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THE WASHINGTON GROUP



AN ASSOCIATION OF UKRAINIAN-AMERICAN PROFESSIONALS

## Soviets, Ukrainian Dissidents Meet U.S. Delegation

Imagine Ukrainian dissident Vyacheslav Chornovil sitting across the table from Ivan

### JOLLY, JOLLY, JOLLY... CHRISTMAS PARTYTIME

Ho, Ho, Ho, here comes Santa, or St. Nicholas, if you prefer....Are you ready? Have you been naughty or nice? Come meet your fellow TWG members for a frolicking, funky, fun-filled evening of song, games, laughter, plenty of libations, and good food. All this, and more will take place on Saturday, Dec. 17, at 7 p.m. at 2939 Van Ness St., NW Party Room (Van Ness East Building), Washington, DC. Come join in this annual fete. (Details in calendar.) Call TWG Events Director Orysia Pylyshenko for information, 703/671-1452.

Laptev, Editor of *Izvestia*, the official Soviet government mouthpiece. Or imagine a bishop of the outlawed Ukrainian Catholic Church, dressed in full garb, having discussions with deputies of the Supreme Soviet, the U.S.S.R legislature. These are not wishful thinkings but events which have, in fact, recently occurred. A Congressional delegation of the Commission on Security and Co-

See Helsinki, page 5

## PEACE WALKERS DESCRIBE MOSAIC OF EXPERIENCES

"We don't want permission for our rights, we want our rights," read one poster that greeted some of a group of 232 Americans and 250 Soviets in Kiev this past summer. The visitors had walked from the bustling port city of Odessa to Ukraine's 1500-year-old capital. Here they encountered yet another of a series of surprises—some disturbing, some delightful—sprinkled along their path.

The Americans and Soviets trekked through a host of small, obscure Ukrainian towns, villages and wide-spaces-in-the-road on an "International Peace Walk." Last year, a similar walk had taken place between San Francisco and Los Angeles, and between Leningrad and Moscow.

The participants, who actually walked only about one-third of the way and took buses for the rest, paid a significant sum for the experience, or received subsidies. They were housed either in their own tents, which meant typical camping sanitary conditions and meteorological vagaries. Some, if they wished, stayed on occasion with local families.

They ate communal meals, and had the opportunity to attend numerous meetings with notables along the way. They also glimpsed life in a huge swath of southern and central Ukraine usually inaccessible to Westerners.

Among the walkers were four Ukrainian-Americans, including TWG Members Darian Diachok and Adrian Kerod, and Americans for Human Rights in Ukraine President Bozhena Olshaniwsky. Thanks to their fluency in Ukrainian, the quartet heard uncensored comments about the health effects of Chernobyl, talked with a Ukrainian mother who described how she quietly teaches her daughter her version of Shevchenko, and chatted with villagers who admired their persistence in safeguarding their Ukrainian.

More than 70 people crowded into St. Sophia's Religious Center Dec. 2 to hear the three share their impressions of the walk, which took place over four weeks in late August and early September. Supplementing the accounts were slides, a videotape, books, posters

See Peace walk, page 10

# TWG NEWS

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Ads (business cards or similar) are \$10 a month for TWG members, or three for \$25; \$15 a month for non-members, or three for \$40. Quotes for larger-size ads available on request.  
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New in town? For information on the most current happenings, call Pat Filipov, 301/622-0838.  
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## NEW TWG DIRECTORY

TWG Membership Director and Database Manager Andy Rylyk is readying a new version of the TWG Membership Directory. Please send all updates/corrections of names, titles, addresses, phone numbers (business and home) to his attention at the TWG P.O. Box. Please also advise Andy if any information--home phone, for example--is not to appear in the directory.

Publication of the new directory--automatically sent to all members--is set for March. Memberships must be up-to-date, and new members registered, by Feb. 1 to appear in the directory.

## editorial

### Year-End Contributions

It has become traditional at this time of year to think about contributions that can be made by Dec. 31, which will help a good cause and bring one's tax burden down a bit—all for just a few more minutes with your checkbook.

Don't forget some of the good Ukrainian-American charities and institutions: Americans for Human Rights in Ukraine and the United Ukrainian-American Relief Committee, for example (even though the latter is off the Combined Federal Campaign rolls this year, due to a clerical oversight). Both will gladly accept a mailed donation. The Ukrainian Museum in New York has an ambitious building project going; TWG's own Andrew Fedynsky is trying to breath new life into the Ukrainian Museum-Archives in Cleveland; the Harvard Ukrainian Studies Institute has a Millennium project, among others. We, and you, could name many more—TWG's Fellowship Fund, for example. They all need your financial support, and you could probably use the tax write-off.

We call ourselves professionals, and in the Ukrainian tradition professionals are expected to do their share in providing financial support for the needy and for worthwhile endeavors. Please give generously.

+ \* + KHRYSTOS RAZHDAYETSYA + \* +

The Board of Directors wishes all TWG members a happy, joyous, blessed Christmas and a prosperous, fulfilled New Year. May your stocking be filled with presents galore. May your heart be filled with goodness and love. May your thoughts be wise, and prudent. May you share your bounty, wisdom, beauty and love all around you.

### TWG BOARD 1988-89

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## TWG 1988 IN REVIEW

As 1988 comes to a close, it's time to recap the year's events, as is the custom at most newspapers and periodicals. Here are some of the things that stood out during the 1988 TWG calendar year:

- Friday Evening Forums with Roman Popadiuk, deputy White House press secretary; Wolodymyr Mokry, professor at Jagellonian U. in Krakow.
- Discussions with two human rights activists—Mykola Rudenko and Rev. Vasyl Romaniuk—co-sponsored with St. Andrew's Ukrainian Orthodox Cathedral.
- Show-and-tell evenings with TWG members who returned from interesting stays in Ukraine: four guides at a U.S. Information Agency exhibit in Kiev; participants of the Odessa-to-Kiev Peace March; and Orysia Pylyshenko, who studied at Ivan Franko U. in Lviv for one semester.
- Fundraiser for the Ukraine Famine Commission, with Director James Mace reporting on the panel's work.
- TWG Fellowship Night, featuring presentations by the two 1987 winners and the announcement of the three 1988 recipients.
- Antonovych Literary Prize ceremony and reception for Leonid Plyushch and Robert Conquest.
- Reception for the Virsky Ukrainian State Dance Company.
- Two Millennium receptions—one in May, for scholars participating in a Kennan Institute conference on the subject; the other in October, during the national celebrations, for more than 400 local and out-of-town guests.
- Luncheon meeting with *Washington Times* foreign editor on coverage of Ukrainian events and issues.
- An evening on Ukrainian traditions.
- Light, summer programming, including "Tabir TWG II," dinner at the Marrakesh, a pool party, and an underground tour of the Lincoln Memorial.
- TWG weekend management retreat in Thurmont, Md.
- The mid-year and annual meetings, of course. And don't miss the Christmas party.

Even without the Leadership Conference and Gala Benefit Ball, it has not been an insignificant record of varied and interesting activities in 1988. The Board thanks all the members and friends for their support and participation in TWG activities, and we challenge you to plan and partake in an even bigger agenda in 1989.

## UKRAINIAN TRIVIA

The first correct answer to last month's question--whose pseudonym was "Dzhedzhalyk"--was provided by Roman Ferencevych, who adds that this was only one of many pseudonyms employed by Ivan Franko (1856-1916), a poet, writer, publicist, scholar, political and civic leader and one of Ukraine's greatest creative geniuses.

This month's question is: In which state of the United States did the town of "Ukraina" once exist?

The correct answer with the earliest postmark will win a prize and be announced in the January TWG News.

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## REV. ROMANIUK BESEECHES UKRAINIANS IN WEST TO HALT SQUABBLES

The infighting between Ukrainian Catholics and Ukrainian Orthodox, and Ukrainians of various political parties in the West must stop, declared Rev. Vasyl Romaniuk, a recently released Soviet prisoner. "If Ukrainians accomplish this, we can do miracles," he said. "All Ukrainians, regardless of their faith or political affiliation, deserve our support."

Romaniuk spoke Nov. 20 at St. Andrew's parish hall at an afternoon co-sponsored by St. Andrew's Ukrainian Orthodox Cathedral and The Washington Group. In Ukraine, he said, today's most telling mark of distinction is whether one considers oneself Ukrainian, not Catholic or Orthodox.

Romaniuk, a Hutsul from Kosmach who has also had pastoral duties in the western Ukrainian city of Ivano-Frankivsk, spent 16 years in Soviet prisons, special-regime labor camps and exile. He staged numerous hunger strikes to protest human-rights abuses in the Soviet Union, to demand a Bible during his incarceration and to show solidarity with other maltreated prisoners. (Romaniuk urged Ukrainians in the West to ship Bibles to Ukraine, but to carefully track them once they arrive.)

Ordained a Ukrainian Orthodox priest in 1959, Romaniuk is heir to a tragic family history. A brother was shot at the age of 13, his father died in Siberia, and his wife passed away before Romaniuk and his son, Taras, were allowed to come to the United States in 1987.

Romaniuk's visit to Washington was especially meaningful because so many area residents have worked hard on his behalf. TWG Member Jurij Dobczansky compiled, edited and translated a book of Romaniuk's writings in 1980, "A Voice in the Wilderness." During a special moment after Romaniuk's talk, he presented the book to the grateful priest. (The book was published by the Society for the Study of Religion Under Communism, Box 171, Wheaton, Ill., 60187.)

In a May 19, 1979 article, "A Plea from Under the Gun," in *America*, a publication of the Roman Catholic Church of the United States, Dobczansky wrote that when deprived of freedom, Romaniuk "did not disappear into the depths of the Soviet gulag." Despite the harsh consequences, he documented the inhuman conditions in the camps in hundreds of letters and appeals to international leaders and organizations.

Romaniuk's fate "an accurate illustration of the religious situation in our country." In 1976, the priest renounced his Soviet citizenship. Casting aside all concern for personal security or comfort, he requested U.S. citizenship. "I consider it a crime before God and the people to bear the title of citizen of the U.S.S.R," Romaniuk said.

Romaniuk, settled in Winnipeg for the time being, describes the terror visited upon political and religious prisoners of the Soviet penal system. The cruelest punishment is placement in the company of hardened criminals, robbers and murderers. Guards often leave these prisoners, unsupervised, with dissidents, knowing that the lawbreakers are bound to harass and harm the political prisoners.

Several especially horrifying incidents are seared in Romaniuk's memory. One of a group of criminals playing cards had accumulated a large debt. Another asked him how he planned to settle it. He replied that they would continue playing, and if he ended a loser, he would offer the gold tooth of a nearby prisoner as payment. The harrowing conclusion to the incident is that the bystander-prisoner was later brutally attacked—and the card-player's debt paid.

Asked to assess the much-ballyhooed changes in Soviet society, Romaniuk said that so far, they amount to "so-called glasnost." However, a national rebirth in Ukraine is quietly beginning. Ukraine "has great potential," he declared, adding that neither Hitler nor Stalin nor any other leader has managed to destroy Ukraine. And he pointed to Ukraine's strategic geopolitical importance. If not for Ukraine, he said, western Europe would not be free today.

Romaniuk was welcomed at the forum, conducted in Ukrainian, by Rev. Hryhoriy Podhurec, the pastor of St. Andrew's, M.C. Slava Francuzenko and TWG President Yaro Bihun. In answer to a query about how Ukrainian-Americans can best assist their countrymen, Romaniuk advised continued exposure of harassment and repression. This is essential to maintain Ukrainians' hope and strength, and to assure that what they do "won't fade."

Cessation of internal battles among Ukrainians in the diaspora is crucial, especially because the Soviet press takes advantage of such news, embellishes it and uses it to persuade Soviet Ukrainians that emigre communities are weak. Ukrainians from the West should travel as much as possible to Ukraine, Romaniuk urged. They should go

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Leading dissident Andrei Sakharov once called

See Romaniuk, page 10

# HELSINKI

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From Helsinki, page 1

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operation in Europe (the Helsinki Commission) held unprecedented talks on human rights in Moscow with the USSR Supreme Soviet on Nov. 14-17.

The delegation was led by Commission Co-chairmen Rep. Steny Hoyer (D-Md.) and Sen. Dennis DeConcini (D-Ariz.), and included Reps. Don Ritter (R-Pa.) and Christopher Smith (R-NJ), who have made Ukrainian issues one of their priorities, as well as eight other Senators and Representatives and the Assistant Secretaries of State, Defense and Commerce. Participating as a member of the U.S. delegation was TWG Secretary Orest Deychakiwsky, a Helsinki Commission staff member, who was making his first trip to the Soviet Union.

In the four days of talks, many subjects were covered: emigration, the plight of the Ukrainian Catholic and Orthodox Churches, and the remaining political prisoners, particularly the only remaining imprisoned Helsinki monitors—Ukrainians Levko Lukianenko and Mykola Matusevych. Proposed changes in the Soviet Criminal Code and draft emigration law were also discussed.

The talks were noteworthy for several reasons, including the fact that nearly 100 human, national and religious rights activists and refuseniks had the opportunity to meet with U. S. Congressmen and Senators.

Among these were more than 15 Ukrainian dissidents and Ukrainian Catholic activists, meeting members of Congress for the first time. During one reception at Spaso House, the residence of U.S. Ambassador to the Soviet Union Jack Matlock, high level Soviet officials were present.

Besides the official sessions, including two receptions at the U. S. Embassy in Moscow, other more informal meetings took place between U. S. officials and dissidents. At one such meeting, several Ukrainian activists met with Ritter, Deychakiwsky and Brent Rosencrantz, Ritter's assistant.

According to Deychakiwsky, it was particularly meaningful to meet with many of the Ukrainian rights activists and former political prisoners, on whose behalf the Ukrainian community in the West and the U.S. government have often spoken out.

The Ukrainians were not only courageous and principled, Deychakiwsky reports, but also full of life (especially sur-

prising given the suffering and persecution that many of them have endured), interesting and interested in everything, modest, full of humanity, and deeply committed to achieving a better life for the Ukrainian people.

"We have liberalization, but not democratization," declared one dissident.

According to Deychakiwsky, they are also people who need our assistance, especially in the area of information — books, journals, newspapers—items that we often take for granted given the abundance in the West of such materials.

The Ukrainian Catholic priests stressed the need for religious literature. Up to three items such as Bibles, catechisms, etc., can now be legally sent to the U.S.S.R. Of particular importance is the need to publish and disseminate Ukrainian unofficial journals in the West.

In another first, Ukrainians including Bishop Pavlo Vasylyk of the banned Ukrainian Catholic Church, an 18-year veteran of the Soviet gulag, Revs. Havryliv and Simkaylo, former political prisoners and Ukrainian Helsinki Monitors Vyacheslav Chornovil and Oles Shevchenko, Mychaylo and Bohdan Horyn, Dr. Stepan Khmara, Ivan Hel, Mykola Muratov, Serhiy Naboka, Mykola Horbal and Evhen Sverstiuk, and several other dissidents met with leading Soviet officials at a luncheon sponsored by the U.S. delegation at the Sovietskaya Hotel. During this luncheon, the exchanges were substantive and issues such as the plight of the Ukrainian Churches were discussed.

The Moscow meetings garnered extensive press coverage, including a Nov. 19 *Washington Post* article describing them as "ground-breaking." A Nov. 21 *New York Times* story recounted many "improbable moments" during the meetings and "poignant mini-dramas" between the persecuted and the persecutors. Articles also appeared in the *Los Angeles Times*, *Newark Star-Ledger* and *Baltimore Sun*.

Deychakiwsky and fellow Helsinki Commission staffer John Finerty will describe their experiences in Moscow and offer news on the latest developments in human-rights efforts at an evening sponsored by the Washington Group, tentatively set for Friday, Jan. 27, at St. Sophia's Religious Center. Watch for details.

## NOTES ON MEMBERS

**ZENON KOHUT**, whose *Russian Centralism and Ukrainian Autonomy: Imperial Absorption of the Hetmanate, 1760s-1830s* was published recently by Harvard University Press for the Harvard Ukrainian Research Institute, was in Australia this past summer as a guest of the Australian Federation of Ukrainian Organizations on a lecture tour. From June 20 to July 8, he spent time in Sydney, Melbourne and other Ukrainian centers, delivering lectures to community and university audiences and appearing on radio programs. At a conference on "Russian Imperialism and the Soviet Union," held June 24-25 and sponsored by the Federation, Kohut lectured on the history of Ukraine and Byelorussia in the context of Russian imperialism and the Soviet Union. He also spoke about the economic and cultural consequences of these two forces and discussed the dilemmas facing Soviet President Mikhail Gorbachev regarding Ukraine and Byelorussia. Appearing with Kohut were, among others, noted Sovietologists Bohdan Bociurkiw and Robert Conquest.

**ROMAN POPADIUK**, White House Deputy Press Secretary, was quoted in the Nov. 22 *Washington Post* in an article regarding Oliver North's Iran-contra trial. Popadiuk commented that "no consideration is being given to a pardon" of North due to the "ongoing legal process."

**LARYSSA CHOPIVSKY**, TWG Director of Special Projects, co-chaired this year's St. Albans Christmas House tour, which began with a reception for about 300 guests at the British Ambassador's residence Dec. 1 and continued with tours for 2,000 people of five Northwest Washington homes decorated for Christmas on Dec. 2 and 3. For this huge effort, Chopivsky adds, she had the help of a 40-person committee and "a couple of hundred volunteers." Still sounds pretty awesome!

Selections from **JULIANA OSINCHUK**'s recording of Ukrainian piano works were played on radio stations CHML and CKDS in Hamilton, Ont. Sept. 13 and 14. Congratulations!

**OXANA HORODECKA** spoke at the Dec. 4 memorial service for Ukrainian-Jewish activist Lubov Arnoldivna Margolin-Hansen. The event, held at Catholic U. and organized by the Ukrainian Free Academy of Sciences, of which the late Ms. Margolin-Hansen was a member, also featured tributes from Profs. Michael Boretzky, Yaroslav Bilynski and Taras Hunchak, and a dedication on bandura by George Cooley. Horodecka recalled Ms. Margolin-Hansen's fierce devotion to the Ukrainian cause and her unquenchable joie de vivre. A biologist by training but a true Renaissance woman, Ms. Margolin-Hansen died Oct.

9. In a tribute to Ms. Margolin-Hansen, **MARTHA BOHACHEVSKY-CHOMIAK** said that she encapsulated "many of the noble characteristics that stand out so brightly amid the horrors that are the day-to-day reality of 20th-century history." Ms. Margolin-Hansen was born in Kiev April 1, 1901, the youngest daughter of Arnold Margolin, who served as assistant foreign minister of the Ukrainian Democratic Republic--the highest-ranking Jewish member of the Ukrainian Rada. He died in 1956. Ms. Margolin-Hansen, an appointed public member of the Ukraine Famine Commission, had worked at the Library of Congress and Dept. of Agriculture, specializing in the cytology of microorganisms. Her husband, fellow scientist Paul Hansen, whom she married in 1931, died in 1972. She spoke six languages. Besides her scholarly works--both scientific and political--she wrote a cookbook, and most recently, had expressed pleasure at the creation of TWG. The entire Ukrainian community misses her.

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## HOUSING WANTED

Frank Sysyn, Ph.D., of the Harvard Ukrainian Research Institute, will spend Feb. 1 through August in the Washington area as a resident scholar at the Kennan Institute for Advanced Russian Studies. He seeks a furnished room or apartment close to the Metro. For information, please call Zenon Kohut, 202/707-8278 (days) or 703/979-5809 (eves).

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## NEW MEMBERS

In December, the TWG Board approved the following persons as members of TWG.

### FULL MEMBERS

Nicholas Babiak, Washington, D.C.  
Ihor Gawdiak, Silver Spring, Md.  
Ivan Lozowy, Landover, Md.  
George Turniansky, MD, Silver Spring, Md.  
Edward Wizniak, Springfield, Va.

### ASSOCIATE MEMBERS

Petro Odarchenko, Takoma Park, Md.  
Jaroslava Paclawsky, College Park, Md.  
Zenon Sushko, LaPlata, Md.  
Orest Turczyn, Jenkintown, Pa.

Bill Loznycky is an upbeat, enthusiastic sort of guy. "San Diego," he says, "is paradise," or "I love being Ukrainian!" he exclaims, "I think it's great!"

"I have a terrific job, I really enjoy it."

"So Bill," I say, "you'd call yourself an optimist, would you?" "No-o..." says Bill, "not really an optimist. "I just have a lot to be happy about."

My God, I think to myself, what do they put in the water out there?

Loznycky, a forensics expert at the San Diego Police Dept., has lived in California for the past seven years. Originally "from back East" —New Haven, Ct.

## SPOTLIGHT on *Bill Loznycky*

—his parents, sister, brother-in-law and two nephews still live there. He grew up in Connecticut, went to St. Basil's Preparatory School in Stamford for high school and returned home to attend the U. of New Haven. At the University, Bill unexpectedly discovered the field of forensic science: the chemical, biological and physical analysis of organic materials involved in police investigations.

"I was studying chemistry, planning to go on in pharmacy," he explains. "Several forensics students were in my chemistry classes and one day, one of them invited me to a lecture by a guest speaker. I had no idea what the field was about and was intrigued. The speaker inspired me, and after some research about the profession, I changed career directions."

Bill graduated with a BS in Forensic Science in 1981, and promptly left on a trip to Ukraine that was to be a harbinger of his detective abilities. Loznycky's father is from near Lviv, but his mother, whose father was Russian and mother Ukrainian, grew up near Leningrad. While in the Russian city, he was able to contact an aunt who had been presumed dead after World War II. Several months later, Mrs. Loznycky traveled to the Soviet Union for a joyful reunion with her sister whom she had not seen in 40 years.

Bill's parents met in Germany during the war. His father was working on the railroads; his mother was responsible for transferring food shipments from the train platforms to a labor camp kitchen. Soon they married, but a bomb destroyed the courthouse where the record of the event was stored. The couple had

to, in the words of the family joke, "make the same mistake twice, and remarry," Bill laughs.

Upon his return from Ukraine, Bill landed a temporary job with the San Diego Police Dept., back-logged at the time.

"I'll never forget it," he said. "I thought 'what the heck, I've never been to California' and left New Haven in the middle of a cold, grey, miserable January. San Diego was fogged in, so I had a chilly two-day layover in San Francisco. I thought I would never get there. It was an inauspicious beginning. Finally, I arrived—in my down jacket. It was sunny and 80. I thought to myself 'this is it—this is the place I'll stay'." The short-term position has turned into the first seven years of an extraordinary career.

In the Police Dept., Loznycky has worked in three divisions: Narcotics, Sexual Assault, and now, Homicide. He loves his job because it simultaneously demands flexibility, nerves of steel and a vigilant eye for detail. Criminal cases often turn on evidence he collects and analyzes. While in Homicide, Loznycky has developed a specialty, reconstructing murders by analyzing blood stain patterns.

His most memorable case, however, is one of sexual assault. While in his lab, he was called to a nearby office where a rape had been reported. Gathering his evidence collection kit, he went to the scene. The victim, who had been blindfolded, was still describing the sequence of events.

"We photographed the area, applied dust to check for fingerprints, went everywhere she said he had been, but came up with nothing," Loznycky recalled. The rapist "had wiped everything clean. Then I noticed a pair of women's glasses lying inside a desk tray. They were hers; the rapist had removed them before blindfolding her. He left a perfect set of prints on the lens of the glasses."

The victim had been threatened with a gun, and while she was blindfolded, it had gone off. "But we could not find a bullet," Loznycky said. "We assumed she was telling the truth, and concluded that he must have shot himself. We put out an alert to all the hospitals to immediately report all gunshot wounds. A man at a nearby hospital was claiming he had been hit in a lo-

cal gang war. We brought him in for questioning. He denied everything, even though we already knew the fingerprints matched. Then an officer casually mentioned that we had fingerprints. The suspect became silent, slowly turned to the officers and said, 'the glasses—I forgot the glasses.' We closed the case within six hours. The jury gave him 23 years. I got a Commendation for my work. I was really very proud. In this job, every detail and the power of observation are essential."

Along with a can-do attitude about his profession, Bill is also very enthusiastic about San Diego's growing Ukrainian community, most of them recent arrivals and professionals. Though the U.S. Census reports that about 2,000 people in the San Diego area claim Ukrainian descent, only about 300 are active in the community. A focal point for their activities is the "House of Ukraine"—a unique project Bill helped start.

Several years ago San Diego had a massive international festival in Balboa Park, a large municipal park. The festival was a huge undertaking, and when it was over, many pavilions were left standing. Community organizers approached municipal authorities with a proposal to convert the pavilions into a permanent display of international cultures. Ukrainians were one of the first to submit a bid.

"We formed a non-profit organization to establish, manage and staff the House of Ukraine, which is run on a volunteer basis," Loznycky said. A permanent exhibit of vyshyvky, pysanky, ceramics and photographs has taken shape. The exhibits were originally loaned and donated, but recently, the House has purchased some items for a permanent collection. It is open 1-4:30 p.m., Sundays.

"It's been a great way to tie in a lot of different people, and has been the basis for our annual Labor Day weekend Ukrainian Festival," Loznycky said. "Ukrainians come from Los Angeles, San Francisco and northern California. It's a kind of a Soyuzivka-West," he says, adding that some events are also staged for non-Ukrainians.

Loznycky expresses opinions about recent events affecting Ukrainians, especially the suicide of Dov Eitan in the Demjanjuk case. (Eitan, one of Demjanjuk's two Israeli attorneys, jumped to his death from a Jerusalem building Nov. 29.) Cautioning that he certainly does not have all the facts, Loznycky says that a similar event would warrant a full police investigation, including autopsy, any past history of depression, drug analysis and search for evidence of physical coercion, at the San Diego Police Dept. "We would go out of our way to put to rest any doubts in such a case," he said, "especially since it is such a high-profile case."

Loznycky sings San Diego's praises with a convert's zeal:

the weather, the location near beaches and mountains, and the economic opportunities. "In fact, some people are getting protective here and put on a bumper sticker saying 'Welcome to San Diego—now go home.' But I think that's pretty inhospitable. I'd love to see more Ukrainians move here. The more the merrier—come on down!"

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## THE TWG SHOP

Going fast, but still available, several items from the TWG Shop. All TWG Members get a 10% discount.

\* Two-hour-plus videotape of Jan. 30 Shevchenko benefit concert at Lviv Opera House—proceeds go to fund for constructing Shevchenko monument in Lviv, \$24.95, plus \$2 handling. No TWG member discount. Save on handling and buy the tape at a TWG event. TWG is coordinating the fundraising, with funds going to a special account for later transfer to Lviv, for this cause.

\* Videotape of "Muted Bells," a 12-minute tape of ruined or neglected Ukrainian churches; distributed by the Ukrainian Museum in Cleveland; \$25, plus \$2 handling. No TWG member discount.

\* April 1988 *Studium Papers*, published by the Polish Center at the U. of Michigan, Ann Arbor, with information on Ukrainian-Polish relations, \$5.

\* May 1988 *National Geographic*—with article about Ukraine, \$3.

\* Many cassette tapes, including Christmas recordings.

\* The full-color, coffee-table book on the Millennium, published by Smoloskyp and the National Millennium Committee, \$50 plus \$2 handling.

\* Postcards of pysanky with U.S. Capitol in background, 3 for \$2, or \$.75 each. No TWG Member discount.

\* Notecards, with art by L. Kuchma, \$1 each.

\* Posters and booklets from the "Icons of Ukraine" exhibit sponsored by the Chopivsky Family Foundation, \$7.

\* *Maria's Kitchen*, cookbook with more than 20 authentic Ukrainian recipes, \$6.50.

\* NEW ITEM: Audio tape of portions of the mass public meetings held in Lviv over the summer, \$5.

To purchase any items, please send checks to the TWG P.O. Box. Unless otherwise stated, please add \$1 for handling.



## UKRAINIAN CHURCH HAS THE POTENTIAL TO SURVIVE, CHIROVSKY SAYS

The Ukrainian Church—both Catholic and Orthodox—can survive in North America, but probably not in its existing condition, said Rev. Andrij Chirovsky, a Ukrainian Catholic priest whose major field of interest is theology education.

Chirovsky spoke Nov. 28 at St. Sophia's Religious Center at a forum attended by about 30 people and sponsored by The Washington Group and the Brotherhood of Sts. Cyril & Methodius of Holy Trinity Particular Ukrainian Catholic Church.

With a disciplined, united effort by church hierarchs, clergy and laity, and a cessation of fault-finding, both churches have the potential to adapt to the environment in the United States and Canada, he declared.

It is highly likely that use of the Ukrainian language in the Divine Liturgy and in other church ceremonies will become steadily rarer, Chirovsky predicted.

However, just because the services are in another language—in North America, in English, in Germany, in German, and so forth—does not mean that the "Ukrainian soul" of the rite or of the people is lost, Chirovsky said.

He harbors great optimism for the survival and indeed the flourishing of the Ukrainian Church because it contains the four elements necessary for a church to exist as an independent entity—much like the Ukrainian Catholic and Ukrainian Orthodox are striving to do. These elements are an exclusive spirituality, theology, liturgy and canon law.

A professor of Eastern Christian Theology at the Catholic Theologic Union, Chicago, and director of the Metropolitan Andrij Sheptytsky Institute, Chirovsky has lectured in every Ukrainian Catholic eparchy in North America. He stressed two steps—"inclusion" and "consultation"—as essential to the Ukrainian Catholic and Ukrainian Orthodox Churches' survival.

He urged his audience to welcome into the Ukrainian church participants and interested visitors whenever possible, and not to continue the oft-seen practice of excluding potential members of Ukrainian churches because they do not bear the pedigree of 100% Ukrainian birth or fluency in Ukrainian.

In addition, both laity and clergy should consult among

themselves and should initiate communication between the two groups when faced with difficult decisions regarding the church or other important matters. In this way, believers who feel alienated will be encouraged to become more active members, and clergy who may sense a distancing of their flock will enjoy a more harmonious pastoral life.

At the question-and-answer session following Chirovsky's formal remarks, several controversial matters were raised. One questioner asked whether the Ukrainian Catholic church hierarchy has given any thought to "the ethics" of conducting parish Binges. In many parishes, Bingo is used as a fundraising tool for the needs of the parish.

There is evidence however, the questioner said, that this game attracts compulsive gamblers. While this is a matter beyond his scope of experience, Chirovsky replied, he believes it is under discussion at higher levels of the church.

Another questioner mentioned pervasive societal trends and issues that are increasingly scrutinized in churches to which Ukrainians may potentially turn if they are dissatisfied with their Ukrainian church. These topics include divorce, drug and alcohol abuse, juvenile delinquency, etc.

Chirovsky commented that the Ukrainian liturgy and spiritual literature contain much that could enlighten believers on these subjects. However, the sad fact is that both clergy and laity do not know enough about the liturgy and literature to cull the needed guidance from these rich sources.

Another commenter pleaded with Rev. Chirovsky and other members of the clergy who were at the forum to not abandon use of the Ukrainian language during the Divine Liturgy. As one who does not speak Ukrainian, she said, she has found more meaning and comfort in the Liturgy celebrated in Ukrainian than in English. In informal comments after Chirovsky's presentations, attendees expressed a variety of opinions on this matter--some agreeing with her statement, others disagreeing.

Chirovsky called on Ukrainian-speakers as well as people like the commenter to not eschew those who may not be fluent in Ukrainian, but who very much yearn to practice the faith and observe the rituals and customs of the Ukrainian church--language notwithstanding. Again he emphasized, "inclusion" should be the hallmark of the Ukrainian church in its drive to survive and grow outside Ukraine.

**COME TO THE CHRISTMAS PARTY!!**

**TWG BOARD MEMBERS WILL BE  
AVAILABLE TO ANSWER QUESTIONS  
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OPERATIONS AND ACTIVITIES.**

## ROMANIUK

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From Romaniuk, page 4

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well-prepared, with concrete subjects to raise, but this should be done while "acting intelligently."

Recent events in the Baltic Republics have inspired Ukrainians, Romaniuk disclosed, but it is unrealistic to expect a similar movement in Ukraine. "Evil-doers are still in power, guarding their positions," he said, adding that many are of Russian or other non-Ukrainian nationality. The Balts enjoy several advantages: their recent tradition of independence, excellent organization, and the relative distinction between their languages and culture and Russian.

However, Romaniuk declared, the times are very volatile in Ukraine. Three years ago, he would never have predicted the recent massive demonstrations in Lviv and Kiev. So anything can happen, he said.

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## PEACE WALKERS

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From Peace walkers, page 1

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and assorted memorabilia. During her presentation, Olshaniwsky, who was making her first trip to Ukraine since World War II, showed various items typically given to guests in Soviet Ukraine: embroidered towels—these days most are printed or machine stitched, carved wooden boxes (Olshaniwsky filled hers with an impressive collection of medals and pins—Lenin, Shevchenko, American and Soviet flags, the insignia of collective farms and ID tags worn by the walkers), and red pioneer scarves received as gifts from children.

She also circulated several Soviet newspapers featuring (more or less accurate) stories about her and about the peace walk in general.

The degree of Russification in the parts of Ukraine the walkers visited was disheartening, Olshaniwsky reported. In general, people addressed her first in Russian, and switched to Ukrainian only after hearing her Ukrainian response. She also noted that the walkers had but one formal meeting with priests—Russian Orthodox at that—in Moshne, north of Cherkaska oblast.

One of the highlights for Olshaniwsky was arriving in Kiev and being met with a demonstration organized by the Ukrainian Helsinki Union, whose members displayed signs in English and Ukrainian. Bedecked in an embroidered Ukrainian shirtdress, she addressed the demon-

strators, thanking them and other groups for their continued defense of human rights and the environment, currently a big issue in Ukraine. They, in turn, wielded signs thanking Ukrainians in the West for supporting them and their efforts—again, in English and Ukrainian.

In Kiev, she and Diachok worked on a videotaped interview of prominent Ukrainian human rights activists Vyacheslav Chornovil, Oles Shevchenko and others. The video, screened later in the evening at St. Sophia's, was a rare window into the inner circle of Ukrainians whose actions and ideas Westerners have so far only heard about second-, third- and fourth-hand.

Chornovil, who spoke rapidly in a clear, succinct voice, emphasized the need for moral and financial backing, as well as printed materials, such as Bibles, from the West. His fearlessness and dedication were obvious and moved the audience that viewed the video.

During the walk, all three participants said, they were surprised by the degree of freedom they were given. "We went wherever we wanted, said what we wanted, met with whom we wanted," Olshaniwsky said. Nevertheless, about 50 KGB agents appeared to be surveying the bigger parts of the peace walk where they congregated.

The Soviet Ukrainians engaged in heated discussions on the neglected state of the Ukrainian language in Ukraine. They often laced their comments with unabashed criticism of the authorities. At one point, an official in the appropriately named town of "Ukrainka" chided a group of Ukrainian teenagers for not speaking Ukrainian. "Well, if you gave us Ukrainian schools and Ukrainian classes, maybe we would speak Ukrainian!" one youth retorted.

Olshaniwsky spoke with deep sentiment about the people she refers to as "the lights amidst the gray." These are the brave people who in their own way are determined not to lose their Ukrainian identity. "I want to make sure those lights stay lit," she declared. "They are thirsting to hear from us, to see us, to see Americans. When they heard Americans speaking Ukrainian...it was just tremendous." She recounted an incident near the town of Uman, about 200 miles south of Kiev. A 14-year-old boy asked her, "A de vashe synyo zhovte?" challenging her for not wearing the blue-and-yellow colors of independent Ukraine. He said that he had been ordered to change clothes when he wore the Ukrainian colors on his first day of school.

One very telling indication of the poor state of the Ukrainian language, Olshaniwsky said, were questions such as, "Doesn't the U.S. government forbid you to speak Ukrainian?"

(continued on p. 11)

## PEACE WALKERS

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From *Peace walkers*, page 1

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In his presentation, Diachok, a filmmaker, concentrated on the auspices under which the peace walk was organized and described how he came to be making a documentary about the event.

After another American filmmaker took ill, International Peace Walk, Inc., hired Diachok to be the American director of a joint American-Soviet filming project. The two sides agreed that the director for walks in America would be Soviet, with Americans as crew, and vice versa. This is intended to give the films a fresh perspective.

Nevertheless, problems arose. At first, officials in Odessa resisted giving Diachok the full artistic license that had been negotiated. "I had to convince them that since the purpose of the peace walk is to lessen distrust between people, the way to do this is to convince American viewers that glasnost is for real," Diachok said. "You have to take away the constraints. Then the Americans will buy it," he said. Plans are underway to market the documentary to outlets including the Public Broadcasting Service.

After perfunctorily acquiescing to his requests, the local bureaucrats found ways to subvert his plans. They would agree to a particular shoot or a set of interviews, then have the cameramen disappear for hours or even days until the opportunity had passed.

Diachok did succeed in filming powerful scenes of mothers describing their effort to raise their children as Ukrainian patriots, a wreath-laying at a war memorial by gun-toting children, a Russian World War II veteran living in Ukraine stripping to the waist to show war wounds, and old women in babushkas describing how their "eyes burn" since Chornobyl.

Many scenes of the walk are also featured: mountains of cabbage to go into huge pots of steaming stew for the hungry marchers, Ukrainians and Americans attempting traditional dances followed by rock-n-roll gyrations, an American girl of about 7 disclosing that she will very much miss the Soviet girl she has befriended, and much singing. One curious moment for the audience at St. Sophia's was footage of Soviet-Ukrainians singing "Oy, vidno selo" but substituting for "oy, tam idut' striltsi sichoviyi"—"striltsi chervoniyi." (With a one-word change, the song lauds the Red Army, not Ukrainian independence fighters.)

Other topics in the film include discussions about the merits of knowing and using the Russian as well as Ukrainian languages, traditional and modern Ukrainian art and thea-

ter, and Stalin's repressions, including the Great Famine in Ukraine. The St. Sophia's audience especially appreciated these and other moments featured in an 8.5-minute demo tape, "Odessa to Kiev: Perestroika Up Close," which Diachok created from about 14 hours of footage. The demo is being used to seek funding for completion of the film—from major corporations such as Pepsi-Cola.

Diachok, who had visited Ukraine in the 1960s, was pleasantly surprised by at least one aspect of the walk—International Peace Walk Inc.'s manual for the Americans. "It was so pro-Ukrainian," he noted, "covering the formation of the Kievan state, the loss of independence, the 'holod', the suppression of the language...I was surprised by this."

According to Diachok, Olshaniwsky and Kerod, the organizers on the Soviet side—so-called Peace Committees—were not successful in using the walk as a propaganda tool. "Most of the Americans didn't buy it," Diachok said. "They pushed it [glasnost] to the limits."

Concluding the evening's program was a slide presentation by Kerod, a Washington architect who had previously visited Ukraine on an organized tour in 1983. The peace walk promised an opportunity to view hard-to-see "vernacular architecture," he said.

Again and again, Kerod showed images of throngs of townspeople welcoming the walkers with smiles, waves, flowers and the ubiquitous bread and salt. In one case, the walkers' buses were forced to stop in a small hamlet when a crowd of wedding celebrants interrupted their festivities, put a table in the middle of the road, and offered their guests bread and salt.

In another shot, the plentiful flowers are in a wreath around Kerod's neck, and he is posing with several young Ukrainian women in Uman, prompting one member of the St. Sophia's audience to pipe up, "I got lei-ed in Uman."

Kerod also showed pictures of colorful individuals on the walk, including "James," who took in a good chunk of Ukraine on roller skates, and Ukrainians like "Nick" from Kiev, an Afghanistan war veteran. On a stroll off the main road and into the steppes, Kerod came upon eerie old "mohyly" (burial sites) of Kozaks. He also showed photos of operating and closed churches, scruffy farmyards and antiquated Soviet trucks and cars. Surprisingly, Kerod said, and perhaps this is a sinister ploy, blue and yellow in Ukraine are today associated with the police—or militia, as it is known.

After a quick stopover in Moscow, the American walkers headed home—glad to be back in the US of A, and filled with unforgettable memories.

## MEMORIES OF...

*(Note: In this holiday season of sharing and giving, and in a moment of nostalgia, TWG editors invited members to reminisce about Christmases past. Many thanks to those who did.)*

*The one Christmas that sticks in my mind is the Christmas of 1944/45 (Julian and Gregorian calendars). We were living (gratis) in a labor camp of the Third Reich, where my parents worked in a munitions factory and I attended a German school between air raids. This was in the Thuringian town of Suhl, which was on a direct route for Dresden, so the air raids were frequent. St. Nicholas's Day, Christmas and my birthday come in the same time frame and by this time, at age 9, I knew two things: that it wasn't really St. Nicholas who brought kids presents, but parents acting on the saint's behalf; and that ever since I could remember, I always got presents.*

As Dec. 19 approached (St. Nick's Day on the Julian calendar), my father started a whispered man-to-man talk with me, which boiled down to this. Don't expect any presents because: it's wartime; there is almost no money among our family possessions (the good Germans paid my parents a pittance, since they provided so-called food and so-called shelter and wooden-soled shoes in return for 12-hour workdays building "the New Europe" and the "Thousand-Year Reich"); and there are no stores in the camp to buy anything even if we had the money.

I took it like a man, swallowing hard and pretending it didn't matter. It gave me one more reason to hate Hitler, whom I held responsible for disrupting my life a few months earlier by shipping us to Thuringia from Ukraine.

But our whispered conversation was overheard. About 25 families lived in the same dormitory room of a building called Grüne Aue (once probably a restaurant) and it wasn't easy to keep secrets. Mr. Syrotiuk, who was resting on his bed a few feet from my father and me, later approached my father and told him that among his belongings was a "like-new" tweed cap, which he would sell to my father for 50 pfennigs, so that I would get a present. I wasn't aware of this transaction. I was prepared to get nothing from St. Nicholas. But on Dec. 19, I had a new cap, which I wore on my birthday, and on Christmas, and even after the war ended five months later. Mr. Syrotiuk was my St. Nicholas. This was a truly unexpected present during a very unpleasant time. *(R. L. Chomiak)*

*As far back as I can remember, Christmas in our family has been a period of intensive—if not feverish—culinary activity. My mother, an outstanding cook, baker and pas-*

*trymaker, spared no effort to procure superior raw materials for preparing the very best Ukrainian Christmas fare I have ever tasted: mouthwatering borsch with tiny "vushka," dumplings filled with chopped dried mushrooms; spicy "Greek style" fish—preferably carp—smothered with carrots and tomatoes and flavored with cloves and allspice; delicate "varenyky" with a savory sauerkraut-cabbage filling; a superb nutty honeycake, redolent of ginger, allspice and cloves. My mother's famous tortes, especially her nut torte with mocha filling, laced with rum and Kahlua, topped the bill of fare, and lingered in our memories long after the last morsel from the Christmas table had been consumed.*

In this age of microwave and Chinese carryouts, continuing the family's culinary traditions has become quite a challenge. But once a year I try to find time to replicate the intricacies of my mother's Christmas recipes and to recreate the aromas of holiday cooking and baking. The traditional Christmas Eve supper, even when reduced to a few basic components, serves as a "memory anchor" for the season. Like the tea-drenched morsel of the madeleine cake that conjured up Marcel Proust's childhood memories, the wheat kernels of the holiday "kutya," immersed in their honey and "uzvar" base, bring back the remembrance of Christmases past and of those who shared them with us. *(Eugenia Osgood)*

*Christmas memories for me tend to focus on the familiar and comfortable rather than on the surprising and particular. It's the warmth of the family gathering that complements the spiritual nature of this holiday. However, it's the one sad Christmas that stands out in my mind. It took place many years ago in Leningrad--so far from home. Besides those who attended the Church service, no one else seemed to remember that it was Christmas Eve.*

It started well enough, a week before, with the purchase of Christmas tree ornaments in Tallinn, Estonia. Finding a Christmas tree however, was more difficult. We managed, although it was very little, old, and shedding most of its needles before we got it home. Nonetheless, decorated, it looked much better.

Potatoes for making varenyky could be purchased easily enough, however, there was no flour for the dough. Even a bowl of borsch was out of the question. We ended up opening a can of Campbell's tomato soup.

A slice of rye bread cut into pieces and sprinkled with sugar (there was no honey) was the prosfora we shared. A small can of tuna fish substituted for the elaborate fish dishes of home. A bag of dried prunes was the closest we came to uzvar. Our single candle brought home from the church service was the centerpiece of our feast.

## ...CHRISTMAS LONG AGO

Once lit, it brightened our room, and our spirits. Remembering this Christmas Eve makes all previous and subsequent ones so much more special. We take so much for granted. Loss or absence makes us so acutely aware of the precious gifts with which we've been blessed: family, friends, and traditions. As we rejoice in the birth of Christ let us not forget those who are less fortunate than we. *Khrystos Razhdayetsya. (Marta Pereyma)*

*If you're a Ukrainian orphan or senior citizen without a family, you may find yourself looking out the window on Christmas Eve to see the stars. Some believe that our ancestors are transformed into stars after death and visit us on Christmas Eve. Therefore we always place a candle in the window and set an additional place at the supper table.*

One Christmas, in the Christmas tradition of being with family and loved ones, several families, with children, and I visited a home for the aged that had many Ukrainian residents. These people are frequently alone, lonely, often ignored even by their own family. Upon entering the home, a woman grabbed me and exclaimed, "I got me a man!" With that startling beginning, we proceeded to light candles and sing from our song sheets. Most of the residents couldn't see by the dim candlelight and couldn't remember the tunes to the carols. One almost torched her song sheet. But we persevered. Finally one woman began to sing in a loud voice, and the rest followed. We actually had a chorus, even some harmonizing.

Afterwards we listened as some of the residents reminisced about their homeland and told of surviving on cabbage soup to save for their children's education. They longed for Christmas traditions: *kutya*, symbol of the everlasting harvest from Ukraine's black soil; honey, symbol of love for family and nation; and described how poppy seed helped them forget their arguments and discord. They talked about the Carpathian Mountains and the music played on out-of-tune bagpipes and lyrical *sopilkas*. They frequently gazed at the stars, as if wistfully, wanting to be united with their ancestors.

Spending time with someone who is not part of your generation is a unique way to spend Christmas. Take a child to visit an old age home during the holidays, and share with them the real joys of Christmas. *(Bohdan Kantor)*

*I arrived in Lviv in September 1987 to attend Ivan Franko University as a student of Ukrainian literature. A fellow university student befriended me and invited me to spend Christmas with her family.*

Prior to the day itself, there was little to remind one that Christmas was approaching--a few storefront windows decorated with Did Moroz dolls or cottonball snow creations, but otherwise nothing physically obvious betrayed the imminent holiday. It was just another working day. I was beginning to give in to hints of disappointment.

But my feelings of disappointment quickly dissipated when my father, who came to visit me for Christmas from Rochester, NY, and I stepped into the simple, quaint house of my friend. I was magically transported into a Christmas fairyland. Each corner was painstakingly decorated with tinsel, a very expensive luxury. There were figures of St. Nicholas, candles and religious paintings. Particularly treasured were the Ukrainian-language Christmas cards sent by family in the West.

The dinner consisted of the usual Christmas delicacies -- *borshch*, *varennyky*, *holubtsi*, *kovbassa*, herring, *studinetz*, cucumbers. The *kutya* was the best I ever tasted. The table was also set with an abundance of spirits: champagne, homemade juices of currants and raspberries, and liqueurs.

Around midnight, muffled voices singing "Dobrij Vechir Tobi" were heard in the front yard. We all went outside to greet the "vertep," a group of revelers dressed in traditional, ornate Hutsul costumes, sheepskin vests and woolen coats. Men carried decorated axes and women showed off blouses of thick homespun linen. A young Hutsul played the "sopilka." True to their tradition, the "vertep" acted a skit depicting a vernacular version of the story of Christ's birth. Since my father and I were the honored guests, we bore the brunt of the jokes and "Koza Dereza's" attempts to nip at us. After the performance, we all joined in caroling, and finally the hostess invited the entire "vertep" into the house to continue the caroling, eating and drinking. It was paradoxical that all these good Komsomol members knew so many verses of Ukrainian Christmas carols. I was astounded to discover that practically everyone--believer and atheist alike--has continued to celebrate Christmas.

Before long a second "vertep" came by--competition. But they also joined in goodnaturedly, and soon we had a chorus of 45 people singing, caroling, oblivious to the hour (4 a.m.) Farewells took half an hour by the time all the "Mnohaya Lita's" were sung.

As my father and I started home, we came upon three carolers carrying a small Christmas tree. "Z Rizdvom Khrystovym," they cried to us, bowing deeply. We returned the bow and joined them in a spontaneous "Nova Radist Stala." At that moment, as we stood under the dim streetlight in the early morning hours, I felt the true Ukrainian Christmas spirit. *(Orysia Pylyshenko)*

**December**

**16** FRIDAY 7:30 p.m.

Martyrology of the Ukrainian Catholic Church, seminar presented by Rev. Taras Lonchyna, in Ukrainian.

St. Sophia's Religious Center, 301/890-7730

**17** SATURDAY 7 p.m.

TWG Christmas Party, social room, Van Ness East, 2939 Van Ness St., NW, off Connecticut Ave., buffet and open bar; \$8, TWG student and senior citizen members; \$10, TWG members and students and senior citizens; \$15, all others, Orysia Pylyshenko, 703/671-1452

**17-18** SATURDAY, 11 a.m.-8 p.m.

SUNDAY, 1-8 p.m.

Christmas Bazaar, sponsored by the St. Andrew's Sisterhood, St. Andrew's Ukrainian Orthodox Cathedral Sonia Krawec, 301/882-3346

**18 & 25** SUNDAY, after 11 am Divine Liturgy

Christmas Bazaar, sponsor: Holy Family Particular Ukrainian Catholic Church, N. Gawdiak, 301/622-2338

**18** SUNDAY after 11 a.m. Liturgy

Ukrainian Community Network meeting, St. Sophia's Religious Center, Larissa Fontana, 301/365-2490

**18** SUNDAY 2 p.m.

TWG Member and concert pianist Juliana Osinchuk performs Camille Saint-Saens' Piano Concerto No. 2 with Las Vegas Symphony Orchestra, in Las Vegas, Nev., Juliana Osinchuk, 914/939-8068

**26** MONDAY 8-9 p.m.

Holy Family Ukrainian Catholic National Shrine Choir, directed by Mykola Kormeluk, performs Christmas carols and shchedrivky at the Pageant of Peace, on the Ellipse. Mary Dubik, 202/526-3737

**29** THURSDAY 2-3 p.m.

TWG Member Larissa Pastuchiv performs bandura

solo in "Holiday Celebration" at National Museum of American History, Constitution Ave. at 14th St., NW  
Smithsonian Visitor Information, 202/357-2700

**31** SATURDAY 9 p.m.-1 a.m.

New Year's Eve celebration, with music, buffet and dance, \$10, St. Andrew's Ukrainian Orthodox Cathedral Slava Francuzenko, 301/774-9656

**31** SATURDAY, 8 p.m., Divine Liturgy; 9 p.m.-1 a.m.

New Year's Eve celebration, with dj music and dance, Holy Family Ukrainian Catholic National Shrine Mary Dubik, 202/526-3737

**31** SATURDAY 9 p.m.-2 a.m.

New Year's Eve Dance, music by Nasha Pisnya \$25, adults, incl. champagne toast; \$15 youth up to 18 years, St. Michael's Ukrainian Catholic Church, 2401 Eastern Ave., Baltimore, Md., Lydia Sushko, 301/342-3723

**January**

**1** SUNDAY 9 p.m.-2 a.m.

New Year's Day Gala, with music by Chervona Kalyna. Hors d'oeuvres and cash bar, \$30 donation. Ukrainian Institute of America, 2 E. 79th St., New York Young Professionals of UIA, 212/288-8660

**12** THURSDAY 7 p.m

Poetry-reading and music--fundraiser for Solidarity Day with Ukrainian political prisoners. sponsor: Plast Group Pershi Stezhi. St. Andrew's Parish Hall Marta Zielyk, 202/457-6949 (days)

**14** SAT. 6:30 p.m., cocktails, 7:30 p.m., dinner

1989 Malanka, presentation of debutantes. Music: Nasha Pisnya, Alex & Dorko. \$55, adults; \$35, students with ID --after 10 p.m., dance only, \$30, adults; \$15 students with ID, Indian Springs Country Club, Silver Spring, Md. sponsor: Obyednannia. Eugene Iwanciw, 202/347-UNAW, (days), Anya Dydyk-Petrenko, 301/725-4320 (for debut info.)

January

**15** SUNDAY after 11:15 a.m. Divine Liturgy

**Parish Christmas Dinner**

Ukrainian Catholic National Shrine of the Holy Family, Mary Dubik, 202/526-3737

**21** SATURDAY 8 p.m.

TWG member and concert pianist **Juliana Osinchuk** performs works of Slavic composers including Ukrainian Viktor Kosenko at Emelin Theater, Mamaroneck, NY, Juliana Osinchuk, 914/939-8068

**27** FRIDAY (tentative date) 7:30 p.m.

Helsinki Commission staffers **Orest Deychakiwsky** and **John Finerty** describe their trip to Moscow St. Sophia's Religious Center Orysia Pylyshenko, 703/671-1452

**28** SATURDAY 4 p.m.

Ukrainian Independence Day observance, with choir "Dumka" and released dissident **Petro Ruban** Sherwood High School, 300 Olney-Sandy Spring Rd., Silver Spring, Md. For \$25, a sponsor receives concert ticket and admission to 7:30 p.m. buffet-style reception at St. Andrew's, with Dumka singers as guests. Other ticket prices to be announced. Ihor Gawdiak, 301/622-2338

**SCHEDULE OF CHRISTMAS SERVICES**

Ukrainian Catholic National Shrine of the Holy Family, 202/526-3737

**DEC. 24** SATURDAY

9 a.m., Divine Liturgy, confessions  
10 p.m., Vespers, Christmas carols, confessions  
11 p.m., Christmas Divine Liturgy (Ukrainian & English)

**25** SUNDAY

9:30 a.m., Christmas Divine Liturgy (English)  
11:15 a.m., Christmas Divine Liturgy (Ukrainian)

**26** MON., Sobor of Blessed Virgin Mary & St. Joseph

9 a.m. and 7:30 p.m., Divine Liturgy

**27** TUESDAY, St. Stephen--First Martyr

9 a.m. and 7:30 p.m., Divine Liturgy

**JAN. 1** SUNDAY, Circumcision of Our Lord, Feast of

St. Basil the Great

9:30 a.m., Divine Liturgy (English)

11:15 a.m., Divine Liturgy (Ukrainian)

7:30 p.m., Divine Liturgy

**5** THURSDAY, Epiphany (Jordan Eve)

9 a.m., Divine Liturgy

7:30 p.m., Divine Liturgy and blessing of water (English)

**6** FRI., Epiphany (Jordan Day) Baptism of Our Lord

9 a.m., Divine Liturgy (Ukr.) [Holy Day of Obligation]

7:30 p.m., Divine Liturgy and blessing of water

**Holy Trinity Particular Ukrainian Catholic Church, 301/890-7730**

**JAN. 7** SAT., 8:30 a.m., Velyke Povechiriye (Great Compline) (Z Namy Boh); 9:30 a.m., Divine Liturgy

**8** SUNDAY Sobor of the Mother of God

11 a.m., Divine Liturgy

**9** MONDAY St. Stephen's Feastday

7:30 p.m., Divine Liturgy

**14** SATURDAY 9:30 a.m. Circumcision of Our Lord Liturgy of St. Basil the Great

**18** WED., 6:30 p.m. Navechiriye, Eve of Theophany

joint vodospivattia with St. Andrew's Ukrainian Orthodox Parish, followed by Shchedriy Vechir (Holodna Kutia) at St. Andrew's Parish Hall

**19** THURSDAY 7:30 p.m. Theophany Feast (Jordan)

Divine Liturgy (Bohoyavlennia)

**ST. ANDREW'S UKRAINIAN ORTHODOX CATHEDRAL, 301/384-9192**

**JAN. 6** FRIDAY, 7 p.m., Velyke Povechiriye

**7** SATURDAY 10 a.m., Divine Liturgy

**8** SUNDAY 10 a.m., Divine Liturgy

**18** WEDNESDAY 6:30 p.m.

Holodna Kutia with Holy Trinity Parish, at St. Andrew's

**19** THURSDAY 10 a.m.

Vodokhreshcha, Liturgy of St. John Chrysostom

**22** SUNDAY 10 a.m.

Bishop Anthony visits St. Andrew's parish

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