orthodox Church

WILMINGTON, Del. — William J. Pastuszek was honored by the Ukrainian Orthodox Church during a ceremony on February 12 at Ss. Peter and Paul Ukrainian Orthodox Church here.

He was presented a certificate of blessing issued by Metropolitan Mstyslav, primate of the Ukrainian Orthodox Church of the U.S.A., by the Very Rev. Mitred Paul Hrynshyn, pastor of Ss. Peter and Paul Church.

In his remarks to the gathering, the Very Rev. Hrynshyn noted that the archpastoral blessing was awarded to Mr. Pastuszek in recognition of his unflinching belief in the Orthodox faith; for his unselfish and untiring

endeavors, for his generosity to the Ukrainian Orthodox Church of the U.S.A. and for his keen loyalty to the parish of Ss. Peter and Paul Ukrainian Orthodox Church of Wilmington, Del.



William J. Pastuszek receives a certificate of blessing, issued by Metropolitan Mstyslav of the Ukrainian Orthodox Church, from the Very Rev. Mitrat Paul Hrynshyn. Looking on is Mr. Pastuszek's wife, Theodozia.

Photographer wins professional award

PROVIDENCE, R.I. — Photographer Kristine M. Struminsky was recently awarded the prestigious Kodak Gallery Award for excellence in wedding photography.

The award was presented at the 1989 Convention of the Professional Photographers Association of Rhode Island. This is the second consecutive year that Ms. Struminsky has attained this honor.

Later this year, she will attend a national award presentation at the Professional Photographers of America Convention in New Orleans.



Kristine Struminsky receives Kodak Gallery Award for wedding photography from Robert Lizarri (left), president of the Professional Photographers Association of New England, and Robert Klatt of Kodak.

Notes on people

Syracuse resident admitted to bar

SYRACUSE, N.Y. — John I. Hvozda, son of Dr. John and Valentyna Hvozda from Syracuse, N.Y., was admitted on January 12 to practice law in New York State, and in March was admitted to practice law before the U.S. District Court, Northern District of New York.

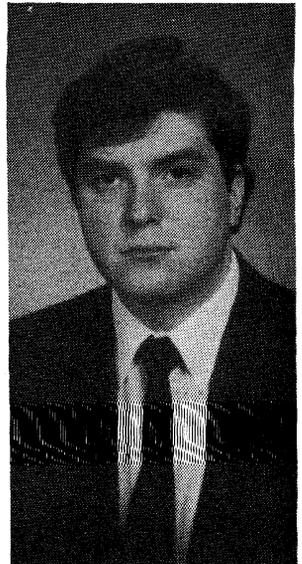
He had been an excellent student in the Ukrainian School in Syracuse, which he completed with honors. He also graduated from Westhill High School, one of the best schools in the

area, with distinction.

He is a member of Plast Ukrainian Youth Organization, which gave him an opportunity to participate in many summer and winter camps, as well as to complete several specializations. His academic career in the field of humanities and social science at New York State University, Auburn Community College, which he completed with the highest honors.

Here Mr. Hvozda served as secretary general of Model United Nations Conferences (for both high school and college students), and as president of the Model U.S. Congress, and was a Head Delegate to the National Model U.N. in New York City. He also served as president of the Politics Club. He was also a member of the honors program in liberal arts and science, member of Phi Theta Kappa National Fraternity, and was listed in Who's Who Among Students.

Mr. Hvozda received the Student Government Organization and Political Science Club Certificate of Appreciation for Outstanding Contribution to Co-Curricular Activities, and received the Citizenship Award "for personally exemplifying and for influence upon



city." He also received a scholarship in 1988 from the Ukrainian National Association and is a member of UNA Branch 39.

He graduated cum laude from the State University of New York at Buffalo in 1985, with a B.A. in political science, and received a Juris Doctor from Syracuse University College of Law in May 1988. He is a recipient of the International Legal Studies Program Certificate.

Mr. Hvozda has endeavored to gain as much legal practice as possible, including working for such law firms as: Fish, Field and Olesnycky, Maplewood, N.J.; Joseph M. Wolczyk, in Auburn, N.Y.; Welch, Welch and Carr, P.C., Camillus, N.Y.; and Hyatt Legal Services, Dewitt and Camillus, N.Y.

He plans eventually to either open his own practice, or join a law firm, hopefully with international — commercial interests. He also plans to undertake the activities in the Ukrainian socio-political affairs.



VERKHOVYNA Ukrainian Youth FESTIVAL

July 14-15-16, 1989

Ukrainian Resort Center
GLEN SPEY, N. Y.

Sponsored by
Ukrainian Fraternal Association

STAGE SHOWS

FRIDAY: 7:15 P.M.
SATURDAY: 2:15 P.M.
SAT: EVE.: 7:15 P.M.
SUNDAY: 2:15 P.M.

FOOD

EXHIBITS • SHOWS

DANCES: Fri. & Sat. Eve.

Program (should this happen) would represent a most scathing condemnation of the administrative-bureaucratic system...

3. The movement... sees as its first and urgent task the attainment of state status for the Ukrainian language in the republic. In demanding such a constitutional act, the movement proposes that the Ukrainian language be revived and bolstered in all spheres of party, state, civic, scholarly and cultural life. Legal guarantees should be set in place making Ukrainian the language of production and business, secondary and higher educational establishments, child-care centers.

The law which makes the Ukrainian language the state language will not in any way limit Russian as the language of international communication in the USSR. Nor will it have a negative impact on the free development of the languages of other national minorities living in Ukraine. Every citizen will have the right to learn Ukrainian.

— that Ukrainian language and literature should be an obligatory subject in all schools and technical institutes in the Ukrainian SSR.
— that entrance exams in Ukrainian must be introduced for all students in the Ukrainian SSR educational system... Ukrainian must be introduced as the language of instruction in all secondary and higher education establishments in the Ukrainian SSR... the practice of allowing parents to voluntarily exempt their children from Ukrainian-language study has led to cultural nihilism in the republic... and needs to be reviewed...

— the development of Ukrainian cinema, theatre, radio, television and other media must make the use of the Ukrainian language on the territory of Ukraine a top priority...

— the work of the Shevchenko Language Association and the linguistic and cultural associations of other nationalities in the republic must receive widespread support;

5. The movement sees the creation of conditions which would promote national dignity, a knowledge of the historical past, nurture love for the

national language... and bring to light... in its concern for the integrity of national and cultural development of the nation [narod], the movement at one and the same time opposes any disregard for the interests of the Russians or other nationalities who live in Ukraine either in compact groupings (Bulgarians, Moldavians, Hungarians, Poles, Crimean Tatars, Gagauz, Greeks and others) or those scattered throughout the country (Jews, Byelorussians, Gypsies)...

7. The movement considers that this work must also be carried out among Ukrainians living outside the Ukrainian SSR — in the Kuban, in Siberia, Kazakhstan, the Far East, in Moscow and Leningrad, and other cities and regions...

Organizational structure and methods of activity

1. Any citizen who is 15 years or older can become a member of the Popular Movement for restructuring and the movement's program and participates in its activities.

2. Citizens who wish to become members... create [new] groups of the movement. Each group has autonomous rights and coordinates its work with the branch of the movement closest to it...

4. Public organizations can join the movement as separate entities if they share and support its program.

5. The Congress of the Popular Movement of Ukraine for Perebudova is its higher executive body. Initially, congresses will be called annually. In time, they will convene biennially. The Congress will elect the Council of the Popular Movement in Ukraine for Perebudova.

6. The chairman of the movement and his deputies can be elected to a maximum of two terms of office...

• Initiative Group of the Kievian Branch of the Writers' Union of Ukraine

• Initiative Group of the Shevchenko Institute of Literature of the Academy of Sciences of the Ukrainian SSR

Rep. Steny Hoyer...

(Continued from page 7)

As an article in the Christian Science Monitor reported on April 20, in the 30 kilometers surrounding the plant where high levels of radiations still exist, "villages that had endured for centuries now stand empty, awaiting the slow creep of the bulldozers that will eventually knock them flat and bury their remains... Acre after acre, mile by mile, the ghost towns stretch into ghost countries, ghost woods, ghost lands."

Beyond the degree of destruction, we can recall the additional problems encountered at the time of the accident and immediately thereafter — the delay and many difficulties in evacuating the nearby inhabitants, the plight of loved ones living in the affected areas, and the lack of timely information about what had actually happened and what to do about it.

While we are all aware of the controversy that surrounded the lack of information regarding the disaster, I would like to note how things have been changing since the accident. More of a free flow of information, more open Soviet society.

The Soviet Union is more open today than it was in April 1986. Chernobyl demonstrated the dangers of maintaining strict controls on the flow of information and may have been a catalyst in the development of the policy of "glasnost." Although limitations continue to exist, reporting on disasters in the official Soviet media is no longer prohibited as it once was. Similarly, contacts and communication with friends and relatives abroad is no longer as restricted as it once was.

In addition, public awareness and activism regarding environmental protection has grown greatly in the Soviet Union, particularly in Ukraine, since the Chernobyl accident. While it would be wrong to say that government officials have no concern for the environment, open public debate of environmental problems is an important factor in ensuring its protection. Traditionally, Soviet and East European officials have not been tolerant of the independent expression of views that this entails, and the extent to which this is changing in some of these countries is a positive sign.

World attention has also focused more on environmental issues in the past three years. This, of course, is not only due to the Chernobyl accident but to other environmental disasters as well, including the recent oil spill in Alaska. There has been, as

a result, increased international environmental cooperation on both a bilateral and multilateral basis. Hopefully, this increased cooperation will lead to improved protection of the environment.

Mr. Speaker, the increased openness of Soviet society and the increased efforts to prevent accidents such as Chernobyl from recurring are moves in the right direction, but they are not enough. The need for a freer flow of information, greater contacts between individuals, and increased cooperation in the field of the environment is reflected in the Concluding Document to the Vienna CSCE Follow-Up Meeting, which ended its work last January. In addition to its ambitious content in the human dimension, the Vienna Concluding Document deals extensively with environmental problems of all kinds, from nuclear safety to the handling of hazardous wastes. It also notes the important role of public awareness in the larger effort to protect the environment.

From October 10 to November 3, 1989, in Sofia, Bulgaria. To be attended by experts from the 35 Helsinki signatory states, the meeting will discuss various aspects of environmental issues, including industrial accidents, hazardous chemicals, water pollution and public awareness of environmental problems.

Representatives of non-governmental organizations and other private individuals from the United States, Canada and Europe — both East and West — have become more interested in environmental issues in recent years and may also gather in Sofia to attend open plenary sessions of the meeting, to meet with delegates and to make their concerns about the environment known. The Vienna Concluding Document commits the participating States, including Bulgaria as the host country, to ensure that this active public involvement can take place. Such involvement plays a positive role in seeking adequate protection of the world's environment.

Mr. Speaker, the Chernobyl accident has made us all more aware of the interdependence of man and the environment. Let us hope that the concern for the environment Chernobyl has spawned will prevent further losses of this kind in the future.

Пластові Плем'я „ПЕРШІ СТЕЖІ“
власнобудів

ДЕННИЙ ТАБІР ПТАШАТ
для дітей від 3-6 року життя
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Оплата за поїзд на Союзівці для дорослої особи і 1 дитини \$450.00.
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Речень зголошень: 15-го травня 1989 р. Табір обмежений до 30 дітей.

ЗГОЛОШЕННЯ НА ТАБІР ПТАШАТ - 89

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UNA executives...

(Continued from page 1)

In addition, the UNA paid out \$1 million in dividends to its members and donated \$69,987 for publication of books.

Report of supreme treasurer

The first executive officer to deliver a report was Mrs. Diachuk, supreme treasurer, who noted that UNA assets as of December 31, 1988, stood at \$63,252,965, having grown during the year by \$2,700,736.

All income in 1988 totalled \$11,876,377, a sum that was \$18,391 higher than during the previous year. Dues collected amounted to \$2,702,297, which was \$154,734 less than in 1987 (this is due to lower premiums on new insurance certificates, fewer new members being enrolled, and the purchase by members in 1987 of many single-premium insurance plans).

Income from investments was \$6,385,155, or \$290,876 less than during the previous year. The Svoboda Press showed income of \$1,363,595, a sum greater by \$139,863 than in 1987 (this due to increased financial assistance from the UNA).

Soyuzivka income totalled \$1,195,529, a sum \$277,647 higher than the prior year. During 1988, the supreme treasurer also noted, the UNA invested \$336,000 in refurbishing the upstate New York resort; renovations and improvements are continuing in 1989.

As regards expenses, the UNA treasurer continued, they totalled \$9,175,641 and were less than 1987 expenses by \$616,092.

Cash surrenders amounted to \$424,875, or \$9,000 less than the previous year; death benefits amounted to \$821,582, or \$39,000 less than in 1987; and matured endowment certificates paid \$1,114,521, a sum \$100,000 higher than in 1987.

Soyuzivka expenses totalled \$1,446,459, a sum greater by \$411,000 than the previous year. Svoboda Press expenses grew by \$140,000 to total \$1,362,280.

The cost of furnishing and setting up the UNA's Washington Office, Mrs. Diachuk reported, were \$81,824.

The average yield on investments was 10.32 percent, she continued.

The Ukrainian National Urban Renewal Corp. collected rents amounting to \$3,379,776, or a sum greater by \$179,260 than the previous year's. Other income for the UNURC added up to \$48,000.

All expenses of the UNURC totalled \$3,958,279, or \$364,867 less than in 1987. Interest paid out amounted to \$2,242,263. As of the end of 1988, UNA members' loans to the corporation totalled \$8,121,597, while the UNA's loan amounted to \$5,320,000.

The treasurer concluded her report by noting that during the first two months of 1989, UNA assets grew by \$682,083.

Report of supreme secretary

In 1988 branch secretaries and organizers enrolled 1,161 new members insured for \$8,049,100, said Mr. So-

chan, the supreme secretary. However, in the same period, the UNA lost almost 4,000 members. These included 925 who took cash surrenders, 893 whose endowments matured, 1,162 whose certificates became fully paid up and 899 who died. Because of such a large decrease in members, the UNA ended 1988 with a loss of 2,178 membership certificates.

The total of 1,161 new members enrolled in 1988 included 469 members in the juvenile department, 582 in the adult department and 110 with ADD certificates. In comparison, the total of new members in the juvenile department now is almost the same as the number enrolled in the adult department, whereas heretofore the number enrolled as adults was always twice as large as the number of juveniles. It should be noted also that the average amount of insurance certificates of new members is always increasing and for 1988 the average amount is \$7,135 on life insurance and \$6,933 for the total of all new certificates, i.e., together with ADD certificates. Although in 1988 the UNA suffered a decided loss in membership, the total amount of insurance on all UNA members increased by \$192,134, the supreme secretary noted.

Among the new classes of insurance issued in 1988, the most popular in the juvenile department were classes P-20 (119 certificates totalling \$792,000 in insurance) Single Premium Whole Life (109 certificates totalling \$515,000 in insurance) and E-18 (76 certificates totalling \$304,000 in insurance), reported Mr. Sochan.

In the adult department also, the most popular class was P-20 (150 certificates for \$839,000) followed by Class W (108 certificates for a total of \$643,000 insurance) and the Single Premium Whole Life class (83 certificates for a total of \$387,000 insurance).

Analyzing these gains in new members, the supreme secretary said, it can be noted that a new phase is beginning of a successful campaign to insure grandchildren by grandparents, often with single-premium certificates which insure the young generation with cash reserves for future studies and other needs.

In the first three months of 1989, the number of new certificates has grown each month. In January there were 96, in February 117 and in March 133. This shows that our branch secretaries have a better grasp and command of the new classes and new certificates of UNA insurance which have very low premiums and compare very favorably with the insurance plans offered by the large commercial insurance companies, he added.

As of December 31, 1988, the UNA had 71,977 members insured for a total of \$161,846,149. Of these, 6,290 members, insured for a total of \$20,234,877 were Canadian members.

In the Recording Department, the computerization of the system is almost completed and now the computerization is proceeding in the Financial Department, based on the data already compiled. The Recording Department is still understaffed and is seeking additional personnel, but the work is proceeding punctually, thanks to the dedicated efforts of the present employees who have now thoroughly mastered all innovations and changes in UNA insurance and are becoming more

and more adept in computer technique, Mr. Sochan concluded.

Report on Washington Office

Afterwards, Mr. Flis asked Mr. Iwanciw, who is also a UNA Supreme advisor, to report on the work of the UNA Washington Office which he directs.

Mr. Iwanciw, who happened to be in New Jersey on the day of the Supreme Executive Committee's meeting, spoke first about his assistant, John A. Kun, and secretary, Maria V. Lischak, noting that both are hard-working and energetic young people.

He then told of the office's work in constantly informing members of the Bush administration and the Congress about issues of concern to the Ukrainian community, and about the office's efforts to establish contacts with the news media.

As of November 1, Mr. Iwanciw said, the office will move to new quarters due to a change in ownership of the building in which the office is now located.

Vice-presidents' reports

Dr. Kuropas reported on his participation in meetings with representatives of the Polish and Jewish communities. He also spoke of the Chicago Ukrainian community's success in seeing to it that one of the nine high school students who will travel to Ukraine as part of a three-month exchange program will be a Ukrainian American.

Mrs. Paschen, too, spoke about meetings with the Polish community, as well as about preparations for the annual UNA bowling tournament and

other activities. She broached the subject of promotional materials about UNA insurance.

Canadian report

Mr. Hweryk, in turn, spoke about his activity as the UNA's chief representative in Canada, especially his participation in the recent World Congress of Free Ukrainians. He also reported on the book covering the history of the UNA in Canada which is being prepared by Volodymyr Didiuk, a UNA supreme advisor from Toronto. The supreme director also stressed that organizing courses should be held in Canada.

Report of supreme president

The final report to be delivered, as customary, was the supreme president's report. Mr. Flis spoke about his many visits to UNA districts, celebrations of the 95th anniversary of the UNA held in New York City, and the planning of anniversary events in other areas.

He reported also on the following: the hiring of the Balaw Consultants on fraternal insurance; the building of new workers' quarters at Soyuzivka and renovations of the Yasinnia building; and the North American tour of the Oslaviansky song and dance troupe from the Lemko region now part of Poland.

Also covered were the Dumka concert in honor of the UNA's 95th anniversary slated to be held in New York on September 17, and the work of the UNA Convention Committee, headed by Mr. Iwanciw, which is planning the UNA's 1990 conclave in Baltimore.



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Washington...

(Continued from page 6)

With the large number of bills amending current immigration law introduced in both Houses of Congress, consideration of changes to immigration law is expected in this session of Congress.

STATE DEPARTMENT AUTHORIZATION: On April 12, by a vote of 338 to 99, the House passed H.R. 1487, a bill to authorize appropriations for fiscal year 1990 and 1991 for the Department of State and related agencies including the U.S. Information Agency (USIA) and the Board of International Broadcasting (BIB).

The budget for USIA, which includes Voice of America (VOA) increased from \$882.4 million during the current year to \$960.4 million in fiscal year 1990 and over \$1 billion in fiscal year 1991 under the bill. Included in the legisla-

tion is authorization for the establishment of television broadcasting to Cuba, called TV-Marti, at an annual funding rate of \$16 million.

The House-passed bill also provided an increase in the BIB budget from \$227.9 million to \$412.2 million in fiscal year 1990 and \$210.9 in fiscal year 1991. BIB is the umbrella organization for Radio Free Europe and Radio Liberty. Included in the fiscal 1990 budget is \$194 million to build a radio relay station in Israel.

During consideration of the bill, **Rep. Olympia Snowe (R-Maine)** introduced an amendment reducing the total amount authorized for the two fiscal years by \$125 million, which was agreed to by a vote of 372 to 56 after being amended by **Rep. Howard Berman (D-Calif.)** restricting where the funding could be reduced.

Rep. Paul Kanjorski (D-Pa.) proposed an amendment to limit the fund-

ing for the National Endowment for Democracy (NED) for the two fiscal years to current levels, \$15.8 million, from the \$25 million proposed. The NED was established by the Reagan Administration in 1983 to promote democracy around the world. The amendment was defeated by a vote of 209 yeas to 216 nays.

FINANCIAL INSTITUTIONS LEGISLATION: On April 19, the Senate passed S. 774, the Financial Institutions Reform, Recovery and Enforcement Act, designed to reform the savings and loan industry. The Senate-passed version closely resembles the bill submitted by the Bush administration. While the administration's bill proposed a change in the current deposit-insurance premiums paid by credit unions, the Senate version requires the Department of the Treasury and the General Accounting Office (GAO) to review the financial condition of credit unions and the deposit insurance fund and submit recommendations for changes. The House version of the bill was reported

from subcommittee to the full Banking Committee which began mark-up of the bill on April 26.

MISCELLANEOUS: On February 28, **Rep. Philip Crane (R-Ill.)** introduced, with 11 co-sponsors, H.R. 1148 which limits U.S. contributions to the United Nations. He also introduced, with 20 colleagues, H.J.Res. 156 authorizing a monument to Gen. Mihailovich in Washington (identical legislation was introduced earlier in the Senate).

Rep. George Hochbrueckner (D-N.Y.) introduced, with 22 co-sponsors, H.J.Res. 160 which calls on the postmaster general to issue a peace stamp for use in international postage. "The central element of this stamp" according to the legislator "would be the word 'peace' — mir — written in English and in Russian."

Administration update

According to the State Department, there are currently 40 Soviet non-Jewish individuals in Rome, who came out of the Soviet Union through the so-called "Vienna-Rome pipeline" usually used by Soviet Jews emigration to Israel, who have been denied refugee status by U.S. immigration authorities. Fifteen of the group are Ukrainians. U.S. Government assistance for this group has expired and all 40 individuals are in need of financial assistance while in Rome and sponsors for immigration into the United States as parolees. U.S. authorities are working with various ethnic organizations in the United States in an effort to assist these individuals.

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The Board of Directors of Mohyla Institute announces the establishment of a Rector-in-Training position for the fall of 1989. Following a period of training, which would vary with the individual involved, the appointee would assume the position of Rector of the Institute. The Rector-in-Training would receive a salary and would replace the current assistant rector position.

This position should be of special interest to persons who are or have been involved with Ukrainian cultural affairs in Canada. Administrative experience would also be a definite asset. For further information, please write to:

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Turning the pages back...

(Continued from page 6)

arguing that Ukrainian literature should develop independently, and he expressed the idea of Ukraine's sovereignty as follows: "Is Russia an independent state? Yes, it's independent! Well then, we too are independent." His most radical polemical work according to the encyclopedia, was titled "Ukraina chy Malorosia?" (Ukraine or Little Russia); it was suppressed by the authorities.

The literary discussion turned into a political discussion of what direction Soviet Ukraine should take in its development. The nationally conscious progressive Ukrainian intelligentsia sided with Khvylioviy, but certain party leaders and Russian chauvinists opposed him and condemned his orientation as "bourgeois nationalism."

Khvylioviy was relentlessly persecuted. In December 1926 he was compelled to admit his errors and in January 1927 he, Mykhailo Yalovy and O. Dosvitniy agreed to expulsion from Vaplite. Khvylioviy then lived in Berlin and Vienna (and, some accounts say, in Paris). According to the Encyclopedia of Ukraine, in January 1928 before returning to Ukraine he wrote an open letter to the newspaper Komunist renouncing his slogan "Away from Moscow" and his views.

But, he did not truly surrender, writes the encyclopedia. He became the initiator of an independent journal, Literaturny Yarmarok, and after it ceased publication in 1930 he inspired the Union of Workshops of the Proletarian Literary Front (Prolifront), which was disbanded in 1931. By the early 1930s, Khvylioviy's every opportunity to live, write and fight for his ideas were blocked, notes the encyclopedia.

According to Dr. Mykola Zhulynsky, deputy director of the Institute of Literature, Ukrainian SSR Academy of Sciences, Khvylioviy lost his feeling of "internal freedom" and was unable to express himself creatively. This led to his tragic suicide on May 13, 1933. Speaking at York University in January, Dr. Zhulynsky said that Khvylioviy's suicide note was first publicly read on December 13, 1988, in Kiev, at a literary evening dedicated to the 95th anniversary of Khvylioviy's birth.

The note, as read by Dr. Zhulynsky at York, stated:

"The arrest of Yalovy is death by firing squad (rozstril) of an entire generation... For what? For the fact that we were the most sincere Communists? I do not understand anything. I, Mykola Khvylioviy, first of all, am responsible for Yalovy's generation. Therefore, as Semenکو says ... it is clear.

"Today is a beautiful, sunny day. How I love life — you cannot imagine. Today is the 13th. Remember how I was enthralled by this number? It is terribly painful.

"Long live communism.
"Long live socialist development.
"Long live the Communist Party."

Though Khvylioviy was but one victim, his suicide became a symbol of the destruction of the entire Ukrainian nation during the Stalinist 1930s — the famine, the terror, the purges.

Until recently, Khvylioviy's works and even his name were banned in the USSR. Today, glasnost has opened the discussion about Khvylioviy and his generation.

30,000 in Lviv

(Continued from page 2)

The third attempt by members of informal groups to gather into a column succeeded, and the group headed down Lenin Prospect and onto Taras Shevchenko Prospect, where they held a spontaneous meeting in front of a portrait of the Ukrainian bard. After the meeting the demonstrators reportedly sang Shevchenko's "Testament," while individuals laid flowers in front of his portrait.

According to the UHU's press service, similar events took place on May 1 in the Ukrainian cities of Chervonohrad and Kiev, where local UHU branches organized columns of informal organizations for the May Day marches.



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Keston...

(Continued from page 5)

now springing up in the Soviet Union, reported Mr. Rowe.

He stressed that unregistered Churches need much more help than the ones already registered, for they are willing to risk much more, given they have noting now anyway.

As an example of this he pointed to the Ukrainian Catholic Church, which he noted was forcibly dissolved in 1946.

Although there is nothing in the 1929 Law on Religious Associations which would prohibit the Ukrainian Catholic Church from being registered as a Church, obviously, even the new legislation is not going to change the situation in the case of the Ukrainian Catholic Church, he said. "That case is one of the major outstanding issues of religious liberty which the Western Churches and statesmen must continue to press with Soviet authorities for proper solutions which would be freedom for that Church to form parishes on the same basis as any other Church equality under the law, like all other Churches, which the law proclaims but for the Ukrainian Catholic Church does not proclaim," he said.

Mr. Whittle added to these comments by stating that the Ukrainian Catholic Church has reached the level of statesmen sponsoring a cause. "Perhaps what is greatly need is that it become visible in the American press. Just as religious prisoners became such an issue that it became an embarrassment, maybe it is time for this cause to take on the same dimensions he said."

During a closing brainstorming session, the issues of the day were discussed by members of the audience, after which David Ziomek, the executive secretary, closed the conference.

He was greeted by warm rounds of applause for organizing such an informative, and essential conference.

Summer institute...

(Continued from page 4)

there will be excursions planned specifically for the language classes.

In order to receive a scholarship, the course load requirement is eight credits. Students enrolled in a language course (which is eight credits) who wish to take either the "Modern Ukrainian Literature," "Ukrainian History to 1800," or "Modern Ukrainian History" (four credits each) can do so as the course schedules do not overlap, and it is possible to take up to 12 credits on the scholarship. Each language course is equivalent to a two-semester, or a three-quarter language course at the university level.

Applications for the 1989 Harvard Ukrainian Summer Institute may be obtained by writing to: Harvard Ukrainian Summer Institute, 1583 Massachusetts Ave., Cambridge, Mass. 02138, or by calling (617) 495-7835.

WCFU, rights...

(Continued from page 3)

Congress are calling on the governments of Canada, the United States of America, United Kingdom, France and all other signatories of the Helsinki Final Act, to view the new articles 7 and 7(1), and II and II(1), signed by Mr. Gorbachev on April 9, 1989, as a breach of the provisions of the Helsinki Accords and the Madrid and Vienna concluding documents. We also call on these governments to hold off attendance at the conference in Moscow in 1991 until these articles are either removed from the Soviet Criminal Code or amended to conform with international standards of justice and human rights.

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May 12

BOSTON: The Great Famine of 1932-33 in Ukraine and the third anniversary of the Chernobyl nuclear disaster will be observed at 11:30 a.m. at the House Chamber, Massachusetts State House. The event will be hosted by George Keverian, speaker of the Massachusetts House of Representatives. The guest speaker will be Dr. Roman Serbyn, history professor at the University of Quebec in Montreal. The observance is sponsored by the Boston chapter of the Ukrainian Congress Committee of America, the Ukrainian American Educational Citizens Club Inc. and the Ukrainian Professional Association of Boston. For more information call (617) 923-9194.

CHICAGO: Americans for Human Rights in Ukraine will sponsor a presentation, "Peace Walk in Ukraine" by Bozhena Olshaniwsky, president, at 7 p.m. in Ss. Volodymyr and Olha Church hall, Oakley and Superior streets. The presentation includes screening of a video interview with Vyacheslav Chornovil and Oles Shevchenko, displays of memorabilia (including embroideries) from Ukraine, and an exhibit of 25 oil landscapes of Ukraine by Ivan Kulyk, Ukrainian artist from Cherkassy. Proceeds to be donated to the Ukrainian Helsinki Union. For more information call AHRU, (201) 373-9729.

PASSAIC, N.J.: The "druzhynnyky" of Passaic SUM-A are sponsoring a Hawaiian luau at 9 p.m. at the Ukrainian Center, 240 Hope Ave. Hawaiian attire is appreciated. Admission is \$1. Everyone is welcome.

May 13

RIVER FOREST, Ill.: The Ukrainian Dance Ensemble Hromovytsia of Ss. Volodymyr and Olha Ukrainian parish will present its spring concert at 7 p.m. at Trinity High School, 7574 W. Division St. Under the direction of Roxana Dykyj-Pylypczak, the ensemble will perform some of its varied regional dances among them the highly acclaimed "Hutsul Wedding" and a modern dance in four parts to the music of Volodymyr Ivasiuk, to mark the 10th anniversary of his death. Guest performers will include the Ukrainian School of Ballet and Folk Dance, also of Ss. Volodymyr and Olha, and the Cheremshyna ensemble from Montreal. Tickets are \$10 per person and are available at: Self-reliance Ukrainian Federal Credit Union, 2351 W. Chicago Ave., (312) 489-0520; First Security Federal Savings Bank, 936 N. Western Ave.,

(312) 772-4500; and Delta Imports, 2242 W. Chicago Ave., (312) 235-7788. Tickets will also be on sale at the door. A bus will leave from the Ukrainian Cultural Center at 5:30 p.m. for all those in need of transportation. Reservations may be made in the parish office. For more information call (312) 342-7692.

CHICAGO: Bozhena Olshaniwsky, president of Americans for Human Rights in Ukraine, will present a special video showing and presentation to school children on "The Importance of Learning Ukrainian" and "What Can Children Do Now?", 9:30 to 10:30 a.m., at Ss. Volodymyr and Olha Ukrainian Cultural Center, 2247 W. Chicago St. Following this AHRU will hold its Midwest Conference in the same hall, 10:45 a.m. to 5:30 p.m. The conference will focus on "The Impact of New Developments in Ukraine," and participating branches will include California, Illinois, Indiana, Michigan, Ohio, Colorado, Texas and Wisconsin. The featured speaker at the conference luncheon, 2 to 3 p.m., will be Christina Isajiw, director of the Human Rights Commission of the World Congress of Free Ukrainians and a participant of various national and international conferences. Ms. Isajiw will speak on "Ukrainian Participation in the Upcoming Paris CSCE Conference." For more information call Vera Eliashevska, (312) 692-6154.

PASSAIC, N.J.: Branch 3 of the Organization in Defense of Lemkivshchyna will sponsor a spring dance at 9 p.m. at the Ukrainian Center, 240 Hope Ave. The music will be provided by Charivni Ochi. For table reservations or for more information call (201) 772-3344.

NEW YORK: The Ukrainian Engineers' Society, New York branch, will sponsor a dance, 9 p.m. to 2 a.m., at the Ukrainian Institute of America, 2 E. 79th St. Tickets are \$15 for adults, \$10 for students and senior citizens. Beverages and refreshments will be served. The Kryształ orchestra will provide music for dancing.

NEW YORK: The Shevchenko Scientific Society will sponsor a lecture by Lubomyr Hayda of the Ukrainian Institute at Harvard University on "The Demographic Foundations for the National Movements in Ukraine" at 5 p.m. in the society's offices, 63 Fourth Ave. For more information call (212) 254-5130 or (212) 254-5239.

PREVIEW OF EVENTS

May 14

MUNSTER, Ind.: Bozhena Olshaniwsky, president of Americans for Human Rights in Ukraine, will give a presentation on her participation in the Peace Walk in Ukraine at 12:30 p.m. in St. Josaphat Ukrainian Catholic Church, 8624 White Oak Ave. The presentation will feature screening of a videotape interview with members of the Ukrainian Helsinki Union and an exhibit of artifacts and paintings from Ukraine. For more information call (201) 373-9729.

WASHINGTON: Alexander Slobodanik, world renowned concert pianist from Ukraine, will perform works by Frederic Chopin, Borys Liatoshynsky, Franz Liszt and Sergei Prokofiev in a special Mother's Day recital presented by The Washington Group and the Chopivsky Family Foundation at 3 p.m. in the Dumbarton Church, 3133 Dumbarton St. N.W., Georgetown. Tickets will be available at the door. Admission is \$20 per person for adults, \$10 for senior citizens and students, and free for children under age 16. A champagne reception will follow. For more information call Larussa Chopivsky, (202) 363-3964.

May 20

PARMA, Ohio: The annual pre-convention dinner/dance, sponsored by St. Vladimir Cathedral's Junior and Senior Ukrainian Orthodox League Chapters, will be held at the parish center following 6 p.m. vespers in church. Music for dancing will be provided by the Ukrainian orchestra Roman. The 42nd annual Ukrainian Orthodox League convention will also be hosted by the Parma chapters, July 19 to 23. Tickets may be purchased by calling Maria Sulym, (216) 888-4428.

ROCHESTER, N.Y.: The Taras Shevchenko School of Ukrainian Studies cordially invites the public to a graduation dinner and dance at 6:30 p.m. at the St. Mary's Protectress Church hall, 3176 St. Paul Blvd. Music will be provided by the Golden Dreams Band. Tickets are \$15 for adults, \$8 for youth under 18. Admission for the dance only is \$7. Tables must be reserved by May 15 by calling Zenia Kuzil, (716) 467-3871, or Maria Leschysyn, (716) 342-3874. Tickets may be purchased at the school, local credit union or the Mosaic gift shop.

NEW YORK: Stefania Hnatenko, curator of The Ukrainian Museum's current exhibit, "Treasures of Early Ukrainian Art," will give a lecture on the "Lviv School of Painting: 16th to 17th Centuries" at 5 p.m. at the museum, 203 Second Ave. For more information call (212) 228-0110.

NORRIDGE, Ill.: St. Joseph's Ukrainian Catholic Church will stage its "Ethnic Spring Concert" at 7 p.m. in the auditorium of Ridgewood High School, 7500 W. Belmont Ave. The fund-raising concert will feature: the Ukraina folk dance ensemble, Balkanske Igre Balkan dance ensemble, the Rabai Hungarian folk dance ensemble, the Lidan contemporary Ukrainian vocalists and students from the School of Ukrainian Ballet of Chicago (northwest

branch). For ticket information call (312) 625-4805.

May 21

PARMA, Ohio: St. Vladimir's Ukrainian Orthodox Cathedral will solemnly commemorate the 70th anniversary of the first divine liturgy celebrated in the modern Ukrainian language with a hierarchal divine liturgy at 9 a.m. concelebrated by Bishop Antony and the cathedral clergy. On May 9, 1919, at the St. Nicholas Sobor in Kiev the first Ukrainian liturgy was celebrated. It was composed and directed by Mykola Leontovych. For more information call (216) 886-3252.

IRVINGTON, N.J.: The local branch of the Organization for the Defense of Four Freedoms for Ukraine will sponsor a symposium about current developments in Ukraine and in the Ukrainian diaspora at 4 p.m. in the Ukrainian National Home, 140 Prospect Ave. The participants will include: Wasyl Pasieczniak on "Struggle of Ukrainian Churches for Identity of Own Heritage"; Roman Zwarycz on "Glasnost and Perspectives in the Fight for Freedom of Ukraine"; Wolodymyr Nahirnyj on "Thoughts about Glasnost and Perestroika in the USSR"; and Ivan Holowinskyj on "Ukrainian Diaspora and Independence Movements of Ukraine vis-a-vis 'East Politics' of America in Time of Glasnost and Perestroika." A question-and-answer period will follow the presentations. Mr. Pasieczniak will serve as moderator. Everyone is invited. For more information call (201) 538-2899.

CHICAGO: ODUM-Chicago will host an afternoon program with Rostyslav Wasylenko of Ottawa at 1 p.m. in the ODUM auditorium, 2116 W. Chicago Ave. The program will feature humor, satire and other entertainment. Food and beverages will be served before the program. All proceeds will go to the Ukrainian Helsinki Group. All are invited. For more information call (312) 286-1863.

PHILADELPHIA: The Ukrainian Educational and Cultural Center and the Ukrainian Music Institute of Philadelphia present Alexander Slobodanik, renowned pianist from Ukraine, in his only Philadelphia recital this season at 5 p.m. in the Ukrainian Educational and Cultural Center, 700 Cedar Road. Mr. Slobodanik will perform a program of works by Modest Mussorgsky, Boris Liatoshynsky, Frederic Chopin and Franz Liszt. Due to a limited number of available seats, tickets at \$10 for adults and \$5 for students, should be ordered by sending a check to the center, 700 Cedar Road, Philadelphia, Pa. 19111. For more information call (215) 663-1166.

ONGOING

SASKATOON, Sask.: An exhibit of paintings by Canadian artist Anna Woods from "Freeing the Spirits," her series documenting her experiences in Eastern Europe will be on display at the Ukrainian Museum of Canada, 910 Spadina Crescent E., until June 18. Among her works is a painting titled "Famine in Ukraine." For more information call the museum, (306) 244-3800.

AMERICANS FOR HUMAN RIGHTS IN UKRAINE

43 MIDLAND PLACE NEWARK, N.J. 07106

(201) 373-9729

is holding an

AHRU MIDWEST CONFERENCE

Saturday, May 13, 1989, Chicago 10:45 to 5:30 PM
at Sts. Volodymyr and Olha Ukrainian Cultural Center, 2247 West Chicago Str.

THEME:

THE IMPACT OF NEW DEVELOPMENTS IN UKRAINE

Branches from California, Illinois, Indiana, Michigan, Ohio, Colorado, Texas and Wisconsin.

Conference luncheon 2:00 to 3:00 PM;

CHRYSTYNA ISAJIW, director of Human Rights Commission in WCUF and a participant in numerous national and international conferences, speaking on

"Ukrainian Participation in the Upcoming Paris CSCE Conference."

Call Vera Eliashevska (312) 692-6154.